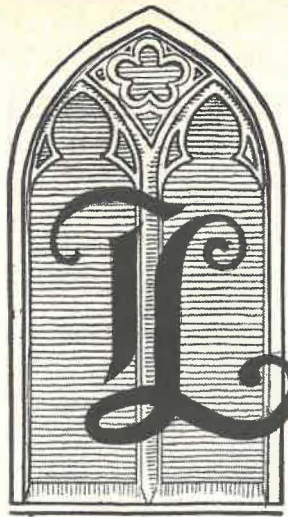
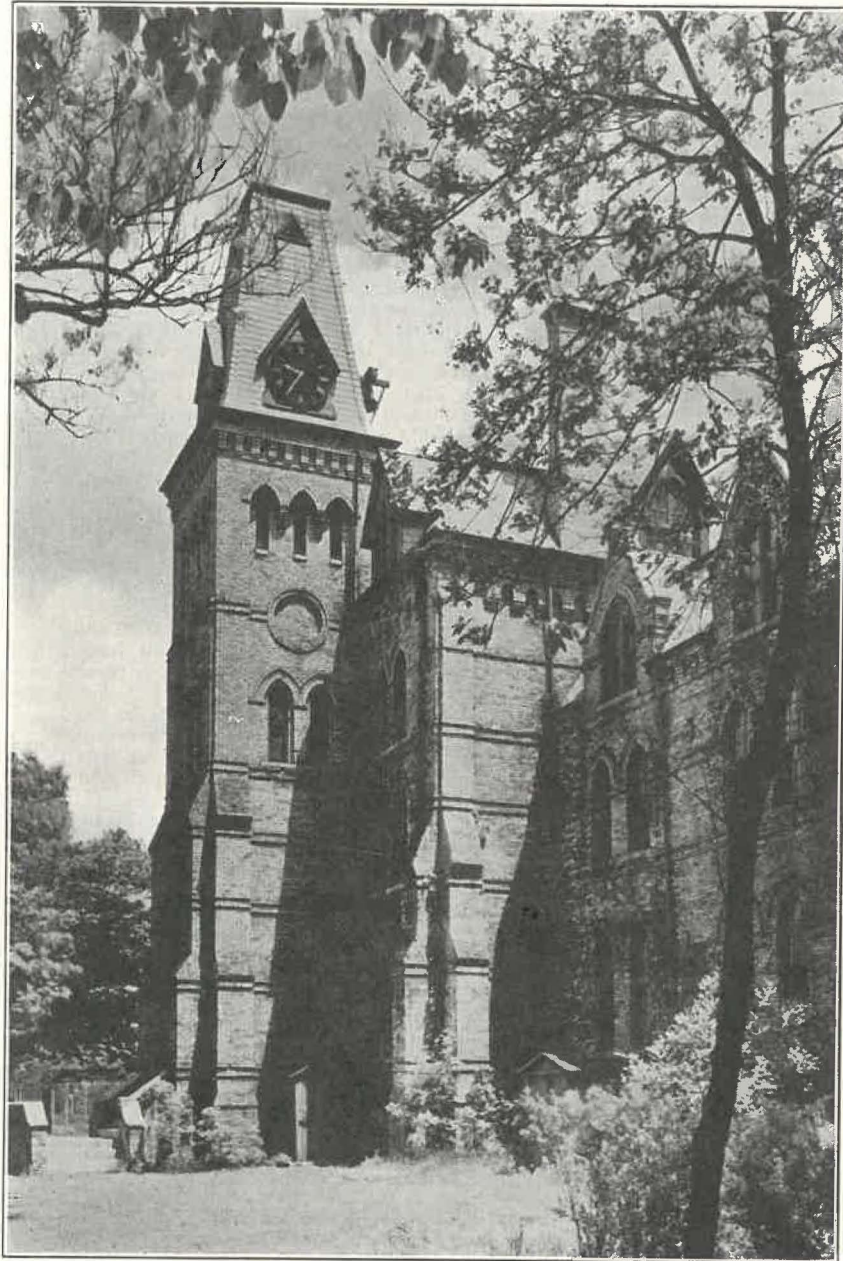
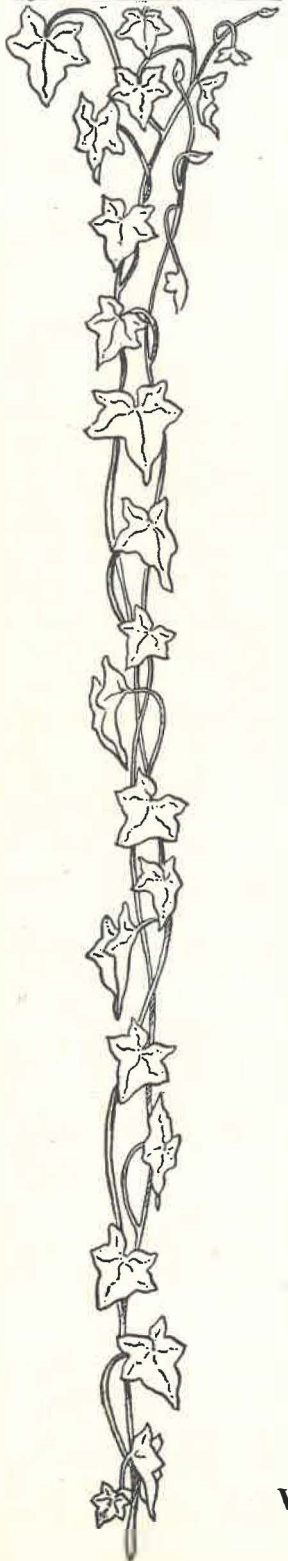


February 9, 1938



The Living Church



TAYLOR HALL, RACINE COLLEGE

Though no longer an institution of higher learning, Racine College has been saved for the Church by the Dekoven Foundation. Will Bard College (formerly St. Stephen's) undergo a like metamorphosis, or will it be lost by the lukewarm support given by Church people to Church institutions?

(See page 159)

Vol. XCVIII, No. 6

Price 10 Cents

CORRESPONDENCE

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

Preserving Historical Documents

TO THE EDITOR: Mother Mary Maude, CSM, concludes her very able review of Dr. Muller's *Apostle of China* with the following statement:

"An introductory chapter tells of the author's search for sources for his volume, the following of clues, and the lucky finds. It seems incredible that the authorities concerned should have allowed correspondence and other papers likely to be of historical value to be disposed of to the junk man, or relegated to dusty vaults, there to be forgotten. It makes sorry reading. Fortunately the vaults yielded unexpected treasures and the finds were fruitful. The result is a most inspiring chronicle of a remarkable life."

It does indeed make "sorry reading," but this is really a justifiable indictment of the whole Church. I am not aware that any person or group of persons has been charged with responsibility for the collection and preservation of official or semi-official correspondence. If so, no adequate methods or means have been provided. It is a highly technical business, requiring a staff of some kind, fire-proof protection, and cataloging. The national Church has nothing to compare with the Massachusetts diocesan library, for example.

In this pragmatic age I hear several exclaim: "Oh, what's the use of keeping such junk?" My pragmatic answer is, "*The best missionary propaganda, and the only kind we should allow, is historical truth.*" Because *Apostle of China* is historical truth, it is one of the most effective contributions to missionary propaganda in a generation. But how are we to write the historical truth if our sources are burned up? Echo answers, "We cannot."

The Church Historical Society, unfortunately perhaps, has no official standing. It is trying, however, with the might and main of utterly inadequate resources, to arouse the Church to the seriousness of the problem, and is doing what it can to preserve such correspondence and other historical sources as may be committed to its care.

(Rev.) WALTER H. STOWE.

New Brunswick, N. J.

"Doctrine in the Church of England"

TO THE EDITOR: What obscurantists! News editors of cosmopolitan dailies are! Witness all this pother about the Church of England and the theory of evolution. Too bad that so many people get all they know about the Church from what they read in the daily press.

The pronouncement of the commission headed by the Archbishop of York may be news to those who know not the Church, but let us beware as to the religious values that we attempt to absorb out of it. The principle of evolution has been carried over bodily by far too many so-called scholars in their interpretations of the Old Testament. "Educated Christians agree that these are mythological in origin," is a clause worth noting in the pronouncement. What value has that religiously? The main question for the Church is, "In these admittedly 'mythological' stories is there a content of genuine and authentic divine truth?" Let us not heave a sigh of relief to know that the "news is out" at last

on the Church's position in this matter. Admissions about "mythology" and evolutionary implications about the Old Testament have gone far too far. Of course legitimate religious values may be found in mythological stories but far more substantial values are to be found in definitely historical matter which too many have overlooked in their haste to go the whole distance and make matters of evolution what are really outside of the whole theory of evolution.

A great quantity of Old Testament matter has been definitely proven to be historical. I believe a much larger content of it will be authenticated in the future. Let us not admit more than we have to about evolution in the Bible. . . .

Newspapers are fearfully behind us in some things but magnificently ahead of us in others. The *New York Times*, a faithful servant of all of us who wish the latest knowledge, devotes an editorial on a recent Sunday to Leslie Starkey's discoveries in Lachish. He discovered, some believe, the first handwriting of the Gospel of St. John. Was that more important than what he discovered in Lachish? John is authentic enough for most of us who are not quibblers, but this evolutionary idea so falsely applied to the Old Testament had nearly made a myth of Moses. "Moses could not have written the early books of the Bible," was commonly held by this crowd of Biblical students. But P. W. Wilson, a beautiful scholar by the way, and a most enjoyable essayist, sums it up as the *Times* editor shows: "The potsherds found by Mr. Starkey in Lachish are unique in their significance. They not only are the first Hebrew script, actually contemporaneous with the Old Testament, they include names that appear in the Old Testament, including Jeremiah the prophet—also the Hebrew original of the name Jehovah. It is established that there was a general use of writings in the days of Moses and Joshua and that therefore it is no longer to be held that their sayings and doings were preserved only through oral transmission." . . .

The value of Ezekiel was hidden to many of us in those days by historians of the "prophetic and priestly." They got the prophetic but missed the priestly and now, a bit ashamed, their students have to go back and unlearn their learning. . . . Science is no bogey but let us not let the very real bogey of science make a fool of us.

(Rev.) WALTER L. BENNETT.

Lowville, N. Y.

"History Repeats Itself"

TO THE EDITOR: In THE LIVING CHURCH of January 5th, in connection with the consecration of the new Bishop of Shanghai, you refer to the unusual circumstance of the service as held in the midst of a land torn by the ravages of war. It may not be without interest to your readers to know that I have in my possession the first Charge of Bishop George Smith (of Victoria, Hongkong), delivered to the Anglican clergy in Trinity Church, "Shanghae," on October 20, 1853, which opens with the words: "My Reverend Brethren, The time, the place, and the circumstances of our assembling together are of no ordinary character. . . . The very walls within which we are met have been echoing the fierce sounds of battle. Our eyes and ears

have become daily familiar with the circumstances attendant on civil feuds and sanguinary conflicts. On this very morning, yea, at this very hour, within less than a mile of this edifice, the booming of cannon and the noise of musketry proclaim the raging of battle and slaughter." A note at the foot of the page says, "During the delivery of the charge a ball struck the church."

My pamphlet, printed in London in 1854, is in other respects of very great interest as showing how history repeats itself. Of course, the war in this instance was the Taiping Rebellion which lasted nearly 10 years and cost the lives of from 20 to 50 million Chinese.

(Rev.) HERBERT H. GOWEN.

Seattle, Wash.

Roll of Honor

TO THE EDITOR: It always gives me unrighteous joy to find Homer nodding. In the Roll of Honor [L. C., January 5th] you stated that Mrs. Harper Sibley was the only woman delegate from our Church at Oxford. Did you not forget Mrs. Henry Hill Pierce, of New York City, now a member of the National Council, who was a regular delegate at Oxford? Mrs. Pierce is a very quiet but very effective and efficient person, as you perhaps know. As her husband is a trustee of Bowdoin and as they have a summer residence in Maine I feel justified in calling this error to your attention. And I may add that I so seldom find any inaccuracy in THE LIVING CHURCH that it gives me an unholly satisfaction to discover a mistake.

KENNETH C. M. SILLS.

Brunswick, Me.

"Lapsed Communicants"

TO THE EDITOR: I was greatly interested in the communication, Lapsed Communicants, which appeared in THE LIVING CHURCH of January 12th. As resident chaplain in a large New York hospital, I am, unfortunately, painfully familiar with the species "lapsed communicant." About 300 men and women, belonging to almost every diocese of our Church, come annually under my observation.

Some of the reasons which the writer of that letter gives have been given to me also by lapsed members of our Church. Although I am inclined to believe that some of the reasons may be due to personal prejudice, misunderstandings on the part of both clergymen and Churchmen, however, there can be no such consideration when young people make the appalling statement that they have not been to any church service since their Confirmation. There is something fundamentally wrong, somewhere, which makes possible the existence of such a situation. Perhaps the lay member is not so much to be blamed for it as the one whose most sacred duty it is to teach the doctrine and to prepare the young soul, not for confirmation statistics but for life eternal. As a remedy one might suggest that the lay members of the Church, as a beginning, would take the burdens of secular duties off the priests' shoulders, so that they may have time to perform adequately the duties of pastors and priests for which they have been ordained, and not be condemned to be hewers of wood and drawers of water.

If this were done, there would be no excuse left for inadequate confirmation instruction, which seems to me to be the root of the difficulty. If the young people receive thorough and intelligent confirmation instruction the number of lapsed communicants will undoubtedly decrease from year to year.

The writer of the letter states some other reasons why there are so many lapsed communicants. I am not qualified to answer them, although I have my own views about them. Perhaps the people, lay and otherwise, who are afflicted with that unlovely way of showing their interest in others, might, I humbly suggest, read, and I believe with profit to themselves, certain chapters of a well-known book by Erasmus, *Encomium Moriae* (Praise of Folly), and thereby regain their sense of humor, provided they ever possessed this one of God's greatest gifts to silly man.

It is my experience that no man ever suffered loss of dignity or the respect of others by being courteous, even to the young and foolish. Perchance, as it has happened sometimes in my hospital ministry, a brother or a sister, who had become alienated from the Church by the unlovely conduct of either clergyman or lay member, may be won back by Christian humility and that love which seeketh not its own.

(Rev.) H. HENRY SPOER.

New York City.

Utilizing the Parish House

TO THE EDITOR: Shades of Mid-Victorianism! A real contribution has been made in making the exclusiveness of one of our parish houses so inclusive that it may meet the needs of a community as well as those of the particular parish concerned. So reads THE LIVING CHURCH of January 26th. Such a precedent set by St. John's parish in Springfield, Mo., of which the Rev. Lewis R. Anschutz is rector, may well be studied throughout our country.

Aside from one hour on Sundays and for meetings of miscellaneous parish organizations, most parish houses remain closed while the youth of the community scatter far and wide in quest of pleasure, be it legitimate or otherwise.

The parish house as a Sunday school has failed miserably; not because it is a parish house but because of our teaching methods. And we must delete from our minds the idea that Christian instruction can only be given our children in the parish house. Where in the Prayer Book is there any mention of the Sunday school? . . .

In small parishes that cannot afford or provide adequately trained instructors, we find willing but uninformed or ill-informed and uninteresting people attempting to influence children whom they know nothing of how to handle. And often the parish priest shows little more interest in the work done than the children.

We may say that priests should make parents realize the full import of baptismal vows, but that is more easily said than done. However, priests cannot escape their own responsibility for personally instructing the youth in the parish. "The Minister of every parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine the youth of his parish" (Book of Common Prayer, p. 295). If this were done and our children taught Christianity and how to worship in the Church of Jesus Christ, there would be no need for last-minute Confirmation instruction classes, certainly no opportunity for such pseudo-instruction classes as some of which I have personal knowledge. In this respect, how many priests have played fast and loose with the Prayer Book and sought after false gods of religious education?

Too many priests have yielded to the Religious Education Department at "281" and are waiting, yes, and will wait vainly for leadership from that source. With activities of that Department greatly intensified during the past two years, the *Living Church Annual* shows just what it has accomplished. In 1935 to 1936 nearly 14,000 were drawn from the Sunday schools and during 1936 to 1937 more than 800. I have heard secretaries from "281" cite the familiar connotation given that office by certain college students. The several addresses I have heard by members of the Religious Education Department but further substantiate, for me at least, that their Department furnishes the winds for the cave.

Yes, when our parish priests, in working with children, take their job seriously, and make the facilities of their parish for the community as well, the Church of Jesus Christ will fulfil her mission to the world.

N. CHAFFEE CROFT.

Sewanee, Tenn.

"Planned Economy"

TO THE EDITOR: I have been a subscriber to THE LIVING CHURCH for 35 years and have always held it in very high esteem as a religious periodical, but I agree with your correspondent, Robert H. Clark [L. C., December 18th and January 12th], that it is not fitting nor fair to your readers for you to publish in THE LIVING CHURCH partisan political propaganda and your own individual ideas on strictly political and economic questions. You have an undoubted right to hold your own views on these questions and you have an equal right to express such views but not as editor of a religious journal.

Your editorial on Planned Economy carried the same tone of indefinite accusation of unnamed malefactors and of ridicule and contempt for any who disagree with you, that we hear daily from New Deal politicians and the advocates of Communism or State Socialism. You use their epithets and their shibboleths. You advocate giving "workers" a larger share in management and in the wealth "they create." They alone do not create wealth. It requires not only labor but also capital and management. You object to making the battle "a moral one." If it be not a moral one, why are you discussing it in a religious journal?

You assume that the alternative of a

"planned economy" is no planning, thereby ignoring the cooperative planning of industry which has been and will continue to be most effective for promoting the best interests of both capital and labor if it is not annihilated by capricious and opportunist political planning. You say that "intelligence" should be applied to national problems. Whose intelligence? I take it you mean that of the radical haters of the established social order who are likewise haters of the Christian religion.

I am not a reactionary. I believe we should strive for more humanity, more unselfishness, more consideration for those who by reason of intellectual, emotional, or physical handicap do not get along well in life, but I do not believe we should turn the world over to them to manage.

All virtue does not repose in the proletariat nor all viciousness in the bourgeoisie. The good which has resulted from our system of individual initiative and individual profit from individual ability and effort has far outweighed the evil.

The system of individual ownership of the instruments of production is not in such a bad way that it needs to be kicked out bodily. It only needs constructive regulation and that is what it has been receiving for the last 40 years.

ROBERT R. RICHARDS.

New York.

More Meaningful Limerick

TO THE EDITOR: In the column, Through the Editor's Window in THE LIVING CHURCH of February 2d you quote a limerick from the *Union Oil Bulletin*. The limerick as stated loses its real meaning. The original ran as follows:

"There was a young man from Calcutta
Who coated his tonsils with butta,
Thus converting his snore
From a thunderous roar
To a smooth oleaginous mutta."

It is an extract from one of the "Fragments from the Japanese" from Ogden Nash's *Primrose Path*.
LEE A. BELFORD.
Sewanee, Tenn.

WE STAND corrected, and are glad to acknowledge the earlier source of this limerick. In honor of the corrector, who will contribute a limerick beginning:

"A young theologian from Sewanee . . .?"

Prize: A genuine 3-cent stamp with original gum.
—THE EDITOR.

Confirmation Sermons

TO THE EDITOR: May I take the liberty of offering to our bishops a word of kindly criticism, which I feel sure will be accepted in the friendly spirit in which it is given?

I have had the privilege of attending very many services of confirmation in different parts of the country, and I find that many of our Right Reverend fathers miss a wonderful opportunity which they have at each confirmation. The majority of addresses I have heard upon such occasions dwell not at all upon the duty, responsibility, and opportunities of those who have been admitted to the full membership in Christ's Church; seldom is there even the briefest reference to the great gift just administered; what a pity! Many even of the congregation attending at such times know nothing of this sacrament, and yet the opportunity is passed by.

What a glorious chance you bishops have of sowing seeds here which shall bear fruit an hundredfold in years to come.

Not long ago I heard a bishop speak at a confirmation and most of the address was about an old automobile, and in that talk,

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE	Editor
PETER M. DAY	Managing Editor
RT. REV. CHARLES FISKE	
REV. FRANK GAVIN	} Associate Editors
REV. JOSEPH F. FLETCHER	
CLINTON ROGERS WOODRUFF	
ELIZABETH McCracken	
REV. JOHN W. NORRIS	Church Music Editor
ELIZABETH McCracken	Literary Editor
R. E. MACINTYRE	Business Manager
MARGARET B. RACEK	Circulation Manager

Published by MOREHOUSE-GORHAM Co., 1801 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis. Printed in U. S. A.

SUBSCRIPTIONS

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

which might have gone well at a Rotary gathering, there was not a single thought for one hungering for spiritual help. I know many of our priests are tarred with the same brush, but a bishop has an opportunity which seldom comes to an ordinary parish priest. Then too many times a bishop addresses a congregation at a confirmation as though he were speaking to a group of university professors; and as for the young people who form a majority of most confirmation classes, they go away without a word to encourage them.

I remember listening at different times to that great man, the late Bishop Hall of Vermont, and in spite of (or perhaps I should say because of) his great scholarly mind he spoke in such a simple and direct way—walking up and down the nave while he talked—that the most learned in that congregation would get many a lesson, and the smallest child in that class would sit quietly drinking in the teaching this great man gave them, remembering it all for many a day to come; able to understand every word. If you talk so that the children can understand you, you may be sure the adults will derive much from it also.

We have too much preaching, even from our bishops, but all too little of the simple, direct, teaching on the life and work of our Master and His Holy Church.

L. A. COOKE.

East Orange, N. J.

Christian Unity

TO THE EDITOR: I have sometimes wondered why Catholics don't take more interest in Christian unity. It seems to me, for example, that a group met for conference or some similar purpose might well be asked to be present to assist at a celebration of the Eucharist. The object would be to unite in offering the Holy Sacrifice with an intention appropriate to the occasion.

It would be essentially a service of intercession, and it would be thoroughly evangelical, for it would re-present the Sacrifice on Calvary. It need involve no general act of communion, or any communion at all by those who are not communicants. It would be a recognition of the fact that our first business is to pray for unity, rather than to try to demonstrate it when we know that it doesn't exist.

VICTOR D. CRONK.

La Grange, Ill.

Clerical Celibacy

TO THE EDITOR: Any unprejudiced observer of the current work of the Church can see the utility both of married and celibate clergy. The utility of temporary bachelors is less obvious.

The proposal of your editorial and of the Archbishops' memorialists that ministers serve three or five years in the single state and (permissively) the rest of their lifetime in the married state has two very real defects: (1) The bachelor who plans marriage in a few years is not really a celibate; for though free from financial responsibility for a family, he is still subject to a divided interest. Celibacy should be embraced in response to vocation, and finally. Otherwise the efficient grace of vocation is wanting, and single life becomes merely a difficult, and possibly dangerous, discipline. (2) Moreover, one grave cause of social maladjustment in our economic system is postponement of marriage beyond a normal mating time. To add three to five years to that postponement is to aggravate a bad condition. There is no question but that support of a married ministry is a handicap to a missionary church, increasingly felt in present conditions; but to remove it by laying the burden of long engagement upon the women who become ministers' wives

seems unjust to a class already making a disproportionate sacrifice.

