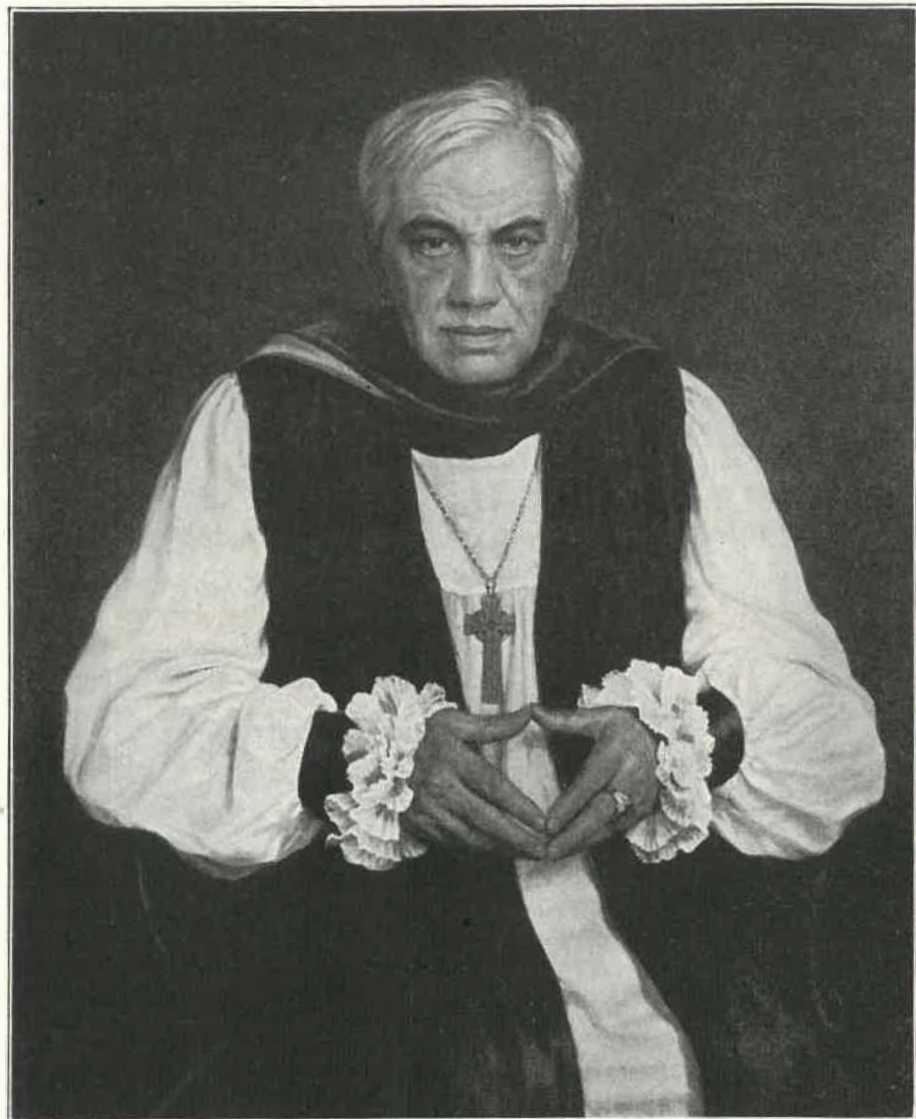
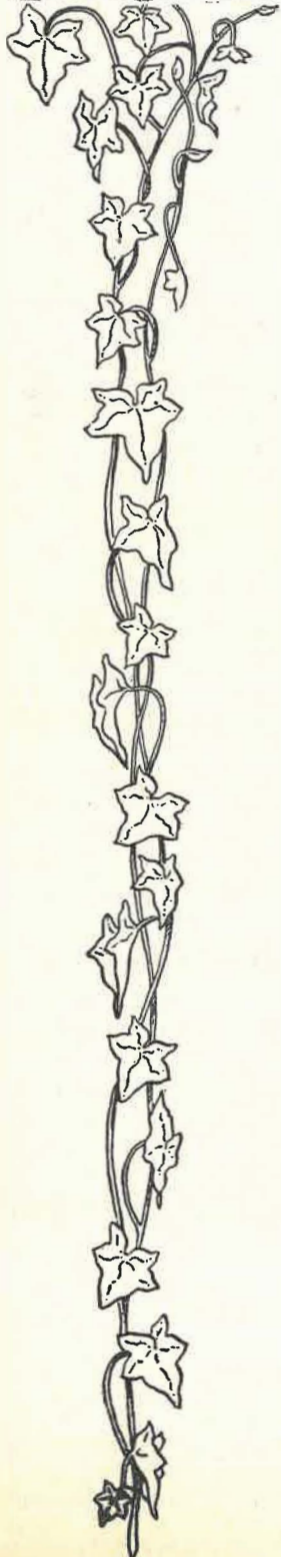


March 23, 1938



The Living Church



BISHOP JOHNSON OF COLORADO

This portrait of the Rt. Rev. Irving P. Johnson, D.D., was painted by John deR. Quistgaard, New York artist, last summer. At present it is hung in St. John's cathedral parish house, Denver, Colo.

Vol. XCVIII, No. 12

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Evangelicalism

TO THE EDITOR: I have read with great interest the news and various comments on the so-called Evangelical Education society [L. C., February 23d]. It seems to me that the various leaders of the society misrepresent the Catholic viewpoint. "We would not have a Church that stands between man and God . . ." seems to be their opinion of Catholicism. Nothing could be further from the truth. The Church does not stand between man and God but rather unites the two. The Church was instituted as a bond of union between man and God and as such she is the visible guarantee of that union. The sacraments are God's covenanted means of union with man through which a man is guaranteed union with his God. How could one be certain of God's forgiveness of sins unless there was an outward and visible guarantee of that forgiveness? By the sacraments we know that we are close to Him because these are the means He has ordained by which to come to us.

Also the idea that Catholicism makes the Church an end in itself and not a means to an end is manifestly absurd. The Church, Catholics believe, was instituted to assist in obtaining salvation, and is therefore a means to an end—everlasting life.

I certainly do not believe that the young people want this new form of religion. It is giving them a shadow in place of substance. More and more they are beginning to realize that the old historic Church offers them a certain and definite Creed and a certain means of union with God. Most young people do not want "private judgment" but a definite body of belief to which they can cling. Notice how Protestant churches are being more and more deserted while Catholic churches are always full.

As the Rev. F. J. Mallett [L. C., February 23d] pointed out, the Evangelical movement is plainly disloyal to all the teachings and traditions of our communion. The doctrine of the sacraments is clearly set forth in the Catechism, yet they reject it as placing a barrier between God and man. It seems to me that such a movement has no place in our Church. . . .

LLOYD SWANBERG.

Missoula, Mont.

