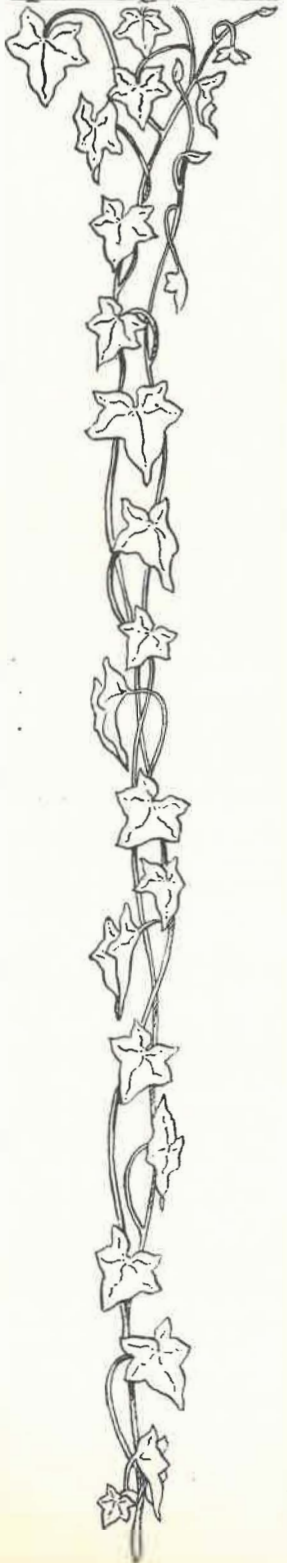


March 16, 1938



# The Living Church



*Photo by E. Meerkämper.*

## SPRING IN THE OLD WORLD

Crocuses and snow form a poetic background for the ruggedness of this country church near Davos, Switzerland.

Vol. XCVIII, No. 11

Price 10 Cents

# CHINA EMERGENCY FUND PASSES HALF-WAY MARK



THEIR SAFETY DEPENDS ON OUR PROMPT  
AND GENEROUS GIVING

¶ The Fund is providing shelter and food for fellow Christians threatened with death by starvation and disease.

¶ It is caring for thousands of people in our hospitals;

¶ It is helping to keep some of our schools and colleges open when students are unable to pay the usual fees;

¶ It is helping the Chinese clergy whose congregations are unable to support them because of the loss of home, business and means of livelihood;

¶ It is helping to insure the health and safety of the women and children of our mission staff.

## The Fruits of a Century of Missionary Work at Stake

Recognizing the great work our missionaries are doing in China on behalf of millions of distressed people, the General Convention in October, 1937, instructed the National Council to secure a China Emergency Fund of not less than \$300,000. One-half of the amount has already been received.

Dioceses, under the leadership of our Bishops, are contributing; parishes, under the leadership of their rectors, are giving sacrificially; individuals have given and will give to insure an adequate answer to the cries for aid which come to us from our brethren of the Church in China. There is a place for every giver and the need is for prompt action.

Checks may be drawn to the order of LEWIS B. FRANKLIN, TREASURER, Church Missions House, 281 Fourth Ave., New York, and marked "For China Emergency Fund," or may be sent to your Rector, Diocesan Treasurer, or properly authorized official in accord with local plans.



# 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.

## Historical Society's Policy

TO THE EDITOR: "The deeds of men, without chroniclers, are as forgotten as their bones." So says Lewis Gannett of the *New York Herald Tribune*, and we believe he is right. This is the justification of the Church Historical society which collects chronicles and the source materials from which chroniclers may save from the forgotten the deeds of American Churchmen.

The accessions to the society's library, located at 209 St. Mark's square, Philadelphia, have just about doubled within the last two years. This is most gratifying and we are deeply indebted to the many who have taken the trouble to send to the library historical materials of all kinds.

Let me clarify the society's policy in this matter:

(1) We gladly accept *anything* remotely connected with the history of the American Church, and we urge all your readers to communicate with our librarian before succumbing to the temptation to burn up books, pamphlets, journals, almanacs, and letters which have any possible bearing on the Church's history. The Rev. George W. Lamb, our invaluable librarian, has retired from the parochial ministry and is devoting most of his time to the work of the library.

(2) The society's library wishes to act as a clearing house in collecting historical materials, by which we mean that in the case of duplicates, we shall be glad to place them in libraries—seminary, college, or otherwise—strategically located over the country that such materials may be more readily accessible to interested students and historians.

(Rev.) WALTER H. STOWE,  
President, Church Historical Society.  
New Brunswick, N. J.

## Restore the Mass

TO THE EDITOR: Mr. Zabriskie's letter on the Christian religion has led me to believe that readers of *THE LIVING CHURCH* might be interested in hearing from another like-minded lay person, this time a woman, a convert to the Catholic Faith. In the same issue, there was a letter from the Rev. Mr. Loaring-Clark on Church growth, urging us to bring in new members.

The question in my mind is how are individuals going to be attracted to the Church unless some genuine enthusiasm for worship be infused into the apathetic members already on its list. There are communicants who sew diligently for the Altar guild bazaar, but who rarely go to the altar to meet their Lord. Vestrymen give generously for repair and beautification of the Church. The building is in fine condition, but the pews are almost empty—except on Christmas and Easter.

Experiments are tried to revive the social life of the Church, to build up a "family spirit." We are being exhorted from the pulpit to love our neighbor as ourselves. Constantly our miserable selves are being held up before us. We are being fed on a spiritual diet of ethical lessons drawn mainly from Old Testament texts. But is our Lord Jesus Christ being made *real* to us in both sermon and sacrament?

I was a convert from Methodism to the Church five years ago. I saw the light through a humble, but very learned, Catholic-minded priest in a small village parish.

It was a long hard road I had to travel, but when he had prepared me for the sacraments of confirmation and Holy Communion, taught me to meditate, to pray, and to make my confession in the sacrament of absolution; then I found the presence of Christ more real than anything else on earth.

My husband's profession takes us about the country considerably; so it has been my experience to live in parishes where Catholic principles are being taught and practised thoroughly, and in parishes where they are being sadly neglected. Thus I have been able to make observations and draw conclusions.

The attitudes of my children—I have four—toward worship have shown a marked difference, according to the principles governing the worship. Where the children's Eucharist was celebrated every Sunday at 9:45 (which, by the way, was very popular with adults); where Mass was said daily; where there was reservation of the Blessed Sacrament; where there were the Stations of the Cross; where the Catechism was taught; where there was an active Acolytes' guild; where use was being made of the sacraments of Absolution and Holy Unction; where all the privileges which are our rightful heritage were employed—my children were eager to go to church. It was the most important thing in their lives.

Obligated to move to a parish where Morning Prayer at 11 o'clock was the chief service of worship, we missed the children's Eucharist and the Catholic atmosphere of worship. The children could not quite understand why they should get up before daybreak on cold Sunday mornings to attend the 7:30 service of Holy Communion, where at times, our family would be the only ones present from a parish of about 100 communicants. They had been taught that the first precept of the Church was to attend Holy Eucharist on Sundays and chief Holy days.

One of the great war cries of the Catholic revival was that "it is the Mass that mat-

ters." If we truly mean what we say in the creed: "I believe in the Holy Catholic Church," we will restore the Mass to its rightful place as the chief worship of the Lord's Day. (Mrs.) ERWIN A. HEERS.  
Nacogdoches, Tex.

## Reservation in Truro

TO THE EDITOR: You are still in a state of misunderstanding with the Bishop of Truro, due to his enigmatical letter in *THE LIVING CHURCH* of March 9th. He gives the impression that the Blessed Sacrament has not been reserved in his cathedral since he became bishop of the diocese. As late as last September it was reserved, and confessions were heard in the Lady chapel there. In one of the Irish plays there is a line: "The laws of England is quare." The same is true of the laws of the Church of England. The English bishops do not, in all cases, control their own cathedrals; and the indications are that the Bishop of Truro has no authority to discontinue Reservation and confession in the cathedral of Truro.

One of the priests of his diocese (not of the cathedral staff) said to me last September that the new Bishop was likely to make trouble for his Catholic priests; "and," he added, "it will be a good thing for us—it will stir us up." All over Cornwall, there are grand old churches, in most of which Catholic worship is customary. Credit cannot be given to the present Bishop, however, but to a long line of his predecessors, including that notable scholar, his immediate predecessor, Bishop Frere. ALEXANDER GREENE.  
Chicago.

## Singing and Saying the Creed

TO THE EDITOR: Though allowing for the difficulty of doing justice to a carefully thought out position, in the confined space allowed to a letter, I do want to comment on the matter of "singers" (moderns or plainchanters) and the "sayers" of the *Credo* at choral celebrations.

This is largely a Catholic question. Where Matins is the ordinary service of the Sunday, it simply does not arise. But where the chief service is the Eucharist, and there are perhaps several sung celebrations each Sunday, we want some thinking, and clear thinking at that, as to the proper course.

In the average Catholic parish, there is an early service every morning, and additional sung service on Sunday. Seven times a week, then, our people may "say" their creed. Once out of the eight times, they ought to *listen* to it.

Everybody knows how great a foe of devotion is familiarity. Even the most solemn words come to be said relatively thoughtlessly when often repeated. Then, too, speed (or rather, haste) is the great fault of the age. Our mass psychology has developed because it has gone out of fashion to stop and think. The steadiness that ought to characterize a democracy is lost, where the reflection is not proportioned to the amount of influence that is brought to bear upon the average man.

It is vital that the Church should not succumb further to this rage for brevity. Services expressly designed to allow people to "get away promptly" for this or that purpose,

## The Living Church

Established 1878

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

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may be (for the moment) well attended—but what is the use?

Those who come to our Altars to partake of the Blessed Sacrament may, and should, state their creed. On the other hand, when we meet for the combined purpose of giving thanks for our blessed Lord's life of sacrifice and His institution of the Blessed Sacrament, on the one hand, and to hear instruction, on the other, we have two duties that are opportunities as well: (1) to praise Him with the very best art we can afford (note Herbert's "Wherefore with my utmost art I will sing Thee, and the cream of all my heart I will bring Thee"), and (2) to cultivate the difficult art of reflection on the significance of our beautiful liturgy, which significance can in no way be more perfectly presented than in and by means of fine musical settings.

The singing of the *Credo* is only one of the very many cases in point. But the principles of beauty and reflection are important, and the dangers of over-condensation are great. I believe, and feel that I know, that a person who won't give an hour and a quarter to the public worship of his God, is not much affected by his religion, and, in turn, won't affect anybody else to any appreciable extent. Let's "take time" before it merges into eternity.

GEORGE C. PHELPS.

Boston.

#### Denouncing Hitler Denounced

TO THE EDITOR: We want to enter a protest—feeble though it be—against the rancorous tone that rings through the editorial in the current issue of THE LIVING CHURCH, entitled *A Madman's Ambition*. Regardless of the justification for the bitterly denunciatory words which characterize the editorial from beginning to end, it seems to us to come with peculiarly poor grace just at the threshold of the penitential season, when even pseudo-Church members are supposed to subject themselves to a rigorous self-examination that they may the better separate the wheat from the chaff of their own lives.

Clearly apparent is the fact that the writer of the editorial has entirely detached himself from the American scene, and has expressed himself through the medium of a foreign viewpoint. It might be well for even the most unsparing critics of the present ruler of the German people to remember that so far he has not caused any native born American citizen to suffer unduly, either in a physical or financial way. When that time comes, it will be soon enough to frame the indictment. . . .

FRED. G. MAHLER.

Raleigh, N. C.

#### No Need of Boycott

TO THE EDITOR: Your most persuasive editorial on the proposal for a Japanese boycott is a sound and Christian answer. Chinese friends have written us urging the need of America's applying economic pressure, but much as I sympathize with their great distress and agonized appeal I cannot forget the regrets we heard repeatedly from the poor people we met in Japan, who are as much the victims of ruthless militarism as the Chinese; and it would be these people who would suffer the want and hunger which an American boycott would impose.

Sixty per cent of the Japanese people are farmers—many of them silk raisers. In 1935 the farm debt in Japan was four billion yen, and the farm income only sufficient to pay the interest on this debt and leave 15 yen a family. In 1936 this debt had increased to six billion yen and there were increased taxes, and no relief was in sight. The plight of the farmers in Japan is worse now than

in 1935 or 1936. The working class has had higher wages, but depreciation of the yen has made the cost of living outstrip the increase in pay. The poor people of Japan are overwhelmingly against the Chinese invasion, but with their increased suffering and want are helpless to stop it, so why impose on them further suffering? . . .

The collapse of Japanese credits abroad is going to bring about the defeat of the Japanese militarists, without enabling them to enlist the farmers and workers in their cause because of unfriendly boycotts.

I do believe, however, that America should refuse to allow the sales of scrap iron or other military supplies to Japan.

WILLIAM RITCHIE.

Omaha, Nebr.

#### Episcopal Titles

TO THE EDITOR: Now that your columns have finished paying attention to the proper title of address for a priest, is it not a good moment to consider the correct nomenclature for a bishop? It is constantly shocking to find that in America—not only in the secular press and by the ordinary laity, but also in Church papers, by devout Churchpeople, yes, and even by the clergy—the highly incorrect "Bishop Freeman," "Bishop Manning," and "Bishop Hobson," etc., is used. A surname after the title "Bishop" applies only to a bishop who is deceased like "Bishop Seabury" or "Bishop Brent," or else to one who has retired like "Bishop Lawrence" or "Bishop Rhinelander." Otherwise, he should be called "Bishop of Washington," "Bishop of New York," "Bishop of Southern Ohio," etc.; or, to make it intelligible who he is, "Dr. Freeman," "Dr. Manning," "Dr. Hobson," may be inserted in parentheses after the diocesan title. He may also be so referred to whenever "Bishop of Washington," "Bishop of New York," "Bishop of Southern Ohio," seems too cumbersome for repetition.

In England, such a "howler" is never found, and it is high time that this error should be tolerated no longer in the States among the people of education. Will you please give it your attention in an early issue of THE LIVING CHURCH?

(Miss) ROSAMOND CROMPTON.

Boston.

OUR CORRESPONDENT is correct as regards English usage. Here in America, however, custom over a long period of time sanctions such forms as "Bishop Manning of New York," or simply "Bishop Manning." A second reason is that in this country bishops of the Episcopal and Roman Catholic Churches, and of other communions as well, frequently take their titles from the same see city. As none of the Churches is established, none can claim the exclusive right to the title, and confusion is avoided by the use of the personal name. Still another reason is that the tradition of the "Lord Bishop," which continues in England, is generally deemed undesirable and inapplicable in America.

—THE EDITOR.

#### Appeal to Save Bard College

TO THE EDITOR: If I knew the right group of Churchpeople to appeal to, I would write them. For Bard must be kept alive—either as Bard or as St. Stephen's. No one outside knows the real reason for closing Bard, although I have heard many different causes of irritation.

It would seem impossible to keep a Church college going if Churchpeople do not

send their sons to a Church college. They do not, that is all. And I wish I knew whether no Churchman ever gave money to big colleges that already had plenty, but did not give to St. Stephen's or Bard. Have we no wealthy Churchmen?

My son goes to Bard and I know the spirit of the place. Maybe not all, but many boys there are Churchmen; and I know they feel the need for their faith and want to develop it rather than lose it. Isn't it really important for our sons to be taught philosophy by a priest instead of by an atheist or an agnostic? Isn't it important if 150 young men go through life with their faith, and living for their Church?

Somebody—somewhere—or any group anywhere—please save Bard college! If help does not come immediately, it will die and the Church will have lost an opportunity to witness to Christ.

ELEANOR LONGSTRETH SHARP.

Fairfield, Conn.

TO THE EDITOR: For the enlightenment of many readers of THE LIVING CHURCH who may not be readers of the *New Yorker*, I offer you the following quote from the issue of the latter for February 26, 1938:

"President Butler of Columbia has announced that his rural branch, Bard college, will suspend in June for lack of funds. Does anyone want a nice college? Bard, pleasantly situated at Annandale-on-the-Hudson, comes complete with dormitories, library, chapel, faculty and students, teams, songs, and a century of tradition. All it needs is a man with a little money and perhaps an Idea. We can't, unfortunately, supply the money, but we think we have the Idea. Let the students take over the college and run it themselves."

End of quote, but not the end of the article.

A good idea, say I. Now will somebody tell us where to get the money?

(Rev.) AUGUSTUS WALTON SHICK.

Haddonfield, N. J.

#### Card Parties, Dances, Raffles

TO THE EDITOR: Bishop Stewart's timely attack against gambling without and within the Church should merit the hearty approval of all right thinking and law loving people.

How can the Church maintain her spiritual standard and at the same time condone card parties, dances, raffles, and games of chance for the purpose of raising money to balance the budget or meet the quota? How often the parish house tears down what the Church tries to build up!

Presbyterians, Methodists, and others have taken a stand against such practices, but we Episcopalians go merrily on our way as if God had bestowed His blessing on the Church and the world in wedlock. Holy Writ calls for a divorce.

Thank God, we have heard from Bishops Lawrence, Clingman, Brewster, and Stewart. Who will be the next? . . .

(Rev.) EDWIN J. STEVENS.

Buffalo, N. Y.

#### G. K. Chesterton Biography

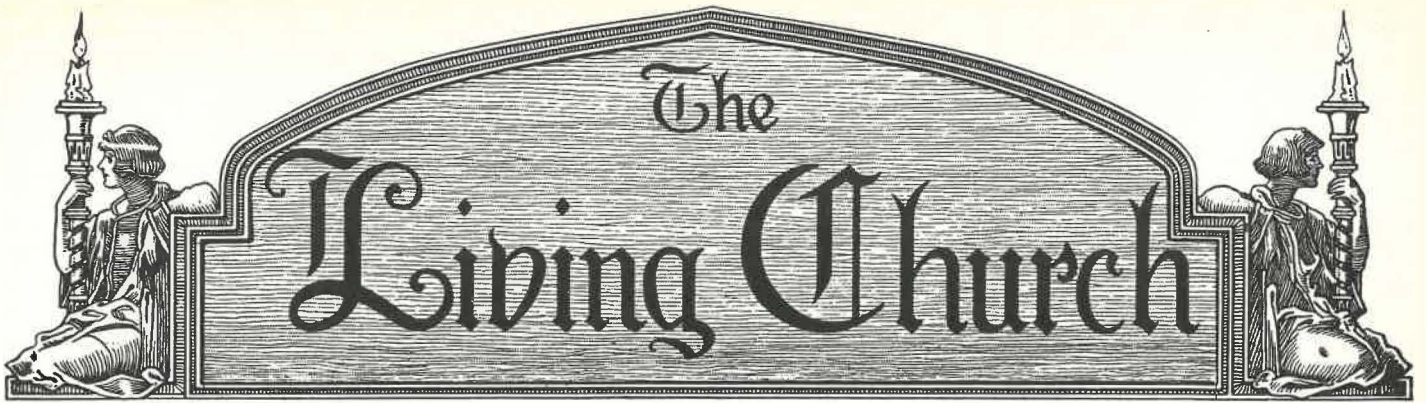
TO THE EDITOR: I have been asked by Mrs. Chesterton to write the life of the late G. K. Chesterton. I should, therefore, be very grateful if anyone who has letters from Mr. Chesterton would lend them as material for the biography. They will be copied and returned immediately.

They should be sent to Mrs. G. K. Chesterton, Top Meadow, Beaconsfield, Bucks, England.

MAISIE WARD.

London.





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No. 11

## EDITORIALS AND COMMENTS

### What Price Unity?

**A**BOUT A MONTH AGO American Churchmen were startled to read London dispatches in their newspapers indicating that a scheme of reunion had been drafted between the Church of England and the Nonconformist bodies in that country. The news items seemed to indicate that the scheme was approved by the Church Assembly and was well on the way to ratification by the Free Churches. It all looked so simple, so rosy, and so complete that the discerning reader realized there must be something radically wrong with the newspaper stories.

We publish in this issue an article by the Rev. W. G. Peck summarizing this reunion scheme, indicating its actual status, and giving his appraisal of it. The scheme itself is published by the Student Christian Movement Press in the form of a pamphlet entitled *Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England*.

The first thing to be noted about this scheme is its tentative and exploratory nature. It has not been approved by any official body either of the Church of England or of the Free Churches. It is a suggestion worked out by a joint commission which has studied the matter over a period of years, and it bears a recommendation for further study signed by the Archbishop of Canterbury and Dr. E. A. Garvie. It has been received by the Church Assembly and referred without comment to Churchpeople for their study.

In other words, the whole scheme is offered to the public as a basis for discussion which it is hoped will clarify the problems and perhaps lead to another and more practical scheme at some future date. This seems to us a wise procedure. Certainly there is no reason at this time for any Anglican to be alarmed over the proposal to omit the sign of the Cross in baptism or the requirement of kneeling to receive the Holy Communion, nor for any member of the Free Churches to be panic-stricken at the suggestion that those bodies accept the episcopate, even in a modified form. If these proposals provoke constructive criticism they will serve the purpose for which we understand they have been set forth.

The great weakness of the English reunion scheme, as Fr. Peck points out in his article, is that it is an attempt to agree

upon secondary matters without an agreement upon primary ones. Someone has said that the Anglican communion is a body of Christians tied together by a common ministry and a common liturgy but divided in the most fundamental convictions of the Christian faith. This is an unfair caricature of Anglicanism, but it would seem to be an apt characterization of the kind of united Church proposed by this reunion scheme. Not only would it provoke chaos in England but it would so confuse the relationship of the "United Church of England" with the rest of Christendom that it might conceivably end by cutting off the "United Church" from the rest of Christendom, and so have the effect of setting back the ecumenical movement many years.