Is not this a better method? Let the idea of celibacy as a right and proper dedication be accepted in the thought of our people, let the vocation of celibacy be sympathetically presented and intelligently tested in our seminaries, let adequate equitable provision for celibates as a group be made in our pension system, let a procedure be established for canonical dispensation of any that mistake this vocation; and then let definitive choice between the married and the celibate state be made, declared, and recorded at the time Holy Orders are received.

If a celibate ministry is needed for the spread of the kingdom, God will call young men to it, and we can rely on our youth to respond to such a challenge.

(Rev.) JAMES LAND ELLIS.

New York City.

"Fr." and "Mr."

TO THE EDITOR: I have been interested in the discussion of the proper term used to address a priest. While I am all for the word "Father" as implying the right relationship between a parish priest and his people, I can understand how, through a misunderstanding of Holy Scripture, the word might be objectionable to some people.

I should like to point out that the Old Catholics of Holland, who might be described as "more Catholic than the Pope," call their priests by the Dutch term "pastoor." The function of a pastor is to care for his flock, so what term could be more priestly in its true significance?

(Rev.) ALBERT C. LARNED.

Jamestown, R. I.

TO THE EDITOR: As I started the discussion "Fr. vs. Mr.," I was wondering if you would let me close it. After all, you and I are not far apart, nor is there any real distinction between the extreme Anglo-Catholic and the lowest of the low Virginia Churchman. Like you, I am a layman, and I thoroughly enjoy your editorials and love you because I frequently disagree with you, but you are sound fundamentally. To my mind, it is ridiculous to call the callow youth just out of the seminary "Father," while it is very much in order in formal address to the Bishop.

J. Q. BECKWITH.

Lumberton, N. C.

WE ARE GLAD to accept this letter as closing the discussion, but we cannot refrain at the same time from telling a story on this subject that may be familiar to some of our readers, but that we heard only recently. It seems that the Evangelical Bishop of a certain diocese rebuked a rector for encouraging his people to use the title "Father" and quoted the Scriptural passage: "Call no man Father . . ." Next time the Bishop visited that parish for Confirmation he was startled to hear the rector begin the service by saying in a ringing voice: "Reverend Mister in God, I present unto you these persons to receive the laying on of hands." —THE EDITOR.

Clerical Unemployment

TO THE EDITOR: What is the cause of the present unemployment among the clergy? One priest tells the following: A difference arose between him and the vestry four years ago. The priest asked his bishop for a new charge, and the vestry asked a dissolution of the pastoral relationship. The bishop ruled that the dissolution of pastoral

relationship be effective "if and when" the rector's salary had been paid in full to a certain date, assuring the rector that this act and decision did not reflect on him in any way whatsoever. When the date set had arrived, the rector's salary was in arrears six months. It was mid-winter. Then the Bishop Coadjutor stepped in and ordered the rector to vacate, promising to see to it that his salary in arrears be paid month by month the following year. The rector, not desiring a fight with either vestry or Bishop Coadjutor, stepped out. His back salary was not paid. After three years he left the matter to an attorney, and the Bishop Coadjutor had to pay it, or make arrangements for payment, so the rector got most of his back salary, though attorney's fees were heavy. But the rector has been unable to get work since, . . . though his name is on the list of "unemployed employables." But where does justice and fair play come in?

(Rev.) PHILIP BROBURG.

Minneapolis, Minn.

A Pioneer Catholic Parish

TO THE EDITOR: With reference to the article, *Widening Horizons in the American Church* [L. C., January 19th], may I ask brief space to express my regret for an omission and to offer sincere apologies? In naming the pioneer Catholic parishes of this American Church I neglected to include Mount Calvary parish of Baltimore. In a residence of 10 years in this city I have become well acquainted with Mount Calvary Church and am fully aware of the fine work it has done for many years, and is still doing, in teaching the Catholic faith and the practice of the same.

The only explanation of my blunder lies in a very unreliable and reprehensible "forgettery," which possesses me at times. The omission was wholly unintentional.

(Rev.) EDMUND S. MIDDLETON.

Baltimore.

Joint Communion Services

TO THE EDITOR: Congratulations on your fine editorial on *The Case Against Joint Communion Services* [L. C., January 19th]. Your comprehensive treatment of the familiar positions which with many of us are profound convictions, is most admirable. . . .

I am sure that many of us feel that the issue of the true nature of the Episcopal Church, like many another issue, is rapidly coming to a head in a "show-down"; and so we would "make hay while the sun shines" by preparing the laity lest they be further bewildered when our beloved Church finally and officially reaffirms her true nature.

Thanks, too, for the steam-lined choir that was piped into the church through *The Editor's Window*. (Rev.) DEVON ELLSWORTH.

El Centro, Calif.

"All God's Children"

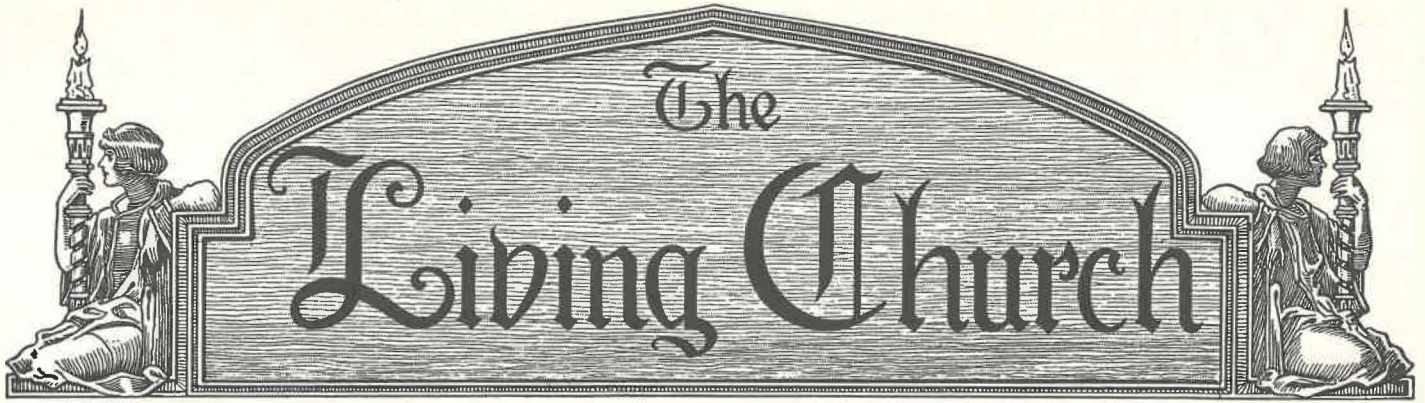
TO THE EDITOR: I wish to compliment you on the article, *All God's Children*, published in the December 11th issue of *THE LIVING CHURCH*.

In all my experience I have never had the pleasure of reading a saner, more logical, or better-written discussion of the place of animals in religion.

Literally thousands of fine, sincere Christians are troubled greatly by the apparent indifference of the Church toward the greatest cruelty of all times—vivisection. Such articles as *All God's Children* will go far toward reassuring them that our religious leaders are cognizant of the obligation of humanity toward animals.

C. E. RICHARD.

Chicago.



VOL. XCVIII

NEW YORK AND MILWAUKEE, FEBRUARY 9, 1938

No. 6

EDITORIALS AND COMMENTS

Planning for Lent

NEXT SUNDAY is Septuagesima, when Mother Church will bid us turn our eyes toward Lent and begin to consider anew the passion, the suffering, and the death of our Lord. How do we feel as we contemplate another Lent? Do we look forward to the season as one in which we shall have a new opportunity to deepen our spiritual life, or do we regard it as a rather boresome time, which we feel in duty bound to observe, but which we are sure we shall dislike? Do we perhaps even share the feeling of so many of our friends that "keeping Lent" is a hopelessly old-fashioned observance for which there is no place or value in modern life?

Let us not dismiss this last suggestion too summarily. Perhaps our worldly friends are right, and there is no value in keeping Lent. Remember that they are forming their judgment either on the basis of attempts they themselves have made in the past to observe the fast, or on the kind of Lenten observance that they have seen in us. Has our keeping of Lent in past years been such as to inspire those who come in contact with us to feel that we are undergoing a valuable spiritual experience? Or has our Lenten observance been such as to make them feel that it is simply a mechanical thing of rules and regulations, not calculated either to improve ourselves or to benefit others?

Too many Lenten observances are of this kind. We say without hesitation that there is little value in such a manner of keeping Lent. If we succeed only in making ourselves seem a little queer to our friends and not in toughening our moral fiber or advancing the kingdom of God we are not truly keeping Lent.

What then shall we do about Lent this year? How would it be to discard the familiar rules with their petty abstentions grandiloquently described as "sacrifices" and really try to live a Lent in such a way as to enrich the spiritual treasures of ourselves and our friends, and glorify God through the advancement of His kingdom?

First of all, if we are to live such a Lent as this we must begin now to plan for it. It is not enough to jot down a few rules on the evening of Shrove Tuesday. Perhaps it would be well to ask God's guidance in formulating a rule as our special intention at the early Mass on Septuagesima. That will

give us two and one-half weeks in which to meditate upon what we are about to do and plan a rule that will make possible for us a Lent of such rare spiritual experience as we have never before had.

During this period of preparation it would be wise if we would read a book or two by those experienced in the spiritual life in order to give us some new ideas about our Lent rule. A very practical book devoted to this specific subject is a new one by an English author, Julian Carrow, entitled *Liking Lent* (Morehouse-Gorham, 80 cts.). The 60 pages of this little volume are literally packed with practical and valuable suggestions for keeping Lent. Other appropriate books will readily come to mind, or will be recommended by your rector or Church bookseller. Much of the Forward Movement literature is valuable in this connection, and the new Lent issue of *Forward—day by day* contains valuable suggestions for formulating a rule on the traditional three-fold basis of prayer, fasting, and alms-giving.

WE SHALL NOT in this editorial attempt to make any specific suggestions. No Lent rule is really valuable unless it is one that is worked out by the individual to fit his own needs and the degree of experience that he has reached in his own spiritual life. We shall content ourselves with three general suggestions that we hope may prove valuable in working out a rule.

(1) Make an entirely new approach to Lent this year. If, for example, your Lenten practice for years past has been to give up candy and movies (an elementary and even childish form of self-discipline, which ought to be a beginning and not an end) and to attend one evening week-day service each week, try something entirely different this year. Include these things if you will, but add to them something more that will really involve sacrifice and prove far more valuable to your spiritual life. For example, on the "giving up" side cut down the time given to your daily paper and eliminate fiction and light reading entirely, substituting for it study along spiritual lines that is sufficiently "hard" to give both your brain and your soul a good workout. Or instead of giving up candy—which in your increasing maturity you probably don't like as well as

you did anyhow—give up some desired article of clothing or personal adornment you have contemplated purchasing, or some trip that you have been planning to take, and devote the money or time saved to praising God or helping your fellowman. In addition to that week-day evening on which you resolved to go to church, try getting up early one or two week-day mornings each week to attend the Holy Eucharist in your parish church. If you are one of those rare laymen who already do this, try making a better preparation for Holy Communion and offering it with a more adequate intention.

(2) Include in your rule something that will make others happier or bring them closer to God. It is a strange thing that some people who are deeply devotional and who remember their friends most frequently in intercession before the Blessed Sacrament are personally uncharitable toward them or neglect to implement their prayers with their own good works. This part of one's rule may well begin with one's own family, but ought to extend to all with whom one comes in contact. If in the practice of it you can succeed in bringing one soul into the Church for baptism or confirmation, or back to the practice of religion which he has neglected, you will find a new joy in the festival of Easter.

(3) Learn more about prayer. The lives of the saints in all ages have been characterized by an increasing education in the art of praying. No one ever graduates from the school of prayer. There are always new horizons to be explored, new depths in the spiritual life to be sounded. Try penetrating a little farther into this realm than you have ever done before. If you are a beginner study the Forward Movement booklet, *Proving Prayer* (Forward Movement Commission, Cincinnati, 10 cts.), or some such book as the splendid new one by the vicar of Trinity chapel, Dr. Sutton, entitled *Our Life of Prayer* (Morehouse-Gorham, \$1.25). If you are more experienced, study and put into practice some of the principles contained in such books as *The Art of Mental Prayer*, by Fr. Bede Frost (Morehouse-Gorham, \$2.50), *Prayer*, by Dr. Freidrich Heiler (Oxford, \$3.00), or *The Vision of God*, by K. E. Kirk (Longmans, \$6.00; abridged edition, \$3.25). In either case go back also to some of the classics of the devotional life, such as *The Devout Life* of St. Francis de Sales, *The Imitation of Christ*, by Thomas à Kempis, or *The Practice of the Presence of God*, by Brother Lawrence. Do not simply read these books; meditate upon them and put into practice for yourself some of the things that you find in them.

KEEPING LENT can be a rare spiritual experience or a terrific bore. Like most of the good things in life, what you get out of it is in direct proportion to what you put into it, though multiplied many times over. The prophet Isaiah had the right idea about the correct method of keeping a penitential fast, and the reward for so doing. "Ye shall not fast as ye do this day, to make your voice to be heard on high," says he, but rather "to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free" (Isaiah 58:4, 6). If this is the spirit of your fasting, he adds: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou bestow on the hungry that which thy soul desireth, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the

noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make strong thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isaiah 58:8-11).

Features for Lent

WE HAVE in store for our readers two special Lent features which we shall be very proud to present.

The first of these features is a series comprising a meditation on the Lord's Passion, written early in the ninth century by Rabanus Maurus, Abbot of Fulda and Archbishop of Mainz, and one of the noted scholars of his day. The school and abbey at Fulda was the center of theological learning in the early middle ages, its noted teachers including not only Rabanus but also Alcuin and Strabo. This work has been newly translated from the original Latin by Edith M. Almedingen, whose articles are familiar to readers of THE LIVING CHURCH. We feel that it is a document of rare spiritual value, deeply devotional in nature and free from the superstitious accretions that characterized later medieval literature of this nature. Indeed it has a very modern ring to it. The series is prefaced with a biographical sketch of the author by Miss Almedingen, which appears in this issue. Beginning with next week's issue we shall present the meditation by Rabanus Maurus in nine brief chapters. This material will also be published in the form of a small book early in March, at a price to be announced later.

The second Lent feature is a series of articles by another contributor who is well known to our readers, the Rev. William M. Hay. Fr. Hay will discuss briefly some of the fundamental doctrines of the Church. The subjects will include the following:

- Why Lent?
- What About Sin?
- What About Repentance?
- What About the Atonement?
- What About Salvation?
- What About the Resurrection?

In addition to these two features, next week's issue will be a Lenten Book Number which we hope will prove of value to our readers in selecting their Lenten reading.

Our Jesuit contemporary, *America*, has recently announced that unless 5,000 new subscribers can be added to its list in a short time its subscription rate will have to be raised from \$4.00 to \$5.00 a year. *America* is the same size as THE LIVING CHURCH and the problems that we face are similar to theirs—an increase of 15% in the cost of printing, 12% in the cost of paper, and 15% in expenses of operation. We are not at present contemplating an increase in subscription price, but we too may be forced to do so in the near future. An additional 1,000 or 2,000 subscribers would be first-class insurance against this necessity. Why not take out such an insurance policy and also give your friends the benefit of the Lenten features that we have planned by sending us one or two gift subscriptions, or by getting your friends to send in their own subscriptions?

St. Paul's, Milwaukee

ACENTURY is a long period of time in the Middle West, covering as it does almost the entire period of White civilization in that region. Thus the centennial of St. Paul's church, Milwaukee, being celebrated this year, marks the establishment of the first parish in this city and diocese. It was in St. Paul's too that Jackson Kemper, pioneer missionary

bishop of the Church, was elected the first Bishop of Wisconsin. Moreover St. Paul's is fortunate in having had as its rector for more than a quarter of its long history—indeed for 28 years—the Rev. Dr. Holmes Whitmore, chairman of the standing committee and one of the most beloved priests of the diocese of Milwaukee. In honor of this historic parish and its distinguished rector a great diocesan service, with Canon Bernard Iddings Bell as preacher, was held on the evening of St. Paul's Day, this being one of the many services and festivities planned to commemorate the centennial. THE LIVING CHURCH takes great pleasure in extending congratulations and best wishes to the mother church of the city and diocese in which it is published, together with greetings and best wishes to Dr. Whitmore, whom the Editor is proud to have as an honored and beloved friend.

Bard College Closes

THE CLOSING of Bard College, at Annandale-on-Hudson, probably marks the ending of another of the rapidly dwindling number of institutions of higher learning affiliated with the Episcopal Church, though the trustees hold out some hope of reopening in 1939. The present announcement has, however, to Churchmen something of the nature of a post-script. Four years ago, Dr. Bernard Iddings Bell, who had, during the previous 14 years, lifted the college to a place of real eminence in American education, resigned as head rather than consent to a proposed change of the institution's policy from a wholly Christian control to a predominantly secular one. The name of the institution was then changed from "St. Stephen's" to the more secular "Bard"; a religious integration of studies was declared no longer necessary; the sung chapel services—probably the finest plainchant in America—were rendered optional; and a layman was installed in Dr. Bell's place.

The Church college which had existed at Annandale for 75 years may be said then and there to have ceased operation. It is interesting to find that Columbia University, with all its resources and influence, has not been able to finance the Annandale college on this secular basis. And it will be interesting, also, to see what happens now to the physical property of the college, mostly built up during Dr. Bell's presidency, which is worth well over a million dollars. Every cent of that cost was contributed by Churchpeople for Church education. We hope that steps are being taken for its preservation for Church use. It would be valuable for many other purposes, now that its collegiate days are apparently over.

ANSWERS TO CORRESPONDENTS

M. J. K.—We do not know definitely whether Judas retired before or after the institution of the Holy Eucharist; apparently before. The latest critical studies of the Gospels show them to be collections of scattered memorabilia. We cannot be sure of chronology or of the exact succession even of close events (see Commentaries).

The Fire Dies Out

A CERTAIN PASTOR mourned over a backslider in his congregation, once a regular attendant. He went straight to the man's home and found him sitting before the open fire. The absentee placed another chair for his visitor. The minister said not a word, but took the tongs and lifted a glowing coal from the midst of its fellows and laid it aside on the hearthstone. He watched the blaze die out. Then the man opened his mouth: "You needn't say a single word, sir. I'll be there next Sunday."

—*The Christian Register.*

I Choose Lay Work

By Captain B. Frank Mountford

National Director of Church Army in USA

I CHOOSE lay work. And why not? Lay missionary work is a vocation of privilege providing as varied and dignified an expression of service as the most adventurous and most particular could wish for. And yet—how many of the clergy really believe that there is such a vocation? After nearly 14 years' residence in these United States, and with 11 years of quite close contacts with all sorts and conditions, this writer is convinced that many of the clergy consider that no good full-time layman should remain a layman; that the priesthood is the thing! and that the only *holy* Orders are such as permit a man to preface his name with the alluring "Rev."

Thirty-five years ago, in this season of Epiphany, a young man, anxious to serve his Church in the cause of evangelism, left the little farmstead in South Yorkshire, and put on his first Church Army uniform. That man, not yet old, but as young in heart, almost, as when Church Army received him, has been asking himself some questions, including this—"Would you do it again?" Unhesitatingly the answer comes, "I should again choose Church Army."

In the diversity and freshness of Church Army methods, the lay missionary finds all the spontaneity and freedom that non-Episcopal leaders are *said* to have, and that freedom and variety is enjoyed, *not* as a free-lance preacher, but as a "man under authority," in the Episcopal Church. With his freedom is combined dignity in service.

The vocation of the lay missionary carries with it very little of "serving at tables"; we try not to be side-tracked; we are whole-timers, and the very variety of our activities saves the most difficult task from being monotonous.

This is not intended to be an autobiographical sketch, but perhaps one may be permitted to list a few of the many expressions of lay-work experienced during these 35 years.

There has been Caravangelism (!); special preaching missions of as long as three weeks' duration; parochial evangelism; prison and workhouse missions; preaching crusades which, in 14 days of services, embraced the whole Anglican community of an English city, and later a New England city; hiking crusades; courses to theological students; week-end training schools for laymen; outdoor teaching missions—all these and other expressions of service within the staid Church of England, and in the scarcely less conservative Protestant Episcopal Church of America—and as a layman.

And the writer's experience has not been unique. Multitudes of other laymen have rejoiced in their God-provided vocation.

What this country needs is an *army* of lay missionaries who shall go and live among the isolated and underprivileged, and remain with them sufficiently long to give them the things which make for true living; and that is what Church Army is endeavoring to do.

At the outset, lay missionaries need practically no plant, save at the center. Church buildings come later. A house or brush-arbor in which to witness can always be found. The countryside needs missionaries who are devoted to their work and to nothing else.

Such missionaries should always be under competent and sympathetic direction—and left undisturbed and not be decoyed from their vocation. First-class laymen are God's gift to the

(Continued on page 166)

Rabanus Maurus, 788-856

Abbot of Fulda and Archbishop of Mainz

By Edith M. Almedingen

Translator of *The Lord's Passion*

A FRANK BY BIRTH, Rabanus Maurus had close links with England. His very nickname "Maurus" was given to him by his great master, Alcuin of York, and it was from the pure well of Anglo-Irish culture of his day that Rabanus came to drink that draught of pure knowledge which, later, added so much to the renown of his great abbey. The same tradition, which he had learned from Alcuin, came to color not only the life of Fulda but also of a vast archdiocese and, later, was spread far and wide in the voluminous writings of Rabanus.

He was born between 785 and 788, and his people appear to have been of considerable standing. His father, Ruthgard, wealthy and important, had played a conspicuous part in the wars of the Frankish princes. His mother, Aldegunde, was a woman of great moral strength, and one tradition insists that it was from her that Rabanus had inherited his love for letters. Whatever his earliest environment could have been, he went to the Abbey of Fulda as a small boy.

Fulda, founded in the middle of the century, was already an important cultural and political center. Its Abbot found himself received with deference at every princely court in Europe. Its library was eagerly used by anyone with a thirst for scholarship; but it had no school in the proper sense of the word, and the then Abbot, quickly realizing that Ruthgard's son had more than average ability, sent him off to Tours to study under Alcuin. "I learned rhyming at Tours," Rabanus says later in one of his own poems. He learned much more than poetry, and he returned to Fulda as a fully qualified *scholasticus*.

A great many brilliant pupils gathered round him. The most famous among them was Walafrid Strabo, himself no mean poet and writer, later Abbot of Reichenau, whose untimely death in 849 was a poignant grief to his master.

In 822 Rabanus was made Abbot of Fulda; and, according to Mabillon, his activities as Abbot would be hard to describe, so varied and splendid they were. Specially he contended for the growth of letters and the love for study. Under him Fulda became a widely recognized educational center. Rabanus' most distinguished contemporaries were quick to recognize his worth, and considered themselves fortunate when admitted to an intimacy with him.

Twenty years later came serious trouble. Lothair, the Emperor, lost his throne in the internecine wars which were then ravaging Europe and, in particular, France; and Rabanus, who had always enjoyed imperial protection, found himself expelled from Fulda. He did not regret it. He spent the next five years in a cell not far from the abbey, glad of the respite, pleased to be rid of his abbatial burdens, and avidly using his leisure in reading and writing. In 847, however, his fruitful isolation came to an end when he was elected Archbishop of Mainz, and there he stayed, beloved and honored by all, until his death in 856.