Reservation of the Blessed Sacrament

TO THE EDITOR: In Bishop Hunkin's chatty and amusing letter [L. C., March 9th, p. 286], "I regard perpetual Reservation as unnecessary and dangerous" is the only statement that deserves comment. Unnecessary—like prayer, soap, or shoes; probably two out of three people on this earth find all three unnecessary—it all depends on the person. The soap addict finds soap a necessity; the barefoot man has another idea of life than the shod; some Christians have thought prayer even more necessary than either soap or shoes.

Dangerous—to what? Dangerous only to a theology that has dehumanized man by humanizing God; hence the mess the world is in; a mess whose only enemy in the world is faith in the supernatural values enshrined in the Blessed Sacrament. If there are no such values—and whole philosophies, régimes, nations, and large sections of all nations act on the reasoned denial of those values—the Bishop's unscientific theology could still have

its present basis in a naturalist religion, a religion having no necessary contact with Bethlehem or Calvary (or with Rome).

What we all need is not a new theology but a new anthropology. That has never been an ology about anthropoi, but about anthropoids, almost-men; our humanism has become inhuman. It is because I stick to the value of the man that I stick to the reality of the Sacrament; both values are beyond my sight. I have really no reason for thinking that either I or my neighbor (especially if we be poor, diseased, unlearned) has a real value, except that people have told me God said so. They may all have been mistaken, from St. Peter and St. Paul right on down to today; if so, I have no meaning at all. I am worse off than the ox, for the ox has no dreams. And I have discovered that the same authority that tells me the quite incredible tale that the leper, the beggar, the woman even before her seven devils were cast out, are of infinite worth to God, tells me the far less incredible story of the descent of God equally to the manger once and to the tabernacle everywhere.

The Bishop believes our Lord is not *there*, in the humility of the spotless Host. Well, it would not take any great dialectical skill, by precisely the same arguments that have brought His Lordship to this truly lamentable position, to persuade him that his conviction that he is a soul is but an illusion, a brave hopeful dream, but only a dream. In the one case as in the other we go beyond our knowledge, where for once we are not the doers, but where God is and acts. Hope that is seen is not hope; for what a man seeth, why doth he yet hope for? And even saints die, clutching only a hope. The only possible link between man and God is faith.

As I observe people and especially the wasted, the wastrel, the uncouth, the dirty, and the actively wicked, it sometimes becomes almost impossible to think, "Jesus died for that man, and loves him today." Yet that

is true, if anything is true. *That* is a harder thing to believe, more opposed to every natural feeling and to common sense, than that He should come down to the quiet peace of the tabernacle.

(Rev.) W. M. HAY.

Stepney, Conn.

Anglicanism

TO THE EDITOR: Last year I placed a tract rack in the Willows church, hoping that by the printed word my people would be strengthened and encouraged. Into this rack went copies of *THE LIVING CHURCH*, the *Witness*, and the *Churchman*. Now I am tempted to take it down, for in virgin territory such as this our Church papers seem to be more a liability than an asset. It is not the papers themselves, but the conglomeration of views these papers have to express to interpret the mind of this ever changing Church of ours. For example, my people had no fear of the common cup, until they read the news pro and con of intinction. When I first came here the dear souls wanted to be agreeable, and asked me by what name I wished to be addressed. I suggested Father. Now they scent "something rotten in the state of Denmark," and a doubt exists in their minds as to whether it should be Fr., Mr., or Dr. I have tried to teach them the doctrine of the Catholic Church, and the sacramental life, and now they read of "open Communion services," which if further indulged in, will eventually destroy the Church. The great interChurch movements of Edinburgh and Oxford only serve to make the work of a missionary priest a little harder. The news items of these conferences make interesting reading, but they seem to leap hurdles which cannot be managed in our small towns without the sacrifice of much we hold precious.

The point I would like to make is this. Why can we not as a Church be satisfied with our Church and be content? Why, in other words, can we not be Anglicans? I have just finished a book written by the Abbé J. Calvet, a French Roman Catholic priest. It is on the subject, *Rome and Reunion*. Apparently the Abbé appreciates the greatness of our Church more than we do ourselves. This is what he has to say of us:

"When we speak of the Anglican Church, it is understood that we are not speaking of Nonconformists. The Established Church which is in communion with the Episcopal Church of Scotland, and the Church of Ireland, with the Episcopal Church of America, and with the official Churches of the British dominions, forms an imposing aggregation with at least an apparent homogeneity. It is governed by its bishops. All bishops and other ministers sign the confession of faith called the Thirty-nine Articles, and use the same Prayer Book which contains all the authorized offices of the Anglican Church.

"Two hundred and fifty bishops of the Anglican communion from all parts of the world met in conference at Lambeth in July, 1920, under the presidency of the Archbishop of Canterbury, as they are wont to do every 10 years."

Of reunion the Abbé Calvet has much to say, all of which is beside the point, but I quote him again in proof that there is nothing insignificant about our Church. He continues:

"No Christian, whether of Rome, Paris, or London, who has given any thought to the matter can ignore the importance of bringing

The Living Church

Established 1878

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

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

SUBSCRIPTIONS

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

together the Anglican Church and the Church of Rome. It is evident that if these two very considerable forces with their different modes of action, following the evolution of the world and indeed of the entire universe, it is evident, I say, that if these two forces would but unite intimately for common spiritual action, their powers of conquest would be more than doubled, and the kingdom of Jesus Christ on earth would make great strides forward."

All this is quoted in no boastful spirit, but rather in humility, for as the greatness of our Church is realized, so the reality of the mission before her is recognized also. The question naturally arises, is she equal to the task? In that the Church is Divine it cannot fail, but the human factor may delay the establishment of His kingdom in the hearts of men. . . . (Rev.) CYRIL LEITCH.

Willows, Calif.

Priests and Personal Problems

TO THE EDITOR: I have just read what Dean Ladd of Berkeley Divinity school had to say [L. C., February 9th] on the subject of theological education. He was a bit incensed at the report of the Joint Commission on Theological Education. In reply to the Commission's criticism that the seminaries do not train men to care for the sick and dying, for the handling of vestries, for dealing with tangled family situations, Dr. Ladd facetiously indicated that it is difficult for seminaries to provide clinical cadavers for this sort of experimentation. So far, so good. His point is made.

Yet the fact remains that a young priest ought to be able to perform his routine tasks with some degree of skill even from the time of his ordination, though granted there is much that can come only from age and from much experience. Why should not a young priest have more than a little skill in dealing with personal sin? He has been a sinner himself and he had to find some way of dealing with his sin. Did he go to confession regularly throughout his pre-seminary days as well as through the course of his training? Or did he have resort after the Oxford Group method to some form of personal "sharing" and exchange of spiritual experiences with others, classmates, professors, pastors, rectors? . . .

It is ridiculous that a priest should be hearing confessions who himself has never gone to confession, to say nothing of being ignorant of the simplest elements of moral theology. At least when one Oxford Grouper "shares" with a fellow Grouper, it is with one who submits himself to the same discipline. Roman Catholics in going to confession know that it is to a priest who is himself subject to the same discipline. The seminaries can each moral theology. If there is too much on the curriculum already, they can add a year. . . .

