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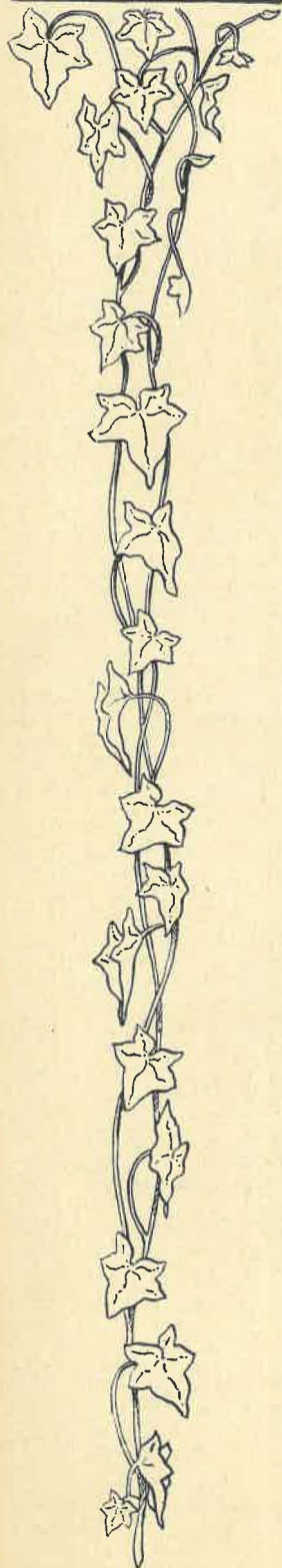
February 20, 1937

THE HARTFORD SEMINARY FOUNDATION

HARTFORD

The

Living Church



WASHINGTON CATHEDRAL
The Jerusalem Altar and the "Ter Sanctus" reredos.

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CORRESPONDENCE

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Reforming the Liturgy

TO THE EDITOR: Allow me to thank you for your editorial, *Reforming the Liturgy* [L. C., January 2d]. There are many things which we are discarding in this iconoclastic era, and many of these are wisely consigned to oblivion; but the Book of Common Prayer, no less than the Bible, is not to be lightly dealt with. We need to question again and again what we are doing when we propose to improve upon this product of the growth of ages, which represents the continuity of the Catholic Church from the time our Lord gave us His own prayer for our model.

There is a vagueness about the proposals to alter our God-given liturgy which is very disturbing to those who love it. These objectors seem intent on suiting the taste of an easy-going and unintelligent public rather than on teaching them that the Church must extend "lengthwise throughout the ages as well as breadthwise throughout the world." . . . I wish these critics would give us a list of the "obsolete and archaic" words that trouble them so much in the Prayer Book Office for Holy Communion.

There must be a standard for the English language and that standard has always been held by really scholarly philologists to be that of the King James Version of the Bible—which is practically identical with that of the Prayer Book, the slight changes being to that of an earlier rather than a later English. It is clear and simple Saxon English and to the point.

The Revised Version of the Bible has been wisely limited to making the translation from the original Greek and Hebrew clearer. If we are familiar with the Bible we have no difficulty in understanding the language. Children accept it naturally.

Would these critics substitute the atrocious jargon found in most of our newspapers? If they were logical they would alter all our greatest English poems, not to mention the whole of Shakespeare.

Cannot we call a halt in our speed-loving lives and do a little thinking and studying for the good of future generations?

M. C. R. WHEELER.

Burlington, Vt.

TO THE EDITOR: If a man goes to a banquet with the understanding that urgent press of affairs elsewhere will not allow him to stay through to the "farewells," does he insist that all the courses and after-entertainment be (or should be) telescoped into the limits of his own shortened stay? Most people would probably check off the suggestion as altogether unseemly.

To continue on that plan of reasoning, I can't understand the attitude of the guest at the Sacred Banquet who insists on having a "vignette" of that Holy Meal. I believe that one who has but 20 minutes to visit our Lord at Mass should come for that length of time, leaving regretfully when he must.

D. H. ROGERS.

Conimicut, R. I.

TO THE EDITOR: I was disappointed to read J. T. Canales' letter [L. C., January 16th] concerning reforming the liturgy. In the first place it should be no concern of the laity as to the wording of the liturgy as

long as it remains in our own tongue. We are Catholics, not Congregationalists, and therefore we will leave such matters entirely up to those clergy in whose annointed hands the sacred trust of matters religious is placed.

Secondly, literary authorities are agreed that the Prayer Book is written in "exquisite" English. Are our several million communicants in this country in a position to dictate to the most learned scholars we have produced?

Finally, the language of the Prayer Book breathes a spirit of true devotion that is uncontaminated by worldly influence. If we follow our Lord's injunction to be in the world but not of the world we will want our worship free of all earthly distractions. Then we will welcome such liturgical reform as, for instance, the use of plain song music and all other things which are but a part of the glorious heritage of Catholicism—and there is not one thing, not one Sacrament, that is Catholic that is not at the disposal of every Anglican if he will but express a desire to have it. . . . ARTHUR L. BICE.
Lexington, Va.

TO THE EDITOR: Please allow one who is usually a very "inexpressive she" wholeheartedly to endorse your editorial [L. C., January 2d] on the article, *Liturgical Reform*, by the Rev. Mr. Bayne in the same number.

If it is true, as the Rev. Mr. Bayne says, of the language of the Prayer Book that "an increasing number of our people do not, and will never again, so understand and use it" as do the older generation, is it not possible that these have been carelessly and inefficiently instructed in the usages of the Church?

Perhaps in the "deep South," we are not so far removed from the use of "Elizabethan

syntax," but so far as my limited experience goes, we do not hear anyone complain of a lack of understanding of the Prayer Book language, even among those who come in from other communions.

Why be so modern? Has our capacity for worship become so enervated that the services must be confined into the shortest possible time limit by the omission of so much that is expressive of our deepest spiritual needs? MARY B. RAGLAND.
Jackson, Miss.

How Can We Know?

TO THE EDITOR: I have been interested in the Rev. Mr. Hay's articles on *The Four Last Things* [L. C., November 28th, ff.]. Happening to read the third one first, on Heaven, in your December 12th issue, the concluding half of it seemed so inadequate and disappointing, that I sat down and wrote this criticism, which was delayed in the mailing. Meantime I thought it only fair to read the other three, better to gauge the writer's mind. . . .

The first half is good, and suggestive, and true—so far as it goes, for the Name of Christ does not once appear in it. But finally he says, "God is a Spirit, how can we see Him? God is infinite, . . . how then can we know Him?" The Rev. Mr. Hay's reply is, "*Well, the fact is we can hardly answer that.*" Then he proceeds to illustrate by a stone, saying, "Here on earth we do not know anything *immediately*, but only by its *manifestations.*" (Ah! I thought, now he is coming to his point!) But no—"Even a stone can only be known by an intricate thought-process." Then his argument jumps to the indwelling of God—but always in the future tense. Then a paragraph about recognizing our loved ones in heaven—still leaving the great "*how?*" unanswered. And then a paragraph about differences of rank up there.

Finally, in his last paragraph he states, quite casually, "Our great contact with God will be" (still future) "with Jesus and His Blessed Mother." As the writer has already discouraged any hope of an answer to his first question, "How can we know God?" this and the preceding paragraphs obviously are not supposed to contain any real answer.

A longing world is asking, "How can we know God?" A priest of our Church calmly says he cannot tell us! With such a subject put under his pen, how could he let so golden an opportunity slip? Of what does his weekly preaching consist, if he has never realized in his own experience *how* we may know God? Is not the whole of religion man's quest for God? And is not the central *fact* of Christianity God's answer? The Incarnation—God *manifesting* Himself in the flesh—in a historic Life; then in the "immediate contact" of His Holy Ghost with the soul of every true believer since that day; then by the conscious Presence of His Christ *with* us as well as in us, "wherever two or three are gathered together in His Name"?

Can we indeed reach God only through "an intricate thought-process"? Jesus' answer is quite different. "Come unto Me; believe in Me; follow Me; the Kingdom of Heaven is within you." (But here and now, not in the far future, whose life, the Rev. Mr.

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The Living Church

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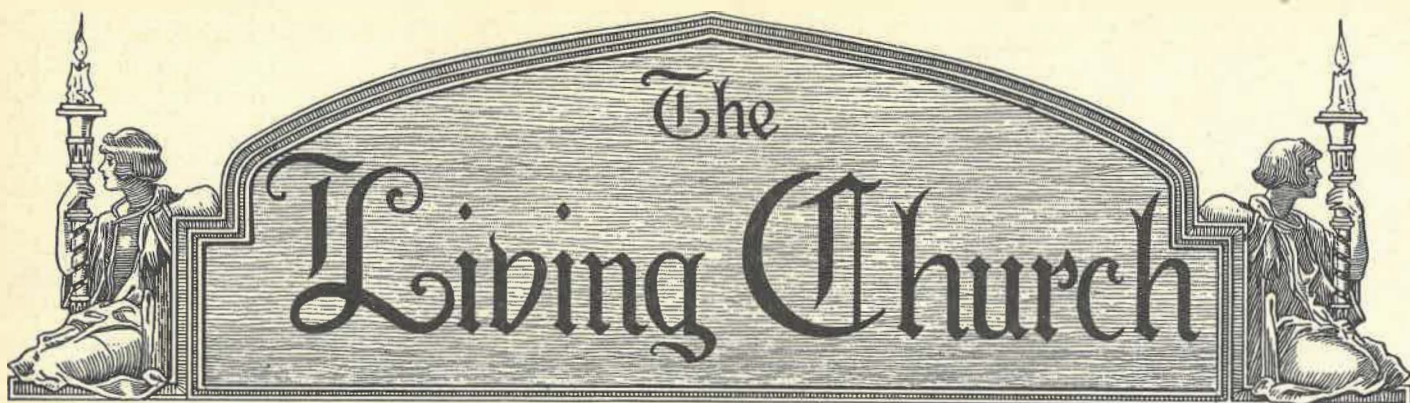
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EDITORIALS AND COMMENTS

The Faithful Layman

WHAT ARE THE CHARACTERISTICS of the faithful layman? Lent is an appropriate time for those of us who are lay men and women to formulate for ourselves an answer to this question and then see to what extent our own lives conform to the theoretical pattern that we set forth.

Without attempting an exhaustive category of the attributes of the faithful layman we may gather together some of his principal characteristics under a few general headings as follows:

(1) *He attends church regularly.*

One of the few canons of the Church that applies directly to all of her lay members is entitled "Of the due celebration of Sundays" and lays upon each individual member of the Church the duty of "regular participation in the public worship of the Church." This is a binding obligation laid upon each member of the Church by her canon law.*

But the faithful layman does not attend church on Sunday for any legalistic reason. He does so because he realizes that the very essence of the Christian religion is the faithful and regular observance of her precepts. He recognizes, moreover, the value of forming right habits in his religious life quite as truly as in his business activities, in the preservation of his health, and in his family life. Church attendance for him is not something irregular or sporadic but is a normal part of the regular routine of his life.

Because he recognizes church attendance as a normal part of his religious life, he is as regular in his attendance when he is away from home or when he has visitors in his home as he is when it is more convenient for him. In most parishes he has the option of two or more services on Sunday, and if he cannot attend both or all of them he chooses the hour that best suits his convenience, bearing in mind that the Holy Communion is the one service that is commanded by our Lord Himself and that has a special claim upon his allegiance.

In addition to attending church on Sundays the faithful layman observes so far as possible the principal holy days

of the Church, marking them by attendance at the special services provided for the purpose.

(2) *He receives Holy Communion regularly.*

The frequency with which the faithful layman receives the Blessed Sacrament is a matter that he must decide for himself, preferably in consultation with his rector or other spiritual adviser. It will depend largely upon the stage of spiritual growth that he has attained, and if he is truly a faithful layman he will constantly be endeavoring to add to his spiritual stature. But whether he receives Holy Communion quarterly, monthly, weekly, or even daily he will not leave the occasion to chance but will approach the Altar regularly at intervals that he has determined in advance.

Even more important, the faithful layman will never make his communion without adequate preparation. There are any number of books that will help him in that preparation, and if he does not know where to turn for guidance he will consult his rector for help and recommendation. Whatever his method of preparation, it will include careful self-examination, confession of his sins (either in his private prayers or in the presence of the priest), and an honest intention "to lead a new life, following the commandments of God, and walking from henceforth in His holy ways."

WHEN he approaches the Altar to receive the Bread of Life, the faithful layman will do so humbly and reverently, not "trusting in [his] own righteousness, but in [God's] manifold and great mercies." Because of his concern that the spiritual food of our Lord's Body and Blood shall be the first that he receives he will preferably make his Communion at an early celebration and will come to the Altar fasting in accordance with the age-old custom of the Catholic Church.

(3) *He understands his Church.*

The first Epistle of St. Peter urges Christians to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." But of the reasons most of us laymen could give for our Christian faith and practice it might be said, as in *The Merchant of Venice*: "His reasons are as two grains of wheat in two bushels of chaff:

*The canons that apply particularly to the laity may be found in a booklet entitled *The Church's Rules* (Morehouse Publishing Co., Church Booklet No. 117, 6 cts. each, \$1.00 a hundred).

you shall seek them all day ere you find them: and when you have found them they are not worth the search."

Why are you a Christian? Specifically, why are you a member of the Episcopal Church? The faithful layman will not find himself covered with confusion if he is asked these questions. He will know at least the basic elements of what the Christian religion is. He will realize that while no human mind is great enough to comprehend and fully understand all of the truths of Christianity, yet there is no Christian dogma that is in opposition to reason. He knows that in Christianity is to be found the truth and that there can be no ultimate conflict between religious truth and scientific truth, or between religious truth and any other kind of truth.

The faithful layman knows that the Episcopal Church is a part of the One, Holy, Catholic, Apostolic Church, founded by our Lord Himself, and that He has promised that His Holy Spirit will be with the Church always, guiding her and leading her into all truth.

The faithful layman moreover knows something about the position of his own Church in the Anglican communion and in the Christian world. He has some concept of her world-wide character, her far-flung missionary work, and her relation to society. He has read at least one or two books on the important question of the place of the Church in a changing social order—perhaps one of Archbishop Temple's books or one by V. A. Demant, W. G. Peck, or Nicholas Berdyaev. Or he may have studied this subject and tried to formulate his own ideas with the aid of that excellent study book published by the Forward Movement Commission under the title, *Why Be A Christian?*

HE KNOWS moreover something of the work being done by his own diocese through its various parishes and missions, and he is particularly familiar with the work of his own parish.

The medium through which the faithful layman derives his knowledge of the current life of the Church is, of course, the Church press. He realizes that he can no more understand what is going on in the Church about him without his Church paper than he can know what is going on in the world about him without his daily paper. He therefore subscribes to a Church paper and reads it regularly every week.

(4) *He loves his Church.*

A man or woman can be faithful in his church attendance and regular in his reception of the Holy Communion and he can have a knowledge of the Church's ways and teaching without a real love and devotion to our Lord and His Church. True religion is far more than the acceptance of a series of intellectual propositions and conformity with prescribed customs and conventions. Religion springs not from the head but from the heart. God is Love, and it is only through love that man can find his way to God.

The faithful layman loves his Church because she leads him to God.

Someone the other day made a list of the 25 "most important" parishes in the Episcopal Church. We wonder what his standard of selection could have been. To the faithful layman the most important parish is the one before whose Altar he kneels to receive the Blessed Sacrament; the one at whose Altar rail he finds the veil between the material and the spiritual torn asunder, and where in His sacramental presence he meets God face to face.

And the faithful layman loves his Church because she helps him to understand himself—his weakness and his strength, his sins and his spiritual possibilities. The Church is not only a

window through which he can glimpse the eternal things of the spirit but a mirror in which he can see himself reflected as he truly is.

And he loves his Church because she helps him to understand his neighbor, and understanding him to love him.

Because he loves his Church, the faithful layman is never ashamed of her but is ever ready to defend her openly and to commend her to others. Moreover he contributes freely to her support, not grudgingly but as generously as his needs permit, knowing that all things are God's and that it is of His own that he contributes.

(5) *The faithful layman carries his religion into his home.*

Dr. G. D. Rosenthal has a splendid chapter on The Christian by the Fireside in his book, *The Measure of Our Faith*. In it he truly observes that "if a man's religion makes him loving and unselfish in his home life, courteous and considerate to those who are closest to him day by day, then it is a real thing and will prove to be a real power."

There are few things more beautiful than a truly Christian family life. The faithful layman patterns the life of his family so far as possible on that of the Holy Family of Bethlehem. In his home, prayer is a normal thing and the children are not surprised when they find their parents kneeling in prayer. Moreover, the children themselves are taught to pray as soon as they can talk—indeed, even in babyhood, before they can speak, they feel the power that flows from their mother and father kneeling together in prayer beside the crib.

Naturally the faithful layman is married in the Church. And he realizes that his union with his wife is "until death us do part." When children are born, he and his wife bring them to Baptism at the earliest opportunity possible after their birth, remembering that Baptism is not a social function but the means whereby the child is born into the spiritual fellowship of Mother Church. He remembers too that it is his duty to see that his children are properly trained in the Christian religion and are brought to the bishop to be confirmed so soon as they are sufficiently instructed. He does not leave the religious education of his children entirely to the church school. Rather he sees that they are taught at home as well, through religious books and pictures and through the wholesome example of a Christian family life.

MOREOVER, the faithful layman's home really looks like a Christian home. A cross or a crucifix hangs in his room and there are religious pictures on the walls. Grace is said at meals regularly—not simply added when the rector calls, nor omitted when more worldly guests are present. Perhaps the good old custom of family prayers is retained.

In time of illness, the faithful layman does not lament his misfortune nor regard it as a "visitation" of God. Rather he views it as an opportunity for greater forbearance and the practice of Christian fortitude. Nor does he neglect his spiritual life during illness. He notifies the priest (not expecting him to divine through some sixth sense that he is ill), and requests him to administer the Blessed Sacrament to him in his home from time to time.

When death comes to the home of the faithful layman, as inevitably it must, it is met neither with fear nor with fatalistic resignation. The sadness accompanying bereavement is tempered by the sure and certain faith in the everlasting life, and the knowledge of God's continuing love and mercy.

(6) *He carries his religion into his business.*

The Jews were business men in the days of the Old Testament, as they are now. It was to business men, therefore,

that the prophet Micah was speaking when he answered the question as to the influence of religion upon business in words that have been described as the greatest saying in the Old Testament: "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" The books of Proverbs and Ecclesiasticus also contain guidance in business ethics that is as sound today as it was when originally written.

The faithful layman understands that there is nothing academic about Christian ethics but that Christianity requires certain definite practices in his business relations with others. For one thing he will keep his promises. For another he will avoid taking unfair advantage of the weakness of others, even though he may lose money thereby. For a third he will conduct his business fairly and will deal justly with his customers, his competitors, his employees, and all with whom he comes in contact. If he works for another individual or for a corporation he will not give over his conscience into the keeping of that individual or corporation even though it may sometime cost him his job.

(7) *Finally, he carries God in his heart.* Our Lord urged His followers to "pray without ceasing." That means literally living in God's presence—walking and talking with Him just as in days of old His apostles and disciples did in Galilee.

A layman of our Church, Dr. William C. Sturgis, has written a helpful little book on *The Practice of Prayer*. There are many such books but this one is particularly interesting because it is written by one who is, like ourselves, a lay communicant of the Episcopal Church in the 20th century. Another excellent devotional book by a modern layman is *The Secret of the Saints*, by Sir Henry Lunn. From these and similar books the faithful layman learns what it means to carry God in his heart, and puts that knowledge to practical use.

We have had a good deal to say about the characteristics of the faithful layman. It may seem that our friend who has these characteristics will be a doleful sort of fellow and one whom we should not care to have as a business associate, a friend, or a member of our club.

But that is not so. The faithful layman is by no means a gloomy individual. Rather he is a happy and radiant one. He has an inner life that strengthens and sustains him and from which he draws forth unexpected treasures.

Someone has said: "Joy is the banner that flies from the masthead of our lives when the King is in residence." So it is with the faithful layman.

Seven World Conferences

WE BEGIN in this issue the publication of the series of articles on Seven World Conferences, which we promised our readers last month. The article in this issue deals with the Laymen's Conference, under YMCA auspices, which has already been held at Mysore, India. The other conferences to be dealt with are all in the future—two of them to be held next summer, three in 1938, and one in 1939.

The Rev. Dr. Henry Smith Leiper, American secretary of the Universal Christian Council, who is well known to our readers because of his articles on Germany published from time to time in our columns, has acted as general editor for this series, which is written exclusively for THE LIVING CHURCH. In sending it to us he writes as follows in regard to the designation of these conferences as "ecumenical" gatherings:

"Although it comes from the same Greek word—that for dwelling—which gives us our familiar word 'economy,' the

word 'ecumenical' is not frequently used among us. Indeed it is almost unknown in many Churches. This is not because we have another word for the same idea. We do not have the idea. That is what the Archbishop of York means when he tells us that *Christendom* is a lost concept at present. Although the dictionary definition of 'ecumenical' is simply 'universal, general, belonging to all the world, world-wide in its inclusiveness, representing the whole Church,' it is easier to say—and just as true—that 'ecumenical' means 'world-wide, interdenominational, international, interracial.'"

It will be apparent to our readers that this use of the word "ecumenical" differs from the sense in which we use it when speaking of the historic Ecumenical Councils of the early Christian centuries. The use of the term in connection with these present-day conferences is by no means intended to indicate that they are comparable to the Ecumenical Councils of the Catholic Church but, as Dr. Leiper points out, in the absence of a better word there is a real sense in which it can be used to describe these gatherings.

Only a few organizations in Christendom are even nominally ecumenical in this sense. The most important of those which do have a claim to the name hold occasional world meetings to carry further their work. The series which begins with the article in this issue tells about these. We shall publish with each article a brief statement of the exact name of the responsible organization, its chairman and chief executive officers, the address of its headquarters, the date of its founding, and the nature of its constituency. We shall also indicate wherever possible the part which the American Episcopal Church or other branches of the Anglican communion will play in the conference, together with the names of any delegates who may have been appointed to represent our Church.