So much for the brief outline of his life. Scope would hardly

SO LONG as I live in this body, I am content to strive—as much as possible, in the service of Christ. . . . Others there are who like to receive praise for anything spoken or written. . . . It is enough for me that I may stay near my Lord God all the days of my life. . . . —Rabanus Maurus in a letter to the Emperor Lothair.

allow the translator to give a full appreciation of Rabanus as administrator, author, poet, and, above all, a Christian with a deeply developed mystical bent. His century was by no means poor in intellectual giants, but Rabanus towers above all of them. It is enough to recall Mabillon's

judgment on him: "It is surely a matter for wonder that, harassed by political impasses, entangled in so many worldly affairs, continually disturbed by internecine wars, Rabanus should have accomplished so much in the service of God's word." This, probably, can be explained by Rabanus' own understanding of his station: "It is a great honor to be a minister of Christ. . . . Therefore it is not fitting that Christ's ministers should strive for the heights of honor," nor did he see that anything exterior should be allowed to interfere with his true vocation. Even the terrible battle of Fontenoy, in 841, fought between the sons of Lewis, King of Germany, the massacre which gave birth to one of the most mournful elegies of the Middle Ages, seemed powerless to disturb Rabanus' sense of peace, and it is, doubtless, his unswerving allegiance to unchangingly high values of life that makes his writings still keep the freshness of their urgent appeal even to this day, after more than a thousand years.

HE WAS A POET "second to none," according to his contemporaries. He was a philosopher, frequently breaking into an originality of thought which sometimes left his correspondents in silence. He was a theologian, whose loyalty to the Catholic Faith on one occasion got the better of his charity when he condemned Gottschalk's heretical leanings on the subject of predestination, yet even then one cannot doubt that, condemning his friend, Rabanus continued in his love for him. And, finally, he was a mystic, whose highest intent, as he says in *The Lord's Passion*, which will appear in succeeding issues of *THE LIVING CHURCH*, was "to know not only such gifts as God bestows on us but Himself also who is given unto us."

He wrote a great work, *In Praise of the Holy Cross*, and dedicated it to his friend, the Emperor Lothair. The brief meditation called *The Lord's Passion* has come down to us without any preface. Most likely it was written for the use of the monks, or else for the edification of some friend whose sense of devotion, if one can judge from certain lines in the eighth and ninth chapters, was not such as to please Rabanus. It was first brought to light some time in the 17th century—though the translator could not find any mention of it in Cave's list of Rabanus' printed works.

The translation is taken from the text found in the Migne edition of 1848. Migne gives no indication of its provenance. The text, obviously, was not preserved in its entirety: here and there the Latin sentences break off, and a few paragraphs in the sixth and seventh chapters are the additions of the translator. But they were put in after a great deal of research

(Continued on page 164)

Theological Education Without Theology

By the Very Rev. William P. Ladd, D.D.

Dean, Berkeley Divinity School, New Haven, Conn.

THEOLOGICAL EDUCATION is not a subject in which many are interested. One need not wonder, therefore, that the report of the Joint Commission to Consider the Present Facilities for Theological Education in the Church should have attracted little attention in spite of the fact that it was presented to the General Convention at Cincinnati, printed at the expense of the Church, and is signed by a distinguished group of bishops, priests, and laymen. Possibly the Commission did not expect its generalizations to be taken too seriously. In a report on present facilities for theological education in the Church one would naturally expect to find some information about what the theological seminaries of the Church are actually doing. But of this the Commission did not acquire any first-hand knowledge. It had no financial resources for any kind of a scientific study or assembly of facts. Therefore its generalizations about theological education and about seminaries will be interesting but not convincing to those who prefer their conclusions to rest upon a factual basis.

The Commission claims for its report that it is a "first step in working out a problem of vital importance in the life and work of the Church." Whether the step is a forward or a backward one, there can be no question of the vital importance of the problem. Neither will anyone question its statement that as a Church "we have not faced our problem and thought it through." That is a disquieting fact. And if it is further true, as they say, that "something is wrong with the work of our seminaries" and that they are "maladjusted to the present day," that also is a disquieting fact, and one that should be a matter of concern to the Church at large, and an important subject for our Church papers to discuss. Furthermore, the seminaries themselves would undoubtedly rejoice to be shown by intelligent critics how they are maladjusted and would welcome any help the Church or the Commission could give to discover and remedy what the Commission calls "the defects in our present system of theological education."

What the Commission members chiefly have in mind is the importance of practical training for the work of the ministry. And on this point, stated in these general terms, there ought to be complete unanimity of opinion. The work of the Church is essentially practical. "Be ye doers of the word and not hearers only." The clergyman or seminary student who is a mere theorist cannot get far or take others far. He is, to use one of Hegel's similes, like a bookkeeper in a bank who is forever reckoning up accounts and never handling any real money. Seminaries, like colleges and universities, are always in danger of drawing apart from life. They may have scholarly courses given by learned men, they may produce graduates with every academic distinction, and yet they may be making little contribution to the life of the Church or the good of mankind. It should be the concern of the Church and of all seminary professors and students that theological study be ever and always directed toward the practical end of the spread of the Gospel of Christ.

But if there is general agreement on the importance of preparing seminary students for the practical work of the ministry there is bound to be difference of opinion as to how this practical training is to be given. In a moment of insight the Commission suggests that the first year in the ministry is the

indispensable time for "learning the secrets of parochial and pastoral administration." But the whole drift of its report is to fix the responsibility for practical training upon the seminaries; and when they say "something is wrong with the work of our seminaries," and the "seminaries seem maladjusted to the present day" they mean that the seminaries are not giving the sort of practical training which the Commission wants them to give. They do not argue their case but they enforce their criticism by quotations. For example: "No man should be able to graduate from a seminary without knowing how to deal with a troubled person, or a tangled family situation, and do it intelligently." And this: Young graduates "know next to nothing about how to minister to the sick or dying, how to comfort the sorrowful, how to organize, how to deal with vestries, even how to make parish calls."

DOUBTLESS seminaries and their faculties can effectively accomplish a certain amount of practical training. They can and do prescribe courses in preaching, in music, in the conduct of services; and they can subject such courses to constant criticism and improvement. When it comes to such matters as ministering to the sick and dying, they can provide a limited amount of good advice. But good advice will not go far, and it is doubtful if the students in our theological seminaries are quite so stupid or so lacking in humor as to welcome many hours of good advice on how to minister to the dying, how to comfort the sorrowful, how to deal with a troubled person or a tangled family situation. Furthermore, we learn practical things by practising. There is no other way. And for the practice of the theological student the seminaries are simply not in a position to furnish the sick and dying, the sorrowful, the troubled person, the tangled family situation, vestries, even parishioners to be called on, as *corpora vilia* for courses in pastoral theology.

And another question presents itself. Where are the seminaries to find time in their already overcrowded curriculum for these additional practical courses? Obviously it must be by the sacrifice of the theological courses they are now teaching. Then we shall have theological education with a minimum of theology, or perhaps without any theology at all. That this is the logic of the report is clear from the fact that though the Commission undertakes to discuss "the present facilities for theological education in the Church" they have nothing to say of the study of theology. It comes out clearly too in the following statement which they quote with obvious approval:

"The scientific method is not the method of finding truth by logical deductions from assured premises, it is the method of finding truth by observing life in action. The scientific way to learn the meaning of a truth such as gravitation, for example, is not by analyzing the idea of gravitation, but by watching how bodies behave while under the influence of gravitation. And the scientific way of learning the meaning of Christian truth is not primarily by philosophic analysis of theological concepts, but by watching how persons are affected and how they behave when under the influence of this Christian truth. We are not persuaded that our theological seminaries have adopted this scientific method."

Newton, it seems, made a great mistake in spending so much time on mathematics. He should rather have sat under

the trees watching apples fall until he grasped the meaning of the truth of gravitation. And the seminary student should not bother with creeds or assured premises of any sort, nor should he waste his time reading books which make an analysis of theological concepts, like those written by that old duffer, St. Augustine, or by the present Dean of St. Paul's, or the Archbishop of York. He should rather be furnished opportunities for watching people being affected and behaving under the influence of Christian truth. "Something is wrong with our seminaries. They seem maladjusted to the present day." Is it because they have never grasped this "scientific method"?

The Commission in its criticism of seminaries and its emphasis on practical training rather than theological study is undoubtedly taking a popular line. As an editorial in *THE LIVING CHURCH* for May 1, 1937, says: "Discontent of the laity over this whole matter is growing, and becoming vocal." It is reported that medical schools, law schools, and engineering schools are under constant pressure from their alumni and the general public to cut out scientific courses and teach their students the practical tricks of the trade, and it is not strange that a similar attitude toward theological schools should be widespread in the Church.

And yet one may venture to hope that theology and theological education may in the not too distant future come once more into their own. The modern world is adrift, it has gone astray in its fundamental thinking, it confuses right with wrong both in theory and practice, and it does not know which way to turn. One thing is certain and that is that such a world can never be saved by a Church which does not know its own mind, or in other words a Church which has no theology. Conviction is an absolute essential for every kind of missionary success. And if the Church is to carry light to a world that sits in darkness and the shadow of death it must have some adherents, and certainly a body of clergy, who are intellectually convinced of the truth of its Gospel. As has been recently well said: "No wholly functioning personality can come to a passionate conviction without passing through intellectual conviction. The validity and vigor of a Church depends upon its ability to cherish, defend, and expound its central dogma, its 'revelation.'" Any other kind of Church deserves to fail and will fail.

THE LOGIC of all this is that theological seminaries should continue to teach theology, should do it more zealously than ever, and should in this undertaking have the Church's wholehearted support. It is unfortunate that the Commission could not have said something like that.

And then one wonders if what the laity are really in their hearts clamoring for is more practically trained persons and not rather a better type of parson altogether. Something more than practice is needed if the clergy are to do for the laity all that the laity rightly expect, and the question of questions is how an increasingly higher type of young man is to be attracted to Holy Orders. The colleges are full of men supremely qualified for the Christian ministry but with unawakened vocations. One way to reach them, and there are indications that it is the most promising way, is by presenting to them a theology (and that includes of course an interpretation of philosophy, art, literature, and history) which will first of all command their respect and then win their intellectual adherence. When they take the next step and become seminary students they will want a good deal more than successful courses in pastoral theology. A scholarly, comprehensive, modern course in the traditional theology of the Christian Church will be the indispensable minimum, while the training in prayer and Christian living

which inheres in three years of seminary discipline tests their vocation and lays the foundation for a consecrated ministry. If out of this seminary training has come some measure of the supreme virtue, humility, they should be able after graduation to adapt themselves to their new parochial responsibilities without too great damage to the parish. And they should be equipped to do something for a world which is bewildered and disillusioned but is beginning to think there may be something in the old Christian religion after all, and is quick to recognize and generous to respond to real leadership when it is manifested by the Church or the clergy.



The Creed

A CHOIRMASTER in Chicago has twice sent a request that I write something in this column about the singing of the Nicene Creed. What he wants, I believe, is for me to say whether it should or should not be sung. I suspect him of trying to put me "on the spot."

The question of whether the *Credo* should be sung in a Communion service is one on which there is much difference of opinion. This opinion varies not alone on the fundamental question just stated but also on the manner in which it should be sung, if that method be adopted. Since it is the aim of this department to be universal in its usefulness and since music is not of any party but of all parties, it would be presumptuous to attempt to answer the fundamental question. That answer must in finality depend upon the Churchmanship and sympathies of the priest in the parish.

If the question had been about the tradition of singing it, the answer would definitely have been that traditionally this part of the service has been sung. In fact it would seem safe to say that it was treated in no other way prior to the Reformation period, and even today it is probable that the saying of the Creed is more common in this country than in any other.

The difference of opinion about this question seems to lie in the value each method holds for certain individuals. There are those who feel that to sing the Nicene Creed is to rob the congregation of their privilege of joining in what should be a corporate declaration of belief. Others express the opinion that singing the Creed robs it of any meaning for them. For such persons the only answer is to say the Creed.

Yet such an authority as the Rev. A. S. Duncan-Jones, perpetual curate of St. Mary's, Primrose Hill, asserts that the Creed only has value to him as it is sung. He finds that when he says the Creed the movement is so fast that he has no time to contemplate the words that he is saying. When the Creed is sung, however, he finds time to give thought to the words and this makes the Creed of much more value to him.

If we decide upon singing the Creed how should it be done? There are a variety of ways. The first would be that of simple monotoning. Each syllable would be sung to one note and there would be no variation in pitch. This probably is the simplest way by which priest, choir, and congregation can all unite in singing it, without extensive preparation. The second manner would be to use the ancient plainsong melody to which the Creed was always sung for several centuries prior to the Reformation. Closely associated with the same method would

(Continued on page 164)

The English Doctrinal Commission's Report*

The Doctrines of God and Man

By the Rev. Marshall Bowyer Stewart, D.D.

Professor of Dogmatic Theology, General Theological Seminary

PART I of the Archbishops' Doctrinal Commission's report, *The Doctrines of God and of Man*, considers that on which all else, of course, depends; and that means matters that are most difficult to rationalize, but it means also that these are not the matters upon which modern Christendom has burst into acrimonious divisions. Profound disagreements as to the nature of God have been the deep-lying causes of current controversies, but not the explicit subject-matter of them. Accordingly the doctrine of God can be discussed, as it is in this report, with a calm gravity that is generally lacking in lesser themes.

The meaning of the word "God" is the supreme concern of modern thinking, and the report deals with it, though briefly and rather sketchily, touching upon goodness, beauty, and truth; holy love, personality, eternity—without making clear what is the primary ruling conception, or "root-attribute." It is as if one should say, "Let the word 'God' be understood (by definition) to mean whatever it is on which everything depends," and then one should predicate what one could of "God" as so understood. This report does nothing like that: rather it gives some of the main features of the Christian idea of God as it is, with no clear indication of relationship among the various attributes. You can perfectly well assume by hypothesis that "God" shall mean (*e.g.*) "the ultimate existence"; but it is a tremendous proposition then to say that this "ultimate existence" is "the supreme and all-inclusive good." And only in an incidental way is the fundamental principle of analogy between Creator and creature—on which implicitly most of what we apprehend of God's nature depends—even mentioned. It would seem, then, that how we get to know anything of God is not the question, but rather what are the chief things we have come to know of Him.

And as the report proceeds, it becomes evident that God as ultimate existence, living, creative, purposive, active in history, is the center of meaning for this theology. Although there is avowed Platonism in the report, there is on this point a marked preference for the Hebrew over "the leading conceptions entertained by Greek philosophers or Indian sages, who alike tend to conceive God as a Being of static perfection, abiding forever in the fruition of His own blessedness."

God is the good Creator. The scheme of the universe is the creation-scheme; *i.e.*, there is self-existent reality, the Creator, and there is dependent reality, the creature; and these two are related somewhat as cause and effect, and hence have some kinship and likeness, but also very great unlikeness.

Some emphasize the reality of the Creator so much as to make creatures mere shadows, moments in the experience of the Absolute; some leave the Creator a mere shadow, the Veiled Being, and emphasize existence of creatures here and now. Some recognize both as real and emphasize the chasm of difference between the two, so much as to make "history and the moral struggle" irrelevant to God; some see Creator and creature so knit together that they make up one nature. Now

it is clear that the report speaks well for the main line of Christianity in holding that Creator and creature are both real; the creature, though ultimately dependent, is given a reality of its own that in a measure amounts to independence. And in this theology these two realities are (Chalcedonian fashion) quite distinct and unconfused, but inseparably united, in one Universe. "God must be concerned with and active in" the temporal evolutionary created process. The picture is of a distinctly patterned and closely woven universe, far too neat for some minds, far better integrated than the universe as pictured by some German theocentrics.

For you will find here no Abyss, no Altogether Other, no Sickness unto Death, none of the staggering transcendence annihilating all creaturely thought and effort—no Kierkegaard, Barth, or Tillich. There is a hint in Archbishop Temple's introduction that if security "finally crumbles away in our country" we may expect a very different doctrinal report, one that is much more "redemptionist," prophetic, and eschatological, "more ready to admit that much in this evil world is irrational and strictly unintelligible." But that time is not yet here; and this Commission, while it repudiates the old bugaboo of "static perfection," is rather confident that the dynamics of the universe are in good order and running smoothly.

The relative independence of the creature, and its "distance" from the Creator, are represented in the doctrine of calamities as not willed by God, the freedom of moral beings to sin, even "demons," and the "wrath" of God. The dependence of the creature, and God's direct concern with it, are represented by the doctrine of providence, grace, angels, love. ("To believe . . . in the existence of spiritual beings other than human is in no way irrational," but it is "legitimate for a Christian" to interpret such belief "in a purely symbolic sense.") On the whole, the report rather emphasizes the closeness of the union of Creator and creature.

Providence generally, and miracle on special occasions, imply the "spiritual character and holiness of the power sustaining the universe," *i.e.*, some power of spirit over matter. But "spirit" is not clarified anywhere, save in a suggestion of "spiritual ends": certainly providence and miracle mean purposiveness, final causes becoming efficient causes, so to speak, an achieving of moral values that physical forces themselves do not achieve. There is no "official philosophy," but there are several philosophical tenets assumed.

A CONSIDERABLE section on Sin accomplishes a valuable clearing of some confusions. Even in "actual sin," the actual doing of wrong things, there are great differences in responsibility, and we are reminded that much sin is not "formal" or intentional, but rather "material" or factually out of harmony with God, though not intentionally rebellious at all. This prepares the way for "original sin," which is variously defined, but with agreement that it signifies an indubitable reality, man's tendency to rest content in objects that are far less than perfect goodness. (A special appendix presents the idea that original sin is virtually the same thing as being a mere finite creature, almost necessarily self-centered.) Generally

*This is the second of a series of articles based on the report of the Archbishops' Commission on Christian Doctrine in the Church of England.

speaking, the Church as represented by this report has become in recent times far more conscious of sinfulness and far less conscious of sins.

A "traditional distinction of certain particular offenses as in their own nature mortal from certain others as in their own nature venial" is repudiated, and it is said to be impossible to define a point at which any sin becomes grave enough to be mortal. But it is recognized as "obvious that some sins are more grievous than others." The common definition of mortal sin, as a deliberate sin in a weighty matter, is not mentioned.

The origin of sin is examined, and various theories of the Fall are mentioned without final evaluation. No favor is shown toward outright denial of any Fall.

Probably the best section of the report is that on Redemption in Christ. It is a magnificent modernized summary of the Christology of the Church, considered in its cosmic relations, as it fits in the whole scheme of creation. For the Redeemer is the Creator and a creature, both; and the redemption of the creature-world is wrought by this union of Creator and creature.

The deity of Christ is God. God acted in Christ, and the God that acted in Him, the only God there is, is what we mean by the divine nature of Christ. Any reduction of deity to a "mere attribute," or a mythological demigod "Son of God," or inspiration, or perfection of humanity, is here not even considered. Some divergences and "groups of difficulties" in Christology are mentioned, notably the Antioch-Alexandria conflict with its modern counterpart, but the statement here is not a listing of rival theories, but a high positive affirmation of the main line of "orthodox" Christology in modern form. "What is necessarily demanded of any doctrines claiming to be Christian is that such unity be affirmed between Jesus of Nazareth and the eternal God as finds expression in the declarations: 'He that hath seen Me hath seen the Father,' and 'Who for us men and for our salvation came down from heaven.'" This is based on historical evidence and experience of Christians, and is "the only adequate explanation of the facts of life and of the problem of the universe."

The Chalcedonian Definition is given in full, and well evaluated. Christian worship of Christ as God is given its full weight. The "two natures" are distinct and different as God and man always are. They are always in some mode of union, but in Christ they are united uniquely, as one Person. (But "person" is not defined.) Limitations essential to human nature, especially limitation of knowledge, such as Scholasticism in the Roman Catholic Church does not allow, are insisted on, and regarded as human limitations, not subtractions from deity. For it is not said that God who became incarnate has no other activity than the human, but only that His whole *incarnate* life was "mediated throughout by faculties . . . which were genuinely human." (Still, we could wish this passage were clearer.)

ON THE VIRGIN BIRTH and the Resurrection, the historical evidence is not considered, but theological values pro and con are stated, without any statement that the whole Commission would accept; and it is noted that some of the Commission do not believe in these as physical miracles. That is a mere statement of fact, but it will have an effect on the Church too.

"The union of Divinity and Humanity in Jesus Christ inaugurated a new era for mankind. It made and makes possible a new fellowship of man with God." The Atonement "is essentially the work of God," but also, "in subordination

to this," it is the work of Jesus Christ in His Manhood. Thus, as Christ is both God's activity and man's activity, His work has at least those two directions and aspects. God in Christ revealed Himself, triumphed over hatred, and acts now "with cleansing power upon a sin-stained world." Man in Christ made the perfect self-oblation, or sacrifice, for us. There is a special exposition of the "fulness of sacrifice."

The Holy Spirit is God energizing *within* the Body of Christ, and Christians, and the world generally. Again the doctrine fits well into the basic scheme of Creator and creature.

"No formulation can be adequate, but we know that God must in Himself be such as to be the source of all that Christian experience apprehends concerning Him." So Christian experience of Father, Son, and Holy Spirit is read up (sublimated?) into the eternal and infinite in the doctrine of the Trinity.

There are wrong accents on the Greek words for "love" and for "self-sufficiency." And there are wrong accents on some of the ideas, in my opinion. That is, there are countless places where any serious student of theology might wish that some other statement had been made; for the document deals with matters on which students have thought and talked for a long time, and each one, in a matter so momentous, has his own strongly favored expressions and ideas. But on the whole one gets an impression here of the most reverent and wise carefulness, a sense of stewardship in the sacred, and withal a sincerity of intellect privileged to reflect and speak without fear of external constraint—to speak for God and His Church.

Church Music

(Continued from page 162)

be the Merbecke setting which was written for the first English Book of Common Prayer. The use of either of these forms consistently would result in the congregation's learning the melody and thus joining in the musical recitation. The fourth method would be to use the elaborate harmonized settings which so frequently accompany the modern musical settings of the ordinary of the Mass. It should be said that composers are now more frequently writing the *Credo* of their setting in unison. Where the harmonized setting is used, however, it is hardly probable that the congregation will be enabled to join with the choir as the movement of the melody and the various harmonizations would be difficult to learn unless the music be provided. If the Creed is sung it would seem better to use a unison, a plainsong, or the Merbecke setting regularly and save the harmonized settings for festival occasions, if they are to be used at all.

Rabanus Maurus

(Continued from page 160)

among Rabanus' other books on the Passion and the Cross, and the translator hopes that in spirit, at least, those additions are faithful to the ideas of Rabanus.

The translation, as such, is not a word-for-word rendering of the text, and purposely so: a great many turns of the medieval language would sing curiously unreal in the modern ear, and the aim of the translator has been to remain faithful to the thought of Rabanus, rather than to the literal meaning of the text. He has certainly sung and written of the Passion like a true lover of Christ, perceiving something of that love of God which, in his own words, "is lovelier than the light of smaragdus, more splendid than any jewels. . . . Blessed, holy Love. . . ."

A Plea for a New Spirit

By the Rev. W. Norman Pittenger

Fellow and Tutor, General Theological Seminary

THE PRESENT PAPER is the result of what contemporary German philosophers would call my "historical existence": that is to say, the particular situation in which I find myself after reading a number of books which seek to present the Christian religion to non-believers; hearing some addresses which went along the same line; attending several meetings where Christian views were discussed in their relationship to our contemporary problems; and perusing papers, from persons "instructed in the faith," on the fundamental meaning of the Catholic faith. The situation must be taken into account by the reader, who will then be able to allow for bias and prejudice on the part of the writer.