But the seminaries cannot overcome alone the fact that many of their students have no direct knowledge of what to do about personal problems. The whole Church is responsible in this field. If in the parishes people are baptized, confirmed, admitted to Holy Communion, married, and buried without ever once having a going-over of their personal lives with priest or other competent adviser, it is also possible for a young ordinand to reach the seminary with no other experience except that of having said his prayers and listened to sermons. . . .

There must be in the whole Church a revival of the practice of personal hand to hand dealing with problems of the individual. The seminaries can teach the theory. But the students should already have acquired much of the practice before they ever arrive at the seminary gates. Their personal dealing with their own problems should continue

throughout their seminary days. Then, on graduation, the ordinand should not be a heavy handed blunderer and experimenter in the most sacred matters of the soul. . . .

JOHN CLARENCE PETRIE.

Memphis, Tenn.

Intercommunion Services

TO THE EDITOR: May I say a word about these "intercommunion services" that we read about here and there, in which an Episcopal (or other Anglican) prelate or priest invites the Christian ministers of other communions to receive the Blessed Sacrament, always with the Episcopalian celebrating and never with any of the invited non-Episcopal brethren treated other than as a receiving layman?

Such services are objectionable from many angles, not least, perhaps, because they go against ordination promises to conform to the Book of Common Prayer, which rubrically forbids admission to communion of non-confirmed people, unless they be desirous of confirmation. But to my way of thinking, and that of a goodly number of others—including a good many of the leading non-Episcopalians—these gestures of fraternity are to be deplored because they are disingenuous, in that they conceal our determination that, while we ought all to be one, unity can come about only if the superiority of Anglican orders to those of the Presbyterians and Congregationalists and Methodists is acknowledged and conceded, *which is one of the main points at issue in our differences.*

This essential dishonesty—real though generally not perceived by those of our own people who go in for these services—is increasingly plain to a large number of our non-Episcopal brethren, as anyone knows who has the family and friendly relations with them that I happen to possess. To receive at such a service implies an acknowledgment by the Protestant minister that he lacks something which we at least say we have, in the way of a valid ministry. We Episcopalians do in fact have (all of us officially, and nine-tenths of us privately), the notion that our parsons are valid priests and that the other ministers, whatever their merits, are *not* valid priests. Our Protestant brethren, I find, do not object to our thinking it and saying it nearly so much as they do to our pretending we do not think it and our refraining from the saying of it, *while we act, even in our gestures toward unity, on the basis of what we tacitly deny.* That seems to them not honest, and indeed a little insulting to their intelligence.

Consequently, far from such services as these at the Oxford Conference and, lately, in the Washington cathedral, helping on Church unity, they positively hinder it. Until we can come to some agreement about faith and order, either admitting the validity of non-Episcopal and non-Catholic orders, or else formally rectifying what may be defective in them, until the ministers who "intercommune" do so as entire and acknowledged equals, to have these services is a camouflage—conscious or unconscious on our part—irritating and insulting to our "brethren of the other Churches." *And they know it.*

(Rev.) BERNARD IDDIGS BELL.

Providence, R. I.

TO THE EDITOR: The letter of Fr. Fish in your issue of February 16th moves me to say that I was once one of the "spiritual mob" he writes of, having been for seven years a Congregational minister, as well as being the son and grandson of Congregational ministers; and that not through being "coaxed," but by being invited to approach a Catholic Altar, I discovered what was to me till then unknown, unsuspected, unimagined—the riches of the Catholic heritage, the

supreme discovery of my life next to the discovery of our Lord Himself.

Since then I have constantly come upon souls who are as I was—spiritually adrift, spiritually undernourished, seeking the fullness of Christ and not knowing where to find it, doing all that they know to do that Christ may dwell in them and they in Him; but lacking the least notion of the fact that He has provided the sacraments of the Church through which their needs may be divinely, unfaillingly met. Some such souls I have been able to help discover that way to their lifelong joy and satisfaction. My guiding principle has been that our Lord valued human souls above everything, that with Him the quickening and nurture of a human soul outweighed all formal and regulatory considerations whatever; whence the way to honor our Lord in the Church, His Body, and its sacraments is to see that Church and sacraments minister in every possible way to human needs; while to turn away from human need on the ground that the Church and its sacraments must be guarded from sacrilege is to dishonor Him.

I do not claim that these considerations as to the needs of individual souls give a definitive answer to the question as to joint Communion services. I do maintain that they show that Fr. Fish's approach and attitude are unfair toward our separated brethren, and so do not honor our Lord nor make for the integrity of His Body.

(Rev.) LAIRD W. SNELL.

Marshfield Hills, Mass.

Veterans and Choirs

TO THE EDITOR: I, too, was interested in your editorial [L. C., February 16th] on A Good Use for a Choir.

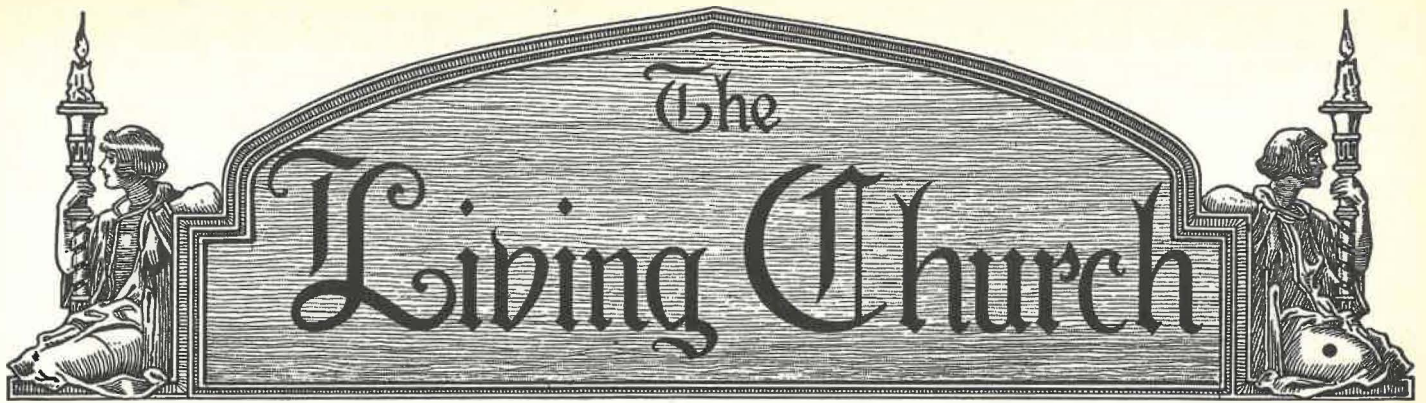
Ever since this federal hospital was opened in February, 1933, and I was appointed non-Roman chaplain, I have secured the choirs from nearby parishes for services whenever possible. The veterans greatly enjoy these services, although the majority of them belong to religious bodies other than the American Church.