Books in Japan

JAPAN is becoming increasingly a reading country. An interesting article on the printing and publishing industries in *Japan Today and Tomorrow*, the 1937 year book published by the *Osaka Mainichi*, makes this fact abundantly clear. The tabulation of numbers of books published in recent years is given as follows:

Fiscal years	Number of books published
1932-3	22,104
1933-4	24,025
1934-5	26,331
1935-6	30,347

Of the 30,347 books published during the past year those concerning education and literature led the list, followed by books on politics, economics, and the home. The last named subject showed the greatest increase over the previous year, numbering 1,815, or 652 more than the year preceding.

Books on religion are increasingly popular in Japan, 1,596 having been published during the fiscal year 1935-6. This is an increase of 257 over the previous year. Unfortunately the article does not indicate how many of these books were concerned with the Christian religion, but it is a fair inference that these increased at least in proportion with those of other religions. Books on Shintoism are listed separately and of these there were 220, an increase of only three over the previous year.

Magazines are also increasingly popular in Japan. At the end of 1934 there were 947 Japanese magazines of which 25 were devoted to religion. The largest number were those concerning education (102 magazines) followed by those about finance, economics, and commerce. But the magazines having

the largest circulation were those on popular recreations, with women's magazines second and children's third.

The growing interest of the Japanese in books and magazines, together with the low cost of printing in that country, makes the printed word a powerful medium of evangelism to the Japanese people. This is recognized by the more alert missionaries, and the Anglican Church is particularly active through its Church Publishing House in Tokyo in disseminating Christian teaching through books and periodical publications, as well as articles in the secular press.

Not only in Japan but throughout the Orient there is a fertile field for the evangelism of the press. The Church ought to be taking more and more advantage of this challenging opportunity.

The Hemlock Cup

A FEW WEEKS AGO we Americans permitted ourselves a smug smile of superiority as we looked overseas and saw the "farce" of Hitler's reelection by the Reichstag. No one was fooled by the fact that the theoretical legislative body of Germany was called together and in five minutes renewed Hitler's complete control of the State for another four years, then settled down to listen to the Fuehrer's plans for their future.

Yet it was all done perfectly legally. As Dorothy Thompson has pointed out, if democracy is nothing more than the expressed will of the majority then Hitler, Stalin, and Mussolini are all great democratic leaders. They do have the support of the majority in their respective nations—or, at any rate, of the majority of those who are able to make their voices heard. There is no reason why the legislative and judicial bodies of those countries cannot surrender all of their powers and functions to an individual, and that in fact is what has been done in the case of each of the dictatorships.

But in this country we say conditions are different. Are they?

Under the guise of invigorating the judicial department of the government and expediting and administration of justice, Mr. Roosevelt has just made a proposal so daring and far-reaching that if adopted by Congress it would revolutionize the whole American system. And the amazing thing is that this proposal is so simple and so clearly constitutional that there seems little to hinder a Congress with an 80% Democratic majority from speedily enacting it into the law of the land.

Is this in any sense a question in which the forces of religion are rightly concerned? Decidedly so, it seems to us. For the President's proposal smacks of dictatorship, and it has been abundantly demonstrated in the history of post-war Europe that dictatorship is destructive of religious as well as political liberty. For that reason we are vitally concerned as Christians quite as much as we are as American citizens.

Mr. Roosevelt's method of dealing with the Supreme Court is as simple as that of the Athenian authorities when they presented Socrates with the cup of hemlock to drink. Baldly stated, it is that if the six justices who are now over 70 years of age—and five of whom differ fundamentally with Mr. Roosevelt in their interpretation of the Constitution—do not immediately retire "voluntarily" six additional justices will be appointed to the Supreme Court bringing the total number up to 15, with a majority presumably hand-picked for their willingness to support whatever changes Mr. Roosevelt may inaugurate during the next four years.

Prof. Charles A. Beard in his *American Government and*

Politics concludes his discussion of the position of the Supreme Court and other federal judicial bodies with the statement: "In the main we may say that the federal judiciary enjoys a high degree of independence from legislative interference." If President Roosevelt's proposal is enacted into law the next edition of Mr. Beard's book will have to change the word "enjoys" to "enjoyed" and add the qualifying phrase "until 1937." Indeed, it is not beyond the realm of possibility that if this change becomes effective such impartial discussions of the American government as Mr. Beard's may be barred from publication in the not too distant future. For if the legislative branch of government is subservient to the executive and the judicial powerless against the legislative, then the whole system of checks and balances upon which the American theory of government is built will have broken down and there will remain no bar to an American dictatorship.

WE DO NOT SAY that Mr. Roosevelt would exercise the powers of a dictator or that he has any desire to do so. We do say that the way would be open to dictatorship and that if Mr. Roosevelt did not choose to follow that path it would be considerably easier for a successor of his in the presidency to take the remaining steps on the path to dictatorship.

The amazing thing is that this change which would virtually put an end to the independent power of the judicial branch of the government is advocated on grounds of liberalism and is supported by certain individuals and periodicals that have heretofore been considered as unquestionably liberal. The *Nation*, for example, in its issue of February 13th, not only approves Mr. Roosevelt's plan, in an editorial entitled *Purging the Supreme Court*, but presents a slate of six candidates for addition to the Supreme Court, heading the list with Prof. Felix Frankfurter. Ironically enough it is this same Professor Frankfurter who says in the *Encyclopedia of Social Sciences*: "There is no magic in the number nine, but there are limits to effective judicial action. . . . Experience is conclusive that to enlarge the size of the Supreme Court would be self-defeating."

We believe that President Roosevelt has overplayed his hand in this proposal. We are glad to see that the Institute of Public Opinion and other journalistic agencies for measuring public thought are immediately taking steps to sound out public sentiment on the proposal. We cannot feel that the American public really wants this radical change, or that the overwhelming reelection of Mr. Roosevelt in a campaign in which, as Walter Lippmann well points out, the President definitely suppressed this question, gives him any mandate to propose such a change.

If as we believe American opinion is overwhelmingly against breaking down the system of a balanced Federal government in which the executive, legislative, and judicial branches all have important functions to perform without interference with one another, then we hope that they will manage to make that opinion so clearly felt by Congress that even though the overwhelming majority of its members are of the same political party as the President it will reject this revolutionary proposal of his.

But even if public opinion for the moment favors this proposal, we still believe it to be unwise. For the value of the Supreme Court is that it protects the rights of minorities, and in a true democracy minorities have rights that even a victorious majority must respect. That is, in fact, the essential difference between a genuine democracy and a popular dictatorship.

Through the Editor's Window

CAPTAIN B. Frank Mountford, whose Church Army brothers and sisters are doing so fine a work in the city of New York, the Cumberland mountains, the Tennessee valley, and elsewhere, has had a rare opportunity to see himself as his family sees him. His 16-year-old daughter, Phyllis Mary Mountford, wrote a delightful article on "Father's Books," which was published in the British Church Army paper recently. It is too long for us to quote in full, but we like especially the concluding sentence: "Father's books are dear to him; he cherishes each one, and I know our home would not be the same without Father's books in each corner."

BOOKS HAVE BEEN among the casualties of modern life; they have scarcely been able to survive in the modern apartment house scene. Too many American homes literally do not have the physical space for books, though it is amazing how many books can be crowded into a small space by a real book lover. Such a rare person is not content simply to draw books from the public library and return them when he has read them. He must own them in order to read and re-read them until they become his most intimate friends. He would no more think of merely borrowing an important book from the library than he would of borrowing his neighbor's dog to take for a walk. Books, like dogs, need time and constant attention to become true friends but they repay the time spent upon them a hundredfold.

CAPTAIN MOUNTFORD'S books, according to his daughter, are mostly "on religion." She comments: "A very worthy subject indeed, but we often wonder why Father needs so many books to tell him about one book—the Bible." A pertinent observation, Phyllis, and indeed no book nor quantity of books can take the place of the Bible. But simply because the Bible is such a rich storehouse of spiritual treasures the greatest scholars of the world will be able for many centuries to come to write more books about it.

HAPPY THE HOME and family in which books are the everyday familiar companions of each member of the family. Happier still the home in which many of these books are, what every really good book is to some extent, religious ones.

ON A RECENT visit to Philadelphia we looked in vain for a parish in which the venerable office of chain carrier survives. In Norris Barratt's *History of Old St. Paul's Church* the duties of this dignitary are defined in a quotation from a set of rules adopted by the vestry in 1760: "He shall attend to the putting up the chain across Third street, at least five minutes previous to the commencement of services on Sunday morning and afternoon, and shall remove the same as soon as the congregation are dismissed." The Rev. William H. Stone of West Collingswood, N. J., called our attention to the passage, in the absence of our official attention caller.

AN ANONYMOUS READER (whose handwriting we could recognize but won't) claims to have found this answer in reply to the question in a church school examination: "Where do we find the influence of the Scottish Church in our Prayer Book?" "In the principal prayers, which are marked *collect*."

ANOTHER HOWLER, from the Philippine *Diocesan Chronicle*: "So you see," said Fr. Barter, "your body is just the house in which you live." Little girl (plaintively—a few days later): "Father . . . my house is sick!"

AND THEN there is the little boy who told his mother that the sermon was about "the Church and all the treasurers embedded in it."

Livy, the Office Cat, thanks those who remembered him with valentines, especially whoever sent the delightful cat-and-daisy one from Washington.

EVERYDAY RELIGION

Old Canton China Blue

NO, THANKS. He wouldn't go into the front room and listen to the March of Time. He had had a good deal of the march of time that day. Let the family go and listen to the radio. He wanted to sit just where he was, in his favorite place, in the kitchen breakfast nook. He wanted to think things over.

Lent had begun badly down at the office. The other two partners had quarreled; one with a red, anger-swept face; the other cool and maddeningly sarcastic. He had intervened and quieted them down and made them shake hands. The irony of it was that, though it was no mistake of his, he would have to bear the burden of it.

Was there anything more he could do? His mind refused to work and his head began to ache. He shut the door against the sound of the radio.

* * *

The mind is a curious thing. It is like a mother who hides away toys and then at a dull moment brings them out and says, "Wouldn't you like to play with these?"

While he was still teasing at the office trouble like a sore tooth, the memory of something pleasant, something workable came into his mind. What was it he had promised himself? Some nice little job that would be fun. What was it?

Oh yes! The old cup, the old Canton blue cup. He went to a closet and drew out a ball of tissue paper and carefully opened it. One of the last of the heirlooms, a teacup of old Canton China blue—sort of willow pattern, but uncommon. It had come up the Chesapeake in a China clipper, anyway a century ago. He laid the pieces on the table, 11 of them in all.

His face brightened. He took off his coat and vest and hung them over a chair back. He looked around the little room. Most vitalized room in the house, he had always thought. You know what you want to do with a kitchen. It's an honest room without a shred of pretense. You couldn't call all this color pretense—it was just happy and practical. Good red linoleum, pure white refrigerator, purring now and then; enameled stove; stainless sink, kitchen cabinet, and this snug breakfast-nook.

It was fine—a wonderful place after the last dish-washing!

He rummaged in a drawer and fished out a collapsible metal tube. Now, that was something. He had brought it home and put it away among the extra faucet washers. His wife had smiled at him; that same kind, lenient smile she gave to the dog when he ran after his tail, or to the boy when he turned out his pockets.

He knew why she smiled. To think of him—an executive and all that—slipping into the Five and Dime, still picking up some cheap little gadget and bringing it home, when he could well afford to order by telephone, or tell his secretary to get it.

This collapsible tube, now. There had been a man in the store with a special exhibit. The man had caught his eye and started his chatter: "Ladees and gentlemen"—he was the only man there and he remembered his embarrassment—"Permit me to demonstrate before your very eyes the absolutely magical

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Free Will and Determinism

By the Rev. Clement E. Rogers

Professor Emeritus of Pastoral Theology at Kings College, University of London

"Our wills are ours, we know not how.
Our wills are ours to make them Thine.
In Memoriam (Tennyson).

IF I WERE ASKED what is the most dangerous of the false ideas that are all about us today, I should say that it was the denial of man's free will.

Most dangerous because it is so widespread, but also most dangerous in itself and in its consequences. For it makes the whole world meaningless if our sense of freedom in our actions is a delusion. It cuts at the root of Christianity with its teaching of sin and repentance. It saps the whole sense of responsibility in life, and, in proportion as it is believed in, destroys all effort, nay, all morality. The modern teaching of determinism as it is called, the theory that (I quote the definition of the Oxford dictionary) "human action is not free but determined by motives regarded as external forces acting upon the will," is the most serious of all the wrong ideas, as far as I can see, that we have to fight today.

This determinism, in one form or another, has always been the enemy. It was so in the ancient pagan world in which Christianity first spread. The gods of ancient Greece were just magnified men, with men's virtues made greater but with their vices magnified too. But the people did not much believe in them. Behind the gods of Olympus was fate against which they themselves were powerless. The real belief of the people was in astrology. They thought that the stars, and the powers of the air, "governed our conditions." They tried to find out the future by casting horoscopes, by auguries and divinations. They lived in perpetual fear of this irresistible forces.

The Jews were free from this fear. To them the stars were just things that God had made. There is a story in Josephus of a certain Masollam who, when in wartime the Gentile astrologer declared that if a certain bird advanced they were to advance and that if it flew back they were to retire, promptly settled the matter by drawing his bow and shooting the bird! Not the least service that Christianity, which sprang from Judaism, rendered to the world was that of making natural science possible by delivering men from such superstitions.

The Church spread in the ancient world. First it conquered the family and the home, then the schools and universities, and then the court and government. But its immediate effect, as in India today, was to stimulate the dying paganism by its contrast. Its great rival in the fourth century was Manicheism, a faith that came from Persia, and continued the old dualistic theories of a good God and a bad God. It taught that sin lay in matter dragging down the spirit, but its chief harm lay in this—it said that sin was due to the material body in which we have to live. It was fatalistic.

It attracted many. It caught hold of St. Augustine in his early years, but it was just in his freeing himself from it, or rather, as he would have put it, in being freed from it by the grace of God, that he realized what sin really was. "One thing," he writes in his *Confessions*, the story of his life:

"lifted me up toward Thy light; it was that I had come to know that I had a will, as certainly as I knew that I was alive. And so when I willed to do, or not to do, anything, I was absolutely sure that it was I, and not somebody else, willed

it; and I was beginning to see that there lay the cause of my sin."

The next great rival to the Church came also from the East. Islam dates its origin from the year 622, when Mohammed fled from Mecca. It spread over Africa wiping out civilization in its path. It overran Western Europe till Charles Martel turned back the tide at Tours in 732. Gradually it ate its way into the old Byzantine Roman Empire, till Constantinople fell in 1453. Even Vienna was threatened. The Near East relapsed into barbarism under its sway, from which it is only slowly being redeemed today.

It had much in it that was good, its belief in one God, its teaching of brotherhood, and of temperance. But this was all made practically inefficient, not so much by its teaching of *Jehad*—the duty of propagating its faith by the sword—not so much by its condonation of polygamy—with its inevitable degradation of women—not so much by its acceptance of slavery—striking at the root of all social justice—as by its doctrine of Islam or fate, which prevents all reform and stops all progress against the other evils.

AT THE REFORMATION there was much in our religion that needed change. Our Church set herself to assert her freedom from Italian influence and claimed her right to manage her own affairs. The movement began with reforms based on sound learning, but it was soon spoiled by the Swiss Calvinism which inspired so much that claimed to be a reform.

Calvinism makes splendid fighters. It was associated with the struggle for political freedom, not only in the home of its birth, but in Holland, in Scotland, in England, in America. It upheld a standard of stern morality. We have benefitted by Puritanism. I do not want to deny it. But, for all that, in doctrine, in much of its practice, it was a caricature of Christianity. It taught predestination, that God fixed all beforehand and that man had no free will. It preached "election" in the sense that God chose some men for heaven for no merit that they had, and sent others to hell for no fault of their own. It succeeded in making this monstrous doctrine the idea of Christianity held by masses of men, with the natural result that men with any sense of justice rejected Christianity altogether. They couldn't distinguish the caricature from the true; and would have none of it. If you listen to the popular attacks of "atheist" lecturers you will find that, for the most part, it is Calvinism, not Christianity, that they are attacking.

CALVINISM in the modern world, if not actually dead, is dying. Its dogmas have been destroyed by the advance of natural science which has taken such great strides forward in the past 300 years and has made possible our machinery and our wealth of material things. But the old foe has reappeared in a new form. The old error has crept back in a new disguise. Now it is in the name of scientific determinism that Christianity is rejected. Thought, men say, comes from the brain. The brain is a delicate piece of mechanism. It goes by clock work. The law of cause and effect prevails everywhere. Everything is the inevitable result of what went before. Our sense

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The World YMCA Conference in India*

By Galen M. Fisher

Trustee, National Council, YMCA

IT WAS CANNING of England, was it not, who observed, apropos of the promulgation of the Monroe Doctrine, that "the New World was being called in to redress the balance of the Old." In somewhat similar fashion the Young Men's Christian Associations held their 21st World Conference in Mysore, India, in January of 1937, as if to recognize the growing part which Asia is playing in the universal Christian campaign among youth. The very first world-wide Christian assembly ever held in Asia—since the early centuries—was the World's Student Christian Federation Conference at Tokyo in 1907. The third will be the meeting of the International Missionary Council in China two years hence. The holding of all three of these assemblies in Asia can be traced to the ecumenical statesmanship of one man above all others—Dr. John R. Mott. The strategy is that of "carrying the war into the enemy's country," although one should hasten to say that this belligerent language is really the antithesis of the friendly solicitude with which the YMCA has always approached men of other faiths.

Dr. Mott, as president of the World Committee, in the official call to the Conference sounded its keynote in these words:

"Without doubt Christianity confronts one of its gravest crises. Imperative is the need of a spiritual center of resistance to the materialistic forces, and of the strengthening of the Christian Church as a fellowship. As one of the oldest and most widespread Christian forces working with youth, the Young Men's Christian Association is again called upon to reexamine its whole program in the face of the present world tension, and to rededicate itself to God's will and His universal Christian Church."

This Conference of the YMCA was the first of several international Christian gatherings to be convened during 1937 and 1938: others are the Universal Christian Council for Life and Work at Oxford, and the Conference on Faith and Order at Edinburgh, both during 1937, and the International Missionary Council at Hangchow in 1938. The first two are to be composed of persons appointed by Church bodies, while the third will consist of representatives of both missionary societies and "younger" Churches. The Mysore Conference, on the other hand, is to have no delegates appointed by Church bodies. But, if the number of Christian communions and denominations actually represented be the criterion of universal or ecumenical character, then the Mysore Conference may not be surpassed by any of the others; for it included both lay and clerical communicants of all the well-known Church bodies, Orthodox and Roman, as well as Anglican, Free, and Evangelical. Apparently, it is the only gathering of those named to be attended by Roman Catholics. The thriving Associations in Poland are composed almost exclusively of Roman Catholics. In Japan and India, by the way, Anglican bishops have long been prominent in the Association. The Bishop of Dornakal, Dr. Azariah, was for years national secretary of the YMCA's of India; Bishop Motoda was for many years chairman of the Japanese

Student YMCA; and Bishops Naide and Matsui have occupied important Association offices. Two of the Methodist bishops in Japan also have served as national chairmen.

To members of the Christian Church one striking fact about the agenda of the meeting at Mysore was the prominence given to the Church. The central theme of the Conference was The Impelling Challenge of the Will of God for Youth. This was applied to seven issues, and the climactic one of the series was The Church and Her World Mission.

The central theme was deliberately chosen in order to equip the Association leaders of both East and West better to meet the fierce attacks made upon youth by the protagonists of state-worship, atheistic Communism, and cynical secularism. The preparatory documents distributed among the delegates, discussed and gave data on each of the seven issues in turn, under such heads as The Social Order, Duty to State and Nation, Applying Christian Ideals to International and Interracial Relations, and Relations with Men of Other Faiths, ending with Youth and the Church. In each of these titles the opening words were The Impelling Challenge of the Will of God.

THESE preparatory documents grow out of studies made during the past year in various countries. For example, in the United States and Canada special commissions got local Association groups to study and report on the attitudes and practices of their own and other Associations regarding the Christianizing of interracial and international relations. This process has led not a few Associations to form continuing groups to improve the conditions thus discovered.

American Churchmen whose appraisal of the Association is derived from casual contacts with it may gravely underrate the intellectual vigor and spiritual elevation which characterize this brotherhood at its best. These qualities are by no means lacking in America, but they are more prominent in the Associations of certain foreign countries. On the Continent, for example, and in Asia, professional and volunteer leaders have been forced by the hostile forces around them to go to the roots of things and to cherish the Christian heritage of the centuries. Their critique at World Conferences of American pragmatism and easy optimism is a wholesome experience for the delegates from this country.

Each of the delegations made its distinctive contribution at Mysore. The Indians, as the hosts, naturally colored the thought of the Conference in many ways. Their mysticism and power of detachment rebuked the over-active externalized Westerner. Their vivid sense of God, the Indweller, complemented the Barthian emphasis upon His transcendence. The delegates who have suffered a little martyrdom at the hands of the totalitarian, race-and-nation-deifying states made all talk of the Faith as a mere form of words sound hollow.

The Conference had the advantages that come from moderate size—only 150 men in all from outside India. This fostered intimate fellowship and enabled the half-dozen commissions or round tables to carry on effective discussions. Orientals far outnumbered Occidentals. The point of view and aggressiveness of youth was more prominent than in most

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*The responsible organization behind this meeting is the World Alliance of YMCA's. Its president is Dr. John R. Mott. Its acting general secretary is Tracy Strong. The head office is at 1, Promenade du Pin, Geneva, Switzerland. It was organized in 1855 and is best understood as a federation of the Associations in 50 to 55 countries. The latest conference was held January 2d to 10th of this year.

The Crisis in Japan

Does It Affect the Church?

By the Rev. H. H. Gowen, D.D.

Professor of Oriental Studies, University of Washington

THE FORMATION of a new ministry by General Hayashi, following upon the fall of the Hirota cabinet and the failure of General Ugaki to get together an official family acceptable to the military leaders, has (at least temporarily) restored to Japanese politics some measure of equilibrium. It has been predicted that the new ministry will be more pronouncedly militaristic than its predecessor, but it has also been promised that consideration will be given to the demands of the agricultural and industrial interests.