There is nothing to be gained and everything to be lost by hasty approaches to Christian unity. Unless there is a measure of agreement in regard to the fundamentals of the Faith no amount of surface unification is going to prove permanently successful.

**B**UT it is relatively easy to find fault with reunion schemes. Most of us pay lip service to the cause of Christian unity and then as soon as some specific plan is proposed we rush in and point out its flaws, which are usually obvious enough to be seen by the most casual observer.

Catholic Churchmen have a special responsibility in this matter of Christian unity. By our very belief in a Catholic Christendom we are committed to the cause of unity and we must perforce work and pray for it in season and out. However, the kind of unity we want can be nothing less than a unity based on the Catholic Faith.

It is up to us to make clear to the rest of Christendom what our ideals are in this matter. The Church Union of England is making a study of this whole subject through the publication of pamphlets and the sending out of questionnaires to Anglican priests throughout the world. It is hoped that at the International Priests' Convention to be held in London in 1940 a constructive program for Christian unity may be offered to the Christian world. We do not know how well this plan is progressing, but certainly it deserves the support of American Churchmen. Moreover, we should like to see something of the

same sort in this country, perhaps under the auspices of the American Church Union.

It is our firm conviction that Christian unity will ultimately be achieved because we believe it to be a part of God's plan for mankind. We are under no illusions as to the difficulties to be overcome—indeed, we are ready to grant that humanly speaking the reunion of Christendom is impossible. Yet if we believe it to be a part of the divine plan we must believe that it is possible, if not humanly then with the guidance and help of Almighty God.

**T**HERE ARE indeed two ways in which we can see the possibility of a united Christendom in the not too distant future:

(1) It is entirely possible that the tremendous forces of disintegration at work in the world today may result in the overthrow of civilization as we know it. Perhaps the world is entering upon a new dark age in which the principles of liberty and democracy will be ruthlessly crushed out and in which the lot of religion will be persecution almost to the point of annihilation. It is conceivable that under such circumstances the small remnant of Christians may unite under persecution and may in some future era, perhaps centuries hence, conquer the world for Christ and bring in His kingdom among men. This is a gloomy view of the world situation, but it is one held by a large and increasing number of keen observers and it is by no means beyond the realm of possibility.

(2) Possibly—just possibly—the leaders of Christendom may be wise enough to submit themselves to the guidance of the Holy Spirit and under His leadership work out a plan of Christian unity that will actually work. A united Christendom would be strong enough to combat the forces of disintegration and preserve and Christianize our civilization. Bishop Brent recognized this many years ago when he said: "The world is too strong for a divided Christendom." Bishop Brent stated the negative side of the proposition; the positive side is just as true: A united Christendom is strong enough to overcome the world.

After all, Christian unity is not entirely an end in itself. It is a means of converting the world and establishing the kingdom of God. When our Lord prayed for Christian unity He did not pray for it as an end in itself. He prayed: "That they may all be one; as Thou Father art in Me and I in Thee, that they also may be one in Us"—but He added the reason for unity—"that the world may believe that Thou hast sent Me and hast loved them as Thou hast loved Me" (St. John 17: 21, 23).

## The Far Eastern Conflict

**A**SANE and constructive statement on the Japan-China conflict and the attitude that Churchpeople ought to take toward it has been issued by the Church Peace Union (70 Fifth avenue, New York). Although this statement puts the burden of aggression on the Japanese government it expresses doubt of the value of "a propagandized boycott on goods imported from Japan." Moreover, it indicates the danger in which such a boycott would place this country because "it could be maintained only by a propaganda which would arouse a popular passion and prejudice that might force Congress to declare war."

Far more effective than a boycott, in the opinion of the Church Peace Union, would be a government embargo upon such basic war materials as iron, copper, cotton, and oil, if it could be made effective. Another effective means of curbing

Japan is the refusal of credit, which has already been done by our government in the case of a proposed loan by certain influential business men of 50 million dollars to Japan.

As to the attitude of individuals, "the Church Peace Union calls upon all religious people of America, Protestants, Roman Catholics, and Jews alike, to give thoughtful consideration to the alarming situation in the Far East and its ominous implications, to assist in developing a wise public sentiment on the subject, and to support President Roosevelt's appeal to the American people to contribute to the funds that are being sought to assist the millions of suffering non-combatant Chinese who have been driven from their homes, many of whose breadwinners have been killed, leaving their wives and children destitute and starving."

Our own Church is endeavoring to raise a fund of \$300,000 for emergency relief in China. About half of this sum has been raised in the five months since General Convention. The entire amount ought to be speedily over-subscribed so that the Church can be a really effective medium of relief and encouragement to our Chinese brethren in the crisis that they are undergoing.

Our missionaries in China are rendering heroic service in the face of overwhelming difficulties and great personal danger. What their loyalty and self-sacrifice means to the Chinese people is indicated in an article by Archie T. L. Tsen, president of the Board of Missions of the Church in China, contained in a pamphlet just issued by the National Council (China Emergency Fund Bulletin No. 5). Mr. Tsen mentions by name a number of American missionaries and their wives who have not only continued their own work but have headed refugee and relief administration in China in the face of the gravest personal peril. He concludes:

"The actions of these missionaries have been a great preaching, nor in words or sermons but in real deeds, with every possible danger to themselves and also with the greatest comfort and inspiration to the members of their congregations. Please tell the Church in America what your representatives are doing in China today. Challenge the critics of missions to find a parallel to the heroic deeds of these missionaries. May they inspire us Chinese to do the same thing for our own people. We may lose our Church buildings and our personal belongings. I am losing everything myself. But we shall not lose our faith in God."

American Christians can do three things to be of help in this crisis: (1) They can give generously of their means to the China Emergency Relief Fund; (2) They can be on their guard against propaganda and avoid acts and language tending to inflame public sentiment against the Japanese people either in Japan or living in this country; (3) They can unite in earnest prayer for peace and justice in the Far East and throughout the world.

## Caution

**D**URING the past two or three weeks we have had inquiries from several contributors to THE LIVING CHURCH who have received an invitation to permit their contribution to be published in a public opinion annual. A printed letter has apparently been sent to a considerable number of our contributors, including writers of letters to our correspondence department. The form that they are asked to sign contains not only permission to reprint the item but also a paragraph for reservation of advance copies of the year book "at the low introductory price of \$2.00 each."

We have no reason to question this proposal. There is



nothing to indicate that publication of the material is necessarily dependent upon the purchase of copies of the book. Nevertheless, we do not recommend that any of our readers participate in such a plan as this without first consulting with their local better business bureau. Such consultation has saved many people from unforeseen complications in the past.

### Nazi "Justice"

DEVIOUS and difficult of comprehension to the American mind are the ways of Nazi justice. Witness the case of the Rev. Martin Niemoeller, Protestant pastor who had the temerity to put his loyalty to Christianity above his loyalty to the State.

After confinement in Moabit prison for some seven months, Pastor Niemoeller was granted a trial. Found guilty of violation of two Nazi laws he was sentenced to seven months detention in a fortress and fines totalling \$800.00. It was ruled by the court that his detention could offset the sentence and a part of the fine and so Pastor Niemoeller was released—only to be re-arrested a few hours later and sent to a concentration camp. It is reported that his rearrest was due to Chancellor Adolf Hitler's personal orders.

According to the *New York Times*, "Pastor Niemoeller has now passed entirely out of the hands of the judiciary and into those of the secret political police, who are now alone responsible for his fate. There is no legal procedure whereby he can be removed from their custody and no outside control of their actions." It is noteworthy that the concentration camp to which he has been sent is the same in which another Protestant pastor was reported about a year ago to have "committed suicide" following a long detention without trial. Will the same report concerning Dr. Niemoeller be made after the present interest in his case has died down?

A letter in our correspondence columns protests against a previous editorial condemning Hitler for his mad ambition.

The writer says: "It might be well for even the most unsparing critics of the present ruler of the German people to remember that so far he has not caused any native-born American citizen to suffer unduly either in a physical or financial way. When that time comes it will be soon enough to frame the indictment." Indeed! Are we to pay no attention to the persecution of Mr. Niemoeller and of thousands of other Protestants and Catholics because of their loyalty to the Christian faith? Are we to say nothing about the persecution of the race from whom our Saviour was born? Do these things make no difference because the victims do not happen to be native-born American citizens?

Every act of persecution directed against any Christian anywhere because of his faith is directed against every individual member of the body of Christ which is His Church. Yesterday it was the Christians of Russia who were suffering, as they still continue to suffer. Today it is the Christians of Germany and Spain whose sufferings for their faith are the most conspicuous. Tomorrow it may be the Christians of America. But whether the victims be Americans, Spaniards, Germans, or Russians they are our brethren and the children of our common Father.

Christ is being crucified anew today in the totalitarian states. Again the anguished cry comes from His lips: "Is it nothing to you, all ye that pass by?"

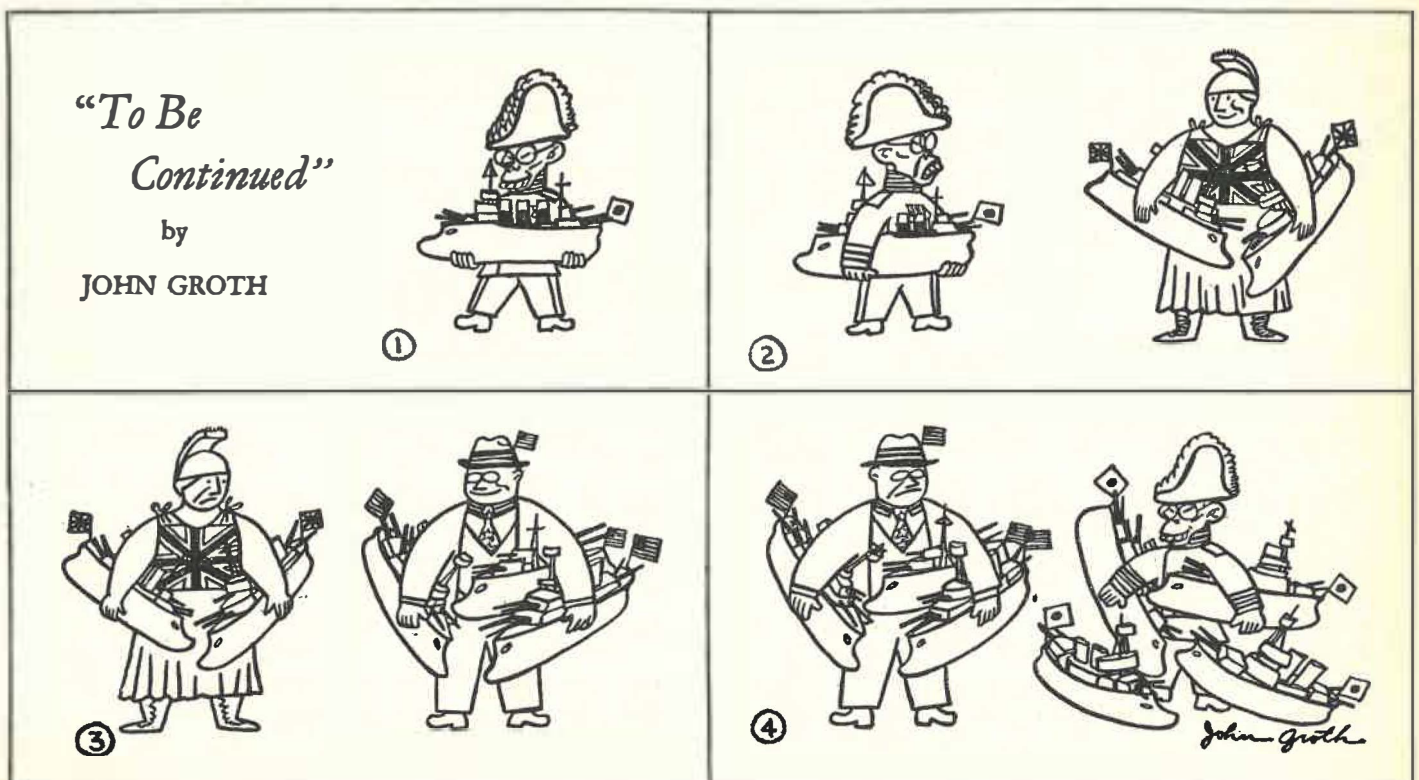
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From the "Nation"



### The Soloist

THE QUESTION has been raised as to the proper position of a soloist while singing in church; that is, should he face the congregation or face across the chancel? There is but one answer: a soloist whether singing an incidental passage in an anthem or canticle, or singing a piece of solo music, should face across the chancel. He should never turn to the congregation, for his song is addressed to God and not to the people in the pews.

The use of solo voices cannot be entirely dispensed with, and in some parishes, no doubt, the use of solos at the offertory seems a necessity. In many anthems and settings of the canticles the composer has written a passage which requires a single voice for its most effective rendition. When such a passage is encountered, however, and a soloist assigned, it should be borne in mind that it must be presented as part of the choir's oblation. Should the soloist turn toward the congregation he immediately attracts attention to himself. It is far preferable, whenever such a passage permits, to use the entire section of the choir in that particular voice rather than to give it to one voice. This has been done, not alone in anthems, but in such a work as the Bach *Christmas Oratorio*, where the entire alto section of a large chorus was assigned to do the solos written for that voice. It was an effective rendition.

This question of the position of the soloist, of course, brings out again the fact that music in the church service must be either an act of or an aid to worship. In the canticles and ordinary of the services it should be an act. In the anthem it is an aid. As soon as personalities distract the attention of the worshipers they destroy the effectiveness of the service.

It is sometimes claimed that if this be true of the musical part of the service then the priest should never face his congregation. The reply is that the priest does not face the congregation except for instruction in the lessons, and the sermon, or for the salutation, the pronouncing of the absolution, and the blessing. In these latter he is not acting for himself. Where the reading of the Gospel is attended with ancient ceremonial the gospeler does not face the congregation. At no time in the service does the conscientious priest allow his personality to withdraw the attention of the congregation from their worship of God. The use of vestments was developed to reduce the personal element as much as possible. Consequently if a soloist is permitted to face the congregation and make his contribution to the service reflect to his glory rather than to the glory of God, he is defeating the purpose of the service.

Frequently the objection is raised that this position has the effect of muffling the soloist's tone. It is said that for the best musical effect his tone should not be hindered from reaching the congregation. There would be justification for this objection if the musical effect is what is desired. If the anthem, or solo, is to direct the minds and hearts of the worshipers to God then the musical effect must not be the primary aim, but only secondary.

Since, in a church service, we would eliminate the personal element as far as possible, what should be the position of the choir during the singing of a solo which is not incidental to an anthem? Should the choir be seated? Again, the answer

should be No, for if the members of the choir remain standing there is less personal appeal by the soloist. In cantatas or oratorios this rule may be ignored but even in such works the soloist should not face the congregation.

### A Nightcap for the Sleepless

By the Rev. Desmond Morse-Boycott

I READ, the other day, of a man who never sleeps, but seems none the worse for it. He is elderly, too. When the rest of the world is in dreamland he reads books and writes letters. In the small hours he sits down, dressed, in his arm-chair and dozes for an hour. It suffices him.

Clever people tell us that a third of our life goes to waste in sleep. I do not agree. Sleep is a precious gift from God, not only to refresh our faculties but to throw a merciful veil over the eyes of the mind. It breaks the weight of trouble; it makes life like a rosary, every day connected but separate, like the beads, instead of a long, unendurable whole. We should thank God for sleep. We seldom thank Him until we have become sleepless, and enjoy an unexpected, refreshing night.

Once I took a famous parson, whose voice millions listen to weekly, whose words are read by myriads every Sunday, who fills his church from font to Altar, into the dormitories of my song school—St. Mary-of-the-Angels. We watched the bright, tired little singing boys putting their heads on their pillows and dropping off in a moment. "Lucky boys," he murmured, and I thought likewise.

He was the Rev. W. H. Elliott. He had come up to do me some good turns. He was terribly tired. For years he has not known the joy of a good night's rest. Perhaps that is why he is so helpful to those who suffer.

The number of sleepless people in this nervy age is increasing, despite our hygienic ways. Our Victorian forbears climbed into feather beds with curtains all round, drew them, and sank into slumber, with the windows tightly closed. Life was not all on top of them. We open our windows and sink into comfortable beds, after drinking a nightcap, and stay awake. What can we do to recover the precious gift of sleep?

I have known heaps of sleepless people who have stopped tossing on their pillows and gone right off after saying this little prayer, and taking a few deep, calming breaths.

"Lord, when on my bed I lie,  
Sleepless unto Thee I'll cry.  
When my brain works overmuch,  
Stay the wheels with Thy soft touch.  
Just a quiet thought of Thee,  
And of Thy sweet charity;  
Just a little prayer and then—  
I will turn to sleep again."

There are some rules which will help. Don't go to bed worrying. Cultivate the habit of letting the troubles of the day "drop off" at the end of the day. Trust that God has you in His keeping, and cares more for you than the sparrows, not one of which falls to the ground without His breaking its fall.

If worries play hop-scotch in your mind start counting your blessings, from little childhood onward. It is wonderful how that soothes.

But maybe you are not one of the lucky ones. You may not have a comfortable bed in a quiet, cool room. All sorts of sleep-shattering circumstances may oppose sweet slumber. What then? The only thing I can say is that, as God meant you to sleep in peace, He will give you His help. Ask for it. Reach for it. Believe you have it. And—it will be time to get up.



# The English Reunion Scheme

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

Director of Clergy Schools, Industrial Christian Fellowship

THE presentation to the Convocations of the provinces of Canterbury and York of the *Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England*,\* must not be taken too seriously. The scheme is not offered as a plan

of reunion to which Anglican assent is asked. It is, at all events, certain that if such assent were asked, it would not be given. It would be pointed out that the Anglicans who served upon the joint conference which produced the scheme, though they were officially appointed, cannot by any stretch of imagination be supposed to represent the whole of Anglican opinion in an adequate manner. And it would be urged that to ask the Church of England to submerge itself, without very prolonged thought and preparation, in so problematic an experiment as is here outlined, would be to invite disaster.

The members of the joint conference, both Anglican and Free Church, are well aware of the nature of their own scheme:

"None of those [they declare] who have been responsible for the preparation of the scheme in its various stages expects that it will be carried into effect in this form. Further discussion is bound to produce important alterations in it, but discussion is only fruitful where it is concentrated on some definite proposal."

This, then, is the only standing which this document possesses. It has been produced, and accepted by Convocations, only in order that when reunion is discussed there may be a more or less definite basis of discussion. And here it may be well to quote the words of the Archbishop of York to the Upper House of the York Convocation, as reported in the *Church Times*:

"Dr. Temple explained that the outline of a reunion scheme was put forward entirely as a basis for conference. None of them felt that they had as yet come in sight of anything that they were ready to advocate as a basis for negotiation for union. There must be far greater mutual understanding, not only between those officially appointed to meet together, but among the ordinary members of the Churches before that stage was reached."

A further point must be borne in mind. The scheme, even if there were any likelihood of its being accepted, does not envisage itself as a permanent constitution. It is proposed rather in the sense of a bridge from the present divisions to one integrated communion. This is seen, for example, in its suggestion that there might, for a time, be two or more bishops in one diocese—the "Free Church bishops" exercising pastoral authority over Free Church congregations. And it is seen again in the view expressed that reunion might be accomplished while certain doctrinal differences were still unresolved, but that a united Church would in due time reach agreement upon them.

*THE DAILY PRESS* about a month ago reported a scheme of reunion between the Church of England and English Nonconformists, in such a way as to make it appear as an officially sanctioned concordat. In this article Fr. Peck analyzes the scheme and points out its tentative and exploratory nature and its status at the present time.

The scheme frankly aims at organic unity, with, at least at first, all the variety in doctrinal emphasis and methods of worship that exist now. It holds that Baptism is essential to Church membership, and requires Confirmation or some equivalent rite everywhere. It regards participa-

tion in Holy Communion as a duty. The Faith of the Church is to be grounded in Holy Scripture and the Apostles' and Nicene Creeds. But concerning the Creeds the document declares:

"This acceptance of the Creeds does not imply that they are regarded as a complete expression of the Christian Faith. They are accepted as agreeable to the Word of God contained in the Holy Scriptures, and as historic affirmations of essential elements in the Christian Faith. This acceptance of the Holy Scriptures and of the Creeds does not exclude reasonable liberty of interpretation."

THE SACRAMENTS of Baptism and Holy Communion are accepted as of divine appointment. But it is to be a "rule of order" that Holy Communion shall be celebrated and administered only by those who have received authority thereto. Whether this would allow the commission of a layman to celebrate in exceptional circumstances, the document deliberately declines to say. It holds that the ministry of the Word and the sacraments is an integral part of the Church's organic life, and that ordination confers grace. The provisions for maintaining the episcopate are important:

"In view of the fact that the episcopate was accepted from early times and for many centuries, and by the greater part of Christendom is still accepted, as the means whereby the authority of the whole Church is given, we agree that it ought to be accepted as such for the united Church of England. We think it fitting that presbyters should be associated with the bishop in the ceremony of ordination, and that the laity should have a share in the process by which a candidate is approved for ordination."

The acceptance of episcopacy, however, is not intended to imply the disowning of past non-episcopal ministries; nor is it intended to involve any particular theory of the origin and character of the episcopate.

