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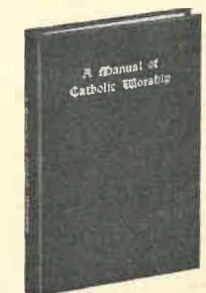
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The Living Church

Established 1878

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

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 RT. REV. PHILIP M. RHINELANDER, D.D.....
Devotional Editor
 ELIZABETH MCCrackENLiterary Editor
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Church Calendar



APRIL

- 21. Easter Day.
- 22. Easter Monday.
- 23. Easter Tuesday.
- 28. First Sunday after Easter.
- 29. St. Mark* (Monday.)
- 30. (Tuesday.)

* Transferred from April 25th.

MAY

- 1. SS. Philip and James. (Wednesday.)
- 5. Second Sunday after Easter.
- 12. Third Sunday after Easter.
- 19. Fourth Sunday after Easter.
- 26. Fifth (Rogation) Sunday after Easter.
- 27, 28, 29. Rogation Days.
- 30. Ascension Day. (Thursday.)
- 31. (Friday.)

CALENDAR OF COMING EVENTS

APRIL

- 22. Church Periodical Club meeting.
- 26. Woman's Auxiliary national executive board meeting.
- 28-30. Convention of Montana.
- 30. National Council meeting.

MAY

- 1. Conventions of Arkansas and Northern Indiana.
- 1-2. National Council meeting.
- 1-3. Synod of province of Pacific in Seattle, Washington.
- 2. National Young Men's Missionary Congress in Chicago.
- 2-17. Hale Lectures at Seabury-Western Theological Seminary by Canon Douglas.
- 5. "Church of the Air" broadcast over WABC, New York, at 10 A.M. Eastern Daylight Saving Time, by Capt. Sir Edward Colpoys Midwinter.
- 5-6. Convention of Eastern Oregon.
- 7. Conventions of Albany, Easton, Newark, Pennsylvania, South Carolina.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

- 29. Christ Church, Elizabeth, N. J.
- 30. St. Margaret's, Brighton, Boston, Mass.

MAY

- 1. The Oratory, Wyckoff, N. J.
- 2. St. Andrew's, Stamford, Conn.
- 3. St. Luke's, New York City, Calvary, Cairo, N. Y.
- 4. Holy Cross, Kingston, N. Y.

Clerical Changes

APPOINTMENT ACCEPTED

ARMSTRONG, Rev. J. GILLESPIE, 3d, formerly rector of Severn Parish, Anne Arundel Co., Maryland; to be rector of Christ Church, Georgetown, Washington, D. C. Effective May 1st.

ORDINATIONS

PRIESTS

INDIANAPOLIS—The Rev. JOHN BROWNE LOVE was advanced to the priesthood by Bishop Francis of Indianapolis in All Saints' Cathedral, Indianapolis, Ind., March 31st. The candidate was presented by the Rev. Robert C. Alexander, and the Rev. H. O. Boon preached the sermon. The Rev. Mr. Love is in charge of Trinity Church, Connersville, and Trinity Church, Lawrenceburg, Ind. Address, Connersville.

IOWA—The Rev. FORDYCE ELMER EASTBURN was advanced to the priesthood by Bishop Longley of Iowa in St. Paul's Church, Des Moines, April 3d. The candidate was presented by the Rev. Harry S. Longley, Jr., and the Very Rev. Rowland F. Philbrook preached the sermon. The Rev. Mr. Eastburn is priest in charge of St. Paul's, Harlan; Trinity, Denison, and St. John's, Vail. Address, Harlan, Iowa.

MAINE—The Rev. ERIC MAURICE ROBINSON was advanced to the priesthood by Bishop Brewster of Maine in St. Andrew's Church, Newcastle, April 3d. The Rev. Mr. Robinson, presented by the Rev. Charles M. Tubbs, is rector of St. Andrew's Church, Newcastle, Maine. The Very Rev. J. Arthur Glasier preached the sermon.

MONTANA—The Rev. MILTON ALBERT COOKSON and the Rev. HAVEN P. PERKINS were advanced to the priesthood by Bishop Fox of Montana in St. Peter's Church, Helena, April 9th. The Rev. Charles A. Wilson preached the sermon.

The Rev. Mr. Cookson was presented by the Rev. Henry H. Daniels, and is in charge of Red Lodge-Roundup Field with address at 214 N. 30th St., Billings, Mont.

The Rev. Mr. Perkins was presented by the Rev. William F. Lewis, and is in charge of Glasgow-Scooby Field with address at Glasgow, Mont.

NORTH CAROLINA—The Rev. JAMES EDWIN BETHEA was ordained to the priesthood by Bishop Penick of North Carolina in the Church of the Messiah, Rockingham, April 2d. The Rev. Morrison Bethea presented the candidate, and the Rev. Wallace E. Rollins, D.D., preached the sermon. The Rev. Mr. Bethea is in charge of the Church of the Messiah, Rockingham, and All Saints' Church, Hamlet, N. C.

TEXAS—The Rev. HOMER NEVILLE TINKER was ordained to the priesthood by Bishop Quin of Texas in St. Philip's Church, Hearne, April 12th. The candidate was presented by the Rev. James S. Allen, and the Rev. James P. DeWolfe, D.D., preached the sermon. The Rev. Mr. Tinker is rector of the Church of the Epiphany, Calvert, and priest in charge of St. Philip's Church, Hearne. Address, Calvert, Texas.

DEACON

CENTRAL NEW YORK—ROBERT C. SCOTT was ordained to the diaconate by Bishop Coley, Suffragan of Central New York, in All Saints' Church, Johnson City, N. Y., March 30th. The candidate was presented by the Rev. Walter M. Higley, and the Very Rev. H. Curtis Whedon preached the sermon. The Rev. Mr. Scott will complete his studies at the DuBose Memorial Training School.

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The Archbishop of York's Visit

TO THE EDITOR: By some unfortunate mistake there appears in the frontispiece of the April *Spirit of Missions* a mis-statement sufficiently serious to call to general attention.

Under the photograph of the Archbishop of York it is stated that he "will visit the United States next December upon the invitation of the Presiding Bishop. While in America he will also visit some university centers."

In the early summer of 1934 one of the officers of the Student Christian Movement, the Rev. Dr. Van Dusen of the Union Theological Seminary, New York, waited upon the Archbishop and invited him to attend and to address the quadrennial meeting, to be held in December, 1935, at Toronto, and also to visit several universities in Canada and in the United States. After his Grace accepted this invitation, the officers of the S. C. M. notified the authorities at "281," intimating that if it were desired he would be available for Sunday preaching engagements. This was done chiefly as an act of courtesy to his fellow-Churchmen. A secondary motive was that such engagements might help defray the expenses of his trip. Naturally, our national office jumped at this chance and immediately began scheduling appointments—so many more of them, in fact, than the S. C. M. people expected as to jeopardize their plans seriously.

The inference drawn from the caption under the Archbishop's photograph is that the original invitation for a visit to this country came from the Presiding Bishop, and that subsequently his Grace was, as it were, loaned to a few universities. This is so obviously wide of the facts, and so unfair to the Student Christian Movement officers, to whose courtesy we shall owe any engagements he may fill in our pulpits, as to call for correction.

(Rev.) A. C. ZABRISKIE.

Alexandria, Va.

The First Weekly and Daily Eucharists

TO THE EDITOR: The undersigned would be grateful to any reader of THE LIVING CHURCH who can furnish accurate information on the following questions:

1. In what year and in what parish was the weekly Eucharist first established and continued?

2. In what year and in what parish was the daily Eucharist established and continued?

In answering, kindly give documentary evidence.

(Rev.) E. CLOWES CHORLEY,

Historiographer of the Church.
Garrison, N. Y.

Editors and Henry VIII

TO THE EDITOR: "Editors and Henry VIII," the title you give to a correspondent's letter (L. C., March 23d), has below it a real suggestion. No doubt several of the many who approve it will write you in commendation and there it will end. People are intelligent and appreciative of knowledge. Why can we not rig up a plan to give it to them? Henry VIII figures little in your thinking and mine but he is in the mind and thought of millions and presents a serious handicap to those longing souls who look our way. In our school here there are over one thousand students. My young high school daughter quite often reports to me the remarks of the teacher on the origin of our

Church. The Sunday school of my youth was no mean school. My theological seminary was no mean seminary. Neither of them ever breathed a thought that suggested to me ought else than that the Church of England in our country was born in adultery. Mr. Albinson suggests something. The Episcopal Church was as much my heritage as yours and yet I never dreamed of entering upon my inheritance in it because of the teaching that I was given in one of Canada's big three universities and in one of the United States' big three.

Let us clear the tracks of this stuff. It would be worth millions of dollars in future usefulness for our Church to get on the radio, into the magazines and papers, and to wage a campaign intensively for one month in every church in our land. Missions might suffer a bit for that month; the Forward Movement to spirituality might seemingly be retarded but the ultimate gain would be tremendous. Men would see that a Church that is not an historic one is not a Church and knowing the importance of this body of Christ and sensing the catholic implications, we would go on to an advance that we have not taken enough trouble to clear the track for.

Beginning last October I've introduced half my sermons with the simplest explanations of the simplest things in our worship and the amazing thing to me has been the reaction from the most intelligent folks, in gratitude. Good sermons are fine; spirituality and consecration in the clergy are paramount necessities; missions must be; decency and in order must be the rule of the day but our people will never awaken to the value of their inheritance until we explain to them all the items of the Testament.

(Rev.) WALTER L. BENNETT.

Lowville, N. Y.

The Earliest Summer Conference

TO THE EDITOR: It may be I can contribute a little to the discussion concerning the earliest summer conference in the Church.

In the same summer, 1904, that the school of theology was held in Sewanee, there were two other conferences in different parts of the country. I was interested to learn that a suggestion of THE LIVING CHURCH was responsible for the gathering at Richfield Springs, N. Y., sponsored by the American Church Missionary Society. I recall among those present Bishop Coleman and Bishop Peterkin, Dr., afterwards Bishop, Darlington, Fr. Huntington, Dean Colladay, the Rev. John Henry Hopkins, and the Rev. William Walter Smith. There was no corporate life except as we met for worship and instruction. The latter included the Bible and religious education, but every gathering was pervaded by the missionary motive, the missionary obligation transcending such varying points of view as are apt to divide those whose main purpose should be to make Christ known to all men.

Earlier in the same summer, and so actually the first, a small missionary conference met in school buildings in New Milford, Conn. It was planned and arranged for by Miss Lucy Jarvis, who received her inspiration for the conferences at Keswick, England. Here as at Richfield the prevailing spirit was

missionary and at both places there were many missionary speakers.

The Wellesley Conference is proud to claim direct descent from these two pioneer gatherings. Except for one year the sessions have been continuous and have offered ever widening opportunities for instruction and for corporate life and worship.

New York City. MARY E. THOMAS.

Instructions for Sponsors

TO THE EDITOR: I am so impressed with A Letter to Sponsors by the late Bishop Anderson (L. C., March 23d) that I am writing to ask if it cannot be printed in some suitable form and placed in the hands of actual sponsors.

In the later years of my ministry before my enforced retirement, I mimeographed for my own use a number of sheets for sponsors. To every sponsor I gave at the time of the baptism one of these sheets in an envelope addressed to the sponsor. On the sheet was the name of the sponsor, the name of the child baptized, the date of the child's birth, and the date when baptized, with several suggestions as to the sponsor's duty.

If in some attractive and inexpensive form you could print at least a form blank on which could be written the sponsor's name and needed data about the child, I believe it would be of value to the Church, especially if used by the clergy. I found my simple form very useful.

(Rev.) W. E. COX.
Southern Pines, N. C.

Fr. Coughlin and the Senate

TO THE EDITOR: I am incorrectly quoted (L. C., March 23d) as saying "Fr. Coughlin should be a United States Senator." May I quote from my manuscript his reference to this matter, as follows:

"The unprecedented influence of the Rev. Charles E. Coughlin brings us face to face with the fact that the people of this country are willing to have a religious leader practically determine important policies of our national government. We understand that the priest does not speak in these matters as officially representing the Church. Nevertheless the strength of Fr. Coughlin's position is that as an officer in the Church he is separated from the prejudice of political partisanship.

"The pity is that Fr. Coughlin and other religious leaders of equal ability are not incorporated into our legislative bodies as such men are in other civilized countries. The late Archbishop of Canterbury was so necessary to the deliberations of the British government that when he retired from his ecclesiastical position he was created a temporal peer in order to retain him in the House of Lords. Our own government might benefit today if it had as a member of its Upper Chamber a priest of such statesmanlike ability and far-reaching contacts as the late Bishop Charles Henry Brent. It might be well to consider the wisdom of giving certain officials of representative religions in our country a non-partisan voice in the Senate of the United States. Certainly this would tend to uphold the dignity of that body and gain for it a greater confidence of the people."

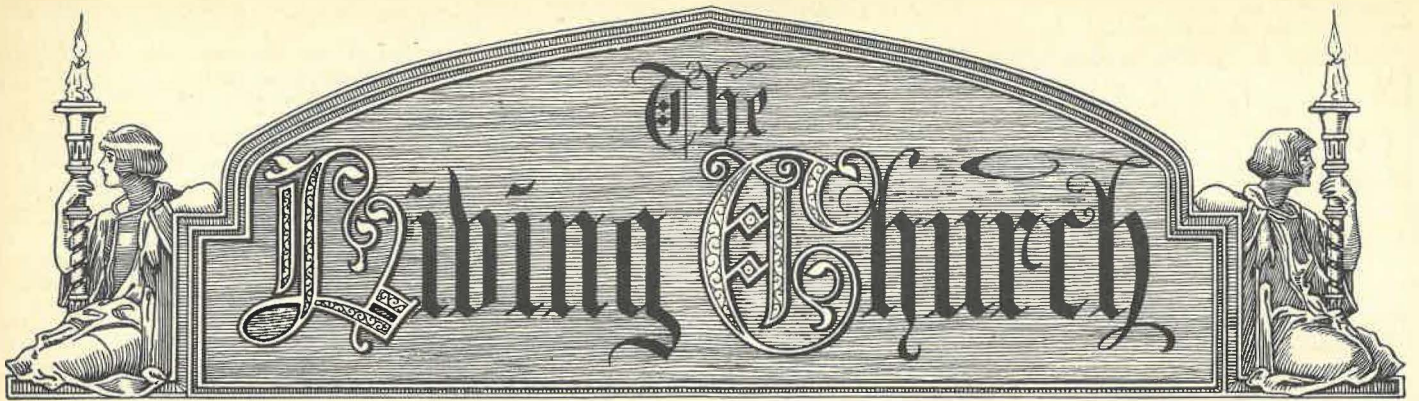
(Rev.) J. BRETT LANGSTAFF.

New York City.

Pictures in Book Review Section

TO THE EDITOR: I merely want to say that I think the addition of small half-tones to the book review section of THE LIVING CHURCH is a big improvement. They are very human and interesting. Congratulations to the one who introduced them. They add to an already excellent magazine.

(Rev.) PHILIP H. STEINMETZ.
Elkins Park, Pa.



EDITORIALS & COMMENTS

The Enduring Easter Message

REMEMBER JESUS CHRIST, risen from the dead." That was St. Paul's Easter message to his "son in the faith," Timothy.

A peculiar and pathetic interest attaches to the words. They are the words of an elderly man, who is nearing the close of his career, to a younger man, whose life with all it means of success or failure lies largely before him. And so they have in them something of the solemnity, of the grave tenderness of one who has fought his fight and finished his course, to a dear friend who is facing that fight, and starting upon that course. For Timothy is in charge of the Church in Ephesus, the scene a few years before of St. Paul's strenuous labors and large success.

But it is a different Ephesus now, it has fallen back into its old ways and its life seems to be going on as if it had never heard of St. Paul. There every day Timothy sees the immense hold which idolatry has upon the life of the people, and contrasts the glorious Temple of Diana and its thousands of worshippers with the little company of Christians who meet in some dingy hall.

THEN, too, he confronts a political and business world that cares nothing for the new religious movement, treats it for the most part with indifference, but can upon occasion become savagely intolerant if its own selfish interests appear to be threatened. A difficult position surely for a young and sensitive man. St. Paul knows it, and he longs to see and cheer his friend, or if that may not be, to leave with him some great thought that shall control his life.

And so he cries—"Remember Jesus Christ, risen from the dead." It is not the historic fact of the Resurrection that St. Paul has here primarily in mind. He had no doubt of that fact. He marshals the evidence for it in his first Epistle to the Corinthians. But it is not an event of past history of which he is reminding Timothy here, but of a present fact. "Remember," he says, or better translated, "Bear constantly in mind Jesus Christ, risen." It is not the recollection of an historic fact but the daily consciousness of the presence of a living Person that

St. Paul desires his friend to carry with him. Let Timothy look every day at life in the light of the living, energizing Christ. Let him view the power, the glory, the cleverness of that pagan world of Ephesus from the standpoint of that tremendous truth. Then he will see things in their true proportion. Then he will realize in deepest truth those pagan forces of pride and cruelty and lust have already been defeated, and that Jesus Christ, risen, has already conquered.

IS NOT this after all the enduring message of Easter for us today? Like Timothy the Christian Church today faces a world that is largely pagan. The old heathen gods of force and greed and cunning are still worshipped, and the policies of the nations bear witness to that fact. We grow despondent over the weakness of the Church. We ask, what reassurance can Easter bring us?

Surely St. Paul's word to his friend is the word for us today. "Bear constantly in mind Jesus Christ, risen."

It is not the memory of an historic fact, not the conclusion that "something strange happened on the third day" that can greatly help us here. Not that, but the daily consciousness of a living Presence, a Risen Christ, under whose gaze we serve, and by whose Spirit we are led.

AND HERE, it seems to me, lies the value of the little manual which the Commission on the Forward Movement of the Church is putting forth for distribution on Easter Day and for daily use until Whitsunday. All through it, like a golden thread, runs the clear recognition of the great truth which St. Paul strove to impress upon Timothy—the truth that we are dealing today, not with an historic fact, but with a living Person, "strong with the strength of God, compassionate with the compassion of a friend."

