

The Living Church

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The Living Church

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

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 ADA LOARING-CLARK.....Woman's Editor



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Church Calendar



APRIL

- 22. Third Sunday after Easter.
- 25. St. Mark. (Wednesday.)
- 29. Fourth Sunday after Easter.
- 30. (Monday.)

MAY

- 1. SS. Philip and James. (Tuesday.)
- 6. Fifth (Rogation) Sunday after Easter.
- 7, 8, 9. Rogation Days.
- 10. Ascension Day. (Thursday.)
- 13. Sunday after Ascension Day.
- 20. Whitsunday. (Pentecost.)
- 23, 25, 26. Ember Days.
- 27. Trinity Sunday,
- 31. (Thursday.)

CALENDAR OF COMING EVENTS

APRIL

- 21-29. General Synod, Chinese Church.
- 24. Convocation of New Mexico, convention of South Carolina.
- 25. Convention of Arkansas.
- 25-26. National Council meeting.

MAY

- 1. Conventions of Albany, Easton, Pennsylvania.
- 2. Convocation of Oklahoma; Convention of Northern Indiana.
- 2-4. Synod of Province of Pacific, La Jolla, Calif.
- 8. Conventions of Alabama, Bethlehem, Delaware, Fond du Lac, Newark, New York, North Carolina, West Missouri.
- 9. Convention of Washington.
- 10. Convention of West Virginia.
- 13. Convention of Montana.
- 15. Conventions of Connecticut, Erie, Long Island, Maine, New Jersey, Quincy, Rhode Island, Southwestern Virginia.
- 16. Conventions of East Carolina, Eau Claire, New Hampshire, Springfield, Virginia, Western Massachusetts.
- 17. Convention of Central New York.
- 20-25. Social Work Conference, Kansas City, Mo.
- 21. Convention of Western New York.
- 22. Convention of Minnesota.
- 28. Convention of Rochester.

Clerical Changes

APPOINTMENTS ACCEPTED

BROWN, Rev. ALLEN W., deacon, to be in charge of St. John's Church, Richfield Springs, N. Y. (A.). Effective May 1st.

DANZOLL, Rev. FRANCIS SLADE, formerly assistant at St. Michael's Church, New York City; will be associate rector of Holy Trinity Church, New York City. Effective May 1st.

DONEGAN, Rev. HAROLD HAND, formerly rector of the Church of the Resurrection, Baltimore, Maryland; to be rector of St. Bartholomew's Church, White Plains, N. Y., May 1st. Address, 84 Prospect Ave.

HART, Rev. OLIVER J., D.D., formerly rector of St. Paul's Church, Chattanooga, Tenn.; to be rector of St. John's Church, Washington, D. C. Effective June 1st.

JOHNSON, Rev. I. C., rector of St. Thomas' Church, Detroit, and director of youth activities for many years for the diocese of Michigan, has been called to St. John's Church, Detroit, and will take charge of his new work on May 20th. He will continue to have charge of the Boys' and Young People's work in the diocese for the time being.

PATTON, Rev. JAMES LINDSAY, formerly rector of St. John's Church, San Bernardino, Calif. (L.A.); to be rector of St. Mark's Church, Berkeley, Calif., effective May 15th. Address, 2539 Channing Way.

REIMER, Rev. CLARENCE CHARLES, canonically resident in the diocese of Iowa; is rector of Trinity Church, Houghton, Mich. (Mar.), since April 1st.

NEW ADDRESSES

HARMAN, Rev. BRYANT G., formerly Hotel Continental, Cambridge, Mass.; Walden Inn, Middle St., Portsmouth, N. H.

KELLERMAN, Rev. ROBERT M., formerly Box 266, Junction City; 315 W. 4th St., Junction City, Kans.

MCDONALD, Rev. LYMAN P., D.D., formerly 550 W. 158th St., New York City; 120 Harrison St., Elyria, Ohio, and not Elgin, Ohio, as stated, in the April 14th issue of THE LIVING CHURCH.

RESIGNATION

SIMPSON, Rev. MARCUS J., as rector of St. Luke's Church, South Glastonbury, Conn., where he served since 1921; retiring on account of ill health, after a ministry of 35 years. Address, South Glastonbury, Conn.

ORDINATIONS

PRIESTS

FLORIDA—The Rev. FRANK PATTERSON DEARING, Jr., was ordained to the priesthood by Bishop Juhan of Florida, in the Church of the Holy Comforter, Crescent City, March 25th. The Rev. A. M. Blackford presented the ordinand, and the Rev. C. B. Wilmer, D.D., preached the sermon. The Rev. Mr. Dearing is to be priest in charge of the Church of the Holy Comforter, Crescent City, Fla., and missions.

ROCHESTER—The Rev. CLARENCE DALTON SCOTT was advanced to the priesthood by Bishop Ferris of Rochester, in Grace Church, Lyons, N. Y., March 21st. The ordinand was presented by the Rev. F. R. Fisher, and the Rev. George E. Norton, D.D., preached the sermon. The Rev. Mr. Scott is to be rector of Grace Church, Lyons, N. Y.

DEACONS

CHICAGO—WILFORD OAKLAND CROSS was ordained deacon by Bishop Mann of Pittsburgh, acting for Bishop Stewart of Chicago, in St. Andrew's Church, Pittsburgh, April 8th. The candidate, presented by the Rev. Howard P. Pullin, will continue for this academic year and the next, his teaching in Washington and Jefferson Col-

lege where he is an assistant professor. The Rev. Thomas Hill Carson preached the sermon.

SASKATOON—CYRIL CHARLES RICHARDSON, Th.D., was ordained to the diaconate by Bishop Dallas of New Hampshire, acting for Bishop Hallam of Saskatchewan, Canada, in the Chapel of St. Paul's School, Concord, N. H., April 3d. The Rev. Mr. Richardson teaches Church History at the Union Theological Seminary, New York City.

SOUTH CAROLINA—STEPHEN B. MACKAY was ordained to the diaconate by Bishop Thomas of South Carolina, in Calvary Church, Charleston, March 22d. The candidate was presented by Archdeacon E. L. Baskerville, who also read the litany; the sermon was preached by the Rev. H. W. Starr, D.D. The Rev. Mr. Mackey is in charge of the Church of the Epiphany, Summerville, S. C.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

- 30. St. Luke's, Easthampton, N. Y.

MAY

- 1. St. Michael's, Bridgeport, Conn.
- 2. Good Shepherd, Buffalo, N. Y.
- 3. St. James', Long Branch, N. J.
- 4. St. Peter's, New York City.
- Christ, La Plata, Md.
- 5. Corpus Christi, New York City.

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"Rights and Riots"

TO THE EDITOR: I was taken for somewhat of a ride in the April 7th number of THE LIVING CHURCH, with Mr. Douglass Doolittle cracking down on the Church League for Industrial Democracy, of which I am executive secretary, and then you dealing with me without gloves editorially.

Layman Doolittle states that the Church League for Industrial Democracy is "a proven Communistic organization" out to destroy what he and all good people hold dear, "namely God, Home, and Country." It is an awesome King Kong that he parades to frighten your readers, but I am afraid it is a creature of his imagination. The purpose of the C. L. I. D. is now, what it has always been, "to bring together for prayer, study, and action those who seek to apply the principles of Christ in industrial society." For holding to such a purpose we have, naturally, been panned on occasions by the American Legion, the D. A. R., and Ham Fish—but then who hasn't? The "proof" that Layman Doolittle mentions is, I rather imagine, the good old D. A. R. blacklist which became, immediately it was published, an honor roll, with many people I understand writing to D. A. R. headquarters to complain because they were not included.

I am a bit more disturbed about your editorial "Rights and Riots" (grand title, that). You state: "We cannot help feeling that it would be more constructive for Fr. Spofford, Miss Van Kleeck, and other Churchmen who are in close touch with radical secular organizations to use such influence as they may have to prevent violence and seek to accomplish their several objects in a peaceful manner." I wonder if by any chance you wrote that editorial without reading the report on the Madison Square Garden affair, with which your editorial deals? In any case that sentence from your editorial states exactly the purpose of our investigation, all of which is made quite clear in the report of the American Civil Liberties Union for whom we were serving. We were not attempting primarily to place responsibility for what happened, but rather were endeavoring to help avoid such conflicts in the future. One undertakes such a job fully aware that he is going to be thoroughly cursed by everyone concerned. And those of us who served on this committee certainly have been. Norman Thomas and his followers have been in a great huff about the whole business since we stated that the Socialists were in part responsible for what happened; and the Communists have denounced us as a flock of petty bourgeois liberals because we rapped them on the knuckles. Now THE LIVING CHURCH joins in the knocking, which is all right with me, except I do think that we have a right to expect an editor to read a report before he writes his piece about it. Clearly it had not been read. If it has been and the editor could still write a piece showing such a complete misunderstanding of it, so much the worse.

The editorial also deals with my opinions and here again I am misrepresented. I have been in a number of trying, and at times dangerous, industrial conflicts. Let someone go over the record and he will find that

I have always opposed violence. I even opposed it in 1914-18 when most people considered it a grand idea. What I have said on occasions is that it would be a wholesome thing for Churchmen to take their places with the workers when their peaceful and orderly meetings and demonstrations are broken up by company gunmen and police. My experience has, of course, been limited but I have been close to a number of industrial conflicts and never yet have I heard a labor leader advocate the use of violence. It has always been the company gunmen, or the police doing the bidding of the bosses, who have started the violence. Certainly I do not advocate the cracking of heads. I have merely suggested that it would be a wholesome thing for at least some of us Churchmen to take our places with the workers, *even at the risk of having someone crack us on the head.* It is more blessed to receive than it is to give—sound Christian technique, that, though I am afraid we have left it largely to non-Christians to practise it.

With the rest of your editorial I rather agree. The Church stands for values which are immutable and absolute, unaffected by the fluid movements of political and social orders. Therefore, with you, I believe that the Church as an institution should not identify herself with any political party or secular movement. At the same time I am convinced that a central idea in the teaching of Christ is the Kingdom of God—a new social order which it is God's purpose to establish in this world—and as an individual Churchman I mean to do what little I can to aid those forces making for such a Kingdom, secular or not. This dividing of the forces of this world into the secular and the spiritual, preached so passionately these days by some, seems to me to be rather close to the old Manichæan heresy. The separation has made it impossible for us to bring any moral pressure to bear upon politics or industry, with the result that we are now the slaves of a corrupt industrial and economic system. One of the great truths that I have learned from those in the Church who call themselves Catholics is that there is nothing secular but sin. Having learned it I find myself frequently obliged to remind my teachers of the truth of the doctrine.

(Rev.) W. B. SPOFFORD,

Executive Secretary, Church League
for Industrial Democracy.

New York, N. Y.

TO THE EDITOR: In regard to the letter of Douglass Doolittle in your issue of April 7th, it is perhaps worth remarking that the Church League for Industrial Democracy is not a "provenly Communist" organization, although Communists who are also Christians—such, strange to say, exist—would be welcomed to membership.

Of greater importance, as raising questions well worth discussing, is your editorial on the report of the Rev. William Spofford and Miss Van Kleeck, concerning the recent trouble at Madison Square Garden and other matters. Anyone knowing the C. L. I. D. from within is aware that Mr. Spofford would never present a lecturer unless the man were known to him as an honorable person with a valuable contribution to make. That fact should be assumed. Meanwhile, it is a pity to imply suspicion of a man simply

because he has been "clapped in jail"; for that nowadays may well be a title to respect, as is known by all persons behind the scenes in the liberal movement. Probably some respectable citizens in Jerusalem were shocked at the idea of giving a hearing to St. Peter.

As to violence, the much mooted question of the right Christian attitude toward groups using it calls for discrimination. One does not necessarily endorse violence, far less practise it, because one consorts with groups that use it. Indeed, fellowship with such groups when one approves their aim but sometimes disavows their methods is by far the most hopeful way of testifying to the value of other methods. On the other hand, to hold aloof as you suggest from secular movements as irrelevant to religion is to play directly into the hands of the many idealists who discount the Church altogether. Shall I confess? To return from invigorating contact with radical groups, often charged with sacrificial ardor and blessed with social vision, into the normal atmosphere of the contemporary Church is sometimes to be visited by a depressing sense of unreality.

Christianity has an essential contribution to bring to such groups. But we must go to them, they will not come to us. And how much we have to learn from them!

Wellesley, Mass. VIDA D. SCUDDER.

"A Clergy Unemployment Fund"

TO THE EDITOR: I want to commend Fr. Wetklo's excellent article on "A Clergy Unemployment Fund" (L. C., April 7th). He is on the right track. For some years there has been a constantly increasing number of unemployed clergy. Every year there is a lot of pious twaddle about the placement of the clergy but nothing is actually done. Our bishops and leaders have been preaching much about the duty of society and industry to the unemployed but they seem unable or unwilling to set their own house in order. With a penny-pinching policy the Church is dispensing with curates, combining missions, and putting layreaders in charge while priests go without cures. Every year money is spent for recruiting and educating candidates and a new crop of ordinands is turned out, who can be placed only by refusing work to men already ordained, many of whom have served faithfully for years. The plight of some of our clergy is pitiable. Our bishops, however, enjoy comfortable salaries and call themselves "fathers in God." One very prominent clergyman wrote me that the best thing for an unemployed priest to do was to "blow out the gas-light and go to bed."

There are always some vacant parishes and missions to be sure, but if they can pay a stipend the bishops usually have some favorites to pop into them. It is ridiculous for our bishops to brag that they are maintaining salaries when churches are being left without priests and priests are refused not only a living but an opportunity to exercise their ministry. And we call this Christianity!

My only criticism of Fr. Wetklo's plan is that it appears a makeshift and expedient and an act of charity (?). The Roman Church manages to give every priest a living wage and work to do. She does not seem to have any unemployed clergy.

I would suggest the following in place of Fr. Wetklo's plan. The Church to pay every priest, whether employed or unemployed (unless he voluntarily relinquishes it) a minimum stipend. Let us say \$500 a year for a priest if single, plus \$100 each for wife and each minor child. This is not much and could perhaps be increased if and whenever the finances of the rich and aristocratic Episcopal Church warranted it. Let this be

a charge either on the general Church or on the diocese. Let it be the business of the bishop to secure the money and to find employment for all his priests and not merely for the favorites. There is plenty of work to be done, and much money has been and is being spent on projects that are not necessary, and are perhaps of doubtful value. A Church that is spending millions on cathedrals ought to be able to provide for its clergy the essentials of existence. Moreover, permit no ordinations in a diocese where there are unemployed clergy, and require newly ordained men to serve at the minimum stipend of \$500 for a period of say three years.

Such a solution seems simple. But it requires action by General Convention, and not merely the reappointment of a commission to consider the matter year after year without any tangible result.

Elkton, Md. (Rev.) SIDNEY H. DIXON.

TO THE EDITOR: The plan of Dr. Wetklo, as presented in the issue of April 7th, must have stirred the heart and imagination of all who read it, and should be thoroughly studied by all interested in the welfare of the priesthood, which is so essential to the continuance and growth of the Church. The challenge and reasons for action as presented by Dr. Wetklo cannot be denied, and general action of some nature is necessary in the very near future.

This whole question of the living of the clergy is very vital to the work of the Church, the extending of the Kingdom of God; and hence while solving one we should be advancing the other in a more definite sense than a mere "voluntary tax" would do. Certainly if the Church is to solve this problem she must do so officially.

The following is offered as more nearly befitting the act of the Body of Christ:

The establishing of a Central Bureau or office, for which much of the present machinery of the Church Pension Fund would be exceedingly helpful, to receive from each parish, mission, or institution paying salaries to clergy, the full amount of the salary up to and including \$1,600 or less per year for each clergyman. (If any parish or institution wishes to pay its clergy a greater amount it may do so directly to them.) The bureau in turn to remit to each clergyman receiving between \$1,200 and \$1,500 per year the full amount paid in for them, to those receiving more the \$1,600 paid in less 10 per cent on all in excess of \$1,500 received either through fund or directly from the parish, the said 10 per cent to form a fund from which there shall be paid to every active clergyman in good standing, not provided for by the above, and not otherwise employed, an annual guaranteed salary of \$1,200 in amounts of \$100 per month.

Thus upon ordination a clergyman would be assured of an income and if there should not happen to be a vacancy, his bishop could with assurance and honest consideration send him or any other unattached priest desiring to further the Kingdom of God into whatever field might need a worker. Certainly no priest would be unwilling to surrender the 10 per cent necessary on a salary in excess of the smallest sum recognized, particularly when that sum is commended to us all, in tithing, which priests certainly should be doing anyway, especially when the sum would go to carry the Gospel into all the world, care for his brethren of the priesthood, and shepherd souls long neglected.

Further, it is very likely that this would provide the necessary precaution in ordaining men, of which so much has been proposed lately, as well as definitely send a systematic corps of laborers into the Harvest annually.

The amount to be guaranteed (\$1,200) is

taken from the Church Pension Fund figures as the lowest recognizable salary upon which a pension is reckoned. Under such there would be no starving clergy wandering the country, and sadder still soul hungry priests desirous of altars yet unable to find a bishop who can honestly assign them cures without a living, for there are in every diocese and district cures where wonderful work could be done in both rural and urban settings which today lie neglected primarily for the want of priestly oversight.

That some might seek to use this guarantee as a "good thing" and loaf away on this income unfortunately cannot be denied, but the danger could be eliminated, for any non-parochial priest who should refuse a definite assignment to work, where he has no extenuating reason to prevent him, would automatically forfeit his right to his annuity until reinstated.

The above may not be a perfect plan. It is only another suggestion on which to work, but it is Christian in its elements (I do not mean to infer that Dr. Wetklo's is not), based on Christian socialism, *i.e.*, not a level to bring all down to, but the lifting of all to a level of decency and efficiency—and, above all, there would be no camp followers, no stragglers, but each priest and deacon would be under marching orders in a forward moving army under the King of Love.

(Rev.) JOHN QUINCY MARTIN.

Bayonne, N. J.

Socialism and Communism

TO THE EDITOR: The letter of Douglass Doolittle and the report of the address of the Rev. A. E. Baker (L. C., April 7th) make me think it is time we understand the meaning of words a little better.

We must learn to distinguish between Christianity and Christians, between Socialism and Socialists, between Communism and Communists, and between both these and the Communist party.

Mr. Doolittle says that Communism declares so and so. But Communism is a theory, and therefore cannot declare anything. If anything is declared it is by Communists, or by Mr. Doolittle, or by some other person. . . .

In days long ago we often tried to describe the difference between Socialism and Communism. . . . But all agreed that public schools, roads, sidewalks, water supply, parks, etc., should be described as Communistic, for they belong to everybody and were free to all. I wonder whether Mr. Doolittle finds anything specially wicked in the common school in which free education may be received by all, or whether the Rev. Mr. Baker thinks we must all be atheists to appreciate a commonly owned road or park. . . .

Oh, but Mr. Doolittle is alarmed because so many clergy are inclined to Socialism or Communism as he says. But it is worse than he thinks. I will give no one away in reasonable distance, but what about the Archbishop of Canterbury, who once preached a sermon in St. Paul's Cathedral advocating Socialism, what about the Archbishop of York who is now being denounced by the rich people of England for asking the government not to reduce the income tax, but to help the poor people, and who years ago belonged to the Labor Party, and Bishop Hough recently dead who was an avowed Socialist? There are two Socialist canons of Westminster, dozens of Socialist clergy in England. And what about the resolutions passed by our General Conventions? Mr. Doolittle is right. Many clergy are inclined to go the way he deplors. (Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

The Church and the Colored Race

TO THE EDITOR: Very likely some effort may be made at the General Convention in the direction of aiding in the work of Church Extension among the Colored race. A very little legislation is requisite. Only such as will enable the Church to make an honest and straightforward appeal to the race. To my mind, all that is necessary, in the line of legislation, is an amendment of Section I, Article VI, of the Constitution, to read as follows:

"And it (the House of Bishops) may still further establish Inter-Diocesan Missionary Districts, running through two or more contiguous dioceses, upon the request of the Dioceses concerned, embracing only such congregations as are not in union with any Diocesan Convention. Such Districts, in every respect, shall sustain the same status as other Missionary Districts."

There is no "color-line" in this; and, yet, under its operation identically the same thing would be accomplished as is desired by those who would have "race" or "racial lines" constitutionally recognized.

With the growth of the Church among the Colored people, the great bulk of the race in the Church would voluntarily select union with the missionary district rather than with the diocesan convention; for, it would be evidently to their interest in self-development. At the same time, there would be a small minority who would elect to remain with the diocese. Thus, the principle of representation in every ecclesiastical group would find actual interpretation.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

Christian Unity

TO THE EDITOR: Tucked away in the Prayer Book version of the Psalms may be found these words, "The fierceness of man shall turn to Thy praise," and reading during the last months of the trials and persecutions endured in many branches of the Eastern Church and of the refuge found by some of their members in alien countries it seems as though the words were being partially fulfilled, for we more happily situated Christians are learning more and more of our separated brethren and the long hoped and prayed for reunion seems brought a little nearer.