It is proposed that there shall remain great congregational freedom as regards forms of worship, and it is not very clear as to how this liberty will affect the practice of those Churches which are at present Anglican. But there are minimum requirements in the celebration of Holy Communion, intended to preserve a fundamental unity beneath the variety of forms.

The united Church will not accept the authority of secular government in its spiritual concerns or in the appointment of its bishops. It will be governed by a General Assembly, diocesan synods, and congregational councils—with possibly provincial synods also. Bishops, presbyters, and laity are to have clearly defined governmental functions. While the three orders of bishops, presbyters, and deacons are to be preserved, there are to be lay elders appointed to assist the presbyters "in the

\*This is the title of the actual draft of the proposed scheme, with a preface signed by the Archbishop of Canterbury and Dr. A. E. Garvie, published by the Student Christian Movement Press at 6d. With it are issued two supplementary pamphlets, *1662 and Today*, and *The Practice of Inter-Communion and the Doctrine of the Church* (2d each).

spiritual and administrative work of the congregation and its discipline."

Finally, there is to be unity in the Church's ministry, in the sense that any minister of the united Church shall be free, upon invitation, to minister in any particular church; while at the same time no attempt is to be made to change the present custom of worship, without consent. It must be added that there is no intention of interrupting the communion which any part of the united Church has had with other Churches.

**I** HAVE only very few words to offer by way of comment upon this scheme. There are elements of value in it. But there are enormous dangers, not, I think, in the proposals for Church government so much as in those concerning doctrine and worship. Our bishops are constantly telling us that the lack of uniformity in the Church of England is a scandal. Some of them, nevertheless, offer us, at least in idea, a "united" Church in which the very conception of uniformity goes by the board. One of them, who sat upon this joint conference, has since been seeking to enforce a rigorous observation of the Prayer Book in his own diocese!

Unless such a united Church speedily produced a respectable degree of integration in thought and practice, it might appear as a monstrosity in the eyes of Christendom. But what sort of integration would it produce? What would happen to the historic, Catholic witness of the Anglican communion? This is a grave consideration. The scheme as published might easily give us confusion worse confounded. Could its acceptance be officially "engineered," we should most certainly have very large numbers of ministers of the "United Church" refusing, as a matter of deep principle, to minister in large numbers of the "united" churches. We might have within formal unity an exacerbation of controversy. And how, indeed, can such a reunion be accomplished in England alone? What of the relation of Anglican communions overseas with Protestant bodies in their own countries?

The time has not come, and I believe all sensible men know it has not come, for such a step as this. But the needs of the world increase. The human race is suffering because the Church is divided. My own hope is that in response to this document, the Catholics of the English Church will think out their own conception of reunion as regards our Free Church brethren, and say plainly whether they have any positive contribution to make. Even though the Catholic conception prove to be far more difficult to put into practice, and seem to defer the hope of reunion to more remote days, it may nevertheless be more rational, more practical, and more just than the proposals of the present scheme. It may even have a greater prospect of one day being implemented.

#### SANCTUARY

**F**LAME shivers on the crucifix above  
The chalice; lilies are pale anchorites  
Before that symbol of perpetual love  
Flanked by the solemn Eucharistic lights.

Frail petals drift upon the silver base  
Of Mary's shrine; within her arms the Child  
Holds out His own . . . the small compassionate face  
Near to both shriven and unreconciled.

Now holy silence once again disperses  
Our clamorous inner discord, as is meet;  
In this clear pool the troubled heart immerses  
Itself, the spirit laves her dusty feet.

ELEANOR GLENN WALLIS.

Rabanus Maurus on

## THE LORD'S PASSION

Translated by Edith M. Almedingen

### V.

**S**O FAR to the Cross have we followed Him, and now let us mark the crown they put on His head. That crown, surely, has its significance, and a loving heart could read it as though it were an opened page of a book.

That crown has left its pitiless imprints all round His forehead. Its letters stand out in bold crimson, and they speak of love. See, His face, disfigured by blows and by spittle, wounded by the sharp thorns, is now almost hidden from sight, but the crown He wears is full of awe-inspiring eloquence. And so is His Body, covered with crimson and with black. He was wounded with many stripes, and each bruise, each drop of blood, all have their own language.

Yes, His whole Body is wounded and broken. Reflect upon it, and then remember that He is the same, the very same Lord in whom dwells far more than the beauty of the angels, and yet all this perfect loveliness of body and soul and mind was delivered unto unspeakable torture, unto an agony far bitterer than any deserved by a common criminal. Yet this was done for the sake of the sons and daughters of men.

Also, the world was ashamed of Him. Many He had met in His days among us were scandalized by Him. Think a while of what such shame meant to Him, the Lord, the King of kings, now forsaken even by His few acquaintances, forsaken by them in His hour of most poignant human need. In their terror they fled from Him. In their dread they continued to stay aloof, even though they mourned for Him in their grief.

Picture it in your own mind and then remember that all of it happened on a day of great national solemnity, in His own city where, but a little while before, He had been acclaimed with such magnificent honors. Some of those who crowded round the Cross came there clad in their resplendent holiday raiment, but He was cruelly naked, and He hung there for all to insult Him. The Lord of heaven and earth, the sublime Splendor of highest glory, whose beauty and radiance are adored by the sun and the moon! Need we wonder that, in marvelous compassion for His wounded beauty, the very earth came to prefer darkness to light in that hour?

There were crowds on that hill. Intent on increasing His shame and His pain, both Jews and Gentiles decided to flock to Calvary. All were eager to witness the dreadful scene. There stood the centurion with his soldiers and his arm-bearers, there lingered the high priests and Pharisees, also the elders with their servants, and the scribes of the Law; in brief, every representative of power and authority in the land came to the hill outside the walls of Jerusalem and stood under the arms of the Cross. And the common people, gathered together not only from the city but also from several outlying parts of the country, came too, and they stood there, no compassion in their hearts, waited there, watching His face.

With laughter and coarse ribaldry the soldiers divided His garments among them. The high priests and Pharisees, whose task was to instruct the people, laughed loudly at what miracles of His they still remembered. They exchanged unseemly jests with the scribes, calling to mind all the good done by Him, all the sweet words spoken by Him, and clothing their utterances in indecent mockery.



# What About Repentance?\*

By the Rev. William M. Hay

**I**N THE PREVIOUS ARTICLE, What About Sin? three current ideas were noted, each of which is to the effect that sin is not a violation of the law of God, but is (a) a result of the necessary domination of the spiritual by the material, of the soul by the body; or (b) no more than a mistake, due to ignorance; or (c) that the law itself is not a stable standard, but varies with changing times and fashions. Each of these ideas is popular, because it lessens personal responsibility. But each is completely contrary to Christian teaching about man and his life.

The Christian teaching is that sin is a reality, a real transgression of an unvarying law (or a real want of conformity to it), by one who knows the law and knows what he is doing; and that the only possible way out is by repentance, "whereby we forsake sin."

Now just as sin can be emptied of its meaning, so can repentance. (a) If you have done no wrong; (b) if there is no God to whom you have to give an account of the deeds done in the body; (c) if the things you regret in your past were truly inescapable, but determined for you and forced upon you, so that your will was not free—in such case, the word doesn't mean a thing. So it is worth asking, Are you unaware of repentance because the Christian view of life is wrong, or because you are not a Christian?

Now today, it is true, there is much teaching by very learned men which supports the idea that Christianity is less than true, and therefore that the non-Christian may be right after all.

There is (a) the teaching that what used to be called sins (to be repented of) are really no more than the missteps of man blindly groping his way through eons of time from the gorilla he was to the god he is to be. No wonder he stumbles and falls in the fog; he stretches out his hand, but there is no hand to lead him; he cries, but hears no answer except the echo of his own voice; at length he falls, and is forgotten. The hard march is over for him. The caravan moves on, "careless of the single life," intent only on the unending climb.

There is (b) the teaching that God, if God there be, is not the God of the Bible, but a man-made God, either man himself ideally conceived, a projection upon the screen of eternity of man's cleanest dream of himself; or else, more impersonally, God is a stream of tendency, an upward urge which arose somehow, perhaps self-originated, the greater arising out of the less. For these philosophers don't bother over a little thing like an absurdity.

There is (c) the teaching that man is not really free, that all he does is determined for him by forces exterior, not necessarily superior except in their strength, that heredity and environment are the finally dominant factors that produce any act, and that the actor himself only imagines he is free to choose his way.

The only one of these three which can pretend to be modern is the first one, and it comes from some undigested ideas about evolution. The latter explains so much that it is just too bad that it doesn't explain everything. The other two—the home-made god, and the automaton man—are as old as the hills.

Under these three errors, which have great currency today, repentance is out of the picture, no matter what you have done or failed to do. But let us look at it a little.

First of all, there is great difference in the attitudes of people to anything. There are at least two great groups of minds. There is the serious mind, grave, legalist, oppressed by a sense of duty, likely to be severe in judgment and strict in observance. And there is the more joyous mind, hopeful, tending to emphasize the glowing tomorrow rather than prosaic today. These two minds will not express, because they do not feel, repentance in the same terms. David cannot wear Saul's armor. And it is a mistake to expect a man to make another man's repentance completely the model for his own.

For instance, I read of St. Francis that in his latter days he wept much over his sins, even to the dimming of his sight. "I would rather choose to lose the sight of the body than to repress those tears by which the interior eyes are purified that they may see God." Or John Bunyan: "I was more loathsome in my own eyes than was a toad, and I thought I was so in God's eyes too. . . . I thought none but the devil himself could equal me for inward wickedness and pollution." I confess I cannot make these words mine; but repentance can be real and effective, even if differently felt and expressed. If you read the seven penitential Psalms (6, 32, 38, 51, 102, 130, 143) I think you will feel that such words are descriptive of a state of mind which we should aim to attain in general, rather than a technical lay-out to which we must conform in every detail. The Psalmist was not a theologian, but a religious man bewailing his sins.

Perhaps we can best find out what repentance is by discovering what it is not. "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Corinthians 7:10). "For the sorrow that is according to God worketh penance steadfast unto salvation" (Roman version). There is a sorrow of the world—the world knows it well—but it is not godly sorrow, or sorrow according to God. It worketh death—death to faith, to hope, to charity. St. Peter: "and when he thought thereon, he wept." Judas: "then Judas . . . repented himself . . . saying, I have sinned." Where is the difference?

Repentance has reference only to God, His law, His love. It is not my sorrow about me (my failure to attain, my deservings), but my sorrow about God. Its typical word is, "Against Thee, *Thee only*, have I sinned" (Psalm 51:4).

**I**T IS ARGUED that repentance, at least profound and long-continued contrition, is not a healthy state for a Christian, that the characteristic words of the Gospel—free, redeemed, child of God, a new man, and so on—preclude all this humiliation of spirit, this preoccupation with the besmirched past; in short, that the whole idea is morbid. This attitude is not realistic; it is the argument of one who stands outside the experience. You are safer if you take St. Paul as your type of repentance. He wrote much of love and joy and freedom; he knew the peace that passeth all understanding. Yet also, in his old age, he wrote, "Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15). He could glorify salvation, because he knew from what he was saved.

Then it is argued, What good is all this repenting? The

\*This is the third in a series of Lenten articles by Fr. Hay on fundamental teachings of the Church. The next article, What About Saving Faith? will appear in next week's issue of THE LIVING CHURCH.

past is gone and cannot be recovered. "What's done can't be undone." Let me learn from my mistakes not to repeat them, and that will be the best repentance, in fact, the only repentance that is real. Any sin is a mistake, but a mistake may not be a sin. Repentance applies to sins. For your mistakes you can have remorse, which is faithless and profitless. But toward God, the only possible course is repentance, penitence, penance. "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:6).

Sin interrupts your relation with God, the special relation begun in your Baptism, a relation of abundant grace on God's part, and of slow but continuous growth in that grace on your part. Sin does not stop the flow of God's grace, but it does stop your assimilation of it and growth in it. It is dammed back—on your side. Repentance is the process of reestablishing the old relation, resuming the former path, gathering up the dropped threads of the tapestry of your life. No one can do your repenting but yourself. If you do it not, it will not be done.

Then, how do I achieve repentance? The question is well asked. Much has been done, much can be done, for a man; but repentance is a man's own job.

To bring a man to it used to be one of the purposes of the sermon. The poor preacher tried his poor best to get men to face themselves, to judge themselves and, worst of all, to condemn themselves by the standards he held up. After you had resolutely refused for a while to see yourself truly and to change your ways, you became what was called Gospel-hardened. That is, you developed a hard, smooth exterior finish, like armor-plate and as impervious. You knew all the arguments, and you had an answer for each one.

**I**T IS no wonder that so many preachers have turned from that impossible task to prohibition, pacifism, politics, teaching, eurhythmic folk-dances, or denunciations of Rome, or from the message and sacraments of missions to deskwork and the boosting of quotas for missions.

These ends, or some of them, may be valuable; but they are certainly secondary. To have the changed conditions we dream of, we must have changed men. The old evangelism (I mean of the last generation or two, and speaking generally) tended to stop short with the changed man (the change consisting in the subjective assurance of the change) and left his religion a private matter between him and God. It did not drive him to a flaming crusade for the Christianization of wages, housing, politics, and social life. John Newton (1725-1807), author of "Safely through another week," "Approach, my soul, the mercy-seat," and many another well-known hymn continued in the slave trade (black gold) long after his conversion to evangelical religion, as it was then understood—an inward persuasion, not socially externalized. That evangelicalism was not wrong, but incomplete. Its religion had too small or too distant an arena. It was at once self-centered and other-worldly. Today we have the crusade without the religion, or as a substitute for religion; and that will fail, too.

If you are thinking about doing a little repenting, go to a Catholic priest for help. Repenting is old-fashioned, primitive stuff like childbirth, hunger, or fear; and the modern or Protestant world-view won't help you. A psychoanalyst might help—he will, at least, insist that the past *does* matter enormously. But here is something you can do for yourself.

First provide yourself with three things—the Ten Commandments, the Beatitudes, and a crucifix, to be used in that order. You need quiet and privacy, sincerity of purpose, and a resolute repudiation of the two great temptations, "Sanctity

is not for the likes of me," and "Tomorrow will be soon enough."

Now measure yourself by each of the Commandments, by what it says and by what it means. Can you say, "All these have I kept from my youth up"? Can you say, "As touching the law, I am blameless"?

Now go a little deeper, measure yourself by the Beatitudes. These are the principles of the kingdom of God on earth, but whose validity outruns time and space—peace, mercy, purity of heart, the consuming desire for righteousness. Are these your estimates of what is right and true and permanent? If they are, what are you doing about it? What are you to think of the fact that they have not been your governing motives?

Finally, face the crucifix, on the basis that *that* was borne for *you*. Now this is crucial, in every sense. You are looking upon the last argument that God has. Beyond the Cross, God has not a word to say. "They will reverence My Son." And the Son said, "If I be lifted up, I will draw all men unto Me." The Cross is God's last hope for foolish man, His supreme appeal. How will you answer it? Do you hope that some day some overpowering experience, like Saul's on the road to Damascus, some sermon, some sickness, some death, will at last compel the assent you will not give freely? A vain hope. "Neither will they be persuaded, though one rose from the dead." Even the original cross persuaded only one of the two who suffered with Him. So call upon the grace of your Baptism, the gifts of your Confirmation, your guardian angel, on blessed Mary and the saints; ask God to replace your heart of stone. By all this, I mean prayer—you will arrive nowhere without it. Leave your contempt of His word and commandments, your pride, vainglory, and hypocrisy, your envy and all uncharitableness. To turn from all *that*, resolutely, humbly, joyfully; to set your feet on a new way, your eyes on a new goal, and your will on a new friendship with Jesus—that is repentance.

#### The "Social Gospel" and the "Liturgical Movement"

**P**REACHING the "Social Gospel" and the "Liturgical Movement" are two "lazy dodges" for clear theological thinking, according to Dr. Russell H. Stafford, minister of the New Old South church, Boston.

We agree that there is a great need for someone to think through an adequate conception of God in the light of our modern scientific knowledge, for the sake of a confused world.

We do not agree, however, that preaching the "Social Gospel" or resorting to liturgy are "lazy dodges" nor that theological speculation *per se* is any sure sign of Christian zeal.

The 800 delegates to the World Conference on Church, Community, and State, which was held at Oxford, England, last July, were almost entirely concerned with the "Social Gospel" and a considerable number of the delegates to the Second World Conference on Faith and Order, at Edinburgh, Scotland, last August, were interested in "liturgy."

Devotion, worship, wisdom, and zeal all play an important part in the manifold expression of our love toward God. Lest anyone should miss the "Social Gospel," Jesus links with the first commandment, the second, which plainly states: "Thou shalt love thy neighbor as thyself."

Too often theological speculation is an escape mechanism from the "doing something about it" implied in our devotion and worship through liturgy and in our facing man's real needs as made explicit in the social gospel. It is not a mere coincidence that the "High Church" Anglican in England is notable not only in his use of liturgy but also in his leadership in humanitarian service, and he is not such "a slouch" when it comes to straight theological thinking. It is no sign of "laziness" if a man puts his main emphasis in religion where his insight and effort will best express his love of God and man.

FREDERICK A. WILMOT.



# St. Patrick

By the Very Rev. John Roche Ardill, LL.D.

Dean of the Cathedral Church of St. Mary the Virgin, Elphin, Ireland

**T**HE EVIDENCE of history, apart from fable and hagiography, points to the second century of our era as the time when St. Patrick lived. His father was Calpurnius, a decurion, or Roman magistrate. The office of a decurion is described by Patrick as of "noble rank," but this would not be true after the year 250. Dr. Bury wrote of the office, at a later date, as having been "metamorphosed into a machine for grinding the provincial proprietors by a most unmerciful and injudicious system of taxation." It tended, he states, "to reduce the provincial gentlemen to the state of serfs; they were enclosed in a cage from which there was almost no escape, for laws were passed which forbade them to enlist in the army, to enter the Church, or to go to the bar. Thus a caste system was instituted, in which individual life must have been often a hopeless monotony of misery." Professor Reid, of Cambridge, ends a description of the office with the remark "we have not, by any means, exhausted the miseries of this wretched class." But Calpurnius was not "of this wretched class." He therefore lived in the second century, and Patrick was born about the year 140.

## KILPATRICK: A BOMBSHELL

**T**HE ROMAN WALL in Scotland ran 37 miles across from Kilpatrick in the west. The historians dated the abandonment of the wall by the Romans in the reign of the Emperor Honorius, who died in 423. Recently they discovered that it was abandoned under Commodus, who was murdered in 193. The error embraced over 200 years. The office of decurion at Kilpatrick had ceased to exist at the end of the second century. The foot of a Roman soldier never trod on the wall after A.D. 190. About 1905 Sir John Rhys of Oxford, and Dr. Bury of Cambridge, and their colleagues agreed to look for a new birthplace for Patrick, probably down near the Bristol channel, where a decurion might have functioned toward the fifth century. It must be somewhere near the sea. The new place is not yet found. The ancient church and parish of Kilpatrick, and the range of Kilpatrick hills, proclaim that Patrick was born there. The bombshell was a blunder of over 200 years!

## ST. PATRICK'S CREED

**T**HE MOST REMARKABLE clause in St. Patrick's Creed is, perhaps, the last, relating to the divinity of Christ:

"Whom we confess and adore as one God  
In the Trinity of the Holy Name."

It is obvious that Patrick never saw the Nicene Creed (A.D. 325), nor that of Tertullian who died about 240, nor of St. Irenæus who died about A.D. 202. Patrick wrote before the age of the controversies, and his Creed is remarkable for its unlikeness to any other creed. Nearly all the Lives place him for about 20 years (A.D. 411-431) in the great

*THE DEAN of Elphin presents in this article a series of points tending to show that the Roman Church's claims to monopolize St. Patrick are exceedingly ill-founded. According to Dr. Ardill, St. Patrick lived much earlier than the dates traditionally assigned to him, held no commission from the Pope, was under no obedience to the papal see, and taught and governed an autonomous Church which, knowing nothing of the traditional creeds, grew directly out of the primitive Christianity of the New Testament.*

schools of Lerins and Auxerre, and yet, he never saw the Nicene Creed!

## THE IRISH EASTER

**I**N THE YEAR 196 Pope Victor, with a Council in Rome, determined that in future, when the Jewish Passover fell on the same Sunday as Easter the latter should be postponed until the following Sunday, that is, from the 14th day of the Moon

until the 21st. A similar rule was made at Lyons, in Southern Gaul, in the following year, and again at Edessa in Syria, in 198. But the old custom, which dated from Pentecost, of observing the Passover and Easter on the same Sunday, had already been established in Ireland, where it continued until the eighth century, and probably longer. St. Patrick brought this custom to Ireland about the year 180, or earlier.

## THE EQUINOX

**S**INCE ABOUT 700 B.C., the 25th of March was observed as the vernal equinox, and by it the Jewish Passovers, including that of the Crucifixion, were fixed. This date formed part of the Irish Easter custom, and continued to be observed in Ireland until the eighth century. But about the year 222 Rome changed her equinox from the 25th of March to the 18th of March, and soon afterward Alexandria and the East adopted March 21st.

The East and West contended over these dates for some centuries. In 457 Pope Leo I agreed to the 21st of March as the equinox, but other differences continued, until finally Rome yielded to Alexandria. Sometimes the East and West differed nearly five weeks as to the date of Easter, while Ireland, keeping to the Pentecostal custom, differed from both.