ALEXANDER MANN,
Bishop of Pittsburgh.

Religious Persecution in Mexico

THE NATIONAL COUNCIL of the Episcopal Church, appealed to for a statement denouncing the religious persecution in Mexico, replied in a formal statement adopted at its February meeting: "We deem it wise to study the situation more thoroughly, being not yet convinced that there is an actual persecution by the government on religious grounds." We hope the members of the National Council have been following the policy that they suggest for themselves, namely, to study the situation more thoroughly, and that by the time they convene on April 30th for their next meeting they will have gathered sufficient data on the subject to form a considered opinion.

We commend to members of the National Council and others who are interested in this question (which should certainly interest all Christian people, particularly in this country, Mexico's nearest neighbor) a series of two articles by Robert Hammond Murray in Raymond Moley's weekly periodical, *Today*. The first of these articles, entitled *Mexico Outlaws Religion*, appeared in the issue of April 13th and the second is scheduled for the issue bearing the same date as this number of *THE LIVING CHURCH*.

Mr. Murray is no propagandist. He is neither a member of the Roman Catholic Church nor an advocate of that peculiar form of socialism—a form that would never have been recognized by either Marx or Lenin—represented by the revolutionary Mexican government. He is a Protestant American citizen who has spent twenty-five years in Mexico, despite which fact he admits his hesitation to set himself up as an authority on Mexican affairs or to write "as assuredly as the starry-eyed folk who ride into Mexico on a fifteen-day excursion ticket and emerge as experts and expounders, ready to write books, and give lectures and interviews."

Mr. Murray quotes Article 24 of the Mexican constitution of 1917, which is now supposedly in effect, as follows: "Every man is free to profess the religion of his choice and to practice the rituals, devotions or acts of the respective creed in the churches or in his home, providing they do not constitute a crime or an offense punishable by law." Despite this fact, only 372 priests are at present licensed to officiate in all Mexico with its 16,000,000 inhabitants, or an average of one to every 43,010 persons, and of these, Mr. Murray says, "probably more than half were not permitted to officiate, had been terrorized into silence, or had been forced to flee the country subsequent to the recrudescence of anti-religious intolerance within the past year." He rightly observes: "If this state of affairs does not constitute persecution, one must confess ignorance of, or indifference to, the meaning of the word."

TO THE common statement that the persecution in Mexico is directed against the Roman Catholic Church on account of its excesses in the past and not against religion as such, Mr. Murray replies with an unequivocal denial. Whatever may have been the case in the past he points out that in 1929 a truce was worked out between Church and state which worked fairly satisfactorily for a while. "Since then the Church, so far as I have succeeded in ascertaining by observation in Mexico, has kept its pledge. The government has not. Hence, in the present conflict we find the Church fundamentally in the right and the government in the wrong."

Moreover, Mr. Murray points out: "It is important to keep in mind that if Protestantism were the predominant religion

of Mexico, it would be the Protestants and not the Catholics who would be undergoing persecution." The fundamental reason for the persecution, he points out, is the need for a rallying force in order to unite at least five major political factions in Mexico which can agree on nothing except their opposition to the Church. "Early promises of the Revolutionary régime have not been fulfilled and those in control feel that the attention of the people must be distracted from that fact. In a way, the Church is being used as a sacrifice to the proclaimed Revolutionary ideals."

Every sentence of Mr. Murray's first article is worth quotation and we wish that available space permitted us to reprint it in full. Since that is not possible we earnestly commend a careful reading of it, and of the second installment scheduled for this week's issue of *Today*, to all of our readers and especially those who are members of the National Council.

Another interesting article on Mexico is one by Carleton Beals in the April 10th issue of the *Nation* entitled *Socialism on a Platter*. This article deals with the political and economic rather than the religious side of the Mexican internal situation but it is significant in view of Mr. Beals' known opposition to the Roman Catholic Church in Mexico, particularly the following paragraph:

"Calles, his ear close to the ground, is beating the Church harder and damning the unworthy capitalists. More frequently now he unburdens himself of a speech to the effect that the nation's youth must be rescued from the clutches of clericalism and inculcated with Revolutionary doctrines. Here, too, the contradictions are in evidence. Many officials who are trying to destroy the Church rush to have their children baptized and christened; invariably they marry in the Church with great social éclat; Calles' own offspring are no exception. During the recent Church strike high officials busy arresting Catholics were sponsoring secret bootleg Masses for their families and friends."

This bears out Mr. Murray's contention that the persecution of religion in Mexico is based on purely political grounds and that it does not reflect the inner convictions of the majority of the Mexican people nor even of a considerable body of the officials engaged in the persecution.

It has frequently been said that through the columns of *Today* Raymond Moley is supporting the Administration by giving publicity to its unofficial point of view. If so the publication of Mr. Murray's articles, together with a signed editorial by Mr. Moley himself entitled *Mexico's War on Religion* is significant. Mr. Moley refers not only to Mr. Murray's articles but to a series by S. L. A. Marshall published in the *New York Times* and syndicated throughout this country by the North American Newspaper Alliance, confirming the belief that "official Mexico is definitely attempting to deprive the people of their right to determining the character of their religious worship and the nature of the instruction in their schools."

The persecution of all religion in Mexico is open and official. It is daily growing worse. An aroused united vigorous protest by Christians of every communion ought to sweep this country. Not the fortunes of one religious body alone but the entire future of Christianity is at stake in Mexico today, as it was in Russia yesterday and may be in Western Europe tomorrow, and America the day after.

We should like to see our own Church abandon its attitude of indifference and take the lead in a firm stand for Christian

liberty against destructive anti-religious forces throughout the world, beginning in our own country and in the neighboring republic of Mexico.

In Darkest Ireland

THE REPORT of a ritual trial in the Church of Ireland reads like a passage from the religious history of the nineteenth century. Six laymen have preferred twenty-one charges against the vicar of a church in Dublin, all of them relating to the celebration of the Holy Communion. The vicar is accused of such heinous offenses as omitting the Lord's Prayer at the beginning of the service, making the sign of the Cross before the sermon and when pronouncing the absolution and the blessing, repeating a prayer believed to have been the Prayer of Consecration while standing at the west side of the holy table, causing a bell to be rung when he was performing the manual acts, and elevating the chalice and paten at the consecration, allowing the *Agnus Dei* to be sung, incense to be used, and a cross and lighted candles to be placed on the altar. He also is accused of having worn a cope and a chasuble, also a biretta "which he frequently removed from and replaced on his head," of performing "acts of obeisance to the lord's table," and of allowing diverse acts and ceremonies to be performed by acolytes, "whose employment is not provided for in the Book of Common Prayer or the Canons."

The vicar's defense is that, under a deed of endowment, dated April 1, 1850 (before the disestablishment of the Church of Ireland), the Church of St. John is a trustee church, and not subject to the regulations which govern other churches. He also claims that the services at St. John's are conducted in accordance with the rubrics of the Church of England before the disestablishment of the Church of Ireland.

Probably the Church of Ireland is the last province of the Anglican communion in which such a trial could be seriously carried out. Anglicanism in the Irish Free State is a small minority faced with an overwhelming population of Roman Catholics to whom anything savoring of England or of Protestantism is anathema. In attempting to be as different from this majority as possible the Church of Ireland has inclined toward extreme Protestantism and dependence on England. As a result the progress of the Anglo-Catholic movement in Ireland has been slow and the Irish Church is in something of the stage of transition characteristic of the English Church fifty or sixty years ago. But at least the Church of Ireland is no longer hampered by the ties of establishment and there is hope that it may yet grow into a strong indigenous Church which in time will appeal to the Irish people because of its Catholic

character coupled with its independence of any foreign power, temporal or ecclesiastical, whether emanating from Westminster, Canterbury, or Rome.

Another World Conference

IT IS WELCOME NEWS that the administrative committee of the Universal Christian Council has definitely decided to call a new World Conference on Life and Work after the pattern set at Stockholm in 1925 to be held in England at Oxford during 1937. With the second World Conference on Faith and Order scheduled for Lausanne the same summer the year 1937 ought to mark a new stage in the progress of Christian coöperation and the growth toward Christian unity.

The theme of the Oxford Conference will be Church, Community, and State. The aim is to form a definite Christian facing of the challenge of what Edward Shillito has described as "man's other religion—nationalism," which Dr. Frank Gavin has aptly described as "the new idol" typical of modern heathenism.

Letters of invitation to the heads of religious bodies throughout the world have been issued under the joint signatures of the chairman of the Council, Archbishop Germanos, representing the Ecumenical Patriarch of Constantinople; the chairman of the

Administrative Committee, Dr. Bell, Bishop of Chichester; and the general secretary. It is to be hoped that our own Church will be adequately represented.

Robert Scott Chalmers

LAST Friday Robert Scott Chalmers passed into the larger life of eternity. The graciousness of God so abundantly shown in the grace manifested in his life and work fittingly and appropriately released his soul the week before the anniversary of his Master's Passion.

A fine, sturdy, and devout priest is lost to the Church Militant in the death of Fr. Chalmers. As preacher he touched the hearts and minds of many. As pastor he gave of his best time, thought, energy, money, and wisdom, to the thousands to whom he has ministered. As priest, and his priesthood summed up his supreme dedication, he ministered the grace of God in word and sacraments indefatigably and devotedly.

There are many who mourn his loss selfishly, for we feel now, and shall the more acutely as the days come on, the poignant sense of the need of him. He never gave himself half way for the whole of the man was given in his every act, and every act was a gift to God first and always, to his Church, and to needy humanity. God grant his soul rest, refreshment, and peace in the life of the Church Expectant.

An Easter Message

From the Presiding Bishop

FROM THE MORNING when the truth of Easter first dawned on the sight of men it has changed uncertain hopes into realities. Immortality doubtfully debated as a possible existence after death becomes in the light of the resurrection a living fact. The age-long quest of God leads in the presence of the risen Christ to communion with God. So real is this experience that on Easter Day the whole world yields to it. At such moments every conviction which is born of truth beats down the barriers of prejudice and unbelief. For the Christian it is a personal and permanent possession by which and for which he has his being. Nothing less than the knowledge of the resurrection has restored to men their confidence in the worth of life. Without it, suffering, defeat, and death are final masters in a hopeless conflict. It was through the struggle with these that the followers of Christ followed Him, as they still follow Him, from His passion to the moment of His triumph. His voice rings through the earth today, "I am He that liveth and was dead, and behold I am alive forevermore."

May Easter lift the troubled hearts of men with that sure note of victory, dispelling clouds of unbelief and changing fear to faith. The Lord of all mankind prevails; His word is everlasting—"I have overcome the world."

Australian Bishops on Unemployment

LAST WEEK we reviewed editorially the report on unemployment recently made by the Social and Industrial Commission of the Church of England and its reception by the Church Assembly. It is interesting to note that the Church in Australia is also taking a vigorous and positive stand on this fundamental social and economic question. At a meeting of the Australian House of Bishops held in Melbourne last November it was resolved:

"That this conference of archbishops and bishops is convinced that the still widespread unemployment constitutes a grave menace to the moral and physical well-being of the people of the Commonwealth and especially of its youth. It believes that every citizen of the Commonwealth has the right, by means of work or service, to share equitably in the wealth of the Commonwealth, with due regard to personal freedom. It expresses a sympathetic appreciation of the efforts of all those who are striving to find a permanent solution of the problem. Meanwhile, it believes that the situation could be greatly alleviated if the Commonwealth government and the governments of the various states would immediately extend the policy of public works in accordance with the schedule appended to this resolution."

The schedule to which the bishops referred in their resolution contained the following pungent observations:

"We believe that the moral and religious well-being of the nation is closely associated with its material prosperity, and that poverty and unemployment are sapping the foundations of life, personal and corporate.

"We believe that only work or service provides a moral claim to share the national wealth in the case of those physically and mentally able to render such work or service, and that the dole system is undesirable. We therefore affirm that the conditions which render its continuance necessary should be removed.

"We believe that a rational way out of our economic difficulties is to develop undertakings which are not already adequately supplied with capital equipment, or where the products of industry or occupation will not further glut an already well-supplied market.

"We believe that people should be employed in such undertakings as housing, education, aviation, reforestation, hydro-electric schemes, roads, water and sewerage, and such other activities as will not duplicate what is at present adequately provided for, and will, when undertaken on a large scale, stimulate the activities of industries now working below full capacity.

"Since private industry is apparently at present unable to provide full opportunity for such employment, we call upon the governments of the country to undertake this responsibility. We believe that the necessary works should be undertaken by governments on a scale that will bring into employment, directly or indirectly, every man in the Commonwealth, able and willing to work, at the award rates in the various trades.

"We maintain that the present programme of public works is inadequate, and we recognize that any considerable extension is at present limited by the cost of borrowing. We suggest, therefore, that the policy of the Commonwealth Bank should be directed towards producing such a further reduction of interest rates as will make it possible to carry out the necessary works."

The Australian bishops passed a further resolution urging upon all branches of the Christian Church "the responsibility of creating that Christian public opinion by which the principles above appealed to will win increasing recognition at the hands of governments and private employers."

While the specific circumstances such as those referred to in the last paragraph of the schedule of the Australian bishops

vary from one country to another, the fundamental underlying problem of unemployment is the same. It is a religious problem fully as much as a social, economic, or political one and it is one that can only be met by the best efforts of Church and State and by the united and continued prayer of Christian men, women, and children.

Through the Editor's Window

WE CLIP this anonymous paean of praise of the Townsend Plan from an exchange that vaguely credits it to another exchange:

Cheer up Grandma! Don't you cry!
You'll wear diamonds by and by.
When the Townsend Plan goes through,
How we all shall envy you.
Uncle Sam has money-mills,
Made to grind our brand new bills.
He will champion your cause,
With his Old-Age Pension laws.
You will find the poor relations
Sticking like the League of Nations.
No more worry over bills,
Butcher's duns or doctor's pills.
No more panic over rent,
Leave that to the government.
You can soar away full-fledged,
With the over-privileged.
Dine on squab and caviar,
Sport a stream-line motor car.
When the blizzards "bliz" a bit,
Off to Palm Beach gaily flit.
Lead a life on pleasure bent,
But you *must* spend every cent!
Whoopee! Grandma! Keep alive!
Life begins at *sixty-five!*

A GLIMPSE of the possible radio-newspaper of the future is given in a recent issue of *Advertising and Selling*. "When the properly equipped home radio set is turned off late at night the switch is shifted to a position labeled 'newspaper' and during the subsequent hours of sleep, facsimile prepares successive sheets of text and pictures, using the same ether waves and electric impulses which produced music earlier in the evening. At breakfast a neat stack of news pages lies clearly printed ready for readers from coast to coast." Is there no limit to the trend toward standardization?

A RECENT DISPATCH from Washington reported that Senator Russell of Georgia had received a telegram from a Taliaferro county farmer complaining that the government cows were in his corn. Investigations showed it to be one cow, and the dispatch contained the comment: "Some people wonder why he didn't wire the White House. Everybody does these days." A recent issue of the *Saturday Evening Post* contained other examples of our growing dependency on the federal government for help even in the smallest details.

THE NEW YORK *Times* is named as defendant in a suit for \$25,000 damages recently filed in Manhattan Supreme Court. The charge is that in a paid notice purporting to be the marriage announcement of the complainants the conclusion read: "Services Monday evening, 8:30. Interment Evergreen Cemetery."

AND A RECENT issue of *Pollock's Newspaper News* reports that the editor who printed, "The Ladies' Aid will hold another fool sale," instead of "food sale" is doing as well as could be expected.

NOW THAT automobiles, railroad trains, and even baby buggies have been streamlined, many people think that the time has come for streamlining the calendar. Bishop Cross of Spokane is among the latest advocates of non-skid dates.

The Historical Jesus

By Howard R. Patch

Professor of English, Smith College, Northampton, Mass.

THERE IS ONE ACT on the part of our Lord that seems strange. From the point of view of those who regard Him as an ardent leader in the world of what is spiritual, a Man who totally sacrifices Himself to the needs of humanity, this act remains largely unexplained. Apparently it is quite deliberate. He seems to have done it more than once, as if something important depended on it, and yet it seems anything but self-forgetful, self-denying, and it does not harmonize with our picture of the meek and mild Saviour. It occurred once when He was out in the country walking with His followers—as He paused by the roadside He asked His disciples: “Whom do men say that I am?” (Mark 8: 27.)

Now if our Lord was busy about His work, neglectful of anything theatrical in His mission, oblivious to His pose or the kind of picture He Himself made, why should He stop to consider what men *thought about Him*? Isn't it the advice which wise men generally give to us: “Don't stop to consider what people think about you! Go ahead and do your duty.” Yet we can almost see the Master standing by the roadside, perhaps with a quizzical smile in His eyes or suggested in the curve of His lips, and He says: “Whom do men say that I am?” As if that mattered! As if it mattered *what* we think of Him, not *how* we think of Him, or what feelings we have for Him, but who we think He is! There is something very strange in all this; a kind of selfish curiosity in one so loving, in one so exalted as the Model for all mankind. There is something almost appalling in what appears like a weak moment in the life of our Redeemer. There is something at least unearthly in such a combination in one instant of the altruistic and the egoistic.

Well—what did they answer? Some thought our Lord was John the Baptist. Others said Elias. And others one of the prophets. (This is taken from the Gospel according to St. Mark—the simplest gospel of all.) Let me repeat. “And others,” said He was “one of the prophets.” Yet none of these answers quite satisfied our Lord. He pressed further. He asked the question again. “But whom say ye that I am?” Then the disciples make their confession of faith that He is more than one of the prophets, that He is the Anointed One, the Messiah. And it is after this scene that Peter, James, and John see Him transfigured. Whatever you think of the episode of the Transfiguration, however imagination fails you and you tend to interpret the scene in terms of ordinary experience, you are bound to feel that something happened there which marked Jesus as different from ordinary or even extraordinary men, indeed from the prophets themselves.