Of course, the wave of sensitive nationalism which has recently been sweeping over Japan is not a phenomenon peculiar to the island empire. In other countries, too (not even excluding our own), measures for international coöperation have been largely superseded by measures in the supposed interest of national security. The distrust manifested over the workability of machinery devised for securing world peace has been strengthened by the obvious inability of that machinery to bring about the reconciliation of divergent claims, or even, in certain cases, to avert acts of aggression.

In Japan particularly a widespread political and economic hostility on the part of rival industrial and commercial nations has led both to doubts as to the soundness of parliamentary institutions imported from the West and to some suspicion as to the ultimate aims of those powers which have suffered more or less from Japanese industrial competition. It is unfortunate, so soon after the opening of the splendid new diet building, that such incidents should have occurred as marked the downfall of the Hirota ministry, the shouting down of the war minister, Terauchi, and the offer of the Seiyukai leader, Mr. Hamada, to commit suicide were his charges against the militarists disproved.

Quite naturally, in view of the leading part taken by the United States of recent years in opposing the policies of Japan, America has felt something of the rising tide of Nipponese suspicion. Some American books have been banned; at least 11 American newspapers and nine magazines have been similarly excluded; and films such as *Mutiny on the Bounty* and *Mary of Scotland* have been prohibited.

The question which will most particularly interest Church people is what effect present-day Japanese feeling may have upon Christian missions. It is, of course, not surprising that the attitudes and methods of the foreign missionaries will be scrutinized for evidence of anti-nationalism. It is not surprising, moreover, that the formularies of the Church will be carefully studied in the search for expressions derogatory to the Emperor or for indications of opinions disturbing to the upholders of the traditional beliefs and institutions. If Christianity may be said to be on trial in Germany, it is quite natural that the same thing should be true of Japan.

Nevertheless, while all foreigners (as elsewhere) must needs walk warily, and while the need of missionary statesmanship will be more obvious than ever, it does not appear to the present writer that the cause of Christ and His Church is more specially endangered than elsewhere. The Church is so securely rooted in the knowledge and affections of the Japanese people of all classes; the number of Japanese priests and

teachers is so considerable in proportion to the number of the foreign workers; the charitable work of the Church has been on so large and generous a scale; and the greater number of the missionaries are so well known for their sympathetic understanding of the people among whom they work, that no change of ministry is likely to imperil a work supported by so much faith, and love, and zeal, and experience.

It is, I think, well known to the Japanese authorities, who are exceedingly anxious to have the support of organized religion, that nowhere else are the representatives of the Church so little disposed to be meddlesome over the policies of a government upon whose courtesy they depend for permission to carry on their work. Nor, I believe, is there any other land in which our missionaries are so well content to trust the good sense and justice of the authorities. My prediction is that the Church will have little to fear from the present trend in Japanese nationalism, provided it keeps to its own business and remains loyal to the cause of Him who seeks to bring the glory of all the nations within the open gates of the City of God.

The World YMCA Conference in India

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international gatherings; for many of the delegates were in their 20's and 30's. Following the eight days of the Conference proper, many of the delegates have deployed over India, some to lecture and preach, others to investigate religious and social work. They are able to see the many notable Christian schools, hospitals, and industrial centers, and the successful rural reconstruction work started by that great Christian, the late K. T. Paul, when he was general secretary of the Indian YMCA's. Then they are visiting the Christian ashrams—retreats in the hills for meditation and intimate fellowship. Everywhere they run upon the remarkable movement for the emancipation of the 60,000,000 depressed Hindus and outcastes, whom Dr. Ambedkar, their leader, has urged to forsake the Hinduism which has so long maltreated them, and to turn to some more liberal and satisfying faith. If any considerable proportion of these untouchables should wish to go over *en masse* to Christianity, it would create an appalling situation, but their evangelization and training for intelligent commitment to the Christian way constitutes an insistent challenge to all the Christian forces, including the YMCA. The fact that 90% of the present Christian body in India were formerly outcastes indicates that Indian Christianity has remained true to our Lord's touchstone, that the poor have the Gospel preached to them.

It will be clear that the World Conference at Mysore set a high standard for the other approaching world gatherings. The reports of the American delegates upon their return have been eagerly awaited by many.

EDITOR'S NOTE: This is the first of a series of articles on seven world conferences which are being held in various countries in 1937, 1938, and 1939. The second article will deal with the World Conference on Christian Life and Work, to be held at Oxford this summer.

Divorce and Holy Communion

By the Rev. William G. Peck, S.T.D.

THE CHURCH of England is once more agitated by the perplexing questions arising from the modern situation of a Church seeking to uphold the Christian doctrine of marriage in the midst of a society whose laws and practice are out of alignment with it. In the present instance, certain sections of our press are largely responsible for making current a sensational interpretation of what was recently done in the upper house of the convocation of Canterbury. But I must in fairness add that the arguments and illustrations employed by some of the bishops in discussing the subject in hand were calculated to provide plenty of scope for mischievous misinterpretation.

Let me first of all explain exactly what happened. On Thursday, January 21st, the upper house of the convocation of Canterbury met in the Jerusalem chamber, Westminster Abbey, the Archbishop of Canterbury presiding. The chief matter for their consideration was the report on the Church and marriage issued by a joint committee of the two convocations of York and Canterbury, and the crux of the debate was concerned with resolution number 5 of that report. In this resolution there was no assertion of the principle that divorced people who had remarried should be excommunicated. It was recommended, indeed, that each case should be decided on its merits by the bishop of the diocese after consultation with the parish priest.

This recommendation was emphatically challenged by Dr. Bernard Heywood, Bishop of Ely, and also by the Bishop of St. Albans. They submitted an amendment in the following terms:

"That in view of (a) our Lord's prohibition of divorce explicitly given in the words, 'Everyone that putteth away his wife and marrieth another committeth adultery, and he that marrieth one that is put away from her husband committeth adultery' (St. Luke 16: 18); (b) the almost unanimous opinion of the scholars consulted (by the joint committee) that the 'exceptional clause' in St. Matthew 5: 32 and 19: 9, is in neither place part of the original teaching of our Lord; (c) the definite teaching of the indissolubility of marriage contained in the marriage service of the Church of England and of other Churches within the Anglican communion; (d) the Church's insistence that repentance and a steadfast purpose to lead a new life are 'required of them who come to the Lord's Supper,' this House is not able to approve the admission to Holy Communion of persons, who having remarried after divorce, and having thereby transgressed the law of Christ and the Church, continue to live in disregard of the moral obligations which must bind those who are to be admitted to Holy Communion."

After a lengthy discussion, this amendment was rejected by a large majority. And that evening London was confronted by screaming newspaper placards, bearing the words, "Bishops Lift Divorce Ban." And next morning the Bishop of Ely told convocation that he had spent a sleepless night wondering whether their lordships had actually departed from the Chris-

CATHOLIC CHURCHMEN have been disturbed by reports in the secular press that the "English bishops approve remarriage after divorce," occasioned by action taken at the recent meeting of the House of Bishops of the convocation of Canterbury. Fr. Peck in this article tells what actually happened, explains the canonical force of the bishops' action, and gives some of his own views—especially valuable as those of one of the leading Anglo-Catholic sociologists of the present day—on this important subject.

tian tradition. It is obviously necessary to consider very carefully exactly what was done, and I am anxious to assure readers in America that no irretrievable step has yet been made, and, indeed, that the convocation's decision, though accompanied by an amount of sentimental rhetoric, did not intend any vital departure from present Church practice in this country.

We must note, then, that the decision taken in the Jerusalem chamber has in itself no force whatever. As the Archbishop of Canterbury pointed out, it "has in no sense the binding force of law, or at present any authority at all." To obtain binding authority, it must be submitted to the lower houses of both provinces (York and Canterbury), and it may even have to be discussed by a joint meeting of the two convocations. But should it meet with final sanction, what would then be the position? How would it differ from our present practice?

The difference may reasonably be said to be only slight, in the sense that no actual change in the Church's attitude to divorce, or even to the position of divorced people, is contemplated. Many newspapers entirely misrepresented the situation. They suppose that in rejecting the amendment put forward by the Bishop of Ely, convocation intended to say that the fact of an accomplished divorce would in future be no disqualification for receiving Holy Communion. Nothing was further from the bishops' intention. They were not making any change in our present custom: they were merely resisting an attempt to make that custom completely rigid.

At present, the normal teaching of the Church of England is that marriage is indissoluble. There is no doubt about that. But occasionally, here and there, peculiarly distressing cases arise, in which, whether in consultation with his bishop or not, the parish priest is accustomed to use his discretion. The amendment apparently sought to abolish any such discretionary margin, and to bind the Church of England to a hard and fast rule that no party to a divorce and remarriage shall ever again be eligible for Communion. Convocation merely resisted that attempt, intending to maintain the status quo.

BUT UNFORTUNATELY, in defending the status quo, some of the speakers certainly seemed to be defending a very much looser position. When the Bishop of London said that to refuse Communion to a divorced and remarried person would be to condemn that person to "spiritual death," we must, with all due respect, observe that he was talking nonsense. A more important point was raised by the Archbishop of Canterbury when he remarked that our Lord condemned those who, nourishing lustful thoughts, committed adultery in their hearts. He argued that if we could not exclude from Communion that kind of "adulterer," we ought not to bind ourselves to condemn every divorced and remarried person.

This contention is worthy of examination. It seems to me profoundly fallacious. It is true that a sinner, confessing his sin and promising amendment of life, may conscientiously

receive the Body and Blood of our Lord, and thus declare his unity with the Christian fellowship. He has repented of the act which broke the unity, and he has declared his purpose of abiding by the principles of the fellowship. But a person who has been a party to a divorce and remarriage has placed himself in a position in which it is very likely *impossible* for him to promise *amendment of life* with respect to the very offense under consideration, without involving himself in some act of injustice. He has, indeed, entered upon an immoral situation, in the sense that it will not admit of any ideally right action.

If this consideration is valid, it should obviously lay a very weighty restriction upon any tendency to make exceptions to the general rule. There is in my own mind no doubt that the Bishop of Ely and the Bishop of St. Albans were proposing the only completely logical position, though any person who expects the Church of England to be bound by logic is a romantic optimist. Perhaps there should be a margin of discretion. Possibly the logical solution may prove on occasion inhuman in the sense of being unmerciful and unlike Christ. One man's poor wisdom may well hesitate upon the question. But it was a great pity that in the attempt to say this, which was all that was actually intended, words were employed which seemed to our ill-instructed secular journalists to imply that the Church was about to revise its clear doctrine of marriage. And at all events, the margin must be a very narrow one, and resort made to it only under the strictest authority.

I have only one word to add. Much is said of the "innocent party." It is often urged that at all events "the innocent party" should be free to remarry. I cannot see why innocence of one sin gives any person the right to commit another. But my real reply is to invite those who take this view to find the innocent party. They may point to the person found innocent of adultery. But she may be a cold, bitter, nagging woman who has for years torn her husband's nerves to shreds. Or he may be a self-absorbed introvert who has never really acknowledged his wife's existence: or a domestic tyrant who has regarded her as an unpaid slave. The law may well call such people innocent in a divorce court. The Church cannot do so. Indeed, a priest can really make an estimate only when he has heard the confession of both parties. But if married people went to confession, there would be infinitely less likelihood of their ever going into a divorce court.

Everyday Religion

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propatees of this new adhesive, glue, cement—call it what you will."

Well, it had looked magical. And he had bought a tube, sheepishly, just like a farm hand at a fair. It was something new. It would do wonders. You must trust it, but be sure to let it set, dry out well. Marvelous that they should think up a glue out of casein, aluminum powder, and ethyl acetate!

* * *

For an hour he was at it. His spectacles were high on his forehead. There was a good deal of mess, but safe on a newspaper. It was quite a trick to get 11 fortuitous pieces to return themselves to their original position. At last they were all in. For ten minutes he held the restored roundness in his carefully clasped hands. It would be all right in the morning after it had set—the little old Canton China blue!

His mind snapped back to the office. Oh, about those two. Well, he had poured in a little cement, hadn't he? God would see to it that it set.



CHURCH MUSIC

Rev. John W. Norris, Editor



SINCE THE FIRST of the year a considerable amount of music has come to our desk for review. With Easter five weeks away it may not be too late to comment on these numbers for the benefit of choirs that may want something new.

For the small choir that can sing in parts (or for a junior choir), there is an interesting Easter carol by Walter Wild, written for soprano, alto, and baritone voices. It may be sung by two sopranos and an alto. For churches which have both a junior and an adult choir, and where these organizations are combined on Easter Day, a new arrangement of *Cologne* (Hymnal 266) has been made by Roberta Bitgood. The text is the first three verses of Hymn 556.

Clarence Dickinson has made an arrangement of a 12th century melody and set to a text by Helen A. Dickinson. It is designed to be sung by an antiphonal and a main choir. It could be performed by one group. It is short and might be made rather brilliant.

Two new numbers, published in 1937, are "Arise in us, O living form," by W. Lawrence Curry, and "If ye then be risen with Christ," by Alfred Whitehead. The former of these, as is the case with the Dickinson number mentioned above, raises the question of the proper text for Church use. The rubric requires that the text be taken from the Scriptures or from the Hymnal. Mr. Curry has used John Masefield's poem.

A strict interpretation of the rubric would mean the rejection of this number because of the text. We do not presume to say, with dogmatic finality, that only anthems falling within the limits of the rubric should be used. It does seem well, however, to call attention to the fact that a study of the text of a composition under consideration for Church usage should be as thorough as the study of the music. The doctrinal implication of the text may be far from what the rector of a parish desires to teach. We wonder how many of the clergy actually are concerned over the texts that are being used in their parish churches.

Mr. Curry has given the Masefield poem a setting that is somewhat dramatic. He has included a fugue which will make it a rather difficult number for the average choir.

Mr. Whitehead's text is taken from the Scripture in part and also uses part of a hymn. It is in four parts; of moderate difficulty. It is possible to obtain some unusual and brilliant effects. It requires baritone and soprano solo voices. All of the numbers mentioned above are published by Gray.

The Oxford Press has issued an Easter Carol Service, compiled by Percy Dearmer, and which sells for 35 cts. It contains the music and texts of seven Easter carols, together with a form of service which may be followed or adapted. Suggestions are made for organ music and also for lighting effects. The same publishing house has issued another useful book priced at 75 cts., which contains the Priest's Music for the services of the Church. It is designed for "ordination candidates and others." The editor is J. H. Arnold.

Some anthems for general use follow: "Jesu, thou joy of living hearts," Whitehead (Gray); "Earth's mighty maker," M. Shaw (Novello); "Let all the world in every corner sing," G. Shaw (Novello); and an evening anthem, "Round me falls the night," Snow (Gray).

Negroes' Responses to the Forward Movement

By the Rt. Rev. Edward Thomas Demby, D.D.

Suffragan Bishop of Arkansas for Colored Work

IN GENERAL it is no easy matter for any people conditioned as Negroes in America to be enthusiastically concerned in any kind of invitation, program, or movement, however idealistic in motives or purposes as to matters Christian, social, or civic. But to my personal knowledge there has been no endeavor, especially in the Church, that has appealed to Negro Churchmen as does the Forward Movement. Thousands of them are seriously interested in the movement because of its intelligent, comprehensive, and common-sense procedure, as well as the fine Christian, liberty-loving coöperativeness and fellowship ideas of its leaders.

The Negro Churchmen are responding to the Forward Movement encouragingly; wherever its program is intelligently, enthusiastically, and sympathetically presented to them, they are answering its appeals. The message of this holy endeavor to them is considered as a definite call to individual spiritualization, self-rededication, and inwardness in personal evangelism accompanied with determination to fulfil their obligation to God, Christ, and His holy Church in relation to human betterment. In consequence, they are being strengthened in the Christian Faith, and in appreciation of the value of day by day responsibilities as Christians in the station of life to which it has pleased Providence to have conditioned them. They are developing a deep sense of a personal spiritual awakening and the consecration of soul, mind, and body to the best interest of each. This very thing is creating in them an honest-to-goodness mass enthusiasm and momentum and constructiveness in things essential to their religious, social, domestic, and ethical well-being; where these are not in evidence it is because of the lack of parish and mission, indeed, diocesan organization and their inability to purchase the Forward Movement literature for distribution, and because of the woeful need of trained leadership.

Negro Churchmen respond to the Forward Movement because, among other things, they discover in it the Gospel of Jesus Christ and Him standing in the midst of human life as man's only salvation as well as that of civilization; they believe it to be the voice of God crying in the wilderness for renewed interest in the Great Commission on the part of every baptized and confirmed member of the Church, hence in individual discipleship, personal spiritual resuscitation, rehabilitation, joyful companionship, and the forwardness of Christian evangelism in obedience to the heavenly command to be about our Lord's business. Everywhere the responses of the Negro Churchmen where the Forward Movement is known are most encouraging, edifying, and consequential. The reality of their coöperation is seen in their parochial activities in the interest of the diocesan and the general Church program. We also observe their renewed concern and enthusiasm in church school attendance, in the activities of the Young People's Service League, the Woman's Auxiliary, the woman's guild, and other Church organizations, and especially in the attendance at the Holy Eucharist. There is also a determined effort for increases in baptisms and confirmations, and in financial contributions to the support of the whole program of the whole Church: these are tangibles worth while and essential to the goal of the Forward Movement as well as indicative of a new spirit of Christian evangelism, a new missionary point of view, and an individual loyalty to Christ.

During the past year I have observed at first hand the response of Negro Churchmen to the Forward Movement in the dioceses of Mississippi, Tennessee, Atlanta, Texas, Kansas, Arkansas, and in a few other dioceses. The Negroes are responding in a very gratifying way to its program; they are seriously concerned in its objectives and are doing what they can under the conditions herein named to assist the Movement.

Some weeks ago a Churchwoman who cannot read was so impressed with the Forward Movement's message that she gave me a day's wage (of her small week's salary) to purchase some copies of the *Forward—day by day*; a very small church school of a rural mission gave me its meager offering to buy two dozen copies of *Your Parish and Young People*. A non-Churchman was so interested in a talk of one of our missionaries on some phases of the Forward Movement that he gave of his small wage to purchase a few copies of *The Episcopal Church* and has since been confirmed and is making an effort to have his whole household confirmed—and he will not fail. A teacher in the public schools gave a donation with which to purchase copies of *The Coming of the Light* and trained the children of a mission to play it for their Christmas festivities. The result was that church school increased its membership from 15 to 35. Another Churchwoman and a Churchman are so much concerned in the Forward Movement that they are conducting study classes in *Religion and the Family*, *Youth and Education*, and *Our Father*.

IT IS noteworthy to observe the way in which the children and young people respond to the message and appeals of the Forward Movement: one young college Churchman said to me, "This is the first real opportunity to my knowledge that the Church has ever given to the young people for self-Christian, self-parochial, and self-initiative expression; it means a new day in the constructive spiritual living of young people and of their actual and tangible work for the Church."

The young people of a mission in the diocese of Tennessee have conducted three public meetings inspired by the literature of the Forward Movement. The first meeting was held in their own church and nearly 300 young people of the city were in attendance. Among them were Baptist, Methodist, Presbyterian, Roman Catholic, Congregational young people, and some from three other religious bodies; there were 40-odd of our own young people in the meeting, who were in the majority. At the second meeting there were 200 in attendance and at the third the number present was 150. The second and third meetings were held outside of the church, one with the Methodist young people and the third with the Congregational young people, who conducted a program in their own way. Our young people of the Youth Movement of the Young People's Service League presided and at the end of the program told them of the Forward Movement of the Church and its program for young people, informed them of the essential objectives, and urged them to organize a youth movement group. In both cases groups were formed.

Personally, I have carried the message of the Forward Movement into Negro colleges and in a very definite way. In one of the universities I was the guest preacher at a great service with several hundred persons present, after which I had a conference with the students of the Church in the uni-

versity. About 50 were in the conference from many sections of the country. In the same city, I found in the state college about 30 Episcopalians students and in the medical college, the nurses' training school, and a community school, quite as many. I distributed 75 copies of *Why Be a Christian?* made possible by the chairman of the Forward Movement Commission. In one college I found an Episcopal Club full of life. The way the Negro students are answering the appeals of the Forward Movement, the call is for student pastors. In the educational institutions where there are young people of the Church, they have periods for reading *Forward—day by day* and for saying the "Act of Affirmation."

The Negro Churchmen's responses, therefore, to the Forward Movement are marvelously effective. This is seen in addition to the above activities, in their home, social, industrial, and civic activities, and many of them for the first time are personally interested in Christian brotherhood, race-relations, and "good neighbor" movements.

THE RESPONSES of Negro Churchmen to the objectives of the Forward Movement are tangible expressions of their desire to give of what little they have for the world-wide onward movement of Christianity throughout the Church. This eagerness on the part of Negro Churchmen is the greatest challenge to the Church from America's most underprivileged but most deserving people. In their response they express their one desire to pass the good news, heaven's greatest and best Gift, Jesus Christ, on to their less fortunate people outside of the Church. There are thousands and hundreds of thousands of these people who are crying for true and unselfish Christian guidance and many of them are desirous of better things in their religious, ethical, and domestic living; and these things are in the Church.

And again, the Negro Churchmen are being moved to action by the Forward Movement's heart-to-heart and soul-to-soul information on Christian fellowship, neighborliness, brotherhood, and democracy together with its expressed purpose to benefit through actual service every people within the Church's domestic and foreign missionary fields. Negro Churchmen see in this an effort for the demolition of those agencies and those degenerating combinations that make for human deterioration, lawlessness, social ills, bitterness, selfishness, and injustices. The responses of the Negro Churchmen to the Forward Movement are expressions of their willingness and determination to serve our Lord Christ with all who are sharing in the work of His vineyard. They see a great opportunity for the advance of the Negro work of the Church on the part of the Church and the Negro Churchmen for the greater extension of the One, Holy, Catholic, and Apostolic Church among the millions of American Negroes who are non-Christians.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

EMERGENCY APPEAL FOR PHILIPPINE ISLANDS

St. Paul's Mission House, Milwaukee\$10.00

LIVING CHURCH FLOOD RELIEF

Mr. and Mrs. J. F. Mackenzie, South Orange, N. J.\$25.00
 St. John's Church, Junior Woman's Auxiliary, Bridgeport, Conn. 10.00
 Miss Madeline Jacobsen, San Francisco 5.00
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 Miss Harriet S. Peckham, Valhalla, N. Y. 5.00
 Miss Nellie E. Peckham, Valhalla, N. Y. 5.00

\$60.00

Free Will and Determinism

(Continued from page 224)

of freedom is illusory. We think we have choice but in reality all we do is merely the consequence of the movement of grey particles in the brain. "The brain secretes thought as the liver secretes bile." Consciousness is the outcome of motion.