St. Columbanus took the Irish custom with him to Gaul, and when requested by the local bishops to abandon it, he said, "No: God fixed it" (Exodus 12). He said also that it was the custom of his country. To Pope Gregory he wrote, "It does not satisfy me to be met with one sentence by those bishops who have nothing to say but 'We must not celebrate our Passover with the Jews.'" Bishop Victor said this long ago, but none of the Eastern Christians adopted his comment. (Victor had proposed certain excommunications, from which he was restrained.) Columbanus was expelled from Gaul and migrated to Switzerland and Burgundy, where he continued his labors. Ireland was never anti-Jewish.

## CONSECRATION OF BISHOPS

**I**N THE PRIMITIVE CHURCH, from the time of the apostles, when a bishop had been elected by the clergy and people, he was lawfully consecrated by the laying on of hands by one bishop, although two, or more, might officiate. But in the year 314 a Council at Arles, in southern Gaul, enforced the triple imposition of hands—by three bishops—and at Nicea, in 325, a further decree gave a right of veto to the Metropolitan or Archbishop. Long before this St. Patrick had estab-



Ewing Galloway Photo.

## ST. PATRICK

This statue of the famous Keltic Bishop is located in an Irish field.

lished the primitive practice in Ireland, where it continued to be observed, without a break, until the 12th century, except for an innovation in favor of the Danish churches of Dublin, Waterford, and Limerick from the year 1074. For a thousand years, between 180 and 1180, the historians have not discovered one bishop in Roman orders ministering to the Irish people outside of the three Danish cities.

In 431 a foreign bishop, named Palladius, was sent by Pope Celestine to Ireland, but he quickly withdrew, or was expelled, and is referred to by the Benedictine historian, Dom Louis Gougaud, as "the phantom missionary." The Keltic Church of Ireland was wholly autonomous from her foundation by St. Patrick until the suppression of her constitution by the Conquest. The bishops of the three Danish cities were consecrated with the Roman rite in the Cathedrals of Canterbury, Winchester, Salisbury, and St. Paul's London, from 1074 onwards, and always by bishops in Roman orders, and they made declarations of obedience to the See of Canterbury. As there was not a Metropolitan, or Archbishop, in the Irish Church—neither the name nor the thing—and the Pall had not yet come to Ireland, no canonical method existed by which a bishop in Roman orders could have been consecrated, nor did any such consecration take place. The bishop of Danish Dublin in 1074 was, with the exception of the "phantom missionary," the first papal bishop who set foot on Irish ground.

## PATRICK'S LATIN

**A**GRICOLA, the governor (A.D. 77-85), founded schools up to the far North, and urged the decurions, some of whom were Romanized Kelts, to improve their Latin. It was essential that this should be their official language.

If Patrick had spent 20 years in the famous schools of Lerins and Auxerre, where Latin was in daily use, he could not, after such a training, have lamented the "rusticity" of his effort, in later years, to write his Confession and his Letters to Coroticus in that tongue. Dr. Gwynn defends him against some severe critics, but admits that his Latin is "difficult, sometimes to the point of unintelligibility, in style and diction." Keltic was his Mother tongue, and he was probably a good Keltic scholar, but his capture at the age of 16 put an end to his Latin at Agricola's school. By nature he was not a dunce and he never saw those famous monastic schools. The placing of him there from A.D. 411 to 431 is one of

the fables which the hagiographers have woven around his name. Patrick's exile from Ireland was passed in Gaul, probably in the South, where the great Keltic-speaking bishop, St. Irenæus, lived and worked. Patrick brought converts "into the faith of Jesus Christ" in Gaul before his 23d year, and may have there commenced, or renewed, his study of the old Latin Bible. Keltic was still an unwritten tongue, without an alphabet. Irenæus knew of some barbarous nations where the Gospel had been received "without the instrumentality of paper and ink." He may have had Ireland in his mind. Almost certainly he had.

## WAS IT A MUSHROOM?

**D**R. DOUGLAS HYDE, the founder of the Gaelic League, is puzzled over the suddenness with which Ireland became educated. "So suddenly does it appear to have taken place," he writes, "and so rapidly does Ireland seem to have produced a flourishing of laws, poems, and sages, that it is difficult, or impossible, not to believe that our people, before this, arrived at a very high degree of indigenous culture."

Similarly Dr. Sigerson, the biologist, referring to the laws at the revision of which St. Patrick is supposed to have assisted, writes, "I assert that, speaking biologically, such laws could not emanate from any race whose brains had not been subject to the quickening influence of education for many generations." These two scholars believed in the fifth century Patrick, but they were prepared to "kick over the traces" for an earlier date for their apostle. The education they had in mind was not of mushroom growth. Its inspiration came about the year A.D. 180.

## MAN OR MYTH

**O**NE OF THE FINEST scholars who ever wrote on Patrick was Heinrich Zimmer, professor of Keltic philology in the University of Berlin. His Life is an exhaustive study, and his conclusion is that Patrick never existed, except as embodied in Palladius, the "phantom missionary." Professor Zimmer grafted the two into one, as a scientist is said to have grafted half a butterfly into half a spider, and produced a monster. Patrick must have been a remarkable man or a remarkable myth. But Zimmer clung to the fifth century.

## A NATION FOR A DIOCESE

**S**T. PATRICK was the only bishop in Christendom, since or before his time, whose diocese was a nation, isolated, independent, and self-contained. Five times he calls it a "nation." St. Willibrord, the Apostle of the Friesians, was a student in Ireland in the seventh century, and wrote of her as the "eternal country." When Patrick came as a bishop he never withdrew. Had he done so, "The spirit," he said, "would have judged me guilty." He went "everywhere" and in all directions, "to the limit beyond which no man dwelleth."

Patrick monopolized Ireland, and Ireland monopolized Patrick.

## SUPPRESSED

**T**HE CONQUEST by armed forces was authorized by papal bulls dated 1155 and 1172. These were based on the forged Donation of the Emperor Constantine, the spurious nature of which had not yet been discovered. The bulls were aided by another document in the name of Pope Gregory VII, who died in 1085. Of this Dr. J. F. Kenny, of Columbia university, says, "It is now generally considered that the letter is a forgery." It deals specially with Ireland. The assumed date is 1084. Thus the oldest national Church in the world, as regards her liberty, language, laws, and title, was suppressed by forgery and force.



# No Mean City—But Ashamed

By the Rt. Rev. Robert Nelson Spencer, D.D.

Bishop of West Missouri

WHEN ST. PAUL said he was "a citizen of no mean city," he must have been conscious of certain reservations. Probably no city of the ancient world was more corrupt politically than was Tarsus under the boss rule of Bæthus. It is true that the corrupt rule of Bæthus had passed when St. Paul was born, but the man who seems to have had the greatest sense of citizenship of his time—"citizen," "citizenship," and their related verb occur only nine times in the New Testament, and St. Paul, or his amanuensis, makes seven of those uses—such a man must have smarted under the civic shame of his city.

Kansas City is at present much advertised as being politically corrupt. Yet those of us who live in Kansas City still affirm that we are citizens of no mean city. To be sure we are controlled by a political machine. The head of the machine is a certain Mr. Pendergast. The present writer has never seen Mr. Pendergast, but he is aware there is such a person, for he has been asked many times to write Mr. Pendergast in behalf of those seeking some favor at his hands. In every instance the writer has met these requests with the answer: "I am sorry; but I do not know Mr. Pendergast." If importuned further, as was usually the case, the writer explained: "The favor you seek seems to me not to be within the proper province of the gentleman to grant. He may arrogate such powers to himself, but he holds no franchise from anyone by which he may claim them. Naturally I cannot acknowledge such powers by invoking them in your behalf."

The writer has been asked to comment on certain charges being made far and wide concerning Kansas City. It is charged that there is a "reign of terror" in the town. It is easy of course to make such a statement, providing the "terror" is not actual enough to warrant certain reprisals for making it. Even so, there are doubtless courageous men who might make it, but in that case, if the "reign of terror" were actual, we should have quick proof of it; and people who live in Kansas City need proof that a "reign of terror" exists. The people of Kansas City themselves are far more alarmed by a reign of civic indifference, than they are by a "reign of terror." For example, so far as the writer knows, no preacher has mentioned a "reign of terror" from the pulpit. Yet the morning paper of this day reports two stirring appeals by two preachers in the Episcopal Church that the people register and vote in accordance with their consciences.

Whether there is a terror among business men, influencing them to buy commodities from certain quarters only, this writer is not in position to state. He has heard this is the fact; he has heard it denied; and he has heard also that the commodities in question were purchased because they were the best, and because they were lowest in price. It is reasonable, however, that if an indifferent citizenship allows power to reside in a machine, the machine will seek to profit in the transaction, and, being a machine, and having a bad name anyway, its dealings with its competitors will probably be more compulsive than those in the ordinary commercial world. Therefore if there is not a reign of terror, there may be a reign of jitters that something might happen to the corner of the building if the materials were not purchased from the machine. And this will continue no doubt until the indifferent business man comes to realize that the adage, "to the victor

belong the spoils," states only half of the sorry truth; the other half being, *to the victors belong the victims!*

It is the opinion of many people in Kansas City, as it seems to have been the experienced opinion of other American cities, machine-controlled, that the machine gets out of hand. That, it will be remembered, was the trouble with Frankenstein's. The devilish thing ran amok. "The boss is a good man"; "his word is his bond"; "he is a faithful Catholic"; "he has no bad habits"; "he is most liberal in his charities"; "his family life is singularly beautiful." But the machine gets out of hand. The henchmen become heedless of all caution; they steal elections by fraud—elections that would have been the boss' overwhelmingly. But occasionally an election has more than local effect. It concerns state-wide issues and a whole commonwealth is cheated. There are "blood purges," "murders," "outrages upon citizens." No one has alleged that these things are instigated by the boss. Knowing the shrewd mind of the boss, one may presume that they were not instigated by him. Nor is he able to deliver these mad henchmen out of the hands of the nemesis that has overtaken scores of them, and is sending them to prison. The press of the country took notice when a man said "a reign of terror" exists in Kansas City. Let the press take notice that there is a *real* reign of terror among the election crooks in Kansas City today, for on this day news comes that the United States Supreme Court has practically affirmed these convictions!

IT IS CHARGED by foreign newspapers that vice is rampant in Kansas City. There is undoubtedly vice here. While it is no mean city, it has, as all large cities have, mean streets. One newspaper refers to a street "of ramshackle and down at the heels flats and apartments," in which lie saw "dowdy and ugly pictures of uncontrolled vice." The writer knows that street, and it is ramshackle and down at the heels enough, but he has never seen it so brazen as the foreign reporter pictures it. It is an out of the way street; it is on the way really from nowhere to nowhere; and it is probably as bad as, and no worse than, similar streets in a hundred American cities. The business of that shabby street, if the foreign reporter is right, once engaged the pity of our Lord, who might say—if He were talking about a street and not an individual—"Let the city that is without sin cast the first stone." Kansas City is before the people in bad enough light today. But it can be painted in too black colors, and to say that its citizens "Take Vice, Naked and Unadorned, for Granted," as that foreign reporter's article is captioned, is simply not true.

It is charged that the churches of Kansas City dare not "speak out in meeting" for fear of reprisals. If this be true, those of us who live here have no knowledge of it. In more than one instance churches have spoken out vehemently, and sometimes with zeal not according to knowledge. But those churches remain one stone upon another. Some churches may be afraid of bankers who hold mortgages, but it is doubtful if they are afraid of a political boss. Some of them have benefited by the boss' generosity, though they are not of his persuasion; and this the present writer thinks is very wrong.

And the writer may end this right here, for this is the beginning of it and the end. *States and cities are badly gov-*

*(Continued on page 334)*

# He Prayeth Best Who Loveth Best

By Ruth M. Herberg

**F**EW CHURCHES AND CATHEDRALS, no matter how magnificent they may be, express so well the spirit of Coleridge's lovely words as the Cathedral Church of Christ, in the old city of Victoria, British Columbia.

"He prayeth best, who loveth best  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all."

Christ cathedral is not an old church, yet its Gothic style of architecture is essentially in keeping with the tradition of conservative old-world Victoria. The wrought-iron gates and railing which mark the division between the nave and the choir formerly stood in Westminster Abbey, and the great granite foundation stone rests upon 12 smaller stones which were a gift from old England's famous Canterbury cathedral.

However beautiful and historic these may be, it is through the evident love and understanding of the simpler and more heartfelt things that the people of this congregation have succeeded in endowing their cathedral with such an exquisitely beautiful spiritual atmosphere.

In the spring of 1927, when the cathedral was yet in an early stage of construction, a pair of robins chose the capital of one of the great pillars on which to build their nest. Day after day, entirely unafraid, they brought bits of string and twigs with which to build their nest, and soft downy seed coverings with which to line it. The workmen constructed a large box-like protection around the top of the column, and with utter confidence, the mother robin laid her eggs and hatched out her young. The complete trustfulness of the birds suggested the beautiful idea of perpetuating in stone, within

the cathedral, the fact that the first of God's creatures to find sanctuary there had been a robin. So, when the fledglings were flown and the nest deserted, a new nest, with the mother robin perched on its rim, was carved out of the same material as the pillar, and placed on exactly the same spot.

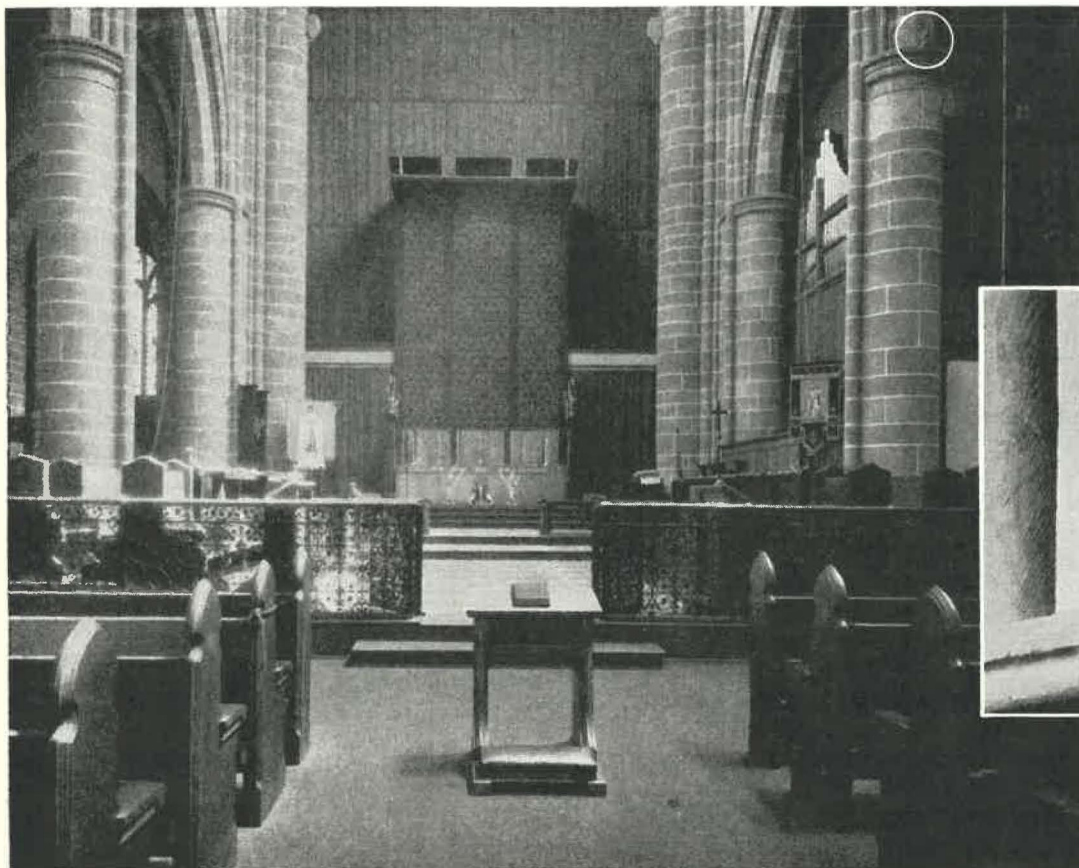
**T**ODAY, when one enters the cathedral, the verger replies, "Oh, the Robin Column? Right up there! The fifth column to the right." And one's eye travels up to the capital of the column, where the life-size figure of the robin perches.

The verger will also refer you to the exquisite beauty of Psalm 84, verse 3, "Yea, the sparrow hath found an house, and the swallow a nest for herself where she may lay her young." If he substitutes "robin" for "swallow" in quoting the verse, he may well be forgiven.

Just to the right, as one enters the cathedral, is the children's corner. Across the arch are inscribed the simple significant words, "... a place where children may bring flowers and speak with God in their hearts." On the wall is a very lovely copy of a painting by one of the child art students in the Cizek School in Vienna. The painting shows a group of children surrounding the seated figure of Jesus. A small boy stretches out his hand with beautiful faith that Jesus will remove the thorn. When one realizes that none of the students in the Cizek School is more than 16, it is small wonder that this picture should have attained world-wide renown.

Beautifully illustrated books and pictures for boys and girls of various ages lie on the low table, and the small chairs invite to quiet reverence. This "children's corner" is in no manner a nursery school, but, as the inscription suggests, is that part

of the cathedral set apart for the children, where they may come at any time at their own desire, and it is Victoria cathedral's way of expressing the Church's solicitude for all creatures, both great and small.



**THE CATHEDRAL ROBIN**

At the left is shown the interior of Victoria cathedral, with a circle indicating the location of the robin. An enlargement of this portion of the picture is shown above.



# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## Dean Bulgakov's Study of Sophiology

**THE WISDOM OF GOD: A Brief Summary of Sophiology.** By the Very Rev. Sergius Bulgakov, Dean of the Russian Theological Institute, Paris. Preface by the Rev. Frank Gavin. Paisley Press. Pp. 223. \$2.00.

**A**NGLICAN INTEREST in the Russian Church naturally began with its most impressively different aspects—the beauty of its liturgy and music, the challenge of its ascetic tradition. In recent years we have seen among the Russians exiled from Russia a willingness to adopt what they find useful in our Western way of doing things—methods of religious education and social service, and so on. So we have known that Church through descriptive handbooks and news reports. But we do not really know its inner spirit as long as we remain unfamiliar with the habits of thought and theological ideas which lie behind its life, whether in its traditional forms or in its ability to meet changing situations. A few philosophical works have been available in English, but almost no theological ones. The publication of a serious Russian theological work in an excellent English translation is therefore a welcome event, specially for those of us who have not yet familiarized ourselves with what Fr. Sergius calls, with reference to the ignorance of Russian in most Western countries, “our ‘barbarous’ tongue (the tongue, however, of some of the greatest writers and of poets who are world-famous)” (p. 26).

Sophiology is the name which a school of Russian theologians, recent in its separate expression but finding precedents in the older Russian and the general Orthodox tradition, gives to its special interest. We read in the Bible of the Wisdom of God, which was with Him before creation, in which He made the worlds, which is in some sense identical with Christ, whose children the servants of God are. This phrase they use for the common principle of unity of all being which is implied in the great Catholic doctrines, Trinity and Incarnation in particular, and indeed in any serious philosophical thought. The divine Sophia is the one Godhead which is manifested in a different way in each of the Persons of the Holy Trinity. The Incarnation requires a preliminary doctrine of “God-manhood”—if the two natures of God and man can be united, then man is already somehow divine, God already somehow like His image. So we consider that God did not desert the world which He created, but gave it, as it were, some share in the divine self-existence and value—a “creaturely *sophia*” answering to the Holy Wisdom in which all things were made. On this “unity in diversity of Wisdom, in God, and in the created world” was based the union of divine and human in Christ. This was both the climax of God’s movement toward man and of man’s approach to God, and the beginning of the more direct presence of the Holy Spirit in the world, the fuller shedding-abroad of His gifts.

The last two chapters deal with the veneration of our Lady and the doctrine of the Church. Fr. Sergius was responsible for bringing the topic of the communion of saints into the discussions of the Edinburgh Conference, which discovered a surprising amount of interest among Protestants in this topic. It is obviously closely connected with the problem of the nature of the Church, which has such great practical importance today. Bulgakov follows and applies the tradition of the Greek fathers, who were not afraid to speak of “deification” as the goal of redemption. In the words of St. Athanasius, “God became man that we might become divine.” Next to the Head of the Church stands the Blessed Virgin, “higher than the cherubim, more glorious than the seraphim,” to whom the Russian Church ascribes not only an honorific dignity, but a position of importance in the plan of redemption. In her sinlessness the “creaturely *sophia*” attained its destiny, since it was from her that the human nature of Christ was derived. Now she has passed beyond death and resurrection and sits at her Son’s right hand, mighty Mother, guardian of and intercessor for the faithful. With her all mankind, and indeed the whole world, is to be “deified,” that is, penetrated thoroughly and clearly by that Wisdom which is both the divine nature and our own deepest essence. A foretaste of that “deification” appears

in the Church’s constant blessing of material objects and in her reaching out into the social and economic life of man. Fr. Sergius maintains in principle that all life is thus claimed for God, but sees little hope for the general actualization of this principle until the restoration of all things is at last achieved by the power of God. One can’t quite agree with him that the State is by nature beastly or demonic; but admittedly it does often act that way. But I think Fr. Sergius would have done well here to allow more for the principle which St. Augustine urges against the Manichæans—that nothing which lives can be wholly bad, since the harmony which binds the parts of even the worst organism together is good, and derived from the divine harmony.