Now we are all quite aware, if we stop to think of the matter, that every saying of Christ has echoed and re-echoed down through the centuries since the time when His blessed

feet trod the stones of Jerusalem. Even today the sayings are used as proverbs, as maxims, as morals, by every people and every nation. Even the heathen can quote, “He that would save his life shall lose it and he who loseth his life for my sake shall find it,” or again, “many that are first shall be last, and the last shall be first,” or again, “Blessed are the pure in heart for they shall see God.” The

very words of the New Testament have become a part of our English language, and we have adopted phrases and sentiments therefrom to enrich our vocabulary as well as our principles. For instance a house is spoken of as “swept and garnished”; or it may be said that so and so “is cast into outer darkness”; or a virtue is called a “pearl of great price.” Or we speak of founding a house on a rock. Everyone knows a sentence or two from the utterances quoted in the New Testament, and we are assured that even the devil

can quote Scripture for his purpose. But has it ever occurred to you that the question which our Lord asked His disciples is, like all His other sayings, echoed and re-echoed down through the ages? “Whom do men say that I am?” We are constantly touched by it and everyone has his own answer. Strauss, Emerson, Renan, George Eliot, Papini, even the irrepressible Bernard Shaw; and every one of us have answers. But what is the more astonishing fact is that only the old replies are given all over again. There is no special modification in the new of what has been said a thousand times before. It sounds stupid, but it's true. With that terrible solemnity with which mankind is prone to express what it thinks is an original opinion, we are told all over again, that our Lord is John the Baptist or Elias—that is to say, at least and at most, *one of the prophets*. This is the last and glorious message which the profound wisdom of Modernism has to tell us. He is one of the prophets, they say. As if it were just discovered, the news is proclaimed in the *Unitarian Register* and in the *New Republic*. It is the final revelation which, according to the Modernist, the Holy Spirit has made.

AS A RESULT, the conceptions of our Lord which we find current in the world today may be put in two main classes. They are all of them modifications of one or the other of these views. There is no complete fusion of them possible, since they are mutually exclusive. The first of these represents Christ as an inspiring Leader. He is divine as we all are divine; only, to a much greater degree He realized His divinity and expressed it. He lived a model life which we should try to copy. He set forth a morality which we should adopt. But our notion of His life and His morality is subject to the limitation of the gospels, which show superstitious additions and accretions; and so we can never quite know what He did or

The Resurrection

By Fr. Andrew in “Meditations for Every Day”

NINETEEN HUNDRED odd years ago it would have seemed that the Young Carpenter, who had made such a stir and now lay shrouded in cold stone with a cold lid sealed safely over His silent grave, was the most completely silenced of all idealists who have tried to achieve the impossible task of making men think in spiritual ways. Yet the spring which is all about us now is altogether a dead thing compared with the power of His presence who took again that Body, which is for ever the instrument of His loving communion with us, His human children, and His perfect sacrifice on our behalf.

meant. Nor are there any means of knowing. Since He was mainly human as we are, He was subject Himself to the illusions of His own day—He believed in devils, evil spirits, in some idea of hell, and so on, and therefore it doesn't matter if we do or do not follow Him in every detail. In other words, we are supposed to believe in an inspired guide in Christ and we are to follow Him—so far as we think His inspiration goes. But the record of Him is slight and even that may be erroneous. So we are free to follow what we choose, what appeals to us as good. In other words we follow Him as far as we like. Which means that we do exactly as we like. Like pre-Christian people, we are thrown back again on our own resources and judgment exactly as if Christ had never lived.

Now you will notice that in this conception of Christ, the figure that is left to you may be inspiring but it is distinctly vague. It is like a composite picture of which every line is blurred, as if it were made up of the separate pictures created by the differing imaginations of you and me and the other fellow, one picture superimposed on the other. It is lucky if one does not cancel the other entirely. Certainly many features have disappeared, and only the color of human flesh remains. Such a concept thus is lacking in power. It is merely human. It leaves us to follow only what we like.

But there is another view of Christ. According to this conception He is God Himself, very God of very God. This is an austere view. He has lived from the beginning of time. He did not begin with the incarnation, but as He said, "Before Abraham was, I am." When He speaks, His word is final. When He gives directions about divorce, only a purveyor of sin would advise others to disobey Him. The miracles that He did are not a later accretion but testify to His power. The resurrection is historical because God is eager and glad to set aside ordinary phenomena for the sake of showing His love for mankind. In that way the universe is personal, not *mechanical*. Our Lord, therefore, need not spend all His time setting forth a Code of Morality. He can suggest outlines and hints, on important matters He can be definite; but, more than this, He will provide a life in which we shall find our guidance. This life He offers through the sacraments. We know He can come to us at any time. He blesses us at birth, He consecrates our activities in confirmation, He blesses our homes and families in matrimony, He washes away our sins and heals our wounds in penance and unction, and most of all He is present on the cross before us and the sacrifice of Calvary is renewed in our very presence in the Eucharist of today. The sacraments show that there are no bounds which God will set to His expression of His love for man. The miracles, the sacraments, our prayers, are all means of coming to that love.

NOW WHICH of these two conceptions of our Lord is supported by the tradition which He has left? There can be no question about what the Church says on this score. It has steadfastly and ruthlessly condemned the idea that Christ was just another and greater prophet. What, then, of the *New Testament*?

I propose to examine the three synoptic gospels, excluding the Gospel of St. John, and excluding the miraculous element. In this way, I grant everything to the Higher Critics for the sake of argument, and take them on their own ground. I consider passages that are normally as much a part of the record of our Lord as the fact of His crucifixion. My point is that, if we are honest, if we grant that we *have any records of Him at all*, we can only believe in one view of Christ: namely the second, the conception of His deity; that He is not only

like mankind but, although like mankind, He is also essentially different at the same time.

We note in the first place the attitude of other people toward Him.

In Matthew, chapter 7, verse 29, we read, "For He taught them as one having authority and not as the scribes."

We remember Peter's answer to His question which I have quoted: "Thou art the Christ." In other words, Peter does not grant that He is just another prophet.

Or consider the penitent thief on the cross: "Jesus, Lord, remember me when Thou comest into Thy kingdom." Do you remember our Lord's answer? He does not say merely "God will have mercy on you." He says that tremendous promise "Today shalt thou be with Me in Paradise." How did He dare to say that when He Himself hung on the cross?

We may recall also the fear that Herod had of our Lord when He was a baby—or if you regard that as a legend—take the attitude of Pilate's wife. You remember, she had a remarkable dream and besought Pilate to have nothing to do with that just man. This story has all the earmarks of reality. Pilate is represented as a rather disillusioned man, but for once he was sufficiently touched by her entreaty to try to wash his hands of the crucifixion. As a man he couldn't give in, and yet, cynic that he was (so that he was able to jest about Truth in the presence of our Lord Himself), he was *scared* for a moment. That moment of fear represents the one hope for Pilate. It was too brief, however. The moment after he probably laughed at himself for being superstitious.

LET ME next take up the words of Christ Himself to see what His own claims are: Two of John's disciples ask (Matthew 11:3 ff), "Art Thou He that should come (*i.e.*, the Messiah) or do we look for another?" That is, "Art Thou just any prophet, or art Thou indeed the Christ?" Jesus answered and said unto them: "Go and shew John again those things which ye do hear and see" (He refers to the miraculous). And then our Lord asks them in so many words what they expect in the way of a Messiah. And He says that John is the greatest prophet so far—if you understand what I mean, *he* is Elias. This passage seems to suggest that He had already heard the various notions people had about Him. Some were already calling our Lord Elias. But John, He says, is Elias.

There are some passages in which He definitely distinguishes Himself from other men. For instance: Matthew, ch. 11, v. 27, He says: "All things are delivered unto Me of My Father: and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." Does He mean in this passage that the Son is *any* son of God? Or that any man is the Son of God? That cannot be so; for He uses (13:37) the phrase elsewhere to mean Himself alone: "He that soweth the good seed is the Son of Man." And again (17:22), "The Son of Man shall be betrayed into the hands of men." Now if our Lord came down to earth in order to teach men that we are all sons of God like as He was (in other words to emphasize the fatherhood of God)—why did He call Himself "the Son of Man?" It was the Messianic expression. He says: Matthew 24:27, "As the lightning cometh out of the East . . . so shall the coming of the Son of Man be." Is that the kind of statement we should expect from somebody who wanted to teach us that we are like Him? Is that offered as a model for the conduct which we are to copy? Some day when you have a sentimental mood in which you think of Christ as *only* meek and

mild, as *only* a pattern for our lives, not as the dynamic authority the Church tells us He is, reread this statement and ponder on it: "As the lightning cometh out of the East . . . so shall the coming of the Son of Man be."

Next I would remind you of the parable of the householder and his vineyard. You remember (Matthew 21: 33 ff) that the householder sent his servants one after another to deal with the recreant husbandman, but the husbandman took and beat them all. Then, "last of all he sent unto them his son saying, 'They will reverence my son.'" But the husbandman slew the son. Now obviously the servants who were sent first represent the prophets. And the "son" who is sent last represents Christ. This is a strange story for anyone to tell who wishes to emphasize the similarity of mankind and Christ! But it is told by our Lord Himself.

There are many more instances of this kind, but I pass over them to a different kind of evidence. People have universally acclaimed the almost superhuman insight our Lord had in regard to human nature. Remember those extraordinary observations of His: "Where your treasure is, there will your heart be also." "Unto everyone that hath shall be given and from him that hath not even that he hath shall be taken away from him." And (quoting loosely) "Lose thy life and thou shalt find it." They all show a profound knowledge of human nature. But if you regard these as no greater than what any prophet might have said, let me remind you of one example of this power I am discussing. Consider the Holy Eucharist, the Lord's Supper. Take it, if you like, on a purely naturalistic basis—how is it that it can so sway man's nature? You answer "auto-suggestion" and "hypnotism." But my answer is: How could Christ have foreseen the tremendous power of this sacrament centuries before science talked of auto-suggestion and hypnotism or before science knew anything of psychoanalysis? The soldiers in the great war wanted nothing else. They didn't like prayer-meetings or hymns. They wanted the Blessed Sacrament and that alone. For centuries the sacrament has touched the hearts of men, and how could our Lord foresee that as a mere man of Galilee?

LET us consider next a more difficult variety of material. Notice our Lord's prophecies concerning the world. If He was a man, an extraordinary one if you like, but just a good man with unusual divinity, how could He pretend to go beyond the definiteness of all the prophets and give us facts that can only be known to the mind of God? Is this an example of the way the average man is supposed to act? Is this a case in which we are supposed to follow our Lord? Listen to His words:

Mark 9: 1. "Verily I say unto you, That there be some of them that stand here which shall not taste of death, till they have seen the Kingdom of God come with power."

Mark 13: 7-8 ff. "And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

For nation shall rise against nation and kingdom against kingdom: and there shall be earthquakes in divers places.

. . . But woe to them that are with child, and to them that give suck in those days!

. . . False Christs and false prophets shall rise and shall shew signs and wonders, to seduce if it were possible, even the elect.

. . . In those days . . . the sun shall be darkened, and the moon shall not give her light.

. . . And then shall they see the Son of man coming in the clouds with great power and glory."

Such a passage as this may not appeal to you. It doesn't appeal to H. G. Wells. He would have it struck out. But, please observe, that your taste in the matter and mine does not make

the slightest difference. Taste is not a criterion of truth. What does not appeal to us may yet be truth. Take suffering, for example. If a cultivated New England woman had been planning the universe, I doubt whether she would have arranged the physical details of birth and death quite as our Lord did. God is not limited by human taste. In our estimate of Christ we cannot leave out such passages as I have read, any more than we can leave out the Crucifixion. We are intellectually dishonest if we protest "I don't think our

Lord would talk that way." Every dependable tradition supports the fact that He *did* talk that way.

But listen to other prophecies:

Matthew 22: 30. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven." Our Lord speaks as if He knew what they do in the next world. *How* did He know?

A similar evidence is found in His speech where He says: (Matthew 18: 10) "Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold the face of My Father which is in Heaven." How does He know about the angels?

Or take another:

(Matthew 12: 36): "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." How does Christ know that there will be such a day of judgment? One modern sect holds that everybody is saved. Many people today regard God as so loving that His sense of justice is completely upset, and He forgives our sins before we do them. They regard the idea of a judging God as trivial. Now I want to point out that, whether you and I like it or not, our Lord is definite about the judgment. He speaks of many things unpalatable to the modern taste about the devil and hell. He is quite definite about the "worm that never dieth." He does not say "perhaps" nor "if"—His words are, "Lo, I say unto you." I need not recall His prophecies about His own death and resurrection, and about Peter denying Him thrice. His prophecies cannot be left out of account, for they are as well substantiated as anything in His life—better than anything—except perhaps His miracles. You may say that you cannot believe in the supernatural nature of the prophecies any more than that of the miracles; but I would point out that our Lord Himself believed in it and that, for our present purpose, is enough.

Easter Day

By the Rev. J. Jarden Guenther

EASTER DAY brings to the faithful follower of Jesus the answer to the most profound question in all ages, a query as wistful as it is universal: "How shall I find eternal life?" To an intimate friend, in an hour of perplexity and sorrow, Jesus said: "I am the Resurrection and the Life."

Belief in the resurrection of Jesus transmuted fear into faith, sorrow into song, helplessness into hope.

Into a world of uncertainty, muddled and misled, comes, again, the promise of the Master of Life: "Because I live, ye shall live also."

NOW I WANT to present to you one more characteristic of the speeches of Christ. Note that in giving instructions He is uncompromising. If He were only a man like us, He would seem impossibly egotistical and conceited—for example—(Matthew 5: 31-32): "It hath been said whosoever shall put away his wife, let him give her a writing of divorce. *But I say unto you*, that whosoever shall put away his wife (with the exception of adultery) . . . causeth her to commit adultery." Notice that here He opposes His judgment to the Old Law. He does not destroy it; He makes it stricter.

(Matthew 5: 21-22): "Ye have heard that it was said by them of old time, Thou shalt not kill; . . . *But I say unto you*, that whosoever is angry with his brother without a cause shall be in danger of the judgment."

Take another type of egotism in His speeches: (Luke 13: 34) "O Jerusalem, Jerusalem, who killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings and ye would not.

"Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

Or again take Matthew 25: 31-32: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.

"And before Him shall be gathered all nations: and He shall separate them one from another as a shepherd divideth His sheep from the goats."

Notice again that He says He could be spared the crucifixion if He wanted to be:

(Matthew 26: 53): "Thinkest thou that I cannot now pray to my Father, and He shall presently give Me more than twelve legions of angels?"

Now if an average, or even an extraordinary man should speak like this today we should call him either mad or a colossal egotist. Could anything be more inexpressibly smug or egotistic? Yet this is the Man we are asked to follow as a model. Notice, please, that the crucifixion itself came because of our Lord's extraordinary claim—the claim to be, in one respect, totally different from other men. The high priest asks Him:

"Art Thou the Christ, the Son of the Blessed?"

Now if our Lord had answered that He had come to teach that we are *all* the sons of God in the same sense that He is; that, in fact, He made no pretense of being any different from anybody else, except as we all differ in degree of goodness, they could have had no charge against Him. Pilate, in fact, was anxious to spare Him. But our gospels agree in the magnitude of His claim.

What does He say in the Gospel of St. Mark 14: 62, in answer to this question, "Art Thou the Christ (the Anointed One—the expected Messiah); the Son of the Blessed?"

"And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven.

"And the high priest rent his clothes, and saith, What need we any further witnesses. Ye have heard the blasphemy."

The gospels all agree in the witness that Christ claimed to be the Son of God in a unique sense; that He would sit on the right hand of God; and that the high priest condemned His blasphemy. It was not intolerance on the part of the Jews that crucified our Lord, for everybody is intolerant of what he believes to be evil. It was not as an anarchist or rebel that our Lord died. He died simply because He claimed to be *different* from other men, in a unique sense the Son of God. If

He had said, "I do not pretend to be different from anyone else"—if He had been as humble as *we* should be and said, "I do not pretend to be *better* than anyone else"—they would not have crucified Him. Our Lord was put on the cross because He claimed to be most emphatically different—so that He could bring us a revelation of the mind of God. He suffered because He wanted to show that He is better than we can really hope to be—so that He can give us an authoritative vision of what perfect morality is. Here we have one of those Christian paradoxes. And yet as He is *God* in *man*, He shows us what we *can* hope to be. Only in such a testimony do we know that He is the Way and the Truth and the Life. And the fact that He could suffer for us the torture of the cross shows that He was not just a smug, egotistic man—intolerably conceited and dogmatic—but that He was God Himself willing to go with man into the very dregs and filth of human experience.

When we are happy and when our hearts sing like the morning stars together, we know that the world is good and that God is love. It is easy to keep one's faith when one has prosperity. But when we suffer, or see others suffering, when our vision fades and we go down into the pit, we know by the cross that God is with us there too. He is with us in Heaven; but in hell too there is He to be found. The cross interprets the evil and suffering of life. It is not an instance of one more brave man suffering torture. It is God-with-us, Emanuel.

SUNDAY, we are happy to say, is Easter. It is a more important day than Christmas. I wonder exactly what happened years ago, Sunday—something that has swayed the world for centuries, something that reaches out and touches us now, that brought me against my will to write about religion! Suppose we imagine the scene on Easter morning at the sepulchre. Mary Magdalene and Mary the mother of James come with their spices to anoint the body. They remember that sometime, according to the promise, our Lord was to rise from the dead. They wonder, I suppose, whether this is to be one more happy dream broken by that reality which skeptics say is the world. Is this one more thing too good to be true? They are met by a young man clothed in a long white garment at the sepulchre, and he saith to them:

"Be not affrighted. Ye are deceived, ye women of Galilee. Jesus of Nazareth which was crucified, will not rise from the dead except symbolically. But ye may go forth and proclaim to the world that He hath risen. His body remaineth here, and His spirit is no more, but for the good of the world go forth and proclaim that the body hath disappeared and that ye have seen Him alive. It is good for the world to believe in immortality. And in a symbolic sense immortality is true for all mankind; for although we ourselves perish, we live in the memories of those who love us. Let the world, therefore, believe sincerely for nineteen hundred years that the Lord hath risen and that we shall all arise at the last. It is a lie but it is a good lie. By nineteen hundred years mankind will have so grown in spirit that it may be undeceived. Then it may know that our Lord is not present in the Lord's Supper. He is dead. Why kneel before His altar? Then it may know that I, a spirit of the angels, am only an illusion, and that in reality and truth, the rock was never rolled away from the tomb! Our Lord sleepeth not; He is dead! Oh, death, here is thy sting! Oh, grave receive thy victory. Hallelujah! Hallelujah! the Lord hath risen—*symbolically*."