There is no regular chapel in this hospital, so both the Roman priest and myself have to use the recreation hall for our services. The stage makes a fairly good sanctuary with my folding Altar, made on the station, beautified with the proper linens furnished by kind friends near and far. On the several occasions when a bishop has honored us with his presence, we have covered an easy chair with a purple cloth, set the chair on a small platform, and one at a distance could hardly tell it from a real throne in a cathedral. A smoking room near the entrance to the recreation hall is turned into a choir room, while the bishops and other clergy don their vestments in my office, which I also use as a sacristy and on occasion as a chapel. . . .

The choir of Trinity church, Rochester, the Rev. John Dennis, rector, has visited the hospital on Palm Sunday for the past four years, and is coming again this year on April 10th. The choir of St. Matthew's church, Rochester, is coming on Passion Sunday, while that of St. John's church, this city, the Rev. Herbert Lee Gaylord, rector, will give a musical service early this spring as it has for the past four years, as well as visiting the wards on Christmas eve and singing carols. When the choir of Trinity church, Geneva, was here during the Christmas holidays they were greeted by a congregation of something over 570 men, all World War veterans. A similar congregation was present at a service a week later rendered by the choirs of Zion church, Avon, and St. Peter's church, Golcomb, the Rev. Charles Persell, Jr., rector. . . .

(Rev.) KENNETH IVES RICE.

U. S. Veterans Hospital,
Canandaigua, N. Y.



VOL. XCVIII

NEW YORK AND MILWAUKEE, MARCH 23, 1938

No. 12

EDITORIALS AND COMMENTS

The Threat of War

THAT THE WORLD SITUATION is extremely grave no one needs to be told. It is with trepidation that one opens the morning newspaper to see what new threat to the peace of the world has arisen over night. Events have moved during the past fortnight with bewildering rapidity—the annexation of Austria by Germany, the threat to the independence of Czechoslovakia, the formation of a new French government determined to strengthen its alliance with the Czechs, the Italian threat against Spain, the Soviet warning to Germany, the Polish ultimatum to Lithuania, and the speeding up of the British armament program. All signs seem to point to a new world war.

Yet there are encouraging signs as well and there is hope that even yet war may be averted. Certainly it is no time for thinking men and women to become hysterical. Clear thinking, sane counsel, and wise conduct are called for both on the part of the leaders of the several nations and of the rank and file whose collective views register that most powerful force, public opinion.

As to Austria, we are faced with a *fait accompli*. Austria is now to all intents and purposes a part of the German Reich. Driven from the empire by Bismarck in 1866 she has been united by Hitler in the *Anschluss* that has been the dream of Germans on both sides of the border for generations. We may regret the way in which the union has been accomplished and the fact that it means the spread of the Nazi doctrines, but we cannot deny that the union of two people of the same language, race, and interests is a natural one.

Thus Hitler continues to carry out the program laid with the clearness of a blue print in his textbook *Mein Kampf*. Next on his plan is the annexation of Czechoslovakia with its large German minority, or at least a considerable part of it; beyond that the recovery of the lost colonies. These planks in the Hitler platform are direct threats to the democratic nations to a far greater extent than is the annexation of Austria.

But consider for a moment the other side of the picture. There are at least four encouraging elements in the present situation, gloomy and threatening though it may seem in many of its aspects.

(1) *Warlike actions have not caused war.* The Nazification of Austria following a series of other overt acts by Hitler which have meant the complete repudiation of the Versailles treaty have been viewed with alarm by the democratic powers but have not actually caused war. Many a large-scale conflict, including the World War, had as its occasion an incident of lesser gravity. Perhaps the constant series of war threats to which the world has been subjected in the past decade has to some extent immunized the nations so that they are actually less at the mercy of an incident than they were in 1914.

(2) *A peaceful conquest is better than a bloody one.* Had Austria opposed the German advance by force of arms there is little question that a European war would have ensued. Here the fallen Austrian chancellor, Herr Schuschnigg, showed a statesmanship with which he has not been generally credited. He had the courage to instruct Austrian troops to fall back in the event that German troops crossed the border, and when that advance became imminent he resigned rather than plunge his country into a bloody civil war and draw other nations into a large scale conflict. Certainly it is better for all concerned that the German penetration of Austria should have been a peaceful one rather than a conquest by force of arms.

(3) *A German Austria is better than an Italian one.* Since 1919 Austrian independence has been precarious, and in recent years it has been little more than nominal. The events of 1934 marked the end of anything like democratic government in Austria. Rather this State has been the bone of contention between Italy and Germany, each of which has endeavored to secure control of Austria as a buffer against the other. Had Italy succeeded, the alliance would have been an unnatural one owing to the difference of race and language between the Austrians and Italians, and the strife would have continued. The Austrians are a German people and it is not unnatural that they should throw in their lot with their fellow Germans of the Third Reich.

(4) *The peoples of the world do not want war.* One of the most noticeable and encouraging features of the present crisis in Europe is the fact that there is no popular demand for

war in any country. On the other hand, there is a strong undercurrent of determination that peace must be maintained among the peoples of every nation. In Britain and France this sentiment has had a striking influence in modifying the foreign policy of the government. In Germany and Italy where public opinion is more regimented it has been less vocal, but there is little question that Mussolini's acquiescence in the German expansion in Austria is at least partially due to the fact that he knows his people are weary of war. Not only do they recall the World War but the losses in Ethiopia and Spain are fresh in their minds.

Our first duty as Christians in the present crisis is to do everything in our power to maintain the peace of the world. This we can do partly through our prayers, partly by keeping our heads level, and partly by cooperating with the forces of peace through world friendship and understanding against the disintegrating forces of mutual suspicion and hatred.

Our first duty as Americans is to maintain the neutrality of this country, whatever the developments in Europe or Asia may be. We hope and pray that there may be no war in Europe; but if there is war in Europe we are determined that America shall have no part in it. This means that we have to be prepared to sacrifice war profits and the opportunity to capitalize the distress of our neighbors. It doubtless means also that we must maintain adequate forces for the defense of our own country even though it increases our tax burdens and makes us appear to participate to some extent in the suicidal armament race. We do not need the biggest army and navy in the world nor do we have to be prepared to fight overseas. We do need a strong enough navy to guard our own coasts and an army strong enough to guard our borders.

If we face the future realistically, as we should, we cannot take a very hopeful view. As Fr. Peck pointed out in his two articles last November, the economic system in which we all share is essentially provocative of war because it precludes any true community. War is only the climax of the disintegration which is characteristic of civilization today. The only cure for it is to find a common constructive principle of life that will be accepted by the nations of the world. Christianity alone offers a constructive principle adequate to the needs of the world. It is the only remedy for the ills of the nations—yet the nations are turning away from it, either openly as in Russia and Germany or through indifference and neglect, as in Britain and America.