It is, of course, not difficult to criticize such bad philosophy and such worse metaphysics. Consciousness is something quite different from motion even if motion of the brain accompanies it. The advance of science, especially in biology, the study of living things, has made that way of talking as if men were mere machines, what is figuratively described as a "back number"—out of date. The interest of today is rather in psychology, the study of human nature, which leads many of our best thinkers to insist on "purposive striving" as against "behaviorism," not only in man but, in germ at least, in animals and even in plants. "The belief in strict determinism," writes Professor McDougall of Harvard, "on the part of man, who actively pursues his goals and puts forth strenuous efforts, is, then, merely a symptom of mental disorder of so mild a nature that there may be good hope of his recovery."

BUT the snake is only scotched, not killed. The old belief in fate is reappearing in a new form with all this modern jargon of "complexes" and "subconsciousness." We are being told—we were told not long ago in England over the wireless—that all we do is the result of what goes on in our unconscious self, that there are tangles and complexes set up when we were infants which now irresistibly rule our lives and will do so till the teller has psychoanalyzed us; that there are instincts which sway us if they are indulged (which is no doubt true), but do so still more, they seem to say, if they are suppressed (which is obviously nonsense), that what really counts is not that part of us which is conscious of our free wills, but the unconscious part which nobody knows anything about.

The consequences of believing in determinism are serious. If it be true there is little meaning in life, none in the distinction of right and wrong. There is no science of ethics, for there is no question of good or bad conduct. There is no sense in praise or blame; no meaning in tragedy except as a picture of resistless fate; no valid interest in novels which analyze motive; no incentive to gossip which discusses your neighbors' aims. There is no use in schools, though fate, I suppose, forces us to send our children to them; no meaning in half the words we use—will, may, might, ought, could, should, would. The world is just:

"a tale
 Told by an idiot, full of sound and fury,
 Signifying nothing."

It is one vast scene of delusion, a huge practical joke without rhyme or reason, and I for one entirely decline to accept that view of the universe. I cannot believe it fundamentally irrational. Supposing Christianity taught such a doctrine—how its opponents would ridicule its lack of common sense!

RESURRECTION

WINTER
*Is Faith frozen;
 Spring's tears of penitence
 Reach roots forgot—and lo! glad hope
 Is born.*

GERTRUDE G. JUDD.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

A Notable Book on Missions

MISSIONS TOMORROW. By Kenneth Scott Latourette. Harpers. \$2.00.

SCIENCE tells us that death comes when an organism ceases to adapt itself to the changing conditions of its environments. No one needs to be told that the past few decades have witnessed unprecedented changes in the world; changes so tremendous that it is now a commonly accepted fact that the world is on the threshold of a new era. For 2,000 years the Church has so successfully met the challenge of each change that it not only has survived but has flourished, growing from a small, numerically insignificant group in the Near East to a vast world-wide fellowship extending into every corner of the globe.

But recent changes have been of such a nature—so revolutionary, so basic—that many are constrained to say that in the new order there is no place for the Church, and decidedly no place for the Church's forward movement—its missions and missionaries.

The consideration of this problem has resulted in the publication of one of the few notable missionary books of the past year—*Missions Tomorrow*, by Kenneth Scott Latourette, since 1921 professor of missions and Oriental history in Yale University. Professor Latourette, who is a pioneer in the writing of missionary history on a professional level, served for a period in China before joining the Yale faculty, and during the past decade or more has maintained a close touch with actual missionary work abroad through his membership on the committee of reference and counsel of the Foreign Missions Conference, and the International Missionary Council. His present book, *Missions Tomorrow*, reflects these wide contacts and associations.

Professor Latourette is absolutely convinced that there is and will be a need for missions in the coming new era. But, of course, the Church's mission, if it is to be a vital aggressive force "tomorrow," must adapt itself to new conditions. Upon a broad canvas, with bold and convincing strokes, Professor Latourette reviews the remarkable influence of missions during the past century. But the world is changing and against this canvas of past achievement (and sometimes failure), the author sketches with penetrating precision the forces which are making the new era and the resulting new need for missions. To meet this need, Professor Latourette in his last chapter outlines a Program of Missions in the New Day. Here the missionary statesman—neither too conservative, denying all need of change; nor too radical, insisting on a complete overhauling—speaks and through the entire utterance Professor Latourette's own personal faith in Christianity and its dominant place in the world shines.

Missions Tomorrow is a sane exposition of the Church's task as we stand on the threshold of a new era. The Church's mission can be adapted to changing conditions in the world and insofar as Christians everywhere aid in that adaptation, the Church will more and more take its place as a dominant vital force in the world. Perhaps the first step is for every Churchman to read and ponder *Missions Tomorrow* and bring to the Church his intelligent wholehearted support of this age-old, ever young enterprise: the Church advancing throughout the world.

WILLIAM E. LEIDT.

Dr. Meek's Work on Hebrew Origins

HEBREW ORIGINS. By Theophile James Meek. Harpers. 1936. Pp. ix-220. \$2.00.

IN THE FIRST chapter Dr. Meek discusses the origin of the Hebrew people. Arguing from the evidence furnished by cuneiform and Egyptian sources, he establishes the fact that the name "Hebrew" in its various forms "began as an appellative, with no ethnic connotation whatsoever, but it ended as a gentilic, and then specifically as the ethnic name of a group of people whom we know as the Hebrews." Little space is devoted to the stories of the patriarchs as providing evidence for an early Hebrew migration into Palestine. Indeed, so strikingly do these

stories reflect Hurrian customs that it might well be argued that the heroes of them were themselves Hurrians, who later became Hebrews by adoption. The first considerable invasion of Palestine by Hebrews Dr. Meek puts in the 14th century B. C., and he rightly maintains that it is this movement upon which is based the account of the invasion of the highlands of Ephraim under Joshua. There follows a massing of evidence to prove that the invasion of southern Palestine was a movement separate and distinct from that of the north, and occurred some two centuries later. It was the ancestors of some part of this southern group who had been in Egypt, whence they had been led out by Moses, who, at Kadesh, welded them and the other southern tribes into a kind of confederacy.

This reconstruction of early Hebrew history, according to which the leader of the group which was the nucleus of the later tribe of Ephraim antedates Moses by some 200 years, may be at first sight somewhat startling to those who are familiar with the present biblical narrative of the exodus and the conquest, which makes Joshua Moses' lieutenant and successor. Nevertheless, Dr. Meek has so cogently presented the evidence for his position, that it is difficult to see how its general correctness can be successfully disputed, though there is naturally room for difference of opinion as to certain details of his reconstruction. It is perhaps not irrelevant to note that since the author first presented his theory in 1920, it has been winning the assent of a steadily increasing group of scholars.

IN THE CHAPTER on Hebrew Law, Dr. Meek shows that while the Hebrews drew to some extent from Canaanite, and indirectly from Babylonian legislation, "most of their law was, however, their own, the product of their own experiences in their nomadic wanderings and in Palestine, and what they did borrow they made their own."

The third chapter is on The Origin of the Hebrew God. Here Dr. Meek first considers the traces of nature religion and of the cult of the dead in the Old Testament, and then passes to a discussion of Jahvism. His conclusions are (1) that Jahveh was originally a storm god, belonging to the south, (2) that he became in time the tribal god of Judah, then, through the influence of Moses, the god of the southern confederacy, and (3) that finally in the time of David he became the god of the Hebrews as a whole, both north and south. Dr. Meek presents the evidence upon which he bases these conclusions most persuasively. He appears, however, to have overlooked the significance of the fact, noted by him in another connection, that the Song of Deborah (Judges 5) is a hymn in praise of Jahveh. It is generally recognized that the song is contemporaneous with the battle it commemorates, which must have occurred not long after the settlement of Israel in Palestine, some three centuries before David. It is thus evidence that Jahveh was not merely known to the northern tribes at the time of their occupation of the land, but that he was believed to stand in some special relation to them, a belief which, it would seem, could have arisen only if during their nomad days they had been for a very considerable period the occupants of the region in which he was supposed to dwell and to manifest his power.

The Old Testament evidence points to Mount Sinai as the original seat of Jahveh; and Exodus 19:18, a passage which, with others, Dr. Meek mistakenly includes among those which refer to Jahveh as a storm god, indicates that Sinai was a volcano; compare also Exodus 13:21, Deuteronomy 4:11, and other passages. The only volcanic region to the southeast of Palestine is in the Arabian desert to the east of the Gulf of Akabah. From these facts the inference appears to be inescapable that the tribes which entered Palestine in the 14th century came from this region; that Sinai (which Dr. Meek wrongly locates near Kadesh), a volcano, had been one of the outstanding features of the tract of land in which they had wandered as nomads; and that through some experience or series of experiences they had come to believe that Jahveh, the god to whose power they ascribed the awe-inspiring activity of the volcano, stood in some special

relation to—had chosen—them. Sinai left behind, this conviction remained with them, and the thunder storm, a natural phenomenon not unlike the volcano to a primitive people, came to be regarded as a manifestation of Jahveh's activity.

It would therefore appear that Dr. Meek is in error in his theory that Jahveh was to all intents and purposes (he seems to waver as to the extent) unknown to the northern tribes until the time of David. What then is the meaning of the evidence he has presented which points to a southern knowledge of Jahveh, distinct from that of the north? The southern tribes, also worshippers of Jahveh, must have come from the same region as the northerners, but they moved west, not north, and settled in the vicinity of Kadesh, taking over that sanctuary and making it eventually a daughter shrine to Sinai. This association of Jahveh with an oasis must have affected their conception of him to some extent, and introduced a note of creativity into the idea of a deity who was originally destructive. This creativity was further developed by Moses after those who had experienced deliverance at the Red Sea—a deliverance which they naturally ascribed to their god—had returned to the common center, Kadesh. Hence the character of Jahveh, as it was apprehended by the southern tribes, came to differ markedly from that ascribed to him by the northerners. What occurred in the time of David was not the introduction of a new god to the northern tribes, but rather the proclamation to them of a richer conception of the character and attributes of a god they already knew, and with whom they felt themselves to stand in a peculiar relationship.

This reconstruction of the growth of the idea of Jahveh in the north and the south takes full account, we suggest, not only of the evidence so brilliantly presented by Dr. Meek, but also of the crucial points which escaped him. Nor does this theory of the common Arabian origin of the northern and southern tribes conflict with the facts set forth by him as to the origin of the Hebrew people. It simply postulates that this ethnic group formed one component of the originally heterogeneous mass known as Hebrews.

The remaining chapters of the book, those on the origins of the Hebrew Priesthood, Hebrew Prophecy, and Hebrew Monotheism, move on the same high level as the first three. Careful distinction is made between the priesthoods of the north and the south, though some slight modifications of the author's conclusions may be necessary in view of the fact, argued above, that the northerners' knowledge of Jahveh originated much earlier than he allows. Nevertheless the evidence supports his inference that the Jahveh cult was not widely practiced in the north before the time of David. He curiously makes no mention of the possibility that ecstatic prophecy was originally a Canaanite phenomenon, later taken over by Jahvism. His treatment of the evidence in I Samuel as to the origin of prophecy suffers from his failure to distinguish sufficiently between early and late material. In the earliest stratum of that book there is no suggestion that Samuel himself was an ecstatic; consequently some minor points in Dr. Meek's argument here are open to question.

The book, it is to be hoped, will be widely read. The author's lucid presentation of the evidence pointing to the sharp distinction between the northern and southern tribes of Israel cannot fail to be of enormous help to those who have a clearer understanding of the development of the religion of the Old Testament. Such an understanding is essential if the full value of the majestic witness of the Hebrews to the reality of God is to be made available to the present age.

CUTHBERT A. SIMPSON.

Bishop Challoner: a Saintly Statesman

BISHOP CHALLONER. 1691-1781. A biographical study derived from Dr. Burton's *The Life and Times of Challoner*. By Michael Trappes-Lomax. With illustrations. Longmans, Green. 1936. Pp. x-285. \$3.00.

THE POSITION of Roman Catholics in England through the long life of Richard Challoner until the Relief Act of 1778 was unhappy in the extreme. They were no longer in fear of death, but all hope of escape from social ostracism perished with the fall of the Stuarts. As individuals they were heavily taxed and were legally incapable of inheriting property; they might not sit or vote in Parliament or be enrolled as students in a university; they were not allowed to hold any office in army or navy or to practice as barrister, doctor, or schoolmaster. The practical bearing of these and other restrictions is made evident in the story which unfolds in this volume.

Young Richard was sent abroad at an early age to study for the priesthood at the English College at Douai. There he distinguished himself and was recorded in the college diary as "notable for learning and piety if ever a man was." Before he was 50 years of age Douai coveted him as president and the London diocese succeeded in obtaining his consecration as Coadjutor to the aging Bishop Petre. The history of his episcopate is the history of his coreligionists in England during the ensuing years until he reached the advanced age of 90. It is hard to say which holds the greater interest, the life of the administrator, the scholar, and the saint, or the story of the events in which he became involved. The narrative is fairly told without animus and with only the bias that must be expected from a writer who denies the Catholicity of the English Church. However firmly one affirms that Catholicity there can be only sympathy for the men who, from no fault of their own, had forced upon them the choice between faithfulness to inherited papal obedience and loyalty to their sovereign. All honor to them who at such cost held their fealty to both! Many were Bishop Challoner's difficulties and great was his tact in dealing with them, the tact of a saintly statesman, rather than that of a wily diplomatist. He had to settle the status of priests regular in England who owed obedience to superiors on the continent. He had a still more onerous problem in regard to the Marriage Act by which all marriages in order to be legal must perforce be celebrated by the clergy of the established Church of England. The exception made of Quakers and Jews was not extended to Roman Catholics, and for them the arrangement brought sore scruples of conscience. In dealing with this and other thorny matters he must often have been sorely tried by the shilly-shally policy of Rome.

Perhaps Bishop Challoner is best known outside his own Church by his *Garden of the Soul* and his *Meditations*. The former became connected as to name with the piety of the hereditary Roman Catholics, called "Garden-of-the-Soul Catholics" as distinguished from later converts with their tendency toward imported foreign devotions. It may perhaps be likened to our own *Treasury of Devotion*, which is similar in character and in influence. Bishop Challoner also produced several scholarly volumes of the lives of English saints, and he was responsible for a revision of the Douai Bible, in which he did not hesitate to borrow from the authorized Anglican version. That Richard Challoner was a saint no student of his life and writings can deny. The sources for a description of his inner life, however, must be sought for in his teachings and his actions, for of himself he seldom spoke or wrote. From the early days at Douai until the final years when he was held in the greatest veneration for his sanctity, there is an unbroken record of integrity, high aims, and faithfulness to the spiritual duties of his state. He drew his strength from the celebration of the Mass and from his hours of communion with God in prayer and meditation.

We may be grateful to the author for rescuing this historical biography from the limbo of "out-of-prints," and to the publishers for the excellent form of the volume.

MOTHER MARY MAUDE, CSM.

Brief Reviews

AFTER PENTECOST. By MacKinley Helm. Harpers. \$2.50.

DR. HELM in this volume pursues a thesis of his own with such vehemence that he loses sense of proportion and balance. It is all very well to maintain that the primitive Church made the worship of Christ primary; but it is not at all well to carry this contention to the point of claiming that this Church could not have been interested in the moral teachings of Jesus. Specialists will find a certain interest in its pages, but to the ordinary reader this book will prove merely bewildering.

B. S. E.

GOVERNMENT PUBLICATIONS AND THEIR USE. By L. F. Schmeckbier. Brookings Institution, Washington. \$3.00.

FEW REALIZE how many federal government publications are being and have been issued. The amount is truly stupendous and covers a wide variety of subjects. It is quite within the mark to say that practically every subject under the sun has at one time or another been treated. L. F. Schmeckbier has performed a useful task in *Government Publications and Their Use*, which furnishes a comprehensive description of the guides required by those who would use government publications intelligently. It is a most useful volume.

C. R. W.

NEWS OF THE CHURCH

Churchmen Oppose Changes in Courts

Bishop Stires, Seven Members of Long Island Standing Committee See Attack on Freedom

BROOKLYN, N. Y.—Bishop Stires of Long Island and seven members of the standing committee of the diocese of Long Island went on record February 8th in their "individual capacities as American citizens," as opposed to the proposals of President Roosevelt for the reorganization of the judiciary, particularly with reference to proposals "the effect of which would be to increase the number of justices of the Supreme Court."

The members of the standing committee, fearing the destruction of the "independent judiciary," declared that this independence was necessary for the preservation of freedom. The text of the resolution follows:

"Whereas freedom of religion and the exercise thereof are guaranteed by Article I of the Constitution of the United States of America, which article also declares this Constitution and the laws made in pursuance thereof shall be the supreme law of the land, and by Article I of the articles in addition to and amendment of the Constitution, and

"Whereas the experience of our people in all generations as well as the present denial of this freedom in portions of the world now subject to absolute executive power, demonstrates that an independent judiciary is necessary for its preservation,

"Now therefore we whose names are underwritten, Bishop and members of the standing committee of the diocese of Long Island of the Protestant Episcopal Church, in our individual capacities as American citizens,

Resolve that we are opposed to the enactment of the bill for the reorganization of the judiciary of the United States submitted to the Congress with the message of the President of the United States on February 5, 1937, or to any other bill the effect of which would be to increase the number of the justices of the Supreme Court of the United States or otherwise interfere with the independent action of the courts of the United States and the justices and judges thereof, and

"Resolve further that a copy of this instrument be sent to each of the senators from the state of New York and each member of the House of Representatives chosen from a district within the diocese, the chairmen of the Judiciary Committees of the Senate and House of Representatives and to the bishops and members of the standing committee of each diocese in the United States."

The signers included, besides Bishop Stires, the Rev. Messrs. J. Clarence Jones, Frank M. Townley, Reginald H. Scott, William R. Watson; and Messrs. Christopher W. Wilson, Robert Low Pierrepont, and Jackson A. Dykman.

Forward Movement Cards Given to Flood Refugees

CINCINNATI—Thousands of flood refugees now have Forward Movement Church kalendar cards and some other literature available free for them.

Realizing the opportunity for reaching these families at such a critical time with a message of reassurance, the Forward Movement Commission is supplying sets of kalendar cards, as long as the supply lasts, to rectors in the flood areas, and chaplains in concentration camps.

Nor is the free supply limited to flood victims. Chaplains in hospitals, prisons, and other institutions also may obtain the kalendar cards from the Forward Movement Commission.

Rev. A. O. Phinney to Head Sir Galahad Order

BOSTON—To succeed the late Ven. Ernest J. Dennen, the Rev. Arthur O. Phinney, rector of St. Stephen's Church, Lynn, was elected national director of the Order of Sir Galahad at a meeting of the organization held in Boston on February 8th.

Born in Lynn in 1892, the Rev. Mr. Phinney belonged to St. Stephen's Church, where he was a Galahad leader under Archdeacon Dennen.

After graduating from Harvard College in 1917, he went to France where he served in the French Ambulance Corps. On his return, he entered the Episcopal Theological School, from which he was graduated in 1921. He was ordained deacon in 1920 in St. Stephen's, Lynn, by Bishop Lawrence and ordained priest by Bishop Moulton in 1921. He served as curate at Grace Church, Lawrence, for two years and at Trinity Church, Boston, for four years. In 1928 he went to Concord, N. H., as rector of St. Paul's Church, where he remained until 1931, at which time he became rector of St. Stephen's Church.

The Rev. Mr. Phinney has been closely connected with Archdeacon Dennen in the council of the Order of Sir Galahad and at Camp O-at-ka, and for the past five years has been vice national director.

The Mass in Motion Pictures

PHILADELPHIA—A motion picture of the celebration of the Mass has just been completed by the Church of the Good Shepherd at Rosemont. The project was undertaken as providing a piece of equipment for religious education, the teaching of the Mass. Fr. Butterfield, at present the rector of Christ Church, Media, but until very recently the assistant at the Church of the Good Shepherd, was the celebrant for the filming, made under the direction of the rector, the Rev. William P. S. Lander.

Marriage Resolution Leads to Discussion

Consternation in Anglo-Catholic Quarters Results from English Bishops' Action

LONDON—Considerable consternation has been caused in many Catholic quarters by the approval, given by a majority of the bishops in the convocations of the two provinces, to the proposal in the Church and Marriage Report that persons who have been divorced and remarried by the State may be admitted to the Holy Communion, with the consent of the bishop of the diocese in consultation with the parish priest and others. The "guilty" partner to a divorce as well as the "innocent" are included in the provision.

In the Upper House of Canterbury, the Bishops of Ely and St. Albans were alone in their view that this recommendation is inconsistent both with the implications of the Christian law of marriage and with the amendment demanded of the penitent. "I feel the most profound disquiet and bewilderment and anxiety," said the Bishop of Ely. "I cannot," said the Bishop of St. Albans, "absolve a penitent, as a bishop or priest in the Church of God, unless I am satisfied that he is going, with God's grace, to make every attempt to amend his life. That is my difficulty."

However, the Archbishop of Canterbury was careful to point out that this decision of the bishops has in no sense the binding force of law, or, at present, any authority at all. Before it reaches that stage, it must be submitted to the lower houses of both provinces, and, if necessary, to a joint meeting of the two convocations.

In a leading article on The Bishops and Divorce, the *Church Times* says: "With strong reluctance, we are compelled to the conclusion that Christian marriage can only be upheld in principle and in the repute of Churchmen, if those who persist in associations which ignore the principle of Christian monogamy are permanently excluded from the highest privilege of Churchmanship."

When the question was being argued in the lower house of Canterbury convocation, one speaker, Canon Scott-Moncrieff of Derby, quoted the case of a woman who had married "a scoundrel," and had obtained her release.