Is this the vision which greeted Mary Magdalene and Mary the mother of James? Did they indeed perceive that the rock had never been rolled away from the tomb or from their

hearts? And when they got inside and they proceeded to anoint the cold body did they reason together about our Lord's prophecy thus:

"It is only one more instance of expecting too much! We should not have hoped for a material triumph! We cannot ask that God take us, weak as we are, so thoroughly into the arms of His victory. When we pay our last farthing, when we pour out the last drop of blood in suffering for our idealism, we shall remember that there is to be no real return, no sign, no light, no smile of love from the cold body, except in the way of symbolism. Immortality, God's love for man in His miracles, the purity of the Blessed Virgin, these are lovely fragments of poetry which it is arresting and inspiring to contemplate, but they have no identity with reality and are fundamentally false. God works from lie to lie, and again from lie to lie, in order to protect His slim truths, and, as a bad man calls the pretense to good hypocrisy, so we call God's pretense to good symbolism."

All this may have occurred—at least symbolically—if our Lord was the human figure which some people make Him out to be. Isn't it a fact that our views of Him *differ*—according as they discern clearly His humanity—or His divinity? Those who discern His humanity, and nothing more, use Him as an inspiring guide. Those who discern His divinity worship Him for the love He hath shown us in His sacrifice. Now what I should like to point out here is that there is no great merit in discerning His humanity. *Any poor fool can see that our Lord was a man!* But it is a part of growth for us to discern God in the world, and surely our greatest need is to discern God in our Lord. But let us be humble about that too! *I think* that any poor fool, if he will, can see that our Lord was God Himself!

At the beginning of this paper I pointed out that our Lord asked His disciples who people thought He was. Let us stop now to consider His own answer—(Matthew 22:42, Mark 12:36): Jesus asks the Pharisees, "What think ye of Christ? Whose son is He? They say unto Him the son of David.

"He saith unto them. How then *doth* David in spirit call Him Lord? . . . If David then call Him Lord, how is He his son?

"And no man was able to answer Him a word."

CALVARY

COME unto Me,
Thou and thy loss:
I am the love which lives
Wholly through what it gives—
I am The Cross!

Come unto Me,
Thou and thy cross:
I am the Life to be
Crest of each Calvary—
Gain of all Loss!

LILLA VASS SHEPHERD.

"NOT A SPARROW FALLETH"

ITHOUGHT GOD lost me for a while,
All mindful what would be my cost,
But into Hell He followed me
And took there what He'd never lost!

So, if struck blind I grope again
May inner eyes yet see
How He includes Himself in all
Life's crazy fantasy.

MILDRED TELFORD BARNWELL.

The Sanctuary

Rt. Rev. Philip M. Rhinelander, D.D.

Editor

VII

"If then ye were raised together with Christ, seek the things that are above."—Col. 3:1 (R. V. 1881)

IT IS ONE THING to believe that Jesus Christ rose from the dead. It is another thing to believe in the risen Christ. The first means to acknowledge the Resurrection as historic fact; it may mean nothing more. The second means to live by faith in Him as our living Lord. The fact comes first. The fact must be acknowledged, else the faith is vain. For if Jesus be not risen, then there is no living Christ to be believed in. One cannot hold the faith without the fact. But one *can* hold the fact without the faith. Indeed this holding of the Easter fact without the Easter faith is tragically common among professing Christians. The danger of this very tragedy seems to have been foreseen by our Lord. Christ crucified was a public spectacle. On the cross He was "placarded" before all eyes, as St. Paul puts it in his Galatian letter. Not so the risen Christ. He showed Himself to none save those who were ready to believe in Him; who had already learned to love Him and to depend upon Him. His Resurrection was not to confound His enemies but to confirm His friends; not to compel belief by miracle, but to strengthen faith, so that it might overcome the world. Easter fact and Easter faith are not the same, and it is the Easter faith, resting upon the Easter fact, which is the Gospel of the Resurrection.

WHAT IS THE EASTER FAITH? First, it looks back into the *past* and praises God that His own, and only, Son, in our flesh, as man, conquered the last enemy and carried our human nature—the whole of it, body, soul, and spirit—up to the throne of God-head. Then it looks on into the *future* in the calm certainty that death has lost its sting, the grave its victory, through Him "who has brought immortality to light." But it is chiefly concerned with, and active in, the *present*. If Christ be risen, we too have risen with Him. "If then ye were raised together with Christ"; that is but one voice out of a swelling chorus; that is the consenting witness. "Risen," "above" no doubt are spatial symbols, taken from sense experience. But they serve our purpose well, better than any other words could do. We have to speak in parables, by pictures. There are different levels of life, in an ascending series; plant, animal, man, to take the most familiar illustrations. Each level is "risen above" the one preceding it. We have, we could have, no more expressive way of putting it. In the risen Christ, our nature is lifted to a new, to a literally "supernatural," level of life not possible, not attainable, apart from Him. He rose alone. But, having risen, He is alone no longer. He is the head of a new spiritual order; "a new creation." And He comes to us, abides with us, dwells in us, to raise us with Himself. That is the Easter faith.

And the vital point now is that the "things above" which we must seek are no longer out of our reach but within our grasp, since we ourselves are risen to their level. The "things above" are simply the characteristics, the qualities, the marks, of the new life which may now be ours in our Lord. We have had them set before us in St. Paul's inspired catalogue of the Spirit's ninefold fruit. They are "the marks of the Lord Jesus"; and now they are to mark our common life with Him; no longer the aspirations of our better moments, but actual spiritual achievements through Christ who strengthens us. So if we so seek, and *resolutely keep on seeking* (as St. Paul's word implies) then our Lent with our Lord will in very truth have shown us something of the glory of His Resurrection.

Easter Among the Igorots

By the Rev. Clifford E. Barry Nobes

Assistant Priest, Mission of St. Mary the Virgin, Sagada, Philippine Islands



HOLIDAY THROUGH IN THE CHURCH OF ST. MARY THE VIRGIN, SAGADA

Y *A issan mikatlo ay agew, tinmago issan natey.*” With added emphasis the Igorot congregations sing out the familiar words of the creed. The third day has arrived! Christ is risen. The joyful proclamation of His triumph over death rings around the world, and the primitive Igorot, in G-string and head-band, adds his voice to the chorus of believers.

“*Nan Awak Apotaku ay Jesu Cristo ay na-itya gapu ken sika. . .*” The words of administration, ceaselessly repeated. Rank upon rank of simple brown folk press forward to receive their Paschal Communion. In other churches throughout Christendom, a reverent silence falls as the faithful go up the aisles to the altar rail. In Sagada we hear the scuffling of bare feet, the cries of fretful babies as their mothers strap them more firmly to their backs, the clattering of movable stools as the rising communicants knock them over, the yelps of indignant dogs as they are roughly kicked to one side. Through it all comes the murmur of the priests’ voices, “*Nan Awak Apotaku ay Jesu Cristo. . .*” A hundred, two hundred, three hundred, and still they come, for it is Easter, and the Igorot has learned the lesson of the Resurrection.

To him it has an especial appeal, for in his primitive way of life he sees death far more frequently than does the civilized Christian. Half of the children born in an Igorot town die in infancy. His native religion teaches him that illness and death come from the spirits. The sacrifices of *mang-mang* or *seng-a* are his remedies. When the grave has closed over the victim, more sacrifices must be offered to the *anitus* (spirits) lest the soul of the deceased return to molest the living.

The Christian Igorot has received a new idea of death. The story of the Resurrection holds out to him a hope he never had before. A few days ago I made a trip to three of our out-stations. A young Igorot from Sagada was my cargadore. As we climbed from Bila to Data we talked of a man whom we both had known and who had been killed while working on our new Tadian church. I asked Julian whether he feared death. He replied in a simple way, “No, Father, why should

I? Life does not end.” I said, more in earnest (I hesitate to admit), than as a test of his sincerity, “But Julian, you have a wife and two children. What would become of them if you should die?” “She also is a Christian,” came the simple reply, “and if God takes me from her, He will take care of her.”

One cannot argue with primitive people. The young missionary soon learns that. He arrives in the field and tries to use arguments he studied in seminary apologetics courses. They do little good. His adult converts, he finds, become Christians because they have been observant enough to note that Christianity “works” and their own religion does not. Building on that, the missionary’s pleas are few and simple. “You have sacrificed many pesos’ worth of animals to the *anitus*. Your child is worse. Now, for a change, let our doctor see the baby, cut out the sacrifices, and try praying to a God who is God of love.” “You fear the spirits? See Pedro over there. He has not sacrificed for many years. He has placed his faith in this Jesus who once was killed, but who rose again. You do the same and see whether you will not lose this groundless fear.”

The number of Igorots who are willing to make a venture of faith is increasing enormously. Hostility to Christianity, never very great in these mountains, is now practically non-existent. Even the old men, the pagan leaders of “*kina-Igorot*,” help the spread of a religion they do not themselves embrace by calling for town holidays when the Church Kalendar announces a day of obligation. Throughout the year, a greater percentage of communicants regularly attends services than the best of parishes at home can attract.

But naturally, it is to the Holy Week and Easter services that the greatest numbers flock. As in England, as in America, so too here, the yearly commemoration of the Passion and Glory of Christ draws not only the faithful but also the nominal communicants. Fortunately, the Holy Season usually coincides with a slack time in the rice fields. The plants are only half way along, past the stage in which weeds can harm them, not yet matured enough to attract rice-birds, and so they need no watchers. The first showers of the rainy season have fallen and replenished the brooks, and no longer do members of the family have to keep wearying twenty-four hour vigils over the



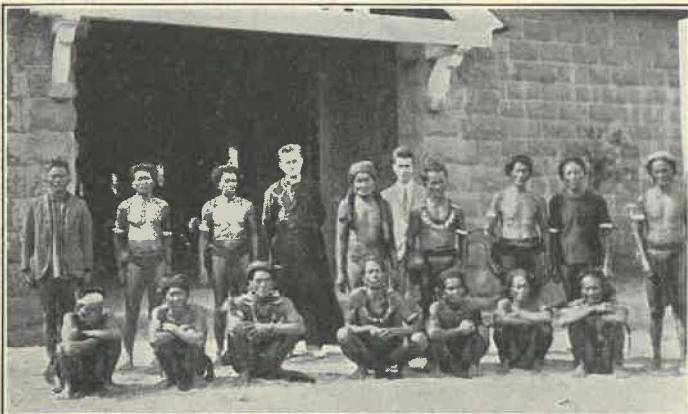
PALM SUNDAY CONGREGATION LEAVING THE CHURCH OF ST. MARY THE VIRGIN, SAGADA

trickle of water feeding the paddies. Nothing stands in the way of attendance at services.

THE SERVICES themselves however are to us of the staff but the climax of weeks of tiring preparation. Sagada is but the central station of a chain of missions. A dozen out-stations, ministering to a score of towns, and scattered over an area of about two hundred square miles in the heart of a rugged mountain country, must be reached by horse or foot from Sagada. To each one, one of the two priests must go in time to hear confessions. To the chief among these a priest must go for Holy Week services. To all of them, a priest must journey for an Easter Mass. As a consequence, Palm Sunday processions may be held on week-days, Good Friday may be observed on Holy Saturday, and Easter may, despite the many controversies of the early Church, be a much more movable feast than any Christian Kalendar contemplates. Last year Easter was celebrated in some towns three weeks after the actual day had passed.

Our way of preparing for the great feast may seem lacking in dignity and reverence to some. Surely it would be impossible in any American parish. The people of course understand that they must make their confessions before they receive the Paschal Sacrament. The problem of arranging a time for several thousand penitents to confess in the presence of a priest, when there are but two priests, is a baffling one. At least, it was until last year. In 1934 Fr. Rose hit upon the solution. We would not wait for the people to come to us (for then they would all crowd in a few moments before service time) but we would go to them. It worked. It is working again, even at this moment while you are reading.

During Passiontide we drop all other activities and spend our time in the villages. We make confessionals of any convenient site. In one town it may be the village water spring, in another it may be the "plaza" (but do not think that our "plazas" are really plazas; they are merely cleared sites in the center of the towns where the men-folk are wont to squat before the fire and gossip). Last year I picked the *patpatay-an*, or sacred grove, in the town of Bagnen. It is there that the old men offer sacrifices to the *anit*. Dozens of people, coming home from the fields, stopped, before going on to their homes, to make their confessions. The next day one of the old pagans grumbled about the "American padre" who defiled the sacred Igorot grove by dispensing a Christian sacrament therein. He was argued down. His companions declared that Christian prayers could profane no spot, and that the *patpatay-an* would henceforth be doubly sacred, for two religions had considered it a worthy site for the offering of prayer.



OLD MEN OF SAGADA WITH FR. ROSE AND BIBLE INSTRUCTOR

Between Suyo and Taccong there lies a river. On the river bank I sat one day, as I shall this year, listening to the confessions of Igorot penitents. In Dug-dug there is a large house, at least twenty feet square, belonging to a prominent Christian. Last year it became a confessional, and this year Fr. Rose will again use it for that purpose. In Tadian there is a wide level field, rocky and dry, hence unsuitable for rice. To it people came, and will come again, as the priest sits in the open-air hearing confessions.



A CONVERT: FORMER PAGAN LEADER

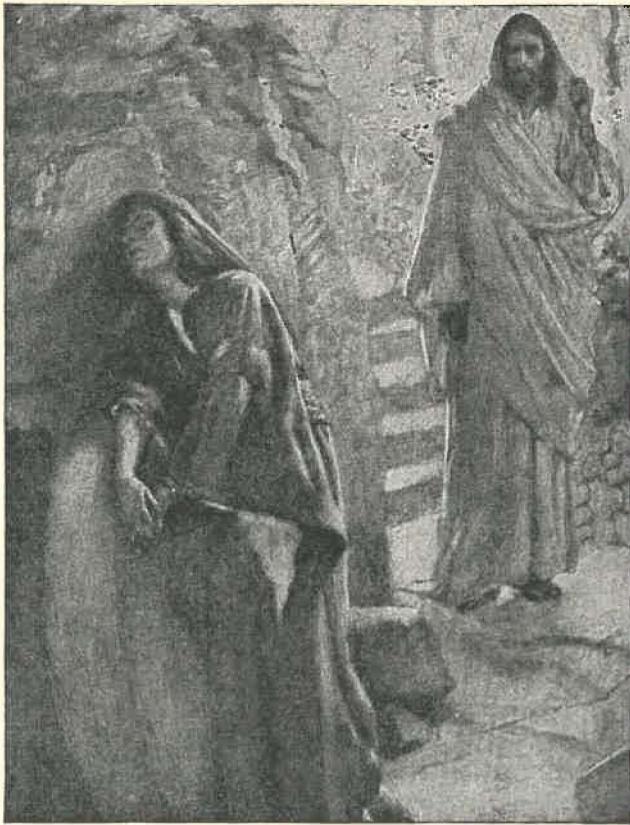
THAT is the solution to the problem. If it were not for the fact that primitive people are invariably religious, it would not be feasible to attempt it. But they live too close to nature, and depend too strongly upon her bounty for their living, to be able to forget for any length of time that they are but creatures in a created world. Because these primitive Igorots have learned that their Creator is a God who has set a moral standard up to which they are expected to live, they feel no hesitancy in kneeling at a spring, in a plaza, and the *patpatay-an*, on a river bank, or in a private home to make their confessions.

With the same lack of self-consciousness they take part in the pageantry of Holy Week. Crowds flock to the church on Maundy Thursday to participate in the procession to the Altar of Repose.

It is more amazing that the *ili* folk in the out-stations take part in such a watch. Last year I celebrated Mass at Suyo on Maundy Thursday. I placed the Sacrament on the Altar after the Mass proper was over. The watch began. Throughout the day, litanies and simple devotions were carried on. By midnight, the congregation had dwindled to a mere handful, and most of them were dozing. I noticed one old man huddled up in a corner of the church, muttering prayers. I knew that he had been busy all day rounding up penitents whose confessions I had heard, so I suggested to him that he roll up in his blanket and get a few hours sleep before the early Good Friday Mass and procession to Calvary. Indignantly he replied, "Before I became a Christian I often took part in heathen rites that lasted through the night. Why should I not do the same for our Lord?" One cannot argue with primitive people. I retired, and five hours later when I came back to celebrate the Mass of the Pre-Sanctified, he was still guarding, tired, but awake. But he had many companions, for the congregation had re-assembled.

Not a little of the credit for the good-sized congregations at Holy Week services must be given to the trained catechists. They are boys who hope some day to be raised to holy orders. Last year, on one of the several Good Fridays I observed in various out-stations, I had with me a boy who was more enthusiastic than informed. I had entrusted him with the responsibility of telling the congregation something of

(Continued on page 493)



RESURRECTION

ONE WHO has not beheld the woods of spring
Save from the distance where boughs interlace
The sky with winter, and dull hemlocks fling
Cloud against cloud, then enters woodland space,
Will stand as dazzled by some heavenly scene
Since greyling March is threading earth's old loom
With fragile warp and woof of pink and green—
Hepatica, spring beauty, cress's bloom.

O sight to catch at unbeliever's breath!
So must that Mary of the Easter dawn
Have startled when, tear-blind, she queried where
The gardener had laid the Lord in death—
Then heard remembered voice and swift upon
Her eyes rose fadeless light as Christ stood there!

MERAB EBERLE.