I do not think that it is unfair to say that the general impression received from these recent experiences was along four lines: (1) The Christian religion seemed to be regarded as an isolated thing, quite apart from the real world of business, literature, and thought. It was a neat, compartmented affair, a "sanctuary religion," very cozy, to be sure, but also very esoteric. (2) The far horizons of life in this vast and terrible universe were overlooked. This follows from the first, but is not quite the same thing. Human existence in its relationship to the ultimate Reality upon which we depend every moment of our lives was not taken into account. The cosmic note was somehow lacking; Christianity was a this-world religion—not in the sense of denying the Supernatural in word, but in the much more dangerous sense of reducing it to something of our own proportions. (3) The statements of Christianity were couched in theological language which I understood, and which I presume was quite clear to the other professional students, but which the ordinary man, even the philosopher and savant, could hardly be expected to comprehend. Words like "Incarnation," "Atonement," "regeneration," "sanctification," "justification," were thrown about, without much regard for the folk who in this age are quite vague about these words, or because of perversions in their meaning, quite misunderstand their proper use. (4) The arguments used for some of the Christian beliefs were not merely weak, but positively inaccurate. For example, a defense of the divinity of Christ was based on quotations from the four gospels, almost every one of the quotations being open to grave doubt from even a conservative critical position.

Now I submit that this is a serious situation. When one hears that a young man (like the Harvard student who wrote an article on the subject in the *Atlantic Monthly* a few years ago) has given up the Christian religion, one wonders what has been responsible for this step. Has he lost his moral sensitivity? has he been convinced of the irrationality of the Christian position? has he carelessly rejected the wisdom of the ages? Then one reads his statement, and discovers that he never did believe in the Christian religion; he believed in an appalling parody of it, which no intelligent theologian, no instructed priest, would ever think of maintaining. And one comes to respect his honesty in disbelieving in this incredible religion which was presented to him as the Christian faith by people who ought to know better.

Or one turns to the writings of such publicists as Harry Elmer Barnes in this country, or Bertrand Russell in England. What are they rejecting, so indignantly and passionately? Is it the traditional Catholic faith, in all its richness, beauty, and

compelling power? Not at all; it is a parody of the faith, a cheapened version of Christianity.

Of course it can be said (and it is proper to say) that these gentlemen, and many like them, should have gone to the trouble of discovering what Christianity really is, before they attack it. That is true; and one hopes that Christian apologists, in their condemnation of non-Christian philosophies and theories, have observed the golden rule and made a careful study before they have slashed away at that which they happen to dislike when they see it in its more ordinary dress. But is it not true that a fair share, and even the larger share, of the blame must be put upon us, as professors of the Christian religion? If my observations, cited above, are correct, we do not come out any too well in a balancing-up of condemnation. Those who are supposed to be the defenders of the Christian view of life, and the Christian plan of action, have not presented the religion which they profess as something which is relevant to every aspect of human life, which springs from touch with the great and enduring Reality of the eternal God, and is a profound mystery for which we can make no monopolizing claims; which is couched in language that is intelligible to our own generation, in the idiom of this age; and which is defended by arguments that will bear the most careful scrutiny and investigation.

IT HAS BEEN my misfortune recently to be set to read books which are rather bad examples of "how to present Christianity"; but there are many good books available—some better than others, of course, but a sufficient and a growing supply. The Rev. Alec R. Vidler, in England, has urged that this field is still a fruitful one, and that more short, popular volumes are needed. One would agree there. It is also true that our seminaries are teaching men to think through their religion, to build up an adequate Christian philosophy, to train their minds so that they will be able to use them in the noble task of preaching the eternal gospel in the changing language of today.

But I should like to appeal to our parish priests. I should like to urge them to read, study, and think along these lines. I should appeal to them above all to see to it that the teaching of the Christian religion which is carried on in their church schools, adult religious education classes, Bible study groups, and elsewhere, is intellectually sound, theologically accurate, critically correct, relevant to the whole of life, and intelligible to the people to whom it is given. Such an ideal may mean a drastic revision of some church school curricula; it may mean a complete revamping of the church school or religious education group—but it must be done if we are to do the job that is most needed today. And I should urge that they watch carefully to see that in their sermons, when they are presenting Sunday by Sunday the saving truths of the Catholic faith, they make it clear to every last member of the congregation that they are aware of the eternal significance, the cosmic background, the vital social importance of the religion which they profess; and that they teach it clearly, simply (in language which so far as possible is free from the theological formulæ which the ordinary man and woman, not trained in the seminary, cannot understand, even if he or she has a doctor's

(Continued on page 168)

EVERYDAY RELIGION

Waiting

I AM WAITING for that letter to come. Not just any letter but the one answer above all that I must have. The postman zig-zags across our street from house to house. I watch him from between the curtains and hold my breath as he comes up my walk. The slot-cover snaps sharply in the door and I gather up what has fallen. But my letter is not there.

* * *

I am waiting for them to decide my fate. Long ago on certain faces I saw a sign, and they whispered together out of my hearing. I worked hard to get this job and have worked harder to keep it. Where shall I find another? They are planning how to let me go and still save their faces. Each time a certain door opens I brace myself to be called on the carpet. Each time so far it is nothing. Shall I wait, or shall I resign?

* * *

I am waiting for the next car to come. He said he would be here. It is long past the time. Between cars I think up another good excuse for him. Now it is stopping. The people are getting off at both ends. I switch my eyes back and forth as if reading a wide book very fast. Mustn't miss him. But surely he would look for me, wouldn't he? That's the last one. No, he isn't there.

* * *

I am waiting for her to pay her debt. We said we were closer than sisters. She needed it and I gave her all my savings. Now she has plenty and I have none. This last piece of paper, I have almost worn it away smoothing it out where she says, "I'll pay it all with interest next dividend day."

* * *

I am waiting for time to heal the wound. The good man said time would heal it. So much of time has passed by. They tell me not to go to the cemetery, and I have not gone for years. But just when I think I am safe, memory pounces upon me. Where are you? Where are you? What a shame you cannot come back—not even for one look, one word.

* * *

I am waiting for someone to grow up. Oh, no. She is a grown woman now. What I mean is, I want to see that she understands. I want some sign, something she thinks of all by herself. I tended to her all those years. Is she a baby still that she never once tends to me? Perhaps she will come to it suddenly. Perhaps in another year.

* * *

I am waiting for someone to die. It seems to me that most people don't take long to die, whether they are good or bad. But this one is the dearest of all, the finest, kindest one I ever knew. What does God mean by drawing it out so long? Can it be right, this lying there, shrinking smaller; changing, suffering, but still alive? And no one can do anything. Even the dying cannot die.

* * *

I am waiting for the kingdom to come. I say those three words in the paternoster with my lips and with my heart.

Can it be that God is so weak, or has He no friends? The world doesn't seem to want any kingdom but the kingdom of hell. They murder men and then fire a salute of honor over their graves. Forgive me, but sometimes I wonder if Church people want the kingdom to come. They talk angrily and look spitefully even in the porch. Is it just a secret between a few of us and You, Lord?

* * *

They tell me that I work very hard. Oh pshaw, what is work? It is nothing. It's the waiting that I find so hard.

I am waiting.

And I am you!

I Choose Lay Work

(Continued from page 159)

countryside, and wise are those bishops who leave such to exercise their precious lay ministry.

But here my little grumble pops up again. The vocation of the laity is not fully believed in by those who make our work possible. Our calling is interfered with, and we are not always as successful as priests as we were at our own job. After 30 years, the splendid Brotherhood of St. Barnabas has only five brothers in its Order. After 10 years, in USA, Church Army has only 22 laymen (not reckoning mission sisters in this figure), but there are nearly 30 in the ministry who were formerly in our ranks. We are encouraged to *begin* as laymen, and then what had been thought to be a vocation, is changed by non-believers in that vocation.

CHURCH ARMY has entered its second decade, and would like worthily to serve the Church, *but the men are lacking*—lacking because sometimes the clergy fail to cooperate, fail to commend A No. 1 fellows to us.

Church Army does not need "seminary rejects." Ours is a special vocation, requiring first-class human material and very definite consecration.

If the parishes will provide us with 50 unmarried men, under 30 years of age, each year for the next 10 years—men whose hearts God has touched—men of daring, men who have concern for the neglected folk, then this lay organization will begin to function as it should. The countryside would gradually be Christianized and the clergy would have more than enough follow-up work to do. So, I choose lay work—and why not?

ACKNOWLEDGMENTS

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

CHINA EMERGENCY FUND

A Friend	\$60.00
Woman's Auxiliary of St. John's Parish, Jacksonville, Fla.	22.00
St. John's Church School, Hagerstown, Md.	8.15
B. L. Watson, Hohokus, N. J.	2.00
	<hr/>
	\$92.15

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

A Friend	\$50.00
----------------	---------

CHURCH ARMY

Anonymous	\$1.00
-----------------	--------

AMERICAN BENEDICTINES

Anonymous	\$5.00
-----------------	--------

The Religious Situation in Russia

II. Soviet Agitators Seek to Drive a Wedge Between Believers and Churches

By Paul B. Anderson

THE SOVIET PRESS has tried to distinguish between the official attitude toward religious societies and the attitude toward believers. The latter are generally referred to as, on the whole, loyal citizens, simply not sufficiently developed in their socialistic class-consciousness to recognize the real harm of religion. They must be treated with discrimination, not to "offend their religious sensibilities," as the party program puts it.

Religious societies (parishes, congregations, synagogues, etc.) and ministers of the cult are in a different category. Though legalized, they are harmful, and the believing citizens must be weaned away from them.

The election campaign provided an excellent occasion for driving a wedge between believers and the organizations of religion, thus serving a double purpose—detaching citizens from the Church and claiming their support for Soviet candidates.

This wedge has been the basic element in the 1937 struggle with religion. It strikes at the very heart of organized religious life—the Church—which is the only legalized institution in the Soviet Union which does not and cannot share the Marxist philosophy of atheistic dialectic materialism.

A few extremists have campaigned for closing "all the churches in the province." One such, editor of a provincial daily, was sorely punished for so doing—discharged as editor and expelled from the party. That the action was taken by the central committee of the party, is indicative of the seriousness of the offense and of the real policy of the authorities: they want propaganda, not force.

On the other hand, the government has tried to make up for the ineffectiveness of the Godless Union and the carelessness of the Comsomol, by itself undertaking through provincial and district soviets to plan and supervise anti-religious propaganda on a broad and specific basis. Practically everything in this program has had a direct bearing on the elections.

Yet the government had to deal concretely with individual believers as voters and possible candidates.

The crux of the electoral law lay in the power of the electoral commissions to reject nominations, and it was here that one could have expected Churchmen to be left behind. Probably it was so intended, but the Kremlin discovered that the population was taking the "democratic" Constitution too seriously, and stepped in at the proper moment with its own list as the only panel from which nomination meetings in any part of the country could choose, and with instructions to choose only one candidate for each voting district. Undoubtedly, there were rivals for nomination in each village and factory, from among their own favorite sons, but all relapsed to obscurity even before their names appeared in the papers.

Such renown was reserved to Churchmen, and only to those whose biographies furnished grounds for opprobrium as enemies of the people. The total number of intended candidates from among Churchmen was insignificant, but the principle of their candidacy having been allowed opportunity was given to pay attention not only to them but to all they represented.

The Church and its ministers were charged with complicity

in espionage, wrecking, and other counter-revolutionary activities. Such charges covered the wide range from the historical (Marxist view) opposition of religion to all science, social progress, and economic justice, to specific cases of disloyalty revealed by the police in 1937.

Some bishops were discredited because of incidents or attitudes in the Russo-Japanese war, the Great War, and the Civil War, even where no recent charges of disloyalty could be preferred. There were a few cases of bishops and higher clergy charged with active participation in espionage and counter-revolution during recent years. In some cases the charges were indefinite, indicating general denunciation rather than specific incrimination; in other cases the evidence appears to be authentic.

Several "churchly gangs" have been "liquidated." The fate of other individual bishops, priests, or laymen charged with disloyalty has been intimated rather than specified in the Soviet press. Aside from political charges, there were the customary "revelations" of immorality, greed, and hypocrisy among clergy. These accusations were published in the big dailies and in the most dignified organs, like *Under the Banner of Marxism, Bolshevik, Agitator's Guide*, etc., and in numerous books and pamphlets.

FEW of these cases were connected with the elections, but the anti-religious campaign was integrally related to the electoral campaign; on the one hand, it was an attempt to increase Soviet loyalty and obedience by revealing that the Church sheltered enemies engaged in destroying the achievements of Socialism; on the other hand, a plain effort at taking advantage of the elections to wean the toilers away from religious organizations, leaders, and ideology.

The elections offered opportunity of fighting religion under the guise of defending the people against its dangerous leaders and influence, thus without "offending the religious sensibilities of the faithful."

Since the elections, the Soviet press has paid less attention to religion. Whether the heap of pamphlets on this subject, some of which appeared in 100,000 or more copies, will continue influential reading matter, or will be followed by a fresh output, is uncertain. But there can be no doubt that the epoch of liberalism in Soviet policy toward religion is past.

The present position is well put in an article in the party's philosophical journal, *Under the Banner of Marxism*, in the following words:

"Proceeding from the Marx-Lenin understanding of religion, the Communist party and the educational organs of the Soviet government have always struggled and will struggle with religion. The overcoming of religious vestiges is one of the most important objectives in the work of Socialistic re-education of the toilers. The Stalin Constitution does not set aside this objective. On the contrary, spreading Soviet democracy, attracting ever new ranks of toilers to active political life, the Stalin Constitution demands the complete and active overcoming of religious vestiges, since religion is a brake on Socialistic construction."

© 1938 by Religious News Service

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A Brief But Comprehensive Life of St. Benedict

ST. BENEDICT. By Dom Justin McCann, OSB. Sheed and Ward. Pp. 301. \$2.75.

MUCH research has been done within the past 60 years concerning the early days of Benedictine monasticism and the text-history of St. Benedict's Rule. Dom Justin McCann embodies in his book the results of this research. He appears to have read everything worth while that has been recently published on the subject in England and on the Continent. Scholars will not find that he has added to the sum of their knowledge, but the general reader of intelligence and cultural background will welcome gratefully this well-digested summary of many works to which he would not ordinarily have access.

As sources for the life of St. Benedict there are but two authentic documents, the Rule and the second book of the Dialogues of St. Gregory the Great. From the former may be inferred the character of the man and his reactions to his environment, and from the latter, the impression he made upon his contemporaries. The Dialogues give chiefly a series of legendary tales. Dom Justin McCann, while preserving the critical attitude of a scholar toward the product of an uncritical age, claims for the account a substantial accuracy. His chapter on the text of the Rule gives much interesting information. It appears that the text current almost from the beginning is a revised and interpolated version. St. Benedict wrote in a late Latin quite far from classical standards. Dom Edmund Schmidt in 1880 distinguished two main families of manuscripts and later researches identified St. Benedict's original Rule with its linguistic vulgarisms. Other chapters of special interest include a careful discussion of the meaning of the second of St. Benedict's three vows, commonly translated "conversion of manners," a masterly description of the ideals and organization of monastic life as embodied in the Rule, and a sketch of the beneficial effects of Benedictinism upon the civilization of Europe.

No brief life of St. Benedict hitherto published can be compared with the present volume for its comprehensive treatment. Moreover the author succeeds admirably in setting forth "an ideal and a life that are of value not only for individual souls but for the common welfare of human society."

MOTHER MARY MAUDE, C.S.M.

A Fine Book on the Community and the Church

THE BELOVED COMMUNITY. By Roger Lloyd. Macmillan. Pp. 183. \$2.25.

CANON LLOYD is already known to us for his incisive little book on the present religious crisis. Now that he has gone from Blackburn to Winchester, he has had time to write a more detailed study of an aspect of theology with which he is much concerned—and here it is, a work on the community and the Church, and the relationship between the fellowship ideal and personal self-realization.

As against all the totalitarian "ideologies," as they are nowadays called, we have set forth for us the essentially Christian notion that both the individual and the community are of importance because they are both God's vehicles for the effecting of a purpose in the world. They both run out into eternity, so to say; and they both reflect and transmit the life of God—but when they are taken alone, or when one is emphasized to the exclusion of the other, they are dangerous and threaten human society.

It is only in the "creative tension" of the individual's self-realization and the community's development, seen as planned by God, and accomplished in His sight, that we can avoid tyranny or license. The ideal should be expressed in the Christian Church, as the community of God *par excellence*, where the individual may express himself and where the life in community may be realized fully. In other words, the Church is the extension of the Incarnation of God in Christ and is, therefore, the central incarnating agent in history, manifesting and actualizing in itself

the full development of personal and social life, because it is rooted in supernature yet in nature, and runs into eternity where its fulness can alone be known.

This is a fine book.

W. NORMAN PITTINGER.

Canon Law, Treated by a Specialist

CANON LAW. By Amleto Giovanni Cicognani. The Dolphin Press, Philadelphia. \$5.00.

AN IDEAL BOOK for those wishing to have a real understanding of the nature of canon law, without going too far into details. Archbishop Cicognani is a recognized specialist in the subject, and he writes with great authority. Part I is a survey of canon law in its general nature, with special reference to its sources. Part II is a very objectively written history of the subject, in which, e.g., full and grateful credit is given to the Calvinist David Blondel for his demolition of the False Decretals: "From that day the question . . . was forever settled in the minds of learned men." The treatment of the Church Orders, however, especially that of Hippolytus, is not quite abreast of present-day knowledge. Part III is a detailed commentary on Book I of the Codex; as this Book deals entirely in generalities, definitions, etc., this commentary fits well into the plan of the volume.

B.S.E.

A Good Book on the Church and the Family

FAMILY AND CHURCH. By Lewis Joseph Sherrill. Abingdon Press. \$2.00.

THIS IS a most helpful book to be read with profit by clergy and workers alike. There are four parts: the first dealing with problems of the modern family; the second with religious resources; the third with putting these resources to use in the family and the fourth giving a comprehensive presentation of programs that have been used in American churches. While these latter are mostly from Protestant bodies they are highly suggestive and can easily be adapted to our own parishes. Dr. Sherrill believes handicaps have a considerable part and influence with attitudes toward marriage. So he organizes his discussion of causes of failure in marriage under sexual strain, financial strain, and cultural strain. He maintains that the strengthening and stabilizing of marriage and the family is an integral part of the whole purpose and work of the Church. Everything that the Church does or should do is directed in some manner toward the development of Christian personality in a Christian social order. Indeed this may be regarded as the thesis of the whole book.

As the book is one to be consulted frequently it is unfortunate that no index has been provided.

CLINTON ROGERS WOODRUFF.

A Plea for a New Spirit

(Continued from page 165)

degree in philosophy or classics), and with due regard to the truth-value of the arguments which they marshal in defense of doctrinal and ethical statements.

Hundreds, probably thousands, of clergy are doing this today. But it is the obligation of every one of us, assumed at ordination, and never to be neglected afterward, to "bring all such as are committed to (our) charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ" which will bring abundant, full, rich, and ennobling life to them. One hopes that this plea, written in the heat of the moment, may have some value in redirecting attention to this great task of the priests of the Church of the living God.

NEWS OF THE CHURCH

1937 Payments Show Percentage Decrease

National Council's Collections for Past Year Amount to 97.38% of Expectations from Dioceses

NEW YORK—Little reason for satisfaction with collections on expectations for 1937 is indicated by the report to diocesan treasurers sent out by Dr. Lewis B. Franklin, treasurer of the National Council.

Payments came to only 97.38% of expectations for 1937, while 1936 payments came to 101%. The total collected was larger by \$39,023.71 than the 1936 figure, but in 1936 more than \$200,000 additional was collected on the appeal to balance the budget of the preceding year.

The text of Dr. Franklin's letter follows:

"The real work of bringing our people into intimate touch with the great missionary work of the Church and securing their support, must always be done by the diocese and the parish. Your National Council can do little more than provide a limited amount of help.

"Throughout the year 1937 our diocesan and parochial treasurers have had the responsibility of collecting the amounts due upon the missionary pledges. That they have labored faithfully and well is proven by the attached statement.

"Out of 99 dioceses and districts 87 have paid 100% or more of their 'expectation.' The total of collections is far less favorable than for 1936. One diocese reported an 'objective' but no 'expectation.' Leaving this diocese out of the calculation payments were 97.38% as compared with 101% in 1936.

"The First and Fifth provinces have perfect records, while the Fourth and Sixth show 100% payment but a deficiency in each province on the part of one diocese.

"The total collected on expectations was \$39,023.71 greater than in 1936 but in the earlier year the supplementary appeal yielded \$220,026.63. There was no such general appeal in 1937, but \$15,088.07 was given in addition to amounts credited on expectations.

"The books for 1937 will be closed with all bills paid.

"For the continued help and coöperation of diocesan and parochial treasurers and of all who have shared in the support of the missionary program your National Council expresses the thanks of the Church."

According to the statement sent with the letter, dioceses which paid less than 100% on expectations are the following: Liberia, 22%; Albany, 95%; Long Island, 92%; Pennsylvania, 80%; Florida, 66%; South Dakota, 93%; Arkansas, 97%; Oklahoma, 66%; Sacramento, 81%; and San Joaquin, 65%. New York, which gives an objective instead of an expectation, collected 78%. And Mexico collected 61% of its estimate.

The highest percentages were reached

Bishop Cook's Condition Unchanged; Shows Vitality

BALTIMORE, MD.—Bishop Cook has shown astonishing vitality after his recent operation, physicians reported on February 2d, but his condition is unchanged.

The Bishop underwent an operation for the removal of a brain tumor on January 26th. Since that time he has suffered no pain, but slight hope is held out for his recovery.

by Cuba, with 114% paid; Western Massachusetts, with 117%; and Montana, with 115%. The total amount collected for the year, including objectives and estimates, was \$1,401,277.41, which comes to 95% of the amount aimed at.

St. Paul's, Mother Church of Diocese of Milwaukee, Celebrates its Centenary

MILWAUKEE—The centennial celebration of St. Paul's church, mother church of the diocese of Milwaukee, which will continue through March 15th, began on January 20th with a gala dinner at the Wisconsin Club. Bishop Ivins of Milwaukee and Angus S. Hibbard of Chicago were the speakers.

The seven important services scheduled included the diocesan council service on the evening of the feast of the Conversion of St. Paul, January 25th, the Rev. Canon Bernard Iddings Bell of Providence, R. I., preacher. The first council of the diocese, at which Jackson Kemper was elected first Bishop of Wisconsin was held in St. Paul's church.

At that first council there was a delegation of Oneidas led by their chief, said to be the first Indians to sit in any council of the Church.

The consecration of the present church building in 1892 was the first official act of the Rt. Rev. Isaac Lee Nicolson, fifth bishop of the diocese.

The Rev. Holmes Whitmore, for 28 years beloved rector of the parish, has rendered longer service than any of his predecessors.

A rehabilitation campaign for \$57,000 is under way that "the heritage, tradition, service, and influence of past high achievement be continued for present and future generations."

Irish Primate Dies

BELFAST, IRELAND—The Archbishop of Armagh, Primate of the Church of Ireland, died here February 1st.