"She was living a lonely life, and told me she was anxious to marry," he said. "I laid before her what I considered to be the doctrine of the Church on the subject—that if she remarried she would not be able to receive the Sacraments, of which she had been a constant and regular partaker. She went to America, and found that the Church there blessed such marriages. They cannot

(Continued on page 240)

Praise Churchman's Work as Relief Head

John J. Rowe, General Convention Chairman, Congratulated for Red Cross Leadership

CINCINNATI—The flood crisis leadership of John J. Rowe, chairman of the Cincinnati and Hamilton county chapter of the Red Cross, was praised by his fellow Churchmen at a recent meeting of the Southern Ohio executive committee on General Convention.

Mr. Rowe, prominent banker and leader in Cincinnati civic affairs, is also chairman of the General Convention committee, and is directing preparations for the General Convention in Cincinnati next October.

His ability to direct activities was fully demonstrated during the recent flood disaster when Mr. Rowe not only directed but created an organization of 5,000 volunteer workers which housed, clothed, and fed some 40,000 refugees.

LITTLE WARNING OF DISASTER

Mr. Rowe accepted the chairmanship of the Cincinnati and Hamilton county chapter of the American Red Cross recently. Committees were appointed and a few informal discussions had been held, looking to the perfection of the organization under the new administration. With very brief warning, the Ohio river rose with a greater fury than ever before, and with no indication of what toll it would take before it would be satisfied. This necessitated the rapid creation of a smoothly running and complex organization which, during its 11 days of existence, represented one of the largest business enterprises ever conducted in the city of Cincinnati.

On January 22d, it was known that there was trouble ahead. By Saturday night not only had organization work been begun, but the Red Cross had commenced the purchase and distribution of supplies. By Sunday almost the full load of its responsibilities had arisen, with no time to find out how heavy it was. Through this period and the following few days, in close cooperation with the city disaster council but alone caring for the entire relief of actual refugees, Mr. Rowe directed his Red Cross organization of 5,000 volunteer workers.

SANITATION PROBLEM SERIOUS

The extremely serious problem of sanitation and medical aid for infants and the infirm, together with the problem of providing the maximum degree of comfort to refugees in a city which itself was suffering from lack of water and restricted electricity, taxed the energies of the entire group.

By Tuesday, however, through the fine cooperation of many able men and women the Red Cross offices in the Union Central annex not only knew exactly the extent of their problem, but had developed procedures which prevented duplication, assured maximum economy, and a complete record of purchases and expenditures. Al-



© Photo by W. B. Poynter.

JOHN J. ROWE

though not giving the physical appearance of the well-appointed business office, the smooth operation at high speed of the entire organization was evident to anyone visiting the headquarters.

That Mr. Rowe and his many executive assistants were able to accomplish this—a feat which brought admiring comment from the executives of the national Red Cross organization—is a matter of congratulation to the entire city.

Toronto Sociology School to Be Held in March Under Direction of Fr. Fletcher

TORONTO—Canadian Churchmen are to see introduced the first organized School of Sociology. Under the general direction of the Rev. Joseph F. Fletcher, head of the Graduate School of Applied Religion in Cincinnati, the series of studies will take place March 8th, 9th, and 10th, in Toronto.

The Toronto chapter of the Canadian Church Union is sponsoring the endeavor, which follows closely the plan of the Church Social Action in England.

It is believed that Church people generally are becoming more conscious of the necessity of immediate action on the part of the Christian Church to strive for a solution of the problem of social injustice in the world today.

A highlight of the sessions in Toronto will be the reply address by a prominent Canadian banker to the question: What is wrong with the present social order?

The success of the Toronto school will determine whether the schools will be introduced into other parts of the dominion.

Los Angeles Seeks Endowment

LOS ANGELES—As the result of a recommendation made by Bishop Stevens at the recent annual convention a special committee has been appointed to campaign for an episcopal endowment of \$250,000. At present the fund amounts to about \$65,000.

Court Proposals Are Attacked by Bishop

New York Diocesan, in Sermon at Trinity Church, Says President's Plan is "Grave Crisis"

NEW YORK—Bishop Manning followed his usual custom, since he left Trinity parish to become Bishop of New York, of visiting Trinity Church on Ash Wednesday and preaching from his former pulpit. This year he prefaced his sermon with an earnest statement condemning President Roosevelt's proposals concerning the Supreme Court.

The large congregation listened intently to Bishop Manning's impressively uttered words. He said:

"Standing in this historic pulpit, in the church which is so closely associated with the history of our city and country, I feel that I must refer to the grave crisis which now confronts us as a nation, a crisis which threatens the very structure of our government, the continuance of our democratic institutions and our liberties as a people. I refer to the proposals now made by the President with regard to the Supreme Court of the United States, a coordinate part of our government. I should like to speak fully upon this issue but that would not be appropriate in this place. I will only say here that in my judgment we face one of the most serious situations in our whole history, a situation which involves our religious liberties as well as our civil liberties, for all experience shows that these two stand or fall together. We see clearly today in other lands what happens when a nation surrenders its freedom and becomes subject to absolute power, or to any form of dictatorship.

"This present situation far transcends any question of political party; it is a question of the continuance of our form of government and of our institutions for the preservation of liberty and justice. These proposals, if adopted, would be a death blow to our constitutional democracy and would destroy the very foundation on which our government rests. There can be no democracy, no constitutional government, without an independent judiciary. Our Constitution and our courts are the protection of the rights and liberties of every man and woman, the protection of all of us against injustice and against arbitrary governmental action.

"In such a situation we are called as citizens and as Christians to take our stand and declare ourselves unhesitatingly. I trust that our people all over our land will recognize the gravity of this crisis, that they will see clearly the full import of these proposals, that acting in the light of their conscience and judgment they will express themselves in overwhelming numbers to their senators and representatives in Congress and that the President will be fully and immediately apprised of the judgment of the people and of their loyalty to the Constitution of our country. The present situation is one which calls all of us to fuller realization of our responsibilities. Let us do our part to arouse the Church more faithfully to fulfill its mission and to meet the great issues of this time, and let this season of Lent call us to renewed faith in Christ and to truer performance of our duty as Christians and as Christian citizens."

Bishop Manning concluded his statement with the Prayers for Our Country, for Congress, and for the President.

Great Flood Damage Seen in Louisville

Bishop Clingman Sends Letter to Clergy to Ascertain Extent of Destruction; Offers Aid

LOUISVILLE—Now that the Ohio flood waters have receded, every effort has been made to ascertain the exact damage in order that the work of restoration may be planned in the most efficient manner. Bishop Clingman issued a circular letter to the clergy of the diocese assuring those who were directly affected by the flood of his sincere sympathy and constant prayers.

He asked for accurate information on the following points: Whether the water entered the basements of church, rectory, or parish house and if so to what height; what will be the cost of restoration of church, rectory, and parish house based on the estimate of a builder or contractor, and the cost of restoring furnishings.

He also asked an estimate of the priest's personal losses and the general condition of parishioners as to their property, their means at present and in future, expressing the hope that each congregation will do its utmost to meet its needs at this time although he hopes to secure such financial assistance for distressed churches as he is able.

The Bishop also urged the clergy whose parishes and parishioners have not been seriously affected by the flood to make an offering as generous as possible for their brethren in distress.

Of the Louisville churches, the Mission of the Redeemer seems to have been the most damaged, with 4 feet of water in the rectory and 10 in the church, the water line extending above the gradine. The priest in charge, the Rev. W. F. Renneberg, described conditions as "deplorable": floors, furnishings, and books are ruined in both church and rectory.

RECTOR'S CHILDREN LOST

Water did not get into Grace Church, and while it did damage to the rectory, the rector, the Rev. A. H. Austin, reports that before evacuating it, they moved all furniture on the first floor to the second out of harm's way. Fr. and Mrs. Austin went through a heart-rending experience when it was decided to send their three small boys to a place of greater safety. They were hastily loaded into a boat at dusk with many others and watched out of sight. The current was so swift that the oarsman had great difficulty keeping the boat on its course, and it seemed in danger of capsizing. Fr. Austin waited until its return and learned that the passengers had been landed in safety but owing to the crowd and general confusion the children were not at first found by the parishioners with whom they were to stay, were separated, put into warm cars, and it was several days before the stricken parents learned of their safety.

St. Andrew's Church and its contents were badly damaged, examination showing pews, choir vestments, books, and other



THE GOSPEL FOR FARMERS

This attractive booklet, written by the Rev. Takeji Yabumoto, Japanese Brotherhood of St. Andrew chairman for social work, is titled *Nomin no Fukuin* (The Gospel for Farmers). Written in the simple language of the farming community of Japan, it puts the idea of God squarely up to the farmer, according to Tadao Kaneko, Japanese Brotherhood secretary, who adds, "It attempts to show the farmer that God and Christ belongs to him."

things floating about, with damage to the rectory also. However, the latter was fortunately not occupied, the rector, the Rev. John S. Douglas, who retired from active service the first of the year, and his wife, who is an invalid, having previously moved to South Carolina. Two other Louisville, missions, St. George's and St. Peter's, sustained some damage but all of the other Louisville churches have escaped and for a time the parish houses of the cathedral, the Advent, St. Mark's, St. Thomas', and Our Merciful Saviour have all been used to house refugees.

HOSPITAL UNIT IN CHURCH

St. Paul's was used as a Red Cross station for food distribution, and more recently a complete hospital unit from Harlan was set up in the Advent parish house and ministered to many patients until authorities moved them to one of the city buildings. This unit was fortunately equipped with its own lighting plant, which assisted materially, since even the regular Louisville hospitals are still without electric lights.

The work of rehabilitation of churches will be proceeded with slowly as it is felt that many persons will no longer wish to occupy the west end. Also the churches in the central part of town are unfortunately located, too close together, four or six being within the radius of a mile. For some years, the question of merging some has been agitated. It is now more than possible that St. Andrew's will not be rebuilt on its present site, and other changes are contemplated.

It has been announced that the postponed diocesan convention and annual meeting of the Woman's Auxiliary will be held after Easter though the exact date has not been set.

New Head Chosen for Japanese University

Dr. Toyama, Leading Educator and Layman, Elected President of St. Paul's University, Tokyo

TOKYO—Dr. Ikuzo Toyama, professor of dermatology at Tokyo Imperial University, has been elected president of St. Paul's University here, it was announced on January 21st by Bishop Reifsnider of North Tokyo, who is president of St. Paul's Foundation. Dr. Toyama succeeds Dr. Shiegharu Kimura, who resigned last summer. He will assume his new office on April 1st, the beginning of the 63d school year since the organization of St. Paul's by Bishop Channing Moore Williams in 1874.

Professor Toyama is a leader in the field of dermatology and brings to his new post considerable executive ability. He has been head of his department at Tokyo Imperial University since September, 1926. During the preceding six years, he was head of the college of medicine at Tohoku Imperial University and was a professor in the Sendai institution from 1907 to 1920. There are six great government imperial universities in Japan.

Dr. Toyama is president of the trustees of the Japan Dermatological Association, a special member of the comparable association in England, and an honorary member of the Dermatological Association in Berlin. He was awarded the Second Class Order of the Sacred Treasurer in 1930.

Dr. Toyama was born on March 1, 1877, in Gifu prefecture. He is a graduate of the First Higher School of Tokyo and the Tokyo Imperial University, receiving his Doctor's degree from the Ministry of Education in 1914. From 1917 to 1919, he studied in the United States at the University of Pennsylvania and later in Switzerland. He is an active layman of the Nippon Seikokwai, of which St. Paul's is the only school of higher learning in the Japanese Empire, and is a vestryman of St. Timothy's Church, Hongo, Tokyo. Dr. Toyama was baptized and confirmed in the Church in 1908, shortly after his appointment as a teacher in the Tohoku Imperial University at Sendai, and since that time has demonstrated a most active interest in the Church. On moving to Tokyo in 1926 he became identified with St. Timothy's Church, the church built in 1909 on the edge of the Tokyo Imperial University to serve university students.

The trustees of St. Paul's Foundation (Rikkyo Gakuin) are Bishop Reifsnider of North Tokyo, president; Bishop Matsui of Tokyo; Bishop Binsted of Tohoku; Bishop Nichols of Kyoto; Dr. Shiegharu; Hansaburo Matsuzaki; and the Rev. Charles H. Evans. The advisory board consists of his Excellency, Prince Iyesato Tokugawa; his Excellency, Joseph C. Grew, American ambassador; Count Aisuke Kabayama, vice-president of the International Cultural Relations Society; Kikusaburo Fukui, and Tokutaro Sakai.

More Japanese May Emigrate to Brazil

Additional Problems, Opportunities for Anglican Bishop and Mission Staff Foreseen

By PAUL RUSCH

TOKYO—The sudden action taken by the government of Brazil on December 7, 1936, amending its immigration laws to provide that up to 100,000 Japanese may now land and settle there, will within a short time provide the Bishop of Southern Brazil and his five Japanese priests and the 21 Japanese parishes and mission stations with additional problems and opportunities. This is a tremendous increase in the quotas heretofore adhered to by the governments of Brazil and Japan and the sudden action of the South American government has caught the Japanese colonial agencies unawares.

The Japanese emigration to Brazil is handled in combination by several colonization organizations, the principal one being the Overseas Enterprise Company. This firm sent 5,400 people of all ages to Brazil during 1936. The last ship sailed from Kobe November 14th. During the first three months of 1937 the company planned to send 1,400 Japanese abroad, but with the amendment to the Brazilian laws this number must be increased.

The OSK line, which handles most of the traffic to the east coast of South America, may not be able to accommodate all who want to go. It now makes 12 trips a year. The steamship line, however, is not the only agency that is happily embarrassed at this turn of events in relieving Japan's overpopulation. The overseas ministry included in its budget for the coming fiscal year, April, only 3,210,000 yen for emigration subsidies. The ministry pays 200 yen toward each steamship fare to Brazil. It is expected either to demand a supplementary budget fund or to ask for an appropriation from the treasury reserve.

The previous immigration restriction was decided on by the Brazilian constitutional convention in May, 1934. Provision was made for the annual entry of 2% of the number of immigrants residing in Brazil during the past 50 years. This move, however, resulted in a serious shortage of farm labor in the state of São Paulo and the measure has now been relaxed.

It is believed here that São Paulo will ask for more than 100,000 Japanese farmers in the next few years to bolster the state's declining farm industry. The states of Parana, Rio Grand do Sul, Amazonas, Para, and Minas Gerases may likewise seek the entry of many farm hands.

Kentucky Increases Expectation

LOUISVILLE—Out of the midst of the flood the diocese of Kentucky sent word by Bishop Clingman to the National Council that the diocese has increased the amount it expects to give for the work of the general Church from \$4,150 of 1936 to \$5,000 for 1937.



PRIMATE OF ALL CANADA

The Most Rev. Derwyn Trevor Owen, D.D., D.C.L., Archbishop of Toronto, is shown being inducted into the "Chuck Wagon Gang." Archbishop Owen received a ten-gallon hat and a medal inscribed with his name and the name of the organization from Harley Goble (right), wagon boss. Sally Rand is also a member of the Chuck Wagon Gang.

Bishop Makes Peace Plea in Convention of Dallas

WICHITA FALLS, TEX.—A strong plea to the people of his diocese to unite in the cause of world peace was made by Bishop Moore of Dallas in his annual address to the diocesan council, which met in the Church of the Good Shepherd here January 27th and 28th. He said in part:

"I would, first of all, bear my own testimony to the cause of peace, and I would call upon my people of the diocese to dedicate and rededicate themselves and their efforts and prayers to this same cause. I have no thought of entering upon any discussion of the theory of peace; I am not dealing in comparisons of peace and war, or of peace and pacifism. . . .

"Those who would make war would first deceive or confuse, with this or that fallacy, those who would make for peace; and those who pray for peace must be on their guard that the cross be kept above the flag. For, above all that statesmen and political leaders of our nations may do, or leave undone, we must be faithful guardians of the principle that the only agency which can solve the problems of a disturbed world is the Christian Church and the loyalty of Christian people."

Climaxing Wednesday's activities, a dinner was held in the Wichita Falls women's forum, at which more than 400 attended. The principal speaker was the Most Rev. Derwyn Trevor Owen, Archbishop of Toronto and Primate of All Canada.

The corporate Communion for the Woman's Auxiliary, also in session, was celebrated by the Rev. C. A. Beesley, on Thursday morning.

The Rev. C. A. Beesley and the Rev. Bertram L. Smith were added to the standing committee to succeed the Very Rev. G. R. Wood and the Rev. Halsey Werlein. The following were elected deputies to General Convention: the Very Rev. G. R. Wood, the Rev. Messrs. Bertram L. Smith, C. A. Beesley, Charles G. Fox; Messrs. R. H. Crocker, G. B. Straughn, J. H. Allison, Rochester Haddaway. Alternates: the Rev. Messrs. L. W. Thaxton, L. Valentine Lee, Sherwood S. Clayton, Harry Lee Virden; Messrs. Alston Gowdey, W. H. Thomson, R. R. Lawther, H. G. Lucas.

Woman's Auxiliary delegates are: Mmes. Mitchell Langdon, J. G. Oakley, Robert McAteer, Delbert Willis, A. J. Robinson; alternates: Mmes. H. B. Mobley, Clarence Haden, J. A. Somerville, J. S. McClane, J. S. Maxson, Jr.

Hasty Marriages and Lotteries Denounced

Bishop Parsons Criticizes Measures Pending in Legislature in Speech at California Convention

SAN FRANCISCO—Bills pending in the state legislature to legalize lotteries in order to raise funds for social welfare and to repeal the law requiring three days' notice of intention to marry were strongly denounced by Bishop Parsons of California, at the diocesan convention, meeting in Grace Cathedral February 2d and 3d.

Constructive criticism and action on the subjects of diocesan overhead and equalization of clergy salaries in both parishes and missions characterized the business sessions. Financial reports showed a surplus for 1936 which partly paid off the debt of depression years.

At the joint session with the house of Churchwomen, reports of increased efficiency in the department of Church extension, and of greatly enlarged work in the department of religious education were given by the Ven. W. R. H. Hodgkin, Archdeacon of the diocese, and Miss Avis Harvey, director of religious education. Other departments also reported progress.

A window given by the women of the diocese in memory of Harriet G. Holmes, former president of the house of Churchwomen, was dedicated by Bishop Parsons in the cathedral.

DEAN MC ALLISTER SPEAKS

Combined choirs from parishes and missions around San Francisco bay united to form a chorus of nearly 300 at the missionary mass meeting on the evening of the 3d.

The Very Rev. Dr. Charles E. McAllister, Dean of the Spokane Cathedral, gave the address, which emphasized domestic missions.

Elections resulted as follows: the Rev. John C. Leffer and Clifton H. Kroll were added to the standing committee, replacing the Rev. E. F. Gee and H. C. Wyckoff. Deputies to General Convention are: the Rev. Messrs. Oscar F. Green, John C. Leffer; the Rev. Dr. Mark Rifenbark; the Rev. H. H. Shires; Messrs. Clifton H. Kroll, L. F. Montegale, W. H. Crocker, H. R. Fairclough. Alternates, the Rev. Dr. J. P. Turner, the Rev. Lloyd B. Thomas, the Ven. Dr. W. R. N. Hodgkin, the Rev. Herald G. Gardner; Brig. Gen. R. H. Noble, Messrs. Walter B. Bakewell, Albert J. Dibblee, John P. Breeden.

The Rev. Messrs. J. Lindsay Patton, Herald G. Gardner, J. Henry Thomas, Charles R. Greenleaf; F. M. Avery, and Commander J. S. Graham were elected delegates to the provincial synod. Alternates are: the Rev. Messrs. Paul Little, H. H. Shires, Oscar F. Green, A. P. Merrix; Dr. Evan N. Diller, Gen. R. H. Noble, Roger Woodbury, J. L. Cockburn.

Mrs. George Batte was elected president and Mrs. Jerome Politzer diocesan council member from San Francisco, at the sessions of the House of Churchwomen.

Meeting on February 4th the Woman's Auxiliary elected Mrs. D. S. Jones president and Mrs. R. H. Tucker vice-president.

The following were elected delegates to the Triennial: Mmes. D. S. Jones, H. M. Sherman, Vera P. Millis; Miss Hallie Bakewell. Alternates: Miss Sybil Stone, Mmes. Norman Livermore, L. C. Lance, W. W. Wheeler.

Forward Manual is Widely Used, Report

Louisiana Forward Chairman Says Practically Every Large Parish, Most Missions Use Literature

NEW ORLEANS—"Forward—day by day is being used in practically every large parish and in most of the small congregations" of the diocese of Louisiana, the Rev. S. L. Vail, chairman of the committee on the Forward Movement, reported to the 99th session of the diocesan council at its meeting in St. James' Church, Alexandria, January 27th to 28th.

The Rev. Mr. Vail added that "many have been helped by the Bible readings; the spirit of devotion has been deepened in some cases; that a real interest in religion has been developed; that attendance at Church services has increased," together with many other benefits resulting from the diocese's coöperation with the Forward Movement program.

The Rev. Joseph S. Ditchburn, chairman of the committee on centennial observance, gave an outline of plans for the centennial of the diocese next year. A fund of \$150,000 is being sought to free the diocese of debt and create an endowment fund. The centennial council will be held January 26 and 27, 1938, in Christ Church Cathedral. The Rev. Dr. W. S. Slack is chairman of a subcommittee to collect material for the publication of a book on the history of the diocese of Louisiana during the past 100 years.

Trinity Church, Crowley, organized as a mission in 1893, was admitted to union with council as a new parish, the Rev. Julius A. Pratt, Jr., rector. This is the first parish organized since 1905, and is believed to be the beginning of a general advance under the leadership of Bishop Morris.

What may prove an important piece of legislation was the authorized amendment of the canon on the committee of the Church's program. In the hope of effecting greater efficiency by coordinating the various activities of the Church in Louisiana, this committee was reorganized to include a representative of practically every board and committee of the diocese, and will function in the future with enlarged powers, embracing in its scope every phase of Church work.