I have recently read *From Rome to Canterbury* written by a Russian woman who through banishment from her home land and bitter trials has found peace and certainty in the Anglican Church.

One feels after reading her experiences that in essentials we are one, and after all our differences are not unsurmountable.

St. Paul, Minn. ALICE L. MILLARD.

Glad You Like It

TO THE EDITOR: You have had some pretty pieces of work in your series of articles edited by Dr. Gavin which have been running for some time. However, it seems to me that Bishop Wilson's on Reunion [L. C., April 14th] tops them all. Not a useless sentence in it; everything ties into a growing argument concerning a theory of the Church that becomes very winsome and appealing; living in every line of it. One often reads that the Church is an organism and not an organization. Here the anatomy is displayed from toe to crown. Some months ago an editor appended to one of Bishop Fiske's articles a statement to the effect that he would be glad to publish articles on a certain line as suggested by the Bishop. Well, let him copy this, *holusbolus*. It is a

(Correspondence continued on page 807)



EDITORIALS & COMMENTS

Exposing One's Ignorance

IT IS A CURIOUS FACT that the great majority of men and women, and even children, behave as though they had a feeling that they ought to know everything. Yet one of the very few things that everyone does know is that this is absolutely impossible. We frequently hear some one say: "I ought to know." Almost invariably this phrase is the beginning of a reluctant request for information. People feel so strongly that they ought to know that it often prevents them from finding out that which they do not know. "I hate to ask," we sometimes hear some one say. A good many persons hate it to such an extent that they will not do it. It is not too much to conclude that only quite little children ask for all the information they wish that they had. While they are still very young, they are actually taught "not to ask so many questions." But they are seldom taught that they cannot expect to know anything without first finding it out. Most boys and girls hesitate to ask questions; they are afraid that perhaps they "ought to know."

Men and women are not only timid about exposing their ignorance, but they urge the same sensitiveness upon their neighbors. One of the clergy, asking a question at a large meeting of Church people, was reproached afterward by a friend. "I shouldn't think you would care to expose your ignorance," the friend observed. The reply was one that we do not often hear: "I don't mind exposing my ignorance." Most people do, as we have said. And they mind having their friends and relatives do it. No, we must all act omniscient.

Of course people do expose their ignorance, when they least intend it or wish it. How could it be otherwise, since man is not omniscient? Sometimes they do it when they are trying to show how much they know. For example, there was the schoolboy who found in the examination paper in Bible study the question: "Who was the first King of Israel?" He wrote as the answer: "The first King of Israel was Saul, afterward called Paul." Are there many persons in the whole world who have never once fallen into this particular sort of pit? We believe not. No one knows very much, and most persons are hindered in their attainment of more knowledge by that

fatal dislike to exposing their ignorance. Deliberately, that is: we all do it continually without meaning to, in spite of our extreme care. It is appalling to consider how often we must do it in the presence of those who know that of which we have exposed our ignorance, and who are probably shocked or, worse still, amused.

We are accustomed to think of the young people of our day as free and fearless. In many ways, they undoubtedly are. But in this vital matter of exposing their ignorance, they are not so very different from the young people of any other day. The clergy are well aware that young people will not ask questions unless and until they are perfectly sure that the persons who can answer their questions will not think the less of them for not knowing.

THERE ARE TWO simple means of bringing about this condition. The first is for the clergy to ask questions about matters of which they are really ignorant and desire information. The second is the use of the phrase: "I do not know." A priest is fortunate when he is asked a question that he cannot answer. Not a matter of opinion, not a question obviously too hard for anyone to answer, but a mere question of fact which anyone might happen to know. It will not help him much to admit that he does not know what a miracle is, or that he cannot define holiness. But it will help him to be obliged to confess that he does not know exactly when the first American Prayer Book was authorized. Ought he to know this? Of course he will feel that he certainly ought. So will a vast number of other persons, even though they may not know it themselves: *they* will be scandalized. But saying that he does not will further his purposes with the young people. His very embarrassment over not knowing will not hurt him with the young people. On the contrary it will encourage them to overcome their sensitive reluctance to exposing their own ignorance.

We hasten to say that we are not advocating ignorance, especially as to the history of the Prayer Book, on the part of the clergy. What we are urging is an increase in the ability

to respond: "I do not know." We venture to believe that genuine success as a pastor, whether to young or old, depends to an amazing extent upon just this.

Fortunately, a good many of the clergy realize this, particularly those who are famous for their learning. For instance, one of the great scholars of the Church was chosen to lead a conference of young people. Throngs of young men and women came, attracted by his renown. On the first day, that scholar gave a lecture which was rather above most of the heads in his audience. "Any questions?" This question came at the end of the lecture in the usual fashion. A few general, rather high-flown questions were put. There was tremendous care taken not to expose any ignorance; all the young people behaved as though they ought to know quite as much as the lecturer. Luckily, some one asked for a date, which it was unlikely that anyone of the audience would know. The great scholar did not know it either. Furthermore, he remarked that he did not even know which century it was in. After that, questions followed thick and fast. That conference of young people learned much. The scholar could answer many of their questions. But before they could ask, they had to get over "hating to ask."

It was just the simple, straight-forward, immediate reply, "I do not know," that brought this to pass. Anyone might do this, it would seem. Yet few persons, comparatively, do it. So many people make a guess, like school children, hoping to "get it right." For example, when almost any one is asked to locate a quotation from the Bible or Shakespeare, what happens? Far too often, the person asked replies: "In *Hamlet*, I feel sure." Or: "In one of the Epistles, I feel certain." The tone of voice and the look in the eyes are usually anything but certain and sure. It is a guess. Yet all the while, the Bible and Shakespeare may be within reach of the hand, and Concordances to both may be in a bookcase not many steps away. A great Biblical scholar, if he should chance not to know, will at once say so and look in the Concordance. A great Shakespearean actor, if he should happen not to remember, immediately will say so and turn over the pages of the most likely of the plays. But ordinary people, and most of us are ordinary, will mind exposing our ignorance.

There is so much worth knowing: this is one of the few things that we all know. It would be very nice if we *could* know everything. Many people feel that they really *should*. Which does seem to be a mistake. One thing, however, is certain. The only way to know more than we do is not to be afraid of exposing our ignorance. Let us practise saying: "I do not know." Then let us use that delightful expression that they use in rural New England, and say: "I want to know." From that it will gradually become easy to say: "Tell me."

THE NYE RESOLUTION, calling for a Senate investigation of the armaments industry in this country, has been passed. The resolution calls for a special committee of seven to be appointed by the Vice-President, and permits the committee to require attendance of witnesses and the production of documents, the expense of the investigation not to exceed \$15,000.

Now It Will
Be Told

The passage of this resolution is a hopeful step toward the clarification of the question of the why and wherefore of war propaganda and the origin of at least some of the perennial war scares. It is true that even the total abolition of the private munitions industry would not in itself prevent war, but it is equally true that every step in the elimination of the possibility of immense private profits from the waging of war

PRAYER FOR THE NATIONAL COUNCIL

ALMIGHTY GOD, whose wisdom has enlightened and whose will has ruled Thy Church, grant to the National Council the guidance of Thy Holy Spirit that in all things it may seek the welfare of Thy kingdom and the glory of Thy name, through Jesus Christ our Lord. Amen.

strengthens the force of peaceful public opinion against greedy interests that think more of their own pocketbooks than of the welfare of their country and the world. There is no doubt that the majority of ordinary people throughout the world, and certainly in the United States, want peace. Why then should special interests be permitted to foment international discords and rumors of wars?

In any event this investigation, if carried out as a real investigation and not a whitewash, will clarify matters considerably. If the armament manufacturers are just patriotic citizens, whose chief interest is the maintenance of national defense and the preservation of order, then they have nothing to fear from the investigation and indeed ought to welcome it. If, however, they now find it necessary to move up powerful artillery in the form of highly paid lobbyists in order to render the investigation ineffective, the significance of such tactics will not escape public attention.

It is our guess that when the committee begins its investigations the public will be treated to some highly significant revelations—that is, if the committee takes its work seriously and the funds hold out. Fifteen thousand dollars may not go very far if it has to be used to bring presidents of steel companies home from European holidays. And we recall that Mr. Shearer thought \$50,000 entirely too small a sum for his good offices on behalf of the industry in doing his bit to prevent effective limitation of armaments at the Geneva Naval Conference in 1927.

THE ARCHBISHOPS OF CANTERBURY and York are giving splendid social leadership these days to the Church of England, and setting an example to the Anglican communion and the entire English-speaking world. The Southern Primate has been concerned particularly with international affairs, advocating disarmament and greater cooperation between Downing Street and the League of Nations, but he has also found time to urge the government to faster progress in slum clearance. Meanwhile his brother of the Northern province is urging that the expected surplus from the April budget be applied to unemployment relief rather than tax reduction, and that working hours be redistributed in order to create more jobs.

There have not been lacking those who see in the attitude of the two archbishops an invasion of the prerogatives of the State, or a dangerous "veering to the left" on the part of the Church. As to the former, Dr. Temple has ample basis for the stand he has taken in the statement he has made in the *London Times*: "Christian regard for our neighbors requires us to seek first the good of those who are in the greatest need." If it is impertinent and radical for a Christian bishop to act on this principle even when it brings him into conflict with the established government, then it is the same kind of impertinence and radicalism that characterized the Founder of the Christian religion, and that has been the glory of the Church

in ages and countries when she was the most loyal to her divine calling. Seven hundred years ago an Archbishop of Canterbury was murdered in his Cathedral because he had the courage to oppose the King in what he thought to be the best interests of the Church and the people. His present-day successors in the two highest offices in the English Church are not likely to suffer the same fate, but their courage and zeal for justice are of the same order as in the case of St. Thomas Becket, and directed in better channels.

The Church has a splendid opportunity for leadership in the new day that is dawning. If Communism is the greatest menace to society today, it is simply because Communism is a distorted version of Christianity with Christ left out. It is the brotherhood of man without the Fatherhood of God. It is a recognition of the solidarity of society without the compensating factor of the worth of the individual. Christianity, truly believed, truly preached, and truly followed, has everything worthwhile that Communism can offer, and a great deal besides that is overlooked or deliberately rejected by Communism.

If the Church is to exercise its leadership effectively and constructively in the new day, it must catch and follow just such vision as that animating the Archbishops of Canterbury and York—the vision of a world order based upon the recognition of the brotherhood and universal sonship of the entire human race. Too often in the past has the Church denied her fundamental doctrines by blessing nation against nation or class against class. That the heads of our mother Church, despite its close ties with the State, exercise their leadership in the spirit of Christian regard for all men, regardless of race or class, instead of on behalf of the maintenance of an outgrown status quo, is a sign full of hope for the future.

Communism calls upon the workers of the world to unite in a class warfare to secure not only rights but special privileges for labor. Christianity calls upon every man, woman, and child in the world to unite in the fellowship of the Kingdom of God, in which there is no distinction of bond or free, black or white, and no special privileges for capital or labor or any other interest that is less than the common good. The struggle of the future will, in the last analysis, be between these two radical forces, and one of them will some day prevail to the exclusion of the other.

THE MONTHLY FINANCIAL STATEMENT of the National Council shows only 60% of the percentage of expectancies from dioceses for January and February received by April 1st. Some dioceses had not sent in anything during the first quarter of a year. Says Mr. Franklin, "Prompt

Why This Delay?

collections are more than ever necessary in these difficult times."

Why should there be so much delay between the contribution of missionary funds and the transmission of them to the Church's headquarters in New York? Time costs money, and here is one leakage that could be stopped without expense to anybody, if parish and diocesan treasurers would only take their jobs a little more seriously.

Money contributed on the red side of the duplex envelopes is for missions. Supposedly everybody in the Church knows that; certainly everybody who has been deemed responsible enough to be elected treasurer of a parish or diocese. Yet it is a fact that some parishes use contributions on the red side of the envelope for their own purposes. That is dishonesty, nothing less. Others do not send these contributions on to the diocesan treasurer for one, two, or three months. That is negli-

gence. Diocesan treasurers sometimes hold the share of contributions belonging to the general Church another one, two, or three months, or until the end of the year, before sending it on to New York. That is wasteful, for it means that "281" has to borrow the money and pay interest on it, while it lies idle in some diocesan account.

The remedy? Every parish should have a missionary treasurer, who makes it his definite responsibility to receive and transmit to the diocesan missionary treasurer *weekly* the entire contents of each Sunday's offering for missions. Each diocese should have a missionary treasurer, or a separate missionary fund, to receive these offerings, divide them as the diocesan convention has directed between diocese and general Church, and remit the share of the general Church to New York *monthly*.

If this practice were followed out consistently and conscientiously throughout the Church, both leakage and delay would be eliminated, and the wheels of the Church's financial structure would turn much more smoothly, even though contributions did not increase a penny.

ADVANCE is the name of the new weekly periodical of the Congregational and Christian Churches. Strictly speaking, it is not really new, but one of the oldest religious papers in the country, since it continues the *Congregationalist*, which in turn dates its history back to the

Advance

Herald of Gospel Liberty, established in 1808. Dr. William E. Gilroy, who was editor of the *Congregationalist*, and in-

identally one of the ablest journalists in the religious field, continues as editor of *Advance*, and Dr. Hubert C. Herring, widely known lecturer and writer and director of the annual seminars in international relations, is his associate. With two such capable and vigorous men at the editorial helm, one may expect great things of this new-old journal.

And the first few issues of *Advance* do not bely expectations. The makeup of the April 5th number, the first under the new name, is decidedly improved and in accordance with the best standards of weekly periodicals. The editorials deal with a wide range of current topics, both religious and social, and show keen analysis, clear thinking, and courageous expression. Needless to say, there is and will be in *Advance* much with which we cannot agree, since our basic conception of the Church is diametrically opposed to that of our contemporary, but we can and do admire its splendid sincerity and the ability of its editors. And there is a great deal in it that we can endorse wholeheartedly—notably this splendid definition of religion:

"Religion, in all its meanings in faith and experience, is a matter of values—of ultimate spiritual values—and these values are in turn related to the whole process of life; of man's relationship to his fellow men in State, in Church, in commerce and industry, and all the manifest social relationships of a complex world."

Congregationalists are indeed fortunate in having as their chief periodical a journal of the calibre of *Advance*. We congratulate them on it, and hope they will give it the support that it deserves.

ACKNOWLEDGMENT

[Checks 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 purpose for which they are intended.]

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The German Religious Situation

Hitler to Imitate Henry VIII?

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

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

SENSATIONAL REPORTS have been coming from Germany for so long that we are accustomed to them. Many of them have proved untrue and we are somewhat inclined to be sceptical of subsequent ones until sustained by convincing proof. In this category is the statement that six hundred pastors of the Evangelical Church were definitely thinking of going over to Rome; and had inquired concerning what that would mean for them. One supposes it would mean exactly what it means for any others leaving non-Roman Churches. Obviously they could not expect to go at once into the priesthood unless the Curia adopts a wholly new policy toward them. That they should think of it at all is an indication of the revolution that is taking place; and also of the admiration which Protestant Germans feel for the Roman Catholic resistance to Nazi domination.

I have made several references to the fact that Hitler has more and more toyed with the idea of imitating Henry VIII not as respects matrimonial but as regards ecclesiastical divorce, *i.e.*, the severing of relations between a great province of the Church and the Papal system. It would be a satisfaction to know how much there is to this: but no answer to the question seems forthcoming, although I find some very acute observers who think the attempt will be made.

Negotiations on the basis of the Concordat have been proceeding during these recent weeks and as late as April 11th it was reported from the Vatican City that Dr. Buttman, director general of the German Ministry of the Interior, was again in Rome. He has been carrying on the negotiations for some time and has commuted between Berlin and the Imperial City. Allusion is made to his presence in Rome as proof that negotiations had not been broken off as was widely rumored in the press because of continuing difficulties concerning the status of Catholic Youth organizations. It will be recalled that the Concordat included the stipulation that a list should be prepared of the organizations to be permitted and to be assured the protection of the State. German Catholic bishops and the civil authorities were to have prepared this list which apparently has not as yet been agreed upon. Similarly there is difficulty over the matter of parochial schools. These are said to have been permitted by the terms of the Concordat; but Church authorities claim that there has been steady pressure everywhere against them. Apparently this will be discussed if and when the first matter, admittedly more urgent, has been settled.

That there are not lacking evidences of at least some will to make good promised protection to the Catholic Church under the Concordat would seem to appear from the report that Herr Hitler on April 6th personally intervened in the interest of Catholic Youth leaders. The Associated Press reported that he temporarily suspended three Nazi Youth leaders in Berlin. Without authority they had mobilized subordinates on Palm Sunday, to break up a Catholic Youth meeting at Hennigsdorf. The Chancellor followed this action by ordering an investigation.

Bitterness engendered over this incident, which is but one of many examples of violence and repression aimed at the Church, led the Catholic Press to publish extensive comment of a critical character. From this developed a new difficulty. The press was promptly attacked; notably by General Hermann Wilhelm Goering's *National Zeitung* of Essen. Indignant Catholics were aroused because Storm Troopers in uniform were sent to the homes of those who had ceased to subscribe to Goering's paper (after its attacks on the Catholic Press) to inquire for their reasons in dropping the paper! They sought all injunction against the *National Zeitung*. The charge was that such methods, as well as the vituperative attacks in the paper itself, were a form of unfair competition.

The court denied the injunction and added insult to injury by declaring "the so-called Catholic Press is superfluous." This controversy has only called forth more strenuous and bold denunciation of Nazi tactics from the pulpits of many Roman Catholic churches. As an example we note that Archbishop Conrad Groeber in an address at Freiburg celebrating the 1900th anniversary of the institution of the Christian sacraments said: "Roman Catholics are ready if the paganists want a showdown. . . . We are armed against those who want to tear the crucifix out of our Church and the faith out of our hearts."

Observing all this, and many other situations which come to his attention in detail, the Pope has sent word to the Catholic Youth of Germany that they must be ready for suffering which he feels is certain to come to them as they stand by their faith. And in order to help them he has instituted the direct negotiations at Rome concerning their status to which I have already referred. Heretofore all negotiations have been left to Church authorities inside Germany.

I reported some weeks ago in this department that the Pope had appointed the Archbishop of Munich, Cardinal Faulhaber, Papal Nuncio in order to give him diplomatic immunity. This report, widely circulated in the press, has been officially denied. The Vatican spokesman who last week issued the denial pointed out that if the Nazis would not respect the immunity of a Cardinal Archbishop they would hardly deal more favorably with a Nuncio, whose status would actually be lower.

TURNING to the situation of the Protestant Churches one finds a number of important matters to consider. For one thing, on April 6th, the day before the publication of my last article, Chancellor Hitler received a delegation of bishops and pastors who told him that Reichsbishop Müller was "wrecking the Church in addition to undermining Germany's reputation abroad." What Herr Hitler said after the Bishops of Bavaria and Württemberg made this statement is not reported: but the Associated Press tells us "so encouraged were the bishops when they came away that special services were held in all Lutheran parishes in the vicinity of Munich at which opposition grievances were publicly aired."

Another direct rebuff to Reichsbishop Müller is seen in the action of a court which held that his decree merging the Prussian United Church with the National Evangelical Church, and at the same time abolishing the Prussian Council, was "unconstitutional." Whether this un-Nazi-like verdict will be sustained by a higher court is yet to be seen. The case was brought before the court because of the non-payment of the salary of Dr. Friedrich Werner, an attorney, whose position was abolished by Müller when he decreed the disbanding of the Prussian Council which Dr. Werner had served. The great significance of the case will appear to any thoughtful observer of the trend of things under Müller's baneful Church dictatorship.

That one must regretfully abandon all hope that Bishop Müller will be fair to the great groups in the Church whom we have called the Opposition is apparent in the announcement that he has enlarged and strengthened his Spiritual Ministerium or Cabinet by the addition of former Judge Jaeger of the Prussian Ministry of Education and Public Worship. This is a political appointment pure and simple. It is so recognized by the official newspaper, the National Socialist *Korrespondenz*, which baldly states that "the appointment was made in agreement with the government and the party." Jaeger was removed last summer from the temporary post of commissarial dictator of the Prussian United Church (Lutheran and Reformed) after President von Hindenburg had directly intervened. Jaeger's appointment was utilized by Prussian Minister Rust in order to force the retirement of Dr. Friedrich von Bodelschwingh who was first elected Reichsbishop by the Church Councils freely acting without political interference.

No more hateful move could be made at this time. It stirs up every instinct of righteous indignation in the breasts of those

(Continued on page 788)

Sacerdos Loquitur

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

Honorary Canon of Rhode Island Cathedral

I HAVE BEEN ASKED TO WRITE, as a priest filled with considerable enthusiasm for the Christian religion, about why that Christian religion has rapidly lost control in America—why it seems little, any more, to interest the great mass of our people. I had not supposed, strange as it may seem, that there was any great mystery about it; but I can see that it may be puzzling many. I am glad, therefore, to devote a few pages to brief consideration of the subject. I know that mine is the point of view of many of my fellow priests; and as such it perhaps may merit some attention.