Sophiology is a theology, and a philosophy, of unity—in God, in Christ, in man, in the universe. This gives this method of thought its special value today. For we suffer not only from practical divisions, but also from unnecessary separations in the world of thought. Thus in Protestantism there are such extreme theologies as the liberalism which merges God and the world and the Barthianism which all but cuts Him off from it. The study of sophiology, therefore, is of use to our own thought as well as a help to appreciation of Russian Orthodoxy. But, I hasten to explain, I do not propose that we should adopt its phrases. The same topics and problems are dealt with in Western thought under various headings—analogy of God and man, immanence and transcendence, corporate nature of the Church, etc.—and we should develop our own philosophy of unity, which we have perhaps too much neglected.

A few words on the reading of Fr. Sergius’ book. It does not claim to be easy, as serious thought never is, but to deal intelligently with serious topics. In addition, the book naturally assumes the atmosphere of the Eastern Church, as our theological books assume our own. Hence the doctrine of the Greek fathers as well as that of the Councils is taken for granted, and Scripture is cited in a traditional manner; I am convinced, however, that our more free approach to tradition and our historical view of the Bible would not change any of the main ideas, but only the method of their expression. In dealing with the veneration of the Virgin, Fr. Sergius uses as authoritative not only what appears explicitly in Scripture, but what is implied by the devotion of his Church. And I should agree with him that the *lex orandi* is a form of revelation and of authoritative interpretation of Scripture; though at the same time I should hesitate, as even the Roman Church does in its official dogma, to affirm the resurrection and assumption of our Lady. Let it be admitted at once that if the Russian Church perhaps commits a generous error of excess in its love for the Mother of God, we commit the worse error of treating our Lord’s Mother with what could perhaps best be described as frigid politeness. To be sure, as Keble points out in his famous *Mother Out of Sight*, we maintain the essentials of Catholic devotion to Mary; we call her blessed at every Evensong, we take her name on our lips in the Creed, we dedicate churches and chapels in her honor. Yet as Catholics we ought not to be so cautious about it all. Fortunately we may be confident that our Mother’s prayers have not waited for our asking for them.

Fr. Sergius’ sophiology has led to accusations of heresy, but quite unjustifiably. The difficulty of communication between the Russian Church outside Russia and inside Russia presumably led to misunderstandings based on partial acquaintance with the ideas expressed. Fr. Sergius’ thought is clearly orthodox as well as Orthodox; and I should have difficulty myself in saying whether his philosophy was conservative or radical. The essential unity of divine and human nature is both a conservative and a radical idea; and it is interesting to notice a curious coincidence with the thought of Professor Tillich in the suggestion that one modern form of the doctrine of the two natures is the problem of the divine power in human culture and creativity generally. In the field of technical theology I should, if I had time to discuss it at length, express several respectful disagreements with Fr. Sergius. In dealing with the Trinity I believe that he separates the essence from the hypostases, in spite of his efforts not to do so; I object to the formula, “The tri-hypostatic God possesses . . . but one God-

head, Sophia." One nature exists in three hypostases; and each of the three is God. But only the abstractions of language lead us to speak of an impersonal Godhead which the personal God might in any sense "possess." But these points do not, in my view, affect the main course of the argument.

Fr. Sergius opens his book with a reference to the Church of Hagia Sophia at Constantinople, the glory of Byzantine architecture, with its dome apparently resting on light:

"Here Plato is baptized into Christianity, for here, surely, we have that lofty realm of his to which souls ascend for the contemplation of ideas."

Perhaps we may contrast with such an Eastern church, which above all is something, such Western cathedrals as Chartres or Liverpool; they are moving, marching, going somewhere. A similar contrast might be drawn between the Eastern and Western liturgies. They are in content the same sacrifice, and in form exhibit the same structure. But the one is above all the revelation of a mystery, the other the performance of an action. Surely we hope that both East and West will make their contributions to the stream of Catholic life and thought, enriching each other. Platonists and Aristotelians, followers of Athanasius and of Augustine, "sophiologists" and Thomists, are one in Christ.

EDWARD ROCHIE HARDY, JR.

#### Dr. Leiper's Book on the Oxford Conference

WORLD CHAOS OR WORLD CHRISTIANITY. By Henry Smith Leiper. Willett, Clark. \$1.50.

IN THIS little volume, Dr. Leiper, a Presbyterian minister and the executive secretary of the American section of that Universal Christian Council on Life and Work which sponsored the conference last summer in Oxford, writes a simple but not too interesting account of that meeting and of what has come and is coming out of it, designed to be read by those who are interested but not fully informed. The book is overlaid with pages of rather dull facts about personalities, and is deficient in exposition of the principles involved in what is called "ecumenical Christianity." In fact, one finishes the volume fairly well convinced that these new efforts are more characterized by an immense earnestness and much good-will than by clear thinking. There seems to be in almost all that was said at Oxford a muddled definition of terms. What is the Church? What is the State? What, for that matter, is Christianity? No one can tell. These terms mean, apparently, any number of contrary things. It would be fun to see Socrates go at these good people.

One perceives—from this and other similar books—that this vagueness of definition does not bother persons "ecumenical-minded," so long as there is visible a willingness to get together on the job of resisting totalitarianism and secularism. It seems never to occur to them that both totalitarianism and secularism are based on clear-cut dogmas and are hardly to be resisted with success by a thoughtless activism.

If one may judge from Dr. Leiper's book as well as from the more official publications of the Oxford Congress, its best proponents were and are Continental Europeans while those least valuable were and are American. Not that Dr. Leiper says that; but nevertheless, his book helps to make it plain.

BERNARD IDDINGS BELL.

#### An Unusually Penetrating Book

THREE THEORIES OF SOCIETY. By Paul H. Furfey. Macmillan. Pp. 251. \$2.00.

DR. FURFEY, who is professor of sociology in the Catholic University of America, in Washington, begins this unusually penetrating book on social theory with a brief but highly competent analysis alone worth the price of the volume, of what is wrong with contemporary sociology. Stemming back to Comte, it is so objective in its study of human behavior that it ignores the fact that society is made up of purposeful beings seeking with intense desire some sort of meaning and significance. Such a merely "Phenomenological sociology" as we commonly find today is inhuman; and because, for the sake of an undue simplification, it shuts its eyes to significant but disturbing fact, it is an unscientific sociology. What is required is a sociology that is "teleological," one which understands that what sort of society one finds is largely determined by what idea of a possibly satisfying human life is held by its members. It is impossible to go into Dr. Furfey's

analysis with any completeness in a short review like this; suffice it to say that with great calmness and devastating accuracy he demolishes most of the sociology current in our universities, not on theoretical or sentimental grounds but solely because it is unscientific.

The author then outlines three possible types of society, based on three concepts of man, concepts which vary as man's theory of knowledge of his universe, including himself, varies from the superficiality of an objective positivism to the understanding that comes by God's revelation of meaning and the response of faith thereto. These three kinds of society are the *positivistic* (which rises from a "success-psychology"), the *noetic* (which is the dream of the "liberal" who rejects money-grubbing and power-wielding as sufficient motives but is in himself too weak to combat the social pressures incident to what he deplors), and the *pistic* (which sees man in terms of God and, in pursuit of that ideal and with desire to build society thereon, builds the City of God, usually by way of a leavening martyrdom).

Men in pursuit of these three sorts of society clash in conflict. Today the "success-idealists" are overwhelmingly in command, and rush the world toward an imminent and painful chaos. Capitalist and Bolshevik and Fascist, democrats and totalitarians, all alike in the grip of it, equally foolish, equally sure to destroy society. Against them, the "noetic liberals" chafe with impotence. Only a few of their own intellectual and moral vigor resist the positivist *mores*. That is what makes "liberalism" a pathetic failure. Only those possessed by faith in God, His revealed purpose, and imparted power, can have with enough force, and in sufficient numbers, a will and power to resist the greed and fraud of contemporary, success-possessed, self-murderous mankind.

This reviewer found Dr. Furfey's book the most stimulating volume on Christian sociology that he has read for a number of years. The author is no amateur, but a specialist trained in all the measurement technics of modern social science. That makes both his insistence upon the absurdity of most current sociological conclusions, and also his positive contribution to social theory, the more effective. This is a book which cannot safely be ignored by any serious student of either modern religion or *passant* society; nor is it wisely to be put aside, despite a few big words, by the priest or the layman uninitiated in technical social studies but anxious to understand what is happening, and likely to happen, in his world.

BERNARD IDDINGS BELL.

#### A Helpful Book for Clergy and Laity

OUR SUFFICIENT SACRIFICE. By Duncan Armytage. Morehouse-Gorham. Pp. 70. 60 cts.

THE CANON missionary of Southwark in England has given us another of his helpful little books, dealing with fundamentals of the Christian faith. This one is a series of meditations on the Seven Last Words, built around the theme of the Eucharist as a representation and a conferring of the "benefits of Christ's Passion." Suggestions for prayer are to be found at the end of each section.

With the increasing interest in preaching on the Eucharist as the central act of Christian worship, it is likely that Canon Armytage's small book will be useful to the clergy in suggesting material for the pulpit. It is of the same size and manner as his *Firmly I Believe*, a popular presentation of the faith which was published a year ago (Morehouse-Gorham. Pp. 76. 60 cts.).

W. NORMAN PITTINGER.

#### No Mean City—But Ashamed

(Continued from page 331)

erned because the people will have it so. When things get intolerable the people try to overthrow the machine. But this is not easy. Politics, like the Church, has unhappy divisions, and even good men in the Church, as in politics, will contend for a name even to their own damnation. We see more light in Kansas City now than in many years. Perhaps we may restore its good name at home for reasons of our own souls, and for the least reason of all that it may have a good name abroad. And we love our city, as Victor Hugo loved Paris, even if he did call its people "*les misérables*."



# NEWS OF THE CHURCH

## George F. Peabody, Philanthropist, Dies

Noted Churchman Served for Many Years as a Trustee of American Church Institute for Negroes

NEW YORK—George Foster Peabody, noted philanthropist and Churchman, died at his winter home, Pine Glade, Warm Springs, Ga., on March 4th. He was 85 years of age.

Mr. Peabody had a distinguished career in public affairs. His interests were many and large. Among them was a keen interest in the welfare of the Negro. He gave time, attention, and money to various organized efforts for the advancement of the Colored people; and for many years, he was a trustee of the American Church Institute for Negroes.

George Foster Peabody was born in Columbus, Ga., on July 27, 1852, the son of George Henry Peabody and Elvira Canfield Peabody. He received his early education at private schools in Columbus and at Deer Hill institute, Danbury, Conn.

Mr. Peabody often said that he was graduated from the YMCA, declaring he obtained the equivalent of a college education in its libraries and lecture rooms.

In 1903, Harvard gave him the honorary degree of Master of Arts; and in 1906, Washington and Lee university and the University of Georgia both awarded him the degree of Doctor of Laws.

Mr. Peabody was married in 1921 to Katrina Nichols Trask, the widow of a former business partner, Spencer Trask. She died in 1922.

Funeral services were held in Jacksonville, Fla., on March 5th, after which the body was cremated. The ashes were brought to Yaddo, Saratoga Springs, N. Y., Mr. Peabody's northern home, by his adopted daughter, Mrs. Marjory Peabody Waite. Memorial services will be held later at Yaddo.

Besides Mrs. Waite, Mr. Peabody is survived by a nephew, Dudley H. Peabody of Saratoga Springs, and two nieces, Mrs. Everett C. Bacon and Mrs. Charles S. Peabody, both of New York.

### Dean Gates in Hospital for Rest After Stroke

NEW YORK—The Very Rev. Dr. Milo H. Gates, Dean of the cathedral of St. John the Divine, is in St. Luke's hospital. The Dean suffered a stroke March 4th.

Physicians in attendance state that he will require quiet and care for an indefinite time. Therefore, he will be relieved of all responsibility in connection with the cathedral for a considerable period.



Mauritius Photo from Black Star.

### IN CONCENTRATION CAMP

The Rev. Martin Niemoeller, Confessional synod leader of the German Protestant Church, was sent to a concentration camp by the secret police, immediately after being released following his trial. Grave fears are expressed that he will never be freed.

## Bishop Van Dyck Unhurt When His Car Hits Truck

BURLINGTON, VT.—As Bishop Van Dyck was driving toward Burlington over icy roads on his return from a dinner with members of the clergy, he crashed his car into an unlighted highway truck. The latter was parked on a curve just over the brow of a steep hill.

The front of the Bishop's automobile was damaged. It was necessary to send to Burlington for another car, so that the Bishop and his party might finish their journey.

Fortunately for Bishop Van Dyck, who has been ill for some weeks, and who has been planning to undergo an operation, he was not injured, nor were the other occupants of the machine. But for his presence of mind the accident might have proved fatal, or it might easily have happened that the Bishop would have been compelled to undergo more serious medical treatment than he did in the next few days.

The Bishop's operation has been successful. There were no ensuing complications, and on March 9th he expected to be discharged from the hospital within two weeks. He is convalescing, the attending physician states, with reasonable speed.

### Bishop Cook's Condition Remains Poor; Hope of Recovery Slight

WILMINGTON, DEL.—No rapid change, physicians report, may be expected in the condition of Bishop Cook, who has been ill for some time. Little hope is held for his recovery.

## Architects Discuss "Next Twenty Years"

Future of Church Building Theme of Conference at Cathedral of St. John the Divine

BY ELIZABETH McCracken

NEW YORK — Members of several communions, including the Roman Catholic, were represented both on the official program and also in the audience of the North American Conference on Church Architecture held in the synod house of the Cathedral of St. John the Divine on March 4th. The subject of the conference was The Next Twenty Years in Church Building.

Paul Maynard, managing editor of the *Christian Herald*, acting secretary, presided at the morning session. Following a devotional address by the Rev. Dr. Luther D. Reed, chairman of the committee on architecture of the United Lutheran Church, there were two speakers, whose papers were followed by discussion.

The first, Walter A. Taylor, lecturer at Columbia university, had for his topic, The Requirements of Religious Drama and Pageantry in the Church Building. Mr. Taylor said in part:

"Religious drama, at the present time in Protestant churches, is merely a pleasant activity of the young people and the children, under the direction usually of the church school teachers, or the leaders of young people's work. It is not regarded as a serious part of the devotional life of the Church.

"We all know that the drama began in the church. The first stage was in the church. Even when the drama first went outside the church it was still religious, the hand-maid of religion. The old coöperation between the drama and the Christian religion must be restored. We need the drama, as we need the other arts, in the worship of God."

SUGGESTS METHODS

Mr. Taylor then suggested ways in which the architecture of modern churches might be planned to serve this purpose. In the discussion which followed, it was mentioned that Gothic churches, which con-

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### New Hampshire Diocesan to Sail for Japan in July

CONCORD, N. H.—Bishop Dallas of New Hampshire will sail for Japan on July 4th to conduct the first leadership training conference at the Japanese Brotherhood of St. Andrew's new camp and conference center.

Construction of the center was assured by gifts and pledges secured by Paul Rusch, executive secretary of the Japanese Brotherhood, on a trip to this country which has just been concluded.

## Chinese Christians Care for Refugees

Contribute Money and Services in  
Shanghai; Rev. L. R. Craighill  
Describes Life in Wuhu

SHANGHAI—St. Peter's church here has cared for more than 500 Christian refugees, most of them penniless and with nothing but the clothes on their backs. They were provided with rice, salt, and vegetables, and padded garments at an expense of over \$2,000 (Chinese) contributed by the congregation.

All the congregations in Shanghai have also contributed liberally to the Federated Christian Relief association of Shanghai, which has maintained four large refugee camps here. Though outside help is asked, the Chinese Christians have contributed generously both time and money.

Letters from the Rev. Lloyd R. Craighill, who is now helping care for over 1,400 refugees in Wuhu, to his wife have provided a vivid description of life in the interior regions affected by the Japanese advance. Extracts from them follow:

(December 14th) "I hear the *Oahu* may be going up river this afternoon and so I hasten to get a letter off to you to let you know we are all right. It's been pretty thick in spots since I last wrote but I think the situation is gradually improving. I can't remember whether I last wrote you just before the Japanese came in or just after, but anyhow they are pretty well established so that in all probability the fighting stage for this section is over.

"But we have had other troubles aplenty. With murder and rape and arson and looting going on all about us and a compound filled with nearly 300 women and children and girls and men and nothing separating us from the surrounding hell except an eight-foot compound wall we have been having anxious days, and more anxious nights. The American flag over all gates and buildings has been a help, but I have felt that the power of prayer against the works of darkness has been potent beyond what I can explain.

"Fr. Morse with his Japanese language and his gentle ways has been one avenue through which the Spirit has worked. Sister Constance has been a major general, a kind but stern one. B. W. has been on the job at all times most effectively. Joe and I have scouted around the outside more than the others, getting news and making contacts with foreigners and Japanese. The refugees



**BOMB HOLE IN SIDE OF CHURCH**

The interior view of the Church of Our Saviour, Shanghai, shows the proportion of this bomb hole to the size of the church.



**INTERIOR OF OUR SAVIOUR'S CHURCH, SHANGHAI**

The window over the Altar was blown in by concussion from a bomb. This picture and the others shown here were taken by Dr. O'Hara of the American Church mission.

have been most coöperative and helpful, too."

[The Rev. Walter P. Morse, SSJE, canonically connected with the diocese of North Tokyo, came over to help in China some time ago. Sister Constance Anna, C.T., is in charge of the Wuhu dispensary. B. W. Lanphear is a lay member of the American Church mission, stationed in Wuhu. Joe Wharton is in charge of an Adventist mission adjacent to the Episcopal Church's mission outside the city.]

"We Westerners have been in no danger from the Japanese but the common soldiers have been none too polite at times. Others have been quite friendly.

#### OFFICER HELPFUL

"This morning Joe and I got over to headquarters and saw a general or somebody who was quite helpful and gave us notices to put up at all gates which I think will help a great deal in keeping the common soldiers from coming and knocking on the gate and wanting to come in and take a look around. They haven't hurt anybody in the compound but have scared many nearly to death. Thank goodness so far there has been nothing worse. . . ."

(December 23d) "I haven't the faintest idea of any way of getting this to you, but it may make me feel better to write to you, anyway. Next to my desire to know how you are all getting along these days is my desire to assure you that we are all right, and that our local situation is rapidly improving. The Japanese authorities are definitely trying to restore order now, the more unruly elements have cleared out, and for three or four days now we have been undisturbed at either of these two compounds by day or by night.

"Yesterday a young Japanese naval officer who spoke some English and was quite friendly came around and posted up proclamations on our compound gates and on all foreign property to protect us from intrusion or molestation.

"Fr. Morse, Dr. Janet Anderson, and I walked over into the city yesterday morning to see how our city compound had fared. We finally roused the old gateman who let us in. No damage had been done to any of the buildings, though some soldiers had gone through the residences one night looking for valuables but, I imagine, finding none.

"The city is almost deserted except for Japanese soldiers and a few woebegone riff-

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## Diocese of Virginia Sends More Than \$6,000 to China for Emergency Relief Fund

NEW YORK—A bond of interest formed nearly 60 years ago between the diocese of Virginia and the Church of Our Saviour in Shanghai is still so strong that it has led the diocese to send even more than the \$6,000 it hoped for, to Shanghai for China Emergency Relief.

The Rev. Robert Nelson was one of the early missionaries in the Shanghai Church of Our Saviour. When he returned to the United States the people of that church gave him money to build a chapel in Virginia and years later, after his death, when the chapel was burned, they sent money again to rebuild it in his memory.

#### GIFT IS MEMORIAL

Now the Virginia people are sending this gift in his memory, for relief. Part of it comes from a man in St. James' church, Ashland, who knew Dr. Nelson. The gift goes to Shanghai with no restrictions but with the message to the rector and people of this strong and self-supporting parish that their earlier kindness to the Church in Virginia is remembered.

Of course the strength is greatly diminished and the self-support is eliminated for the present. The church and its parish house have been destroyed.



**ST. PAUL'S, SHANGHAI**

St. Paul's church was partly burned, but the shattering of the roof was the result of shell-fire, as the fire did not climb that high.



## Evening W. A. Group Formed in New York

**Business and Professional Women in Seven Mid-Manhattan Parishes Unite in New Branch**

NEW YORK—A small group of business and professional women, interested in the work of the Woman's Auxiliary but unable to attend the usual day meetings, invited other women similarly situated in seven parishes of mid-Manhattan, to form an evening group. The result is the neighborhood evening branch of the Woman's Auxiliary of the diocese of New York, with an active membership of 30 women.

This group is holding a series of five meetings, which began on March 9th and will end April 6th, devoted to the study of *Forward Into Rural America*, the textbook prepared by Margaret W. Teague for the National Council as a guide for the study course this year on rural America.

This plan includes the showing of two motion pictures at the second and last sessions. The first film, *Unto the Hills*, presents a life situation in the Southern mountains, and the second, *Learning to Live*, shows the work being done at Berea college, Berea, Ky.

Mrs. Henry Hill Pierce, a member of the National Council, invited the group to meet at her home for the first session March 9th. Because of lack of space this meeting was limited to members only. The course was launched at this time with an address by the Rev. Almon R. Pepper, executive secretary of the national Department of Christian Social Service.

The four subsequent meetings, scheduled for March 17th, 24th, and 31st, and April 6th, will be held in the board room of Church Missions house at 5:30 P.M., and are open to all interested.

Following the showing of the film, *Unto the Hills*, on March 17th, the Rev. Dr. Mark A. Dawber, executive secretary of the Home Missions Council, will address the group, presenting a consideration of the general problem throughout the Church in America.