As Others See Us

HOW DOES the religion of us stay-at-homes look to a missionary overseas? This is the question that we put to the Rev. Clifford E. Barry Nobes, missionary in the Philippines for six years, after he had been back in this country for six months on his first furlough. The result is the article in this issue entitled *The Old Folks at Home*—an article which we wish could be made required reading for all Churchmen and particularly those queer-professing Christians who say that they don't believe in missions.

This is an age of candid camera shots and it is a good thing for American Churchmen to have this frank picture of themselves. Fr. Nobes knows what he is talking about. He was baptized, confirmed, and ordained in this Church. He has covered a considerable part of the country in his missionary tour. He has visited parishes in the East, the Midwest, the South, and the Far West. He has spoken in metropolitan rural parishes and in small country churches. He has attended the General Convention. In short, he has covered the

American Church far more thoroughly than most observers who write appraisals of the foreign missionary field after a brief tour in which they see only a few isolated pieces of missionary work.

Fr. Nobes writes fairly and sympathetically. He gives credit where he feels that credit is due. The Church, he feels, is stronger in rural areas today than it has been for some years past. It is more interested in Christian unity and is less divided on questions of ritual. But having said this he is forced to add: "I have tried desperately to think of other good points that have struck me during my months of furlough and I can recall none."

On the contrary, he is forced to point out some glaring weaknesses of the Church, and those in matters of fundamental importance. There is too much parochial rivalry and too little real religion. There is too much interest in "the trivia of external worship" and too little in missions. There is too much feeling that Episcopalians are the "best people" and too little concern with the problems of society and the common man.

On the whole Fr. Nobes finds the Christian of the mission field more loyal to his faith, more constant in the practice of his religion, and more generous in his sharing of time and means than the Christian at home.

Fr. Nobes has written plainly and frankly as we requested him to do. We hope that the reading of his article will bring to Churchmen at home a sting of shame. These things ought not to be true—but unfortunately they are, as almost any returned missionary will admit when he is speaking frankly. What are we going to do about it?

Pensions for Church Employes

THE EPISCOPAL CHURCH is justly proud of its splendid Church Pension Fund, which provides retirement incomes for the clergy. Lay employes of the Church are less fortunate; indeed, no organized provision for their old age security was made until the announcement this month of a retirement plan for lay employes of the Church sponsored by the Church Life Insurance Corporation.

The Federal Social Security Act specifically exempts employes of parishes or other organizations "operated exclusively for religious, charitable, scientific, literary, or educational purposes" from the payment of social security taxes and also from the future benefits of the act. General Convention, which in 1934 had strongly endorsed the principle of social insurance against economic insecurity, in 1937 considered the exemptions of the Social Security Act and appointed a Joint Commission "to study the matter of social insurance for lay employes of the Church in collaboration with the authorities of the Church Pension Fund and to take such steps as may be feasible to effect the end set forth in the resolution presented by the Department of Social Service and the National Council." The resolution to which reference was made was one strongly recommending to the dioceses, parishes, missions, and other institutions and organizations of the Church the purchase of retirement contracts to provide benefits for all lay employes.

The new lay pension plan announced by the Church Life Insurance Corporation is a direct result of the studies of this Joint Commission, of which Bishop Davis of Western New York is the head. Two alternative plans are offered, one containing cash values and a death benefit and the other minus these features but providing a somewhat larger annuity

Under the federal Social Security Act the taxes corresponding to annuity payments are directly related to salary but under the Church Life Insurance Corporation plans contracts will be issued upon the basis of stated premiums which may or may not be related to salary. Both plans are as flexible as possible but it is anticipated that in normal cases one-half of the premium will be paid by the employe and the other half by the employer, as in the case of the federal pension plan.

The Joint Commission and the Church Life Insurance Corporation (a subsidiary of the Church Pension Fund) have done their part in making an adequate pension plan available. The contracts offered are based upon sound actuarial principles and the premium rates are lower than most commercial insurance firms can offer. The next step is up to vestries, diocesan executive boards, heads of Church institutions, and bishops. The Church ought not be behind the State or private industry in providing security for the old age of its employes. There is a definite moral responsibility on all who have anything to do with the employment of laymen in the service of the Church whether as sextons, parish secretaries, organists, social workers, or in whatsoever capacity to investigate this new pension plan offered by the Church's own official agency and adapted to their particular needs. We hope that advantage of this opportunity will be taken throughout the Church and that there will be a widespread favorable response to the strong recommendation of General Convention on this important subject.

Intercommunion and Unity

WE WELCOME the statement in regard to intercommunion which a number of prominent priests have sent to their fellow clergy with a request for signatures. The text of the statement is published in our news columns.

We yield to no one in our desire for Christian unity. We cannot doubt that it is our Lord's will that His Holy Catholic Church shall be one Church united in a visible and corporate unity. But unity is only one of the notes of the Church. It is equally important that the united Church be Holy, Catholic, and Apostolic.

There is a great deal of loose thinking current today on this whole subject of Christian unity. There are those within our own Church whose only concept of unity appears to be surrender and submission to the Papacy on whatever terms it may offer us. There are others who apparently feel that there is no difference between the faith of the Episcopal Church and that of the Protestant bodies around us and so we may as well act as if we are already united.

Between those two extremes are the great body of the clergy and faithful laity of the Church who earnestly desire Christian unity and who are indeed willing to make great concessions to accomplish it, but who believe nevertheless that the only true Christian unity is one based on the Catholic faith of the ages.

The Lambeth Quadrilateral, the official program of the Anglican communion for Christian unity, embodies this conviction. The statement sent out by the 14 clergymen recalls the Church to the Lambeth Quadrilateral and endeavors to put first things first. It is a greatly needed statement at the present time and will undoubtedly prove reassuring to large numbers of lay people who are doubtful over the various experiments in intercommunion that have recently been attempted.

We hope that the statement will receive a large number

of signers and we are confident that it will do so for we feel that it truly represents the views of the great majority of thinking Churchmen, both clerical and lay.

The English Reunion Scheme

IN LAST WEEK'S issue we referred editorially and in the leading article on The English Reunion Scheme by the Rev. W. G. Peck to certain publications issued by the Student Christian Movement Press in England containing the text of the scheme and comments on it. We are glad to learn that these pamphlets have been imported by the American Secretariat of the World Conference on Faith and Order, and can be obtained from their office at 111 Fifth Avenue, New York City. The principal pamphlet is entitled *Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England* and is available at 15 cts. a copy or 10 copies for \$1.25. The two supplementary pamphlets, *1662 and Today* and *The Practice of Intercommunion and the Doctrine of the Church*, are available from the same office. The last named is a particularly valuable discussion of the matter of joint Communion services, concerning which there has been much recent discussion.

Available from the same office is a little pamphlet, *Forward From Edinburgh*, issued by the joint executive committee of the Oxford and Edinburgh Conferences. This tells the story of the conference recently held in Washington and the plan for setting up a World Council of Churches, the initial meeting of which is to be held in Holland in May.