There is no doubt, of course, about the facts in the case. Christianity has indeed lost directing control over Americans; nor are they, for the most part, more than vaguely interested in it. No important activity is today Christianly motivated. Politics, for instance, is not managed on Christian principles. To ask what would happen to a member of any local machine if he felt compelled to bring his political doings to the judgment seat of Christ is to make inquiry the answer to which shakes any thinking man to laughter or moves him to tears. Nor are current finance or banking or industry run on Christian lines. The revelations of the past year or two have destroyed any lingering notions about that which might remain in a too credulous mind. In education, too, we have deliberately secularized our teaching institutions until it is positively difficult, indeed generally almost impossible, for a growing child to discover in school what on earth the Christian religion is all about, much less absorb its standards and make them his or her own. That is true of most private schools and colleges, as well as those tax-supported and politically run. Christ is all but banished from the school rooms of America. In contemporary social intercourse, also, it is best, or at least most safe, if you are a Christian, to keep quiet about it. Otherwise you are soon made to see that you are regarded as a spoil-sport, a prude, or a general nuisance.

To be sure, there are quite a number of Christian people who still care—many to whom Christ's religion is a matter of life and death. But there is no concealing the fact that they are in a minority which of late has dwindled rapidly; that they are out of keeping with the temper of our time and country. The majority of our fellow citizens is utterly unconnected with any Church, and indeed never thinks of Christ, or of God's will for man as He reveals it, from one week's end to another; and vast numbers of those who have some sort of Christian affiliation and do still call themselves Christians mean by that scarcely more than that they are not Jews. If you ask such nominally Christian people what their religion teaches about God, they are not definite about anything except that, whatever it is that makes up that teaching, they have considerable doubt about its necessary truth; and if you inquire what Christianity reveals about man, his destiny and his duties, they are equally unsure, except that they are fairly well persuaded that its moral code has been somewhat dented by modern science, particularly the new psychology. Of course they do not know with any more certainty what those are, either; but they are, more than likely, fairly confident that Christian morality is a thing outmoded. They may say that there is, they suppose, some sort of a God, and that Jesus Christ was probably a very good man; and that is about as far as they go. They pray vaguely, once in awhile, if they happen to remember it, but usually without real confidence that it does any good. Once in a long time they go to church. Of course, that sort of thing is not Christianity. It is not a religion at all. It is a dim memory at best; and it has no influence, or next to none, upon their lives. Christianity matters, in con-

temporary America, to very few people indeed. Most of those around us have simply ceased to give it any real attention.

WE OF THE CHURCH know that to be a fact, quite as well as any one else does. Why, then, it may be asked, do we go on, seeking to advance what seems to be today a losing cause? Why does anybody bother still to give, till it hurts, of thought and time and money, to maintain churches, or to promote mission work, at home and abroad? Why do some of us give our lives to God in the priesthood? There is no money in it, for we are not, most of us, in the least well paid. Nor is there honor nowadays to be gained thereby, in the eyes of the world. Some of that world regards the clergy as knaves or, at best, parasites upon society. Others regard us as super-flunkies, our lives devoted to saying polite things, gracing dinner tables, and giving a pretty touch to weddings and the burial of the dead. Many round about regard us, and our profession, with a tolerant and good-natured contempt. And I am sure that many more consider us simply as half-witted and pig-headed obscurantists who, for the sake of sheer, mad eccentricity, insist on being Christ's ordained servants in an age which, as the phrase goes, "has outgrown religion." Yet we do give our lives to it, and faithful laymen still hold up our hands and share in our labors; and it is not because we are either ignorant or mad. Why do we do it? We realize that men and women of the modern moment have come to care less and less about our Master, His revelation of God, His prescription for man, His morality, His system for making life count, His judgment of human lives. We know all that. It grieves us deeply. As with the Psalmist, "our eyes gush out with water because men keep not God's law." But we go on just the same, with body, mind, and spirit intent upon our task. Why?

Perhaps a little story, not about religion, may make clear our point of view. Some years ago, before the depression came, a certain city in Texas had a number of well-off people who said, "Look you. We now have a great deal of money in these parts. It is time we shared more fully in metropolitan culture, shared in vision and enjoyment of the best in the Fine Arts." Therefore, the tale runs, they sent to some in New York who were learned in painting, and asked them to get together, and bring to them a collection of such modern pictures as were approved by those who loved the best. It was done. The noblest pictures of the century, of those available, were sent to their town: French, Dutch, American—of various national origins; and a distinguished critic from the metropolis went down to open the exhibition. A dinner was given, it is said, and a local gentleman made a speech, welcoming the critic. "Tomorrow," said he, "when this exhibition opens, we shall see and judge these pictures." The critic replied, "You have made a slight mistake. Tomorrow you will see the pictures, but it is they who will judge you." And it is said that, in that judgment, the people grossly failed to meet the test.

That is precisely the point about religion; for it, too, is an art. It is the highest development in the art of living yet reached by the spiritual genius of the race. Its principles and techniques are, first of all, the product of an age-old search for meaning and beauty in human terms—a search as old as the race itself. Then, further, it is the product of what was done to refine and perfect that search by a people who, in their age of might (whatever may have happened to them since), were of peculiar religious genius—namely the Jews. Among them for centuries men and women struggled to lift to new heights of effectiveness that search for God and meaning. Great spiritual geniuses, and the common folk as well, contributed each his bit to make it ef-

fective in producing lives true and brave and beautiful. Into that heritage came Jesus, building on it and out of it, by His unique genius, by His true Deity clothed in the flesh of man, a Way of Life such as the world had never seen and has never gazed on since except in Him—so strong He was, so divinely simple, so competent to make life's woe a path to victory. And then, when He had entered into His glory, those who adored Him took that revelation of His and reverently sought themselves to live like Him and in His power. Often they failed to do it; but always they tried, sometimes at the cost of life itself; and occasionally they succeeded so truly that their achievement gives an added luster to the glory that is His. The God-man and the holy saints have brought God and man potentially ever nearer, with the passing years, and revealed the possible glory of mankind with ever greater clarity. Lord Jesus gave the pattern and the power; and they, struggling after Him, have discovered with every generation more of what He means to men, more of the joy of following His precepts and example, more of the strength He gives to those who will to do it.

A TECHNIQUE OF LIVING has thus been formulated on the basis of Him, a way of spiritual growth which, if followed, can make a life meaningful, and happy, and a thing of beauty. They have been great artists, the Christian saints, with Jesus the Master Artist of them all. And all this spiritual wealth is, in the Church's treasury of faith and morals and devotion, bequeathed to us, who are, God knows, but foolish men, inept to use it. But we try, as they tried. Following their footsteps, seeking to use their great technique, we labor at the task of making our poor lives into things of growing beauty; looking for leadership and power, as they looked, to the ever-living Jesus, the author and finisher of faith. Our art, their art, has not to do with paint as medium, or with form of structure, or with sound or rhythm (though all of them may become subservient to our purpose, too) but with the greatest, the most mobile, and the most difficult of all artistic media—with nothing less than human lives. We seek, as did the saints of old, following them, to take these lives of ours—lives hindered by animality, dulled by pride, shot with sorrow, hampered by selfishness and sin—and make of them, with the help of Jesus the Master Artist, something of beauty to present to Him. Christianity is nothing less than this age-developed, God-revealed, saint-enriched way of living lives, that they may have meaning, nobility, and beauty here on earth before we die—for well we know that a thing of beauty is indeed a joy forever; that a life, insofar as it has been made beautiful, can never die.

Since Christianity is that sort of thing, shall we despair if, in any given time or place, men do not care about it? Does the painter cease to paint because the populace may prefer some gaudy sort of chromo? Does the musician cease to clothe his intuitions of truth in noble sound because those round about him have no ear except for vulgar noises? Does the poet cease to write because the mob reads only the dullest and most obvious of prose? Shall we Christians cease our labor merely because the age is satisfied with trivial living? No, that last inquiry is not quite fair to our age. It does not admire trivial living. It is sick and tired of trivial living—;but it has become so used to it that it has forgotten there is a better, happier, more beautiful thing to do with one's life than waste it day by day. We cannot cease—least of all today—to labor along the pathway toward God's beauty. The world, perhaps, will soon turn in disgust from that pursuit of banality which makes up much of twentieth century culture. Then we can teach our noble, satisfying art once more unto a listening multitude. But even should that not be in our time, we who know the nobler life, shall we cease to practise that art, that noblest art, which is of Christ? It was not the pictures which were judged by the Texans, but the Texans by the pictures. It is not Christianity which is judged by the world, but the world by Christianity. Woe to that world, we think, if in that judgment it be found wanting. Jesus once wept

over such a world. He wept, and so do we, for the greatest of all failures that may come upon the world, or upon a man or woman, is to be offered beauty and, for fear of hardness and difficulty, to turn away.

IT WOULD HELP a great deal if there were in America nowadays a positive way of life different from, or even contrary to, our Christian way—some scheme for making life really count which had a rival appeal. If, indeed, Christianity had some worthy antagonist, we could look forward to a mighty struggle and (if we were brave and true enough) a speedy victory. But there is no such alternative scheme for making life count. Christianity of today contends not against a competing way of achievement, but only against an attempt by most of those about us to pass away the time with a minimum of difficulty, against a willingness to live from birth to death without desire for nobility.

Twenty years ago, when I began my priesthood, I felt that the only passionate desire of most modern people was for comfort, and I see no reason today to modify that feeling. As long as the average American can be housed, fed, and amused he sees need for not much else. Anything to avoid trouble is too much our way. We had rather be robbed by the grafters that run our cities than take the trouble to throw them out and get decent government. In our social commerce we cannot stand the thought of any possible argument or disagreement, with the result that intelligent conversation has well nigh disappeared in these United States. We are so lazy-minded that we have mostly transformed our colleges from places where men seek truth into places which almost wholly deal merely with facts and processes, if indeed we really care for them. And in those institutions novel curricula substitute a soft flattery of students for the sternness of discipline. We greedily seek money that with it we may buy exemption from difficulty. And such leisure as we have, we fill not so much by endeavor toward achievement as with all sorts of purchased amusement. We say we are interested in sports, but most of us do not play games. Instead, we watch our paid slaves play, or read about it over the morning coffee, or listen to their battle on the radio, as with slippers on we relax in easy chairs. And when all this lazy thinking and low living has driven us near to bankruptcy, and there are those who seek to rouse us, we find it hard to understand them. The N. R. A. has in it potentialities of a great crusade for creativity, as well as for such simple decencies in business and industry as honest business men take to as a matter of course. But the average American thinks of the whole "new deal" as an emergency device, by use of which we may possibly drag ourselves out of a mess and back to safety and softness. It is all temporary, we assure ourselves. Only for a short time shall we be required to curb our cupidity and live with decency. Soon we shall have the old days back again—the good old days of cupidity and every man for himself—the good old days of pride and pitiless competition. God forbid that those good old days shall ever be seen again! My point is that, even in the face of the present emergency, there is little or nothing of recovery from the cult of comfort at any price—almost no perception that man's life consists, not in things possessed or mere amusement, but rather in such search for truth, such sacrifice for high and noble ideas, such love of God and fair-play toward men, as shall turn us from a drift toward futile death into a march toward nobility.

Look at most Americans round about. Observe the deadly lack of meaning in their faces. Look at the all too common woman of the moment—either grubby with a sort of despairing resignation or else going up and down the world with a vacant eye, the pathos of which no amount of cosmetics can conceal. Gaze upon the usual man and ask yourself just why the world should be encumbered by his presence. Almost certainly he has few if any ideas himself on the subject. It is not alone that we are sinful. God can forgive sin. But when a man ceases to strive toward any noble end even God Almighty can do nothing for that

man. See America, and know its dire need, a need for more than money.

But look around you once again and see the rebels coming on, rebels against our deadly dullness, rebels against all low surrender; and take on new hope. I do not mean that we should look at our emasculated intellectuals. They are not really rebels. They are content with epigrams. Alone within the cosmos they seem capable of striking sparks within a vacuum. The rebels who matter are those who cry, with ever-increasing force, for something worth their living and dying for, for a chance to sacrifice themselves, an opportunity to throw life away in service of the truth, who feel a mighty scorn for surrenders, lies, and safe and sure conformities. Such righteously rebellious souls are beginning to arrive in America, as more rapidly they are coming to the fore overseas. Most of us have no love for those who at present control Germany. Well we know how many mistakes they daily make. But this is true as well, that, whereas Germany five years ago was cynical, corrupt, and decadent, it is that way no more. Hitlerism is not a mere scheme for ill-treating the Jews, as one might think to read about it in our press. It is rather a re-dedication of Germans to live for something bigger than self, to scorn a base surrender to the pettiness that has marred the world these far too many years. Its mistakes we must regret and seek as best we can to combat. But many an honest man today would find it more tolerable to live in Germany, for all its faults, than to contemplate existence in an unawakened America. We need not, must not, hate the Jews—that is mad folly; but we must hate with scorn the cynical, selfish, sensual living which has robbed us of our manhood.

A reawakened, revitalized humanity can understand Christianity as a humanity content with grubbiness can never do. It may love Christianity and adopt its ways, as in much of Europe is happening again with great rapidity, or it may fight Christianity, as is the case in Russia. But to patronize Christianity—with a faint politeness toward it born of lazy-hearted contempt—that has been reserved for those who sink from man's estate. That is at the moment the way in America; but not for long. New life is stirring in dry American bones; blood flows again in our anemic veins. When new life is come, men will seek to make that new life count for something. In such a day, the faith of Christ, the vital technique of all the noble saints, will be again the joyous heritage of many men and women. It may be feared. It may be loved. It will not be ignored.

MY WAGE

LET ME but do my work each day,
Content to love, to serve, to pray;
To cheer some other on the way
That leads to everlasting day.
No thought obtrude of gainful pay:
Enough to hear the Master say—
"Well done, my child, well done!"

The golden hours pass swiftly by
The while we toil, my Lord and I,
Through storm or 'neath the sunlit sky
What matters? He is ever nigh!
Sufficient for my eager eye
His smile supernal to descry—
"Well done, my child, well done!"

Thus may I labor through the years
Though mingled be the joys and tears;
Hope's radiant light dispelling fears
As to my waiting soul appears
A Face divine, a Voice that cheers,
Sweeter than Music of the Spheres—
"Well done, my child, well done!"

H. N. FIFER.



The Sanctuary

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

The Promise of Joy

READ the Gospel for the Third Sunday after Easter.

THE GOSPELS all testify that our Lord looked forward to joy. It was, we recall, "for the joy that was set before Him He endured the cross, despising the shame," and His promise to the good and faithful servant is "Enter thou into the joy of thy Lord." He does not evade nor shrink from the fact that this life has its meed of sorrow, but He is sure that sorrow is only a passing experience. A little while and we see Him again. He is the bringer of joy, a joy that none can take away.

There are three words in common use, which are often treated as synonymous; they really represent distinct experiences. Pleasure means the satisfaction of a single instinct or desire. And as in our complex nature there are often competing or conflicting desires at work, pleasure may go along with some dissatisfaction in another part of our being. The pleasure in a good dinner may be shadowed by an expected attack of indigestion; and there are many forbidden pleasures in which we indulge only at the cost of a protesting conscience. Happiness, on the other hand, has a satisfaction that results from self-realization. There is no conflict involved in true happiness. The difference will be plain when one compares the pleasure one may have while he listens to beautiful music with the happiness the composer of the music has in creating it. Now joy is a satisfaction derived from the fulfillment of a single instinct or desire, but one which contributes to the harmony and completeness of our being. Joy is a more spiritual satisfaction than pleasure, and more readily passes into the happiness of self-fulfillment. There is often in joy an element of surprise. It springs from something achieved or experienced beyond the measure of expectation, and such we may believe is the joy of which our Lord speaks. His joy is something that cannot be imagined. It will burst upon us with a dazzling splendor, more radiant than any light that ever "was on sea or land."

The joy of Easter is a foretaste of this promise, because the Resurrection of our Lord is not simply an isolated event of human history, although it is that; it is the revelation of an eternal fact. It makes us sure not simply that He in whom we trust was dead and is alive again for evermore, but that because of His victory there can be no longer doubt of the ultimate triumph of good over evil. Because of the Resurrection, life has meaning, purpose, and hope. "Death hath no more dominion over Him," and death can no longer appall us. Death may shadow our path, but beyond the darkness breaks the light of a new day. "Heaviness may endure for a night, but joy cometh in the morning."

The secret of this joy lies in the communion and companionship of the risen Christ. It is attained through prayer, through sacramental grace, and through those disciplines of flesh and spirit which all may learn who are willing to follow His steps. To walk with Him may not mean that the perplexities and temptations of life are done away, nor that we shall escape sharing the cup of sorrow to which He has already set His lips; it does mean that through His indwelling we gain poise and power. Our strength is renewed day by day.

"Soon shalt thou read the mystery right
In the full sunshine of His smile."

O God, whose promise cannot fail, teach us to wait with patience for a little while until our eyes behold Him in whose presence is joy eternal, even thy son, Jesus Christ, our Lord. Amen.

THE IMAGINATION of the congregation is subconsciously controlled by the personality of the preacher. If he be a man of God, he will to that extent speak with authority.

—CANON LINDSAY DEWAR, in *Imagination and Religion*.

Our Bodies—Temples of God*

By Herbert F. Kuenne

President, Eastern District, Walther League

I AM NOT an architect, but I would like to say a few words about a house built by God, paid for by God, and intended to be occupied by God. It is not a shack, nor a common-place dwelling, for God has dignified it by calling it a temple.

It is your body. God wants to use it for an habitation. Can He do so?

I do not need to prove to you that this dwelling was built by God. Nor do I need remind you of the great price which God paid for it. You confess and acknowledge these facts when you recite the Apostles' Creed. But there is need for us to ask ourselves whether this dwelling is fit for God to live in. In this age of liberalism, there is great danger that we may become lax, indifferent, indulgent. Are we allowing the house to become dirty, or are we keeping it clean-swept? Let us apply some tests.

What is being read? Sex magazines and the startlingly brazen novels which book reviews each week call to our attention? One type portrays the morbid and sordid experiences of maladjusted people, another makes sport of that instinct which God has placed in all of us for the perpetuation and well-being of the human family; still another aims to see how vulgar it can be under the guise of frankness. The same thing applies to the movies with their predominant theme of broken homes and illicit relationships. Are we helping to cultivate the demand for such literature and such entertainment? I wish the word "No" could be unanimous. These are some of the outside forces at work to break down our resistance to sins of the flesh. There are others more personal. The willingness to listen to and the readiness to repeat off-color stories, even in mixed groups, is by no means unknown among us. Is it because we fear the sneers of the world that we permit ourselves to indulge in these things? Is it because we are afraid to champion purity?

The world says there is no such thing as purity and that they who practise it are abnormal or repressed and hence impure themselves. It claims that a young man must sow his wild oats, and they now add that the young woman has an equal right to do so. The world is a liar! There is no reason to be ashamed of clean living, or to hesitate to plead for it. We can count hosts of illustrious people on its side. The historian Plutarch says of the great Roman statesman Cato, surrounded as he was by vice in most loathsome form, that he lived a pure life before marriage and was faithful in marriage. The great Roman mother, Cornelia, the mother of the two Gracii, so taught her sons to esteem purity that they became respected examples of honor and chastity before and after marriage, even in licentious Rome. Julius Cæsar himself, certainly no purist, made a special note in his history of his wars with the Germanic tribes, that chastity was the most highly esteemed personal virtue among them, and that any youth who yielded to the impulse of sex was considered lacking in moral and mental stamina and unworthy of respect in the tribe. Yet all these were heathen. Turning to Scripture we have the noble example of Joseph, who, when he was tempted, fled, saying "How can I do this great wickedness and sin against God?" Against God? Yes!

In the sack of Rome in 1527 good Catholic soldiers of the Catholic Emperor Charles V turned the beautiful Sistine Chapel into a horse stable, and Napoleon did the same with the noble Cathedral of Cologne. A worse sacrilege is for a Christian to turn his body—the temple of God—into a den of vice. And again the Apostle warns: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Paul has expressed it wonderfully. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

If we would glorify God in our body, we must not only build a healthy body, avoid excesses, and place our bodily gifts in His service, but we must think cleanly, speak cleanly, choose clean books and amusements, and keep ourselves pure. We can do this if, when tempted, we will remember that God lives in the temple of our body, and make use of the means God has given us to preserve the purity of the body.

Martin Luther once said: "When one knocks at the door of my heart and asks 'Who lives here?' I answer, 'Martin Luther used to live here; but he has moved out and Jesus Christ has moved in.'"

Can we say that?