The March 24th session will be given over to an intensive review of the textbook, *Forward Into Rural America*, and on March 31st, Mrs. Howard M. Jefferson, educational secretary of Grace church, will outline methods of coöperation and support of the Church's rural work. The course will close on April 6th with the showing of the film, *Learning to Live*.

### Vermont Parish House Dedicated

MONTPELIER, VT.—A new parish house was dedicated for Christ church here on February 27th. The building, of tapestry brick with a front of Vermont granite, replaces the old parish house which was weakened and made unsafe by the 1927 flood. Bishop Van Dyck took part in the dedication ceremony, together with the rector, the Rev. Frank J. Knapp, and a number of the clergy of the diocese.

### Rains Damage No Church Property in Los Angeles

LOS ANGELES—Despite the radio and press reports of storm disaster in California, Bishop Stevens' office states it has no notice of damages to churches nor church property as a result of the recent heavy rains. Some of the far distant mission stations have not yet been heard from. It is believed, however, that they escaped serious injury.

### No San Joaquin Storm Loss

SAN JOAQUIN—Heavy rains falling in the San Joaquin valley caused some damage to private property, but to date no loss of church property has been reported. It is believed that the storms were less fierce here than in other areas.

## On from Oxford Meeting Opened by Bishop Ludlow

TEANECK, N. J.—Bishop Ludlow of Newark opened an "On from Oxford" conference for the churches of Bergen county, with 300 laymen and clergymen attending. Reports were given by delegates of the Oxford conference, and the churches represented decided to give further study to the several fields in this new movement.

A second meeting occurred March 6th, with leaders from every section of the county, who will be "conveners" in their own towns, to apply the results of the World Conferences and to encourage the ecumenical approach.

The Rev. Deane Edwards of Englewood is president, and the Rev. F. A. Nichols of Teaneck secretary of the Bergen county council of churches.

### Church for Negroes Dedicated

DETROIT—A church building was dedicated February 27th by Bishop Page of Michigan for St. Clement's mission, Inkster, for Colored people. The congregation has been worshiping for the past year, since inauguration of the mission under the direction of the Ven. L. P. Hagger, Archdeacon of the diocese, in a rented store building. The new building was crowded at the dedication service.

### Bishop Stewart Advocates Movement to Control War

CHICAGO—A movement of "moral indignation" against atrocities in recent warfare was advocated by Bishop Stewart in a statement commenting on conditions in the Far East and in Spain.

"The ruthless slaughter of noncombatants in recent warfare is a tragic commentary on the lawlessness of a world which is fast falling below the standards of primitive people," said the Bishop.

"A united movement of moral indignation should sweep the world, demanding such international control that innocent civilians and women and children will not be the victims of mass murder."

## Religious Emphasis Week Held at U. W.

**Religion and Center of Life Form Program Theme; Rev. C. L. Glenn Discusses Need of a Church**

MADISON, WIS.—Religious Emphasis week, February 20th to 27th, is believed by University of Wisconsin leaders to have been successful in presenting the resources of religion to university students.

Among religious leaders of many faiths, the Episcopal Church's representative was the Rev. C. Leslie Glenn, member of the Commission on College Work. The Rev. Leonard E. Nelson, assistant chaplain at St. Francis' house, the Episcopal student center, represented the Church on the program committee, besides serving as chairman of the committee on personal interviews.

Fr. Glenn and Dr. Albert W. Palmer, president of Chicago Theological seminary, spoke, February 24th, in answer to the question, "Does religion need a Church?" This was the fourth and final all-campus convocation held during the week.

Previous meetings had had as subjects Religion and the Center of Life (which was the theme for the entire week), Religion and Patriotism, and The Student Builds His Faith.

Other speakers were heard at smaller luncheon gatherings for students or faculty members, and many addressed fraternity and other organized groups at meetings in the group residences. In addition, a personal interviews bureau was maintained to enable all students to arrange for private interviews with leaders of their choice.

Supplementing the interdenominational meetings were daily discussion conferences held in the various student Church centers and conducted by leaders of the respective churches. A similar daily conference at the Wisconsin Union was arranged for non-Church students or members of denominations not represented on the campus.

At St. Francis' house the daily conference took the form of Evensong in the chapel, with Fr. Glenn delivering a short address. After the chapel service, Father Glenn's message was discussed at an informal gathering in the main lounge. The plan was pronounced very successful by members of the house staff, who reported that increasingly large groups of students attended the service each day.

The entire program of the week was planned and carried out by the Federal Council of Churches with the local student Church centers coöperating. Wisconsin was chosen with Ohio and North Carolina to comprise the first three schools in a group which will ultimately include 20, where similar Religious Emphasis weeks will be conducted.

### China Fund Reaches \$150,250

NEW YORK—The China Emergency fund on March 7th amounted to \$150,250.73, Council officers reported.





AT JAPANESE-AMERICAN YOUNG PEOPLE'S CONFERENCE

### **Bishop Wilson Discusses Progress Toward Reunion With Reformed Churchmen**

EAU CLAIRE, WIS.—Some steps looking toward reunion with the Reformed Episcopal Church have been taken since General Convention, Bishop Wilson of Eau Claire said last week in an interview with THE LIVING CHURCH.

Members of the Commission on Approaches to Unity, comprising a subcommittee under the chairmanship of Bishop Wilson, and members of the Reformed Episcopal Church met in February at the General Theological seminary for discussion on points of division between the two Churches, basing their conversations on the Chicago-Lambeth Quadrilateral. The Reformed group consisted of two bishops, four clergymen, and two laymen. In addition to Bishop Wilson, the Anglican group included Bishop Strider, Coadjutor of West Virginia, the Rev. Dr. M. Bowyer Stewart, and the Rev. Francis J. Bloodgood.

Differences of interpretation with regard to the ministry and the sacraments were discussed, Bishop Wilson said, without any final conclusion being reached.

Both the Reformed Episcopal members and the members of the Commission expressed a desire for the continuation of discussions. It was suggested that a conference between theologians of both Churches to be held at some time in the future to discuss theological problems.

The frankness and friendliness of the discussions were particularly emphasized by Bishop Wilson.

#### **Dr. Dowdell Cited**

PORTLAND, ME.—Because of his work on Aristotle, the name of the Rev. Dr. Victor Lyle Dowdell, rector of Trinity church, Saco, is included in the current *Répertoire Bibliographique* appended to the *Revue Neoscholastique de Philosophie*, published at Louvain by the *Institut Supérieur de Philosophie*.

### **Bishop Urges Japanese Youth to Use Sacramental Life of Church**

MITCHELL, NEBR.—“The active participation of the Japanese-American young people in sacramental life of the Church is the best foundation they can lay for their life in the communities in which they live,” said Bishop Beecher of Western Nebraska in his opening address at the second annual conference of the Japanese-American Young People's fellowships of the North Platte valley, held here February 19th and 20th, at the Church of the Holy Apostles.

This second annual conference marked a great advance in the work of the Church in its Japanese mission in the United States. Well over 100 delegates, between the ages of 16 and 21, came from Colorado, Wyoming, and Nebraska for the two-day sessions. The conference theme, “How can the Japanese-American young people accomplish the best things in their communities?” was handled in general group discussions led by the Bishop.

Sectional groups under the leadership of the Rev. William P. Anna, Jr., of Scottsbluff; the Rev. H. Kano, priest in charge of the Japanese mission at North Platte; and the Rev. Gordon C. Smith of Gering, considered The Development of Christian Personality, Christian Character and Leadership, and Religion in the Home. The conference was under the general direction of Clara E. Le Hew, deaconess in charge of the Japanese-American young people's work.

#### **Honor Rector for Civic Service**

CONCORD, N. C.—The Rev. I. Harding Hughes, rector of All Saints' church, Concord, was recently chosen by the Lions' club as the citizen who has served the city most during 1937. For several years Mr. Hughes has headed the local relief work and been a leader in developing civilian rehabilitation; and his choice was unanimous. At the Lions' banquet, a cup was awarded Mr. Hughes in recognition of his services.

## **Dr. Richey Plans to Return to Shanghai**

**St. Elizabeth's Hospital Crowded  
For Past Six Months, She Says in  
Talk at Church Missions House**

NEW YORK—Dr. Margaret Richey of St. Elizabeth's hospital, Shanghai, who has returned to the United States on a short furlough, announces her intention to go back to China in early autumn.

Last August she returned from a brief holiday at Kuling and, as she later found out, arrived in Changshu, which was then her station, by the last bus to run. She worked in Changshu until ordered out, made a valiant but vain effort to reach St. Andrew's hospital, Wusih, and then went to Shanghai where help was needed at St. Elizabeth's while Dr. Ellen Fullerton was away.

St. Elizabeth's has not only kept going though all the fighting of the past six months but also has been crowded beyond reasonable limit. The Chinese staff of doctors and nurses have stuck to their posts, while classrooms and recreation space have been filled with extra patients.

The hospital specializes in work for women and children, and the heaviest increase has been in the maternity department. Three hundred babies arrived in one month; 20 in one day. With five babies in half an hour for Dr. Richey, Dr. Dafoe must look to his laurels.

Speaking to the staff at Church Missions house on March 7th, Dr. Richey insisted that her experience had been no more than what others of the mission staff were doing, and that while some of it had been “pretty hot,” much of it was fun.

The diocese of New York claims Dr. Richey, as she was born in New York City, baptized at St. Matthew's church, confirmed in Trinity chapel, graduated from St. Mary's school, Peekskill, and Barnard college.

Pennsylvania has a share, as she has her doctor's degree (1923) from the Women's Medical college. When she was appointed for service in China, in May, 1924, her home was in St. John's parish, Wilmington, Del., where the rector, the Rev. Dr. Alban Richey, was her father.

Dr. Richey was on the staff of the Church General hospital for two years, having joined it in 1924 on first going to China. Then she went to St. Elizabeth's, Shanghai.

In 1935 she went alone to reopen medical work at Changshu, a city of 15,000, about 70 miles from Shanghai. She has worked there until the present interruption.

#### **Junior Vestry Organized**

FRANKFORT, KY.—The Church of the Ascension now has a junior vestry, the result of an appeal by the rector, the Rev. E. W. Baxter, to the young people of the parish to take responsibility for the church school. The appeal was answered by the election of a group of young people.



## New York Lent Gets Off to Good Start

Ash Wednesday Services Crowded; Children Have Special Service; Bishop Manning at Trinity

By ELIZABETH McCracken

NEW YORK—The clergy of New York was in agreement as to the fine beginning Churchpeople made in the observance of Lent.

Churches were thronged for the Ash Wednesday services, the numbers at the celebrations of the Holy Eucharist being unusually large. Many children were in attendance at the special services arranged for them as well as at other services.

In most parishes the rector preached on Ash Wednesday. The notable exceptions were Trinity church, where Bishop Manning was the preacher, following his custom of returning to his old parish on Ash Wednesday; and Grace church, where the Bishop of Truro, England, was the preacher. At St. Luke's chapel the day was kept as a day of devotion, the conductor being the vicar, the Rev. Edward H. Schlueter.

### MANY VISITING PREACHERS

The lists of visiting preachers at the several churches for the Lenten season are of great interest. At the Cathedral of St. John the Divine, on Sundays, the Rev. Dr. Cyril C. Richardson, the Rev. Dr. Elwyn Henry Spear, the Rev. Dr. S. Tagart Steele, and the Rev. John Thorn Golding are scheduled. The three hours service on Good Friday will be conducted by the Rev. Gordon B. Wadhams.

At the Church of the Transfiguration Bishop Fiske, the Rev. Dr. Bernard Iddings Bell, the Rev. Karl Tiedemann, OHC, the Rev. Harold F. Hohly, and the Rev. Shirley C. Hughson, OHC, are preachers at the weekday noon services. The Presiding Bishop will preach on Sunday, March 20th. The rector, the Rev. Dr. Randolph Ray, will conduct the three hours service.

At St. Bartholomew's church Bishop Strider, Coadjutor of West Virginia; the Rev. C. Leslie Glenn, the Rev. Dr. Henry Sloane Coffin, Bishop Spencer of West Missouri, Bishop Penick of South Carolina, and the Presiding Bishop preach at the weekday services.

At Trinity church the visiting preachers are Bishop Bennett, auxiliary Bishop in Rhode Island; Archbishop Owen, Primate of All Canada; the Rev. Dr. H. Adye Prichard, Bishop Wilson of Eau Claire, and Bishop Oldham of Albany. The Rev. Leicester C. Lewis will conduct the three hours service.

### OTHER OBSERVANCES

Other spiritual opportunities besides special services are offered to Churchpeople in New York. At the Church of St. Mary the Virgin there are four retreats: a retreat for women on Saturday, March 12th, which was conducted by the rector, the Rev. Granville M. Williams; a re-

## Chicago Lent Observance Improves; Forward Manual Employed in Many Churches

CHICAGO—Observance of Lent by churches in Chicago is noticeably larger this year, a survey of the situation indicates.

In Rogers Park, a north-side section, several Protestant churches are using the *Forward—day by day* booklet through the efforts of the Rev. Charles T. Hull, rector of St. Paul's-by-the-Lake, and chairman of the diocesan commission on the Forward Movement.

St. Paul's church, the Rev. F. C. Benson Belliss, rector, has instituted a daily noontime service this year. Cathedral Shelter, the Rev. Canon David E. Gibson, pastor, has its noonday service as in past years, while the Church club again has noonday services at the Harris theater.

Parishes of the diocese of Chicago have increased considerably this year the number of services during the Lenten season. One day a week, Wednesdays, St. Mark's, Evanston, the Rev. Harold L. Bowen, rector, is having a special noontide service, with speaker. St. Luke's pro-cathedral, Evanston, is having special "family" services Wednesday nights in Lent.

Bishop Cross of Spokane is conducting a Lenten mission at Christ church, Winnetka, March 6th to 13th.

treat for men, on Saturday, April 2d, to be conducted by the Rev. William M. V. Hoffman, Jr.; a quiet evening for the guilds of St. Mary of the Cross and St. Mary of Nazareth, on Wednesday, March 23d, conducted by the rector; and a quiet afternoon for nurses, on Sunday, April 3d, conducted by the Rev. William Eckman.

At St. Mary's Retreat house, four Lenten retreats for women have been planned. The first, conducted by the Rev. Edward H. Schlueter, was given over the weekend of the First Sunday in Lent. The second will be given over the weekend of the Fourth Sunday in Lent, the conductor being the Rev. W. R. D. Turkington, OHC; the third, from Thursday to Saturday in Passion week, the conductor being the Rev. William H. Dunphy; and the fourth, a quiet day on the Saturday in Passion week, conducted by the Rev. Gordon B. Wadhams.

At St. Bartholomew's, forums are being held in the community house on Tuesday evenings, the speakers being the noonday preachers of the several weeks. At the cathedral, on Wednesday afternoons, Dean Gates is conducting Bible studies; and on Thursday afternoons, the Rev. W. Norman Pittenger is giving a course of addresses on the fundamentals of the Christian faith. On Friday afternoons, there are special meetings for children, with a different speaker each week.

Particular care was taken, the clergy state, to secure *Forward—day by day* for Lent in time for distribution on Quinquagesima Sunday, in order that parishioners might have it and be ready to begin using it on Ash Wednesday. While figures are not available, it is believed that the number of persons using *Forward—day by day* has doubled here since last Lent.

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## Architects Discuss "Next Twenty Years"

Continued from page 335

form to the traditional plans of the middle ages, provide the same setting in which the medieval religious plays were performed. There were also reminders that the early religious drama was adapted to the church and not the church to it. One member of the audience asked Mr. Taylor whether he had in mind, when he spoke of religious drama, such experiments as the Rev. Dr. W. Norman Guthrie had introduced at St. Mark's-in-the-Bouwerie; and he replied that he did mean just such incorporation of the drama into the service of the church.

The second paper was by Hobart Upjohn, the subject being The Chancel: Its Architectural Development and Religious Significance. Mr. Upjohn gave a history of the gradual deepening of the chancel from a slight recess in the wall, at any of the four points of the compass, to the sanctuary two bays in depth, characteristic of the church in which the focus is the Altar, not the pulpit. Mr. Upjohn illustrated his points with interesting lantern slides.

### BISHOP MANNING SPEAKS

During the interval between morning and afternoon sessions, the conference lunched at the cafeteria of Columbia university and then examined the exhibits of the conference in synod hall. The first speaker of the afternoon was Bishop Manning, who welcomed the company and spoke of the efforts now being made to complete the choir and sanctuary of the Cathedral of St. John the Divine. Among other things, Bishop Manning said:

"It is sometimes said to me: 'Why are you trying to finish the cathedral? The old cathedrals of Europe and England were centuries in the building.' I like to point out to these questioners that we have already been at work longer on our cathedral than it took to build some of the greatest cathedrals in the world. For example, Sancta Sophia was built in six years—how they did it, I do not know; but they did it. Chartres was built in 66 or 68 years; Durham in 46; and St. Paul's, London, in 35. Only wars or other calamities stopped the builders of the old cathedrals at their work. When peace came, they started again where they had left off."

Maurice Lavanoux, secretary of the Liturgical Arts society, read a paper on The Practical Aspects of the Liturgical Revival, which gave rise to animated discussion. Mr. Lavanoux, a Roman Catholic, made the point that the whole purpose of the church building is to furnish a place for the great service of the Mass. The liturgical revival has aroused the interest of the whole Christian world, for the reason that it has stressed the importance of every worshiper in the central service. No longer do the members of the congregations only "hear" Mass; they take part in it by following it with heart and mind. In order that this may be possible, they must all be able to see the Altar and to hear the officiant. Churches should be so built that this is always and everywhere provided. Mr. Lavanoux, speaking of architects, said:

"Only about 35% of those now doing

## Pacifist Groups to Unify All Activities

### Resolve to Revive War Referendum and Organize Coöperative Farms for Families of Objectors

NEW YORK (RNS)—Fourteen pacifist groups were united into a "permanent strategy and coordinating committee" for the purpose of unifying all pacifist activities throughout the country, following a Washington's birthday pacifist conference at Presbyterian Labor temple, here.

The groups unanimously resolved to revive the war referendum, the protest against the May bill, to congratulate the CIO for its opposition to the bill for industrial mobilization, and to organize co-operative farms which would provide for the families of conscientious objectors in case of war.

The Rev. A. J. Muste of Presbyterian Labor temple, a session chairman, said "the speakers signify a growing unity in the pacifist groups," because one is a Jew, one is a Roman Catholic, and one is a Protestant.

Dr. S. Ralph Harlow of Smith college and Rabbi Philip Bernstein, chairman of the peace committee of the Central Conference of American Rabbis, both pointed out that the "war to end war" had brought about militarism, and the "war to make the world safe for democracy" had been followed by dictators.

"There cannot be a good peace," said Rabbi Bernstein, "because you cannot expect the hatreds, the passions, the fears roused to a white heat by years of war to be changed to charity."

Among the pacifist groups represented at the conference were Labor Temple, War Resisters League, Pax Group (Roman Catholic), Student Peace Service, Fellowship of Reconciliation, Universal Peace League, Committee on Militarism in Education, Bronx Free Fellowship, Biosophical Institute, Youth Committee for the Oxford Pledge, Women's Peace Union, Women's International League for Peace and Freedom, American Friends Service Committee, and the *Catholic Worker*.

church architecture should be doing it. The others think of nothing except making a beautiful building. Whether it conforms to the requirements of the Catholic Faith is a secondary matter. We must make all architects realize that nothing, no matter what, must obscure the Altar from anyone, in any part of the church; that nothing, no matter what, must interfere with their hearing of the Mass."

### OTHER SPEAKERS

Addresses were also given by Bruce Wenner, director of the school of architecture at Drexel institute, Philadelphia; A. A. Dirlam, Boston architect; Dr. Paul Vieth of Yale university, Dr. Daniel A. Poling, editor of the *Christian Herald*; and Dr. John Angell, sculptor who has made statues and bas-reliefs for the Cathedral of St. John the Divine.



## Broadcast Morality Play From Cathedral

Bishop Manning, at Presentation of "Everyman," Speaks of Church in Relation to Drama

NEW YORK—Widespread interest was taken in the broadcast of *Everyman* from the Cathedral of St. John the Divine on March 5th, by the National Broadcasting company.

The play, arranged for the radio by Blevins Davis, was directed by Charles Warburton. Norman Coke-Jephcott, organist and choirmaster of the cathedral, and the cathedral choir of 60 voices took part in it.

Two microphones were used, one in the chancel for the organ and choir, the other in the temporary wall separating the crossing from the great nave. The vestibule was used as a studio for the actors.

Bishop Manning sat in the vestibule throughout the broadcast, which took one hour.

Before the opening of the play, he spoke briefly over the radio. He said:

"Through the mystery plays, miracle plays, and moralities which were given in the churches in the middle ages, the Christian Church played a great part in the development of the drama, and it is especially appropriate that the mystery play, *Everyman*, should be broadcast from the Cathedral of St. John the Divine.

"*Everyman* is regarded as the finest example of the English morality play, and it is itself an illustration of the close historic relation between the Church and the drama. Translated from its Dutch original and produced in English about 1529, *Everyman* was given in many cathedrals and churches at that period, and in recent times it has been given in Canterbury cathedral and in other cathedrals and churches in England.

"There should be today close cooperation and sympathy between the Church and the stage; for the theater, when true to its ideals, is one of the most powerful of all agencies for education and for moral and spiritual inspiration. The theater has the power to speak to men's hearts, to stir their wills, to renew their devotion to the ideal, to strengthen their desire to achieve the best and noblest in life."