Dr. D'Arcy was 79 years old. He was well known for his participation in Anglican affairs, in which he represented a moderate school of Churchmanship.

New Religious Film Project Undertaken

Hollywood Clergyman Leads Move to Form Company to Make Movies for Use in Church Work

HOLLYWOOD, CALIF.—A motion picture company to film religion stories from a completely Christian viewpoint is being formed in the nation's movie metropolis, with the Rev. James K. Friedrich, curate of St. Stephen's church, as the leading spirit in the project.

The company will be in no way connected with any present motion picture firm, but a separate business built on Christian ideals, operated by Christian men, and dedicated to the making of only religious pictures. Twenty-five thousand dollars have been raised already to finance the work.

Explaining the need for the project, Fr. Friedrich discussed the religious films which have been made by secular companies in the past.

"Cecil B. DeMille," he said, "has made great contributions to religious pictures, but there were portions of some of his films that the Church, as the Church, could not approve. *The King of Kings* and *The Passing of the Third Floor Back* are the only two pictures which the Church could sponsor."

He pointed out that there had been attempts to use movies by the Church in the past, but that these had been accompanied by small success. The finest entertainment technique was necessary, he said, and the men working on the pictures must be thoroughly in sympathy with the Church's beliefs.

"It is my contention," said Fr. Friedrich, "that the motion picture will be accepted by the Church as a vital factor in its program when it is used for the right purpose—that of telling the Gospel story. And it is toward that end that we are working here in Hollywood.

SEES DAWN OF NEW ERA

"In another month or so we hope to present to the Church a list of Bible stories actually to be filmed in sound with the finest technique it is possible to employ. Sets will be built to resemble scenes in Palestine; properties for these sets will come directly from the Holy Land as far as it is possible to get them. Indeed, a new era in Christian education is about to dawn, for the most powerful factor in aiding education of youth is to be made available for the Christian Church—the talking picture. Its use will accomplish more for the Church than Churches today remotely realize.

"With normal support from local churches we feel that a valuable library of religious pictures can be built up, not only on Bible stories, but also on dramatic incidents in Church history and mission field work. These films, as now planned, will run for 15 or 20

(Continued on page 182)

To Renew Work at Once on Cathedral

Funds on Hand to Complete Work on Sanctuary and Choir; Public Shows Wide Interest

NEW YORK—Preliminary work toward completing the sanctuary and choir of the Cathedral of St. John the Divine is to begin at once, with funds already on hand to provide for this work, it was decided January 25th at a meeting of the trustees.

Bishop Manning, in announcing this decision and commenting on his recent appeal for \$1,000,000 for this work, declared:

"Some of the necessary preliminary work of completing the sanctuary and choir of the Cathedral of St. John the Divine is to be commenced at once. Funds already in hand will provide for this preliminary work, which consists chiefly of additional footings and reinforcements of the foundation walls in the crypt to carry the greatly increased height of the sanctuary and choir. At the meeting of the trustees on January 25th this necessary preliminary work was authorized.

"The times are difficult," the Bishop continued, "but there is wide public interest in this undertaking and a keen desire to see the great interior of the cathedral completed and opened before the World's Fair. I am receiving letters about this, some of them containing gifts, not only from this city but from many parts of the country.

"The necessary \$1,000,000 can be raised without difficulty by the many friends of the cathedral if all will give their generous help.

"It is to be remembered that gifts for religious and charitable institutions are exempt from taxation, and also that all money expended on this cathedral construction will be paid out for labor and will give employment to workmen who need it."

Council of Dallas One of Best Attended in Diocese's History

DALLAS, TEX.—One of the most well-attended in the history of the diocese, the 43d annual Dallas council met in St. Matthew's cathedral here on January 26th and 27th.

After an opening service of Holy Communion at which Bishop Moore, the diocesan, was celebrant, the roll call of delegates took place, followed by the reading of the Bishop's annual address. Routine business followed, and the council adjourned on the afternoon of the 27th. Luncheon was served both days by the Woman's Auxiliary of the cathedral.

The Very Rev. George Rodgers Wood and J. H. Bevan were elected to the standing committee, succeeding the Rev. H. J. Ellis and E. A. Belsterling.

Bishop Stewart to Go to Holland

CHICAGO—Bishop Stewart announces his intention of going to Holland next May as one of the committee of fourteen representing the Conferences of Oxford and Edinburgh, to consider the formation of an International Council of Churches.

Replace Guns by Anchors at Naval Academy Chapel

ANNAPOLIS, MD.—Removal of the historic cannon of various types which surround Annapolis chapel, substituting them with anchors, is one of the last actions to be taken by Rear Admiral David F. Sellers, superintendent of the naval academy, during his administration.

"Anchors have a religious, as well as a naval significance," said Admiral Sellers, "and are more appropriate than cannon in connection with a place of worship."

Laymen's Work Stressed at Council of Milwaukee

MILWAUKEE—The importance of laymen's work in the Church was stressed by Austin J. Lindstrom, National Council member, in an address to the annual dinner in connection with the 91st council of the diocese of Milwaukee, which met here January 25th and 26th. Mr. Lindstrom urged intensive application of Forward Movement ideals, with every layman following in his own life and work the seven steps of the disciple's way.

The Council service was held at St. Paul's church honoring the centenary of the parish on its patronal day, the feast of the Conversion of St. Paul. The Rev. Canon Bernard Iddings Bell of Providence, R. I., preached. His sermon lifted thought from the routine of necessary business to fuller spiritual understanding of man's relationship to God and man.

"GOD MUST HAVE SAINTS"

"The Church today," he declared, "has not clearly seen its Lord." In our effort to realize Christ's manhood we have reduced Him to our own level "as if God were one of the family and not the most important member at that." A Church that has lost the vision of Christ's Godhood, Lord of Lords, Light of Light, Very God of Very God, cannot save mankind from the chaos of despair and darkness into which the world has fallen. "God must have saints and there is nobody but us. Yet God can make saints of even us if we pray fervently for sight."

The council, marked by great harmony and singleness of purpose, closed on Wednesday afternoon, the one unusual enactment being a unanimous decision to change the time of meeting next year from January to May.

The 1938 authorized budget allows a pledge to the National Council exceeding by \$1,000 the amount pledged in 1937. A committee was appointed to formulate plans for raising an additional increase of \$500 if possible.

Gives Home as Rectory

WARREN, OHIO—Dr. F. K. Smith, junior warden of Christ church, and son of one of the earliest members of the parish, has given his modern home to the parish to be used as the rectory.

The former rectory, which was built by the parish in 1888, is to be sold.

Announce Opening of New Church School

St. Peter's School for Boys at Van Cortlandtville, N. Y., to be Ready in September

PEEKSKILL, N. Y.—St. Peter's School for Boys; a new self-help school where all boys enrolled help with the work of caring for the buildings and grounds, will be opened in September, 1938, according to an announcement by the Rev. Frank Clifford Leeming.

It will accommodate 40 boys during the first year and will be located at Van Cortlandtville, a mile and a half from Peekskill.

An estate of 26 acres has been placed at the disposal of the school, on which is located the Van Cortlandt mansion house built before the Revolutionary War. In this house General Washington spent many nights during the war.

The school will have for its chapel the original St. Peter's church, built in 1767, used as a hospital during the war.

The announcement states:

"St. Peter's School will start with the first year and will go through the fourth form, approximating the seventh grade and through the second year of high school work. The fifth and sixth forms will be added in 1939 and 1940.

"Tuition will be \$1,000 per year but a limited number of scholarships will be given.

"The school has the approval of Bishop Manning, who writes as follows:

"The school is to be operated on the self-help plan used at Kent School. It is to be primarily a Church school in which boys will be prepared for college and to take their place in society as faithful laymen and priests. There is, I believe, a very real need for such educational provision and I warmly commend St. Peter's School to our clergy and people."

"Peekskill is 40 miles from New York City and may be reached by the New York Central railroad or by automobile.

"Further information may be secured by writing to the Rev. Frank C. Leeming, Peekskill, N. Y."

Religious Committee Protests Rumanian Patriarch's Statement

NEW YORK (RNS)—Protest against a recent "libelous statement" by the Patriarch of the Orthodox Church in Rumania against the Jews was made in a letter addressed to the Rumanian prelate by Dr. John H. Lathrop, chairman of the American committee on religious rights and minorities.

Speaking for the interfaith group which has for nearly 20 years defended the rights of persecuted and minority groups in different lands, Dr. Lathrop told Patriarch Miron Christia that "your advocacy of measures designed to get rid of the Jews is certain to result in inhuman and brutal treatment of human beings as will be a blot on the name of Christians for all time."

The letter further states that to blame all of Rumania's internal problems on a single race "is not only unjust but unreasonable."

Bishop Rogers Asks for Bishop Coadjutor

Health, Age, and Need of Younger Leadership in Diocesan Work are Given as Reasons

CLEVELAND—"I make request that the diocese grant me episcopal assistance in the nature of the election of a Bishop Coadjutor, according to Canon 13, Article 2, of the Canons of the General Church. My reasons are health, age, and the need of younger leadership in the work of this diocese," said Bishop Rogers of Ohio, to the annual convention of the diocese which met on January 27th in Trinity cathedral.

The Bishop indicated the division of work with the Coadjutor by assignment of the care of 65 of the 115 parishes and missions. A fair division of the territory geographically as well as communicant strength is thus made. The western and southern portions of the diocese would be the field of the Coadjutor, in addition to the west half of the city of Cleveland and the work in Cleveland Heights and Shaker Heights. Knox county, in which is situated Kenyon College, would be a part of the work of the diocesan.

A committee was appointed to give immediate consideration to that portion of the Bishop's address calling for a Coadjutor. The committee later in the day offered the following resolution: "Resolved, that this convention of the diocese of Ohio does hereby consent to our Bishop's request for the election of a Coadjutor Bishop." It was resolved further that a committee of ways and means, consisting of five laymen and five clergy, be appointed by the Bishop to make a study of financial adjustments and other necessary preparation, and to report its findings to that session of the convention to be held later for the election of a Bishop Coadjutor.

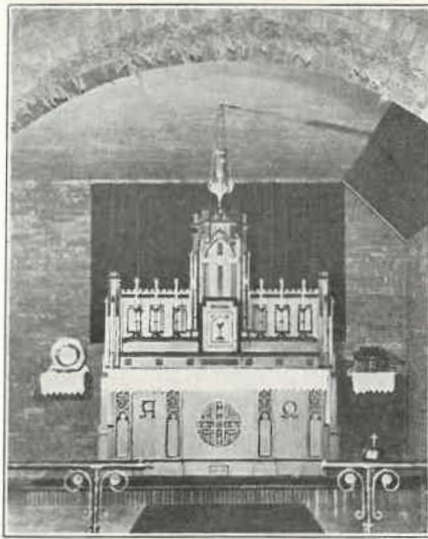
The Bishop appointed on this special committee: William G. Mather, Cleveland, as chairman; Richard Inglis, the chancellor; D. C. Lowles of Cleveland, J. Brenner Root of Canton, and John W. Ford of Youngstown, together with the Rev. Dr. Walter F. Tunks of Akron, Dr. John R. Stalker of Massillon, Dr. Donald Wonders of Sandusky, the Very Rev. Dr. Chester B. Emerson, and the Rev. V. A. Peterson of Cleveland.

PRIMATE ATTENDS

The convention was much helped by the presence of the Presiding Bishop, the Most Rev. Henry St. George Tucker, who made a short address to the convention and then, as the guest of the Church club of Cleveland, made an address to more than 700 who gathered at a dinner meeting at Emmanuel church.

The treasurer and the secretary of the diocese were reelected, and the following new members were elected to the standing committee: the Rev. Dr. Walter F. Tunks; Frank W. Ginn.

Delegates to the provincial synod are: the Rev. Messrs. V. A. Peterson, Paul R. Savanack, G. Russel Hargate, and W. G. Studwell; Dr. James Nelson; Messrs. E. C. Noyes, L. B. Foote, and T. P. Goodbody.



Peoria Star Photo.

CHURCH MARKS 40TH YEAR

St. Stephen's church, Peoria, Ill., began January 30, 1898, as a Sunday school in a store. Congratulatory messages on the successful completion of 40 years under the leadership of the late Rev. Sidney G. Jeffords, the founder, and the Rev. Edson P. Sheppard, present vicar, have been sent by the Presiding Bishop, President Roosevelt, and Governor Horner of Illinois.

Ascension Church Closes Doors for Repairs; Value of "Open" Policy Shown

NEW YORK—Because of necessary repair work at the front of the Church of the Ascension, the doors were closed for four days recently. Although efforts were made to direct those who wished to enter to the side door, it is a striking fact that during those four days, attendance at the daily services and at the night hours of prayer were cut to exactly half the usual numbers. Since the repairs have been finished and the front doors are again open, the attendance has gone back to the usual figures.

The open doors of the Ascension permit passers-by to see through the swinging glass doors of the inner screens up the nave to the lighted Altar. Many strangers are thus attracted and come in for prayer and meditation.

Rumanian Evangelicals to Seek World Council's Aid

LONDON (RNS)—Rumanian Baptist and other evangelical Christians, who are still threatened by the suspended "Decision No. 4781," which would close down their churches if put into operation, are hoping that one of the results of the proposed World Council of Churches will be the prevention of the persecution of the evangelical movement in that country.

At present this "Decision No. 4781," which has been postponed several times since October last, is to be brought into operation against the Adventists and the Evangelical Christians on March 1st.

The promised legislation that would regularize the position of Baptists has not yet materialized.

Texas Council Votes for Student Center

Chapel at Texas A & M to Cost \$10,000; Christian Healing is Promoted by Commission

AUSTIN, TEX.—Immediate construction of a chapel at Texas Agricultural and Mechanical college, Bryan, as a worship and activity center for A & M students was voted by the 89th annual council of the diocese of Texas, meeting January 23d in St. David's and All Saints' parishes here.

To cost \$10,000, the chapel will be built on a site adjoining the campus. The Rev. Roscoe C. Hauser, Jr., recently appointed student pastor, will be in charge of the chapel and its activities.

The report of a commission of Christian healing appointed by the previous council was approved. It urges more general use of the Church's means of healing, and gives a brief history of important references to this subject in works dating back to the earliest days of the Church.

[The text of this report will be published in an early issue.]

St. John's church, Marlin, was admitted to union as a parish, the result of eight years of ministry by the Rev. F. P. Goddard. St. James', Houston, was admitted as an organized mission, under the leadership of the Rev. T. S. Clarkson.

As the result of an address by Bishop Bratton of Mississippi, chancellor of the University of the South, the council voted that the clergy be encouraged to set aside one Sunday of each year as Sewanee Sunday, when the collection will be taken for the support of Sewanee. A special offering to be taken on the first Sunday in Lent will be devoted to Chinese relief.

The diocese voted \$20,000 as a pledge to the National Council, representing an increase of \$5,000 over last year.

A diocesan architectural commission was set up to confer with parishes and mission on matters of building in order to promote good architecture throughout the diocese.

The Rev. L. D. DeForest was elected secretary of the diocese, and the Rev. G. F. Cameron was added to the standing committee. Joseph Smith was made a trustee of the Church corporation.

The Rev. F. P. Goddard was made an examining chaplain, succeeding the Rev. E. H. Gibson.

Deans of convocations: the Rev. Milton J. Swift, N.E.; the Rev. C. Herace Kehl, N.W.; the Rev. Edmund H. Gibson, S.E.; the Rev. Charles D. Snowden, S.W.

Delegates to the provincial synod were elected as follows: the Rev. Messrs. J. B. Dobbins, Henry F. Selcer, James S. Allen, John D. Epps; Messrs. J. L. C. McFaddin, L. T. Belmont, Col. John Lansdale, Stanton Brown.

Canon Wordsworth Dies

LONDON—Canon Christopher Wordsworth, noted Anglican scholar and writer, died at Salisbury, January 30th.

Canon Wordsworth, formerly chancellor of Salisbury cathedral and a grandson of the poet, William Wordsworth, was 89 years of age.

Bishop Capers Calls for Stress on Whole

Must Not Measure Obligations to Christ by Quotas or Assessments, Says West Texas Diocesan

SAN ANTONIO, TEX.—In his address to the 34th annual council of the diocese of West Texas, and women's organizations meeting at the same time, Bishop Capers said:

"The universal Church must give expression to her faith by placing the Kingdom of Christ in the very foreground of thought and of effort. The time has come for Christians to think of themselves not so much in terms of denominational groups as of being a part of the whole fighting army of God. We cannot, yea, we must not measure our obligations to Christ by quotas and assessments. Although these are necessary, yet today it is a warfare of the followers of Jesus Christ against declared opposing forces. Never in the history of Christian civilization has Christ had such organized opposition to His claims as today. . . . I wish to emphasize this thought, namely, that the inherent foe of the spiritual life is the spirit of the world, which has ever challenged the reality of the Christian faith. The future of the Church depends upon the sincerity of the Christian's heart toward Christ."

"The diocese," he said, "is growing and it is demanding of each one of us sacrificial giving, and oftentimes this entails a certain character of growing pains that are quite hard to bear. But growth must not be retarded, even at the cost of pain. We have reached a point in the development of the diocese when we should rejoice in the fact that the Church is finding the people and that the people are responding to the voice and message of the Church."

BISHOP BARTLETT IS GUEST

The council met in St. Mark's church on January 23d and 24th, with a large attendance of both clergy and lay delegates. Bishop Bartlett of Idaho, executive secretary of the Department of Domestic Missions of the National Council, was the preacher at the opening service and the guest of the council throughout its sessions. A little later in the year Bishop Bartlett will conduct a complete survey of the diocese, in order to determine strategic points for advance work and to ascertain how the resources of the diocese can be employed more efficiently.

The council voted an increase of \$1,000 in its giving to the general Church Program, together with some additions to the budget for diocesan missions.

Reports from all of the departments showed progress, and two new missions were reported as having been opened, at Weslaco in the Rio Grande valley, and at George West in the range country south of San Antonio.

A new canon was adopted providing for the organization of six convocations, each to be presided over by a dean, who shall be one of the clergy resident in the convocation, appointed by the Bishop, meetings of each convocation to be held semi-annually and reports to be made to the Bishop. Definite steps were taken and a com-

Appoint Board to Carry Out Denver Lay Survey

DENVER, COLO.—A most enthusiastic meeting of over 50 Denver clergy and vestrymen, held January 30th, in the cathedral parish house, resulted in the establishment of a lay board of strategy, of 14 members, which will include one representative from each Denver congregation. This board was instructed to study the survey recently submitted by three Denver laymen, which presents a picture of the state of the Church in Denver, in Colorado, and in the USA, with particular emphasis on the trends of the past 20 years.

Thoroughly aroused by these statistics, Denver vestrymen have definitely accepted their responsibility for personal evangelism and pledge their support to a comprehensive and cooperative program for Church extension in both city and diocese.

The board of strategy will study the possibility of establishing church schools in new residential areas of Denver, and of combining some of the present work in the interest of greater efficiency. They will also consider the problem of lapses and endeavor to suggest effective methods for reaching the unChurched, and for a larger church school enrollment.

mittee appointed to provide for a campaign to be begun in the fall of this year to wipe out all existing indebtedness upon the diocese and to increase the endowment fund for the support of the episcopate. It is expected that this campaign will be completed early in 1939, as a tribute to Bishop Capers upon the completion of 25 years as Bishop of the diocese.

All officers of the diocese were reelected. Added to the diocesan executive board were: the Rev. Messrs. Penrose W. Hirst, Charles W. C. Leel; Messrs. E. H. Keator, and Douglas King.

Delegates elected to the synod of the province of the Southwest were: the Rev. Dr. Arthur R. McKinstry; the Rev. Messrs. Samuel O. Capers, Penrose W. Hirst, Charles W. C. Leel, Walter H. Meyers, and William C. Munds; Lt. Col. T. A. Roberts; Messrs. George Luhn, Walter Godart, A. E. Bartsberger, J. T. Canales, and E. R. Clements.

Alternates: the Rev. Messrs. Robert L. Allen, William X. Smith, W. H. Marmion, F. C. Rusfle, Robert N. MacCallum, and Allen R. Day; Messrs. William H. Lundberg, C. L. Milton, Dr. H. G. Heaney, Albert Stevens, Jr., Charles R. Ramsay, and Dr. E. Galbraith.

Pageant Marks 105th Anniversary

NEW YORK—The Church of the Epiphany celebrated the 105th anniversary of the founding of the parish by an historical pageant given on January 25th, in St. Thomas' chapel, which the congregation is using while its new church building is being erected.

The pageant, written by Miss Margaret Robinson, was entitled The March of the Epiphany, and was presented by the young people's group of the parish. In 11 scenes, the history of the Epiphany was shown. The final scene represented the dinner of last year at which the campaign for the building fund was formally inaugurated.

Seminary Launches \$35,000 Campaign

Amount to Finance Philadelphia Seminary During 1938; Pledges on Hand for \$3,600

PHILADELPHIA—The Philadelphia Divinity School campaign for \$35,000 to carry the school through the year 1938 was launched at a meeting of the canvassers held at the Mid-day Club on Monday, January 24th. Dean Evans announced pledges on hand at the beginning of the campaign for \$3,600, including pledges from the members of the faculty.

In the course of his instructions to the canvassers Dean Evans stated that none of the money now to be raised will be devoted to any purpose except going forward; the school now has no debts and closed the year 1937 with a small cash balance. It is the present policy of the administration of the Philadelphia Divinity School to pay every bill within the month in which it is contracted.

The budget of the school for the year 1938 amounts to \$52,000, of which the prospects are that the endowments will yield approximately \$10,000, the students will earn by their paid work \$4,000, and the balance is to be raised by the present campaign of three weeks' duration. Fifty canvassers attended the luncheon and set out from it to make seven calls each on laity of the Church who are supporting the seminary.

Bishop Sterrett of Bethlehem, a member of the board of overseers of the school, spoke after the luncheon, commending the work of Dean Evans and praising the new policy of clinical training in pastoral theology for the Philadelphia students. The Rev. Reuel L. Howe, a tutor of the school in charge of setting up the clinical training system, explained the method and told of the enthusiasm at the Pennsylvania hospital about the prospects of cooperating with the Divinity School in its advanced policy. The Rev. John M. Groton of the faculty paid tribute to Dean Evans and pledged the wholehearted support of his fellows of the teaching staff for the future of the school.

250 Acolytes and Clergymen at Annual New York Guild Service

NEW YORK—Nearly 250 acolytes and clergy, representing 25 parishes in the metropolitan area, responded to the invitation of the Transfiguration branch of the Order of St. Vincent to attend the annual acolytes' guild service at the Church of the Transfiguration (the Little Church Around the Corner) on the third Sunday after Epiphany.

The Rev. Dr. Randolph Ray, rector of the church, and the Rev. Harold F. Lemoine, chaplain of the chapter, conducted the service.

In his sermon Fr. Lemoine urged the guild members to realize ever-increasingly the Christian service and leadership implied in their membership.

Church is "Alive," Says Bishop Stewart

Chicago Diocesan, in Broadcast,
Describes Central Position of the
Anglican Communion

CHICAGO—The Episcopal Church is alive to every modern mood, keeps pace with every good development, and is quick to minister to every modern need, Bishop Stewart declared in a radio broadcast over station WENR, Chicago, under sponsorship of Bishop's Pence, January 26th. It is estimated that 100,000 persons heard the Bishop's address, in which he criticized Dean Noe's fasting and said he saw in the world today a strong movement toward Christian unity.