THE GERMAN RELIGIOUS SITUATION

(Continued from page 784)

whose brave stand has been cheaply characterized by Müller as a "crazy passion for martyrdom." If Müller intends thus to bring about the peace which has been demanded by Herr Hitler for May 1st it is indeed to be a peace that passeth understanding: but not in the biblical sense!

That defiance of Müller is still possible even in Prussia despite all his despicable resort to force, intimidation, and wholesale expulsions of pastors, was demonstrated on Sunday, April 8th, by Pastor Martin Niemoeller. It had been announced that on that Sunday he would be replaced by the new appointee of Bishop Müller, Pastor Scharfenberg, Nazi commissar. Excited and expectant people crowded the famous Dahlem church. Every seat was taken and every available inch of standing room. But when the time for the service came no Pastor Scharfenberg was in sight. He had been informed by the elders of the congregation that they would say whether or not Martin Niemoeller had failed in his spiritual leadership. They had further told the new appointee that neither the church nor the parish house would be available to him if he put in an appearance.

Dr. Niemoeller stood in his accustomed place and preached from the text: "Whatsoever is born of God overcometh the world." Presumably not in his sermon but by other means he has reminded Bishop Müller that suspension of a pastor according to the constitution of the new National Evangelical Church can only be decreed on three grounds: refusal to recognize the new National State; failure to defend the Evangelical faith; or disqualification under the Aryan paragraph. Since he is not open to censure on any of these three counts he insists that the decree dismissing him is virtually without force. He openly challenges the Bishop to produce evidence that he is subject to suspension.

One wonders if Bishop Müller will attempt to make capital of the private telephone conversations secured by General Goering's secret police in which Dr. Niemoeller is reported to have said things which the extreme Nazis interpret as disloyal!

But these evidences of effective resistance through the courts, through appeal to Constitutional safeguards, and through the fearless loyalty of laymen are at least heartening. As one New York newspaper points out editorially, Christian Germans both Catholic and Protestant are still saying effectively that "impious hands must not be laid upon the altars of the Most High."

CONFIDED *

ANOTHER LAMB, O Lamb of God,
Within this quiet fold,
Among Thy Father's sheep
I lay to sleep;

A heart that never for a night did rest,
Beyond its mother's breast.
Lord keep it close to Thee,
Lest waking, it should bleat and pine for me!

JOHN S. TABB.

* Address delivered at Fellowship Dinner of 15th convention, Philadelphia, September 24th.

* This poem, the wistful appeal to God of a mother on the death of her baby, was found by Bishop White of Springfield in an old Church magazine.

Missions

By the Rev. Edmund L. Souder

American Church Mission, Hankow, China

WHAT shall we do with missions which are called Christian? Re-think them, say some; retrench or retire them, say others. The nature of our own reply will largely depend upon the answer we have made to a prior query, "Whom say ye that I am?", for if, in unison with the voice of the Catholic Church, we reply with apostolic conviction, "Thou art the Christ, the Son of the living God!" it is inevitable that, with the first great foreign missionary, we shall add, "Necessity is laid upon me, for woe is me if I preach not the Gospel." Protestant Liberals may debate if they will whether missions should be supported or suppressed, but for the Catholic of the twentieth century, as of the first, the propagation of the Faith is not a matter of debate. The Church has no other task than to bring men into conscious, contrite, and converting companionship with God, and the Christian no other task than to be His witness among the people. Missions are no side issue or incidental interest. To be sure, the ground already won must be held, and those already in the fold lovingly shepherded, but not to the extent of losing sight of those other sheep whom also the Good Shepherd would bring through us to green pastures.

A Catholic who did not believe in the universal mission of the Church would be as absurd a contradiction in terms as a Republican who did not believe in republics. It is no more possible to limit the mission of the Universal Church than to limit the love of the Sacred Heart. A disbelief in "missions"—domestic, foreign, or any other variety—is fundamentally a disbelief in Christ as the Saviour of the world. It has been well said that the Christian who does not consider his religion worth giving to the heathen is doubtless right; probably his religion would *not* be worth giving to the heathen; but if the love of Christ constraineth us, then our "dominant desire" must be that "in all things He may have the preëminence." The great difficulty experienced at the present time in financing even our modest missionary efforts shows clearly how far many Christians still are from understanding the real meaning of discipleship. It is no use blaming it on the "depression," for the American people, at least about half of whom call themselves Christians, recently found the money to drink a million bottles of beer in a week! It is simply a question of what interests us, and it is evident that, as between backing baptism of the heathen and buying beer for ourselves, many Americans will order beer!

THE MOTIVE OF MISSIONS

WHY MISSIONS? To save the heathen from hell? The verger of an American cathedral who was guiding me through the building, on learning that I hailed from China, said contemptuously, "Why go out there? I suppose you think they'll go to hell without you!" I reminded him that, since our Lord had commanded His disciples to go into all the world and preach the Gospel to every creature, the real problem for the Christian was not whether the heathen would be saved without missions but whether the Christians would be saved who deliberately repudiated the vocation explicitly given them by their Lord. We have not progressed very far along the Way of Holiness if we have not discovered that the fruit of Christian discipleship is something *much* more than mere rescue from hell. Rather is it the joyous and expanding entrance into the more abundant Life

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.

of the Kingdom, and the glad sharing, with other children dear to the Father, of those rich blessings which are to be found in the fellowship of His Son.

CATHOLICS AND MISSIONS

If it be objected that there is no need to labor among Catholics this matter of the categorical imperative of missions, the answer would seem to be that, in point of fact, the largest Anglican evangelistic agency is the Church Missionary Society (strongly Evangelical), and the American seminary with the longest record of priests sent into the foreign field is not Nashotah but Alexandria. Catholic Anglicans should frankly face the fact that they have not been conspicuous in support of the world mission of the Church, and if the excuse be offered that they have been deterred by the struggle for existence at home and discrimination against them abroad, the reply is that this argument has a steadily decreasing validity which is not matched by a steadily increasing proportion of Catholic workers in the foreign field.

Only recently in that loyal organ of Liberal Catholicism, the *Church Times*, a correspondent wrote:

"I most earnestly beg my fellow Catholics to consider carefully, with prayer and penitence, what is amiss with a movement which allows missions like the Universities' Mission to Central Africa to plead in vain for men? What are our young priests doing? Huge gatherings in London are all very well, but if they do not lead to the 'going into all the world' then all is very far from well."

Is it not true that, in spite of the splendid missionary enthusiasm of some Catholics, there are still too many who should heed the warning of Fr. Rosenthal, who says of a certain type of parish that "its music may be beautifully rendered; its ceremonial artistic and correct; it may attract crowded congregations. But if it be deficient in missionary enthusiasm . . . then it is nothing but a whited sepulchre."¹

CATHOLICISM AND OTHER RELIGIONS

IT IS AN AXIOM among Catholics that Christianity is a supernatural religion, that is, it is God's own revelation of Himself. Yet the Catholic at work in non-Christian lands soon recognizes that the Church's faith is also supremely natural, or, to phrase it differently, he discovers that man is not only, as was said long ago, "naturally Christian," but also "naturally Catholic." The historic Church, to a degree in which it cannot possibly be said of Protestantism, takes a man as he is—body, mind, and spirit, reason, feeling, will—and lifts him up to God.

Fr. Peck, the Hale lecturer for 1933-34, during his Wesleyan days wrote:

"There is this to be said, that while Protestantism has exhibited signs of parleying with Naturalism without ever showing any adequate psychological understanding of nature, Catholicism has never for a single moment been false to its supernatural basis, and yet has come intimately near to human nature."

The appeal of the rich and lofty devotional life of the Church is to the whole man, not repressing but releasing all the inherent potentialities of body and soul; and therefore, as through the centuries she has spread throughout the continents, the Apostolic

¹ *Ageless Stories*, p. 74.

Church has shown a remarkable facility for adapting and assimilating elements of ethnic religions, and one is constantly impressed in non-Christian lands with the way in which the Great Mother of Souls continues in our day to understand and meet the needs of every race. The Catholic missionary who understands the ethos of the Church has a most valuable basis of sympathy with the thought and tradition of the people to whom he would reveal Christ as the One who comes "not to destroy but to fulfill" their ancient culture.

LET me illustrate. The Buddhist kneels to pray, indeed he often prostrates himself. *So does the Catholic*, not because it is impossible for God otherwise to hear us but because kneeling is the instinctively reverent posture for prayer. The common Protestant practice of sitting is not simply un-Catholic: it is unnatural! Again, the missionary in almost any land comes on the institution of sacrificial worship. I myself have seen the blood-stained rock on which a naked Igorot had just offered a pig, and I have also been privileged to gaze upon the beautiful white marble Altar of Heaven in Peking, where the cultured Son of Heaven, gorgeously clad, offered sacrifice on behalf of his people. To the orthodox Protestant this is all just so much superstition to be destroyed, but to the Catholic it represents a noble, human aspiration which is perfectly fulfilled in the Sacrifice of the Mass.

On arrival in China some twenty years ago I was given for study a "Primer" prepared by a pious Protestant. The Primer contained a reading lesson with the shocking information that a visit to a Roman Catholic church revealed statues just like idols, and lights and incense and vestments, just like a heathen temple! The Catholic, of course, fails to be shocked, for he believes that these ornaments are all natural aids to reverent worship among any people who are men and not disembodied spirits. The Catholic never forgets that even the Word became flesh! The Buddhist, Moslem, or Hindu, becoming a Catholic Christian, finds fulfilled, not destroyed, such familiar elements of his former faith as the observance of feast and fast, prayer for the dead, and the monastic life. Newman reminds us that "temples, incense, lamps and candles, votive offerings, holy water, asylums, holy days, and seasons, processions, blessings on the fields, sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images, and the *Kyrie Eleison* are all of pagan origin, and sanctified by their adoption into the Church" (*Essay on the Development of Christian Doctrine*, p. 359). The venerable Chinese archdeacon of this diocese once pointed out to the writer that the nuptial Mass of a Catholic wedding strikingly fulfills a traditional Chinese custom, the drinking together by bride and groom of a cup of wine. The ancient Chinese harvest festival some years ago became the Chinese Christian Thanksgiving Day, much as Christians of an earlier age turned the commemoration of the winter solstice into the Feast of the Nativity of the Sun of Righteousness.

In speaking of the many ways in which the inclusive character of the Catholic Church is manifest in heathen lands, one is reminded of a passage in the much-discussed Report of the Laymen's Inquiry,² which, in urging that missionaries make a sympathetic study of the religion of those they would convert to Christ, offers the highly naïve suggestion that "Christianity cannot afford to leave to Buddhism or to Hinduism the arts of meditation. . . . We would commend to the Christian Church a serious inquiry into the religious value of meditation." Have these American Protestants never heard of St. Theresa and St. John of the Cross? Have they never come on a copy of the *Spiritual Exercises* of St. Ignatius? Are they entirely unaware of the exquisite flowering of contemplative and mystical experience in the Church of the Ages, which had been teaching her children "the religious value of meditation" for centuries before some contemporary Protestants began the very commendable "Quiet Time" and "Morning Watch"?

One might venture to suggest to these laymen that for Protestants to sit at the feet of such masters of mental prayer as St. Catherine, whether of Siena or Genoa, or St. Francis, whether of Assisi or of Sales, or such students of the masters as Miss Evelyn Underhill, the Anglo-Catholic, or Baron von Hügel, the Roman Catholic, they will learn all that they might discover from Buddhists about the mystical element in religion, and more besides. The point I wish to make, however, is that, in a degree impossible for most Protestants, the Catholic missionary will view with understanding the asceticism and mysticism of the East, wishing only that it may find its fulfillment in contemplation of the Beloved. Catholicism, in a word, claims as hers by right all that is true, or beautiful, or good in every religion or cultural tradition of men.

An excellent illustration of the genius of Holy Mother Church in assimilating and consecrating to God's glory what is of value in non-Christian systems is the way in which J. V. W. Bergamini, a missionary architect, has in both our China and Japan missions raised churches and other buildings faithful to the beautiful lines of the native architecture. The same Catholic desire not to destroy but to fulfill all things in Christ is shown in a scholarly series of articles on Chinese architecture recently printed in the monthly magazine of the American Benedictines at work in Peking, in which the Apostolic Delegate and a distinguished Benedictine architect urge their fellow Roman missionaries to eschew gothic churches in that ancient land, and make wider use of the native forms.

Writing on *The Universality of Christian Art*, the Apostolic Delegate says that such an architectural policy would be "an homage of respect and sympathy to the culture, the nature, the traditions of this great people to whom we bring the Gospel of Truth. The adoption of Chinese art also confirms the Catholic character of our religion, and helps to dissipate the deadly prejudice which regards the Church as a foreign cult." The writer then points to history in justification of such a mission policy, quoting the instructions given by St. Gregory the Great to St. Augustine, the Apostle of England.

"In these temples," he says, "after they are purified by holy water, altars with the relics of the saints are to be placed, so that the people may be more easily converted to God and come with greater willingness to worship in places to which they are accustomed."

The Bishop continues:

"Does it not then seem likewise opportune to give to sacred architecture a Chinese vesture? It is imperative that the Chinese, when in church, should feel themselves at home, and not in an edifice of alien forms. Let us, therefore, affirm the Church's Catholic character even in our architecture and church furnishings."

The writer then points out that, as a matter of fact, there exists in China a rich artistico-religious inheritance.

"The pagodas with their atrium and choir, the towers, the Temple of Heaven at Peking, the ancestral temples, the memorial arches, the great steles, the idolatrous altars with dossals, the incense burners, the marvelous vases, etc," he says, "all offer a wealth of architectonic and decorative elements full of character, by the use of which a new type of church can be formed that will be at once perfectly Christian and perfectly Chinese."

It is the task, therefore, of Catholic missionaries neither to ridicule other religions nor, like some of our "Modernist" friends, accept them as of parallel validity to the Gospel. Rather they should seek the fulfillment of all partial expressions of truth in the Israel of God.

This ideal was admirably set forth in the Encyclical of the bishops at Lambeth in 1920:

"Foreign missionaries should set before themselves one ideal and one only: to plant the Catholic Church in every land. They must remember that the Catholic Church needs the fulness of the nations. . . . They do not go out to obliterate other men's nationality, but to bring it near to Christ who can exalt and

² *Re-thinking Missions*.

complete it. . . . The foreign missionary, therefore, must give his strength to making known Christ in the fulness of His Person, His work, and revelation of the Father, together with the great inheritance of Catholic tradition and the glory of the fellowship of the Catholic Church."

MISSIONS AND UNITY

IF TOWARD THE ADHERENTS of another religion the Catholic missionary will try to be friendly, far more will he want to promote peace and unity with members of other Christian bodies, for he can hardly fail to recognize that the greatest single obstacle to the fulfillment of the purposes of the Head of the Body is the broken fellowship of His members. Whatever were the faults of the medieval Church, and they were grievous, the cure of the Protestant doctors seems almost worse than the disease, for by blasting the outward fellowship of the Church into many fragments they have made Christian witness a babel-like confusion of tongues. It is a tragedy that Christians have been fighting a kind of civil war when they ought to have been pushing the campaign in the enemy's country.

However, it is happily true that a common task and common difficulties have served to promote fellowship among missionaries of different bodies at work in non-Christian lands, and native Christians of Asia find it easier to draw together because there is no root of bitterness left behind, as in the West, by long years of religious strife. The Oriental attitude toward reunion is from the Catholic point of view a two-edged sword, for though it saves the convert from petty prejudice about trifles yet it sometimes finds him scarcely able to discriminate between trifles and fundamentals of the Faith. On the one hand, for instance, it is almost inconceivable to the Oriental Christian that men could contend fiercely over such matters as the wearing of a surplice or the use of the cross. The introduction of Reservation or a shrine of our Lady will not, as sometimes at home, split a parish wide open. I have known a Chinese Methodist worshipping temporarily in one of our parishes to present himself for a Christmas confession as naturally as though it had always been his custom; and a Baptist, happening by chance on High Mass in another parish, liked it so well at first sight that he came back the next Sunday for more! There was nothing whispering to the first of these men that in making his confession he was betraying the Reformation, or to the other that High Mass was, to quote an English Protestant, just "mummeries, flummeries, and tom-foolery." The other edge of the sword, however, is that, due to a combined lack of historical background and theological knowledge, native Christians, even clergy, may fail to recognize any real difference between Anglican priests and Presbyterian presbyters, or between a Catholic Mass and a Protestant Lord's Supper.

It were worse than foolish for the Catholic missionary to blind himself to the manifest signs of consecration shown by many a Protestant confrère. The Protestant may often seem lacking in loyalty to the divine Church and Her ways, and yet manifestly sincere in his devotion to the divine Lord. It is evident that the wind bloweth where it listeth, and that God has means of reaching souls other than those we Catholics are accustomed to emphasize. Nevertheless, the glad recognition of this would not seem to be any reason for the Catholic to grow apathetic toward the faith and practice of the undivided Church just at a time when an increasing number of Protestants are turning wistfully toward Catholic ways for the enrichment of their life in Christ. Contemptuous of others the Liberal Catholic will never be, yet neither can he see that ultimate good will result from playing fast and loose with the historic Faith in the supposed interests of an immediate reunion with some fragment of Protestant Christendom. Profoundly convinced, for instance, that the Church is the forethought of God, not the afterthought of man, the Catholic missionary cannot possibly agree with the Protestants who in *Re-thinking Missions* suggest that the missionary should attempt as with an atomizer to sprinkle the non-Christian races with a fine mist of Christian ideas, leaving

it to chance for the mist (or should I say fog?) to solidify later, if it will, into a Church. The conception of the Church as being of the very heart of the Gospel is one of the greatest contributions to Protestant thought that the Catholic has to make.

Another great Catholic conception is the sacramental principle, yet there is a very real danger today, in some parts of the foreign field, that in a well intentioned but misguided zeal for reunion sacramental values, instead of being *contributed* by Anglicans, will be shelved. Let me be specific. In a united conference of workers from several missions, including the Anglican, a series of devotional talks was given each morning by a prominent pastor. One of the mornings happened to be the Feast of the Epiphany, but a goodly number of our native priests and catechists went by the very door of the Cathedral, where the Eucharist was to be offered on that Holy Day of Obligation, and listened instead to the Protestant minister's address! To a Catholic such careless disloyalty to the Church's standards seems a very questionable service to the cause of reunion, for the sacramental emphasis is exactly what we have to *give*, but not to throw away! The marvelously rich devotional life of the Church, which has nurtured the saints, is a treasure not to be lightly esteemed, but to be practised thankfully and offered humbly to brethren of other names, who are seeking if haply they may find it.

MISSIONS AND INTERNATIONALISM

THERE is one other aspect of missions which is perhaps not emphasized as much as its importance merits, and that is the direct contribution they make to the building of better world relations. Over against the bitter race prejudice fostered by Nationalism, and the bitter class hatred promoted by Communism, stands the noble Internationalism of the Church of God. In her fellowship God sets our feet in a large room! With relations between China and Japan very strained, I have seen kneeling together before a Catholic altar Chinese and Japanese, English and American, rich and poor, all of them made one Body because they partook of that one Bread. Foreign missions should appeal to every believer in world brotherhood because they contribute greatly to the building up of fellowship among the nations. Business goes into foreign lands from motives of self-interest, but missions, inspired by Him who said, "It is more blessed to give than to receive," seek to share with men everywhere the riches of the House of God. American foreign missions represent America seeking not to be ministered unto but to minister, and if it be true that "national security rests not in battleships but in friendships" then missions are steadily engaged in building up that security.

It is, I think, little realized by Christian people in the West how greatly Christian missions have already influenced the ancient life of the Orient. For instance, although it is estimated that only half of one per cent of the Chinese people are Christians, yet so great has been the impact of this tiny minority that the entire nation of four hundred million commonly calls the days of the week by words of Christian connotation. Sunday is "worship day," Monday "the day after worship day," etc. The Chinese post office, customs, and other government offices, the banks, and many large firms close on Sunday. This no more indicates that all the employes have gone to church than it does in America, but it does show that the leaven of the Gospel has been leavening the whole lump of Chinese social custom. At the present time Chinese Christians are rendering conspicuous service to their nation in many spheres of activity. A writer in the *London News Chronicle* recently declared that "no government in the world contains two abler men than General Chiang Kai Shek and Mr. T. V. Soong." Both are Christians! This rise of Christians in China and elsewhere to positions of responsibility in the government has a real bearing on the vexed question of international relations.

The present Archbishop of York, a man of brilliant mind and prophetic thought, has given expression to an interesting idea,

which bears directly on this matter of the international aspect of missions:

"Mohammedans came over Europe, and about the same time missionaries were coming to England. Which had more influence on world history—that Arabia and Syria went back, or that the seed of the Gospel was sown here? Who knows whether it matters so much if Europe, that has so signally failed to apply the Gospel in its ordered life, breaks up or not, as that the ancient civilization of Asia shall revive under the consecrating power of Christ, or the child races of Africa develop their unknown powers? Anxious as we are, the one thing that really matters is the Gospel of Christ, that those who have it shall live it, and those who have it not shall receive it."