All diocesan officers and standing committee members were reelected. Other elections resulted as follows: General Convention: clerical deputies, the Rev. Drs. W. S. Slack, Robert S. Coupland; the Very Rev. William H. Nes, the Rev. Donald H. Wattle; clerical alternates, the Rev. Dr. Gardiner L. Tucker, the Rev. Messrs. S. L. Vail, Joseph S. Ditchburn, George F. Wharton; lay deputies, Dr. Warren Kearny, Gustaf R. Westfeldt, Jr., George W. Law, Rollo C. Jarreau; lay alternates, F. H. G. Fry, Dr. C. E. Coates, Maj. Ennalls Waggaman, N. Hobson Wheless.

The delegates to the Woman's Auxiliary Triennial are: Mmes. C. E. Coates of Baton Rouge, Walter C. Lindsay of Shreveport, Coleman L. Davidson of Baton Rouge, James M. McBride of Houma, and J. J. Metzger of New Orleans; alternates, Mmes. S. W. Tate of New Orleans, Rollo C. Jarreau of Alexandria, E. M. Sarradet of New Iberia, Howell Morgan of Shreveport, and Caleb B. K. Weed of New Orleans.

Bishop Ludlow Honored at Church Club Dinner

NEWARK, N. J.—More than 350 attended a dinner of the Church Club of the diocese of Newark, February 4th, honoring Bishop Ludlow on the completion of his first year as suffragan of the diocese.

In his speech Bishop Ludlow pleaded for a more active interest of laymen in Church work, supplementing that of women and children. Bishop Washburn, the diocesan, announced that in a pre-Lenten meeting the clergy had proposed for themselves a voluntary thank offering to be given for the extension of diocesan work. They had already contributed \$350 for this purpose, he declared. Bishop Washburn also commented on moving pictures of diocesan work which were shown at the dinner.

A laymen's thank offering for the work of the diocese was proposed by Henry Young to the president, Arthur P. Green, who presided at the dinner.

Bishop Ziegler, Marooned by Snow, Takes Airplane to Visit Mountain Mission

LARAMIE, WYO.—Bishop Ziegler, in an attempt to go to Jackson, near the great Tetons, to have services on February 7th, could only get as far as the Triangle F ranch, at the south entrance to the Hoback canyon, 30 miles south of Jackson. Snow slides were blocking the canyon and the plows had not been able to get through.

A. A. Bennett, the air pilot (brother of the late Floyd Bennett), who lives in Jackson, and has saved a good many lives by his "rescues" in that region in the winter when the inhabitants are completely snow-bound, flew to the Triangle F, when word was received on the 7th that the Bishop was marooned there. And then the plane would not take-off! There they stayed, working incessantly each day, clearing a runway for the plane, until late Wednesday afternoon, when they succeeded, and reached Jackson that night.

Wyoming's new Bishop is having a unique introduction to that mountain-fastness within his jurisdiction; it is many a year since a bishop has visited Jackson Hole in the winter. Before the day of airplanes, Bishop Thomas was once snow-bound for three months up there.

W. Mass. Clergy Conference Held

SPRINGFIELD, MASS.—Bishop Lawrence of Western Massachusetts held a spiritual conference with the clergy of the diocese at Christ Church Cathedral, February 8th. A luncheon at the Bishop's house followed, at which the Bishop met and addressed the wives of the clergy.

This conference of meditation and prayer followed a number of round table conferences previously held with the Worcester, Springfield, and Berkshire convocations, at which a program of plans and activities for the diocese was presented by the Bishop.

February Choice of the Religious Book Club

The Religious Experience of the Primitive Church by P. G. S. Hopwood

An answer to the need expressed so frequently today of recovering some of the spiritual vitality which animated the first believers in the early church. The unique religious experience on which Christian origins are based is examined and its effects explained. \$3.00

Church and State: In Contemporary America by Wm. Adams Brown

"Beyond question, this is the most significant volume in its field which has appeared in America in our generation."—*Religious Book Club Bulletin*. A Religious Book Club Choice. \$2.75

The Meaning of History by N. Berdyaev

"Deserves to rank among the most striking contributions to religious thought in our generation."—*Theology*. \$3.00

The Spirit of Mediaeval Philosophy by Etienne Gilson

"The publication of this interpretation of mediaeval philosophy is an event in our intellectual life... Gilson's work is really a masterpiece."—*N. Y. Herald Tribune*. \$3.50

The Christian Epic by Mary E. Lyman

"A much needed and welcomed treatment... it brings out the richness and variety of the source materials of the Christian religion as they emerged."—*The Christian Century*. \$2.50

The Purpose of God by W. R. Matthews

"An adequate and masterly treatment of a lofty theme."—*London Times*. A Religious Book Club Selection. \$2.00

The Interpretation of History by Paul Tillich

"Will prove valuably provocative to those whose interest lies in the religious interpretation of social structure and history."—*N. Y. Times*. \$2.50

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Bishops Juhan, Bratton at Atlanta Convention

COLUMBUS, GA.—Features of the 13th annual council of the diocese of Atlanta, which was held in Trinity Church, Columbus, January 26th and 27th, were the visits of Bishop Juhan of Florida and Bishop Bratton of Mississippi. At a service held on the night before council convened for its business session, a large congregation of members of council and the Woman's Auxiliary together with the members of Trinity, Columbus, assembled to hear Bishop Juhan bring the message of the Forward Movement.

At the annual diocesan dinner held at the Officers' Club at Fort Benning where nearly 300 persons gathered and at which the Bishop of the diocese presided, Mrs. Marshall J. Ellis, retiring president of the diocesan Auxiliary, presented the work of the women in the diocese and told of the very successful year which had closed. Bishop Bratton, chancellor of the University of the South, then reviewed the history of the university.

The council was marked by optimism. The treasurer reported all debts paid and an advance in the budget for the coming year. During the year the *Diocesan Record*, the diocesan publication, had again been issued for several times and arrangements had been made to make it again a monthly paper. Progress was reported on the effort being made to provide suitable building for the Colored work at La Grange and it was stated that work had been begun in rebuilding the church as Gainesville, which was destroyed by a tornado.

A special committee was appointed by council to make suitable commemoration of the 20th anniversary of the Bishop of the diocese in 1937.

The next annual council will meet in Christ Church, Macon.

Elections were as follows: Deputies to the General Convention: the Rev. Messrs. John Moore Walker, David Cady Wright, Jr., Randolph R. Claiborne, H. Fields Saumenig; Messrs. J. D. Crump, Judge E. E. Pomeroy, H. P. Meikleham, and Floyd E. Baird.

The Rev. David Cady Wright, Jr., was added to the standing committee to replace the Rev. J. M. Walker, and W. C. Turpin, Jr., succeeded Judge S. Bryan.

Woman's Auxiliary delegates to the Triennial are as follows: Miss Mary E. King, Mmes. J. F. Heard, John Gilmore, Mildred Rhodes, Alan MacDonnell; alternates, Mmes. E. B. Harrold, Harold Castleberry, Ross Cox, Walter Howard, Marta Gramling.

Three Roman Catholics Among 17 Donating Land to Church

WEST ENGLEWOOD, N. J.—Seventeen of the 33 stockholders in the West Englewood Tennis Club donated their entire interest in a \$12,000 tract of land deeded by the club to Christ Church here, the Rev. William K. Russell, rector. Three Roman Catholics were among those who gave up their entire share.

Some portion of their interest was given by the other members so that the land cost the church only \$4,700. Bought to make possible the filling of the church's building needs, which have increased greatly as the parish has grown in the past few years, the land occupies an entire city block.

Outlook Gloomy for Japan Missionaries

**Lower Salaries and Rising Cost of
Living Cause Great Concern in
Church Workers' Families**

By PAUL RUSCH

TOKYO—Luckily the December 19, 1936, issue of THE LIVING CHURCH did not reach the missionary force in Japan until after January 10th; otherwise Christmas would have found them low in spirit in viewing the future outlook. The maritime strikes on the American coasts have held up mail all along the line and only after January 10th has Christmas mail been coming through.

The fact that more than \$400,000 was still needed from the dioceses in December for the work of the Church and the reports of the December National Council meeting holding out no hope for a restoration of crippling salary cuts, are causing tremendous concern for the future among the missionary families. The steadily rising cost of living here, as a result of munitions-inspired inflation, tax increases, and deliberate raising of prices in monopolistic industries, is not only proving an increasing source of menace to the living of the people here but is actually creating fear of the future for your missionaries in Japan.

The demand for higher salaries to keep pace with the higher cost of living is steadily gaining ground in government circles, with officials of the bureau-director class and even vice-ministers joining the movement, states the *Miyako* newspaper.

HIGHER SALARY DEMAND GROWS

The movement for higher wages is expected to become a serious political issue, the paper goes on, adding that some government officials are taking the initiative in raising the cry for higher salaries. There are indications that the campaign will come into the open in April, about the time the fiscal year begins, the *Miyako* continues.

Salaries of government officials were reduced 10% in 1930 in accordance with a demand in financial quarters that rationalization should start with the officials. Since then prices of both domestic and imported goods have gone up more than 60%, especially since the reimposition of the gold embargo, and the cost of living has increased more than 30%, it is contended.

ALL MISSIONARIES IN ARREARS

There is not a representative of the Episcopal Church today in Japan dependent on the missionary stipend for living and carrying on his work who is not in arrears. Much hope had been built up on reports from America regarding recovery and the mission force looked forward to some hope for a restoration of "cuts" in 1937. The maritime strikes delayed mails sufficiently to keep the field workers in ignorance of the true conditions until after the New Year, but looking ahead, some members are justly worried.

“National Defense” Department Sought

Bill to Consolidate Departments of
Army, Navy, Outlaw Foreign War
Supported by All Peace Groups

WASHINGTON (NCJC)—Major peace organizations throughout the country are supporting a bill, proposed during this session of Congress by Representative Gerald J. Boileau of Wisconsin, which provides for the establishment of a Department of National Defense.

Representative Boileau's bill, the only one of that nature proposed thus far, declares itself as:

“A bill to establish the Department of National Defense, to limit the activities of the national-defense establishments to defense purposes only, to make such establishments instruments of national peace, and for other purposes.”

Under its provisions the United States would not maintain or establish agencies of warfare “other than those necessary for defense” and to “fulfill the commitments of the General Pact for the Renunciation of War.” This pact, known also as the Kellogg Peace Pact, was ratified by the Senate in 1929. It renounces war as an instrument of national policy.

In addition, the Boileau measure would transfer the departments of War and the Navy to a new executive division to be known as the Department of National Defense. The offices of Secretary of War, Secretary of the Navy, and those of assistant secretaries of war and navy would be abolished. In their stead, a Secretary of National Defense would be appointed by the President, with the advice and consent of the Senate, as well as three assistant secretaries. This trio would be known respectively as the assistant secretary for the land forces, the assistant secretary for the naval forces, and the assistant secretary for the air forces.

The Secretary of National Defense would be empowered to recommend legislation to Congress and in other ways perfect the organization and coordinate the activities of the department, eliminate duplication and aggressive warfare agencies, etc.

The Washington office of the National Council for the Prevention of War maintains that every major peace group in the country stands behind the bill. It is considered basic legislation for peace.

An official of the council declared:

“The bill would strike at unnecessary military and naval expense. It would provide a foundation for work in neutrality, restrictions or munitions, taking the profits out of war. These things are the bases of all our peace efforts. Military agencies and appropriations have been growing since the Constitution was adopted. Our National Defense Act provides for military action in foreign lands. The Boileau bill would reorganize our Departments of War and Navy in conformity with the Kellogg Pact and would restrict our military agencies and expenditures to whatever is necessary to protect the United States from invasion.”

Noted Quarterly Becomes Church Congress Organ

NEW YORK—The Rev. Dr. Donald B. Aldrich, chairman of the Church Congress, has announced that the *Anglican Theological Review* under the editorship of the Very Rev. Dr. Frederick C. Grant, Dean of the Seabury-Western Theological Seminary, has become an organ of the Congress.

“This magazine, which for a number of years has filled a significant place in the life of our Church, feels that the interests of the Congress are similar to its own,” Dr. Aldrich declared.

Beginning in the April issue, the Church Congress syllabus for study based on *The Basis of Christian Faith and Action Today* will be published, a section of the syllabus to appear quarterly. It is expected that a new syllabus will begin in the fall of each year. Also, reports will be given of the work that is being done by various groups meeting in different parts of the country.

To members of the Congress paying \$5.00 a year, the *Review* will be sent, and those paying only \$1.00 a year will receive a reprint of the syllabus. Checks and inquiries for further information, Dr. Aldrich said, should be sent to the Rev. Ralph S. Meadowcroft, St. Mark's Rectory, Islip, N. Y.

Plan Construction of New Tokyo International House in Cultural Exchange Drive

TOKYO—Considerable attention has been given to plans here for the construction of an international house in Tokyo, patterned after the international houses in New York and Chicago.

The plan came to a head last spring during the visit here of Sterling Fisher, far eastern editor of the *New York Times*, who sounded out Japanese interests in the idea. Further impetus was given to the plan by Prof. Kenzo Takayanagi of Tokyo Imperial University on his return here recently from visits in the United States.

Cultural diplomacy, principally student exchange, outright scholarships, student tours, and establishment of an international house, will be expanded by the foreign office this year, states the *Hochi* newspaper. A student exchange arrangement with Italy is near completion, and students already have been selected by France and Poland.

Proposals are to be made to the United States, Great Britain, Germany, Hungary, and Czechoslovakia. Two students from Mexico for fishery research and more than 10 from Argentina and Brazil will be invited here during 1937.

At present six Afghans, one Indian, and one American-born Japanese are studying here under the auspices of the foreign office.

Another scheme contemplates subsidization of an inspection tour of Chilean and Brazilian students in March. It is hoped that construction will be started this year on the long-planned-for international house for students.



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**Marriage Resolution
Leads to Discussion**

Continued from page 233

be wrong if they are blessed by the Church, she thought. The woman married in America, and on her return, she expected to be received into Holy Communion here. Anyone can see the difficult position she was in. Why should she conclude that the decision of the Church in England was of necessity right, and that the decision of the Church in America was wrong?"

Reference was made in the discussion to a bill, now before Parliament, which seeks to increase the grounds on which divorce is obtainable. One speaker argued that an incidental good point about this bill was the possibility that it might put a stop to the scandal of collusion. Canon Fry of Oxford denied this, pointing out that, though it was easy to get a divorce in the United States, the name of Reno, Nev., was associated with a great deal of collusion, which, indeed, could not be avoided, if divorce was made easy.

MODERN CHURCHMEN'S HEAD RESIGNS

The Dean of St. Paul's, Dr. Matthews, has resigned the presidency of the Modern Churchmen's Union. He succeeded Dr. Inge in this post in 1934. His action has been followed by the resignation of Canon H. R. L. Sheppard from his vice-presidency, and of several distinguished members from the council, including Prof. Norman Sykes and the master of the temple. The Dean has given no reason for his resignation; but a member of the Union has stated that there had been rumors of difference of opinion between him and certain members of the council. The Dean's point of view, he said, was that the Union should be a meeting ground for liberal Anglo-Catholics as well as liberal Protestants in the Church of England. Some members of the council held a different view. In one of his presidential addresses to the Union, Dr. Matthews said:

"To me Modernism means a readiness to apply the new knowledge which science and scholarship have supplied in the better understanding of our religion. We do not, as is sometimes alleged, erect some entity called 'the modern mind,' and fall down before it as an idol."

VIEW SPANISH SITUATION

The Dean of Chichester, the Very Rev. P. C. A. Usher (chaplain to the Bishop of Gloucester), and two nonconformist representatives have left London for Spain, "in order to try and see as far as possible what the religious situation is in that country." They expected to be away about ten days.

Memorial Quiet Day Endowed

NEW YORK—An anonymous gift of \$1,000 has been made to the General Theological Seminary for the purpose of providing by endowment for the annual Quiet Day, in memory of the late Rev. James O. S. Huntington, OHC. This Quiet Day, which a priest from outside the seminary is invited to conduct, is one of the special observances of the seminary.

**Many New Clergy at
Olympia Convention**

**Report of Planning Commission is
Unanimously Adopted; Plans for
One, Five, and Ten Years Made**

BELLINGHAM, WASH.—Despite a prolonged snowstorm, the influenza epidemic, and the fact that some of the delegates traveled more than 250 miles, the 27th convention of the diocese of Olympia was very well attended. Especially noticeable was a group of young clergymen, mostly sons of the diocese, returned from eastern training, well educated, poised, and capable. They made a very fine impression on all present. The meeting was held at St. Paul's Church, Bellingham, the Rev. T. DeW. Tanner, rector; the Rev. Russell R. Ingersoll, acting rector.

Bishop Dagwell of Oregon spoke most interestingly of the decline in church and church school attendance owing to the weekend habit and asked whether the Church should not consider the revival of the weeknight service, together with getting children excused from public school to receive religious instruction.

PLANNING COMMISSION

A. J. Quigley, also of Seattle, presented a report of a Ten-Year Planning Commission. In carefully prepared charts and graphs he outlined advance along the following lines: Youth and Education, Mission Objectives, Social Service, Publicity, Finance and Administration, etc. The advance is to be attempted in divisions of one year, five years, and ten years. The report was unanimously adopted.

The 20th anniversary of the Church Pension Fund on March 1st was noticed by a resolution congratulating Bishop William Lawrence on the unparalleled success of the fund and expressing profound appreciation to him, together with a prayer for continued health in his old age.

New officers were elected as follows:

Standing committee: the Rev. Lewis J. Bailey in place of the Rev. Sidney H. Morgan, retired. Messrs B. Perry and Harry Reed in place of Dr. Ira L. Neill and Judge W. E. Campbell.

Registrar: the Rev. W. B. Turrill.

Delegates to provincial synod: the Rev. Messrs. W. B. Turbill, Tacoma; Rodney J. Arney, Kent; Russell R. Ingersoll, Bellingham; and Lewis J. Bailey, Seattle; Messrs. A. J. Quigley, Seattle; William Melville, Olympia; Edward Colcock, Seattle; and H. B. Wilbur, Seattle. Alternates: the Rev. Messrs. E. B. Christie, Olympia; C. C. Schmeiser, Puyallup; Fred A. McDonald, Centralia; and C. T. Mentzer, Renton; Messrs. L. J. McGinley, C. R. Adams, J. Bridcott, and J. A. Watson.

Deputies to General Convention: the Rev. Dr. George A. Wieland; the Rev. Messrs. Walter G. Horn, Elmer B. Christie, Lewis J. Bailey; Messrs. Ivan L. Hyland, N. B. Guthrie, H. B. Wilbur, W. N. Redfield. Alternates: the Rev. Messrs. Earl C. Schmeiser, E. C. R. Pritchard; the Very Rev. John D. McLaughlan, the Rev. A. W. Sidders, Mr. R. B. Wolf, Drs. E. W. Stimpson, Ira L. Neill, A. H. Knaak.

Delegates to Woman's Auxiliary Triennial: Mmes. Arthur Huston, N. H. Latimer, Cyrus E. Gates, H. L. Timm. Alternates: Mmes. H. B. Paige, W. E. Colcock, E. B. Christie, G. A. Wieland, L. L. Chipman.

Delegates to provincial Woman's Auxiliary meeting: Mmes. H. C. Heal, R. J. Arney, Kate Brackett, A. A. Vall-Spinosa, George F. Pratt. Alternates: Mmes. W. B. Turrill, C. R. Adams, P. Alexander, F. M. Richard, Edward Colcock.

More Than 600 at Church Club Dinner

Bishop Manning, Dr. Eddy Speak at 50th Anniversary Meeting of New York Organization

NEW YORK—More than 600 guests were present at the 50th anniversary dinner given by the Church Club of New York at the Waldorf-Astoria on February 2d. Preceding the dinner, there was a reception in honor of Bishop and Mrs. Manning and Dr. William A. Eddy, president of Hobart College, another guest of honor.

Among those present were most of the clergy of the diocese of New York and many prominent laymen and laywomen. Three former presidents of the club were at the speakers' table. E. Osborne Coates of the Church Club of Philadelphia; Frank Gulden of the Church Club of Long Island; Arthur P. Green of the Church Club of Newark; and Mrs. William W. Reese, representing the National Church Club for Women, also were at the speakers' table.

Edward K. Warren, the 19th president of the club, presided and introduced the speakers. Bishop Manning, who made the chief address, said in part:

"This dinner tonight has a special significance because it marks the 50th anniversary of the founding of the Church Club. With all my heart I congratulate the club upon the work it has accomplished during these years, and I offer to the president, the officers, and the members my affectionate good wishes for its continued and increasing usefulness in the years to come.

"The Church Club has rendered important service in many ways, but its great work has been to foster and strengthen the spirit of fellowship in the diocese, and in a great diocese like ours this is an important work. The work of the Church Club is to draw us out of our little parochial grooves and to help Churchmen of the most widely different types and tastes to see how much they can learn from each other, and how happily they can work together on the great common and firm foundation of the Church's faith.

"As we look at the conditions elsewhere in the world we have good reason to believe in our democratic ideals and institutions and to pledge ourselves to preserve and uphold them. We see that the hope of the world lies in the firm understanding and fellowship of the English-speaking peoples, and one of the greatest influences for that fellowship has been, and is, the influence, the spiritual power among us, of the Anglican communion upholding in all our different lands the one faith which has come to us through the Church of England, the historic Catholic Church of the English-speaking race. Let us as Churchmen and Churchwomen be true to our great spiritual heritage and to our great opportunity and responsibility."

SCORES CULT OF PERSONALITY

Dr. Eddy spoke on The Pathetic Failure in Education. He said in part:

"The glorification of human personality is 400 years old. With the Renaissance first and later in the romantic movement of the 19th century came the cult of personality, ac-

ording to which the heavens and earth were reduced to the proportions of a gymnasium in which man performed, no matter what, so long as his experience was intense and satisfying, rejecting impatiently whatever was unpalatable in nature, religion, and society. Against the grotesque practice of forcing facts to fit personal desire, the most effective opposition today comes from science. If a man uses his vaunted freedom today to assert that the earth is flat, he satisfies only himself. The facts of astronomy remain safe beyond his reach.

"Not so widely recognized today is the fact that man's world is bounded on another side by law. Just as man's feet rest on unyielding earth, so his brow touches a moral law as inexorable as the laws of inorganic matter. If there is evidence that 2 plus 2 equals 4, there is just as much evidence that hate begets death and love begets life.

"Somewhere in our modern world laymen must be found to uphold the truth and conquer for religion the pagan enterprises of the crowds which never enter a church door."