### Quiet Morning and Bishop's Talk Feature WNC Pre-Lent Meeting

ASHEVILLE, N. C.—A quiet morning with Holy Communion and meditations under the Rev. A. Rufus Morgan of Columbia, as conductor, featured the pre-Lenten meeting of the convocation of Asheville, February 22d and 23d.

A business session and talk by Bishop Gribbin on Books for Lenten Reading opened the meeting. Evensong, with the Bishop and the clergy vested, and a sermon by Fr. Morgan, followed.

The convocation was attended by many lay members and 17 clergy, of whom the Rev. A. W. Farnum, rector of St. Mary's, is the dean. Comprising the western half of the diocese of Western North Carolina, the convocation meets twice a year.

## Bishop H. M. Du Bose Denies Union Will Damage Southern Methodist Church Interests

NASHVILLE, TENN. (RNS)—Replying to charges by a group of Southern Methodist laymen that Methodist union "would hurt the economic interests of Nashville and the Southern Church," Bishop Horace M. Du Bose denied that the large publishing interests of the Southern Methodist Church will be moved North if the unification scheme is adopted.

He declared that not only will the plants remain where they are but an early enlargement of their productive capacity will be called for and their commercial output will be increased. This, he said, would result from the inclusion of the majority of Methodist Protestants and hundreds of thousands of so-called "Northern Methodists," now in the Southern and Southeastern areas.

Bishop Du Bose also denied that the merger would result in loss of property holdings to the Church. He pointed out that property is held under a trust clause by the Church for the benefit of local congregations. The Church, he said, could not deprive local congregations of these holdings.

Replying to the charge that discussion of the unification plan had been stifled, the Bishop said:

"Thousands of conferences and contact meetings of the Church have been open for any form of discussion. It may be safely affirmed that these conferences and moot meetings are generally composed of laymen, who have been free to use their opportunity to bring the matter of unification forward when they would, and they have generally done so."

### Three Christian Unity Meetings Held by Ministerial Association

FLUSHING, N. Y.—Three meetings on the subject of Christian unity were held here on February 10th, 16th, and 24th, under the auspices of the ministerial association of Flushing, the membership of which includes the clergy of most of the churches in the community. The meetings were held in the Dutch Reformed and the Methodist churches. The proposal to hold the meetings came from the rector of St. George's church, the Rev. Hubert Stanley Wood.

Bishop Oldham of Albany was the speaker at the first meeting; Dr. Henry Smith Leiper, at the second; and the Rev. Roswell Barnes, at the third. All these speakers were delegates to the Oxford and Edinburgh conferences.

There was a large attendance at all the meetings.

### Parish Activities in Color

PASADENA, CALIF.—A colored motion picture record of the activities of the parish is the innovation of the Rev. Dr. John F. Scott, at All Saints' church.

Nearly a year was taken in preparation of this picture, which was made under the direction of a professional, H. Vechte Hoagland, Cinographic corporation, a member of the parish.

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A careful and reverent study of the Communion Service to find out, as the author says, "whether the Church shows us our Lord in the Holy Eucharist as the Son of God accepting the sacrifice with us, or rather, as the Son of Man offering the sacrifice with us." Paper.

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## Chinese Christians Care for Refugees

Continued from page 336

raff. The more important business section has been burned over, and things are quite a mess. Some effort is being made to clean things up but there are still a good many dead bodies lying around and much debris. Hardly a shop or home in the city remains unlooted. It will take courage indeed to make a fresh start when the people can be induced to return, but we know from of old how marvelous the Chinese are at starting once more from scratch.

"The 600 or more men, women, and children in the two compounds, the 1,000 or so in the Ih Chi San [Methodist hospital] compound, and a few hundred at Joe's constitute the only considerable group of population in the city, and how these have been preserved is truly a miracle. As it was three women were raped on the Lion hill compound one night before all the women were moved over here, so you can see how close destruction lurketh around us. But thank goodness I believe that stage is now past. . . .

### PRAISES SISTER

"This is hardly a conventional Christmas letter, and it's certainly not likely to be a merry Christmas for either of us, but all the same it will be filled with a deep sense of thankfulness on my part and a new realization of the gift that the Christ Child has brought to the world. The simple saving love that Sister Constance has embodied through these trying weeks is the hope of this mad world, and it comes from Christ and His transforming Spirit in the hearts of His followers. I am sure you will find grounds for thanking this Christmas, too. . . .

(January 3d) "I have made a number of probably futile efforts to get letters to you, by gunboats and via Shanghai, Hongkong, and Hankow, but I think it quite probable you have received none of them since November 5th when the bombs first fell on the foreshore.

"I haven't the heart to go into all those weeks now. Some day I hope to tell you some of it, but the important fact is that we have been mercifully spared and have at least been helpful in sheltering some 800 or more refugees, as well as keeping going this service for women and babies of the convent here. Conditions are gradually improving now so far as law and order are concerned. The Japanese military police are patrolling the highways from time to time now and we haven't heard of any civilian being killed lately, but men are constantly impressed for labor and women are far from safe on the streets by day or in their homes at night. No wonder refugees are still coming into our compounds. For a week or so we have had no trouble at night, and that is a great relief.

### DAILY WORK DESCRIBED

"By day our jobs are not so different from what they were in Nanchang in 1927. Someone stands by the gate to keep a check on who and what goes out and in. Sister Constance, often with the help of B. W., manages the door to the dining room at meal times, taking tickets and seeing that some sort of order is kept. They have been feeding about 400 at each meal (twice a day) and there are many more who get their own meals somehow. My job is largely keeping contact with Japanese officials, the British gunboat, and other missionary friends. Joe is often my companion, and a most delightful one, on these missions. . . .

"One of our important jobs is convoy work; helping people find and bury their



ENTRANCE, OUR SAVOUR'S, SHANGHAI

dead, taking sick people to the hospital or relatives to see the sick, keeping a watch on bucket lines twice a day, bringing water into the compound and night soil out, escorting 20 or more coolies with baskets to the coal yard to replenish our supply, and even driving in pigs to help feed our multitude. Fr. Morse has been a great help in much of this work for he is able to speak with the Japanese in their own tongue, Dr. Janet Anderson besides looking after the health of the babies and this considerable community is always ready to get out on convoy work or almost any mission.

"Most of the Chinese leaders in the group have been most helpful, heading up committees on watching and sanitation, and religious work and classes of various kinds.

### READING AND RADIO AIDS

"Lanphear and Fr. Morse and I are all staying over here in the convent, with Sister Constance and Janet out in front. Reading

### Chinese Worker Killed

SHANGHAI—The Chinese secretary of one of the mission staff in an inland city was shot for refusing to reveal the combination of the safe in the mission office. He did not know the combination.

This is one of the very few known casualties among the China mission staff. There may be others not yet known.

has been a great resource and comfort in off times. Even the three weeks when there were no electric lights we had a big Rayo lamp to read by in the evenings. . . . There have been no papers now for over two months, but the magic of the radio has kept us in touch with the main current of events in the outside world. The folks at Ih Chi San kept theirs going with their local current even when there was no city current."

### Quiet Day for Churchwomen

MILWAUKEE—March 29th the Rt. Rev. Benjamin F. P. Ivins, Bishop of Milwaukee, will conduct a quiet day for the Churchwomen of the diocese at All Saints' cathedral.



## \$1,300 Given by Honolulu to China Emergency Fund

HONOLULU—Over \$1,300 has been received to date for the China Emergency fund, it was announced at the 36th annual meeting of the convocation of the missionary district of Honolulu. This is more than half again as much as the goal of \$800 suggested by the National Council.

On Sexagesima Sunday the 10 Episcopal churches in and near Honolulu had as guest preachers the clergy from the other islands of the Hawaiian group, who were attending the convocation held February 18th to 20th at St. Andrew's cathedral.

The Sunday afternoon of convocation was given over to the work of the young people's fellowships. About 100 young people, representing several leagues throughout the district, heard a stirring address by the Rev. Kenneth O. Miller, the new vicar of Christ church, Kona. In the evening 14 church choirs took part in the united missionary service in the cathedral. Bishop Littell gave the address.

Clergy day, with a conference and luncheon at the new parish house of St. Clement's church, followed the convocation.

At a meeting of the Woman's Auxiliary, Bishop Littell reappointed as diocesan president Mrs. W. S. Fraser, who lived in China and the Philippines prior to removing to Hawaii.

The Bishop will appoint delegates to the provincial synod later.

## China Missionary Camp Caring for 1,000 Shanghai Refugees

SHANGHAI—Over 1,000 refugees are being cared for at a Shanghai refugee camp which has been established on the mission property purchased for the proposed new St. Luke's hospital here. Drs. Walter Pott, Luella Disosway, and Margaret Richey are working in the camp, caring for the sick and wounded.

Many of the inmates have been there since the beginning of hostilities. Refugee life has been very hard on children and old people and many are suffering from vitamin deficiency.

Ten large mat sheds have been erected, also kitchen and administration building. Volunteers and teachers from Episcopal and other missions hold classes for the children and organize play out of doors when the weather permits.

## Miss Sims in Shanghai

SHANGHAI—Miss Bessie Sims, Nanjing mission worker, is situated in Shanghai, it was reported on January 26th. She arrived a short time ago after an adventurous trip from central China via Hongkong.

## Gets Semi-Indirect Lighting

MT. STERLING, KY.—The Church of the Ascension, one of the churches in the Blue Grass associate mission, now has a semi-indirect lighting system, replacing very inadequate old equipment.

## Chinese Communist Leader Hears Mass

Miss Roots Describes Service at Linfeng; General Chu Expresses Sympathy With Christianity

HANKOW, CHINA—According to Miss Frances Roots, daughter of Bishop Roots, Gen. Chu Teh, commander of the Chinese Communist forces, attended a Roman Catholic Mass at Linfeng recently and addressed a large audience after the Mass on the similarities between Christianity and Communism.

Both, according to the General, seek peace, justice, and righteousness, and neither the Christian nor the Communist seeks any reward for his endeavors. The service was celebrated by a Belgian priest.

Miss Roots was one of a party of five who made a trip to Shansi, of which Linfeng is the capital, to hand over to the irregular bands fighting the Japanese in the province a consignment of money and supplies collected among foreigners and Chinese of Hankow.

The other members of the party were John B. Foster, Episcopal Church member of the faculty of Hua Chung (Central China) college; Deaconess Julia A. Clark, a veteran of the American Church mission; the Rev. Charles A. Higgins of Wuchang, a recent graduate of the Theological Seminary in Virginia; and Miss Rolf Suisse, a Polish journalist, who has close ties with the Episcopal Church through the Rev. and Mrs. John Magee.

Miss Roots said that General Chu took the point of view that the devil today was Fascism, and that Communists and Christians might well form a united front to fight it. The General is commander of the Communist eighth route army. He has been a leader in the Communist forces since his return, 10 years ago, from study in Germany.

The confidence among the troops was particularly noted by Miss Roots.

## Lantern Slides of Society for College Work Exhibit Circulated

PHILADELPHIA—A great deal of interest has recently been evidenced in the colored lantern slides made of the General Convention exhibit of the Church Society for College Work.

Size of the exhibit itself, a recent announcement states, prohibited its being sent to different parts of the country, in response to numerous requests, and as a consequence the slides were made. The exhibit, however, will probably be shown at the World's Fair in 1939.

The lantern slides are said to be in some ways almost as good as the original exhibit. They are believed especially effective when used to illustrate a discussion.

The Church Society for College Work, 3805 Locust street, Philadelphia, is circulating the slides, so that gatherings of Churchpeople may have opportunity to see them. In order to defray expenses, a rental fee of \$5.00 is charged.



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## Sunday Funerals Banned by Church, Civic Leaders in Two Illinois Cities

CHAMPAIGN, ILL.—Two cities in central Illinois, Champaign and Urbana, through their clergymen, florists, undertakers, cemetery associations, managers, and gravediggers, have done away with Sunday funerals. An agreement which was drawn up by a florist, a clergyman, and an undertaker, was signed by over 100 persons who have been called upon many times to conduct Sunday funerals, and through this paper, those who have signed have agreed that except in cases of emergency and real necessity, no more funerals would be conducted on Sunday in those cities. To date no exceptions have been made to the rule, which has now been in force about two months.

The Rev. Herbert L. Miller, rector of Emmanuel Memorial church and student chaplain at the University of Illinois, was the clergyman who assisted the florist and the undertaker in starting this matter. He has also been very active the past few months in a vice cleanup in this university center, where gambling still thrives to the extent of being a business with proceeds ranging from a half million to a million dollars a year. Some progress has been made in the matter of cleaning out houses of prostitution, although the job is still unfinished: Pin tables however, have been cleaned out of the entire county. Lack of cooperation on the part of city officials and the police force seems to be the reason the job has not been completed.

## New York Auxiliary to Aid in Raising \$47,554 Budget Cut

NEW YORK—At its monthly meeting on March 1st the diocesan branch of the Woman's Auxiliary voted to raise \$1,500 toward the \$47,554 it was necessary to cut in order to balance the 1938 budget presented by the National Council at the annual meeting in February.

The New York Auxiliary will designate the amount voted, \$1,500; the sum will go toward restoring the cuts made in the district of Arizona, the Philippine Islands, and the American Church Institute for Negroes.

The pledge is over and above the diocesan budget and does not count on it. The Auxiliary also is making efforts to help the China Emergency fund, contributions here too being apart from and in addition to the budget.

## Olympia Begins New Projects

SEATTLE, WASH.—Two new projects have been added to the work of the diocese of Olympia. The Rev. John B. Pennell is working as city missionary and Miss Ethel Livesley as a UTO worker on the campus of the University of Washington. Both projects have been made possible locally by the corporate gift of \$1,000 a year subscribed by the Woman's Auxiliary of the diocese, of which Mrs. N. H. Latimer is the retiring president and Mrs. H. B. Wilbur the newly elected one.

## Forward Movement Offers World Conference Program

CINCINNATI—The Forward Movement Commission is seeking to help the Church understand better the significance of the recent ecumenical conferences at Edinburgh and Oxford.

A Forward Movement Committee now is at work preparing a program in this field. Conferences, study courses, and other literature will be considered.

On the basis of the conference reports, the Forward Movement Commission is preparing an introductory course of study suitable for parish groups and summer conferences. It will be available about April 1st.

## Ship Fire Keeps Bishop of Truro From Sailing

NEW YORK—The Bishop of Truro who had passage engaged on the *Beren-garia*, which ship was ordered by the authorities to sail without passengers owing to the recent fire on board, had an additional Sunday in the United States on March 6th.

He celebrated the Holy Eucharist and preached in the Church of the Incarnation. He sailed for England on March 9th, on the *Queen Mary*, after five weeks in this country.

In his sermon, the Bishop of Truro drew attention to the facts that Cornwall is nearer the United States than any other place in the British Isles and that the Cornish churches are among the earliest of the Church of England.

He cited the Chapel of Piram, near his home, which is over 1,400 years old, and was a part of the Celtic church long before St. Augustine came to Canterbury. The Bishop mentioned also that he is himself a Cornishman, born and bred, and that he now lives in the town in which he was born.

After this interesting introduction, he spoke on the subject of Sweet Reasonableness, which, he said, was an attribute of saintliness.

## Chicago Church Federation to Join Crusade Against Gambling

CHICAGO—The Chicago church federation has taken up Bishop Stewart's crusade against games of chance and other forms of gambling in churches and is planning an aggressive campaign against such.

The civil relations committee of the Chicago federation, after an investigation, has discovered that pastors have been hoodwinked into thinking that keno and other games are run for charity. In some instances, the promoters got away with the entire proceeds of the game; in others, as little as \$28 was turned over to the church when proceeds were as high as \$2,800.

Bishop Stewart's statement amplifying his position on gambling was widely heralded in Chicago papers and by Chicago pastors. One local paper termed it the beginning of a national crusade.



## Anti-War Pledge Signed by Ministers and Rabbis

NEW YORK (RNS)—A renunciation of war and a pledge that "never will I support another" was signed by 216 ministers and rabbis of New York at a conference of the ministers' peace committee at Broadway Tabernacle church here.

The peace pledge was signed following a statement issued by Dr. Allan Knight Chalmers, chairman of the ministers' peace committee, who said that a second world war "does not seem far off."

The pledge, signed by Rev. Dr. Harry Emerson Fosdick, Dr. John Haynes Holmes, Rabbi Sidney E. Goldstein, Dr. Robert W. Searle, Rev. W. Russell Bowie, and other noted clergymen, reads:

"In loyalty to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my country I support its adoption of the Kellogg-Briand pact, which renounces war. In the spirit of true patriotism and with deep personal conviction, I therefore renounce war, and never will I support another."

### Philippine Paper Changes Name

MANILA, P. I.—The name of the *Mountain Province Churchman*, well-known mission paper which is largely written by young Igorot Churchpeople, has been changed to the *Anglican Churchman*. The new publisher is Ezra Daman, Easter school, Baguio, and the new editor is the Rev. Leopold Damosch.

## Bishop Manning Next in Church of the Air Series

NEW YORK—Bishop Manning of this diocese will be heard on the next program of the Episcopal Church of the Air series.

He will speak Easter day, April 17th, from the Cathedral of St. John the Divine, in a chapel set aside for the occasion. The cathedral choir will broadcast Easter music.

The program is to come over WABC and the Columbia Broadcasting system; the hour is 10 A.M., Eastern Standard time.

## Manila Cathedral Memorial Replaces Old War Service Flag

MANILA, P. I.—There has been placed on the wall of the west transept in the Cathedral of St. Mary and St. John in this city a very beautiful memorial—a solid piece of Philippine narra, to take the place of the silk war service flag with 44 stars that has hung in the cathedral since the early days of the World War in 1914, but is rapidly disintegrating.

The list is headed by Bishop Charles H. Brent, chief of chaplains, AEF, then follow the names of three who died in service—Gilbert Avery, George C. Dee Clark, and Russell C. Hand. There are 40 who served until the close of the war, among them Dr. Remsen B. Ogilby and Dr. Robert Burdette.

## Miss Edna Beardsley is to Stay Month in Canal Zone

ANCON, C. Z.—Miss Edna Beardsley, assistant secretary of the Woman's Auxiliary to the National Council, arrived at Cristobal on February 19th from New York, on the S. S. *Quirigua*, for a month's stay in the missionary district of the Panama Canal Zone, during which time she will go through a full schedule of appointments made by Bishop Beal for conferences with all the local branches of the Auxiliary.

Visiting the district also in February was the Rev. Francis E. Webster, rector of Christ church, Boston, and secretary of the diocese of Massachusetts, who preached to the congregations of Christ church, Colon, and Our Saviour's, Cristobal.

Another visitor to the Isthmus at the same time was the Rev. Dr. MacKinley Helm, professor at Harvard university, who preached at the Cathedral of St. Luke, Ancon, and at St. Paul's, Panama City.

### \$18,000 Deanery Purchased

LOUISVILLE, KY. — The chapter of Christ church cathedral has recently purchased a residence on Douglas boulevard for a deanery at a cost of \$18,000. Although it is several miles from the cathedral, in a residential district adjoining Cherokee park, it is expected that the Very Rev. E. L. Haines, Dean of the cathedral, and his family will be given possession of the property and enabled to move into their new quarters in June.

# Hymnals and Prayer Books for the Easter Season

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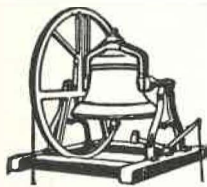
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**St. Vincent Order Shows  
Large Increase in 1937**

NEW YORK—Reports at the annual meeting of the council of the Order of St. Vincent indicated that 509 servers became members of the order in 1937 and that thus far, in 1938, nine additional parishes have affiliated. Only in 1933, when 461 men and boys became members, was this record approached since the founding of the order in 1915, said Henry C. Beck, the secretary general.

The meeting was held in the guild hall of the Church of St. Mary the Virgin, with the Rev. Harry S. Ruth, rector of St. Barnabas' church, Burlington, N. J., presiding as director general of the order.

All literature of the order, including the manual and the Server's guide, has been reprinted in new editions. Quantities of material have been sent to every section of this country, as well as to Panama, Hawaii, and Alaska.

Of the Church's dioceses only Alabama, Delaware, Idaho, Montana, New Mexico, North Dakota, South Carolina, Virginia, Washington, and Louisiana remain without affiliated chapters, and priests from these areas have recently made inquiries toward organization.

It was proposed that the order establish a trust fund from which acolytes who wish to study for the priesthood may be helped. Walter W. Gaskill, of the Church of the Advent, Boston, was appointed to outline the procedure for such a plan. Probably the fund will serve as a memorial to Robert Walker, late founder of the order.

The appointment of chaplains for the order in many dioceses and districts was shown to have had great value during the year. The necessity for the formation of a laymen's directory, consisting of the names of members and officers of the order, was stressed by the secretary.

The council sent its sympathy to Harold C. Barlow, who was ill in a hospital.

**Fr. Fletcher Advocates Clearer  
Understanding of Social Motives**

CINCINNATI—"Interest in the social problems of the present-day ministry is increasing and providing us with a measure of the Church's desire to give leadership at the growing edge of modern life," the Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, said. He was speaking before the faculty and students of the Virginia Theological seminary.

"We need, however," he added, "to remember that knowledge of social conditions and social methods alone will not do the trick. The motives of social service today, in terms of Christian faith and Christian experience, must be more clearly understood by those who engage in Christian work."