Does it not lend new importance and thrilling interest to our present missionary enterprise, if we realize it may turn out that in the centuries immediately before the race, during a new "Dark Ages" in the West, mankind may move forward to new victories under the leadership of the nations of Asia and Africa, rejuvenated by the power of God? The center of world affairs, which after continuing for many centuries about the Mediterranean passed to the Atlantic, seems now in a fair way to move on to the shores of the Pacific, as the course of Empire Westward takes its way. Certainly it is an arresting fact that, at a time when bitter attacks are being made on Christian faith and morals by materialists in Europe and America, there is among many in Asia a reaching out toward Christ as the answer to their felt need for a more abundant life. Almost any missionary could testify to the wide-open doors of opportunity before him in Asia and Africa in these days.

So, as those who, according to His promise, "look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:13), let us press on with the Christian's glorious task of world mission, striving to bear grateful witness to Him "who hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of His love."

FOR BELOVED TRAVELERS

O LORD OF EARTH and sea and air,
Watch over those for whom we care;
Protect them with Thy loving arm,
And keep them free from every harm.

From every ill, O Lord, defend
Thy children, to their journey's end;
And bring them to the haven sought,
With grateful hearts for wonders wrought!

ALLEN JACOBS.

"And a Little Child Shall Lead Them"

THIS IS A STORY which it would seem deserves wider circulation than the confines of the parish in which it actually took place. The Rev. Dr. Charles E. Tuke, rector of St. John's Church, Lansdowne, Pa., the parish referred to, reports the incident in his parish paper.

During Lent the superintendent of the primary department of the Church school met with groups of the children in a "Story-Telling Hour." Each child paid 10 cents a week, and the proceeds were designated for the Lenten missionary offering. At one of the meetings when the receipts were counted, the leader announced, "Children we are one penny short of the amount we ought to have." Immediately a little girl arose and, bringing forth her small purse, said, "I'll make up the deficit." No doubt she had been hearing at least of Church deficits, and possibly some others. At any rate she knew the word and knew what her reaction should be to such a situation.

Dr. Tuke in reporting the incident to his parishioners added the following comment:

"We commend this child as a splendid example of what loyal Churchmanship should be. If all of our people would act as promptly all of our deficits—of the National Church, of the diocese, and of the parish—would be wiped out. This is the text which fits the story, 'Go and do thou likewise.'"



Churchwomen Today

Ada Loaring-Clark, Editor

THIS YEAR the aims of the women of the diocese of East Carolina, of which Mrs. Fred L. Outland is president, are based on "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." "For this cause came I into the world that I might bear witness for the Truth."

Women, three hundred thousand,
In loving purpose banded together
To extend the Kingdom of God.
News to those who know not,
Equipping those in Mission Fields.
Studying to understand,
Sowing precious seeds in
Isolated places.
Never weary of rendering
Glad service to the Master.

Bishop Darst has written the following prayer which will be used at all women's meetings. It is very helpful. I think you will like to add it to your collection of prayers.

"Lord, speak to us, that we may speak. Deliver us from all false shame and fear, that we may steadily and serenely show Thee forth in our lives, and with our lips may witness to the abundant joy of Thy fellowship, and to the sufficiency of Thy salvation. Thou dost will it: help us to fulfil it. Through Jesus Christ our Lord. Amen."

A history of the Auxiliary of the diocese has been painstakingly compiled by Mrs. James Grist Staton. Her facile pen gives details of the growth and achievement from small beginnings in 1873 until the present time, when eighty-two branches and nearly two thousand members carry on the work.

HOW LITTLE do we realize the isolation of those stationed at outposts! Mrs. E. B. Tidd, who before her marriage to Sergeant Tidd of the Canadian Mounted Police was a nurse in our mission at Fort Yukon, says that she has spent nine consecutive winters in the frozen North. "We have been stationed at the most isolated post in the Yukon Territory, where Indians had never before seen a white woman. Because of that I am known as the 'Government's Wife.' Only twice a year have we any contact with the outside world apart from the wireless, which the natives no longer regard as a wonder because they have ceased to try to solve the mystery of where the voice comes from. When our letters arrive we have to go six hundred miles to fetch them."

Churchwomen who saw the motion picture, "Eskimo," will like to know that most of it was filmed at Point Hope, Tigara, where Archdeacon Goodman is stationed and that communicants of our Church were the actors and actresses.

AS A DEMONSTRATION against divorce and unsuccessful marriages the vicar of High Wycombe arranged a service to show that happy unions were much in the majority in that city. More than four hundred couples, who had been married in the Church during the past forty-five years, attended the service.

The Rt. Rev. G. K. A. Bell, D.D., Bishop of Chichester, says that a marriage to be happy ought to be built on a religious foundation and on agreement in religious belief. Religion is, after all, the most important thing in life, and where there is a breach in religious belief at the very start of married life the future happiness of the married couple is gravely imperilled, and they face possible disaster.

Christianity in Czechoslovakia

By Dr. F. Zilka

Professor in the Evangelical Theological Huss Faculty, Prague

FOR SOME YEARS PAST, negotiations have been in progress between the government of the Republic of Czechoslovakia and the Roman Curia for a kind of agreement and the desired settlement of certain questions, especially regarding the delimitation and endowment of the dioceses in Slovakia. A different expression was used in this connection, the proposed agreement being called a *modus vivendi* and not a concordat. Everything appeared to be proceeding favorably, but nevertheless, on the recall of the Papal Nuncio Ciriaci from Prague in 1933 the negotiations came to a standstill.

The strong movement in favor of resigning Church membership or joining another Church, which began directly after the war and led to the formation of a new national church (the "*Czechoslovakian Church*"), has come to an end on the whole. Changes of confession now occur normally as individual cases.

The present financial difficulties are affecting the non-Roman Catholic Churches considerably. Nearly all these churches are dependent on a state subsidy for part of their budget, especially in connection with the personal allowances to priests and the cost of the ecclesiastical head offices. These subsidies have been reduced for the present, and there is hardly any prospect for many years to come of the state's being in a position to restore them to the level agreed upon years ago. Since a considerable increase in the general voluntary personal subscriptions of the church members and of the church tax is hardly possible, owing to the spread of unemployment and the distress prevailing among the peasantry, the stipends of the pastors have had to be reduced by 10 per cent on an average; the state of affairs is by no means catastrophic, but renders every extension of parish work considerably more difficult.

In 1931 the *Evangelical Church of the Bohemian Brethren* started a collection for a "Thanksgiving Fund" among its members on the occasion of the 150th anniversary of the grant of the patents of tolerance by the Emperor Joseph II. The suggestion met with a hearty response, and the sums collected amounted to nearly 1,500,000 crowns. The entire amount has been lent in larger sums free of interest to those parishes which have recently erected church buildings or are about to erect them. The fund continues to grow, although of course not so rapidly as at first, thanks to subsequent subscriptions, and, owing to the circulation of the money, will gradually and steadily benefit new parishes as well. The success of this collection is a welcome sign of the lively interest in the development of church work.

The reduction of the state subsidies naturally also affects the *German Evangelical Church* in Bohemia, Moravia, and Silesia and also the Augsburg and Reformed Churches in Slovakia and Carpathian Russia. This also hampers the development of the *Czechoslovakian Church* which depended on state aid not only for the increases to pastors' stipends but also for its buildings.

One of the most important questions for the inner life of the non-Catholic churches is the problem of theological study. A satisfactory solution is now within sight.

Directly after the war, the government, through its parliament, established its own Evangelical theological faculty (the "Huss faculty" in Prague) which, although not affiliated with the university, enjoys all university rights. Besides this the Evangelical Church of the Augsburg Confession in Slovakia maintained an ecclesiastical theological college in Bratislava (Pressburg). At the time, this Church did not want a state

THIS ARTICLE, by a well-informed Protestant leader in Prague, gives an interesting insight into the progress and problems of organized Christian groups in that important Middle European center. ¶ As in so many parts of the world, Communism is the chief rival to Christianity in Czechoslovakia, according to Dr. Zilka.

faculty; it appeared to it that an ecclesiastical institution would be more in accordance with its characteristics.

The new *Czechoslovakian Church* was content at first with a professorship in the Huss Faculty, but as that did not meet its requirements adequately it decided in 1932 to open an ecclesiastical seminary of its own, probably as a preliminary to the desired state faculty.

At the beginning of 1934 two decisive changes occurred. The parliament decided to convert the ecclesiastical college in Bratislava into a state faculty by legislation, and the Czechoslovakian Church reverted to its original program and once more affiliated its theological studies with the Huss Faculty, with some parallel professorships for the present, but perhaps later as an independent section.

For the far-seeing, the ideal for the future is the plan for the establishment of a common theological college for all non-Roman Catholic Churches, which, in order to meet the special needs of the individual churches, might perhaps be formally divided into sections, which would, however, be organically connected, it also being intended to include the German and Magyar Protestants with professors of their own confession and tongue.

So far the Germans have had the theological students trained abroad, and the attempt of the Magyar Reformed Church to solve the problem by means of a private ecclesiastical seminary in Lucenec can also only be regarded as provisional and unsatisfactory. Of course nothing will be done without consulting the churches concerned and safeguarding their confessional and linguistic peculiarities.

ANTI-CLERICAL, anti-religious, and anti-Christian tendencies are becoming more and more noticeable, above all *Communism*, as a principle and as a party. That is due to its nature. Until recently there existed a group who called themselves "Christian Communists." Their activities were officially suppressed, not on account of their religious basis, but probably owing to their extreme pacifism.

Besides Communism there are naturally other anti-Christian tendencies. Owing to the religious freedom guaranteed in the state constitution, the group of those who belong to no Christian Church increased very much after the war and is now developing great activity among all classes of the population, especially among the workers and the young. Prague is one of the European centers of anti-Christian propaganda.

THE MOST important point in this respect is the Christian work with the young. This branch of practical activity is based in Czechoslovakia on old and well-established tradition. It is true that confessional schools are only owned by the German Protestants and, in Slovakia, by the Lutheran and Reformed Churches, but ample provision is made for religious instruction in the public inter-confessional schools; it is given and supervised by the churches.

Very great importance is attached to thorough preparation for confirmation. It is probably not sufficiently well known that confirmation in the Evangelical churches is historically due to the initiative of the Bohemian Brethren. Parallel to school instruction is the Sunday school (recently imitated in part by the group of those who belong to no Christian Church). The organic continuation of this is work among the rising generation.

Books of the Day

Rev. William H. Dunphy
Editor



THE PROBLEM OF RIGHT CONDUCT. By Peter Green. Pp. xix, 296. Longmans. 1933. \$1.75.

GOOD TEXTBOOKS in *Christian* ethics are as rare, at least outside Roman Catholic circles, as they are needed. We have, to be sure, a great many works flavored with a mild idealism which some choose to call Christian, but few which attempt to offer a system of ethics definitely based on the specifically Christian conception of man and the universe. This Canon Green endeavors to do, with considerable success. Much credit is due him for grappling with first principles. He recognizes that the questions most insistently clamoring for answer today are not "What is right?", "What ought I to do?", but "What do you mean by right and wrong?", "Why may I not do as I please?". He does not proceed on the principles suggested by the older judge to his younger colleague: "Give your decisions fearlessly. They will almost always be right. Never be betrayed into stating your reasons. They will almost certainly be wrong."

The book is addressed not only to clergy and candidates for Holy Orders but also to religious and social workers, teachers, and parents. It seeks to provide within a definitely Christian framework a complete system of ethics, including a *basis of ethics*, the *principles* deducible from this basis, and the *application* of these principles to various cases and circumstances. This is, of course, a large and ambitious program—rather too large and ambitious for a one-volume work, as we keenly realize when we see a survey of the history of ethical systems in one chapter of about thirty pages! And yet—there is need for just such a work. Within the limits of space at his disposal, the writer achieves remarkable results. His teachings are for the most part in harmony with the Church's moral tradition, yet presented in a way that will appeal to modern thinking persons and apply to modern conditions, normal and abnormal. A wealth of cases and illustrations illustrate and reinforce his presentation.

At times one has to dissent vigorously from his dicta and conclusions. Thus the statement that one cannot always do right is theoretically absurd and practically pernicious. It can be given plausibility only by identifying the right in any given situation with the ideally best but sometimes impossible. He does not grasp the classical distinction between willing evil and permitting evil. Moreover, to allow divorce (with remarriage) for adultery is about the most hopeless treatment of this problem that can be given—why is such magical significance attributed to a physical act? Are not other sins as bad or worse? Canon Green seems uncertain what our Lord's teaching on the subject was—it would appear that Mark, Luke, and Paul could easily dissolve his doubts, and that even Matthew (minus the acknowledged gloss) is clear enough. In the matter of birth prevention, the author seems to lean toward the constant and universal teaching of Catholic Christendom. His reasons, however, leave much to be desired. At times he approaches—without quite arriving at—the law of nature and right reason, that a faculty may not be perverted by being divorced from the function which it is to subserv (though the intention of subserving it may not be in the foreground of consciousness), and the recognition that to permit the sexual act to be severed from its procreative function (to hold that it may be indulged in solely for sensual satisfaction or for the expression of affection) logically carries with it the necessity to extend the same permission to the unmarried and even to those of the same sex. Furthermore, in his approval of suicide (in very hard cases), neither his reasons nor his conclusions seem likely to commend themselves to the Church as a whole. The view adopted does not square with the Christian conception of life and of pain.

There is so much that is excellent in the work, so much that is urgently needed and splendidly expressed, that one regrets

the necessity to point out these shortcomings. It is to be hoped that in future editions they may be corrected so that the work may be described, without qualification, as a noble treatise in *Christian* ethics. W. H. D.

THE FOUR GOSPELS ACCORDING TO THE EASTERN VERSION. Translated from the Aramaic by George M. Lamsa. Philadelphia: A. J. Holman Company. 1933. Pp. xxvi, 228.

A SCOTCHWOMAN on seeing her soldier son's regiment march past remarked, "Everyone is out of step except my Johnny." If the argument of the introduction of this book is correct, then almost all New Testament students have been out of step for centuries. The book is a translation into English of the Peshitta, a Syriac version, which, according to the author, is directly descended from original Aramaic gospels. But the Syriac of the Peshitta is not the same as the Aramaic of Palestine in the time of Christ though they are akin. Again the Peshitta is itself a translation of *Greek* gospels according to the verdict of students of Eastern versions and this translation of the gospels from Greek into Syriac was not the first; it was made probably by Rabbula who died as Bishop of Edessa in 435. F. C. Burkitt's *Early Eastern Christianity* gives the argument for the connection of Rabbula with the Peshitta in some detail.

In the Peshitta, the phrase translated "our daily bread" appears as "bread of our need"; Mr. Lamsa also has "bread for our needs," but the old Syriac version has "constant bread."

This is an interesting, but misleading book. A. H. F.

THE SCHOOL OF THE ETERNAL. By James O. S. Huntington, O.H.C., and Karl Tiedemann, O.H.C. Pp. 208, Holy Cross Press. 1933. 75 cts.

EIGHT OUTLINES of retreats which should be of great assistance to those who serve as conductors and of inestimable value to all who are endeavoring to learn something of the art of meditation. The first retreat on the Kingdom of God, nine meditations, is given in outline and developed, suggestive of the way the other outlines may be treated. Each of the outlines is deserving of laudatory comment and one also feels grateful to the authors for the fresh, helpful, and suggestive form of self-examination in the appendix following the first retreat. Here is a very profitable text for all who take seriously their task while students in the school of the eternal. J. H. S.

LOYALTY AND ORDER. By D. H. S. Cranage. Oxford University Press. 1934. 75 cts.

JUST AS MONASTIC revivals of the tenth, eleventh, and twelfth centuries were largely a return to the rule of St. Benedict, so the Oxford Movement was to be a return to the Book of Common Prayer." Loyalty to the Prayer Book is the keynote of these five sermons, three of them delivered before the University of Oxford. While they contain much that the extremists of both wings will find unpalatable, it is to be hoped that their positive teaching and emphasis will strike a responsive chord in the hearts of the many Churchmen who do not confuse Catholicism with Italianism. W. H. D.

LETTERS TO A GODSON. 2d Series. By M. Cyril Bickersteth, C.R. Morehouse. 1934. \$1.00.

THIS SERIES of instructions, addressed to a school-boy looking forward to confirmation, has solid worth—it is something the candidate will grow up to, rather than outgrow, and contains much which would be valuable to adult confirmation candidates as well. It also deals incidentally, but helpfully, with the difficulties raised by certain beliefs—the Divinity of Christ, the Resurrection, etc. It is one of the finest works of its kind.

HENRY WARD BEECHER'S ART OF PREACHING, by Lionel George Crocker (University of Chicago Press. 1934. \$1.50), is worthy of a place among the standard books on homiletics. It conveys a vivid picture of one of the great masters of the American pulpit, and a keen analysis of the secret of his success. It should prove helpful to the clergy and to seminarians.

NEWS OF THE CHURCH

Seamen's Institute Observes 90th Year

Dr. J. H. Finley, of the Board of Trustees, in Address Pays High Tribute to Late Dr. Mansfield

NEW YORK—Speaking before more than 500 persons who crowded the chapel of the Seamen's Church Institute of New York here April 12th, Dr. John H. Finley, a member of the Board of Trustees, drew a striking contrast between the Port of New York in its early days and that port today, and paid a tribute to the Rev. Archibald R. Mansfield, who devoted his life to work for seamen. Bishop Manning of New York officiated at the service held in the Chapel of Our Saviour in the Institute. The Bishop, after a few words regarding Dr. Mansfield and his noble example, introduced Dr. Finley, who said in part:

"I have a map made in the latter part of the seventeenth century, showing the lower end of Manhattan Island, where are huddled a few houses about a fort, a church, and a windmill. But the two very prominent objects are: first a tall shaft carrying high above the houses a flag to signal the ships coming into the harbor; and second, though the nearer to the water and the most conspicuous, a gibbet from which a rope is dangling in threatening readiness. This was the beginning of a sea port which has come to be the first in the world. *Novi Belgii* was inscribed upon her first shield. New Amsterdam was her first corporate name. New York she became. . . .

"But the symbol of her welcome to those who come to her shores is no longer the threatening gibbet. Rather is it this towering friendly home, bearing aloft the flag and showing the lights in whose language ships are accustomed to speak to one another the world around, a language understood of all. The Church has also found a place within its walls. So has what was in repute the 'worst port for seamen anywhere in the civilized world' become the model for many other great ports in its corners for the welfare on land of those who, as John Masefield, the boy before the mast who became the laureate before the King, said, were born on earth, live by air, and make the thing of iron 'pass across the fatal floor, the speechless sea.' . . .

He says further:

"This institution . . . the parent of like institutions in other sea-port cities . . . is a friend to every sailor, and especially helpful in these days when the shore period is extended for so many seamen. It has spent millions of dollars for buildings and maintenance. But what has been spent has been, as the late Dr. Mansfield used to say, 'well lost.' . . .

"Joseph Conrad, the sometime master of ships and all-time master of words, relates that when, as second mate he was leaving a ship at the end of a voyage of eighteen months to take examinations for a master's papers, the captain asked him whether he

A Depressing Report!

NEW YORK—The total so far received by National Council is only 60 per cent of the amount due.

An analysis of parochial returns from one large diocese discloses the fact that in the first ten weeks of the year, not a cent of missionary money had been received from sixty-five per cent of its parishes and missions except what had come from the Church schools and the Woman's Auxiliary.

Prompt collections are more than ever necessary in these difficult times. As one diocesan treasurer said recently, "If I know that a parish has received money for a diocesan purpose on Sunday I try to get it Monday."

Let us all pull together and overcome every obstacle that confronts us.

LEWIS B. FRANKLIN,
Treasurer.

had another ship in view, and when told that he had not, said: 'Remember that as long as I have a ship, you have one too.' So says this ship, with its Conrad Room. As long as this ship, which, like Ulysses' bark, has been turned to stone but with hospitable purpose, is moored to this strand, there will be a ship for every seaman in need of a friend. . . .

"That this ship is anchored here on the edge of the sea is due above all to the labors and sacrifices of Dr. Mansfield, whose going out to sea never to return we all deeply but proudly mourn. . . . It was a fortunate day when the man with the oar (in this sense Benoni Lockwood) back in 1844 met the landsman, Archibald Mansfield, who had 'lived all his life in the inland country, never within smelling distance of the salt water,' as the biographical sketch of Dr. Mansfield in the *Lookout* says. . . .