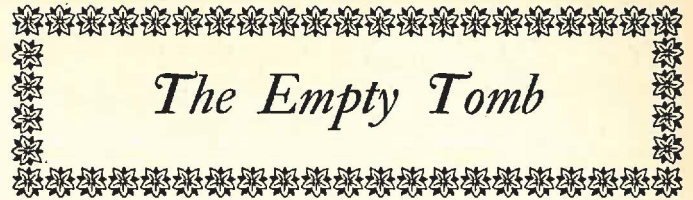
EASTER DAWN

DAWN in the garden, where the twittering birds
Proclaim the coming of another day.
The sunlight rests upon a rocky tomb,
The stone that sealed it has been rolled away.
"The Lord is Risen!" All His earthly bonds
Are severed and He walks forever free,
Untouchable adown the garden paths,
That all His friends may know that it is He.

Mary and Peter and that other one
Greet Him with joy on that first Easter Morn.
Oh! Come dear Saviour to our waiting hearts
And heal us all with sin and sorrow torn.

Give thine assurance of eternal life,
Show us thy glorious victory o'er the grave.
Give us new faith and courage in the strife,
Refresh our souls and let our hearts be brave.

HELEN R. STETSON.



The Empty Tomb

EASTER EVE

EARLY, ere the break of day,
See the Marys make their way
Through the dark streets, desolate,
Through the city's frowning gate;
Going, faithful to the end,
Love's sweet ministry to lend.

On they journey, eager bent,
Down the roadway's steep descent,
Spite of tears and sorrowing,
Spite of fears and wondering,
To Gethsemane's dark glade,
Where their stricken Lord is laid.

So would we in spirit go,
In the pathway of their woe;
In their footsteps following,
With them mutely wondering
Of Redemption's mystery,
And the pains which set us free.

Grant us, Lord, Thy heavenly light
On this Resurrection night,
Streaming on us from above,
Kindling in us fire of love.
So may we Thy rising share,
Freed from sin's entangling snare.

Tune: Redhead 76.

LEFFERD M. A. HAUGHWOUT.

EASTER MORNING

THE CHANCEL is a garden filled
With flowers sweet and fair and gay—
Two shining candles tall and white,
Are angels guarding where He lay—
And those who come as Mary came,
Will find Him there at dawn of day.

LUCY A. K. ADEE.



JOHN AND PETER RUSHING TO THE TOMB

Bernard.

The Desert Returns

By the Rev. Irwin St. John Tucker

Pastor of St. Stephen's Church, Chicago

OUT OF THE WEST sweeps a brownish gray cloud. Behind it the sun turns a sickly blue, then is hidden. Darkness covers the earth at mid-day. Thick clouds of dust, a thousand miles wide, a thousand miles in extent, blow from the westward slopes of the Rockies, across the Mississippi Valley, across Iowa and Illinois, eastward even to the Atlantic.

And it is only March!

In March, when the snow should be still on the ground; in March, when the earth should be soggy and moist—in March of 1935, the dust is so dry that it is whirled up from the earth and floats five miles high in the air, aviators tell us, choking and blinding them; and carrying with it the very life-strength of the nation.

One hundred years will be required, say the government experts, to restore to the soil the fertility thus destroyed and lost in March and April, 1935! There are more dry summer months to follow. What will happen to the valley, from which our nation draws life-sustenance?

The *desert* is returning!

Centuries ago the desert regions of interior China were thickly forested and inhabited. Ruins of vast cities are found in what now is barren waste. What happened? The trees were destroyed; drought and flood followed—until the drought vanquished the floods, and the desert stretched unbroken for centuries. So with North Africa!

That fate is in store for the Mississippi Valley and the Great Plains, the government tells us—unless we make war, speedy, unrelenting, desperate war—against the enemy which has overtaken us—which is our own stupidity!

What is the meaning of this disaster? It is summed up in one word—*Trees!*

Every tree is a reservoir of water. Every tree is part of a marvelous water-circulation system which keeps nature in operation. Its roots plunge far down into the soil. They suck up thence the living liquid, and exhale it through the leaves. Every tree contains from five to 500 pounds of water, or more, depending upon the size of the tree and the time of the year. All this water is breathed back into the air, and is condensed again, returning as rain.

Destroy the tree—and what happens? It is easy to see. The surface water runs off quickly into the streams, and they into the rivers, carrying with them the top soil. This top soil clogs the beds of the streams, and we have overflow. The spring rains rush off as soon as they fall, and we have floods. The water has deserted the soil where it fell—and we have drought.

Destroy the trees and the balance of nature is destroyed. We have flood and drought—until the drought vanquishes the flood, and we have *desert!*

Fantastic—far-fetched, you think? *The government does not think so!*

Government charts show plainly what has happened, and point with terrible, unerring certainty to what *will happen*—unless the nation rallies to beat back the foe!

Winds blowing inland from the Atlantic carry only a short distance until the mountains take from them most of their moisture. Only a little of it gets beyond the Appalachians. But from the Gulf the moist winds blow without interruption up

the broad valley. They drop their precious life-giving rain over the southern tier of states; Georgia, Alabama, Mississippi, Louisiana, the coast plain of Texas. If the forests are there, they exhale moisture which the winds pick up and roll still further inland. It is a relay race. Arkansas, Tennessee, Kentucky, receive the moisture of the southern states. Again the winds pick up fresh reinforcements and bring rain to Iowa, Illinois, Kansas, Nebraska, Montana, Wyoming. But if the forests be hewn down, so that the moisture does not replenish the clouds as the winds speed inward—there is no rain!

There is no moisture for the dried-out winds to receive. They blow dry to the mountains, and return again—dry. The top soil is whirled away in a yellowish brown haze. When rain does fall, the thin fertile layer is washed away in the shameful horror of erosion.

The government's plan for a shelter-belt of trees 100 miles wide, stretching from Canada to North Texas, is pitifully inadequate in face of the tremendous nature of this disaster. Nothing short of a unanimous rallying of the whole citizenry of the stricken area can avail; rallying for a long, desperate battle against our own incredible stupidity, which has at last overtaken us; stupidity like that of the drivelling fool who destroys the well from which his own family must drink.

The territory to be reforested stretches from the Alleghenies to the Rocky Mountains, from Canada to Mexico. It is necessary not only to plant trees, but to tend and cherish them. No governmental appropriation could begin to avail to cover the cost. It must be done by the people themselves.

How can they be persuaded to do it? Government and state forestry departments have long wrung their hands in vain over the stubborn, deep-rooted, irrational, immovable refusal of the country people to plant trees, to grow trees, or to permit trees to stand. They cannot be persuaded that trees should be planted and tended when there is no immediate profit in them. But trees *must* be planted—planted and nourished on a scale so vast and universal and continuous that it would bankrupt the imagination of the newest of the New Dealers—if the country is to be saved from utter destruction. The trouble is you cannot convince anybody of the terrific nature of the catastrophe until it has happened—and then it is too late.

HOW can it be done? *Let the Churches show the way!* Something greater than the raising of money and the enticing of new members is needed here; it is the saving of the nation from destruction.

If a great fire were sweeping over your city, you would not hesitate in helping a refugee, to inquire "Do you belong to our church?" No; the common need of humanity unites us. Humanity is face to face with a desperate need now—as desperate as when the Johnstown flood swept on the doomed town, or when the great fire ravaged Chicago, or when the earthquake shook San Francisco.

Can the Churches be interested in their America? It is treason to doubt it. The people always were; it is the clergy who must be converted—the clergy and the official boards.

Let us try! If every church in every community—no matter how small—were to take the lead in establishing a Garden of Memory, and a Memorial Grove; if in this grove, every year,

each local organization—veterans' post, fraternal order, labor union, women's club, political society, legal, medical, educational, or any other such society, were to agree to plant *one tree every year*; naming the tree for some one person whom that society or group delighted to honor—*the country would be saved!*

Do you doubt it? Figure it out. Suppose you live in a little Kansas town. There are certainly twelve groups in your town; let us say two churches, two fraternal orders, two women's clubs, a county high school graduating class, a Democratic and a Republican group, a town council and a school board, and doubtless a veterans' society of some sort. Let each of them plant a tree, and on it affix a plate bearing the name of the person to whom it is dedicated—who need not be dead, but perhaps still among the living. All that year the groups would naturally cherish and tend the trees they planted. Next year there would be twelve more—twenty-four; next year, thirty-six; next year, forty-eight; next year, sixty—and a grove of sixty trees means a great deal. The next little town or settlement a few miles away would be doing the same. These groves would be beautified by walks, bridges, arches, perhaps pools, flower beds, and decorations of various sorts. And in the center of each one would be—let us make it an invariable rule—an amphitheater, no matter how rude and primitive. In this amphitheater every year, preferably on July 4th, would be held a ceremony, welcoming into citizenship all those who came of age during that year; that is, who were to cast their first vote at the next national election.

Before any one could become a citizen, if we had any sort of dignity about it, they would be compelled to know what it is all about; to memorize the preamble to the Constitution, and the immortal paragraph in the Declaration of Independence: "We hold these truths to be self-evident." They would receive their citizenship as a thing sacred, holy, above purchase and sale.

This Memorial Grove would become the focal center of the community spirit. The trees planted therein would stand for what they were—a bulwark and defense of the nation against its foes, within and without. They would enshrine the memory of our great. In every community there should be a tree to every President of the United States; one for every United States Senator; for the judges; for the school principals; for the mayors; for the pastors of the churches; for every one who had left sufficient impress upon that community for his memory to be cherished.

Thus the country would reforest itself. The trees would draw up from the ground the life-giving current and exhale it into the clouds. Their roots and rootlets would prevent erosion; their sturdy strength would prevent tornadoes, keep the atmosphere steady, avert violent alterations in temperature. The desert would be routed, the flood controlled: the country would be saved.

The little churches, and they alone, can do this!
Join the Tree Mission!

Pulpit Economics

CLERGYMEN are notoriously poor economists. The function of the Church is not to support social programs, but rather to supply the dynamics which makes them possible. The Church should leave these programs to individuals and to those organizations for social advancement in which citizens of all creeds and no creed can unite. Its business is with the dynamics of progress and not with its problems.

—Rev. G. C. Reardon.

Churchwomen Today

Ada Loaring-Clark
Editor

Easter Greetings!

"Bloom in every meadow, leaves on every bough
Speak His sorrow ended, hail His triumph now."

AND SO I GREET YOU, Churchwomen of today. May your Eastertide be a blessed season, bringing you comfort, happiness, and the joy of the peace which passeth all understanding, as it did to those women who gathered round the empty tomb and ran and told the good news—"The Lord is risen indeed!"

Our Rural and Isolated

THE DEPARTMENT of Religious Education of the National Council has been obliged to curtail drastically its work among women and children who are isolated and live in rural communities. There are large numbers of such adherents to our Church, who have relied on the Department of Religious Education for religious instruction through the helpful letters to parents and the material provided for study which has been sent out each month. This is no longer available. Our bishops are calling attention to the letter they have received on this subject from the Presiding Bishop and they find there are large numbers of children who now receive no religious instruction at all. Some way must be found to remedy this condition.

One of our immediate considerations should be to train women for leadership in this particular work so that the isolated may have the religious instruction they so urgently need, either through personal visits or by correspondence. Here is a very definite work for Daughters of the King who already have Bishop's chapters in dioceses of large rural areas, and are now at work in organized rural fields. Women of the Auxiliary, too, will make a special study of rural work and develop trained leaders for this particular need. The National Episcopal Conference of Rural Church Work with the Rural Leadership School of the University of Wisconsin and the Rural Workers' Fellowship will meet this year at Madison, Wis., from June 24th to July 5th. Each of these groups will be mediums of assistance in developing and instructing leaders for our rural work. The *Rural Messenger*, published quarterly, the Rev. Dr. Val H. Sessions, editor, should be in the hands of all those who would work among the isolated.

The Episcopal Church in Town and Country, by the Rev. Goodrich R. Fenner, published by the National Council (Book Store, 281 Fourth avenue, New York, price 50 cts. paper; \$1.00 cloth), is a recent publication on this important subject which, in view of a great and important need, is most timely. The Rev. Mr. Fenner was our secretary for Rural Work, and is an expert in the subject he so ably handles. His book has been highly commended by authorities on rural religious education throughout the country. This contribution gives a basic knowledge and understanding of the rural situation in relation to the Church. We learned recently of the preference of one diocese for Town and Country to Rural and Isolated, in designating this phase of work, but, whatever we call it, without clear and intelligent knowledge of the problems, we are greatly handicapped in the endeavor to keep our rural communicants in close affiliation with the Church. We must not be indifferent to the challenge that comes to us with urgent force.

Community Life in the Anglican Church

90th Anniversary of Restoration to be Observed

By the Rev. Thomas J. Williams

Curate of St. Paul's Chapel, Trinity Parish, New York City

THE first definite step toward the restoration of the life of holy religion to the English Church was taken on Trinity Sunday, June 5, 1841, when in the Church of St. Mary the Virgin, Oxford, two young women knelt together before the altar, one to make her first Communion, both to dedicate themselves to God in holy religion. The younger, a mere girl of eleven, was Lucy, daughter of Dr. Edward Bouverie Pusey; the other was Miss Marian Rebecca Hughes, of whom Dr. Pusey had written that very morning to John Henry Newman, vicar of St. Mary's: "A young lady, who is very grateful for your teaching, is purposing today to take a vow of holy celibacy. . . . She has attended St. Mary's since she has been in Oxford, and hopes to receive the Holy Communion there today, as also being part of her self-devotion. It was wished that you should know it and remember her. You will know her by being dressed in white with an ivory cross."

Miss Hughes immediately afterwards went abroad to study conventual rules and customs at first hand, returning later to help in the restoration of the religious life which we are commemorating this year. Lucy Pusey did not realize in this world her aspiration; she died on April 22, 1844. On her tomb in Christ Church Cathedral, Oxford, her father inscribed a Latin epitaph, which may be rendered thus: "In the hope of a blessed resurrection to life eternal through the merits of our Lord Jesus Christ here lies all that was mortal of . . . Lucy Maria . . . already in her girlhood espoused to Christ in vows of religion. She fell asleep on the Monday of the second week after the Octave of Easter, 1844, having not yet completed her fifteenth year. That which I longed for now I see; that which I hoped for I now hold fast; I am united in Heaven to Him whom on earth I loved with entire devotion."

On the day of her funeral, a committee of clergy and laymen (which eventually included Mr. Gladstone) met in London to inaugurate plans for the establishment of a sisterhood to perform corporal and spiritual works of mercy in the slums of London. Dr. Pusey was kept in close touch with the movements of this committee. He had been preparing other young women besides Miss Hughes for the time when they could live the religious life. When Miss Hughes returned from the continent, she was not in a position to take up community life; but she generously placed at Dr. Pusey's disposal the first-hand knowledge she had gained in her visits to French convents. There is evidence that in the compilation of the rule of the sisterhood whose anniversary we are keeping both Mr. and Mrs. Keble had a hand. The rule was an adaptation of that of the Nuns of the Visitation.

At length, in the spring of 1845, the plans for establishing a religious house were complete: at least three young women

THE first religious community to be established in the English Church since the Reformation came into being on Wednesday in Easter Week, 1845. The Wednesday in Easter Week of 1935 marks the 90th anniversary (according to the Church Kalendar) of this momentous event. ¶ The Reverend Mother and Sisters of the Society of the Most Holy Trinity of Ascot Priory, England, who carry on the life of that first community, ask the prayers and thanksgivings of Churchmen throughout the world on that date—April 24th.

were ready to begin community life. A suitable house was leased by the committee, who pledged financial support for three years. On the Wednesday in Easter Week, 1845, Miss Jane Ellacombe, daughter of a Gloucestershire vicar, and Miss Mary Bruce, a Scotch-woman, went into residence in a detached "villa" at 17, Park Village West, London, near Regent's Park, in the newly constituted parish of Christ Church, Albany street. Ten days later, Miss Sarah Anne Terrot, eldest

daughter of the Bishop of Edinburgh, came with her father's "not reluctant consent" to join the sisterhood, which was dedicated to the Holy Cross. A few weeks later, Miss Emma Langston, a lady ten years older than the other sisters, came to be their superior. Dr. Pusey was the spiritual director.

The rule was rather severe for sisters living the mixed life. The daily schedule was a heavy one. (It is given in full in the third volume of Dr. Liddon's *Life of Dr. Pusey*, page 24.) Though Dr. Pusey was most kind and gentle, ready to grant relaxation where he found the pressure of the rule too severe, he was equally ready to allow devoted and enthusiastic women to carry the practice of austerity, especially fasting, beyond the limits of their strength. Sister Mary Bruce was soon invalided; some time after 1847 she had to give up the religious life. Sister Jane Ellacombe who died on Christmas Day, 1854, was the second of the sisters to succumb to excessive fasting. A sister who left the community, writing of the period between 1850 and 1856, says that only three of the sisters were in good health.

In 1847 another young Scotch-woman joined the sisterhood: She was the Hon. Georgina Napier, sister of Lord Francis Napier, the popular British Ambassador to Washington. Sister Georgina was destined to become the third superior of the society which today carries on the life and work of the first sisterhood. She was preceded into the community a few months earlier by Miss Clara Powell, who had helped Dr. Pusey in adapting continental devotional classics to the use of English Churchmen by translating the works of Avrillon. It was this Sister Clara who in 1850 built St. Saviour's Home in Osnaburgh street, off Euston Road, London, as a permanent convent for the sisterhood—the first building erected as a religious house since the dissolution of the monasteries. The building operations were actually held up until Parliament decided that the erection of such a building was "within the law." When Sister Clara died, in 1904, at the age of 85, she was the senior sister in the Anglican communion, in length of continuous community life.¹

¹ Mother Marion Hughes, although she took a vow of celibacy in 1841, did not begin community life until 1849, when she established in Oxford the Society of the Holy and Undivided Trinity. She died in 1912.