"If I were an experienced commentator, I should doubtless comment on Dean Noe of Memphis, a man of God whom I know and respect," said the Bishop. "I would stress the excellence of fasting, the wisdom of the practise, and the folly of its abuse; I should certainly have something to say about the heresy of Manicheism, which involves a contempt of the flesh, and the good sane teaching of sacramentalism which regards the normal common functions of the body as instruments of divine order and grace. Our Saviour fasted. He also took regular bodily food. One of the charges made against Him was that He dined even with publicans and sinners.

MODERNITY AND ANTIQUITY

"I might have something to say in extenso about that report on doctrine recently issued by a commission of the Church of England, led by the Archbishop of York. I see the dailies and weeklies have had a lot of fun over that. They just can't figure out what kind of Church our Church must be in welcoming scientific discoveries and encouraging Biblical criticisms and furthering social reforms and yet we curiously continue to believe in the existence of a personal God, in the Virgin Birth of Christ, in His Atonement, in His Resurrection. Yes, and still believe in the possibility of miracles. Well, if they knew the history of the Anglican communion, if they knew its temper, its ethos, its characteristic notes, they would know that it is ever in balance, keeping an equilibrium, opening its doors and windows to the ventilating and stimulating currents of new knowledge, hospitable to truth from whatever quarter it comes and yet solidly built upon the rock of faith once for all delivered to the saints. . . . The Church is alive to every modern mood and keen to keep pace with every good development and quick to minister to every modern need.

"Today when nationalism is rampant and when dictatorship is on the rise, riding rough shod over human liberties and claiming for the State the right to tyrannize over conscience and warning the Christian Church to conform to pagan principles or be destroyed, the broken body of Christ, the divided groups of Christianity are drawing together.

"Next week the Methodists of America will hold in Chicago a great united Methodist council, celebrating the 200th anniversary of that religious experience of John Wesley in Aldersgate street from which Methodism was born. We greet our brethren, the Methodists, and pray God richly to bless their deliberations.

"Oxford and Edinburgh this summer were signs of how the wind is blowing. In May, representatives of leading Christian bodies



CANTERBURY CONVOCATION OPENS

Acme Photo.

The Dean of Norwich, prolocutor, is shown opening the January session of the lower house of the Convocation of Canterbury. An account of the proceedings of the Convocation, which received an important report on Christian unity as well as the Doctrinal Commission's report, will appear in an early issue of "The Living Church."

will meet in Holland to plan a great World Council of Churches. Our Church is the center and front of this great comprehensive movement toward the ultimate goal of a visible united Church. We are witness to that Catholicism which is democratic and not autocratic; dynamic, not static; free, not feudal; apostolic, not papal; genuinely universal, taking on the color and form of various cultures and tongues, not forced into the ecclesiastical mold of one Mediterranean group.

"A BRIDGE CHURCH"

"We regard Roman Catholics as our brethren beloved, and we regard Protestants as our brethren beloved. We think Romanists have gone too far in their claim to be the whole Church and we think the Protestants have reacted too violently from 16th and 17th century abuses into an atomism which denies the purpose of Christ. In a word, with all our faults, and they are many, we occupy the mediatorial position of a Church in the middle, a bridge Church, and it is our privilege to keep on striving for the reconciliation of all Christians in a restored visible organic unified Body of Christ."

The men's and boys' choir of Grace church, Oak Park, directed by George Clark, provided the musical setting for the broadcast.

Expect Many at Acolytes' Festival

NEW YORK—The annual acolytes' festival, held every year at the Church of St. Mary the Virgin on Lincoln's birthday, is always well attended; but this year, February 12th falling on Saturday, it is expected that unprecedented numbers will take part in the procession, the boys being free from school for two days and the men having two free days.

Bishop Rocksborough Smith of Algoma will pontificate and the Rev. William M. V. Hoffman, Jr., SSJE, will preach.

Hold First Discussion on World Conferences

TOPEKA, KANS.—On January 31st the first of five interdenominational community discussions of the Oxford and Edinburgh Conferences was held in Guild Hall, at Grace cathedral, following a fellowship dinner.

The speaker of the occasion was the Rev. Harold F. Humbert, pastor of the First Christian church, Independence, who spoke on the fifth of the Oxford reports, The Church and International Relations.

Representatives from most of the churches in Topeka and from many in the county were present. It is hoped that one of the objectives of these five meetings will be the organization, within the local ministerial association, of an interdenominational committee, the members of which will endeavor to encourage more coöperation among the local congregations.

Southern Mountain Conditions are Discussed by Churchwomen

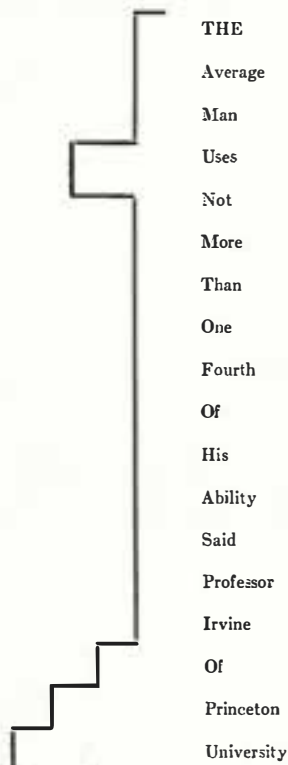
NEW YORK—A series of discussions on the Southern mountains, held at Grace church on January 19th and 26th and February 2d, under the leadership of the president of the Woman's Auxiliary, Mrs. Howard M. Jefferson, brought together large and interested groups.

The topics considered were the opportunities in these mountains for (1) making a living, (2) education, and (3) spiritual nurture.

Each discussion was followed by a carefully prepared answer to the question: What is the Church doing to help those who live in the mountains?

**Diocese of
Western Michigan**

The Cross of the Average



THE
Average
Man
Uses
Not
More
Than
One
Fourth
Of
His
Ability
Said
Professor
Irvine
Of
Princeton
University

I Dare You

To Build Greater Than Average

I WILL BUILD

**My Life Upon the Pattern
of the Christian Cross**

Name _____

I —BY BUILDING A SOLID FOUNDATION FOR MY LIFE THROUGH

- A—Daily Reading (Forward Day by Day)
- B—Daily Meditation upon what I Read.
- C—Daily Prayer.

II —BY BUILDING THE UPRIGHT OF THE CROSS OR THE GOD-WARD EFFORTS OF MY LIFE THROUGH

- A—Attendance each Sunday at Church or Church School.
- B—Attendance at a Week Day Service.
- C—Attendance at Holy Communion at least three times during Lent and on Easter Day.

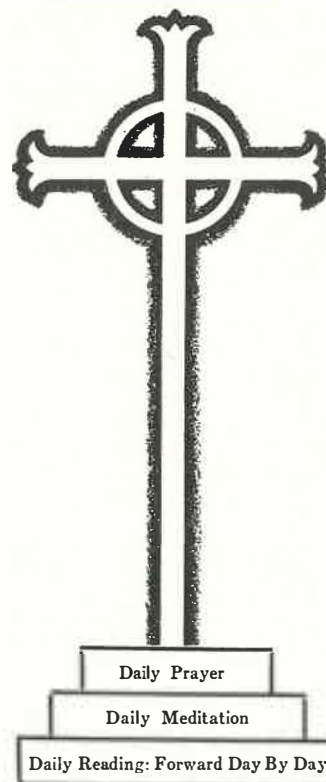
III—BY BUILDING THE ARMS OF THE CROSS OR THE MAN-WARD EFFORTS OF MY LIFE THROUGH

- A—A study of the Rural Work of the Church.
- B—Making a survey of the Rural Work of the Church in my Diocese.
- C—Making a visit to a Rural Church Service.
- D—Visiting and Bringing Someone from the Rural Areas to My Church.

IV—BY GIVING AT LEAST ONE DOLLAR FROM MY ALLOWANCE OR EARNINGS TO THE MISSIONARY OFFERING IN LENT.

**Program for Lent
1938**

The Cross of the Christian



Add To The Cross On The Left Your Work And Compare It With The Cross On The Right

WESTERN MICHIGAN'S LENTEN PROGRAM

Lent in Western Michigan will be a period of vital Forward Movement if this poster, distributed in parishes and missions, produces its results.

**San Joaquin Convocation Adopts
Revised Set of District Canons**

SAN JOAQUIN, CALIF.—One of the main features of the 28th annual convocation of the missionary district of San Joaquin was the adoption of a revised set of canons for the district.

The convocation opened with a corporate Communion for the convocation and the Church Service League, and the ordination to the diaconate of C. Aaron King. Bishop Sanford delivered his annual address at the sermon, and the Very Rev. James M. Malloch presented the ordinand.

An invitation for the next annual convocation to meet in St. Paul's church, Modesto, extended by the Rev. Thomas C. Maxwell, was accepted.

Elections were as follows:

Synod of the province of the Pacific: the Very Rev. James M. Malloch, the Rev. Messrs. William E. Patrick, William Payne, A. O. Bray, Seth C. Hawley, and T. C. Maxwell; Messrs. Sidney Couper, Dr. S. W. R. Langdon, and O. H. Root. Alternates: Messrs. William E. Clayton, W. G. Cochrane, and P. T. Neate.

Council of advice: the Rev. Messrs. W. A. Cash and S. C. Hawley, succeeding the Rev. Messrs. T. C. Maxwell and William Payne; Messrs. P. T. Neate and W. F. Willmette, succeeding Chester Cree and W. C. Cook.

The Rev. James M. Malloch succeeded the Rev. H. R. A. O'Malley as examining chaplain.

**Kansas Bishops Recommend
Biographical Review Each
Week During Lenten Season**

TOPEKA, KANS.—The bishops of the diocese of Kansas are recommending that all parishes and missions in the diocese set aside one night each week during Lent for the congregations to come together in the churches or parish houses, to hear reviews of biographies of five outstanding personalities who have enriched the life of the Church at home and abroad, and also to hear reviewed *The Episcopal Church in Town and Country*, by Bishop Fenner, Coadjutor of Kansas. The biographies recommended are as follows:

Apostle of China, the story of the life of Bishop Schereschewsky, by James A. Muller; *The Story of John Frederic Oberlin*, by Augustus Field Beard; *The Life and Labors of Bishop Hare*, by M. A. DeWolfe Howe; *The Life of Bishop James Hannington*, by E. C. Dawson; *My People of the Plains*, by Bishop Ethelbert Talbot.

As part of this program, it is hoped that in conjunction with each of these reviews, pamphlets may be obtained from national headquarters, to be distributed at the close of each meeting. A short religious service will precede each review.

**Appoint Dr. Burton S. Easton to
Standing Liturgical Commission**

NEW YORK.—The Rev. Dr. Burton Scott Easton, professor of the literature and interpretation of the New Testament in the General Theological Seminary, has been appointed to the Standing Liturgical Commission of General Convention, to take the place left vacant by the resignation of the Rev. Dr. Henry R. Gummey of the diocese of Philadelphia.

In addition to his New Testament work, Dr. Easton is teaching Liturgics in the seminary for the second year.

Methodists' Membership Gains

NASHVILLE, TENN. (RNS)—In a statistical review of the recent work of the Southern Methodist Church, Curtis B. Haley, editor of that communion's general minutes, shows that 1937 brought 36,261 new members to the Church rolls. It now has a total membership of 2,855,239, including all lay and clerical members.

The most noteworthy phase of the work which the figures brought to light was the strong gains being registered in Oklahoma among the Indian Methodists where a mission is maintained.

Bishop Tucker Visits Michigan Convention

105th Annual Convention Seeks the Resumption of Diocesan Paper, Admits New Parish

DETROIT—The 105th annual convention of the diocese of Michigan was featured by the first steps toward the resumption of a diocesan newspaper; the admission of a new parish; action providing for the appointment of a committee to bring the deliberations of the next convention to bear upon vital questions of the day, and a visit from the Most Rev. Dr. Henry St. George Tucker, Presiding Bishop of the Church.

The convention opened in St. Paul's cathedral on January 26th. Clergy, and delegates and alternates to the diocesan convention and the convention of women attended a joint service at which Bishop Page presented his annual address, which contained a strong plea for a reevaluation of the work of the Church.

The annual convention dinner was held at the Masonic Temple, with 850 in attendance. Several numbers were sung by the English boy choristers, who spent a week in the diocese of Michigan in January. The speaker of the evening was Bishop Tucker, whose address on the foreign missionary work of the Church, with special emphasis on Japan, was much appreciated.

Formal action of the convention included the admission of All Saints', parochial mission of St. John's since 1927, as an independent parish. The constitution was amended, in accordance with action begun a year ago and approved by the General Convention in October, 1937, by the transferring of Bois Blanc and Mackinac islands to the diocese of Northern Michigan.

The Rev. I. C. Johnson, chairman of the department of field and publicity, presented the need for a diocesan publicity organ, and asked the delegations present to indicate their willingness to underwrite one-year subscriptions to such a paper, in order that publication might be resumed. Over 2,000 subscriptions were underwritten, and the department will proceed at once to print and distribute a diocesan magazine.

Bishop Creighton, Coadjutor, presented his first report to the diocesan convention, covering the eight months' period since he took office.

STRESS STUDY OF FAMILY

On the afternoon of the first day of convention, a memorial from the Detroit clericus was presented on The Church and the Family. The memorial stressed the point that in order to be effective, the Church today must concentrate chiefly on the welfare of the family, the life of which seems to be threatened by so many present-day conditions. For this reason the memorial called upon the convention to make provision for the family to be "as widely and as deeply studied as it is possible for the Church to reach in order to discover the forces playing upon it and to have

Merger Plans Progressing, Says Greek Orthodox Bishop

SAVANNAH, GA.—In an interview with the Savannah *Evening Press*, Bishop Callistos, who preached at St. Paul's Greek Orthodox church on January 16th, said that plans for a proposed merger of the Greek Orthodox Church with the Episcopal Church were progressing, but he did not know when the time would come for union.

The Bishop was on his way to Charleston, S. C., after conducting the annual Epiphany services of the sponge diving community at Tarpon Springs, Fla.

He pointed out that in localities where there is no Greek church, the Greeks were identified with the Episcopal church. There is no Greek church at Tarpon Springs and services were conducted at St. Andrew's Episcopal church.

clearly in our minds the actual conditions under which, today, the families of our own locality and our own land are being reared."

The convention adopted resolutions regarding the memorial, providing for a committee of four clergy, four laymen, and four women, to organize and direct a diocesan study of the family in relation to all forces in our modern world which affect it, to the end that such findings as may be reached be presented for discussion, debate, and action at the next convention, and providing that routine matters of business at the next convention be cared for, so far as possible, on the first day, with the second day given to the consideration of the problems and tasks presented in the memorial.

Congratulations and felicitations were extended by the convention to the Most Rev. Stephen S. Woznicki, upon his elevation as Auxiliary Bishop of the Roman Catholic diocese of Detroit.

The fifth annual convention of women was attended by delegates and alternates from a majority of the parishes and missions in the diocese. Speakers included Mrs. Edwin A. Stebbins of Rochester, N. Y., the presiding officers of the Triennial meeting of the Woman's Auxiliary in Cincinnati last fall, and Mrs. Frederick B. Fisher, wife of the pastor of the Central Methodist Episcopal Church.

The Rev. Gordon Matthews was elected to the standing committee.

Delegates to the provincial synod are: the Rev. Messrs. Seward H. Bean, W. L. Forsyth, L. P. Hagger, and J. F. Sant; Messrs. A. S. Baker, Waldo R. Hunt, John C. Spaulding, and Robert F. Weber. Alternates: the Rev. Messrs. Henry Lewis, R. D. Malaney, Rollin J. Fairbanks, and Edward R. A. Green; Messrs. Robert Hutton, F. N. Stocking, A. J. Pickman, and C. E. Rolland.

The Rev. Seward H. Bean was appointed examining chaplain.

Officers of the Woman's Auxiliary for 1938 are: president, Mrs. Donald C. Stevenson; vice-presidents: Detroit district, Mrs. Ralph W. Crowell; Southern district, Mrs. E. R. McCormick; Northern district, Mrs. J. R. Appelbe; Central district, Mrs. D. C. Bigler; recording secretary, Mrs. H. Ray Will; corresponding secretary, Mrs. Dermot M. Hamilton; treasurer, Mrs. W. B. Taylor; convention chairman, 1939, Mrs. Stevenson.

Honor Bishop Mann on 15th Anniversary

Presiding Bishop and Bishop Gilman of Hankow Address 73d Convention of Diocese of Pittsburgh

PITTSBURGH—The 73d annual convention of the diocese of Pittsburgh, meeting January 25th and 26th, fittingly observed the 15th anniversary of the consecration of Bishop Mann and welcomed the Presiding Bishop as the special preacher at the missionary service on the 26th. Bishop Gilman of Hankow also addressed the convention.

The special committee appointed at the last convention to arrange for the anniversary surprised Bishop Mann when at the luncheon, the Rev. E. J. vanEtten, chairman, rector of Calvary church, presented the Bishop with a purse from the clergy with the suggestion that this be used for books.

W. L. Munro, Sr., president of the American Window Glass Company, a vestryman of the Church of the Ascension, representing the laity of the diocese, presented the Bishop with a purse in excess of \$2,000 for his personal use. The committee was also in charge of the reception in the afternoon tendered to Bishop Mann, the Presiding Bishop, and Bishop Gilman. More than 500 people were present for this affair which preceded the evening service at which Bishop Tucker was the preacher. In spite of ice-covered streets and treacherous weather the cathedral was filled with worshipers for Bishop Tucker's missionary sermon.

All sessions of the convention were better attended than for several past years. The budgets were approved with little discussion and a feared deficit was more than half subscribed from the floor spontaneously. The note of the convention for the coming year was optimistic in spite of a depressed business condition throughout the diocese.

The budgets call for the same amounts for the missionary work of the Church within the diocese as well as for the national Church. Special resolutions were adopted calling for the appointment of a survey committee for the diocese and for a change in the program of the convention which would allow more time for a discussion of the work within the diocese.

Deputies to the provincial synod are: the Rev. Messrs. William F. Bayle, Thomas J. Bigham, L. Herdman Harris, III, and J. Frederik Virgin; Messrs. William Lee, Dr. T. H. Diller, H. D. James, and Harvey H. Smith.

Added to the standing committee were: the Rev. Dr. H. Boyd Edwards; Messrs. Frank J. Chesterman, and H. Lee Mason, Jr.

Elected to the board of trustees were: the Rev. Messrs. George G. Applegate, C. G. Dunnells, Thomas Higgins, H. W. Leonard, Clarence E. Lott, and H. Lee Mason; Messrs. W. J. Orr, J. H. B. Phillips, George P. Rhodes, and J. Hanson Rose.

Federal Council Budgets \$237,700

NEW YORK (RNS)—On January 28th a 1938 budget of \$237,700 for the Federal Council of the Churches of Christ in America was approved by its executive committee.

St. Peter's Church, New York, to Celebrate Hundredth Anniversary

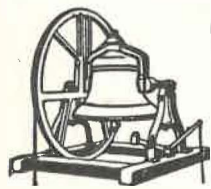
NEW YORK—On February 22d, just exactly 100 years since its consecration by Bishop Onderdonk of New York, assisted by Bishop Hopkins of Vermont, St. Peter's church will celebrate its centenary. The Presiding Bishop will make an address; Bishop Manning of New York will speak; the Very Rev. Dr. Hughell E. W. Fosbroke, Dean of the General Theological Seminary, and the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, will take part in the service.

While many parishes in the diocese are 100 years old and older, St. Peter's is one of the few churches still standing as it was built 100 years ago. In the Chelsea district of the city, the church has had an interesting history.

Clement C. Moore, author of *A Visit from St. Nicholas*, was a member of its vestry and a benefactor. For this reason, St. Peter's is often called the "Christmas Church."

The present rector is the Rev. Richard A. D. Beaty.

ST. HILDA GUILD, INC.
 CHURCH VESTMENTS ALTAR LINENS
 Ecclesiastical Embroidery
 147 E. 47th Street NEW YORK
Conferences with reference to the adornment of Churches
 Old Embroidery Transferred
 Telephone: Eldorado 5-1058



MENEELY BELL CO.
 TROY, N.Y.
 AND
 220BROADWAY, N.Y. CITY
BELLS

Bishop Beal Heads Canal Zone Preaching Mission

Movement Comes to Isthmus, Sponsored by Interfaith Group

ANCON, C. Z.—The recent National Preaching Mission in the United States has been brought to the Canal Zone as a local effort under the sponsorship of the Isthmian religious workers' federation, under the chairmanship of Bishop Beal, and with the endorsement of the Ancon-Balboa and Cristobal civic councils.

Meetings were held during the week of January 16th to 23d on both the Atlantic and Pacific sides with Dr. M. E. Dodd, pastor of the First Baptist church, Shreveport, La., Bishop George A. Miller of the Methodist Church, and Bishop Beal as speakers.

An aftermath of the preaching mission was an outdoor community gathering under the auspices of the Ancon-Balboa civic council. Bishop Beal presided, addresses were given by Fr. R. A. Gillard, C.M., of the Roman Church, and by Dr. Dodd. The benediction was pronounced by Rabbi Nathan Witkin, Jr., of the Jewish welfare board. The preaching mission and the civic gathering have made a deep impression in the Canal Zone.

Church Hospital Has Good Year

LOS ANGELES—Good Samaritan hospital, an Episcopal Church institution, reports that in 1937 free service was given to the amount of more than \$62,000. The capital indebtedness has been reduced by \$150,000.

An average of 336 patients a day received treatment. There were 617 births at the hospital, an increase of 99 over 1936.

Forward Movement in Homes Stressed

Diocesan's Address to Convention of Southern Ohio Urges Careful Preparation for Confirmation

CINCINNATI—The necessity for a spiritual Forward Movement in the homes of Church members was stressed by Bishop Hobson of Southern Ohio in his address to the annual diocesan convention.

Despite near-zero weather with high winds and snow, the convention, which met at Christ church, Springfield, January 25th and 26th, had one of the largest attendances on record.

President Francis C. M. Wei of Central China College was the preacher at the missionary service. He cited hope made possible by Christianity and faith in the future of the world as the only bright spots in the present Oriental situation.

Bishop Hobson announced to the convention that the diocese, which had been assigned \$10,000 as its share of the \$300,000 China Relief Fund, has raised almost \$11,000. Offerings were taken in the various parishes throughout the diocese, and reports made at the convention.

Approximately 250 persons were in attendance at the convention sessions, and heard the finance committee report that all diocesan assessments were paid in full for the past year for the first time in history. The pension fund committee reported that all pension fund assessments were paid.

The Bishop, in his address, urged that persons presented for confirmation be prepared thoroughly on their obligations.

"The church attendance in most of our churches is poor," he said. "Our people on the whole do not realize the essential nature of corporate worship. Casual attendance is the result of casual teaching. We may never change some of the older generation but we can see to it that no person is presented for confirmation in the future who does not realize that to 'worship God every Sunday in His church' is a requirement for church membership."

The Rev. Harold J. Weaver was elected registrar.