"The oar of what came to be the Seamen's Church Institute was struck that day in the ground of Manhattan Island almost exactly where this monument of brick and stone now stands. Like St. Paul, after having the vision of his mission, young Mansfield said: 'This one thing I do.' Masefield gave himself to telling tales and fashioning songs, not for 'princes and prelates,' as he says, 'but for the sailor, the stoker of steamers, and those in the rain and the cold.' So Dr. Mansfield devoted his whole life, after his years of preparation, to the sailor, the unloved child of our civilization, so often homeless and friendless. He not only prayed and preached for him, but fought for him against mercenary and vicious forces. His triumph is that he left this the best seaport for the sailor. His was a field, both of sea and land, in which any man with the love of his fellow-man could wish to serve. Such a light there was not on land and sea before his coming as now shines from the Seamen's Church Institute."

Following the service, a buffet luncheon was served in the auditorium of the Institute. During the luncheon, the "Singing Mariners" gave a program of old sea chanties. The Institute was thrown open to the guests.

Rhode Island Acts To Avert Deficit

Missions Question Receives First Consideration, Finance Next; Laymen to Visit Missions, Parishes

PROVIDENCE, R. I.—The diocese of Rhode Island is making plans to take the lead in averting the danger confronting the work of the Church throughout the world due to a huge deficit, estimated by the National Council to run over a million dollars by October.

Of more importance than the raising of money, diocesan officers say, is the referendum that will be taken upon the question of missions. On the outside of envelopes used for the offering is this ballot: "I vote to continue the missionary work of my Church and enclose this amount as evidence of my earnest wish that the work be maintained." The plan, which has been presented to the clergy of the diocese by the Rt. Rev. G. G. Bennett, has been unanimously accepted.

The following statement by Bishop Bennett will be sent to all communicants:

"For more than one hundred years this Church of ours has labored with growing zeal to be true to her Divine Commission, 'Go ye into all the world and preach the Gospel to all mankind.' In pioneer days in this land, missions, schools, hospitals helped hardy settlers to face the rigors of civilization's outposts. Tuttle, Hare, Chase, Brewer, to name but a few, wove the splendor of their living into the new adventure, and life was made stronger and finer because the Church had daring and vision. In foreign lands today our hospitals, schools, and churches are the hope for a new order in human relationships. This adventure for God should be our deepest concern because it holds our deepest need.

"But this work is in grave danger of being seriously hurt and hampered. In 1933, after a cut of 35 per cent, the mission work of our Church incurred a deficit of over five hundred thousand dollars, for reasons which were not the fault of the National Council, and could not be helped.

"We face a like deficit in 1934. This deficit must either be met, or our work cut down in important fields to the point of extinction.

"We want you to say this work shall not stop. We want Rhode Island to support its Bishop, who is the Presiding Bishop. Your offering, placed in the enclosed envelope, will be the expression of your will and your help to the Church in her deep need. Each giving according to the measure of his ability, will bring the Church to the fullness of her strength.

"Pray. Make your offering. Thank God that you have this opportunity to help."

Laymen will visit each parish and mission to explain the situation to the vestries, urging support of the cause. Each parish offering will be presented May 13th and the combined offering at the Cathedral the evening of May 14th.

Dr. Sedgwick Resigns Rectorship in Rome

Resignation Effective September 30th; Dr. Tyler of Boston Cathedral Elected as Successor

NEW YORK—The Rev. Theodore Sedgwick, D.D., since 1930 rector of St. Paul's American Church in Rome, has resigned that office and his resignation has been accepted with regret by the board of trustees of the Church, meeting in New York City on April 9th.

The board recorded their appreciation of "his devoted and effective services." The resignation is to date from next September 30th. Dr. Sedgwick was rector of Calvary Church, New York City, 1911 to 1924.

The Rev. Samuel Tyler, D.D., now canon of St. Paul's Cathedral, Boston, was elected by the vestry in Rome to succeed Dr. Sedgwick, subject to the consent and approval of the Presiding Bishop and the board of trustees in New York, which approval has since been announced.

Members of the American board of trustees of St. Paul's Church present at the meeting were Messrs. George Gray Zabriskie, president; R. Fulton Cutting, Frank L. Polk, Harry Pelham Robbins, and F. Shelton Farr.

Concord, N. H., Alumni At St. Bartholomew's

NEW YORK—More than 1,500 graduates and students of St. Paul's School, Concord, N. H., were present at Vespers in St. Bartholomew's Church on a recent Sunday for their annual service. The Rev. Samuel S. Drury, D.D., headmaster of St. Paul's, was the preacher. The music for the service was composed by Dr. James Knox, for many years professor of Music and organist at St. Paul's. The school is in its 78th year. It was founded by the Rt. Rev. William Woodruff Niles, D.D., Third Bishop of New Hampshire.

Dr. Dury declared that private schools are democratic. He said:

"Any boy, from anywhere, who can qualify as a student and as of good character can enter St. Paul's. Private school snobbery is a myth, for which grown people, not boys and girls, are responsible. There is none of it at St. Paul's, and, I dare to say, there is as little of it in private schools anywhere as in public schools."

Dr. Wedel, College Work Secretary, Takes Enforced Vacation at Sewanee

SEWANEE, TENN.—The Rev. T. O. Wedel, Ph.D., new national secretary for College Work, while in Sewanee as a visiting preacher recently, suffered a sprained back which became so painful that he was taken to a local hospital, there to remain for several days. In all, he spent three weeks in Sewanee before he was able to return to New York to consult specialists.

Dr. Van Keuren in Charge Of Pulpit Assignments

NEW YORK—Bishop Manning has appointed the Rev. Dr. Floyd Van Keuren, D.D., executive secretary of the Social Service Commission and registrar of the diocese, to represent the diocese of New York on a general committee to arrange for pulpit assignments of the Bishops and Deputies to the General Convention. Clergy who desire a speaker from the General Convention on either October 14th or 21st should notify Dr. Van Keuren. The only expense will be their entertainment and travel expense from Atlantic City and return.

Archbishop Shihadi of Syrian Church Dies

After Long Service in America Had Returned to Syria; Called Nightingale of Eastern Church

NEW YORK—Archbishop and Metropolitan Germanos Shihadi of the Syrian Orthodox Church, who established St. Mary's Antiochene Orthodox Cathedral in Brooklyn and other churches of his faith in the United States, died April 7th at Beirut, Syria, at the age of 62 years. The Archbishop left New York for Syria November last year, and had been in poor health since his arrival there.

Archbishop Shihadi worked unceasingly to establish St. Mary's Cathedral in Brooklyn and largely through his efforts other Greek churches came into being at Boston and Lowell, Mass.; Canton and Toledo, Ohio; St. Paul, Minn., and Detroit.

Archbishop Shihadi was born and educated in Beirut. He served three years as a deacon under the late Archbishop Geophreal in that city and was ordained a priest by the late Patriarch Malatios Doomaney. He was made a Bishop by the same patriarch September 25, 1904, and placed over the diocese of Zahle Lebanon, Salfkyas. Before coming to the United States he raised funds to build St. George's Convent at Sydnaya, Syria, and he also rebuilt the Bishop's residence at Zahle.

He was known as the "Nightingale of the Eastern Church," and he had been awarded the Mageedy Medal of the Ottoman Empire for his singing.

Masses were celebrated at St. Mary's Cathedral in Brooklyn and in all Greek Orthodox churches in the United States. A special memorial service at St. Mary's Cathedral will be held April 21st.

New Jersey Convention

Dates May 15th, 16th

TRENTON, N. J.—Dates for the convention of New Jersey are May 15th and 16th, not May 6th as given in form letters of the diocese and as listed in the *Living Church Annual*.

Bishop Stewart Heard Over Station WMAQ

Radio Officials Estimate at Least 100,000 Listened In; Defends President and Recovery Program

CHICAGO—In what was termed the first "family" radio message undertaken by a city-wide Church organization, Bishop Stewart called upon all Episcopalians in the diocese of Chicago for united support of the Church's work, especially the Bishop's Pence program. Bishop Stewart spoke over Station WMAQ, the *Chicago Daily News* station, Sunday evening, April 8th.

He criticized "fatuous sentimentalism, partisanship and selfish exaltation" in speaking of the government's recovery program and made a plea for "open eyes and mind to scan and appraise and evaluate every earnest endeavor to restore the general well-being." Radio officials state that at least 100,000 heard the broadcast.

"None of us is in danger of Confucianism, but all of us are in danger of confusionism into which the world is plunged," said the Bishop. "We have passed through nearly five years which have been dominated by one grisly, doleful word—depression, with its equally discouraging corollaries, repression, and compression. Our securities have shrunk and our security has shrunk; we have seen our well laid plans go agley and our hopes crumble and our dreams go glimmering. The nostrums offered for cure have been legion. They have included everything from the revival of rugged individualism to ragged communism; they have included the red shirts of classism and the black shirts of fascism and the brown shirts of Nazism and many another crassism and assism."

The Bishop said he stands "squarely behind our fellow Churchman, the President, not with my eyes blinded by fatuous sentimentalism" but in a fair endeavor to appraise recovery schemes. He called upon all his listeners to war against loneliness and discouragement, ignorance, fear, sinfulness, crime, poverty, and wretchedness; he spoke of the work of city missions and of the various diocesan institutions; of the financial situation in the diocese. Speaking of the Bishop's Pence, for the specific purpose of which the broadcast was arranged, the Bishop told of collections from the Pence having saved the Assyrian work in the diocese, the department of religious education, and the Church school at Bon-toc in the Philippine Islands.

"The Bishop's Pence which was begun only last October has brought over \$12,000. That means over a million pennies. And nearly \$6,000 has been sent back to the parishes and missions, a godsend to many a place."

Some 200 Church men and women sat in the N. B. C. studios in the Merchandise mart to listen to the Bishop. The choir of St. Luke's pro-Cathedral, Evanston, directed by Herbert Hyde, sang shortened Evening Prayer for the broadcast. The Rev. Simon Yonan, pastor of the Assyrian Church, expressed a word of thanks for the Bishop's Pence plan in saving his work.

Bp. Heaslett Presides At Japan Convention

Interest Centers on Development of
Central Theological College;
Bishops at Graduating Exercises

TOKYO—The House of Bishops of the Nippon Sei Kokwai (Holy Catholic Church of Japan) met in Tokyo, March 20th. The sessions lasted through the 23d, and on the last day the bishops attended in a body the commencement service and exercises of the Central Theological College. The new Presiding Bishop of the Japanese Church, the Rt. Rev. Samuel Heaslett, D.D., Bishop of South Tokyo, presided throughout, and was the celebrant at the theological college commencement service, presenting the diplomas to the graduates. The Bishop of North Tokyo, Bishop McKim, for so many years the Presiding Bishop, was greatly missed, but all were cheered by the good news of his steady recovery. Another absentee was Bishop Lea of Kyushu, who had been obliged to sail for England in February, partly on account of his health.

Aside from the usual routine work of the bishops, they considered especially the work and development of the theological college, and the additions to its staff of professors; the work of the Church Publishing Society, their own peculiar instrument for furnishing the Church people in Japan, both clerical and lay, with the books necessary for their mental nourishment, as well as the Church with those necessary to the decent rendering of the services of worship. In addition to all this, they were able to attend in a body the commencement service and exercises of St. Paul's University, at the former of which the Bishop of Tohoku, the Rt. Rev. N. S. Binsted, D.D., preached the baccalaureate sermon. The preacher at the theological college service was the Bishop of Osaka, the Rt. Rev. J. Y. Naide, D.D.

In connection with this meeting, the bishops formally bade farewell to the Rt. Rev. H. J. Hamilton, D.D., and Mrs. Hamilton, of the diocese of mid-Japan, the diocese whose work is supported by the Canadian Church. Bishop and Mrs. Hamilton are leaving Japan for good after many years of service.

The bishops chose the Bishop of Kyoto, the Rt. Rev. Shirley Hall Nichols, S.T.D., as their fraternal delegate and representative to the General Synod of the Church of China.

The last days of the bishops' meeting were clouded by the news of the disastrous fire at Hakodate, the chief seaport of the Hokkaido, the diocese of Bishop Walsh, who was attending the meeting. Very providentially, the church there was not burned, although fully three-fourths of the city was completely destroyed. The Christians suffered heavily, and the Church took measures at once to assist them as well as in the general work of relief. The bishops made up a purse of Yen 800 at once, for Bishop Walsh to take back with him.



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Insurance Continues Upward Swing in Church Group

NEW YORK—Growth in the volume of insurance and annuities issued by the Church Life Insurance Corporation, which became marked at the first pickup of business last year, has not only continued in the present quarter but has gathered strength according to the quarterly report of the Corporation, issued recently. The new growth follows the remarkable financial statement issued the first of this year, showing assets totalling over twice the amount of required reserves, at the present market value of securities.

Ordinary life insurance issued in the first quarter of 1934 is sixty-six per cent larger than for the similar period last year. Annuity contracts issued from January 1 to March 31, 1934, total fifty-one per cent more than for the first three months of last year; the annuity premiums have almost tripled, the increase amounting to 195 per cent.

Fr. Burton, S.S.J.E., Stops Over in Manila On Trip Around World

MANILA, P. I.—Fr. Burton, superior of the American Congregation of the Society of St. John Evangelist, came to the Philippines for a brief visit on his way around the world. In Manila he conducted a quiet hour in the Cathedral, officiated in St. Luke's Church, visited the Chinese Mission, and proceeded north where he spent a few days at Baguio, Bontoc, and Sagada, renewing old friendships and acquaintances.

President Reëlected Senior Warden

HYDE PARK, N. Y.—President Roosevelt was reëlected senior warden of St. James' Church, this city, at the annual election of wardens and vestrymen on April 7th. A great variety of occupations are represented by the vestry of this church. Among others, there are a grocer, a bus company operator, a machinist, and a deputy sheriff. The President has served on the vestry for a number of years.

German Translation of Macfarland Book "Not Deemed Wise," Says Hitler

NEW YORK—Dr. Charles S. Macfarland, general secretary emeritus, Federal Council of Churches of Christ in America, in reply to a request for permission to publish in Berlin a German translation of his recent volume, *The New Church and The New Germany: A Study of Church and State*, has received word from the office of Chancellor Hitler, that while the English edition of the book has been freely admitted, it is not desirable "for important reasons of State policy" to authorize a translation. The reason given is that it is not deemed wise to have the German public read the book "until the work of conciliation in the Church is completed."

Dr. Macfarland, with the approval of the State and Church authorities, made a study of the situation in Germany in October and November, and gave his views to Hitler personally, by the latter's invitation.

Hold Memorial Service For Late Dean Powell

SAN FRANCISCO—A memorial service for Dr. Herbert Harry Powell, late dean of the Church Divinity School of the Pacific, was held the evening of April 12th at All Souls' Church, Berkeley. The address was given by the Rev. Bayard H. Jones, member of the class of 1913, of Reno, Nev.

It has been decided that the permanent memorial to Dean Powell shall take the form of a library endowment for the school.

Mrs. Seabury Reëlected Women's Club President

NEW YORK—At the annual meeting of officers of the national Church Club for Women, held April 11th at the Samuel Seabury residence, Mrs. Seabury was reëlected president for the current year.

Bishop Seaman Visits Mission

BIG SPRING, TEX.—In St. Mary's Church here, Bishop Seaman during a preaching mission blessed a memorial processional cross, given by the women of the parish to commemorate the work of Mrs. Sara Martin, and confirmed a class assembled from the mission churches under the charge of the Rev. William H. Martin, who serves the communicants in twelve counties of North Texas.

At Christ Church Parish, Waterloo, Ia.

WATERLOO, IA.—At Christ Church, Waterloo, on Easter Day, the rector, the Rev. Ernest B. Mounsey, dedicated a memorial altar cross to the memory of Mrs. Eleanor Isabel Van Metre. The cross is a Gorham production in gold finish, and was given by her children. Previously a new processional cross, identical with the new altar cross, had been dedicated to the memory of Mrs. Eliza Brewster. Mrs. Van Metre died January 3d this year and Mrs. Brewster in 1929. Both were long time communicants of Christ Church parish.

Miss Helen Brent Stresses Need of Leadership

Cites Six Qualifications of a Real Leader, in Address at Girls' Friendly Conference.

NEW YORK—Miss Helen C. C. Brent, national president of the Girls' Friendly Society, opening the Service of Worship at a Conference for G. F. S. leaders held April 6th and 7th in New York City, told of the need of leadership today, and the amazing scarcity of persons qualified to lead. Miss Brent said in part:

"Without any question, we all feel that we must have more leaders in our work: national, diocesan, and parochial. We claim that a dearth of leaders seriously impairs the value of our organization. We have in mind the type we covet. We are inclined to be amazed that so few who present themselves are thus qualified.

"Let me list here some of the qualifications which are set down by a great leader of men, and which we recognize as of supreme importance. I mention six. (1) A leader has a passionate desire for reality in himself and others; (2) He realizes that the most thoroughly human man in sight is the most representative leader; (3) He understands that a leader goes before the crowd without detaching himself from the crowd; (4) He seeks out the undeveloped capacities of his followers and makes them hungry for self-expression; (5) He accepts with the joy of leadership its discipline and its anguish; (6) He has a definite purpose and a definite goal. . . .

"A great leader has said that when we meet Jesus, we shall know Him not by His outward state, nor even by His outward works. We shall know Him by His friendliness, reaching after us and drawing us to Him. Are we seeking for this in ourselves and for ourselves? Are we living the richest possible life and sharing it with all those around us?"

The conference took up the various activities of the G. F. S., considering them in the light of the problems of girls at the present time. A new field of work, growing out of the economic order of today was described. This is a circle of girls who have never been employed, recent graduates of high school and college. These girls have been meeting at national headquarters once a week, engaging in G. F. S. projects. An effort is being made not only to help this group of girls but to help other such girls.

Trenton, N. J., Parish

Honors Rector's Birthday

TRENTON, N. J.—The Rev. Milton A. Craft, senior of all the active clergy of the diocese of New Jersey, builder of Grace parish of this city and its rector for nearly 40 years, was honor guest on his 70th birthday at a testimonial dinner given by the Men's Club of St. Andrew's Mission of his parish, the Rev. John N. Warren, vicar. The Rt. Rev. Albion W. Knight, Coadjutor of the diocese, clergy of Trenton and vicinity, and many leaders of state and civic life were present. The Rev. Samuel Steinmetz of 230-year old St. Michael's was toastmaster, and Ex-Governor Edward C. Stokes the main speaker.

National Council, Woman's Auxiliary Board to Meet

NEW YORK—The National Council is meeting April 25th and 26th, preceded by meetings of the departments. The departmental schedule has been re-arranged this time so that every member of the Council may attend the meeting of every department. The executive board of the Woman's Auxiliary meets April 20th to 23d.

Presiding Bishop to Be Celebrant at Brotherhood Convention in October

PHILADELPHIA—The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, will be celebrant at the corporate Communion of the Brotherhood of St. Andrew in the United States, at its triennial national convention which will be held in Atlantic City October 5th to 9th immediately preceding General Convention. The service is to be held at the Church of the Ascension at 8 A.M., on Sunday, October 7th. A large attendance of men and boys from all parts of the country is expected on this occasion.

Convention headquarters for the men will be at the Hotel Jefferson, and for the boys at the Monticello Hotel, both of which are within less than a block of the church.

New York's National Guard Attends Memorial Service

NEW YORK—The annual memorial service of Squadron A, made up of Troops E, F, and K of the 101st Cavalry Regiment of the National Guard, was held on the afternoon of Sunday, April 8th, in the Church of the Heavenly Rest, of which the Rev. Henry Darlington, D.D., honorary chaplain of the Squadron, is rector. Veterans and members of the Squadron to the number of 350 marched from their Armory to the Church. Inside the church, the colors were massed. The names of sixteen members of the Squadron who died during the past year were read and taps sounded. Among these were Brigadier General Oliver B. Bridgman and Edwin Gould.

Dr. Darlington received the Squadron's long-service decoration, in recognition of 10 years' service as honorary chaplain. He preached the sermon, dwelling on the importance of preparedness as a precaution against war.

Elect the Rev. R. C. Talbot

CHICAGO—The Rev. Richard C. Talbot, Jr., rector of St. Elisabeth's Church, Glencoe, was elected president of the North Shore Church School Institute of the diocese of Chicago at the annual meeting in Christ Church, Winnetka. Other officers elected were: Mrs. H. Foster Whitney, secretary-treasurer; Dr. Hubert Carleton, St. Augustine's Church, Wilmette, chairman of Normal School committee.

Northern Indiana Convention To Convene at Kokomo May 2d

GOSHEN, IND.—The annual council of the diocese of Northern Indiana will meet in St. Andrew's Church, Kokomo, May 2d, at 9:30 A.M.

Dr. H. C. Robbins Tours Oklahoma

OKLAHOMA CITY, OKLA.—The Rev. Howard C. Robbins, D.D., formerly dean of the Cathedral of St. John the Divine, New York, spent Easter week in the missionary district of Oklahoma as the guest of the Rt. Rev. Thomas Casady. Motoring 1,100 miles, he visited many of the parishes and missions, and met most of the clergy.