Churchmen who are interested in the problems of Christian unity—as all Churchmen should be interested—ought to obtain these pamphlets for study and reference.

Through the Editor's Window

LIVY, the Office Cat, calls our attention to the following ecclesiastical boners in the secular press:

The Rev. Bruno Hagfpfel of Techny, Ill., will give an illustrated lecture on "Father Damien and Leopards of Molakai" at 3 P.M. next Thursday at St. Mary's Springs academy.

—*Fond du Lac Commonwealth-Reporter*.

Did he succeed in changing their spots?

Officers of Trinity Episcopal church were elected at the annual church meeting held last week. Members of the varsity elected were: Mrs. George Lothrop, Mrs. Hilp, Silas E. Ross, Karl W. Galagher, Fred Herz, Henry A. Neilsen, and Alfred W. Steele.

—*Reno Evening Gazette*.

Rah! rah! Varsity!

And even the great New York *Times* gives us this headline over a story about the visit of the Canadian Primate, Archbishop Owen, at Old Trinity church:

ANGLECAIN PRIVATE TO PREACH

ALWAYS interested in other animals, Livy calls our attention to the following resolution of General Convention, recorded on page 266 of the 1937 *Journal*:

On motion of the Bishop of Alabama on the Twelfth Day the following resolution was referred to the Joint Committee on Arrangements for the next Convention:

Resolved, the House of Deputies concurring, That two oxometers be purchased for the use of the next General Convention, the cost thereof to be defrayed from the funds of General Convention.

"Now why," asks Livy, "should the bishops want to measure oxen?" We give up.

Where Shall We Put the Presiding Bishop?

By Charles Lemuel Dibble

Chancellor, Province of the Midwest and Diocese of Western Michigan

WE CAME A LONG WAY at the General Convention toward settling the problems concerning the Presiding Bishop. We have restored him as head of the National Council and made him chief executive as well as spiritual leader. We have given him tenure of office, if not for life, at least for so much of his life as the statisticians of the Church Pension Fund have been pleased to compute as the probable limit of his useful career. We have chosen for that office one in whom we may well expect to find the executive and spiritual leadership which we seek.

We have settled the status of the Presiding Bishop but not his locus. Of course, that must be determined, and speedily. With superb nonchalance we have provided that he shall divest himself of most of his diocesan functions, and have left it to him and to his diocese to find a way to do so. It is generally recognized that this won't do. We must establish somewhere a primatial see which shall be small enough so that it may be administered by the Primate without making an undue demand upon his time and energy.

A Committee has been named to study and report; and we may assume that they will recommend the establishment of a permanent primatial see somewhere and will conclude tentatively the necessary negotiations with diocesan and general authorities to put the plan into effect. It is, then, at present in order to offer to the Committee suggestions upon the location of the see.

Washington has received prominent mention. But many reasons, it seems to me, make against it. In the first place, we don't want our national headquarters in a city where secular politics is the breath in all nostrils. It is not only that our officers and secretaries would be tempted to play politics; rather it is that the politicians would certainly try to play *them*. In this country we have been spared any connection between Church and State, which usually begins by the Church ruling the State and ends by the State riding the Church. We don't want to create another Board of Temperance and Public Morals. To be sure, our Presiding Bishop ought not to refrain from speaking his mind upon moral issues. But he had better do it from a safe distance.

The great cathedral in Washington is a magnificent symbol of the place which religion should occupy in our nation. But it would be a proverbial white elephant to the Presiding Bishop. It still lacks a third of completion; and to finish and maintain it would give him many a headache. Further, it is not fully ours. By the terms of its charter and in virtue of promises to donors it is a national shrine, of which the Bishop and diocese are rather trustees than owners. The Presiding Bishop would be far from master in his own house.

Washington is by no means a small diocese. Even if it were stripped of all territory outside the District of Columbia, it would contain over 40 parishes and missions, 12 Church institutions, and more than 17,000 communicants. This would necessarily have to be administered by a permanent suffragan, which would be bad all the way around.

Since the Presiding Bishop is now the chief executive of the Church's missionary, educational, and social work and is president of the National Council, it is very desirable, if not absolutely necessary, that the offices of the National

Council and its departments should be in, or very near to, the primatial see. The officers of the Council, however, want to remain in New York or in its immediate vicinity. They say that this is necessary because of the financial transactions, not only of the Council, but of the Church Pension Fund, the Church Life Insurance Co., and other allied organizations.

WHAT IS NEEDED is a small diocese within easy distance of New York. Since there is none that answers this description, the Commission ought to consider the possibility of arranging with some diocese for a cession of part of its territory. With that in view I have a suggestion.

It will not be simple to find a district which is both easily accessible from New York City and at the same time suitable for a primatial see. The northeastern part of the diocese of New Jersey will hardly do. There would be something incongruous about a diocese of Asbury Park or Long Branch; and farther to the north lies thickly settled territory with far too many problems of administration. Neither the Catskill country nor the district opposite to it along the east side of the Hudson would seem adequate to the dignity of a Primate.

Why not explore the possibility of setting off a small portion of the diocese of Connecticut adjacent to Long Island Sound? Here there would be a choice of several possible districts, none of which would be distant from New York City more than an hour and a half. The district closest would include the panhandle of the state and the parishes in and around Bridgeport. Farther to the east a diocese might be set up to include the city of New Haven and its environs. Going still farther, the diocese might cover the southeastern corner of Connecticut with New London as the see city.

Any one of these districts would be close enough to New York City to permit easy access. The National Council might move its offices to the see city without being inconveniently distant from the financial center of New York. If it should decide to remain where it is, the Council and the Primate would still be in close touch.

Of these three cities New Haven appeals most to the imagination. The city is important without being so large as to tax the Primate with the cares and duties of a metropolitan bishop. Here a background already exists. Yale University and Berkeley Divinity School have given the city an atmosphere and tradition favorable to the development of religious and educational institutions such as we hope to have in our primatial see. New Haven might soon come to hold a significance for the American Church and nation like that which Canterbury holds in England.

The new diocese would inherit the traditions of the diocese of Connecticut, foremost of which is the name of Samuel Seabury. New London was his see city and of its parish he was rector. His diocese was the first in the American Church. In locating the primatial see within it we should be following Catholic practice. In the early Church, and almost universally in later times, the primatial see was not in the political capital but in the place where the Church was first established.

Practical, cultural, historic, and ecclesiastical considerations unite to favor some portion of Connecticut as the see of our Presiding Bishop. I suggest that the Committee should carefully consider the possibility of establishing it there.

The Old Folks at Home

By the Rev. Clifford E. Barry Nobes

Curate, Mission of St. Mary the Virgin, Sagada, P. I.