IN 1848 the Devonport Society of the Sisters of Mercy was founded by Miss Priscilla Lydia Sellon, the daughter of a retired naval officer, to meet the spiritual and physical destitution of the three towns of Devonport, Stonehouse, and Plymouth. Miss Sellon had visited the Park Village Convent in the previous year, "to see what a sisterhood was like," and when the call of Bishop Phillpotts of Exeter for volunteers to work in the three towns was sounded, she turned to friends in the parish of Christ Church, Albany street, London, for help and advice in her proposed venture. At this time, if not previously, she made the acquaintance of Dr. Pusey, and at once enlisted his interest in her work and his admiration of her character and accomplishments. So successful was she in arousing interest in her plans at the meeting held at the London home of John David Chambers, the eminent lawyer, liturgist, and translator of Latin hymns, that besides the support of many influential laymen, she won the active coöperation of Mr. Chambers' sister, Catherine, who was the first to join Miss Sellon in her work at Devonport. This embraced educational, preventive, and rescue work, and housing for the poor. In 1852, the sisters began teaching the girls in their charge the art of printing, that they might have a means of self-support.

WHEN the cholera broke out in Plymouth, in 1849, the services of Miss Sellon and her Sisters of Mercy were offered and accepted for nursing. Miss Sellon never fully recovered from the effects of tending cholera patients when she herself was ill. Recruits were asked and sent from the London community. Among them was Sister Sarah Anne Terrot, whose youngest sister Anna (likewise a skilled nurse) was at this time in the Devonport society. There seems to have been a more or less frequent interchange of sisters between the two communities during the next few years, for when in 1854 Sidney Herbert issued a call for volunteers for service under Miss Nightingale in the Military Hospital at Scutari, it was from Plymouth that Sister Sarah Anne was summoned to come with four of the Devonport sisters to Osnaburgh street, where Miss Sellon announced her plan of sending eight sisters from the two communities to the East. Since Miss Sellon's delicate health, as well as her desire not to interfere with Miss Nightingale's authority, prevented her accompanying the sisters to Scutari, Mother Emma Langston, of the London community, was appointed head of the delegation of Anglican sisters. Miss Sellon, therefore, took over the supervision of the London sisterhood in addition to her own at Plymouth. Four sisters were sent from each of the two communities. Of these eight, three were among the few really competent nurses on whom Miss Nightingale could rely. They were Sister Sarah Anne Terrot of London, and Sister Bertha Turnbull, and Child² Margaret Goodman of Devonport.

One of the Devonport sisters, the Eldress³ Elizabeth, by her "indiscreet" zeal for her patients and her letters to a relative in London, won for herself the anger of the local military authorities, with the threat of a court-martial, and a speedy dismissal from service; but for her devoted patients, a large supply of comforts and necessities from home and, eventually, an improvement in the commissary department of the hospital, which fully reconciled the eldress to her own disgrace. Sister Etheldreda, a London sister who had never recovered from the rough voyage from Marseilles to Scutari, had been sent home soon after her arrival. The Eldress Elizabeth's dismissal was

² In early days of the Devonport society, the term "Child" was applied to sisters who today would be called "Junior Professed."

³ The sisters who first joined Miss Sellon in forming the Devonport society were called "Eldresses"—a picturesque equivalent of "Senior Sisters."

soon followed by the return home of Child Clara. Mother Emma Langston, who had been sent to superintend the nursing at Balaclava, became so ill that she had to be sent to Constantinople in the care of Sister Harriett Erskine, a novice of the London sisterhood. At last, even the strong constitution of Sister Sarah Anne Terrot gave way, and after a serious attack of fever, she was invalided home.⁴ Only Sister Bertha Turnbull⁵ and Child Margaret Goodman remained to the end, returning with Miss Nightingale to England in 1856.

THE FEAST of SS. Simon and Jude of that year saw the formal union of the London Sisterhood of the Holy Cross with the Devonport Society of Sisters of Mercy under the name of the Society of the Most Holy Trinity. Mother Emma Langston resigned. Mother Lydia Sellon was now the lady superior of the united sisterhoods. Sister Sarah Anne Terrot returned to her home in response to the call of filial duty. Others, for one reason or another, had left the sisterhood or now took the occasion of abandoning the religious life.⁶ Sisters Georgina Napier, Clara Powell, Harriett Erskine, and Lucy continued in the Society of the Most Holy Trinity the life they had begun in the first sisterhood of the reformed Church of England.

The Society of the Most Holy Trinity was, in its early days, organized into three orders or rules: The "Black Sisters" of Mercy of the First Order of the Holy Communion, working at Plymouth and Osnaburgh street; the "Brown (enclosed) Sisters" of the Second Order of the Sacred Heart or the Love of Jesus, devoted to intercession and the care of invalids and orphans, located since 1861 at Ascot Priory; and the "Grey (later, Blue) Sisters" of Charity of the Third Order of the Holy Ghost (tertiaries not living in community). It was the Eldress Phoebe Taylor, Sisters Bertha Turnbull and Mary Clara (both of whom had gone to Scutari), and Sisters Beatrice and Albertina, of the First Order, who went in 1864 and 1867 to Hawaii, the first Anglican religious to enter the foreign field.⁷ It was into the Second Order of the Love of Jesus that three of the London sisters (Georgina, Clara, and Lucy) were received in 1856. It was at the convent of the Sisters of the Second Order, Ascot Priory, that Dr. Pusey died in 1882, attended by Sisters Clara and Georgina. It is this order which survives today, perpetuating in its works of mercy and devotion both the Devonport society of 1848 and the earlier Sisterhood of the Holy Cross, whose 90th anniversary American Churchmen rejoice to keep in fellowship with the Reverend Mother Superior and sisters at Ascot Priory.

⁴ On October 27, 1897, Miss Terrot received from Queen Victoria the Royal Red Cross, in tardy recognition of her work in the Scutari hospitals.

⁵ After thirteen years in Hawaii, Sister Bertha succeeded Miss Sellon as superior in 1877.

⁶ Some of the sisters who left the London and the Devonport sisterhoods stirred up great prejudice and active persecution by publishing their "experiences" or supplying Low Church clergy with material for "exposures."

⁷ In 1864, at the invitation of Bishop Staley, Miss Sellon sent Sisters Bertha and Mary Clara, along with the Mother Eldress (Assistant Superior) Catherine Chambers, to Hawaii. In 1867, at the urgent request of Queen Emma, Miss Sellon herself, though a partially paralyzed invalid, accompanied Eldress Phoebe and Sisters Beatrice and Albertina to Honolulu, where she built St. Andrew's Priory School.

Religion and Irreligion

ONE GREAT VALUE of religion in today's world, after allowing for all the hypocrisies, inconsistencies, and follies of religious people, is that it has vastly more to offer than irreligion; which, by the way, has plenty of hypocrisy and folly of its own. To put it another way, the case for religion grows stronger, not weaker, when you think of what are offered as substitutes for it.

—Justus Timberline.

The Meaning of Easter

By the Rev. D. A. McGregor, Ph.D.

Executive Secretary, Department of Religious Education, National Council

IN OUR thinking about the meaning of Easter it is important to realize that resurrection and revivification are not the same thing. Too many people think of the resurrection merely as the coming alive again of the body of our Lord which was placed in the tomb after the Crucifixion. This is a quite inadequate description of the marvelous event. Something much more wonderful and meaningful happened on that first Easter Morn.

St. Paul discusses this point at length in the fifteenth chapter of his first letter to the Corinthians, and the Church has thought his teaching so important that it has made this chapter part of the Order for the Burial of the Dead. St. Paul distinguishes clearly the natural body from the resurrection, or spiritual, body. He even goes so far as to stigmatize as a fool a person who thinks that the body that rises is just the same as that which was buried (I Cor. 15:36). And he does this in an argument which claims that the resurrection of the Christian is of the same order as the resurrection of Christ. Our bodies do not rise as they are buried and neither did our Lord's body so rise.

The resurrection narrations in the Gospel make two points very strongly, first, that the resurrection did occur, and second, that there was something strange and mysterious about it. The fact was unquestionable to the Gospel writers, but the awe and wonder which affected the witnesses of the resurrection show that to them it was far more than the mere coming alive again of Him who had died and been buried.

St. Peter in his sermon on the Day of Pentecost (Acts 2:14-36) gives us a point of view that we need to appreciate. He says (vs. 24) "God loosed the pains of death, because it was not possible that He should be holden of it." That is, the resurrection of Christ is not an isolated and startling occasion of a breach of natural law, it is the inevitable resultant of the Christ-life. Death seems to have power over natural ordinary life, but when Death is met by the life that was in Christ that power is not operative. A new phenomenon, the Christ-life, faces Death; and "it is not possible that He should be holden of it." Resurrection is the natural outcome of the Christ-life.

The teaching of the Christian faith is not that life is Lord of Death but that the Christ-life is Lord of Death. That new life which appeared on this earth in Jesus Christ had new powers other than those seen in ordinary human life. And one of these new powers was that in some strange way it was superior even to the great enemy, Death. The life that served and loved, the life that gave itself unstintedly, the life that went patiently through the rejection and the trial, the scourging and even the cross, this life had some power in it before which Death was impotent. This is the great wonder and the great fact of history.

But how important for us are the conclusions which follow from this fact? If this Christ-life has power to conquer Death and to rise into new meaning and new experiences, and if we are part of this life, then Death need have no terrors for us. All that we are will not live again. Thank God, Death will conquer our selfishness and pettiness, our ignorance and our sinfulness. But the Christ-life which has become a part of us and of which we have become a part through our living relation to Jesus Christ, this life in us will rise to a new life freed

from those things in us that have limited and stifled it. It will not be merely revivification in our case any more than in our Lord's; it will be resurrection into a new order in which nothing that was of Christ in us shall die, but in which all that is of the lower self shall be subdued and cast away. So Death may be to us no longer the Great Enemy but may be now the Great Friend who puts to death our lower selves and brings to new life the Christ who has become part of us.

Herein is mystery and we may not probe too deeply. Even as the first disciples faced the great fact of the Risen Lord yet stood in awe and wonder before Him, so we may live with the great hope of our own new life yet with a holy and humble awe, unable to explain or even understand that which awaits us. We may say with the conviction and humility of St. John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

Easter Among the Igorots

(Continued from page 487)

the story of the Passion while I heard confessions. In between confessions I caught bits of what he was saying. He was explaining the meaning of the sentence "*Nagasat nan umali isnan Ngadan Apo Dios*" (Blessed is He that cometh in the Name of the Lord), which we use as a refrain in one of the Rosaries and as a general chant for out-station Palm Sunday processions. "Blessed is he that makes his confession, blessed is he that makes his Communion," I heard, "Blessed is the man who keeps the commandments of God, for God has pronounced him blessed, and blessedness means life with God." I saw no reason to interrupt a good sermon.

After working among these simple folk for more than three years I am convinced that God made men to be Catholics. Men unsophisticated are men as God made them, and men in that state love the ritual of the Catholic Church. One need only wander into any of the neighboring jungles during Holy Week and see the children collecting palm branches for distribution on Palm Sunday, or drop into any one of the out-stations on a Good Friday and see the crowds following the priest to Calvary to find proof of that statement. The more splendid the service, the greater the response. But that crowds will gather for the monotony of a Maundy Thursday watch before the Altar of Repose indicates that it is not the splendor and ritual alone that attracts them.

One who has gained the confidence of the Igorot can never leave with such an idea. The Igorot is a Christian because Christ rose from the dead, and in Him he trusts. He is a Christian because he knows that God cares. And he, as a Christian, feels sorry for his brother Igorot who has not yet heard the good news. Some day, God willing, the Church at home will realize that here in the Philippines there are a people who are pleading for release from a religion of fear, and perhaps then the support that will be given will enable us to present to them all the story of Christ risen and triumphant.

Books of the Day

By Elizabeth McCracken

The Crusaders' Kingdom

THE KINGDOM OF THE CRUSADERS. By Dana Carleton Munro. With a Preface by A. C. Krey. Illustrated. Appleton-Century. \$2.50.

PROF. MUNRO'S brilliant and scholarly work in connection with the Crusades is well-known to all historians who specialize in the medieval period. His written contributions to the subject were many. When he was invited to give the Lowell Lectures at Harvard in 1924, he chose the Crusades as his topic. Into those lectures, he poured the wealth of his years of research. But they were necessarily limited by academic exigencies. Prof. Munro had intended to prepare a comprehensive work on the Crusades and to devote his entire time after his retirement from Princeton to it. But he died before he had done more than arrange his vast amount of material.

The present book is the manuscript of the Lowell Lectures, of which Prof. Munro was just completing the revision at the time of his death. While scholars will still feel the want of that greater projected book, they will treasure this one. Important material has been added to the lectures as originally given, and there has been thorough revision. Prof. A. C. Krey of the University of Minnesota has prepared the manuscript for the press and written a Preface. A bibliography of Prof. Munro's writings on the Crusades is appended.

The book, as the title implies, is an account and an interpretation of the Kingdom of Jerusalem, founded in the twelfth century by the Crusaders and maintained by them for eighty-seven years. Many persons think of the Crusaders as an encamped army. Here they will see them as also a court, one of the most powerful ever established in Jerusalem, that city of so many alien courts. Like the medieval courts of Europe and of England, the Kingdom of Jerusalem had multifarious elements within its own bounds. Unlike any other court anywhere at any time, however, was this court, in which many nations as well as many men and women met together.

The book is absorbing reading. Prof. Munro was a great teacher as well as a great scholar; he always interested his students in and delighted them with his subject. Many of them so extended this interest that they became scholars in turn.

Some of them were inspired to authorship as well as research. When Prof. Munro was elected second vice-president of the American Historical Association in 1923, a group of distinguished scholars who were his former pupils made plans for a volume of historical essays to be given to him when he should become president of that association. The manuscript was ready and was formally presented to Prof. Munro in 1926, when, as president, he read his inaugural address. This book, *The Crusades and Other Historical Essays* (F. S. Crofts \$5.00), edited by Louis J. Paetow, gave Prof. Munro great delight. It contains eight essays on the Crusades, covering 222 pages of a large octavo volume, and four other essays. Each essay is the work of a specialist. The book is really necessary to all students, whether scholars or not, who wish to pursue further the important study of the Crusaders and their kingdom. The publication of the volume in 1928 was made possible by Prof. Munro's friends, among them members of the Medieval Academy of America of which he was president from its formation until his death.



PILGRIM ROAD TO JERUSALEM
From "The Kingdom of the Crusaders."

The Beginnings of Our Religion

THE BEGINNINGS OF OUR RELIGION. By Fleming James, Charles B. Hedrick, Burton Scott Easton, Frederick C. Grant. Macmillan. \$1.00.

THIS IS AN ADMIRABLE symposium by teachers who represent the most recent and at the same time most reverent scholarship of three of our principal divinity schools. Like-mindedness has here produced a most unusual consistency in treatment, so that one's sense of unity is unjarred from beginning to end. The general attitude is cautiously critical, though there is a shade less caution here and there, as, for example, in Chapter IX. Some writers, too, are a little handicapped by having to deal with a very big subject in very restricted space, as, for instance, Dr. Grant in his chapter on Our Lord, a chapter unfortunately limited to fourteen pages. Perhaps the New Testament part as a whole is less fully dealt with than that of the Old Testament, though, of course, it may have been the design of the writers to do this. Yet the chapters on the teachings of St. Paul and St. John are remarkably complete, in spite of the necessary condensation.

Naturally, the evolutionary point of view is adopted throughout and is well brought out. Your reviewer would have liked to see the "beginnings" carried a little back beyond the religious experience of Israel. Earlier experience is, of course, assumed, but a chapter on the relation of Hebrew religion to that of the primitive peoples would have given a larger background. The relation of the religion of Israel to world religion at *this* end is universally stressed, but frequently that relation at the *other* end is quite overlooked.

From the time of Moses downward the development of Hebrew religion is sketched with force and lucidity, the right things being emphasized and less important matters suppressed or only hinted at. Perhaps, however, the story of the Prophets might have been related with a little more attention to the historical setting and with a little stronger individualization. But in a volume of this scope confined to 165 pages much naturally had to be omitted. As it is, the amount included is quite remarkable.

It remains to be said that all the chapters are written with a simplicity in keeping with the object of the writers to make them profitable, whether used by the "general reader" or by study groups. This object, moreover, is furthered by the appending to the chapters of brief but sufficient bibliographies, mainly of books readily accessible. Dr. Grant's Foreword, too, makes abundantly clear the special claim such a volume as the present has to the attention of all professing Christians. HERBERT H. GOWEN.

Brief Reviews

A BOOK OF MEDITATIONS: The Meditations Given at the Triennial Meeting of the Woman's Auxiliary at Atlantic City. With a Foreword by Grace Lindley. Morehouse. 50 cts.

MANY OF THE CLERGY have recommended this book for use during Lent. And it is excellent for that purpose. Individuals are finding it of practical help; and some groups are using it for "group meditations." However, the value of the book is really the training in meditation it affords. While persons accustomed to making meditations will welcome it and use it, at any season of the year, the many men as well as women who find the idea of meditation difficult have here a guide.

A LAYMAN'S VIEW OF HISTORY. By Henry Osborn Taylor. Macmillan. \$1.50.

THE FIRST ESSAY in this small volume gives the book its title. In it the writer tells why he devoted himself to the study and writing of history. It will surprise no lover of *The Medieval Mind* to learn that Dr. Taylor spent ten years on it; nor that four years were given to *The Classical Heritage of the Middle Ages*. In all, he has spent forty full years in preparing to write and in writing history. Yet he modestly describes himself as a layman. All historians will wish to have this book, whether they are professionals or laymen.

NEWS OF THE CHURCH

Dr. Gavin to Discuss Orders in Rumania

General Seminary Professor Represents American Church in Conversations on Intercommunion

NEW YORK—The Rev. Dr. Frank Gavin, professor of Church History in the General Theological Seminary, and associate editor of *THE LIVING CHURCH*, has been chosen by the Presiding Bishop to represent the American branch of the Anglican communion in "conversations" on Anglican Orders with the hierarchy of the Rumanian Orthodox Church at Bucharest, Rumania, during the month of June. The appointment of Dr. Gavin was made at the request of the Archbishop of Canterbury. The head of the Commission representing the Anglican Churches of the world will be the Rt. Rev. Dr. F. C. N. Hicks, Bishop of Lincoln.