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Last Minute Call

Issued for Puerto

Rico Convocation

MAYAGUEZ, P. R.—Convocation for the district of Puerto Rico met in San Juan April 17th and 18th, following a last minute call, to discuss two important subjects: Self Support and Reduction of the Budget. The convocation was originally scheduled for February.

**Negro Social Worker
In Department of Labor**

WASHINGTON, D. C.—In Washington, on March 22d, Lawrence A. Oxley, director, Division of Work Among Negroes, North Carolina State Board of Charities and Public Welfare, was sworn in as Commissioner of Conciliation in the Department of Labor. He immediately entered upon his official duties.

Commissioner Oxley is a devoted Churchman and one of the leading Negro social workers in the country. He was appointed to his previous position when the Division of Work Among Negroes was created in 1925, when North Carolina became the first state in the Union to establish such a division in its State Board of Public Welfare. Commissioner Oxley was one of the collaborators in the publication of *Negro Child Welfare in North Carolina*, published last year. His home is in Raleigh, N. C., where he is a communicant of St. Ambrose Church.

Commissioner Oxley will address the annual meeting of the Episcopal Social Work Conference in Kansas City, Mo., May 21st, on the subject, "The Contribution of the Church to Negro Welfare Work."

**Dedicate Tablet to Memory
Of Former Parishioners**

TORONTO—A unique service of dedication was held in the parish hall of St. Jude's Church, Oakville, Ont., when a tablet was unveiled bearing the names of former parishioners who have entered the Anglican ministry. They are: the Most Rev. C. L. Worrell, D.D.; the Ven. Archdeacon William Webb, M.A.; the Rev. Canon George Webb, the Rev. G. J. R. Stott, B.A.; the Rev. Joseph Rogers, M.A.; the Ven. Archdeacon John Langtry, M.A.; the Rev. Harold Harrison; the Rev. Joseph Fletcher, M.A.; the Rev. John Fletcher; the Rev. Alfred Fletcher.

The tablet, of natural oak, was worked by two former members of St. Jude's Bible class, Harry W. Wiffen, who did the woodwork, and John French, who contributed the planting. It was erected in memory of former members of the class.

Nashotah Choir at Madison

MADISON, WIS.—The choir of Nashotah House sang the *Missa Paschalis* at St. Andrew's Church here on April 15th. The preacher was the Very Rev. E. J. M. Nutter, dean of Nashotah House. The Rev. Francis J. Bloodgood is rector of St. Andrew's.

**Greeks Hold Easter Service
In Harrisburg Cathedral**

HARRISBURG, PA.—The Greek Orthodox congregation of Harrisburg held their Easter service in St. Stephen's Cathedral on April 8th, which was Easter Day in the Eastern Orthodox calendar. The service was the Second Evensong of Easter, also known as a Service of Love. It was conducted by the Rev. Petros Pappadakos who is pastor of the congregations at Lancaster and Harrisburg. The Bishop of Harrisburg, the Rt. Rev. Wyatt Brown, was represented by his chaplain, Canon Clifford W. French, who read the Gospel in English. In accordance with Greek custom, the Gospel was also intoned in Greek, Rumanian, and French.

Nearly two hundred persons from Harrisburg and other places attended. Colored eggs as symbols of Christian love were distributed at the door after the service. Fr. Pappadakos had previously conducted the First Evensong of Easter and High Mass at Lancaster.

Dr. McKim Exhibits Paintings

PEEKSKILL, N. Y.—From April 10th to May 6th at the Salons of America, the Forum, RCA Building, Rockefeller Center, New York, the Rev. Dr. John Cole McKim has on exhibition three paintings, two of which relate to early martyrdoms in Japan. Three other paintings are on exhibition at the Society of Independent Artists, Grand Central Palace, Lexington avenue, 46th and 47th streets.

**Bishop McCormick Confirms
113 at Muskegon, Mich.**

MUSKEGON, MICH.—A remarkable and very interesting confirmation class was presented by the rector of St. Paul's Church, Muskegon, the Rev. John K. Coolidge, on April 8th, to the Bishop, the Rt. Rev. John N. McCormick. It numbered one hundred and thirteen persons, about one-half of them adults, including twelve cases of husband and wife, and several cases of father, mother, and children. It is expected that a supplementary class will be presented in June.

In addition to this large class at Muskegon, about one hundred other persons have been confirmed in the diocese during early spring.

**Workshop at Bonnie Brae Farm,
Millington, N. J., Completed**

MILLINGTON, N. J.—The *Bonnie Brae Farm Quarterly*, an attractively mimeographed paper issued by the boys of Bonnie Brae Farm, Millington, announced recently among other news the completion of the Farm's maintenance workshop with its three divisions—woodworking, painting, and mechanical repairs.

Northern Indiana Women to Meet

GOSHEN, IND.—The annual meeting of the Woman's Auxiliary of the diocese of Northern Indiana will be held in Trinity Church, Fort Wayne, April 25th at 10:00 A.M.

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Anglican Society Forms New Philadelphia Chapter

Four States and District of Washington
Represented; Officers Elected

PHILADELPHIA—At a large and enthusiastic meeting held in the library of the Philadelphia Divinity School on April 5th, "the Philadelphia and Regional Branch of the Anglican Society" was instituted to cover the states of Pennsylvania, New Jersey, Maryland, Delaware, and the District of Washington. Representatives of all the dioceses in the district were present, and letters of regret read from the Rt. Rev. Philip Rhinelander and the Bishop of Harrisburg who were unable to attend owing to previous engagements.

After organization a definite program of education and missionary activities was outlined to be put into immediate operation. The next regional meeting will be held in the early fall, and calls for a celebration of the Holy Communion, a Chapter lunch, and afternoon and evening meetings, at which papers will be presented and discussed on various points of Anglican liturgical and general interest.

The officers elected at the preliminary meeting were, *chairman*, the Rev. Dr. H. R. Gummy, William G. Moreland, professor of Liturgics, Polity, and Canon Law at the Philadelphia Divinity School; *vice chairman*, the Rev. Dr. J. Shackelford Dauerty, Moorestown, N. J.; *secretary*, the Rev. Dr. John R. Crosby, Seaford, Del.; and *treasurer*, James W. Wister, M.D., of Germantown, Pa., together with a strong executive committee.

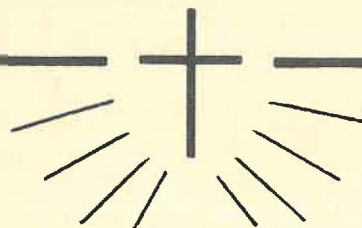
Dr. Gummy in his opening remarks stressed the objects of the society, especially the promoting and preserving of the Catholic faith in strict accordance with the principles laid down in the Book of Common Prayer, and the study and appreciation of the English Use. He expressed the hope that every member would act as a "proliferating cell" for the spread of the principles of sound liturgy and devotion to the historic liturgy of the Anglican communion, and loyalty to the rites and practise of the Church of our Fathers. The opinion was generally expressed at the meeting that the reason that so many clergy adopt the liturgical practises of another Church is that they are unaware of the normal, historical, and traditional ceremonial of their own Church, and are frequently too far away from libraries and centers of liturgical learning to realize the beauty of their own tradition, and are therefore driven to liturgical works either belonging to or based on the ceremonial of another Church, and not in accordance with the rites, ceremonies, and theology of the Anglican communion.

It is confidently expected that the Philadelphia Chapter will reach the number of more than a hundred by the fall meeting. Clergy and laity interested in the aims of the society can obtain full information on application to either Dr. Gummy, or the secretary, Dr. John R. Crosby, St. Luke's Rectory, Seaford, Del.

NEW TRACTS FOR NEW TIMES

April Number

No. 5



THE MASS AND THE MASSES

By ALDEN DREW KELLEY

In the April number of *New Tracts for New Times* it is shown that Individualism as a religious method is out of the question for Christians. The author points to certain dangers in the practise of a personal gospel rather than a social gospel. He offers a clear, plain consideration of the meaning of the Mass as the central act of the Christian order and shows that it is a corporate act "of the people, by the people, and for the people."

"These tracts should be sympathetically received by the clergy and laity. They are timely and strike hard at conditions whose existence in our civilization is a shame and a reproach to every Christian." —*Southern Churchman*.

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Bishop Wells Pleads for Old Tacoma Landmark

Hopes Funds Will be Raised Whereby St. Luke's May be Moved to New Site

TACOMA, WASH.—The 92 year old Bishop Lemuel H. Wells, for many years resident in Tacoma, issued on April 6th an appealing letter urging everyone interested in old St. Luke's Church this city to subscribe to a fund to be raised to move the stones to the site of St. Mark's Church to be there reerected in place of the present frame building of the latter's parish. The 50 year old St. Luke's is to be torn down at the instance of Christ Church parish, into which the pioneer parish was incorporated seven years ago, and in accordance with a recently given judgment by the supreme court of the state of Washington, which sustained the decisions of Bishop Huston and the parish in regard to the right of parish to dispose of the disused building. Bishop Wells' first church in Tacoma, before he was elected Bishop of Spokane, was St. Luke's, while St. Mark's Church was built by him after his retirement and determination to end his days in Tacoma.

Supporting the Rev. Arthur Bell and the vestry of St. Mark's parish in their endeavor to transfer the building of the old downtown church to the newer site in the north end of the city, the nonogenerian Bishop writes:

"St. Luke's Church was a gift to the city of Tacoma by C. B. Wright in memory of Kate Elizabeth Wright. It would be a shame if we allowed this building, hallowed by so many sacred memories, to be sold for foundation stone or the building of fireplaces. It is my earnest wish, and perhaps my last request to my friends, that they support to their utmost the movement that is now attempting to rebuild the church and preserve the memorials. It is my great desire to see this sacred edifice rise again to be a blessing and inspiration to all e'er I sing my *Nunc Dimittis.*"

The Rev. Arthur Bell, rector of St. Mark's, says the Bank of California, Tacoma, is willing to receive subscriptions from distant and local friends of St. Luke's toward the removal and rebuilding fund.

Virginia Diocesan School For Boys Reconditioned

CHRISTCHURCH, VA.—When Christchurch School for Boys, one of the diocesan preparatory schools, opens next session, entrants will receive their training in thoroughly re-established schoolrooms and be lodged in comfortable though modest living quarters. And under William D. Smith, Jr., headmaster, who has had much experience in education, the boys will receive careful attention.

The school is situated on the Rappahannock River in Tide Water. It is a well equipped plant in the country, and is well adapted to a boy's needs. Very moderate in cost, yet it offers facilities for the threefold development of boy nature.

Campus and river afford a variety of recreational advantages.

Jacksonville, Fla., Parish Dedicates First Unit of Memorial to Late Rector

JACKSONVILLE, FLA.—In St. John's Church, Jacksonville, recently, the rector of the parish, the Rev. Newton Middleton, assisted by the Rev. Ambler M. Blackford, his associate, dedicated a stained glass window, in memory of the Rev. Van Winder Shields, D.D., rector of St. John's parish from 1889 to 1924 and rector emeritus from 1924 to 1927.

This window, designed and executed by the Payne Studios of Paterson, N. J., is the first unit of the proposed memorial to Dr. Shields which when completed will comprise a chapel occupying the entire north transept of the church.

The window is based on middle century stained glass with delicate leaf ornament interlacing through the entire fabric. The predominant color is a rich, soft blue against which the figures of the saints and Church leaders stand out in relief.

It was largely due to Dr. Shield's leadership and efforts that the present parish buildings were acquired. It was because of the admiration for him that the late Mrs. Mary Packer Cummings bequeathed to the parish her estate, Keystone, to be used as a Church Home for Boys.

St. John's parish celebrated its centennial April 15th.

Order of St. Martin Inaugurates Chapter at Pawhuska, Okla.

TULSA, OKLA.—In Trinity Church, Tulsa, an organization for men, known as the Order of St. Martin, has operated effectively for several years. It is a secret fraternal order, modeled after the religious orders of the middle ages, with three degrees—oblate, esquire, and knight. Recently twenty-five members visited St. Thomas' Church, Pawhuska, for the purpose of inaugurating a chapter of the order there. Thirteen men were initiated into the first two degrees, and nine into the degree of knighthood.

The rectors of these two parishes heartily commend the Order of St. Martin to clergy seeking a plan for the organization of the man power of the Church along distinctly religious lines, which puts the responsibility upon the laymen rather than a further burden of management upon the clergy.

Elmira, N. Y., Church School Activities

ELMIRA, N. Y.—The Church school of Trinity Church worked under a definite schedule during Lent. The first week, Valentines for the mission school where the Christmas box was sent, were made; second week, letters written and gifts sent to children in foreign countries and mission schools; third week, late magazines for the unemployed and the sick; fourth week, Hobby Exhibit at Parent-Teachers' meeting; fifth week, fruit for distribution to the sick or the Reconstruction Home; sixth week, preparation and sending out of scrapbooks; seventh week, clothing for distribution by the relief committee of the Parent-Teachers' Association.

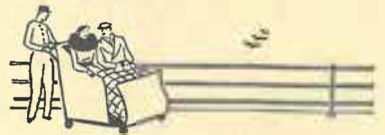
Quincy Diocesan Convention Convenes May 15th

QUINCY, ILL.—The 57th annual synod of the Church in the diocese of Quincy will be held at Monmouth, May 15th and 16th. The synod will open on the 15th at 4 P.M., at Trinity Church, followed by a diocesan dinner at 6:30. Corporate Communion of the synod and the Woman's Auxiliary will be at 7:30 A.M., May 16th.

Certificates of lay delegates may be presented to the secretary, C. D. Maddox, at the opening of the synod, rather than mailing them to him at this time.

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salt air give you an urge for action, fill the hours with golf, tennis, riding, and sun-tanning on the beach. In the hotels there are squash courts to keep you limbered up, game rooms, dances, music and hotel entertainments. If your one objective is rest, our lazy Ocean Decks, large cheerful rooms, health baths, and peaceful lounges will fill you with repose. And our chef has a way of catering to seashore appetites that is wonderfully refreshing. We take a keen delight in out-doing Nature to please and pamper our guests, no matter what the season. Rates are moderate. American and European plans.

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ATLANTIC CITY

Rare Lace Pall Given to Church

Gift, Valued at \$100,000, Formed of Pieces Donated by Members of New York Parish

NEW YORK—A pall, decorated with a cross made of rare old laces, and valued at \$100,000, was presented to the Church of the Heavenly Rest on Easter Day. The pieces of lace used were given by members of the parish, who had inherited them.

The donors were: Mrs. Russell E. Tucker, Mrs. Morton S. Paton, Mrs. Walton Oakley, and Miss Caroline Tallman. The combining of the laces into the cross was done by Miss Eloise Zallio, who created for the Cathedral of St. John the beautiful frontal, made up of more than 100 pieces of old lace.

Miss Zallio had a staff of accomplished lace workers, who spent a year, under her supervision, combining the laces for the pall. The pall is white silk; the lace cross is mounted first on black velvet, which is mounted on the white silk. The size of the lace cross is eleven feet by six feet.

Bishop Oldham Addresses

Churchwomen on Peace

TROY, N. Y.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, made an address on the subject of World Peace at a gathering of Churchwomen of Troy and its vicinity held recently at St. John's parish house under auspices of the local branch of the Woman's Auxiliary. Keen interest was manifested and Bishop Oldham distributed various leaflets and pamphlets bearing on the subject discussed and on the armaments industry.

Pittsburgh Parish Masquers

Near End of Season

PITTSBURGH—The Masquers of Calvary parish presented their fourth production of the current season, "In Times Square," by Dodson Mitchell and Clyde North, in the parish house on the evenings of April 10, 11, and 12th. With this play the Masquers are concluding their season, except for a program of one act plays to be given in May. The Masquers have selected Martin Flavin's "Casualties" as their entry in the Drama League contest.

Monongahela Valley Church

School Workers to Meet

DONORA, PA.—The monthly meeting of the Monongahela Valley Church School Workers will be held in St. John's Church the evening of April 23d.

Boise Junior College Accredited

BOISE, IDAHO—The Boise Junior College has been fully accredited by the State University. This is the first instance in the state where such an institution has received full credit in all departments in its first year of application.

Bishop Page Succeeds Indianapolis Diocesan On National Council

CHICAGO—Bishop Herman Page of Michigan was elected as the representative from the Fifth Province to the National Council at a special meeting of the President and Council of the provincial synod held here. Bishop Campbell Gray of Northern Indiana called the council together in connection with the conference of Church leaders. Bishop Page will succeed on the National Council Bishop Francis of Indianapolis.

Connecticut Religious School to Be at Pomfret

POMFRET, CONN.—The Rectory School at Pomfret, of which the Rev. F. H. Bigelow is principal, is again offered to and accepted by the Department of Religious Education of the diocese of Connecticut for the 1934 annual conference of the young people of the diocese. The cost of each delegate will not be over \$22 for the week of June 24th to July 1st inclusive. The registration limit is eighty, and no one under 17 years of age will be accepted.

United Thank Offering Service in Pittsburgh

PITTSBURGH—May 3d has been announced for the spring ingathering of the United Thank Offering. The service will be held in Trinity Cathedral at 10 A.M., with the Rev. Warren M. Smaltz as speaker.

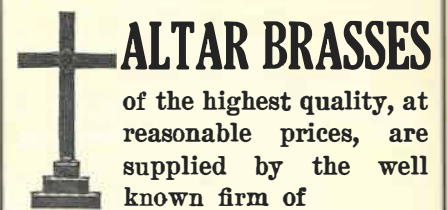
Canon Streeter Chicago Visitor

CHICAGO—Prediction that a uniform world monetary system will result from the present unsettled state of affairs was made by Canon Wilbur H. Streeter of Queen's College, Oxford, while in the city recently. Canon Streeter delivered the Hale Sermon at Seabury-Western Seminary and was the guest of clergy of the city at luncheon at the seminary on invitation of Dean Frederick C. Grant.

Opinions vary greatly in England as to President Roosevelt's recovery plans, said Canon Streeter. Generally speaking, the English are watching developments in America with a great deal of interest and concern and consider the recovery program as a great social experiment.

Acolytes' Festival May 17th

CHICAGO—The annual acolytes' festival of the diocese of Chicago has been set for May 17th at St. Luke's Pro-Cathedral, Evanston. The Rev. William B. Stoskopf, rector, Church of the Ascension, is chairman of the committee on arrangements.



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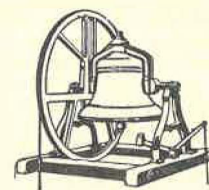
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Postpone Central New York Convention Date

UTICA, N. Y.—Dates for the diocesan convention have been changed from May 15th and 16th to May 17th and 18th. Calvary Church, Utica, is the host parish.

Philadelphia Divinity School, Due to Financial Stringency, Shortens Academic Year

PHILADELPHIA—Because of economic conditions and the determination to conserve its reduced income and to avoid running into debt, the Divinity School in Philadelphia held its annual commencement exercises April 14th instead of waiting until the usual time in June.

The decision to shorten the academic year was reached by the governing boards of trustees and overseers at a special meeting, when a complete report of the financial situation of the school was presented. This report showed that its financial condition is sound; that its many trust funds are intact, but that the income from investments had been so reduced that it was deemed advisable to adhere to the policy of limiting expenses to income.

The Very Rev. Dr. George G. Bartlett, dean of the school, in reply to a number of questions which had arisen in relation to the action of the governing boards said:

"Like many other institutions the Divinity School has had to face a grave falling off in the present income from its funds, more than three-fifths of which are for the moment yielding no return. The school has assets, of over a million and a half dollars, and the board, in order to protect these assets, determined that the work of the school shall not be hampered by an accumulation of debts, and have asked the faculty to shorten the present academic year. This step, together with the most drastic possible reduction of expenses for the six months, April to September, will, it is believed, enable the school to start the next academic year in sound and favorable condition."

Savannah, Ga., Congregations Hear Marquette Archdeacon

SAVANNAH, GA.—The Ven. William Poyseor, of the diocese of Marquette, spoke to large congregations at St. Michael and All Angels' Church, this city, in the morning and evening on the First Sunday after Easter of his work among the denizens of mining camps, farms, factory towns, and isolated villages. On the previous Wednesday he addressed an inter-parochial meeting of the Woman's Auxiliary at St. Paul's Church.

Mr. Poyseor is the guest of an old friend, the Rev. Joseph Burton, rector of St. Michael and All Angels' Church.

Bell Given to Ponca City Church

PONCA CITY, OKLA.—Grace Church, Ponca City, now has a bell, the gift of W. H. McFadden. A bell cote is being erected for it.



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Gambier Clergy Conference To Be Held June 25 to 29

Dean Emerson of Trinity Cathedral,
Cincinnati, Chief Speaker

GAMBIER, OHIO—Matters of exceptional interest are to be presented and discussed at Gambier's Clergy Conference, which holds forth June 25th to 29th. Subjects for discussion are:

The Minister—His Message and Method, presented by the Very Rev. Chester B. Emerson, D.D., Dean of Trinity Cathedral, Cleveland:

The Minister's Life—habits of study, attitude, inspiration.