SO OFTEN are missionaries and their work subjected to the critical scrutiny of official, semi-official, and self-appointed observers from the home Church, and subsequently publicly appraised, that it seems only fair that a missionary should turn around and examine the home Church. But because we in the mission field save ourselves from many uncharitable thoughts by refusing to pay any attention to reports issued by individuals and groups which have not spent sufficient time in the fields they "examine" really to know the problems we have to face, and the readers of this present entirely unofficial report will no doubt ask themselves with what authority I speak, it will be necessary to devote a paragraph to the presentation of credentials.

Since 1931 I have been a missionary in the Philippine Islands and am at the present time enjoying my first home furlough. Since I returned to the United States late in July, I have had speaking engagements in 14 dioceses, extending from Massachusetts to Texas, and in parishes as different in Churchmanship as it is possible to find in the American Church. Some of these parishes have been wealthy urban churches and others have been struggling missionary congregations in the East Texas oil fields. Not only have I had the opportunity of talking to the ministers in charge of these many congregations, but I have also met and talked to hundreds of lay people. Furthermore, I had the privilege of attending the General Convention in Cincinnati, at which time I met scores of other representative members of the Episcopal Church. These impressions therefore are not written by one who has had but a fleeting glimpse of the Church at home, but rather, by one who grew up within the Church, and who never lost contact with it during the period of years spent out of the country, but who nevertheless has been able to return to its inner circles with a freshness of outlook that can come only to those who have lived away from their own people for a sizable number of years.

The first and most discouraging impression that I have received is that the Church as a whole is still without a coordinated program which will enable it to do its task most effectively. Perhaps this point will be made clearer by dwelling upon a particular manifestation of this absence of a program. There are far too many churches and clergymen in urban districts and far too few in rural and suburban areas. Of course, the criticism that the Episcopal Church is an urban Church is no new one. In my opinion, it is not a true one today, whatever may have been the situation in previous years. I have had the privilege of preaching in churches in rural New York, Texas, Louisiana, and various other states, and never have I encountered any feeling that it was not perfectly normal for the Episcopal Church to be in those regions. From conversations with clerical friends, as well as from my own observation, I have formed the opinion that the Church is alive to its obligations in rural sections and is gaining strength in these areas. However, that the Church is living up to its opportunity does not follow.

HOW do the man in the pew and the rector in the pulpit look to the missionary in the field? Here is a frank, searching appraisal of the Church at home by a priest who has found more genuine Christianity among the Igorots of the Philippines than in the home parishes. ¶ A second article by Fr. Nobes, Why Do We Starve Our Missions? will appear next week.

There are too many parishes in large cities. I do not mean too many in proportion to the number to be found in neighboring unchurched rural areas, I mean simply too many. In most large cities, parish boundaries are non-existent. Because of the facility of transportation, people from one end of the city can and do often

pass half a dozen Episcopal churches in order to reach one to their liking at the extreme other end of the city. In some cases, it can be argued that the traveling communicants are looking for a congenial type of Churchmanship, but more often it is simply a sentimental attachment to one parish rather than to another that leads them to cross parochial borders. Often, there is no essential difference in Churchmanship in neighboring and competing parishes. Hence we have the spectacle of two city parishes struggling along with annual budgets of \$40,000 and ministering to a handful of the faithful, while large suburban or rural districts remain absolutely unchurched. Many city churches are simply monuments to parochial prejudice. And as long as those monuments remain standing, their upkeep prevents monuments to Christian faith from being built elsewhere. When stubborn rectors or vestrymen refuse to sacrifice their own interests for the good of the whole, cannot the bishops intervene and strike unnecessary parishes off the roll?

I HAVE spoken of the impression I have received that the Church is stronger in rural areas today than it has been for some years past. It could be still stronger if bishops with large rural areas in their jurisdictions would refuse to plant their men singly in tiny towns but would insist instead upon the establishment of clergy centers or associate missions, strategically located in populous areas easily accessible to several small towns. The Salina associate mission at Hays, Kans., has done a notable piece of work that could serve as a pattern for other areas that might well establish similar projects.

Before mentioning the next impression that I have received, it would perhaps be well to state that I was brought up in the Church of St. Mary the Virgin, New York City, and have spent my entire priesthood in the indisputably "Catholic" mission station of Sagada, in the Philippine Islands. It is not easy therefore to make the declaration that the Catholic party of the Church seems to be in the ascendancy today but at the cost of becoming a group of ritualists more concerned with the trivia of external worship than with the propagation of the Catholic faith. It is much easier, of course, to get Mrs. Smith to accept candles on the Altar, or Eucharistic vestments, than it is to get her on her knees in the penitential box, but that is no triumph of Catholicism. Even in the heart of the South I have seen parishes which have accepted "High Church" ceremonial as the norm with scarcely any defections among erstwhile militant Low Churchmen. There is really not much point in emphasizing this statement; anyone who has been away from the Church for any length of time must have noticed, upon his return, that "ritualism" is winning out against barrenness in external worship.

However, Catholicism is not by any manner of means in

the ascendancy. To my mind, a Catholic is one who lives the sacramental life with the full consciousness that he is a member of the Body of Christ, and as such, has very definite obligations to all other members of that Body. Yet, by and large, it is not the sterile "High Church" parish that supports the general program of the Church. It is too concerned with the "pretty-fying" of its own services to care much whether or not the Igorots of Luzon remain in paganism or are enabled to realize their heritage as children of the kingdom. It was in a "Catholic" parish that I heard a Woman's Auxiliary pass a resolution to refrain from supporting the general Church program unless it could be assured that not a cent of its contributions would go into Japan "because of the unChristian activity of the Japanese people." The dear women were rather shocked to hear me say that all who voted in favor of such a resolution were guilty of worse behavior than were the pagan militarist leaders of Japan.

I WAS HAPPY to note, in traveling about the country, that there is more of a desire for reunion with other Christian groups than there was a few short years ago, and more of a conviction that it will come not by slighting differences between Christian groups, and hence supporting "community churches" and similar undenominational and pan-Protestant movements, but by sitting at conference tables with Christians of other persuasions and finding out on what terms reunion can sensibly and loyally be achieved. As a seminarian, I was often told, and partially believed as a result of the constant repetition, that only the strict "Catholics" frowned upon the exchange of pulpits, open Communion, and other activities that should be the fruit rather than the means of attaining reunion. I was pleasantly surprised to find that most Anglican ministers and their people are tolerant of Christians of other groups but are opposed to anticipating reunion by acting as though there were no differences between the sects and denominations. It was surprising, too, to see that many Churchpeople recognize that Eastern Catholics are *sui generis* and that we can have dealings with them without setting a precedent for our contacts with Presbyterians, Baptists, and other Protestant groups.

But words of praise must cease here. I have tried desperately to think of other good points that have struck me during my months of furlough, and I can recall none. Instead, I think of the many things that I have observed that make me happy at the thought that I am due to return to my work in the mission field.