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Bishop Moreland Observes 38th Year in Episcopate; Halted Ritual Controversy

HACKENSACK, N. J.—Bishop Moreland, retired, observed the completion of 38 years in the episcopate on St. Paul's Day, January 25th, by celebrating the Holy Eucharist in Christ Church, Hackensack, of which the Bishop has been acting rector for the past two years.

After the illness and resignation of the Rev. Augustine Elmendorf in March, 1935, this parish was threatened by ritual controversies. At the request of Bishop Washburn and the vestry of Christ Church, Bishop Moreland, who was then living in New York City, became acting rector, residing in the rectory and being provided with an assistant.

The parish has grown strong and united, ritual issues no longer exist, there have been four Confirmation classes, and financial strength has increased. The congregations are large and devoted. Two Eucharists are celebrated every Sunday besides Morning Prayer. There are many weekday services.

Recently a parishioner gave \$5,000 toward extinguishing a debt of \$10,000 incurred for parish improvements. The vestry has organized committees to raise the remainder before Easter.

After Easter Bishop Moreland will turn over the rectorship to the Rev. Edgar J. Cook, now rector of St. Paul's Church, Jersey City, who has accepted an election to the rectorship of Christ Church.

San Joaquin Convocation Meets

STOCKTON, CALIF.—The 27th annual convocation of the district of San Joaquin met in St. John's Church, Stockton, on January 27th and 28th, opening with the celebration of the Holy Communion, followed by Morning Prayer and the business session. The Rev. William E. Patrick, vice-president of the executive council, presided and read the Bishop's annual address. Bishop Sanford is being still detained in Los Angeles by his doctor, with expectation of returning to his district early in February.

Convocation dinner at Hotel Stockton drew some 120 guests, the speakers being Dean James M. Malloch of Fresno on Religious Education, Archdeacon Hodgkin of the diocese of California on The Forward Movement, and Bishop Porter of Sacramento on What Can We Do to Make the Church of Today More Effective?

W. G. Cochrane on behalf of the Dean and cathedral chapter and congregation invited the convocation to meet in Fresno on January 26 and 27, 1938.

As clerical delegates to the provincial synod the Rev. Messrs. S. C. Hawley, William Payne, and A. L. Walters obtained the majority of votes and the Rev. Messrs. W. E. Patrick, L. S. Cook, and Chester Hill were elected alternates.

Those elected deputies to the General Convention were the Rev. A. L. Walters and Maj. John O. Hoskins with the Rev. W. E. Patrick and Fred A. Eckstrom as their alternates.

The council of advice appointed by the Bishop includes the Rev. Messrs. W. E. Patrick, William Payne, T. C. Maxwell, A. L. Walters, Messrs. Chester Cree, O. H. Root, W. Coburn Cook, and Dr. S. W. R. Langdon.

Retreat Secretaries Now Numbered at 67

Retreat Association Has About
300 Members, Reports at Annual
Meeting Show

WASHINGTON—At the annual meeting of the Retreat Association on January 15th, at the College of Preachers, reports of the past executive secretary and the acting secretary showed that there are now 67 diocesan secretaries and some 300 members of the association.

The Rev. Malcolm S. Taylor found that the work of his parish made it impossible for him to carry on the intensive work which he had given to the association as executive secretary. He has been elected chairman of the advisory board, where his influence will be most effective.

The Rev. Henry B. Thomas of the diocese of Maryland was elected executive secretary.

DIOCESAN SECRETARIES

The following list of diocesan retreat secretaries was made public at the meeting:

Alabama, the Rev. Capers Satterlee; Albany, the Rev. Reuel L. Howe; Arizona, the Rev. C. E. Huntington; Atlanta, the Very Rev. Raimundo DeOvies; California, the Very Rev. Henry H. Shires; Central New York, the Rev. Fenimore E. Cooper; Chicago, the Rev. Howard R. Brinker; Dallas, the Rev. Sherwood S. Clayton; Delaware, the Rev. Dr. G. C. Graham; Easton, the Rev. Robert W. Lewis; East Carolina, the Rev. Worth Wicker; Eau Claire, the Rev. Robert D. Vinter; Erie, the Rev. Malcolm DeP. Maynard; Florida, the Rev. Basil Walton; Fond du Lac (Winnebago), the Rev. Dr. A. P. Curtiss; Fond du Lac (Wisconsin Valley), the Rev. William C. Way; Fond du Lac (Green Bay), the Rev. Mager McMurray; Harrisburg, the Rev. W. Josselyn Reed; Indianapolis, the Rev. Reese F. Thornton; Iowa, the Very Rev. Roland F. Philbrook; Kansas, the Rev. C. R. Davies; Kentucky, the Rev. Arthur H. Austin; Lexington, the Rev. George R. Madison; Long Island, the Rev. Harold S. Olafson; Los Angeles, the Rev. Wesley A. Havermale; Louisiana, the Rev. J. S. Ditchburn; Maine, the Rev. J. A. Glasier; Marquette, the Rev. Dr. G. A. Blackburn; Maryland, the Rev. T. N. Barth; Milwaukee, the Rev. Marshall M. Day; Minnesota, the Rev. William C. Bimson; Montana, the Very Rev. Henry H. Daniels; Mississippi, the Rev. Edward R. Jones; Nevada, the Rt. Rev. Thomas Jenkins; Newark, the Rev. Charles Armstrong; New Hampshire, the Rev. James E. McKee; New Jersey, the Rev. T. A. Conover; New Mexico, the Rev. Edward M. Lindgren; North Carolina, the Rev. I. Harding Hughes; North Texas, the Rt. Rev. E. C. Seaman; Northern Indiana, the Very Rev. Archie I. Drake; Ohio, the Rev. H. Rushton Bell; Oklahoma, the Rev. Keppel W. Hill; Oregon, the Rev. R. A'Court Simmonds; Pennsylvania, the Rev. Dr. Thomas Burgess; Rochester, the Rev. H. H. Hassinger; Sacramento, the Rev. A. W. Farlander; San Joaquin, the Rev. Seth C. Hawley; South Carolina, the Rev. R. H. Jackson; South Dakota, the Rev. Standish MacIntosh; South Florida, the Rev. Martin Bram; Southern Ohio, the Rev. Gilbert P. Symons; Southern Virginia, the Rev. T. S. Will; Southwestern Virginia, the Rev. Dr. Carleton Barnwell; Springfield, the Rev. Robert H. Atchison; Spokane, the Rev. Donald Glazebrook; Tennessee, the Rev. Dr. P. A. Pugh; Texas, the Rev. C. Gresham Marmion; Upper South Carolina, the Rev. A. Rufus Morgan; Virginia, the Rev. Henry E. Batcheller; Western Massachusetts, the Rev. Ralph H. Hayden; Western Michigan, the Rev. J. Archibald McNulty; Western New York, the Very Rev. S. Whitney Hale; Western North Carolina, the Rev. Phillips S. Gilman; West Texas, the Rev. William H. Marmion; West Virginia, the Rev. William B. Carns; Wyoming, the Rev. Herald C. Swezy.

1,000 Confirmation Candidates Sought

Drive to Increase Membership of
Church in Texas Aim of Council
for 1937 Forward Movement

BEAUMONT, TEX.—At the council of the diocese held in St. Mark's Beaumont, the Rev. G. F. Cameron, rector, January 24th to 27th, Bishop Quin set forth a list of objectives for 1937 which he considered the next logical step in the Forward Movement in the diocese and which were officially adopted by the council.

Among them were 1,000 Confirmation candidates for 1937 recruited by the laity as well as clergy; corporate Communion once a month for vestries and parish organizations; a Laymen's League in each congregation; participation of every woman in the UTO; a young people's organization in each parish; regular teacher training courses for church school teachers; *Forward—day by day* in the hands of every communicant, the voluntary acceptance of a rule of life by each individual; a concerted drive for capable consecrated young men for the ministry; reaching all the unbaptized of the diocese and baptizing them immediately without delaying unnecessarily until the child is "fat enough or long enough or lean enough to fit his grandfather's baptismal gown"; parish visitations by the parishioners apart from the Every Member Canvass; a definite program of missionary education disseminated at neighborhood meetings or in some similar way.

A missionary play-pageant presented in the Beaumont auditorium portrayed in striking fashion the conversion of what will become a classical character in Texas, the "Scrooge of the vestry." This Scrooge after registering his vote in a vestry meeting against all missionary work in general but foreign missions in particular, had a vision in which he saw the work of the Church and the influence of Jesus Christ as suggested by a minister, sharecropper, woman of the streets, flophouse bum, World War veteran, Dr. E. Stanley Jones, and Toyohiko Kagawa.

The play, *Thy Kingdom Come*, written by the Rev. J. W. Kennedy of Dickinson, with a musical accompaniment by the Rev. George Barnes of Houston, with a cast of 70 members, vividly suggested the missionary responsibility of the average layman and vestryman for the support of missions abroad as well as at home.

Perhaps it was the influence of this play which led to the adoption of a budget about \$3,000 higher than that of last year. Another contributing factor, however, was the unit plan which is being tried. There was still a gap between the work the executive board of the diocese recommended and expectancies from parishes and missions, so the unit plan was devised to give individuals and parochial organizations opportunity to take on another \$100 worth of missionary work, over and above what the local parish had pledged. It is too early to

foretell the result of this plan but about \$3,000 has been pledged in units already.

One innovation was found in the budget. Under the capable leadership of the Rev. W. Meade Brown, St. George's, Port Arthur, the department of social service came of age and asked for an increase of \$1,800 over last year's appropriation in order that a part-time social service executive for the diocese might be employed.

Deputies to the General Convention were: the Rev. Dr. J. P. DeWolfe, the Rev. Messrs. DuBose Murphy, T. N. Carruthers, Everett H. Jones; Messrs. J. Cooke Wilson, Dr. J. M. Tribble, Dr. W. J. Battle, J. S. Smith.

Alternates were: the Rev. Messrs. W. M. Brown, O. G. Helvey, H. F. Selcer, E. H. Gibson; Messrs. F. W. Catterall, John Lansdale, Stanton Brown, A. M. Bowles.

Deans of the convocations appointed by the Bishop were: northeast, the Rev. W. A. Riemann; northwest, the Rev. C. H. Lake; southeast, the Rev. W. M. Brown; southwest, the Rev. Gordon Reese; Negro work, the Rev. W. Bright Davies.

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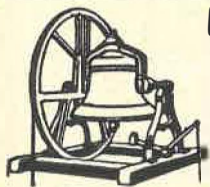
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Work in Mountain Province Described

Rev. F. W. Wilner Tells of First Steps in Establishing Mission Outpost at Lonoy

MANILA—Difficult journeys by assorted means of conveyance—long hikes over mountain trails—a native's dream like a Biblical vision, in response to prayer—the establishment of a new mountain mission outpost in the Philippines in response to urgent entreaties of villagers: these are all reported in a matter-of-fact letter from the Rev. Robert F. Wilner, curate of the Church of the Resurrection, Baguio, to Bishop Mosher of the Philippines.

Such is the state of missionary finances throughout the Church that Fr. Wilner said anxiously, "I hope it will meet with your approval," in telling Bishop Mosher of his decision to train a catechist for the work at Lonoy and prepare the people for the monthly visit of a priest. His letter follows:

"Dear Bishop: In the absence of the Algers the Wilners gave up their usual post-Christmas trek to Manila, and Bob and George and I, together with Mr. Dilla and an Easter School boy from Lonoy, made the trip to that barrio. We left Baguio about 4:40 last Monday morning, reached San Gabriel soon after 7, and at 7:30 began our journey into the mountains. Hiking all day, with frequent rests, we reached our destination at 5:30 the same evening. When we had covered about half the distance we were surprised to see approaching us on horseback the boy who has been urging us to make this journey, Estanislao Tarnate.

PROPHETIC DREAM

"We asked him if he were bound for San Gabriel. He said, 'No, I had a dream last night that someone was coming to Lonoy, though I did not know who it was, and I set out to meet him.' Then Mr. Dilla said, 'Last night, about 10 o'clock, when I said my prayers, I prayed that someone might come from Lonoy to meet us.' We had set out from Baguio without sending anyone word of our coming.

"We were all very tired the first night, and postponed any meeting of the people until we should become rested. The next morning I said Mass in a house, with 74 people present. That day was spent quietly, with Estanislao sending messengers to the various barrios to call the people to service the next day.

"Since my last visit the people have built a school house of bamboo, and there are 48 pupils registered, all in the first grade, taught by a government teacher from San Juan, La Union. I did not meet him, as the school is now closed for the vacation. He is said to be a Roman Catholic. The people said that the school house remains their property, and so Mass was said there.

"I could have baptized perhaps 50, had I been willing to do so, but I limited them by saying that I would baptize only the children of our Christians. Even this gave us a class of 15. We then said Mass, with more than 200 people crowding the school house. After this there was a meeting of the 'village elders,' and they renewed their appeal that we should come and establish a mission of the Church. They say that all

Annual CLID Meeting in Philadelphia to Discuss Auto Strike, Delta Farm

PHILADELPHIA—The automobile strike is to be discussed at the annual meeting of the Church League for Industrial Democracy to be held in Philadelphia, February 21st and 22d. The Rev. James Myers, industrial secretary of the Federal Council of Churches of Christ in America, who has just carried on a two-weeks' investigation of the situation in Detroit, Flint, and other General Motors cities, is to be the speaker at the annual luncheon to be held at Van Tassell's Restaurant on Washington's birthday. He is to share the program with the Hon. Jerry Voorhis, congressman from California and long a member of the CLID.

The conference is to open on Sunday evening when the annual service will be held at Holy Trinity Church, Rittenhouse square. The preacher will be the Rev. Dr. W. Russell Bowie, the rector of Grace Church, New York. There will be a brief meeting in the parish house following the service, but the chief business will be carried on the following day when meetings will be held in the afternoon and evening at the Church of St. Luke and the Epiphany. Several matters of importance will be discussed including the Spanish situation and resolutions and memorials that will be presented by the league to General Convention next fall. The report of the executive secretary, the Rev. William B. Spofford, will also be presented on Monday, as will a report on the Delta Co-operative Farm.

The annual meeting is being held in Philadelphia upon the invitation of the Philadelphia chapter of the league, of which the Rev. Malcolm Peabody, rector of St. Paul's, Chestnut Hill, is president and Miss Elizabeth Frazier of Jenkintown is secretary.

are with us, and that there will be no difficulty about getting permission to give religious instruction to the school children.

URGE ESTABLISHMENT OF WORK

"You must have realized, I am sure, when you asked me to make this journey again, what sort of pressure would be put upon me to baptize the children and to promise the establishment of work there. That is why I wrote to you as I did, for I did not think I ought to make the trip again unless there was at least a chance of our beginning the work for which they have so long appealed. I think it is about five years—about the time that the chapel at Kapangan was built—since they first appealed to us to go and help them.

"At that time they wanted us to start a school, but if the government teacher does not prove antagonistic to us, the present arrangement may give us the advantages of a school of our own, and certainly at much less expense.

TO TRAIN CATECHIST

"Here is what I have done, and I hope it will meet with your approval. I know that there is no trained catechist available for this work, nor is there anyone now under training in Sagada who can be sent there. Estanislao Tarnate is the grandson of Geraldo Nadnadan Tarnate, the old man from Sagada and the originator of the first

effort to have the Church established in Lonoy five years ago. (Geraldo died last October and on this visit I went to bless his grave.) Estanislao is an intermediate graduate about 23 years old. Because of his family connections, and the fact that he is the only one in the village who has completed the intermediate course, he is looked up to by the older men.

"I decided that our only chance was to bring Estanislao to Easter School and with the help of Fr. Barter, Mr. Dilla, and Mr. Accos give him such instruction as we can to enable him to instruct his people, conduct services on Sundays, and prepare the way for the coming of a priest once a month. He was quite willing to do this, and came back with us yesterday. He will stay here until about a week before I make my next visit, then I will send him on ahead with such material for religious instruction of the children as will be useful in Lonoy, and then I will follow along with Mr. Dilla about the first week in February, and we will spend two or three days there with him, and then Estanislao will come back with us for another period of study.

"How long this process will have to be continued I cannot say, but I hope that by the coming of the rainy season he will be trained to such an extent that he can hold the people together for several months even without the visitations of the priest.

PLANS MONTHLY VISITS

"Somehow I did not find the way quite as strenuous as I did on my first journey, and if I can keep in shape I can probably make it once a month—for a while at least. As to the expense of this work I cannot give very accurate figures. It is more expensive but it works out better to take our own car to San Gabriel. There is a man there (brother of an Easter School graduate) who lets me park it in his yard.

"By leaving here very early in the morning we can make at least a part of the most difficult climb before the sun gets too hot. You remember San Gabriel is practically at sea level. Then returning we can leave Lonoy early—we left yesterday at 5:40 and made the first part of the journey by moonlight—and not have to wait for bus connections when we reach San Gabriel. We made the trip out yesterday in five and a half hours, and could start immediately for Baguio. We arrived here just about 2. Had we been traveling by bus we should have had several hours to wait, also a further wait in San Fernando, La Union, to get the connecting bus for Baguio.

"Aside from the motor transportation, three pesos will ordinarily cover the cost of cargadores, and the small gratuities here and there which are necessary. The distance from Baguio to San Gabriel is just over 50 miles. When Estanislao goes back early his bus fare will have to be paid, but I think the Lonoy people will carry for him any church equipment, etc., which has to be taken in. Estanislao should have a small allowance, at least when he is qualified to carry on at Lonoy. For the present we will give him his board at Easter School and fix up his clothing for him. He will need somewhat better clothing for wear here in Baguio than he does at home.

STARTS BAPTISMAL RECORD

"Regarding the 15 baptisms, Fr. Barter would prefer that these be put on a separate register and not added to the Church of the Resurrection. I will therefore get a book in which to keep the Lonoy records separately. He approves of the arrangement which I have made regarding Estanislao, and will aid in instructing him. I will also have Estanislao attend Fr. Barter's classes in religion here at Easter School, and observe his teaching."

Seek to Endow Sewanee Deanship

MEMPHIS, TENN.—The diocese of Tennessee set aside the first Sunday in Lent for a special offering to the Bishop Gailor Memorial Deanship Fund. Its purpose is the accumulation, over a period of years, of enough money to endow the deanship of the theological seminary of the University of the South. The committee has asked gifts of parishes but individual gifts which are coming in are welcomed.

Olympia W. A. Doubles Pledge

SEATTLE—A 1937 pledge of \$2,000, twice last year's pledge, has been made to the Church's work by the Woman's Auxiliary of the diocese of Olympia in sympathy with Bishop Huston in his desire to extend the missionary work of the diocese and of the general Church. Last year's pledge of \$1,000 was paid in full.

Discipline Stressed in Ash Wednesday Service

CHICAGO—Lent is an appeal to disciplined discipleship, Bishop Stewart declared in opening downtown Lenten services in Chicago on Ash Wednesday.

"Lent is a call not merely to acts of self-denial, but to attitudes of self-fulfillment through self-knowledge, self-control, and self-surrender," said the Bishop. "Our outstanding sins are softness, smugness, self-indulgence, and self-satisfaction. With them go triviality, superficiality.

"Lent says: Stop, Look, Listen! Face Jesus Christ! Face the needs of our neighbors. Face ourselves. For the forty days of Lent, pull in our belts. Knit our lives into a unity. Exercise our spiritual muscles. Get rid of flabbiness. Share the tonic of a daily Lenten program of prayer, meditation, and good works. Give up to get up. Renounce to regain."

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NECROLOGY

† May they rest
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ALBERT C. CHEETHAM, PRIEST

BALTIMORE—The Rev. Albert Cornelius Cheetham, rector of the Church of the Holy Trinity, Baltimore, died on February 8th at the Church Home and Infirmary, Baltimore. The Rev. Mr. Cheetham had been ill since the first of December.

Funeral services were conducted by Bishop Helfenstein of Maryland, assisted by the Rev. Dr. Philip J. Jensen, in the Church of the Holy Trinity, February 11th, and burial was in Western cemetery.

The Rev. Mr. Cheetham was educated in the public schools of Baltimore, graduating from the Baltimore City College. In 1920 he was graduated from Richmond College and his theological training was received at Crozier Theological Seminary. He entered the Baptist ministry and in 1933 was made deacon in the Episcopal Church. After ordination to the priesthood, in 1934, he served All Saints' Church, Reisterstown, and became rector of the Church of the Holy Trinity last June.

The Rev. Mr. Cheetham is survived by his widow, Mrs. Ethel Burkhard Cheetham, and two children, Lois Ann and Albert Cheetham, Jr.

GILES BUCKNER COOKE, PRIEST

MATHEWS, VA.—The Rev. Giles Buckner Cooke, a retired priest of the diocese of Southern Virginia, and Major in the Confederate States Army, died at his home in Mathews county, on February 4th in the 99th year of his age.

Major Cooke was born May 13, 1838, in Portsmouth. He was the last surviving officer of the personal staff of Gen. Robert E. Lee. He had graduated from the Virginia Military Institute and entered upon the study of law when the war started. He served on the staff of General Cooke, of General Bragg, and of General Beauregard, and in the last year of the war on the staff of General Lee.

After the close of the war the attention of Major Cooke was turned to the spiritual welfare of the Negroes. He taught a public school for Negroes for several years under the Freedmen's Bureau, and in 1871 was ordained to the diaconate, and in 1874 to the priesthood by Bishop Whittle. His work centered at St. Stephen's Church, Petersburg, which was the first organized congregation of Negroes in the diocese of Virginia. In 1873 he became the rector of the church. He began in 1871 St. Stephen's Parish School for Negroes, which later became a normal training school, and in 1878 was reorganized as the Bishop Payne Divinity School for Negro Students for the Ministry, the need for which was shown by the movement of a small independent denomination of Negroes toward the Episcopal Church.

The late Archdeacon James S. Russell, the founder of St. Paul's Normal and In-

dustrial School at Lawrenceville, was one of the first students at the Bishop Payne Divinity School and Major Cooke later cooperated with him in the foundation and development of St. Paul's School.