The "conversations" are expected to be the basis for intercommunion. The invitation to discuss Anglican Orders was sent to the Archbishop of Canterbury by the Most Rev. Myron Chryston, Patriarch of the Rumanian Orthodox Church, as the result of a series of lectures delivered by Dr. Gavin at the University of Bucharest four years ago, when the tenets of Anglicanism were for the first time explained to the Rumanian branch of the Eastern Orthodox Church.

The "conversations" will begin on May 31st, and will continue well into June. Following the "conversations," the Anglican Commission will report to the Archbishop of Canterbury.

Vandals Burn Books

MILWAUKEE—Vandals recently burned a number of Prayer Books and Hymnals at St. Stephen's Church here. The Rev. J. N. Taylor is rector.

New World Conference on Life, Work, in 1937

LONDON—A new World Conference on Life and Work is to be held at Oxford in 1937, according to the Universal Christian Council's Administrative Committee. The committee definitely decided on this action at a recent meeting.

The theme will be Church, Community, and State. Preliminary studies have been under way for several years, with the objective of clarifying as far as possible this important issue on which the Council seeks to concentrate the best thought of Christendom.

The attendance will be kept to a relatively small number in order to avoid unwieldiness. Letters of invitation have been issued to the heads of religious bodies throughout the world.



HEART ATTACK FATAL

The Rev. Dr. R. S. Chalmers, noted Churchman prominent in the affairs of the general Church and the Catholic Congress, and author, died April 12th in New York City after a heart attack.

Bishop Stearly Resigning Because of Ill Health

Bishop Washburn, Coadjutor of Newark, Named Ecclesiastical Authority

NEWARK, N. J.—Bishop Stearly of Newark has announced that he intends to present his resignation as Bishop of the diocese to the House of Bishops because of ill health.

He has designated Bishop Washburn, Coadjutor of Newark, the ecclesiastical authority pending action by the House of Bishops.

Senior Warden Surrenders Mortgage Claim as Parish Pays Floating Obligations

PLEASANTVILLE, N. J.—The senior warden of St. Mark's Church, holding a \$7,700 mortgage on the parish house, offered to surrender his claim on condition that the parish raise \$1,235 by April 1st to clear floating obligations. This was done. The Rev. W. M. Sidener is priest in charge.

Harrisburg, Pa., Church Pays Mortgage on Parish Property

HARRISBURG, PA.—St. Andrew's Church, Harrisburg, of which the Rev. Earl M. Honaman is rector, has cleared off the mortgage on the church property. The church will be consecrated by Bishop Brown of Harrisburg on Ascension Day, May 30th. The parish was organized in 1906. A new organ, which has been entirely paid for, will be dedicated in the near future.

Dr. Chalmers Dies After Heart Attack

Prominent Baltimore Churchman Stricken at Service in Trinity Church, New York; Dies Instantly

(See editorial on page 479)

NEW YORK—The Rev. Dr. Robert Scott Chalmers, rector of Grace and St. Peter's Church, Baltimore, died April 12th in an aisle of Trinity Church during a Lenten service he had been scheduled to conduct. He suffered a heart attack. He was 53 years old.

About 600 persons were in the pews at the time he collapsed. There was no commotion. The Rev. Dr. Frederic S. Fleming, rector of Trinity, who was in the pulpit, continued the service.

Dr. Chalmers had begun April 8th a series of noonday sermons, of which he was to have delivered the last April 12th. He left his quarters at the Murray Hill Hotel for the church, but arrived late at 12:20 o'clock. Meanwhile Dr. Fleming had started the service. Noting this, Dr. Chalmers moved quietly down an aisle and stepped toward a pew. Just as he was about to take a seat he collapsed.

DIED INSTANTLY

Dr. Luis A. Amill said Dr. Chalmers had died instantly.

Dr. Chalmers was a native of Dundee, Scotland, and a graduate of Edinburgh University. He received from Kenyon College the degree of Master of Arts. In 1931, he received the honorary Doctor of Divinity degree. He had been made a deacon in 1914 and a priest in 1915. In 1914-15 he served at St. Paul's Church, Akron, Ohio.

For the next three years he was rector of Trinity Church in Tiffin, Ohio. He was rector of St. Mark's Church, Toledo, 1918-24, and became dean of St. Matthew's Cathedral, Dallas, the latter year. He served there until called to Baltimore in 1929.

Dr. Chalmers was a member of the National Council, 1924-30; a leader of the Catholic Congress, a trustee of the Donaldson School, Ilchester, Md., and author of *Pastoral Series of Church School Lessons*, published by the Morehouse Publishing Co. A son, the Rev. William Scott Chalmers, is a member of the Order of the Holy Cross at West Park, N. Y. Dr. Chalmers in 1905 married Miss Adela M. Burnet of Glasgow. Their other children were Margaret Burnet Chalmers and James Burnet Chalmers.

Dr. Chalmers, widely known as a preacher, was selected in 1929 by the National Commission on Evangelism as a special mission preacher in the Bishops' Crusade. As a writer he was a frequent contributor to the Church press, especially *THE LIVING CHURCH* and the *American Church Monthly*.

Ceremonial Charges Against Irish Priest

Dublin Vicar Charged With Making Sign of Cross, Using Sanctus Bell, and Elevating Chalice, Paten

DUBLIN—The Archbishop of Armagh presided at a court of the General Synod of the Church of Ireland, held at Belfast recently, in connection with allegations against the Rev. S. R. S. Colquhoun, vicar of St. John's, Sandymount, Dublin, that he has conducted public worship in a manner not in accordance with the rubrics of the Church of Ireland.

In addition to the Primate, the court consisted of the Archbishop of Dublin, the Bishop of Derry, the Lord Chief Justice of Northern Ireland, Lord Justice Best, Mr. Justice Fitzgibbon, and the Recorder of Belfast.

The petitioners were six laymen, one of them secretary of the Irish Church Union, and another a member of the Senate of Dublin University.

21 CHARGES

Twenty-one charges are set out in the petition, all of them relating to the celebration of the Holy Communion at St. John's. Among other things, the vicar is accused of omitting the Lord's Prayer at the beginning of the service, also the Ten Commandments or the Summary of the Law, of making the sign of the Cross before the sermon and when pronouncing the absolution and the blessing, of repeating a prayer (believed to have been the Prayer of Consecration) while standing at the west side of the holy table, of causing a bell to be rung when he was performing the manual acts, of elevating the cup and paten at the consecration, of allowing the *Agnus Dei* to be sung, incense to be used, and a cross and lighted candles to be placed on the altar. It is also alleged that he wore a cope and a chasuble, also a biretta "which he frequently removed from and replaced on his head," that he performed acts of obeisance to the Lord's table, and allowed diverse acts and ceremonies to be performed by acolytes, "whose employment is not provided for in the Book of Common Prayer or the Canons."

The vicar's defense is that, under a deed of endowment, dated April 1, 1850 (before the disestablishment of the Church of Ireland), the Church of St. John is a trustee church, and not subject to the regulations which govern other churches. He also claims that the services at St. John's are conducted in accordance with the rubrics of the Church of England before the disestablishment of the Church of Ireland and its legal separation from the Church of England.

Acting for the petitioners, E. J. Phelps, K.C., said that it was his intention to call the Archbishop of Dublin as a witness when the facts came to be submitted. He asked, therefore, if the court was at present properly constituted by the presence of the Archbishop. The court thereupon decided that the Archbishop should not sit, and his place was taken by the Bishop of Clogher.

ACTION CRITICIZED

Judge Thompson, Recorder of Belfast, drew the attention of Mr. Phelps to the fact that he, and he believed many other people, had received a circular, setting out what purported to be the charges in the case, and appealing for a subscription in support of the petition. This, he said, was a most improper proceeding. Later the Lord Chief Justice described it as a most disgraceful proceeding.

W. M. Jellett, K.C., counsel for the respondent, contended that the court had no jurisdiction over the vicar of St. John's. The church was established by a trust deed under a statute, and the only power of control under this rested in the Archbishop of Dublin.

The court retired to consider the point, and its decision was announced by the Primate.

"The court," he said, "is unanimously of the opinion that the words 'United Church of England and Ireland, as by law established' in the deed of trust of St. John's, Sandymount, must be read distributively, as provided by Section 69 of the Irish Church Act. To interpret this deed in any other way contended by the respondent would, so far from preserving 'the continuance of the trust,' necessarily extinguish it as soon as the class of ministers 'of the United Church of England and Ireland as by law established,' as existing on July 26, 1869, came to an end by lapse of time, and trustees only qualified in like manner were no longer to be found.

"The respondent, both at his ordination and for the purpose of his institution to St. John's, Sandymount, undertook to abide by the Constitution of the Church of Ireland, and to submit himself to the authority of the Church of Ireland and to the laws and tribunals thereof. The charges preferred include several which are within the express provision of Clause 52 of Chapter 8, and are therefore within the jurisdiction of this Court."

The court decided to give the respondent one month to submit answers to the charges, and the question of costs was deferred until the hearing of the petition.

Panel Discussions at Denver Cathedral Will be Continued

DENVER—Toward Social Security is the title of a series of five panel discussions held this Lent at St. John's Cathedral parish house, Friday evenings, under the auspices of the University of Colorado, the University of Denver, Y. M. C. A., Y. W. C. A., the department of social service of the diocese of Colorado, and St. John's Cathedral. It is also sponsored by the Adult Educational Council of Denver.

The series was so well received that it is to be followed by another after Easter.

Dr. J. G. Johnson of the University of Colorado was discussion leader, and five speakers, chosen from among the most prominent university professors, clergy, lawyers, and social workers of Denver presented the various aspects of the subject under discussion each evening.

Omaha Priest Makes Cross

OMAHA—A carved processional cross of white pine for the use of the junior choir has been made by the Rev. Vernon Lane of St. Martin's Church, Omaha.

Sisterhood's 90th Year to be Observed

April 24th Marks Anniversary of Establishment of First Permanent Community Since Reformation

NEW YORK—Wednesday in Easter Week, April 24th, is the 90th anniversary of the establishment of the first permanent religious community in the Anglican communion since the Reformation.

The Reverend Mother Superior of the sisterhood which carries on the life and work of that first community, the Society of the Most Holy Trinity of Ascot Priory, England, has designated St. Paul's Chapel, Trinity parish, as the place of official observance by American Churchmen. The vicar of St. Paul's has consented to have a Choral Eucharist commemorative of this anniversary in St. Paul's Chapel at 12 o'clock, midday, April 24th. To this service all who wish to express publicly their thankfulness to Almighty God for the restoration of the religious life in the Anglican communion, especially associates of religious communities living in and near New York, are most cordially invited.

(An account of the establishment and early history of the first sisterhood appears elsewhere in this issue of THE LIVING CHURCH).

Kenyon College Catholics Install Auxiliary Oratory

GAMBIER, OHIO—The Catholic Club of Kenyon College, composed of 20 Anglo-Catholic undergraduates, has fitted up, with the assistance of friends and with the consent of President William F. Peirce and Chaplain Lewis J. Bailey, in the historic chapel building a small auxiliary oratory for week-day Eucharists and private devotions. It is fully equipped with all the accessories of Catholic worship.

German Old Catholics Elect Rev. Erwin Kreuzer Bishop

LONDON—The representatives of the clergy and laity of the German Old Catholic Church have elected the Rev. Erwin Kreuzer as their Bishop in succession to Bishop Moog, who died in December.

The Bishop-elect was ordained in 1900 by Bishop Weber, the second German Old Catholic Bishop, and, after serving cures at Cologne, Passau, and Kempten, became, in 1916, parish priest of St. Ursula's, Freiburg-in-Breisgau, where he has since remained. The Bishop-elect is a man of considerable administrative experience, and his prudence and industry are combined with a sympathetic character.

He has always been glad to welcome English visitors to his church, and it was he who administered the last sacraments to the late Dr. W. H. Hutton, dean of Winchester, who died in a nursing home at Freiburg.

Germantown Rector Takes Added Parish

Rev. Wallace E. Conkling of St. Luke's Also Caring for Church of St. John Baptist; No Merger

PHILADELPHIA—The Church of St. John the Baptist, one of the oldest parishes in Germantown, April 7th came under the pastoral care of the Rev. Wallace E. Conkling, rector of St. Luke's Church, Germantown.

St. Luke's, the first parish to be organized in that community, is that from which the Church of St. John the Baptist sprang.

Merger of the parishes, however, is not contemplated. The Church of St. John the Baptist will continue as an independent parish. Instead of having a rector of its own, it will be administered to by Fr. Conkling.

The Rev. C. Sydney Goodman, who has been rector of the Church of St. John the Baptist since February, 1931, resigned some time ago to devote all of his time to the development of the new St. John's Mission, started by him at Briar road and Tulpehocken street, West Oak Lane.

The vestry hesitated to accept the Rev. Mr. Goodman's resignation and held it in abeyance until the close of a congregational meeting, when parishioners voted to ask Fr. Conkling to take over pastoral care.

The Rev. Mr. Goodman's resignation became effective this past week, and Bishop Taitt of Pennsylvania consented to the new arrangement.

Authorities believe that as a result of this plan the parish will benefit from the leadership of Fr. Conkling and the clergy staff of the older parish, who are expected to serve the Church of St. John the Baptist without remuneration. The latter parish was founded in 1855 by the Rev. William M. Diehl, the then curate of St. Luke's Church.

Msgr. Arthur Hinsley Named Roman Archbishop in England

LONDON—Msgr. Arthur Hinsley, titular Archbishop of Sardis, has been appointed to the Roman Catholic Archbishopric of Westminster by the Pope, in succession to Cardinal Bourne.

Msgr. Hinsley was educated at Ushaw and at the English College in Rome. He was subsequently headmaster of St. Bede's Grammar School, Bradford, from 1899 to 1904. After pastoral work in Southwark and Sydenham, Msgr. Hinsley became rector of the English College in Rome, where he remained from 1917 to 1929. In 1930 he was promoted titular Archbishop of Sardis.

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Church for Isolated in Hills of Muncy, Pa., Ministers to Farmers

MUNCY, PA.—As the sun dips down behind the Muncy hills and the shadows of the evening lengthen, a lonely farm house stands silhouetted against the darkening sky. But is it lonely? No, for from within comes the sound of singing . . . and the words are those of a hymn.

Thus may be found the Church for the Isolated, established by the Rev. Squire B. Schofield, rector of St. James' Church, Muncy, for the purpose of "carrying Christ to the people of the mountainside." Once a month farmers from all parts of the hills gather at a farm house to worship God.

The Church of the Isolated is non-sectarian and everyone is welcome. Many of these sturdy tillers of the soil have not been to church in years, because the nearest church is many miles away. Many of the younger ones have never been to church at all. No collections are taken, and the Rev. Mr. Schofield carries on this work without remuneration. His son also accompanies him to these informal services to play the piano. The two take along a Hymnal and the old favorites, the ones that everyone likes to sing, are the hymns that are sung.

The first service was held about six months ago at the farm of Charles Lavers. Twenty-eight persons attended. At the third service the members of his "flock," learning that the day was the Rev. Mr. Schofield's birthday, showered him with gifts, most of which were products of their own labor. Thirty-four attended this service.

D. A. R. Service in Washington

WASHINGTON, D. C.—Bishop Freeman of Washington invited the members of the national congress of the Daughters of the American Revolution, in its annual sessions in the nation's capital, to a special Evensong service in Washington Cathedral April 14th, the eve of the D. A. R. annual meeting.

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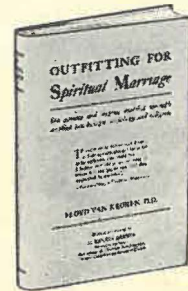
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Altoona, Pa., Rector Instituted

ALTOONA, PA.—The Rev. Francis Darnell Daley was instituted rector of St. Luke's Church here recently by Bishop Brown of Harrisburg. Among those attending were two rabbis, two Lutheran ministers, two Methodist ministers, and a Reformed minister.

N. H. Institutions Named in Wills

CONCORD, N. H.—The diocese of New Hampshire and Coit House benefit to the extent of \$2,000 each by the will of Mrs. Frank S. Streeter of St. Paul's parish, Concord. The Church of the Good Shepherd, Nashua, was bequeathed \$2,000 in the will of Albert H. Whitin.



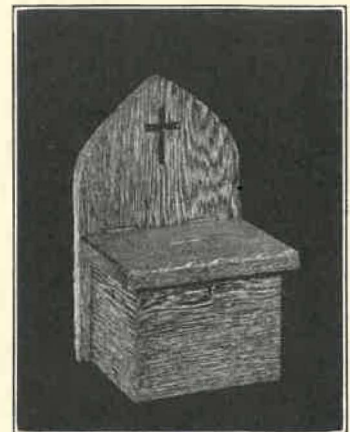
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Social Security Theme of New York Meeting

Regional Conference Hears Addresses of Church Leaders and Secretary of Labor

NEW YORK—The Department of Christian Social Service of the National Council and the Department of the Church and Social Service of the Federal Council of Churches united in planning and carrying out the first regional conference on The Church and Social Security to be held in New York. Such conferences have met in other cities and still more of them are being arranged. The New York conference met April 8th in St. George's Church, with morning, afternoon, and evening sessions. Bishop Gilbert, Suffragan of New York, chairman of the sponsoring committee, presided at the morning and evening sessions; the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, was in the chair in the afternoon.

PROBLEM OF SOCIAL INSECURITY

Dr. John B. Andrews, secretary of the American Association for Labor Legislation, stated the problem in the first paper of the morning. Taking as his subject, What is the Problem of Social Insecurity? Dr. Andrews stated that the greatest factor in that problem is sickness, more destitution being due to the economic effects of illness than to any other one cause. Next greatest is the problem of mothers left widows with young children. Old age is the third great factor. America, Dr. Andrews said, is "the laggard of the western world" in the matter of providing against these forms of insecurity by social insurance. He pointed out that the President's Security Program offers a practical opportunity for constructive action against social insecurity. He concluded by emphasizing the fact that hundreds of thousands of young people are coming from high school and college, and finding no place in the world where they can earn a living wage. He cited the millions who have no work and have used all their savings. The administration promised social security to them; the American people must stand behind the administration in the efforts to keep that promise.