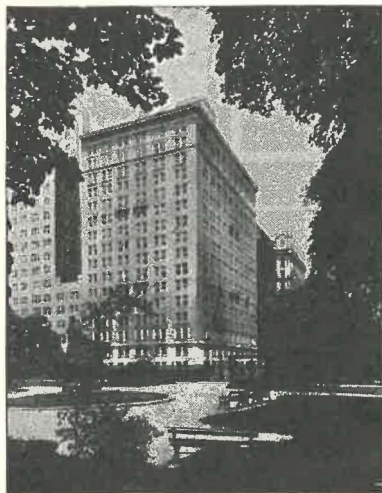
Other elections included: New members of the standing committee: the Rev. Robert S. Lambert succeeding the Rev. J. H. Lynch; S. W. Allen, succeeding John H. Summers.

Deputies to the synod: the Rev. Messrs. H. N. Hyde, G. P. Symons, Bernard W. Hummel, and F. C. F. Randolph; Messrs. W. S. Keller, C. P. Taft, John L. Bjelke, and Stanley Matthews. Alternates: the Rev. Messrs. C. R. Garmey, P. F. McNairy, F. J. Moore, and A. P. Stokes; Messrs. Eric W. Gibberd, Stuart R. Miller, H. M. Bone, and Dr. M. H. Urner.

Brotherhood Day to be Observed

NEW YORK (RNS)—More than 2,000 communities throughout the country will unite in observing the fifth annual Brotherhood Day during the week of Washington's birthday, February 20th to 26th, it was announced by Dr. Everett R. Clinchy, director of the National Conference of Jews and Christians, 300 Fourth avenue, New York, under whose auspices the observance will be held.

OVERLOOKING EXCLUSIVE GRAMERCY PARK



Quiet, Residential Atmosphere

Large cheerful rooms; transient or residential; moderate price restaurant; library.

One block to Church Missions House

	FROM
Single Rooms	\$3.00
Double Rooms	\$5.00
Suites	\$6.00

HOTEL GRAMERCY PARK

52 Gramercy Park North (East 21st St.) New York, N. Y.

Bewildered Citizens Flee Wuchang Area

**Many Move Household Possessions;
Convent of St. Anne Serves as a
Refuge During Air Raids**

WUCHANG, CHINA—Thousands of distracted people fleeing the war area, many with their household possessions; the chapel of the Convent of St. Anne as a refuge during air raids; citizens being trained into an embryo army—all are becoming typical features of life about the House of the Merciful Saviour in Wuchang.

The Wuhan cities have been cities of refuge for distracted thousands from north, south, and east, who have come pouring in on foot and by boat and train from the war area. Some have found temporary shelter here, others have moved on, and to those who remain it seems as if the whole population of China were on the move, with everyone trying to get somewhere else.

The ferry to Hankow is packed daily and hourly with people, many of them with their household possessions, moving somewhere else. If they are in Hankow they are possessed to get to Wuchang, and vice versa. One feels that they are so distracted they do not really know what to do, but just believe it is safer to keep moving. A few of the House of the Merciful Saviour inmates who have relatives in the country have gone, but most of them have no place to go, so stay here. The center of the House of the Merciful Saviour, being the back part of the chapel, is comparatively safe, with the windows on one side barricaded with sand bags, so that it is a refuge during air raids, with the comfort of our Lord's Sacramental Presence.

CHRISTMAS PEACEFUL

In spite of war and air raids, Christmas passed peacefully here, with the midnight Mass and services as usual, and a class of 35 confirmed the Sunday before. Some of the latter have scattered to country places, and the Sisters of St. Ann were especially thankful that they made their Communion before leaving.

On Christmas afternoon St. Mary's guild gave a play in the church, where some of the country school children, and a good many neighbors besides the regular parishioners, could see the simple portrayal of the Christian Mystery.

Schools have all closed, so the children are at home, kept occupied with studies, play, work, and worship. A class in foreign cooking is intriguing, and four of them at a time invade the kitchen where one of the Sisters and a long-suffering cook initiate them into the mysteries of foreign food.

Clinics go on as usual, with soldiers discharged with slight wounds returning for treatment. Discharged from the army, some have no place to go, and no money. For the most part they are well-behaved and courteous. The Generalissimo and Madame Chiang are often here, though their exact whereabouts is kept secret, and

their presence in these parts means that the army is kept in good order.

MILITARY PREPARATIONS

The Sisters rise and retire to the sound of bugle calls and patriotic songs from those quartered in the schools near the convent. Civilians are quickly trained and made into an embryo army; some are mere boys. Women and girls are busy making

bandages and dressings and clothes for the Red Cross.

Main thoroughfares and many side streets are provided with dugouts for shelter in air raids, but many of them are pathetically inadequate. Not knowing when the enemy forces may reach here, people watch and pray. The Psalms are read with new understanding these days, with their references to war and slaughter.



Come, my soul, in quietness,
Where the Father waits to bless;
In his presence find delight,
Morn or evening, noon or night.

The Quiet Hour is a vest pocket quarterly for guiding personal and family devotions. One full page for each day gives a Scripture verse, a suggested Bible reading, a meditation, a short prayer—all based on the Home Daily Bible Readings of the International Uniform Lessons.

SPIRITUAL AND EVANGELISTIC

This new daily devotional publication is an invaluable aid in our campaign for the recovery of a vital, personal religion. Its meditations are Christ-centered in emphasis and truly spiritual in tone.

GIFT PRICES

It is the perfect gift from teacher to pupil, from pastor or superintendent to layman, from friend to friend. The price for gift subscriptions is very low—only 20 cents per year for each subscription if five or more subscriptions (to go to separate addresses) are ordered at one time.

REGULAR PRICES

Single subscription, 25 cents per year; five or more subscriptions mailed to one person, 4 cents each subscription per quarter.



Sample Copy Free on Request

DAVID C. COOK PUBLISHING COMPANY

The House That Serves

49-B Lincoln St., Elgin, Ill.

CHURCH ARMY NEEDS MEN

Keen churchmen under 30 years of age and unmarried are invited to consider full-time Lay missionary work as a life Vocation.

Training Scholarships available — salaried post — pension.

Write Candidates Secretary,

414 East Fourteenth Street

New York, N. Y.

Register of Church Services



Each page provides space for date, day, service, place, hour; attendance, and accumulated total; Communion, and accumulated total; serial numbers of all services on Sundays and other days; serial numbers of all celebrations of the Holy Communion, public and private; amount and object of offering; name of celebrant or officiant, preacher, server; miscellaneous memoranda.

Bound in strong vellum cloth, the book lies flat when open. Printed on best quality ledger paper; 208 pages 10x14½ inches; 23 entries to a page.

\$3.50

Plus Postage

Morehouse-Gorham Co.
Church Book Stores

14 E. Forty-first St., New York City
1801 W. Fond du Lac Ave., Milwaukee



CAPS and GOWNS

Hangings, Bible Markers, etc. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request. DeMoulin Bros. & Co. 1151 South 4th Street, Greenville, Illinois.

GIRDLES

Red Wool Rope, with tassels\$2.75
Black Mohair Rope " " 4.50
Black Silk Rope " " 4.25
Black Mohair Rope, with knots 4.25
Black Silk Rope " " 4.00
White Linen Knitted.....\$10.00 to 20.00

CENTRAL SUPPLY CO., WHEATON, ILL.

VESTMENTS
FOR CLERGY AND CHOIR



Cassocks
Girdles
Cottas
Rabats

Surplices
Birettas
Albs-Amices
Hoods

Custom Tailoring for
the Clergy
Priests' Cloaks
Bishops' Robes

EMBROIDERIES

Superfrontals Hangings
Silks Fringes Linings
Applique Designs
Vestment Specialists
since 1837



COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK.

**Dean Grant Finds Church's
Educational Facilities in a
Very Unsatisfactory State**

EVANSTON, ILL.—A plea to the Church to face squarely what he terms an alarming situation with regard to her educational facilities is made by the Very Rev. Frederick C. Grant, dean and president of Seabury-Western Theological Seminary, in his annual report. The statement is of special interest because of Dean Grant's recent decision to resign from the Seminary to accept a chair at Union Theological Seminary.

"Something should be done to prevent many of the clergy's growing stale and going to seed," says Dean Grant. "There are men in the ministry who have ceased to grow, have nothing in particular to give in their sermons, and whose pastoral ministry is purely mechanical.

"It ought to be made clear that ordination is no guarantee in itself of a livelihood, regardless of a man's abilities, devotion to his work, and personal character—or the success of his ministry. . . . Men who have failed in the ministry are not willing to turn their hands to anything else but calmly assume that the Church must provide for them the rest of their days."

Discussing the situation with regard to Church seminaries, Dean Grant has this to say:

"You would think the first charge upon any religious organization would be the education of its ministry. In the Episcopal Church it is just about the last responsibility anyone thinks about. The consequences are apparent. The history of college education in the Episcopal Church is a continued story of closed colleges. The time has come for the Church to face squarely the whole situation and to decide whether or not it is really interested in education; whether it is prepared to invest money in that cause."

**Boys of St. Vincent's Order
Entertained in Philadelphia**

PHILADELPHIA—Members of the Order of St. Vincent throughout the diocese of Pennsylvania were the guests of St. Ambrose's chapter, Philadelphia, for a social time and quiet hour on January 22d, St. Vincent's Day.

After a period of getting acquainted on the gym floor and in other social pastimes the boys gathered in the church for two addresses by Fr. Harry S. Ruth, the director-general of the order.

Following supper Fr. Ruth gave a brief account of the work that the order is doing for the Church and its growing membership through the new chapters that are taking form.

New Federal Council Secretaries

NEW YORK (RNS)—Dr. J. Quinter Miller, secretary of the Connecticut State Council of Churches, was nominated to succeed Dr. Roy Guild as executive secretary of the field department of the Federal Council of Churches, and the Rev. Seward Hiltner was elected secretary of the newly organized committee on religion and health at the January 28th meeting of the executive committee of the federal council.

**\$81,000 Budget for
Diocese of Maryland**

**154th Annual Convention Supports
National Church Apportionment
Representing \$5,000 Increase**

BALTIMORE, MD.—At the 154th annual convention of the diocese of Maryland, held at the Pro-Cathedral of the Incarnation on January 25th, a budget of \$81,000 was adopted. Of this total amount it is hoped that \$30,000 will be paid to the national Church, an increase of \$5,000 over last year's apportionment, and an increase of \$3,560 over the sum actually paid in 1937.

A motion was offered to give women the right to vote for vestrymen, a right now denied because of the provisions of the Vestry Act of 1798, which states that the franchise is given to free White males over 21 years of age. The motion failed. It would seem a simple procedure to have the Vestry Act amended, but if the convention once petitions the legislature to make changes in certain parts of the act, thereafter the assembly of the state has the right to initiate alterations in the act. As at present ordered, the convention of the Church in Maryland holds a unique charter.

On the evening preceding the convention, a dinner was held at the Southern hotel, with the Rev. Horace W. B. Donegan, rector of St. James' church, New York, as speaker. His subject was The Task of the Church in the Modern World.

A resolution was presented to consolidate all trust funds now being administered by separate committees, under a central department of finance of the convention. After much discussion it was passed.

The following were nominated by the Bishop to be examining chaplains: the Rev. Messrs. Henry B. Lee, Jr., Theodore N. Barth, L. O. Heck, Theodore P. Ferris, and David C. Watson.

To the synod of Washington were elected: the Rev. Drs. E. D. Johnson and W. O. Smith; the Rev. Messrs. Hugh W. S. Powers and W. C. Roberts, clerical delegates; and Messrs. G. Herbert Boehm, E. Allen Lycett, John G. Schlipp, and Robert Turner, lay delegates.

New members elected to the standing committee were the Rev. Messrs. S. Thorne Sparkman and Roger A. Walke, and James A. Latané.

Milwaukee Auxiliary Meets

MILWAUKEE—Meetings of the Woman's Auxiliary and council of the diocese of Milwaukee opened on January 25th at St. Paul's parish house with conferences on the work of all departments and affiliated organizations.

Mrs. Frank Hixson of the diocese of Chicago, an associate member of the Oxford Conference on Life and Work, spoke on Wednesday afternoon giving an interesting and vivid picture of that great assemblage.

New officers for the coming year are: Mrs. Frederick C. Linley, president; vice-presidents, Miss Emily Bond, Mrs. John C. Goodale, Miss Margaret Goodwin; secretaries, Mrs. E. A. Giard, Mrs. Leonard Campbell; treasurer, Mrs. George Schuele; United Thank Offering treasurer, Miss Portia Martin.

Strife and Suspicion at New High, Claim

"Worse Things to Come," Declares
Bishop Stevens in Address at 43d
Los Angeles Convention

LOS ANGELES—"International strife and suspicion have reached a new level of bitterness and give promise of worse things to come," declared Bishop Stevens on January 26th in his address at the opening session of the 43d annual convention of the diocese of Los Angeles at St. Paul's cathedral. He continued:

"Secularism has been focused in the totalitarian State and anti-Christianity has acquired more of the characteristics of a cult. Industrial conflicts are at a new level of intensity. While all this tends toward discouragement, we must not despair but accept present conditions as a challenge to the Christian principles we profess."

Bishop Gooden, Suffragan of the diocese, emphasized the importance of the church school which, he asserted, "now is practically the last place where the Christian faith can be taught, as far as this country is concerned. If we fail here, as a Church, there is little likelihood that children will receive any such instruction at home. He is a blind optimist who thinks that the modern home does much in this regard any more."

PROPERTY ADVANCES

Bishop Stevens reported as diocesan accomplishments during the last year, the erection of St. David's church at North Hollywood, a new parish house for Amanda chapel here, a new rectory for St. Peter's church, Santa Maria, and a substantial reduction in diocesan indebtedness. Harvard School for boys has acquired a new property in the San Fernando valley with a value in excess of \$300,000.

The Rev. Richard H. Gushee, rector emeritus of Christ church, and for many years the leader in Anglo-Catholic activities in California, was appointed a canon of St. Paul's cathedral. Announcement was also made that Grace Memorial church, Los Angeles, receives the full status of a parish, with the Rev. Douglas Stuart as rector.

The pledge made at General Convention of \$25,000 from the diocese for the general Church program was approved by the convention and the full amount underwritten by the parishes and missions. Plans were made for the purchase of a trailer chapel to be used in the rural parishes and missions.

ASK FAIRNESS TOWARD JAPANESE

International affairs came in for considerable attention at the convention and the following resolution was adopted unanimously:

"Whereas the conflict between Japan and China, due to the fact that most American sympathies lie with China in the conflict, has caused a large amount of ill-feeling toward and discrimination against Japanese residing in the United States; and whereas such ill-

Clergymen, Identical Twins, Retire From Alabama Parishes

SELMA, ALA.—The diocese of Alabama suffers a loss in the retirement of the Rev. E. W. Gamble, rector of St. Paul's church, and the Rev. Cary Gamble, of the Church of the Nativity, Huntsville. They had taken an important part in shaping the affairs of the diocese in which most of their ministry has been spent. They will make their home in Selma.

Though identical twins, they are not always of the same mind, often taking opposite sides in debate, much to the mystification of lay delegates attending convention for the first time, who could not understand "how that man Gamble is allowed to advocate a measure on the floor of convention, and, a little later, from another part of the auditorium, oppose it with equal vigor." Until it was discovered that there were two of them, it was opined that Mr. Gamble did not seem always to know his own mind!

feeling is often expressed in ways insulting and damaging to such Japanese residing here, many of whom are loyal citizens of the United States and some devout communicants of the Church; therefore, be it resolved, that this convention while expressing no opinion regarding the advisability of a boycott on goods from Japan, does disapprove all hostile and discriminatory acts against Japanese residing in the United States, and urges all members of the Church in this diocese to do their utmost to preserve good will toward all loyal citizens and residents of the United States, who are of Japanese extraction or descent."

Addresses were given by Bishop Moulton of Utah on Missions, by the Rev. Ray O. Miller on The Parish and the Church, and by Reynold E. Blight on The Forward Movement.

The diocesan budget for 1938 was fixed at \$81,585, divided as follows: Bishops' salaries and maintenance of diocesan activities, \$24,585; diocesan missions, \$32,000, and general Church program, \$25,000.

The balloting of the convention was conducted according to the procedure of the Hare preferential system, which so commended itself to the delegates that it was decided to adopt the system as a permanent method of voting.

New members of the standing committee are: the Rev. Wallace Pierson and William A. Monten. Delegates to the synod of the Pacific are: the Rev. Messrs. Perry G. M. Austin, F. Eric Bloy, M. K. P. Brannan, and Edwin T. Lewis; Messrs. St. Elmo L. Coombs, George Entz, Charles J. O'Connor, and Stanley W. Williams. Alternates: the Rev. Messrs. George Barrett, William Cowans, W. Ellwood Craig, and Henry Clark Smith; Messrs. C. K. Hazen, W. F. Pascoe, C. S. Pomerooy, and H. C. Tavey.

Dedicate Wyoming Church Window

LARAMIE, Wyo.—A stained-glass window, by the Conrad Schmitt Studios, in memory of Charles William Huff, M.D., who ministered to the people of Jackson Hole for 25 years, was dedicated in St. John's Mission church, Jackson, on January 9th, by the Rev. Alexander E. Pawla, priest in charge.

The late Dr. Huff for 25 years was surgeon in charge of St. John's hospital.

EPISCOPAL LAYMEN DODGE BOOK-READING!

WHY?

The answer is quite simple. Too many books intended for the laity are written by theologians in their own lingo. Too heavy going for the laity. Result: no reading.

We sell books for Episcopal laymen, but they're readable, for we read them ourselves first, and what we get enthusiastic over, you can, for we are just average laymen. Another thing, if what we recommend doesn't do something to you and for you, away down inside, send it back at our expense for full credit.

Even before we were in the business, we always felt that lay people were side-stepping Lent and Our Lord if they couldn't read at least one book about Him during Lent. What do you think? Let us send our suggested booklet.

AMMIDON AND COMPANY

H. L. VARIAN, President
31 S. Frederick St. Baltimore, Md.

M. P. MÖLLER

Builder of World Renowned Organs

Presents a newly designed
PORTABLE PIPE ORGAN

The ideal organ for small churches, chapels, and similar uses.
Priced low. Liberal terms.

The Möller custom built organs, large or small, contain mechanical refinements and artistic tone development that should be heard to be fully appreciated.

Write us regarding your organ needs.

M. P. MÖLLER

Factory and General Office: Hagerstown, Md.

VESTMENTS

For the Clergy and Choir.
Altar Linens, Embroideries.
Materials by the Yard, Tailoring.

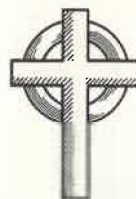
J. M. HALL, Inc.

417 FIFTH AVE. (bet. 37th and 38th Sts.) NEW YORK

DISTRIBUTORS FOR

James Powell & Sons
(WHITEFRIARS) Limited. Established 1680.

STAINED GLASS
100 Wigmore St., London, Eng.



The Story of Holy Week

A connected narrative from the four Gospels in the words of the King James version, in large clear type, on good paper.

Single copies 25c postpaid; Lots of 100 22½c each, postpaid

ORDER FROM
MRS. SPENCER ERVIN
BALA P. O., PA.

LESLIE H. NOBBS

536 MADISON AVENUE, NEW YORK CITY
Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture

In Press

THE PRIESTLY WAY

Ten Meditations for Priests
for Use in Retreat

By **BERNARD I. BELL, D. D.**

Ready by February 15th

Price, \$1.25 (cloth)

THE HOLY CROSS PRESS

West Park, N. Y.

THE SPIRIT OF MISSIONS

An illustrated review of the life
and work of the Church at home
and abroad, published monthly
since 1836.

Subscribe yourself
Subscribe for a friend

\$1.00 a Year

THE SPIRIT OF MISSIONS

Church Missions House
281 Fourth Avenue New York City

HEADQUARTERS

CHOIR GOWNS

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLLES • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE

NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
621-23 ARCH ST. PHILADELPHIA, PA.



CATHEDRAL STUDIO

Church Embroidery. Altar, pulpit hangings, etc. Stoles, \$6 up. Burse, veil \$10 up. Surplices \$8 up. Exquisite Altar Linens. Cope \$50 up. Mass set \$35 up. Complete line pure Irish linens & Church Fabrics by the yd. Embroidered emblems ready to apply. Altar Guild Handbook 50c. Address all mail to:
L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752

Established 1857

The J. and R. Lamb Studios, Inc.
Home Office, Studios & Craftshops
Tenafly, N. J.

Stained and Leaded Glass in the
best traditions of Christian Art
Mosaics - Decoration - Murals
Wood - Metal - Marble & Stone

Remodeling of Chancels • Chapels
expert advice on Church Interiors

80⁺ Year under 3 Generations of the Lamb
family to specialize in Ecclesiastical Art

Social Service Dinner Arouses Parochial Zeal

NEW YORK—The Church of St. Mary the Virgin, in order to enlist the personal enthusiasm of the members of the parish, as well as to secure their monetary contributions, holds every year a parish dinner in the interests of its social service work. The 1938 social service dinner was held on January 19th.

There was a large attendance of men and women and a few older boys and girls. The proceeds will be used as usual for the maintenance of St. Mary's Summer Home at Keyport, N. J.

The Rev. William M. V. Hoffman, Jr., SSJE, of the staff of St. Mary's, said that the home greatly needed a station wagon and an electric phonograph. "We have plenty of phonograph records," he observed, "but nothing to play them on. The need of the wagon is obvious." Fr. Hoffman added that the proceeds, however, would probably all go for general expenses and repairs.

The home at Keyport is used entirely for regular communicants of St. Mary's who could not otherwise have any summer outings. The house can accommodate only 75 persons at a time. No charge whatever is made. One of the priests of the church is always in charge, and several of the Sisters of the Holy Nativity from St. Mary's mission house are in continual residence at the home. Daily services are held in the chapel on the grounds.

Says Morris, and None Other, Was "Penman of Constitution"

NEW YORK—"Penman of the Constitution" is a title applicable only to Gouverneur Morris, according to the Rev. E. C. Russell, rector of St. Anne's church of Morrisania, where the delegate to the Constitutional Convention from Pennsylvania is buried.

In a statement answering a pamphlet by Representative Sol Bloom, which confers the title upon Jacob Shallus, a clerk in the employ of the Pennsylvania state assembly, the Rev. Mr. Russell explains that Mr. Morris was the man who composed the document, and more than any other was responsible for its literary style and final arrangement. Jacob Shallus "or some other person who copied the final draft" should be known as the "engrosser" of the document, he declares.

The Rev. Mr. Russell quotes from Morris himself, from the later Theodore Roosevelt, and from Dr. Daniel Walther, to establish the fact that "Penman of the Constitution" correctly applies only to Gouverneur Morris.

Plan Young People's Service

MILWAUKEE — The Young People's Fellowship of St. John's church are planning for Youth Sunday on February 13th. The Holy Eucharist will be celebrated at 10:30, the Rev. L. B. Hastings officiating. Arrangements for the service are in the hands of the young people three of whom, Earl Bengel, Eugene Geiger, and Delos Bishop, will address the congregation.

Bishop Mikell Marks 20th Year as Bishop

Celebration is Held in Connection
With 31st Annual Council of the
Diocese of Atlanta

MILLEDGEVILLE, GA.—The 31st annual council of the diocese of Atlanta was of interest as it marked the 20th anniversary of the consecration of Bishop Mikell, the diocesan.