The Minister's Message—dealing with perplexing realities in the interest of individual and social righteousness.

The Minister's Method—mechanics of preaching, correction of preaching faults, development of peculiar gifts, fundamental rules to observe.

The Parish at Work, presented by the Rev. Eric Tasman, associate secretary, Field Department, National Council:

A discussion of problems, having to do with the administration of the parish, and the whole technique of parish operation.

Other privileges to be enjoyed in addition to the conference program are:

The Chaplain's Hour, 9 to 9:50, the Rev. McVeigh Harrison, O.H.C.

Special Conferences, 4:30 to 5:30 daily.

The Sunset Services, addressed by the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, and the Rt. Rev. Henry W. Hobson, D.D., Bishop of Southern Ohio.

Any further information regarding the conference may be had by writing the Rev. James E. Wolfe, secretary of the Clergy Conference, 17 N. First street, Newark, Ohio.

Eminent Doctors Join Staff

Of St. Luke's Hospital, Tokyo

TOKYO—Two of the most eminent professors at the School of Medicine of the Imperial University, Tokyo, Dr. Hiroshige Shioda, professor of Surgery, and Dr. Ryokichi Inada, professor of Medicine, retired at the end of March, and very shortly thereafter joined the staff of St. Luke's International Medical Center, Tsukiji, Tokyo. Both very high in their standing in medical circles in Japan, they are a great and useful addition to the hospital service.

Anglican Bishop Confirms

Five Young People in Algiers

NEW YORK—Algiers is one of the many "ports of call" for the Anglican bishop in the extensive diocese of Gibraltar. On his recent visit to Algiers Bishop Buxton confirmed two boys and three girls. The priest of the Russian colony and several of his compatriots were present, together with a number of Roman Catholics and Presbyterians.

Visits Sewanee After Thirty Years' Absence

SEWANEE, TENN.—The Rev. Irvine Goddard, dean of the Western Deanery of the diocese of Chicago, and rector of Emmanuel Church, La Grange, Ill., returned to Sewanee recently after 30 years' absence and gave his alma mater the benefit of his memories and enthusiasm. He paid especial high tribute to the late Dr. W. P. Du Bose and Bishop Guerry, former dean of the Theological School and chaplain, respectively.

Illinois U. Chapel Shows Steady Constructive Work

SPRINGFIELD, ILL.—Work at the Chapel of St. John the Divine at the University of Illinois during the past six months shows considerable increase. The Rev. H. L. Miller of Emmanuel Church, Champaign, conducts the services and is administrative head. Attendance at Sunday services has shown a steady increase.

The work at the Student Center connected with the chapel has been helpful under the direction of Mrs. N. Angeline Davison. The Dramatic section put on "The Rock," most impressively as a Lenten offering on March 20th. The attendance was three hundred or more. Sometime in May "Revolt" is to be put on. It was written for the Cloister Players.

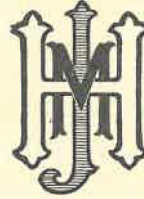
Recovery from the almost down and out condition of last summer has been hard and heavy but is showing unmistakable signs of real progress.

Bishop Budlong Confirms 139

DANBURY, CONN.—During his annual visit to St. James' Church here, Bishop Budlong on April 8th confirmed a class of 139—one of the largest classes ever confirmed in the parish. The largest class in the history of the parish was in 1932 when 216 were confirmed.

Minneapolis Church Given Candlesticks

MINNEAPOLIS—Mr. and Mrs. Frank E. Olney have presented to St. Paul's Church here a pair of Eucharistic candlesticks in memory of their daughter. The Rev. A. E. Knickerbocker, D.D., is rector of the parish.



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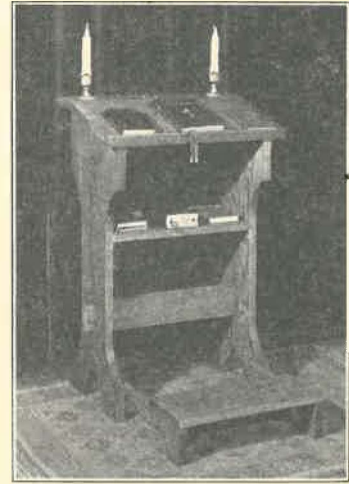
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"May they rest in peace, and may light perpetual shine upon them."

ROBERT H. BURTON, PRIEST

HARTFORD, CONN.—The Rev. Robert Henderson Burton, assistant treasurer of Christ Church Cathedral since 1921 and rector emeritus of the Church of Our Saviour, Plainville, since 1931, died April 9th in West Hartford after a short illness. He celebrated his 81st birthday March 24th.

Born in Shelby, N. C., Mr. Burton was ordained deacon at the age of 49 by the Rt. Rev. C. B. Brewster. Ten years later he was advanced to the priesthood. During his years of service in the Church he served only two parishes—his first charge being St. Gabriel's, East Berlin, where he served only a few months before he was called to the rectorship of the Church of Our Saviour at Plainville where he remained from 1903 to 1921.

The late priest is survived by two daughters: Mrs. Charles F. Spalding of West Hartford, and Mrs. Arthur S. Halliday of Hamden; and a son, Robert H. Burton, New Orleans.

GEORGE D. BARTLETT

MANILA, P. I.—George D. Bartlett, at one time superintendent of the Seamen's Institute in Manila, died at his home in Malolos, Bulacan, March 20th. Mr. Bartlett is survived by the widow and five children, a brother living in Detroit, and a sister, Mrs. Gertrude Thompson, of Buffalo, who was enroute to the Philippines to visit her brother at the time of his death.

Mr. Bartlett came to the Islands in the early days with the United States Volunteers, was mustered out here, and made his home in or near Manila.

MRS. EMMA FLOWER TAYLOR

WATERTOWN, N. Y.—Mrs. Emma Gertrude Flower Taylor, daughter of the late Governor and Mrs. Roswell P. Flower, died at the age of 64 in a hospital at Miami on April 4th after an illness of several weeks.

Though rated as one of the wealthiest women in the United States, Mrs. Taylor was modest and unostentatious. She was noted for her philanthropies. Following the rule of her father, she gave one-tenth of her income to charity, never permitting her private charities to be known.

An active member of Trinity Church, Watertown, she was a most generous supporter of all its work. In 1913 she gave Trinity House, one of the most extensive parish houses in the diocese, as a memorial to her father and uncle. She was especially interested in the work of the Girls' Friendly Society and until last year was an active associate. For many years she taught a class of girls in the Church school; was active in the Mothers' Society, and was a member of the board of managers of Trinity House.

One of her gifts to the city of Watertown was the marble Flower Memorial Library, the decorations of which are famous, as a memorial to her father. A member of the D. A. R., she provided a room in the library for the Le Ray de Chaumont Chapter of that organization. She made large gifts to the House of the Good Samaritan Hospital for the construction of its maternity buildings and was a liberal supporter of that institution. She was a leader in the Community Chest Work, not only through financial aid but giving much time to its work.

Mrs. Taylor was devoted to the work of the Henry Keep Home, an institution for the care of aged persons, which home was the gift of her aunt, the late Mrs. Emma Keep Schley, widow of Henry Keep.

During the World War she gave the use of her father's beautiful home in Watertown to the Red Cross Chapter, furnishing heat and light. She also gave

another house for a convalescent home for wounded soldiers. During the influenza epidemic she gave the city a large sum to be used in fighting the disease, and offered to bear the whole expense if the Health Department budget was not cut for the ensuing year.

Two sons, Frederick H. and Roswell F., and five grandchildren survive Mrs. Taylor.

Burial was from Trinity Church on April 8th.

Georgia Church Receives Memorial

SAVANNAH, GA.—A pair of glass cruets with silver stoppers was given to St. John's Church, this city, the Rev. C. C. J. Carpenter, rector, by Mrs. Charles T. Airy as a memorial to Mrs. Mary M. Guerard. Mrs. Guerard, who died recently at an advanced age, was a devoted communicant of St. John's and took an active interest in all parish activities.

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.

Massachusetts

Church of St. John the Evangelist, Boston

Bewdoin 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.

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 P.M.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.
ORGAN RECITAL BY HUGH PORTER
April 25 (Wednesday), 8:30 P.M.

New York—Continued

Church of the Incarnation, New York

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Noonday Services Daily (except Saturday), 12:20.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses 8:00 and 10:00 A.M.
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.
Junior Congregation, 9:30, 11 A.M., 4 P.M.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN
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).
Weekday Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15, 8:15.

Rates for Classified Advertising

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

ANNOUNCEMENTS

Died

HENNESSY—Of your charity pray for the soul of Mrs. SARAH E. HENNESSY, mother of the Rev. Harold G. Hennessy, Paris, Texas; Arthur A. Hennessy, Janesville, Wis.; and John H. Hennessy, Mitchell, S. D., who died on Good Friday at the rectory, Paris, Texas. Burial at Oroville, Calif., April 5th, the Rev. Dr. Paul Little of Chico officiating. R. I. P.

Married

CROFT-FLINT—The marriage of the Rev. Fred A. Croft, vicar of St. John's Church, Durant, Okla., and Miss Pauline Flint, of Madill, was solemnized by the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, in the Bishop's Chapel at high noon on April 12th.

ALTAR BREAD AND INCENSE

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

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

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

APPEAL

SAVE THE CHILDREN FUND SOLICITS—money, clothing, books, pictures, also few portable folding organs—for its work in the southern mountains. Also desires few experienced social workers who can volunteer services. Write to 156 FIFTH AVENUE, NEW YORK, mentioning this paper, or send check to THE LIVING CHURCH RELIEF FUND, Milwaukee, Wis., marked "For Save the Children Fund."

BOARDING

General

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

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BOARDING—Continued

Houses of Retreat and Rest

SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y.; also 1748 Roosevelt Ave., Los Angeles, Calif.

CONFERENCE

SEABURY HOUSE, Mendon, Mass. Conference on the Social Implication of the Gospel. The Rev. Julian D. Hamlin, conductor. April 24th through 26th. Write SECRETARY, Seabury House.

LENDING LIBRARY

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

LINENS AND VESTMENTS

IRISH LINEN FOR THE CHURCH. Prices lower than in 1926. Buy now! Samples on request. MARY FAWCETT Co., 812 Berkeley Ave., Trenton, N. J.

MISCELLANEOUS

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Miscellaneous

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Books Received

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

ABINGDON PRESS, New York City:
Teaching Religion To-Day. By George Herbert Betts. \$1.25.

CHRISTOPHER PUBLISHING HOUSE, Boston, Mass.:

The Green Diary. A Novel. By Anna J. Brush. \$1.00.

Light and Shadows. By Claude T. Eastmond. \$1.25.

Our Economic Sickness. Albert Emmanuel Kirk. \$1.25.

Prosperity Without Money. By D. W. Longfellow. \$1.00.

The Spur Ranch. By William Curry Holden. \$2.50.

DODD, MEAD AND CO., New York City:
Merchants of Death. A Study of the International Armament Industry. By H. C. Engelbrecht and F. C. Hanighen. \$2.50.

HENRY HOLT AND CO., New York City:
The Commonplace Prodigal. By Allan Knight Chalmers. \$1.75.

HARPER & BROTHERS, New York City:
Rebel America. By Lillian Symes and Travers Clement. \$3.00.

LONGMANS, GREEN & CO., New York City:
The Problem of Right Conduct. By Canon Peter Green. \$1.75.

THE MACMILLAN CO., New York City:
The Choice Before Us. By Norman Thomas. \$2.50.

The Irrepressible Conflict, 1850-1865. By Arthur Charles Cole. \$4.00.

They Were Giants. By Charles Reynolds Brown. \$2.00.

The Economy of Abundance. By Stuart Chase. \$2.50.

The Future Comes. A Study of the New Deal. By Charles A. Beard and George H. E. Smith. \$1.75.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

Colloquies and Prayers for Holy Communion. From the writings of the late Rev. R. M. Benson, S.S.J.E., compiled by the Rev. G. T. Pulley, S.S.J.E. \$1.00.

THOMAS NELSON & SONS, New York City:
New Governments in Europe. Edited by Raymond Leslie Buell. \$2.50.

CHARLES SCRIBNER'S SONS, New York City:

Oxford Apostles. A Character Study of the Oxford Movement. By Geoffrey Faber. \$5.00.

NATIONAL RECREATION ASSOCIATION, New York City:

The Leisure Hours of 5,000 People. A Report of a Study of Leisure Time Activities and Desires. \$1.00.

THE WILLIAMS & WILKINS CO., Baltimore, Md.:

The Single Woman. A Medical Study in Sex Education. By Robert Latou Dickinson and L. Beam. \$5.00.

PAPER COVERED BOOKS

F. S. CROFTS & CO., New York City:
Labor and the New Deal. By Emanuel Stein, Carl Raushenbush, Lois MacDonald. 75 cts.

CHURCH MISSIONS PUBLISHING CO., Hartford, Conn.

An Easter Coronet. Poems by George Washington Doane, William Crosswell, Arthur Cleveland Coxe, William Crosswell Doane. 25 cts.

CHURCH ASSEMBLY, London, England:
The Church Overseas. An Anglican Review of Missionary Thought and Work. April, 1934. 1s net.

MOREHOUSE PUBLISHING CO., Milwaukee:
The Mass and the Masses. By Alden Drew Kelley. No. 5 in the *New Tracts for New Times*. 10 cts.

PITTSBURGH PERSONNEL ASSOCIATION, Pittsburgh:

Occupational Changes and Relief Activities. By John D. Beatty and Herbert L. Grau, Bureau of Recommendations, Carnegie Institute of Technology and Major Philip Mathews, Bureau of Governmental Research. March, 1934.

ERNST REINHARDT, Munich:
Eine Heilige Kirche. By Herausgegeben von Friedrich Heiler. 8 Marks.
Der Ruf von der Erde nach Gott. By Franz Kohne. Marks 4.50.

UNIVERSAL CHRISTIAN COUNCIL, Geneva:
Kirche, Bekenntnis und Sozialethos. By M. Dibelius, G. Irenäus, R. Keussen, E. Wolf, P. Barth, E. I. Hagan and R. Kenyon. \$1.00.

CORRESPONDENCE

(Continued from page 780)

beautiful bit of writing and explains many little things that arise in one's mind.

To complete your form, you stuck in at the end a bit by Inge on pain. That is prettily done too and expresses, surely, a bit of ultimate Christian philosophy. It would not take many changes to make THE LIVING CHURCH a national religious weekly on the constructive side. With our Church's news stuff omitted and some other material, what an antidote it would be for another Christian weekly we read occasionally! Surely the world needs two things, the Church needs two things, first, an humble, diligent serving by Christian ministers and bishops and a militant interpretative philosophy of its life such as you are now giving in part of your paper. The editorials have been strong and provocative of late months. One can read a long article as easily as he can a short one if it is not dull. When they are long and dull too, Boy! (Rev.) WALTER BENNETT.

Trinity Rectory,
Lowville, N. Y.

A Home for Churchwomen

TO THE EDITOR: By a bequest to the Cathedral of St. Paul, Erie, Pa., made available some months ago, the Cathedral has come into possession of a fine, old residence, well situated in an agreeable section of the town to be used for a home for "gentlewomen of the Protestant Episcopal Church." They must, also, be sixty years of age or more, and unmarried. The Home is adequately endowed to maintain itself and its family. It is contemplated that it shall never become institutionalized and only a very limited number of residents may be housed. An entrance fee of \$500 is required of anyone admitted together with the transfer of whatever property she may be possessed of, to the trustees of the Home, with the provision that she shall enjoy whatever it may yield throughout her life. Applicants must be of reasonably sound health to be admitted, but care is insured for any sickness or invalidism which may occur after admission.

The house has been thoroughly modernized and is now in operation under supervision of a capable matron. There is room at present for two or three more residents. Information with regard to the Home or application forms may be had from the Dean of the Cathedral, the writer of this letter.

(Very Rev.) FRANCIS B. BLODGETT.
Cathedral of St. Paul,
Erie, Pa.

Save the Children

TO THE EDITOR: The occasional gifts which you receive for the Save the Children Fund and announce in your columns move me to give this public note of appreciation both to the donors and to THE LIVING CHURCH.

Although organized for the purpose of helping neglected children in other countries as well as our own, we have concentrated our welfare work in the southern highlands where the conditions of children are the worst, I am convinced, of any white American children on the American continent.

Obviously we are not duplicating the work of any other agency, Church or welfare. I know of some social service work of Episcopal mountain centers which is an inspiration to us and a model. But we have found that a non-sectarian movement for children will fuse together Church, school, and health

agencies, both private and public, in a manner that no other agency can.

As many of your readers know, I was for years in the work of Near East Relief, specializing on relations with the Eastern Churches and I saw in those Oriental lands what the neglect of childhood means. There are many isolated settlements in our southern mountains where the conditions of children are almost as bad as those I saw in the Near East during the later years of the work.

If any of your readers are planning to motor through eastern Kentucky and Tennessee this spring I wish they would get in touch with the needs for children. I shall be glad to have correspondence regarding this matter. We need money badly, merely to continue our present work, and the cry for its extension is such that it is indeed hard to refuse aid. I well know that readers of this paper have heavy obligations locally both in religious and philanthropic work, but I do hope we may have a modicum of interest at least and a generous response from any who can give.

JOHN R. VORIS,
Executive Director.
International Save the Children Fund,
156 Fifth Ave., New York City.

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The Virginia Theological Seminary
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Address THE DEAN

THE CHURCH-WIDE ENDEAVOR

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The Episcopal Church: *Its Message for Men of Today.*

GEORGE PARKIN ATWATER.

Paper, 60 cts.; Cloth, \$1.00

This book interprets the Church and its services, answers the usual objections, attracts the casual attendant, and instructs the inquirer. The book is built around the conversations of four men—the Rector, the Doctor, the Judge, and the Major. The four men are friends and frequently meet in the Rector's study. The Doctor is not a Churchman, and there develops a weekly discussion between the four on the Church. The subject matter of the book may be dramatized, being read aloud by four persons.

God's Plan. MICHAEL FURSE.

Paper, \$1.00; Cloth, \$1.75

This is a useful handbook on the fundamentals of the Christian religion. It deals clearly and attractively with the Christian idea of God, Man, the World and the Church, Prayer and Sacrament, and the Life which should issue therefrom. The author shows what the Christian faith really is—"for educated men and women, and those who are trying to make religion real to the younger generation." Bishop Furse says that he has "tried in short compass to give an outline conspectus of the Christian faith and life as a whole, and to show how the different parts hang together."—*Cowley.*

Catholic Principles. FRANK N. WESTCOTT.

Paper, \$1.25; Cloth, \$1.75

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 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.

Christ and Christianity. CHARLES FISKE.

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This volume gives the reader in one volume two of Bishop Fiske's most popular books: his simple story of the Life of Christ, which has been commended far and wide as giving the "atmosphere" of our Lord's life and recreating the spirit of reverence and devotion with which the disciples looked back upon their days of companionship with Him; and the Bishop's well-known book on Christian and Church teaching, which has sold by thousands and is invaluable for study classes and Church people generally.

The Faith By Which We Live. CHARLES FISKE.

\$1.00

There could be no better book than this for the intelligent adult and especially the college student, who thinks about and questions religion and life. Bishop Fiske presents clearly various problems that confront us, and discusses them in modern, non-technical language, with illustrations and explanations drawn from science and everyday life. Directness, honesty, strong conviction characterize this book. In it the reader learns what this faith *is*, by which we live.

The Catholic Religion. VERNON STALEY.

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The new printing of this well-liked book of 418 pages will be welcomed by its admirers. A most thoroughgoing manual of instruction, covering all essential topics, from the foundation of the Church to a discussion of Sacramental Confession. Discussion of points often omitted from similar manuals; the creation and fall of the angels, the fall of man and the origin of evil, the blessed Virgin Mary, the precepts of the Church, penance and absolution, grace and free will. Especially valuable for clarity and brevity of style and for reliability and extensiveness of information.

Church Facts and Principles. T. TRACY WALSH.

\$1.00

Very convincingly and simply, with practical illustration and comparisons, the author shows the value of the Episcopal Church. Especially valuable to the adult newcomer into the Church: the author understands precisely what questions the inquirer will ask. Especially valuable for: brief historical facts on the antiquity and continuity of the Church; notes of what outsiders think of the Church; and extended chapters on the historic ministry, the priesthood, ritual, symbols, and customs.

The Living Temple. WILLIAM H. DUNPHY.

\$1.75

Here is an entirely new treatment of an old subject—the Church—a treatment fascinating in its logic and scholarship. It gives a comprehensive and satisfying answer to the question, "What is the Church?" and traces with extreme accuracy the nature of the Church, from the time of our Lord to the present day. The author is Literary Editor of THE LIVING CHURCH, and is a frequent contributor to religious periodicals.