The next speaker, the Rev. C. Rankin Barnes, discussing the subject, The Church's Concern with Social Security, de-

clared that the Church has a particular responsibility to see that the members of the human family have social security; this is implied in the responsibility to help fulfill the mission of Christ which He expressed when He said: "I am come that they might have life, and that they might have it more abundantly." Fr. Barnes drew the distinction between social security and the various methods by which it may be assured. One of these is social insurance.

Spencer Miller, Jr., consultant on Industrial Relations of the Department of Christian Social Service, had for his subject Labor's Concern with Social Security. He stated that we now have in the United States a larger number of persons receiving relief than ever before at any time in the world's history, in any country. Groups must work for social security; the first groups ever to do it were the trades unions. Mr. Miller pointed out what human society might become if it made man rather than money its goal.

MILLER ADDRESS CRITICIZED

His address stirred one or two visitors, most particularly this final statement. They said hotly that it was "pure Marxism."

But Bishop Gilbert said that Mr. Miller's words had not impressed him thus.

The first speaker in the afternoon, Dr. Edwin E. Witte, professor of Economics in the University of Wisconsin and executive director of the Federal Committee on Economic Security, cited some of the dangers faced by plans for social security. One of these is uncritical radicalism, which supports visionary legislation and weakens the support needed for sound legislative measures. Dr. Witte spoke warmly for the

(Continued on next page)



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Liturgical Prayer. W. S. Chalmers, O.H.C.

The Three Legged Stool—A Story. An English Sister

Theodulph of Orleans, and the Palm Sunday Hymn. W. P. Sears, Jr.

Redeemed, Regenerated, Risen. James O. S. Huntington, O.H.C.

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Chicago Centennial Dinner April 30th

Bishops of Springfield and Quincy
Among Honor Guests. Bishop
Stewart Speaker

CHICAGO—The centennial of the diocese of Chicago will be formally opened the night of April 30th, with a great diocesan dinner. The Bishops of Springfield and Quincy, and the Rev. William L. Essex, rector of St. Paul's Church, Peoria, are expected to be guests of honor. Present also will be Mrs. Charles T. Hull, wife of the Rev. Charles T. Hull, a descendant of Philander Chase, first Bishop of Illinois. A message from President Roosevelt will be presented and an illustrated history of the diocese reviewed.

The occasion will mark the 45th annual meeting of the Church Club of Chicago, sponsor of the dinner. Bishop Stewart of Chicago will give the principal address.

The week following the dinner, the \$1,000,000 campaign which the diocese is undertaking as part of its centennial celebration will get under way. Deanery meetings are planned by the centennial organization to formally launch the campaign. Already organization work for the canvass has been virtually completed and some 2,500 workers and solicitors lined up. The drive will be carried on in all the parishes through the month of May.

The fund which is sought will go to re-finance the diocesan as well as parochial obligations, particularly the obligations of the Bishop as corporation sole.

Class of 67 in Washington

WASHINGTON, D. C.—One of the largest classes confirmed by Bishop Freeman of Washington this season consisted of 67 members. It was presented March 27th by the Rev. Enoch M. Thompson, vicar of the Nativity and the Resurrection Chapel, East Washington.

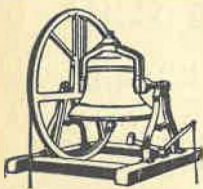
Choir Festival in Chicago

CHICAGO—The Lenten Festival Service of the Chicago Choirmasters' Association was held April 7th, with sectional gatherings in St. Bartholomew's, Trinity Church (Highland Park), Church of the Atonement, Grace Church (Oak Park), and St. Paul's Church.

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Social Security Theme of New York Meeting

(Continued from page 498)

President's Security Program and declared that if the projected bill was defeated, the United States will be in a worse condition a year hence than it is today. Nearly all the social service organizations, he said, are supporting the administration's program; the Churches are supporting it; the labor organizations are in favor of it. Dr. Witte compared the wear and tear on machinery with the fatigue and aging of the workers. "Industry takes this into account with the machines and it enters into the price set on products. The ultimate consumer pays. So should the workers be considered as a charge when they can no longer produce. Employer and consumer should share the cost. This is the principle of social insurance."

Bradford B. Locke, executive vice-president of the Church Pension Fund, read a paper on The Church Pension Fund and Social Security. Mr. Locke made clear his point that the security program of the administration does not provide the security for the clergy guaranteed by the Church Pension Fund. He found in the program a menace to the maintenance of that fund as at present administered.

The last speaker of the afternoon, the Rev. F. Ernest Johnson, made a plea for the recognition of the spiritual side of economic life. His subject was Religious Values in Social Security.

SECRETARY OF LABOR SPEAKER

There was a far larger audience at the evening session than at either of the other two, the reason being that the speaker was Miss Frances Perkins, Secretary of Labor. Miss Perkins spoke on The Goal of Social Security. She pointed out that the first consideration was the goal. Then, having settled that, the methods of reaching that goal were to be found by technicians. The initial duty of these technicians was to make

sure that the foundations were right and firm. Then the super-structure could be altered or extended as experience might make wise. The program of the administration represented, she believed, the best that can be done now. It is a cooperative plan, to which employer and employe contribute. Since it includes everyone, it falls heavily on none. And it takes into account the value and the welfare of every man, woman, and child throughout the country.

Two or three rather excited young women seized the opportunity to ask questions. These questions were in the nature of an attack on the administration. Secretary Perkins replied with clear statements of facts and with unruffled good humor.

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Illinois Centennial Observance in May

Celebration in Connection with Synod of Diocese of Quincy Planned for May 21st at Peoria

PEORIA, ILL.—The centennial of the founding of the diocese of Illinois, which occurred March 9, 1835, in Peoria, will be fittingly celebrated in connection with the annual synod of the diocese of Quincy in Peoria in May.

The program of the centennial is confined to May 21st, and includes a motor pilgrimage in the early afternoon to the grave of Bishop Philander Chase, where appropriate prayers will be said by Bishop White of Springfield; an outdoor assembly, near the old buildings of Jubilee College, with addresses by Bishop Rogers of Ohio and the Rev. Dr. William F. Peirce, president of Kenyon College; and a banquet at night in the Pere Marquette Hotel, Peoria, with Bishop Stewart of Chicago as the principal speaker.

The clergy and laity of all nearby dioceses are cordially invited to attend. The Rev. W. L. Essex, 601 Main street, Peoria, is giving information as to hotel accommodations and dinner reservations.

Welsh Bishop Succumbs

LONDON—The Rt. Rev. Thomas Lloyd, Bishop of Maenan, Suffragan of St. Asaph, died at his home at St. Asaph recently at the age of 77. Welsh by birth and education, he was a fervent Welsh Nationalist, and spent the whole of his ministerial career in the diocese of St. Asaph.

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Western Australian Archbishop is Elected Primate of Church

LONDON—Dr. Henry Frewen Le Fanu, Archbishop of Perth, Western Australia, has been elected Primate of the Church in Australia. Dr. Le Fanu was born in 1870, and was educated at Keble College, Oxford. He went out to Queensland in 1905 as sub-dean of Brisbane Cathedral, and was consecrated Coadjutor-Bishop of Brisbane in 1915. He became Archbishop of Perth in 1929.

This is the first time that Sydney has been passed over in favor of the newer see in Western Australia. Now, in spite of his very much stronger Church views, the choice has gone to the senior of the four Archbishops.

Southwestern Virginia Missionary to Address Church Periodical Club

NEW YORK—Miss Florence F. Pickard, from the southwestern Virginia mission at Splashdam, is to be the speaker at the open meeting of the Church Periodical Club in the parish house of St. Thomas' Church, New York City, April 22d, at 11 A.M. The Church's work has made striking progress among the primitive conditions surrounding the mission at Splashdam.

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† Necrology †

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

WILSON L. BEVAN, PRIEST

SEWANEE, TENN.—The Rev. Dr. Wilson Lloyd Bevan, theologian, author, and professor of Systematic Divinity at St. Luke's Theological Seminary, University of the South, died at his home here April 8th of a heart attack. He was 69 years old.

Since 1898 Dr. Bevan had, for most of the time, been on the faculty of the University of the South.

He was born in Baltimore and received his Bachelor of Arts degree from Johns Hopkins in 1886, his Master of Arts degree from Columbia in 1889, his Bachelor of Sacred Theology degree from General Theological Seminary in 1891 and his Doctor of Philosophy degree from the University of Munich in 1893.

Dr. Bevan was ordained deacon in 1889, and priest in 1891.

Dr. Bevan was associate editor of the *Churchman* from 1898 to 1917. Among some of his books are: *Sir William Petty, The World's Conquerors, Church History—Medieval and Modern, Gospel and Government, and History of Delaware.*

Surviving is his widow, Mrs. Caroline Eckel Bevan.

KEVORK H. ZORIAN, DEACON

SUMMIT, N. J.—The Rev. Kevork H. Zorian, a deacon, died April 10th of a cerebral hemorrhage at his home here, after a brief illness. A native of Armenia, the Rev. Mr. Zorian went to England as a youth. His age was 69.

In 1898 he founded in Manchester, England, the Levant Strangers Mission, a Church of England benevolent institution, which he headed until 1923. That year he came to the United States and in 1932 was ordained deacon by Bishop Stires of Long Island. Since then he had conducted services in various churches working as a missionary among many nationalities from the Levant.

His widow, the former Miss Helen Malool; two daughters, the Misses Araxi and Christina Zorian, both of Summit, and four sons, Carekin, A. Edward, and Vahan Zorian, all of Summit, and John Zorian of Schenectady, N. Y., survive. Another son, Joseph, died of wounds while serving with the British forces in France in 1917.

MISS JEAN BIRDSALL

BOSTON—Miss Jean Birdsall, associate professor of History in Vassar College, died April 2d of pneumonia in Newton Hospital, Newton, Mass.

In 1927 she went to Vassar College as an instructor in History after teaching in various colleges of the east. She was promoted to the position of assistant professor in 1929, and in 1932 was made an associate professor.

Her younger brother, the Rev. Paul Birdsall, is an assistant professor of History at Williams College.

The Requiem and burial office was said in St. Margaret's Church, Boston, April 4th. Burial was in Forest Hills cemetery, Boston, with the Rev. S. Atmore Caine officiating.

MRS. GARDINER L. TUCKER

NEW ORLEANS—Mrs. Marguerite Tucker, wife of the Rev. Gardiner L. Tucker, of Houma, and daughter of the late Joseph S. Doane, an officer of the

American Sugar Refinery, New Orleans, died on March 4th at Touro Infirmary.

Mrs. Tucker had been suffering from heart disease for some time. About a month ago she contracted influenza. Pneumonia complications followed. She was brought here for treatment.

Mrs. Tucker was a native of New Orleans. She is survived by her husband, who is rector of St. Matthew's Church, Houma, and a sister, Mrs. R. A. Lovett, Mobile.

The funeral services were at Tharp-Sontheimer-Tharp Funeral Home, here, and at St. Paul's Church. Burial was in Cypress Grove cemetery.

Church Services

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Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

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11, Holy Communion and Sermon. 4, Evening
Prayer and Sermon.

Week-days: 7:30, Holy Communion (also on
Saints' Days at 10). 9:30, Morning Prayer. 5,
Evening Prayer (choral). Organ Recital, Satur-
days, 4:30.

St. James' Church, New York

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8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

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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., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

NEW YORK—Continued

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Confessions: Thursdays, 4:30 to 5:30; Fridays,
7 to 8; Saturdays, 3 to 5 and 8 to 9.

HOLY WEEK

Tenebrae: Wed., Thurs., and Fri., at 8 P.M.
MAUNDY THURSDAY
High Mass, with Holy Communion and Pro-
cession to the Altar of Repose, 7 A.M.

GOOD FRIDAY

Mass of the Presanctified, Singing of the Pas-
sion and Worship of the Cross, 10 A.M.
Preaching of the Cross (Rev. Spence Burton,
Superior, S.S.J.E.), 12 to 3.

HOLY SATURDAY

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

HOLY WEEK CONFESIONS

Monday and Tuesday, 4 to 5; Wednesday, 4 to
6; Thursday, 11 to 1, 2 to 6, 7 to 8; Friday, 12
to 5, 7 to 8; Saturday, 11 to 1, 3 to 5, 7 to 9.

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Wellesley Conference Program is Issued

22 Courses Planned for the Four
Schools of Church Workers,
Drama, Ethics, and Music

WELLESLEY, MASS.—The program for the 31st annual session of the Conference for Church Work is now off the press. It announces 22 courses of even more than usual interest, divided under the four schools of the conference: that for Church workers, of which Dr. Burton S. Easton is dean; for religious drama, directed by Dr. Phillips E. Osgood; for Christian social ethics, under Dr. Norman B. Nash; for Church Music, in charge of Frederick Johnson, F.A.G.O. The session opens June 24th and extends to July 5th.

In addition, the 1935 program announces in advance the topics and speakers for the evening meetings, open to visitors, which each year bring many to share in this part of the conference life who are not able to attend the daytime sessions.

The secretary of the conference is Miss Marian DeC. Ward, 180 Commonwealth avenue, Boston.

Harrisburg Bishop Distributes Forward Movement Pamphlets

HARRISBURG, PA.—Bishop Brown of Harrisburg has sent copies of the Forward Movement pamphlets to all the parochial clergy of the diocese for the families of their congregations. He has also sent copies of the book, *The Episcopal Church in Town and Country*, to all of the clergy of the diocese who are doing rural work.

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LINCOLN—Information regarding one RUSSELL or ROBERT LINCOLN, about 35, would be appreciated by the Rev. GEORGE BACKHURST, Detroit Episcopal City Missions, 300 Griswold St., Detroit, Mich.

ANNOUNCEMENTS—Continued

Died

SISTER MARY PERPETUA—SISTER MARY PERPETUA, Community of St. John Baptist, at Ralston, N. J., April 1, 1935, daughter of the late Edward Briddell Powell and Katharine Whitney Read Powell.

BIRDSALL—JEAN BIRDSALL, in Newton Hospital, Newton, Mass., April 2, 1935. Requiem and Burial Office in St. Margaret's, Boston, April 4th, and burial in Forest Hills cemetery, Boston, Fr. S. Atmore Caine officiating.

ELPHENSTONE—Entered into rest on March 6, 1935, GEORGE KEITH ELPHENSTONE of Orange, N. J. Burial services were held in St. Stephen's Church and St. Stephen's Cemetery, Millburn, N. J. "Grant him eternal rest, O Lord, and let perpetual light shine upon him."

ELPHENSTONE—Entered into rest March 30, 1935, REGINALD HEBER ELPHENSTONE of South Orange, N. J. Burial service at home and Forest Hill cemetery, Boston, Mass.

"Grant him eternal rest, O Lord, and let perpetual light shine upon him."

ETHERIDGE—ELIZABETH GREENWOOD ETHERIDGE died at the Phillips House, Boston, January 9th. Requiem Mass was said and funeral service at the Church of the Advent. Interment at Mt. Auburn.

"May she rest in peace, and may light perpetual shine upon her."

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RETREAT

MASSACHUSETTS—Adelynrood, South. Byfield, Mass. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 22d to 24th. Conductor, the Rev. Charles Townsend. Applications should be made to MRS. ROSE T. HAKES, 149 Chestnut St., Montclair, N. J.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

Virginia Seminarians Hear Senator Nye

Tactics of American Munition Makers Disclosed in Address by Chairman of Investigating Committee

BY FREDERICK W. CATES

ALEXANDRIA, VA.—The tactics, profits, and activities of American munition makers were disclosed to a Virginia Theological Seminary audience April 9th by United States Senator Gerald P. Nye of North Dakota, chairman of the Senate Munitions Investigating Committee.

The sinister operations of the munitions manufacturing and selling racket were vividly described by the young Senator, whose quiet-spoken words, though often tinged with irony, sarcasm, and sardonic humor, trembled with impassioned conviction.

Acquaintance with this diabolical business which reaps huge profits out of preparing for war and in conduct of war is the great need of all peoples today, he feels. He presented amazing statistics and testimonies of past and current doings in the war munitions traffic.

"Democracy was never on thinner ice than now," remarked the speaker in reminding his listeners that the World War was supposedly fought to save the world for democracy. And that same war, he continued, was the war to end war, yet between 1913 and 1930 nations of the world have increased their preparations for the next war from 30 per cent to 197 per cent.

Senator Nye came out emphatically for adequate national defense but denounced the profit-gorging activities of the munition makers who conduct their business behind the screen of "national defense." He said there are clearer and clearer revelations of collusion between government departments and munitions makers, all in the name of Uncle Sam, national defense, etc.

Senator Nye noted that the PWA program, designed to help the nation recover from the economic breakdown which followed the World War and to get men back to employment, has also been butchered by the pie-cutting knife of war merchants. The first allocation of PWA funds, a sum of \$231,000,000, went for warship building for the next war—after which we shall have again another depression, need for another recovery effort, and another PWA program to help prepare for the next war!

The speaker assailed the conduct of Navy maneuvers so close to Japanese territory as tending "to make the Japanese smart and burn" and as being provocative of war-spirit, which is being stirred up by the same people in both Japan and America each against the other.

This evil business must be stopped, declared the Senator, even if drastic measures are necessary. An immediate step in this direction is advocating passage of the bill now before Congress to take the profits out of war.

Senator Nye said he advocated nationalization of all munitions manufacture if that be necessary to stop the racket.

Meteorological Station at Tristan da Cunha
LONDON—Dr. T. E. Schumann, chief union meteorologist in South Africa, will introduce, at the Imperial Meteorological Conference in London in August, a proposal in favor of the establishment of a

meteorological station at Tristan da Cunha. The estimated cost is £5,000. The experiment would be given a year's trial, but it is believed that it would mean a big improvement on the existing sources of meteorological data.

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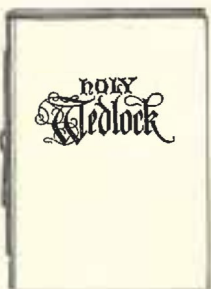
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