Fr. Fletcher, in addition to visiting the Virginia seminary, met with groups of men and gave personal interviews to students at the Berkeley Divinity school, New Haven, Conn.; the Episcopal Theological school, Cambridge, Mass.; and General Theological seminary and Union Theological seminary, New York.

**Indian Drama Planned for  
1940 General Convention**

CHICAGO—The Rev. Rex Wilkes, priest in charge of the Church of the Messiah, has been asked to prepare a drama on the Church's work among Indians for presentation at the 1940 General Convention in Kansas City.

Fr. Wilkes spent considerable time with Bishop Roberts in South Dakota, and while there wrote and produced a drama on the Indians.

**BSA Executive Committee  
Plans Expansion Program;  
Secretary to be Elected**

WASHINGTON—With new headquarters in Washington, the national executive committee of the Brotherhood of St. Andrew is making efforts to expand the Brotherhood, under the direction of Douglas C. Turnbull, chairman of advance work, Baltimore.

Ten members of the executive committee, with Dr. B. F. Finney, president, presiding, met recently in Washington and plans were made for the selection of a new general secretary to succeed Leon C. Palmer, who resigned last year to go into the ministry and to do religious education work in the diocese of Alabama.

U. S. Commissioner of Immigration James L. Houghteling, who is stationed in Washington, is executive vice-president of the Brotherhood, and is giving close attention to the affairs of the national organization, which was founded by his own father in Chicago 50 years ago. Mr. Houghteling holds membership in St. James' Chapter, No. 1, Chicago, his official residence.

**40-Voice Hymn-Choir Organized  
to Aid Congregational Singing**

LOS ANGELES—To encourage congregational singing at St. Paul's cathedral, the Very Rev. F. Eric Bloy, Dean, has organized a hymn-choir of 40 voices which will be placed in various parts of the nave in groups of five, to give body and tempo to the singing, at the Sunday services.

This effort is the outgrowth of the hymn festival held at the recent diocesan convention. Dudley Warner Fitch, choir-master, will hold a monthly rehearsal at which the hymns for the next month will be practised. There is a general revival of hymn singing throughout the diocese.

**Mitre Presented to Bishop Van Dyck**

BURLINGTON, VT.—A mitre was presented to Bishop Van Dyck of Vermont on February 24th by the clergy of the diocese, honoring him on the second anniversary of his consecration.

The mitre was presented at a service in St. Paul's, attended by all the clergy of the diocese. Congratulatory speeches on the Bishop's anniversary were made at a luncheon latter in the day by the Rev. Stanley Ripper, rector, and the Rev. E. L. Souder of the China mission.



## Secretary Wallace Leads Coast Pastoral Meeting

BERKELEY, CALIF.—The pastoral conference, held annually at the Pacific School of Religion and the Church Divinity School of the Pacific here, was led this year by Secretary of Agriculture Henry A. Wallace.

The most important event of its type on the Pacific coast, this year's conference attracted over 500 clergy and Churchworkers from various communions to the sessions running from February 22d to 24th.

Secretary Wallace, who is an active Churchman, delivered formal lectures on Capitalism, Democracy, and the Religion of the Whole Man, and an informal lecture on community life. He stressed particularly the concept of general welfare, as against individual and special group interests, and viewed religion and the Church as the source of dynamics and inspiration.

If the preacher is authoritatively informed, Mr. Wallace held, he may speak on social and economic matters, if he wishes to risk the displeasure of groups in his congregation. On the other hand, if the preacher is not adequately informed he ought not to transgress into fields not strictly his own.

## Four Churches Join in Honoring Memory of Rev. R. W. Trenbath

MONTCLAIR, N. J.—Congregationalists, Presbyterians, and Baptists joined with the parishioners of St. James' Episcopal church, Upper Montclair, March 5th, in a memorial service for the Rev. Robert W. Trenbath, late rector of St. James'.

Bishop Ludlow, Suffragan of Newark; the Rev. James T. Lodge, rector of St. John's, Montclair; and Henry F. Wilson, senior warden of St. James', together with the pastors of the three Protestant churches, assisted in the service.

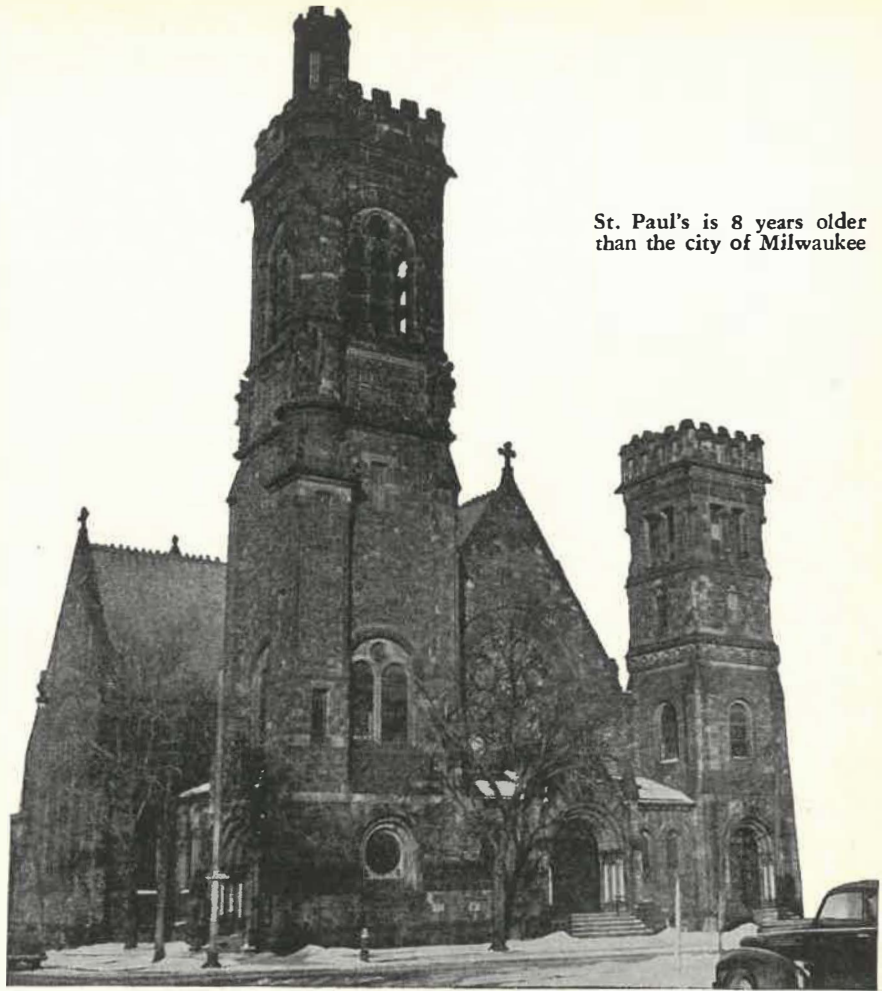
The Rev. Mr. Trenbath's service in the community as well as in his parish was the occasion of this tribute to his memory, which was proposed by the Rev. Dr. George C. Vincent, pastor of the Congregational church, and the Rev. Robert C. Williamson, pastor of the Presbyterian church.

## Three Churchmen Appointed to World's Fair Temple Committee

NEW YORK (RNS)—Three laymen of the Episcopal Church have been appointed to an interfaith committee which is to cooperate in raising a fund of \$300,000 to be used in erecting a non-sectarian temple of religious freedom at the World's Fair.

The Episcopal members are Raymond F. Barnes, Charles H. Tuttle, and Samuel Thorne. Other members of the committee are John A. Coleman, George W. Gillespie, Joseph T. Lilly, Charles Partridge, Roger W. Straus, Sol M. Stroock, and Albert Wald.

The temple, a part of the World's Fair campaign to promote tolerance and goodwill among the various faiths of America, is intended for rest and meditation and will be situated in a "garden of silence."



St. Paul's is 8 years older than the city of Milwaukee

## Church Raises Over \$60,000 As a Centennial Fund

ST. PAUL'S, Milwaukee, celebrated last month the Centennial of the church's founding by raising among its parishioners and friends more than \$60,000 for renovation of the church and parish house. The sum needed—\$57,000—will probably be exceeded by \$5,000 when all reports are in.

Hibbard S. Greene, Executive Chairman, is enthusiastic over the work of this firm in the direction of the campaign. "My best judgment," he said, "is that if we had attempted to do it ourselves, we might have raised \$30,000 or \$40,000. Furthermore, the problem would have been to find some of our own people who would have had the time or experience to direct each move as intelligently as did your representative."

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## Bishop Rhinelander Sees Need for More Churchmen

WASHINGTON—"I am not so keen to make more Episcopalians—perhaps there are enough of them now," said Bishop Philip Rhinelander on February 22d—"but I am interested in making Churchmen. The Episcopalian likes his 'club,' but he is the citizen of an age-long, earth-wide fraternity, the Holy Catholic Church, an international spiritual divine society."

Bishop Rhinelander was addressing a

large group of men and boys at a fellowship breakfast on George Washington's birthday, in St. Alban's parish hall, following the 10th annual corporate Communion in Washington, under auspices of the Brotherhood of St. Andrew. Over 400 men and boys assembled at the cathedral for this occasion. Bishop Rhinelander, who has retired, was speaking for the first time in a public address in a year. He urged for conviction, resolution, and steadiness on the part of Churchmen at this crisis in the world's life.

The corporate Communion was held

in the great choir of the cathedral, which was filled with worshipers from all parts of the diocese. Dean Noble C. Powell officiated in the absence of the Bishop of Washington, who was in the South for a pre-Lenten vacation. He was assisted by Canon Dunlap, Canon Jones, the Rev. F. Bland Tucker, and a number of other priests.

James L. Houghteling, executive vice-president of the national Brotherhood of St. Andrew, was chairman of the committee on arrangements and presided at the breakfast.



# CLASSIFIED



## ANNOUNCEMENTS

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Of blessed memory ALVIN PHILIP KNELL, Priest of the diocese of Newark, who entered into Life Eternal March 18, 1937.

Oh, what the joy and the glory must be,  
Those endless Sabbaths the blessed ones see!  
Crown for the valiant,—to weary ones rest;  
God shall be all, and in all ever blest.

### APPEAL

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## RETREATS AND QUIET DAYS

COMMUNITY OF ST. JOHN BAPTIST—A day's retreat for women will be held at the Convent of St. John Baptist, Ralston, New Jersey, on Saturday, April 2nd. Conductor, The Rev. Frank Gavin, Th.D. Apply to the REV. MOTHER SUPERIOR, Convent of St. John Baptist, Ralston, Morris County, New Jersey.

DAY OF RETREAT FOR WOMEN—Mid-Lent Sunday, March 27th, S. Clement's Church, Philadelphia. Conductor, The Rev. William H. Dunphy, of the Philadelphia Divinity School. Mass at 8. Addresses at 10, 1:45, and 3:15. Benediction at 4. Reservations for meals should be made with the SISTER-IN-CHARGE, 110 N. Woodstock Street.

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# NECROLOGY

✠ May they rest in peace. ✠

## CHARLES SHERMAN HAIGHT

NEW YORK—Charles Sherman Haight, for over 40 years a member of the vestry of St. James' church, died on Sunday, February 20th, at Doctors' hospital, after an illness of a fortnight. He was in his 69th year, and at the time of his death junior warden of St. James', an office he had held under four rectors.

Funeral services were held in St. James' church on February 22d, the rector, the Rev. Horace W. B. Donegan, officiating. Interment was in Evergreen cemetery, New Lebanon, N. Y.

Charles Sherman Haight was born in New Lebanon in 1870. He was graduated from Yale university in 1892 and from the Harvard law school in 1895. Since 1897 he had practised law in New York City.

Mr. Haight won distinction by reason of his knowledge of shipping matters and his efforts to secure uniform shipping laws throughout the world. He was decorated by the governments of France, Denmark, Sweden, and Norway for his work in this field. He held many offices, among them that of director of the Seamen's church institute.

Mr. Haight was married in 1897 to Miss Alice Hoyt, who died in September, 1937. Surviving him are two sons, Charles Sherman Haight, Jr., and Mark Haight, both of New York; and two daughters, Mrs. Basil B. Elmer of Bronxville, N. Y., and Mrs. George P. Shutt of New Rochelle, N. Y.

## MISS EDITH R. HOPKINS

NEW YORK—Miss Edith R. Hopkins, formerly of St. Barnabas' house, New York City, died at St. Luke's hospital after a brief illness.

She was the daughter of the Rev. Theodore Austin Hopkins and Alice Leavenworth Doolittle Hopkins, and was born at Rock Point, Burlington, Vt., August 26, 1868. She was a granddaughter of Bishop Hopkins of Vermont. Educated at her father's school and at the University of Vermont, she later took the deaconess course at St. Faith's training school, New York, though she was never set apart as a deaconess.

She was head of that school for two years, following her many years as first assistant at St. Barnabas' house, and in charge also for many years of God's Providence mission on Houston street. She retired about 15 years ago, and has since lived in New York during the winters and in her cottage at Grand Isle, Vt., during the summers.

She is survived by her brother, the Rev. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Chicago. The Requiem was celebrated at St. Paul's church, Burlington, Vt., by Bishop Van Dyck, assisted by the Rev. W. F. Lewis,

rector. The interment is in Lake View cemetery, Burlington, Vt.

A burial service was previously held in Grace church, New York.

## MRS. ANNIE HUSTED KEELER

MINNEAPOLIS, MINN.—Annie Demorest Husted Keeler, widow of Stephen E. Keeler and mother of the Rt. Rev. Dr. Stephen E. Keeler, Bishop Coadjutor of Minnesota, died at her home in New Canaan, Conn., early on the morning of March 4th.

Mrs. Keeler, daughter of James T. Husted and Katharine Corson Husted, was born in New Canaan, February 27, 1866. She was much interested in Church and community life and work.

Funeral services were held in St. Mark's church, New Canaan, March 6th.

Survivors, in addition to Bishop Keeler, are a daughter, Mrs. Charles R. Sutton; a son, Warner Hoyt Keeler, of New Canaan; a brother, James T. Husted, of Streator, Ill.; two grandsons, and two great grandchildren.

## STEPHEN A. MacWHORTER

CHICAGO—Stephen A. MacWhorter, father of the Rev. Messrs. Hugh M. and Gardner A. MacWhorter, both of Chi-

cago, died in New York February 20th. Mr. MacWhorter was 83 years of age. He was a former member of the Chicago board of trade.

Burial was in Omaha, where the family lived for 20 years.

## CHURCH CALENDAR

### MARCH

- 20. Third Sunday in Lent.
- 25. Annunciation B. V. M. (Friday.)
- 27. Fourth Sunday in Lent.
- 31. (Thursday.)

### APRIL

- 1. (Friday.)
- 3. Fifth (Passion) Sunday in Lent.
- 10. Sixth (Palm) Sunday in Lent.
- 14. Maundy Thursday.
- 15. Good Friday.
- 16. Easter Even.
- 17. Easter Day.
- 18. Easter Monday.
- 19. Easter Tuesday.
- 24. First Sunday after Easter.
- 25. St. Mark. (Monday.)
- 30. (Saturday.)

## AMERICAN CHURCH UNION CYCLE OF PRAYER

### MARCH

- 21. House of Prayer, Newark, N. J.
- 22. All Saints' Sisters of the Poor, Catonsville, Md.
- 23. Resurrection, Bague, P. I.
- 24. St. Luke's, Baltimore.
- 25. St. Peter's, Brushton, N. Y.
- 26. St. George's, Philadelphia.

# EDUCATIONAL

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**BARRY, Rev. GERALD V.**, formerly in charge of St. James' Chapel, Lake Delaware, Delhi, N. Y. (A.); to be rector of Christ Church, Riverdale, New York City.

**HAINES, Rev. ALFRED J.**, formerly rector of Trinity Church, Pierre, S. Dak.; is in charge of Trinity Mission, Winner, S. Dak.

**HAYLOR, Rev. WALTER L. F.**, is in charge of the Church of the Advent, Jeannette, and of St. Bartholomew's, Scottsdale, Pa. (P.). Address, 101 Clay St., Jeannette, Pa.

**LOARING-CLARK, Rev. WILLIAM J., D.D.**, of St. Luke's Church, Jackson, Tenn., is dean of the convocation of Memphis.

**MACNAMARA, Rev. GEORGE B.**, formerly rector of Emmanuel Church, Corry, Pa. (Er.); is rector of St. Mary's Church, Emmorton, Md. Address, Bel Air, Maryland.

**MCCULLOUGH, Rev. J. W.**, deacon, is in charge of St. George's Mission, Englewood, Colo. Address, 448 Franklin St., Denver, Colo.

**QUINN, Rev. DAVID L.**, formerly chaplain on

the *USS Chaumont*, is chaplain at the Naval Base, Pearl Harbor, Hawaii. Address, 727 Spencer St., Honolulu, T. H.

**REED, Rev. W. JOSSELYN**, rector of St. Paul's Church, Columbia, Pa. (Har.); has been promoted from the rank of 1st Lieutenant to Captain-Chaplain Reserve Corps, U. S. Army.

**SANDERSON, Rev. ALBERT E.**, formerly rector of St. Stephen's Church, Oxford, N. C.; has accepted a call to Emmanuel Church, Bristol, Va. (Sw. V.), effective May 1st.

**SIMPSON, Rev. THOMAS P.**, formerly in charge of St. John's Mission, Old Hickory, Tenn.; to be chaplain of the Church Home and city missionary, with address at 692 Poplar St., Memphis, Tenn. Effective, May 1st.

**STEVENS, Rev. FREDERICK J.**, formerly canon residentiary of St. Alban's Cathedral, Prince Albert, Saskatchewan, Canada; is rector of All Saints' Church, San Diego, Calif. (L. A.). Address, 625 Pennsylvania Ave.

### NEW ADDRESSES

**PICKENS, Rev. HENRI B.**, formerly American Church Mission, Anking, China; College of Chinese Studies, Peiping, China.

**SPARKS, Rev. WILLIAM A.**, formerly 136 Ralph Ave., White Plains, N. Y.; 24 Scott St., East Hartford, Conn.

### DEPOSITION

**BENNER, JOSEPH HENRY**, Presbyter, by the Bishop of Harrisburg, February 18, 1938. Deposed. Renunciation of the Ministry.

### ORDINATIONS

#### PRIESTS

**LOS ANGELES**—The Rev. RICHARD S. PARKER, assistant at St. James' Church, Los Angeles, Calif., was ordained to the priesthood by Bishop Stevens of Los Angeles in St. James' Church, February 26th. The ordinand was presented by the Rev. Dr. Leslie E. Learned, and the Rev. Ray O. Miller preached the sermon.

**MILWAUKEE**—The Rev. SIDNEY HUGH CROFT was advanced to the priesthood by Bishop Ivins of Milwaukee in Immanuel Church, Racine, Wis., March 5th. The ordinand was presented by the Rev. Kenneth D. Martin, and a brother, the Rev. Frederick A. Croft, preached the sermon. The Rev. Sidney Croft will be rector of Immanuel Church and in charge of St. Stephen's Mission, Racine, Wis. Address, 1307 N. Wisconsin St.

**PITTSBURGH**—The Rev. GEORGE W. MARSHFIELD was advanced to the priesthood by Bishop Mann of Pittsburgh in All Saints' Church, Pittsburgh, Pa., February 26th. The ordinand was presented by his father, the Rev. Walter J. Marshfield, and is curate at St. Mary's Church, Ardmore, Pa. The sermon was delivered by the Rev. Dr. H. Boyd Edwards.

**TENNESSEE**—The Rev. WILLIAM FREDERICK GATES, Jr., was advanced to the priesthood by Bishop Maxon of Tennessee in Calvary Church, Memphis, March 5th. The ordinand was presented by the Rev. Dr. Charles F. Blaisdell, and the Rev. Dr. E. P. Dandridge preached the sermon. The Rev. Mr. Gates will continue as assistant in Calvary Parish, Memphis, until Easter. On May 1st he will be in charge of St. John's Mission, Old Hickory, Tenn., with address at 1405 Overton St.

#### DEACONS

**SOUTHERN BRAZIL**—VIRGINIO PEREIRA NEVES and ESTEVAM SHIGERU YUBA were ordained deacons in the Church of the Ascension, Porto Alegre, Brazil, by Bishop Thomas of Southern Brazil on January 30th. The Rev. Mr. Neves was presented by the Rev. C. H. C. Sergel and is assistant, temporarily, at Christ Church, Jaguarão, with address at Caixa 790 Porto Alegre. The Rev. Mr. Yuba was presented by the Rev. Orlando Baptista, and is missionary in Japanese colonies of Alliança and Fazenda Tieté. Address, Caixa 2628, São Paulo. The Rev. Egmont M. Krischke preached the sermon.

**TENNESSEE**—GEORGE ANDREWS FOX and GUY SAMUEL USHER were ordained deacons by Bishop Maxon of Tennessee in the Church of the Advent, Nashville, February 27th. The candidates were presented by the Rev. Dr. Prentice A. Pugh and the Rev. Dr. Royden K. Yerkes preached the sermon. Mr. Fox is to be assistant in mission field of Middle Tennessee. Mr. Usher is to be assistant in mission work in Memphis area.

## 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

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

Weekdays: 7:30, Holy Communion (on Saints'  
days, 7:30 and 10). 9:30, Morning Prayer. 5,  
Evening Prayer (choral). Organ Recital on Sat-  
urdays 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. Daily (except Saturday) Noonday Service  
12:15-12:40 P.M., Thursdays: Special Service  
5:30 P.M.

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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  
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Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



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