After leaving St. Stephen's Church in 1885 Major Cooke held the charges respectively of St. Mary Anne's parish, Cecil county, diocese of Easton; Kingston parish, Mathews county, diocese of Virginia; and All Saints' Church, Portsmouth, diocese of Southern Virginia. Upon retirement from active work he removed to his own home in Mathews county. Until the past two or three years Major Cooke has been a notable figure at Confederate reunions, and many students of the war period have gone to him to consult his war diaries and other records.

The funeral was held in Ware Church on February 6th by Bishop Tucker of Virginia, assisted by the Rev. George C. Shaw of Kingston parish, the Rev. Dr. Charles F. Holmead of Portsmouth, Herbert S. Osburn of Ware parish, and the Rev. Alvin S. Russell, principal of St. Paul's Normal and Industrial School. The interment was in Ware churchyard.

THOMAS A. HYDE, PRIEST

JERSEY CITY, N. J.—The Rev. Thomas A. Hyde, superintendent of Christ Hospital here, died on February 8th. He was 56 years of age.

Born in Bloomfield, the son of John and Jane Hyde, he obtained the degree of Bachelor of Divinity from the General Theological Seminary. He was ordained deacon in 1905 and advanced to the priesthood in 1906 by Bishop Lines. On October 17, 1906, he married Estelle D. Volk, who survives him.

He was curate at St. Paul's Church, Paterson, from 1905 to 1909, leaving to become rector of St. Mary's Church, Jersey City. He remained at St. Mary's until 1919. At that time he was a member of the council of Christ Hospital.

In 1919 when he took over the superintendency of the hospital there were 100 beds. The number has now increased to 206. The hospital budget has nearly tripled, and a modern nurses' home has been constructed.

A member of the board of religious education of the diocese of Newark, the Rev. Mr. Hyde was president of the American Protestant Hospital Association from 1933 to 1934.

Besides his widow, two sons, Thomas A., Jr., and George, survive, together with a sister, Miss Laura Hyde, and two brothers, Sidney and John.

C. E. S. RASAY, PRIEST

RICHFIELD SPRINGS, N. Y.—The Rev. Charles E. S. Rasay, retired priest of the diocese of Albany, died here after a lingering illness, February 6th, at the age of 82 years.

Born in DeKalb in 1855, the son of Silas McLeod Rasay and Mary Elizabeth Parnham Rasay, he received the degree of Master of Arts from Trinity College in 1881. He was ordained deacon in 1893 and priest in 1895 by Bishop Huntington. He served at several missions in the diocese of Central New York, 1892 to 1894,

and as priest in charge of Grace Church, Carthage, 1894 to 1897. He became rector of Emmanuel Church, Little Falls, in 1897, continuing there the rest of his active ministry, a period of 32 years, serving also as Archdeacon of the Mohawk the last three years of the period. Upon his retirement in 1929, he made his home in Richfield Springs with his aged mother and a niece. Fr. Rasay was a freemason of notable position, having served the lodge as chaplain and in other capacities.

The burial service was held February 9th, at Emmanuel Church, Little Falls, Bishop Oldham of Albany officiating, assisted by Archdeacon Purdy, the Rev. F. L. Titus, the Rev. Miles Lowell Yates, and the Rev. Allen Webster Brown. The body was attended by an escort of Knights Templar and was placed in a vault, the Rev. F. L. Titus, rector of Emmanuel Church, giving the committal. Interment will be at Watertown, N. Y., at a later date.

MISS HARRIET BRIGGS HARMON

LYNN, MASS.—Funeral services were held for Miss Harriet Briggs Harmon in St. Stephen's Church, Lynn, on January 26th, the rector, the Rev. Arthur O. Phinney, officiating.

Miss Harmon, a resident of Lynn since 1891, was a devoted member of the parish and will long be remembered for her innumerable deeds of friendly service and for her generosity in assisting many welfare projects. She gave generously to the parish church, and extended her benefac-

tions to cover needs in the diocese and the Church at large.

MRS. THOMAS A. HILTON

SEATTLE—Susan M. Hilton, wife of the Rev. Thomas A. Hilton, died at their Seattle home on February 3d, aged 76.

Descended from an old Philadelphia family named Skowe, the name of one of whom appears on the Liberty Bell, Susan M. Crawford married the Rev. Mr. Hilton on March 5, 1889, and came west with her husband in 1904, settling at Wenatchee, and moving four years later to Seattle, where he became rector of St. Clement's parish. From 1913 to 1921 he was Archdeacon of Olympia, and in later years was rector of All Saints' parish, retiring in 1931.

The Rev. Mr. and Mrs. Hilton have three sons, Charles B. and Edmond W. of Tacoma and Alfred T. of Berkeley, Calif.; one daughter, Mrs. Eleanor Colherne Jones of Washington, D. C.; and ten grandchildren. The funeral was conducted in St. Mark's Cathedral, Seattle, by Bishop Huston, the Very Rev. Dr. John D. Mc-Lauchlan, and the Rev. Lewis J. Bailey, rector of Trinity.

4,400 Chinese Students in Tokyo

TOKYO—There are 4,400 Chinese students now studying in Tokyo higher schools and universities. A number of the students are here to study under scholarships from the central or provincial Chinese governments.

Noted Professors to Lecture at Seabury-Western Seminary

EVANSTON, ILL.—A series of lectures on the New Testament is announced by the Very Rev. Frederick C. Grant, president of Seabury-Western Theological Seminary, Evanston.

Prof. Martin Dibelius of the University of Heidelberg will lecture on Recent Developments in New Testament Criticism, on February 25th, and Prof. William H. P. Hatch of the Episcopal Theological School will lecture March 4th and 9th. The last of the lectures will be illustrated.

BOOKS RECEIVED

(All books noted in this column may be obtained from the Morehouse Publishing Co., New York and Milwaukee.)

THEOLOGY AND RELIGION

- Among the Mystics.* By W. Fairweather. Scribners, New Ycrk. Pp. 145. \$2.25.
- † A study of the development of mysticism from its rise in the East through its spread Westward in Christianity, by the well-known Scottish scholar.
- The Eight Points of the Oxford Group.* By C. Irving Benson. Oxford University Press, New York. Pp. vii-163. \$1.75.
- † A discussion of the Group Movement by an Enthusiastic English member of it.
- Fellowship with the Father.* Edited by Elisabeth Hamil Davis. Eerdmans, Grand Rapids, Mich. Pp. 269. \$1.50.

Hymnals and Prayer Books for the Easter Season

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The Old Testament: An Appreciation. By Paul I. Morentz. Published by the author, 1228 Spruce St., Philadelphia. Pp. 91. 60 cts.

† Six lectures, delivered before the Pastors' Forum of the Lutheran Summer School, July, 1936.

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Christianity and the Individual in a World of Crowds. By Halford E. Luccock. Cokesbury Press, Nashville, Tenn. Pp. 165. \$1.50.

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† A discussion of the Russian Revolution by the daughter of a former Russian diplomat.

This New America: The Story of the C. C. C. By A. C. Oliver, Jr., and Harold M. Dudley. With a foreword by Franklin D. Roosevelt. Longmans, Green, New York. Pp. 188. \$1.50.

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Poems for Daily Needs. Compiled and edited by Thomas Curtis Clark. Round Table Press, New York. Pp. 235. \$2.00.

Spiritual Songs. Edited by Frances M. M. Comper. With a preface by Herbert J. C. Grierson. Macmillan, New York. Pp. 293. \$2.75.

† Religious verse from English manuscripts of the 14th to the 16th century, for the first time rendered into modern English.

OTHER BOOKS

Art and Society. By Herbert Read. Illustrated. Macmillan, New York. Pp. 282. \$4.00.

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† A book to put beside Miss Jane Adams' *Twenty Years at Hull House* and *The Second Years at Hull House*.

Moslem Women Enter a New World. By Ruth Frances Woodsmall. Illustrated. Round Table Press, New York. Pp. 432. \$3.00.

† An important book by an authority on the history and position of women in the Orient.

The Power of Karma in Relation to Destiny. By Alexander Cannon. E. P. Dutton, New York. Pp. 176. \$1.50.

PAPER-BOUND PUBLICATIONS

The Fairway: A Report of Three Summer Institutes. National Conference of Jews and Christians, New York. Pp. 39. 25 cts.

From Theatre to Convent. Anonymous. Illustrated. Macmillan, New York. Pp. 137. \$1.25.

† Memories of Mother Isabel Mary, CSMV.

The Fruit of the Spirit. By Kenneth MacKenzie, Bishop of Brichin. Church Literature Association, London. Pp. 128. 1 shilling.

† An exposition of Galatians 5: 22, 23.

Instructions on the Holy Communion. By S. A. Howard. Mowbray, London. Imported by Morehouse. 60 cts.

The Mass of the Pre-sanctified. By Gregory Dix, OSB. Church Literature Association, London. 6d.

Men, Money, and the Ministry. By 14 bishops, 48 priests, 21 laymen, and two lay women. Longmans, Green, New York. Pp. 55. 40 cts.

† A statement of the financial problem in the Church of England, with concrete proposals for its solution.

Money Matters. By Ruth Kenyon. Church Literature Association, London. 1 shilling.

The Negro Churchman's Upward Climb. Illustrated. Revised and enlarged edition, by John Henry Edwards. Church Missions Publishing Co., Hartford, Conn. Pp. 52. 40 cts.

The Right Reverend Samuel Adjai Crowther. By H. M. Morrison. With *Cietta*. By Lulu Higgins. Church Missions Publishing Co., Hartford, Conn. Pp. 21. 25 cts.

The Seven Sayings of Our Lord on the Cross. By J. S. Babcock. Church Literature Association, London. 3d.

Story of a Hospital. By Dr. Mary V. Glenton. Church Missions Publishing Co., Hartford, Conn. Pp. 20. 25 cts.

Training for Peace. By Richard Gregg. Lippincott, Philadelphia. 25 cts.

Up to Jerusalem. By Paul E. Kretzmann. Augsburg Publishing House, Minneapolis. Pp. 92. 50 cts.

† Meditations for every day in Lent.

CORRESPONDENCE

(Continued from page 218)

Hay says, we cannot do much more than make a dream of.) "This is" (not will be) "life eternal, to know Thee, and Jesus Christ whom Thou hast sent." To be sure, we may but "know in part" now; but we may know, not merely wait, nor struggle to find Him through the path of the intellect. That way He never will be found. Through Christ we "have access unto the Father."

Neither will our God be known through Jesus' Mother. He Himself answers that mistake when He pointedly says: "Who is My Mother? and who are My brethren?" and—looking upon His disciples—"He that does the will of God, the same is My brother, and sister, and Mother."

Every human soul who receives Him becomes thereby both His earthly and His spiritual mother in very truth. "Your bodies are the temple of the Holy Ghost which is in you, which ye have of God."

The Virgin was blessed in being His material mother, so to speak, in time, but not in eternity. Like John the Baptist, she was "most blessed among women. But he that is least in the Kingdom of God is more blessed than she." Doubtless she became a "spiritual mother" on the Day of Pentecost with the other faithful ones, when she apprehended, perhaps for the first time, who her Son was. How can we see God? How can we know God? "Have I been so long time with you, and yet hast thou not known Me, Phillip? He that hath seen Me, hath seen the Father." A. L. JAGGAR.
Smith's Cove, Nova Scotia.

Midnight Mass and Fasting

TO THE EDITOR: Since your correspondent, J. E. Kimball, quotes me and asks a question as to fasting communion, will you permit me to set myself right?

Fr. Knowles is quite right when he says the fast is only from midnight. As a matter of fact, it does not rest upon any particular enactment of the Church, but on tradition and practice so ancient and so general that, as St. Augustine said, it can hardly be referred to any authority short of Apostolic. That tradition enjoins fasting on the day of communion, which would, of course, begin with midnight.

My rule of 6 P.M. is my own dictum, and, I concede that I have no right nor authority for such a rule. It is only given as a rule by which there shall be some abstention from food before communion. In cases I have advised people that it will be sufficient to fast from the evening meal, even if it ceases after 6 o'clock. For which rule again, I have no authority.

(Rev.) EDWARD P. HOOPER.

Hoboken, N. J.

LACK OF SPACE makes it impossible to continue discussion of this subject in our correspondence columns. An exception has been made to permit Fr. Hooper to elucidate his earlier statement (L. C., January 16th) on the subject of fasting communion.—THE EDITOR.

"Spike"

TO THE EDITOR: Can you or maybe some one of your readers learned in ecclesiastical slang, inform me as to the origin and connotation of the term "spike"? I hear the word used not infrequently in conversation as descriptive of those of our clergy (but not omitting an occasional lay-

man) who, in their excess of zeal to tread the glittering paths of Rome, are somewhat prone to exceed the speed limit prescribed for law-abiding believers in the Holy Catholic Church; and who thereby cause much confusion, distress, and no little annoyance to those who are the real exponents of "the Faith once delivered to the saints." But at the moment my concern is centered not so much in these misguided "birds of Paradise" as in the derivation of the term "spike" which apparently connotes them. If indeed they be "spikes," where and how did the expression originate? So the main question is, simply: Why is a "spike" and how come? ...

J. HARTLEY MERRICK.

Philadelphia.

Bishop Brent's Lenten Book

TO THE EDITOR: Please permit me to call attention to an oversight in Bishop Fiske's interesting review of the Bishop of London's Lenten books. Not one American, but two, have contributed to this distinguished series. The first American was Bishop Brent, whose book *The Mount of Vision* came out of the heat of the World War in 1918.

It is a beautiful book filled with the

largeness of soul that was Bishop Brent's; but its religious justification of the war, although on a lofty level throughout, provides a striking contrast with his Christian renunciation of the whole bloody business a few years before he died. He stated his position in these words, "I believe that the Christian Church, if it be so minded, can, in the name of Christ, rule out war and rule in peace within a generation. . . . If there is another war I will go to prison as a conscientious objector. I will not take part."

(Rev.) RAYMOND E. MAXWELL.

Ardmore, Pa.

The Hymnal

TO THE EDITOR: Is there anything to the plaint that one often hears to the effect that of all the hymns in our Hymnal (maybe I should say hymnals) only a fraction of them are really singable, and only a few more of them are pleasant to listen to, even when sung by a good choir? I think there may be, and the reason—one reason—it seems to me, must be this. A lot of hymns got into the Hymnal in the first place that had no business being in anybody's hymnal. Once in they are hard to let go of. In the meantime good hymns go begging.

On three different occasions lately I have



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examined tunes written by students and scholars of music—better tunes to my mind than 90% of those in our Hymnal. Now just suppose that these new tunes really are meritorious; agree with me for the sake of the point, that they really are good. What can be done with them? What will happen to them?

What can a present-day composer do with a good tune? Until we have an editing committee that will take the responsibility to throw out some of the trash and let our students of 1937 have a chance, the Hymnal never will improve, and present-day composers will continue to have an outlook as hopeless as is the one they see before

them now. Hymn tunes as good or better than those of any age are being written right today. Lest I be accused of bearing prejudice for present productions, allow me to say that my favorite tunes are Picardy, St. Patrick, and *O Filii et Filiae*, none less than 400 years old.

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Washington.

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HAYES—Born to Rev. and Mrs. James L. Hayes, on Jan. 27th, CHARLENE MARIE, second child, at the Thayer Hospital, Waterville, Maine.

Died

HENSON—MARGARET, entered into eternal rest at Coatesville, Penna., February 5th, 1937, daughter of the late George and Margaret Bremer Henson.

"Father, in Thy gracious keeping
Leave me now Thy servant sleeping."

MORRIS—On the same day, January 20th, there passed through the gates of death into eternal life two sisters, the MISSES ELIZABETH and MARY WILSON MORRIS, parishioners of Trinity Church, Highland Park, Ill. Both were devoted Church women, whose religion was their life and their life the opportunity of expressing their religion.

May they rest in peace, and may Light Perpetual shine upon them.

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RALSTON, N. J.—Community of St. John Baptist. A day's retreat for women will be held at the Convent of St. John Baptist, on Saturday, March 13th. Conductor, the Revd. Frank Gavin, Th.D. Apply to the REV. MOTHER SUPERIOR, Convent of St. John Baptist, Ralston, Morris County, New Jersey.

TRAVEL

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

DARLINGTON, REV. ELLIOTT C., is curate at St. Andrew's Church, 5th Ave. and 127th St., New York City.

HANSON, REV. ALEX B., formerly in charge of the North Texas mission field of Colorado, Sweetwater, and Coleman, Texas (N. T.); is in charge of Epiphany Church, Concordia, and of St. James', Belleville, Kans. (Sa.). Address, Concordia, Kans.

HENRY, REV. CHARLES WILLIAM, formerly rector of Christ Church, Andover, Mass.; is in charge of All Saints' Church, Chelmsford, Mass. Address at All Saints' Rectory.

LEA, REV. WILLIAM S., formerly associate rector of St. Paul's Parish, Chattanooga, Tenn.; is rector of St. Paul's Church, Kingsport, Tenn. Address, 814 Watauga St.

PATERSON-SMYTH, REV. CHARLES, formerly rector of Grace Church, Syracuse, N. Y. (C.N.Y.); to be rector of Emmanuel Church, Elmira, and in charge of St. Matthew's, Horseheads, N. Y. (C. N. Y.), with address at 4 Aspen Ridge, Elmira, N. Y. Effective May 1st.

PATTON, REV. RICHARD C., formerly in charge of St. John's Mission, Corbin, Ky. (Lex.); is in charge of Christ Church Mission, Harlan, Ky. (Lex.), since January 1st.

WARREN, REV. MATTHEW M., formerly curate at St. Paul's Church, Chestnut Hill, Philadelphia, Pa.; to be rector of Christ Church, Macon, Ga. (At.), effective April 1st.

NEW ADDRESSES

BURGE, REV. FRED W., formerly Lyndonville, Vt.; Morrisville, Vt.

DROSTE, REV. JOHN F., formerly Box 168, Manati, Puerto Rico; P. O. Box 5112, Puerta de Tierra, Puerto Rico.

MOUNT, REV. JOHN K., JR., formerly St. Stephen's Rectory, Waterbury, Maryland; St. Stephen's Rectory, Crownsville, Maryland.

WEIDA, REV. F. WHARTON, formerly 980 Memorial Dr., Cambridge, Mass.; 38 Bleecker St., New York City.

DEPOSITION

YOUNG, JAMES THEODORE, Deacon, by the Bishop of Florida, February 2, 1937. Deposed.

ORDINATIONS

PRIESTS

MASSACHUSETTS—The Rev. JESSE McLANE TROTTER was advanced to the priesthood by Bishop Sherrill of Massachusetts in Trinity Church, Boston, February 5th. The Rev. Dr. Alexander C. Zabriskie presented the ordinand and also preached the sermon. The Rev. Mr. Trotter is assistant at Trinity Church, Boston, Mass., with address at 233 Clarendon St.

MISSISSIPPI—The Rev. WILLIAM MERCER GREEN, JR., was advanced to the priesthood by his father, Bishop Green, Coadjutor of Mississippi, in the Church of the Resurrection, Starkville, January 17th. The ordinand was presented by the Rev. Duncan M. Gray, and is in charge of the Starkville field. The Rev. W. G. Christian preached the sermon.

OREGON—The Rev. CHARLES MORTIMER GUILBERT and the Rev. LEE OWEN STONE were advanced to the priesthood by Bishop Dagwell of Oregon in Trinity Church, Portland, January 31st. The Rev. Mr. Guilbert was presented by the Rev. Louis B. Keiter and is vicar of Trinity Church, Ashland, Oreg. The Rev. Mr. Stone was presented by the Rev. E. H. Clark and is vicar at St. Philip's Church, Portland, Oreg., with address at 2036 N. E. Rodney St. The Rev. Lansing E. Kempton preached the sermon.

WEST TEXAS—The Rev. ALVIN RUSSELL DEMARIS and the Rev. JAMES RICHARD SPENCER were advanced to the priesthood by Bishop Capers of West Texas in the Church of the Messiah,

Gonzales, Texas, February 5th. The ordinands were presented by the Rev. Charles W. C. Leel, and the Rev. William C. Munds preached the sermon. The Rev. Mr. DeMaris is rector of the Church of the Messiah, and in charge of missions at Hallettsville and Yoakum, Texas. The Rev. Mr. Spencer is rector of St. John's Church, San Antonio, Texas, with address at 815 N. Hackberry St.

DEACON

EAST CAROLINA—JOHN R. TOLAR was ordained to the diaconate by Bishop Darst of East Carolina in St. John's Church, Fayetteville, N. C., January 24th. The candidate was presented by the Rev. Archer Boogher, and will live at Fayetteville and do missionary work wherever the Bishop might need him. The Rev. Worth Wicker preached the sermon.

MARRIAGE

The Rev. SAMUEL ORR CAPERS, rector of Christ Church, San Antonio, Tex., son of Bishop Capers of West Texas, and Miss ELEANOR CELESTINE

STRIBLING, daughter of Mr. and Mrs. Ben Alexander Stribling of San Antonio, were married in Christ Church, San Antonio, January 30th, Bishop Capers officiating.

CHURCH KALENDAR

FEBRUARY

21. Second Sunday in Lent.
24. St. Matthias. (Wednesday.)
28. Third Sunday in Lent.

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5. Grace Church, Albany, N. Y.
6. St. Mary the Virgin, New York City.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOFF, D.D., Rector
 Sunday Masses: 8:00, 9:15, 11:00 A.M., and
 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
 Evening Prayer and Benediction, 7:30 P.M.
 Weekdays: 7, 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights
 New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street
 THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
 9:30 A.M., Children's Service
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital

8:00 P.M., Evening Prayer and Sermon
 Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector
 Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noonday Service, 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
 In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
 Sundays: 8, 9, 11 A.M., and 3:30 P.M.
 Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
 9:30 and 11 A.M. Junior Congregation.
 11 A.M. Morning Service and Sermon.
 4 P.M. Evensong.
 Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
 Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
 Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
 (Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Evensong, with Address and Benediction, 8.
 Week-day Mass, 7, 8 and 9:30.
 Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 REV. FRANK L. VERNON, D.D., Rector

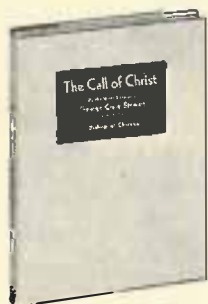
Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
 Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
 VERY REV. HENRY W. ROTH, Dean
 Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.
 Special Lenten Services Wednesday and Friday, 7:45 P.M.

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