In commemoration of this event a preliminary service was held on January 25th in the Cathedral of St. Philip in Atlanta, at which the Rt. Rev. Charles E. Woodcock, retired Bishop of Kentucky, who is one of the two remaining consecrators of Bishop Mikell, preached the sermon. The Bishop spoke of the long relation of friendship which had existed between himself and Bishop Mikell and of the service which Bishop Mikell had rendered not only to his diocese but to the whole Church.

In St. Luke's church, Atlanta, during the session of the council on the 26th, there were many instances of the same appreciation of the significance of the Bishop's anniversary. A special delegation from the diocese of Tennessee, in which Bishop Mikell had served, before his consecration, consisting of the Rev. Messrs. James R. Sharp, secretary of the diocese, J. F. McCloud of Christ church, Nashville, of which Bishop Mikell was rector when elected Bishop, and H. F. Keller, of St. John's, Johnson City, bore the greetings of that diocese and presented to Bishop Mikell bound resolutions of esteem adopted by that council at its recent meeting on the approaching celebration of the Bishop's anniversary.

Bishop Woodcock and John W. Wood of the National Council, and Mrs. Fred Ramsy, provincial president of the Woman's Auxiliary, also brought greetings. At the same session a special gift was presented to the Bishop by the Colored congregation of St. Paul's, Atlanta.

On the 26th at the Atlanta athletic club 350 persons assembled for a dinner in honor of the Bishop. The Hon. Edgar E. Pomeroy acted as toastmaster and gave greetings from the laity to the Bishop; Mrs. Marshall J. Ellis, past president of the Woman's Auxiliary, brought greetings from the women to the Bishop; Miss Marie Barinowski, diocesan president of the YPSL, greetings from the young people, and the Rev. H. Fields Saumenig, president of the standing committee and the oldest clergyman in point of service in the diocese, brought greetings from the clergy. John W. Wood of New York was the special speaker of the evening.

The following new elections were made:

Standing committee: the Rev. John M. Walker; Messrs. E. B. Harrel and William Parker, Jr.
Delegates to provincial synod: the Rev. Messrs. Matthew M. Warren, David Cady Wright, Jr., H. F. Saumenig, Charles F. Schilling, Olin G. Beall, and J. D. C. Wilson; Messrs. T. Firth Lockwood, J. E. Targett, Floyd E. Baird, J. D. Crump, L. R. Bywaters, and H. M. Heckman.
Alternates: the Rev. Harry G. Walker and V. B. Shiel.

NECROLOGY

† *May they rest in peace.* †

JOHN F. CULP

HARRISBURG, PA.—Dr. John F. Culp, honorary life member of the vestry of St. Stephen's cathedral, died in the Harrisburg hospital, at the age of 72, on January 17th. He had been confined to bed at the hospital for more than a year.

Dr. Culp was a specialist in diseases of the eye, ear, nose, and throat, and had won high esteem in the ranks of his profession for his work in the Harrisburg hospital, especially in behalf of children. He was active in securing wholesale inoculations in the city in 1924 and 1925 which led to stamping out diphtheria among children through almost a decade.

The burial service was held in St. Stephen's cathedral by Dean Heistand, with interment in Paxtang cemetery, near Harrisburg.

MRS. R. P. LINDERMAN, SR.

BETHLEHEM, PA.—Mrs. Robert P. Linderman, Sr., died suddenly on January 11th while attending the annual meeting of the Woman's Auxiliary of the diocese of Bethlehem, of which she had been the treasurer for some 30 years, and of which her daughter, Mrs. John A. Frick, is president.

Ruth May Linderman, the youngest child of Robert H. Sayre, was born in 1864. In 1884 she married Robert P. Linderman, of Bethlehem, a grandson of Judge Asa Packer, who founded Lehigh University. Mr. Linderman at one time was president of the Bethlehem Steel company.

Mrs. Linderman was the mother of six children, five of whom survive: Mrs. John A. Frick; Mrs. Richard Stockton, Buffalo, N. Y.; Mrs. MacLean Morris, Woodmere, L. I., and Christine and Robert P. Linderman, Jr. Ten grandchildren also survive, and two half-brothers, Francis B. Sayre, an assistant secretary of the U. S. Treasury, and the Rev. J. Nevin Sayre of New York.

Funeral services were held on January 14th in the Pro-Cathedral Church of the Nativity. Bishop Sterrett and Dean Foust with former rectors, the Very Rev. Walter H. Gray and the Rev. D. W. Gateson, officiating. Interment was in Nisky Hill cemetery.

JOHN W. NORTH

NEW YORK—John W. North, organist at the Church of the Advocate since 1904, died of a heart attack on January 17th at his home in the Bronx district of New York.

Funeral services were held in the church on January 19th, the rector, the Rev. Johnstone Beech, officiating.

Mr. North was born in Fayetteville, N. C., in 1878. He was graduated from Trinity school in New York, and then

turned to the study of music. After graduating from the National Conservatory, he became organist of St. Paul's church in the Bronx, whence he went to the Church of the Advocate. He was the founder of the Bronx opera club and was widely known for his musical ability and knowledge.

MRS. EDITH BALCH TWOMBLY

LANCASTER, PA.—Mrs. Edith Balch Twombly, wife of Canon Clifford Gray Twombly, rector of St. James' church, was instantly killed when struck by an automobile near her home on January 19th. Bishop Brown of Harrisburg read the burial service in St. James' church on January 22d. Interment was at Holderness, N. H.

Mrs. Twombly was born in Bristol, R. I., May 29, 1866, a daughter of the late Rev. Dr. Lewis P. W. Balch and Emily Wiggins Balch. Her father was rector of a number of churches in the United States and Canada. Besides her husband she is survived by two sons, Dr. Gray Huntington Twombly, a member of the staff of the Memorial cancer hospital, New York City, and the Rev. Alexander Stevenson Twombly, rector of St. Paul's church, North Andover, Mass., and by two brothers.

She was an active worker in the Church during the greater part of her life, and for many years taught in St. James' church school.

Church of St. Mark, Brooklyn, Consecrated by Bishop Stires

BROOKLYN, N. Y.—The Church of St. Mark, Brooklyn avenue, was consecrated on January 16th by Bishop Stires of Long Island, assisted by the Rev. Dr. Arthur L. Charles, rector of the parish. The Rev. Messrs. J. Clarence Jones, president of the standing committee, and C. H. Webb, director of the Church charity foundation of Long Island, also assisted.

The parish was begun as St. Mark's church in the village of Williamsburg in 1835. Williamsburg was consolidated with Brooklyn in 1855. In 1900 the property of St. Mark's church was taken by the city for the approach to the Williamsburg bridge to Manhattan. A new location for the parish church was found on Brooklyn avenue, and to signalize the removal and the beginning of a new era, the style of the name was changed to the Church of St. Mark. The cornerstone of a parish house on the new property was laid in January, 1901.

In its long history the parish has had but three rectors. The Rev. Dr. Samuel M. Haskins, first rector, served for 61 years, and at the time of his death was said to be the senior rector of the whole American Church. The Rev. John D. Kennedy, who had been Dr. Haskins' assistant, succeeded him and served as rector from 1901 to 1918. In 1918 the Rev. Arthur D. Charles became rector, and under his guidance the present plan for providing an adequate building has been carried out.

EDUCATIONAL

SCHOOLS FOR BOYS

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$300.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For catalogue and information address THE PRECATOR, CATHEDRAL CHOIR SCHOOL, Cathedral Heights, New York City

SCHOOLS FOR GIRLS

Saint Mary's School

Mount Saint Gabriel

Peekskill, New York

Boarding School for Girls

College Preparatory and General Courses. Music, Art, Dramatics, Secretarial Training. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalogue address The Sister Superior.

KEMPER HALL

KENOSHA

WISCONSIN

Episcopal Boarding and Day School. Preparatory to all colleges. Unusual opportunities in Art and Music. Complete sports program. Junior School. Accredited. Address: Sisters of St. Mary, Kemper Hall, Kenosha, Wisconsin, Box L. C.

WHEN WRITING ADVERTISERS
PLEASE MENTION
THE LIVING CHURCH

THEOLOGICAL SEMINARIES

BERKELEY DIVINITY SCHOOL

New Haven
Connecticut

Affiliated with Yale University

Address Dean W. P. Ladd, 80 Sachem Street

The Church Divinity School of the Pacific

BERKELEY CALIFORNIA

Dean, Henry H. Shires, 2457 Ridge Road

THE EPISCOPAL THEOLOGICAL SCHOOL

CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University

Dean H. B. Washburn 3 Mason Street

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS THE DEAN

Chelsea Square New York City

The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN

New Religious Film Project Undertaken

Continued from page 169

minutes, and will be accompanied by written and illustrated leaflets to be used in conjunction with the picture, since we realize it is foolish to think that the picture alone is enough.

PROJECTORS EASILY OBTAINED

"These films will be for sale or rent; many churches, when assured that they can actually get material of this kind, will properly equip themselves for showing. Since these pictures are to be reduced from the large size film on which they will be produced to the 16mm sound-on-film size, it will be possible for churches to buy a projector. "Arrangements are also being made for

renting the projector and film together, for a very small charge.

"We want suggestions from the Church. We know what a valuable asset the clergy can be in the subject; many of them have been thinking about visual education in the churches for a long time, and we hope that they will express themselves to us on any ideas that occur to them."

Bishop Tucker Visits Seaman's Church Institute of New York

NEW YORK—Making his first visit to an institution other than a church since assuming his new office, on January 23d the Presiding Bishop, the Most Rev. Henry St. George Tucker, preached in the Chapel of Our Saviour of the Seaman's Church Institute of New York.

Visiting clergy in the chancel were the Rev. Dr. Roelif H. Brooks, rector of St. Thomas', the Rev. Frederick W. Golden-Howes, and the Rev. Wallace Goodfellow. In addition to the clergy of the institute were Chaplains David McDonald and Harry J. Pearson, and the superintendent, the Rev. Harold H. Kelley.

CALENDAR OF COMING EVENTS

FEBRUARY

13. Church of the Air, Bishop Stewart of Chicago, Station WBBM and Columbia Broadcasting System, 10 A.M., EST.
- 13-14. Convocation of Colorado.
- 13-15. Convocation of Spokane.
15. Consecration of Ven. Raymond A. Heron to be Suffragan Bishop of Massachusetts.
22. Convocation of Panama Canal Zone.



C L A S S I F I E D



ANNOUNCEMENT

In Memoriam

JAMES AUGUSTUS BAYNTON, Priest.

In ever grateful and loving remembrance of JAMES AUGUSTUS BAYNTON, Priest, who entered into rest of Paradise, February 8, 1925.

"In God's keeping."

ALTAR BREAD AND INCENSE

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

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

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

BOARDING

Aiken, S. C.

LARGE ATTRACTIVE HOME near town and polo fields. Good food, private baths, every comfort. \$5.00 per day, \$30.00 per week. MRS. HUGER T. HALL, Aiken, S. C.

New York City

ST. MARY'S HOSTEL, 407 West 34th Street, New York City. In charge of the Sisters of St. Mary. Single rooms by day, week, or month at reasonable rates. No meals served. References required. For rates and reservations address the SISTER SUPERIOR, C.S.M., 407 West 34th Street, New York.

Health Resort

ST. ANDREW'S REST, 327 East 17th Street, New York, N. Y. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms, \$10-\$15.

House of Retreat and Rest

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. House open throughout the year.

CHURCH FURNISHINGS

CHURCH FURNISHINGS in all materials—Altars, Pulpits, Lecterns, Font—Altar Brasses, Alms Basins, Memorial Windows, and Tablets; Altar Coverings or Fabrics and Embroideries for making same. R. GEISLER, INC., 450 Sixth Ave., New York City.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

LENDING LIBRARY

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

LIBRARIES

THE CATHOLIC CLUB OF CHICAGO, INC., invites the clergy and all other Church people to make free use of a Reading Room it has established in Room 1216, The Tower Building, 6 North Michigan Avenue, Chicago. The Reading Room contains a small library, many tracts and pamphlets, and all the Church periodicals. No charge of any kind. Hours: 10:00 A.M. to 4:00 P.M.

THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

RATES

- a. Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 25 cts. per count line (10 lines to the inch).
- b. Resolutions and Memorials, 4 cts. per word, including one-line heading.
- c. All other classifications, 4 cts. per word where replies go direct to the advertiser; 5 cts. per word including box number and address when keyed in our care to be forwarded by us, plus service charge of 25 cts. on first insertion.
- d. Minimum price per insertion, \$1.00, plus service charge on keyed advertisements.
- e. No time, space, or cash discounts on classified advertising.
- f. Copy for advertisements must be received 10 days before publication date.

LINENS AND VESTMENTS

FINE IRISH LINEN imported direct from Ireland for vestment and Altar use. Samples free on request. Write MARY FAWCETT COMPANY, Box 146, Plainfield, N. J.

ST. MARY'S EMBROIDERY ROOM. Plain and Embroidered Vestments. Ecclesiastical Embroidery. Address, ST. MARY'S HOSPITAL FOR CHILDREN, 407 West 34th Street, New York City.

POSITIONS OFFERED

Miscellaneous

ORGANIST—CHOIRMASTER, Churchman with thorough understanding of Church music; \$1,200. Better salary if could serve as priest-assistant. Small town, good organ, excellent equipment, mixed choir. Box M-268, THE LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS WANTED

Clerical

RECTOR highly recommended by Bishop and Vestry desires temporary charge of parish for six months or more in the east or middle west. Box D-269, THE LIVING CHURCH, Milwaukee, Wisconsin.

Miscellaneous

CHURCHWOMAN—intelligent, refined, seeks position as companion to woman or as a home maker. Fine background, excellent references. Address Box F-271, THE LIVING CHURCH, Milwaukee, Wisconsin.

DORMITORY MATRON desires traveling position June twenty-fifth to August twenty-fifth. Elderly ladies or couple. Experienced driver. Mrs. FRANK H. KINCAID, Saint Katharine's School, Davenport, Iowa.

SANCTUARY LAMPS

SANCTUARY LAMPS various sizes. Also carved wood statues and tabernacles. ROBERT ROBBINS STUDIO, 859 Lexington Avenue, New York, N. Y.

WANTED

USED CLERICAL CLOAK wanted. Will pay reasonable price. Box D-270, THE LIVING CHURCH, Milwaukee, Wisconsin.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BURTON, Rev. JOSEPH, rector of the Church of St. Michael and All Angels, Savannah, Ga., is vicar of St. Thomas' Church, Isle of Hope, Ga.

JONES, Rev. JAMES G., formerly in charge of All Saints' Church and of St. Joseph's Church, Chicago, Ill. (C.); is in charge of Christ Church, Calumet, St. Mark's Church, Ewen, and of Ascension Church, Ontonagon, Mich. (N. M.). Address, Calumet, Mich.

PARKMAN, Rev. EDGAR M., formerly rector of the Church of the Holy Comforter, Montgomery; is rector of St. Michael and All Angels, Anniston, Ala.

PEEPLES, Rev. DAVID N., formerly senior priest, Associate Missions, Eutawville, S. C.; to be in charge of St. Paul's Church, Savannah, Ga., effective March 1st. The Rev. JOSEPH R. WALKER, retired, of Beaufort, S. C., will be in charge until then.

PHINNEY, Rev. ARTHUR O., formerly rector of St. Stephen's Church, Lynn, Mass.; is archdeacon of Lowell, diocese of Massachusetts. Address, 1 Joy St., Boston, Mass.

POLLARD, Rev. IRVING STANLEY, of the diocese of New York, is in charge of St. Andrew's Mission, Williston Park, L. I., N. Y.

SCHOFIELD, Rev. SQUIRE B., formerly rector of St. James' Church, and of St. John's Church, South Williamsport, Pa. (Har.); has been appointed executive director of public assistance in Lycoming Co., Pa.

WATTS, Rev. WILLIAM J., acting rector of St. Paul's Church, Lock Haven, Pa. (Har.); is rector of St. Luke's Church, Mount Joy, and in charge of St. Elizabeth's Church, Elizabethtown, Pa. (Har.). Address, The Rectory, Mount Joy, Pa.

WILL, Rev. THEODORE ST. CLAIR, formerly rector of St. John's Church, Hampton, Va.; is rector of All Saints' Church, Atlanta, Ga. (At.). Address, 168 Peachtree Circle.

NEW ADDRESSES

MERRY, Rev. ROBERT E., formerly Wiscasset, Maine; 634 Oak St., Cincinnati, Ohio (until June).

PATTIE, Rev. JOHN R., formerly 458 High St., N. E.; 1806 E. Market St., Warren, Ohio.

ORDINATIONS

PRIESTS

BETHLEHEM—The Rev. WALTER EDGAR EDWARDS, in charge of St. David's Church, Scranton, Pa., was advanced to the priesthood by Bishop Sterrett of Bethlehem in St. David's Church, December 20th. The ordinand was presented by the Rev. William C. Warner, and the Rev. Dr. Robert P. Kreidler preached the sermon.

MINNESOTA—The Rev. CARROLL E. SIMCOX was advanced to the priesthood by Bishop Keeler, Coadjutor of Minnesota, in Gethsemane Church, Appleton, January 29th. The ordinand was presented by the Rev. W. C. Bimson, and is in charge of Gethsemane Church, Appleton, Grace Church, Montevideo, and Christ Church, Benson, Minn. Address, Appleton, Minn. The Rev. Royden J. Mott preached the sermon.

TENNESSEE—The Rev. STERLING HILL TRACY, Ph.D., was ordained to the priesthood in St. Mary's Cathedral, Memphis, January 23d, by Bishop Green, Coadjutor of Mississippi, acting for Bishop Maxon of Tennessee. The ordinand was presented by the Rev. Canon James R. Sharp, and the Rev. Dr. Royden K. Yerkes preached the sermon. Dr. Tracy will continue mission work in West Tennessee, and will also serve as assistant in the work of the Cathedral parish. He is managing editor of the diocesan paper, *Forward in Tennessee*.

DEACONS

OLYMPIA—ELBERT DAILEY RIDDICK was ordained to the diaconate by Bishop Huston of Olympia in St. Mark's Cathedral, Seattle, Wash., January 25th, and will be in charge of St. Paul's Church, Bremerton, with address at 511 Chester

Ave. The Very Rev. Dr. John D. McLaughlan presented the candidate and also preached the sermon.

SAN JOAQUIN—CHARLES AARON KING was ordained deacon by Bishop Sanford of San Joaquin in St. James' Cathedral, Fresno, Calif., January 25th. The candidate was presented by the Very Rev. James M. Malloch, and is on the Cathedral staff. The Bishop preached the sermon.

WYOMING—WALTER WILLIAM MCNEIL was ordained to the diaconate by Bishop Ziegler of Wyoming in St. Matthew's Cathedral, Laramie, January 9th. The ordinand, headmaster of Sherwood Hall, Cathedral School for Boys, Laramie,

Wyo., was presented by his brother, the Rev. Dudley Barr McNeil, who also preached the sermon.

CHURCH CALENDAR

FEBRUARY

- 13. Septuagesima Sunday.
- 20. Sexagesima Sunday.
- 24. St. Matthias. (Thursday.)
- 27. Quinquagesima Sunday.
- 28. (Monday.)

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
 Rev. WILLIAM BREWSTER STOSKOPF, 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.
 Weekday Masses: 7 A.M. Thursdays and Holy
 Days 7:00 and 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street
 New York City
 Sundays: 8, Holy Communion. 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.
 Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street
 New York City
 Rev. DONALD B. ALDRICH, D.D., Rector
 Sundays
 8 A.M., Holy Communion
 11 A.M., Morning Prayer and Sermon
 8 P.M., Evensong and Sermon
 Week-Days
 8 A.M., Holy Communion
 5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue at 71st Street
 THE REV. H. W. B. DONEGAN, Rector
 Sunday Services
 8:00 A.M., Holy Communion
 9:30 A.M., Children's Service and Church School
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Choral Evensong and Sermon
 Holy Communion, 8 A.M., Monday, Wednesday,
 and Friday; 12 Noon, Thursdays and Holy
 Days.

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. R. T. SARGENT, D.D., Rector
 8:00 A.M., Holy Communion.
 11:00 A.M., Morning Service and Sermon.
 9:30 and 11:00 A.M., Junior Congregation.
 4:00 P.M., Evensong.
 Holy Communion, Thursdays and 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: Holy Communion at 12:15 P.M.

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 Rev. FRANK L. VERNON, D.D., Rector
 Sunday: Low Mass, 8 and 9 A.M. High Mass and
 Sermon, 11 A.M. Evensong and Devotions,
 4 P.M.
 Daily: Masses, 7 and 7:45 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, 9:45, and 11:00 (Sung
 Mass and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays. 4:15-5:00, 7:15-8:00.

New Mowbray and Faith Press Books

Life In Christ

By the Rev. F. P. Harton

"The basis of Mr. Harton's teaching is a careful study of the New Testament—not merely of isolated passages here and there—and of the Fathers and the spiritual teachers of the Church. St. Athanasius, St. Leo, St. Augustine, and other classic writers are quoted, not in an academic spirit to establish controversial or technical points, but as enforcing and enlarging the teaching of Christ and the Apostles. The result is to make the reader feel that the true teaching about the possibilities of life in Christ is much more daring and, at the same time, more practical and realistic than that of many little books of devotion. . . . We commend this book strongly."—*The Church Times* (London).

Cloth, \$1.40

The Saints and My Own Life

By the Rev. W. M. Bull

"A praiseworthy attempt to develop a greater consciousness of the presence, friendship, and abiding example of the saints, through the relation of incidents from their lives, some picturesque, some commonplace. The idea is good, many of the stories are little-known and worth relating."—*Guardian*.

Paper Boards, \$1.40

The Steep Ascent

By the Rev. Harold Rew

"The six chapters on the Christian life and the Sacraments which make up its contents are the work of a priest who knows how to put good teaching on the Catholic Faith into simple language. He has a gift of relating doctrine to the everyday actual life of ordinary working-class people, and his instructions have the clear-sighted honesty and realistic candour which appeal to the younger generation, for whom they are primarily intended. No one could read Mr. Rew without feeling that religion ought to matter to him."—*The Church Times* (London).

Paper, 80 cts.

The Wailing Wall

By Olga Levertoff

"As the daughter of a distinguished Jewish Christian scholar, Miss Levertoff is well qualified to deal with the tragic theme of the age-long sufferings of the Jews. She has thought deeply about the character and destiny of Israel, and the result is a book of unusual quality. . . . Her knowledge of the Jewish mind is profound."—*The Church Times* (London).

Paper Boards, \$1.40

Called of God Notes on Some Questions Concerning the Religious Life

By the Rev. Lucius Cary, S.S.J.E.

"It is a book that should be of great service to the Advisory Council and to those who, whether as official visitors or as parish clergy, are brought into contact with the communities; while at the same time it is a book that should be of real value, both from the spiritual and from the purely practical point of view, to the communities themselves."—*The Times Literary Supplement*.

\$2.40

LIKING LENT

By JULIAN CARROW

"Can anyone really like Lent? Is it right that any earnest Christian man or woman should like and by liking, should enjoy a time in the Church's year when penance and mourning for sin are considered to be the essential keynotes of a full six weeks?" Mr. Carrow asks this question in his new book bearing the above title. One who reads and adopts some of his practical suggestions may very well after a short time find himself answering the question in the affirmative. A timely and interesting book.

Cloth, 80 cts.



MOREHOUSE-GORHAM COMPANY

14 E. Forty-first St., NEW YORK CITY — 1801 W. Fond du Lac Ave., MILWAUKEE