The chief reason for my joy at returning is that I shall again be among people who are Christian not because they were born into a Christian society but because they have the deep-rooted conviction that Christianity is God's way of life for man. So many of our Christians at home, not only in the Episcopal Church, but in all groups, seem to have no real love for their religion. They attend church because it is the conventional thing to do; they support its program because of the vague apprehension that the world is somehow or other a slightly better place than it might otherwise be for the existence of centers of Christian influence; they are proud of their religion and of its accomplishments in molding our Western culture, but they do not have the vision and zeal of converts; their religion is not sufficiently real to them to make them anxious to give it to others, nor even to apply it to the problems of society. I attended a supper at one parish at which an impassioned plea was made for support for various good works that were being done through the help of the local

community chest. There were magnanimous responses as long as the leader asked only for financial support, but when he tried to organize a committee of men and women who would be willing to spend their time investigating some of the families applying for relief, a profound silence descended on the gathering. This is but typical of the attitude of many Christians at home; they will be Christian as long as they can purchase an interest in their religion but they do not want to get involved in any activities that are going to require them to inconvenience themselves.

AND ALLIED to this is a second unfavorable impression. The Church, despite the fact that it includes in its membership men and women of influence in the community, is hesitant about assuming leadership in any campaign for the amelioration of social ills. In the mission field, we of the staff regard it as a daily chore to seek the betterment of our communities. We expect to be called upon to settle quarrels between townspeople, to protest when agents of non-Christian groups threaten the interests of our people in any way whatsoever, to urge the government to push projects that will make the community a better place in which to live. Whether it is the fear that the Church will "get into politics" or the satisfaction with things as they are that causes the apathy, I do not pretend to know, but it is certainly true that the Episcopal Church, despite its large membership among people of influence, is rarely to be found working, as a corporate group, for the banishment of social ills.

It was comforting, but only to a small degree, to travel into the South and Southwest and find that the Presbyterians there share with the Episcopalians the unenviable distinction of being the "best people" of the town. God be praised that in the missions of the Orient our Church is strong among the poverty-stricken and outcasts and is weak among those of the upper classes of society. The stigma of being the Church of "society people" does not belong to the infant Churches of the East. The absence of that designation means that people are not attracted to the Episcopal Church because of social pretensions. Our communicants are communicants because they believe that our Church offers to them the Gospel of Jesus Christ, the means of salvation, and it is that which they seek, not the desire to rub elbows with the upper strata of society.

IT WILL be good to be in the mission field again because there it will be possible to see people thronging to church not to attend a bazaar, but to attend Mass. Attendance at church has never been a failing of the Episcopalians. The Roman Catholics and the Christians of Calvinist and Wesleyan ancestry share one thing in common, they believe that the first obligation of the Christian on Sunday is to attend church. Episcopalians, revelling in the glorious liberty with which God has made them free, prefer to think of church attendance on Sunday as a favor which they confer upon the Deity, if it suits their convenience so to do. Whether it is because there are fewer distractions in areas in which our Church is at work in the East, or whether it is that our Christians are more aware of their inability to worship God except in God's appointed ways, the fact remains that missionaries have no difficulty in filling their churches.

Perhaps because of this dependence on God, the new convert in the mission field is more ready to believe that "more things are wrought by prayer than ever man dreamed of." In my own station of Sagada, it is not at all unusual to find that Igorot converts in the more remote villages, unable to

receive visitations from priests as often as they desire, organize their own prayer meetings on Sunday morning and recite such prayers as they know. In this country, it is not at all unusual to find that the priest has to solicit personally among his boys to get a congregation of at least one so as to be sure that he will be able to proceed with a regularly scheduled service. With no hesitancy, but making due allowance for the many devout people there are in the home Church, I can assert that the Christian of the missionary Church is far more sincere in the practice of his religion than is the Christian of the home Church.

In still one more respect does the foreign Christian outdo the American. Perhaps it is because he himself sees how necessary it is, perhaps it is because he has not had time to forget that Christianity is the religion of the Cross, the religion of sacrifice, whatever the reason, he is proportionately more generous than the Christian at home. There is scarcely a man or woman with a regular income in the mission of Sagada who does not tithe himself. The same is true of the other stations in the Islands. The result is that the Philippine Church contributes more to the general Church program than do several long established American continental dioceses.

Before ever I went into the missionary field, or before I knew I was going into it, I heard a missionary from Japan say that the first furlough of a returned missionary is a crucial time in his life, for it would then be forcibly impressed upon him that he was giving his life to the task of taking Christianity from a people who are only lukewarm in their avowal of it to a people who can easily be set on fire by their willing reception of it. This missionary said that the contrast often cracked the missionary's faith. I have seen the contrast. My faith has not been cracked, but I long for the day when we, having given Christianity to the people of other races, will benefit by welcoming missionaries from them among our own heathen communicants.

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Confession

CONFESSIO may be formal or informal. It may follow a certain ritual or it may be a heart to heart talk in the rector's study. Whatever form may be used, it supplies a deep need of the human heart. When the Church neglects this aspect of its ministry, people turn elsewhere so that we find Christian people confessing to the banker, the doctor, the lawyer, or it may be to any chance acquaintance, not realizing that in their minister they have the one called of God and commissioned and trained for that very purpose. The Protestant ministry has been realizing of late that in neglecting this aspect of the Christian ministry and of human nature, it has been neglecting one of the chief functions of its office. The greatest of the Protestant ministers are true confessors and the excellence of their sermons is largely due to the fact that they have numberless contacts with burdened souls who in private conference "bare their grief."

—Bishop Whittemore.

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ACKNOWLEDGMENTS

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

CHINA EMERGENCY FUND

William N. Westerlund, New York	\$50.00
Isabel La Roche, Daytona Beach, Fla.	5.00
	\$55.00

Rabanus Maurus on

THE LORD'S PASSION

Translated by Edith M. Almedingen

VI.

REMEMBER that His acquaintance remained there, though at a distance; but very near the Cross stood His Mother and a few other faithful women.

His enemies were so many, His friends so few, and all the more was He wounded in His heart, as He pondered on their grieving for His distress.

The bitterness of death was swiftly closing around Him, and He bore it; but what of the ache in His heart as He thought of the sorrow bowing down His friends, above all the sorrow of His Mother? And we marvel about her being able to keep her vigil there, at the foot of the Cross, the mother of such a Son. How could she humanly watch Him tread the way of such a bitter death? Was the mother's heart closed against pity? What were the thoughts of the mother of mercy, what did she undergo in the very depths of her heart when she saw her Son suffer unto death? How could she endure His death when even now, after all these centuries, there are some who cannot bear to think upon the mere memory of His Passion?

And, indeed, where is a mother capable of watching her son go to his death, even should that son be truly found guilty of such a penalty? It is but natural that mothers should so love the sons they bore that often and often they cannot bear to hear a harsh word spoken against those sons. How, then, did it happen that the Mother of the Lord could keep her vigil by the Cross? How did she endure it and remain alive? How could she stand there and keep silence, while her ears must have been deafened by all the gross insults shouted at Him? Why did she not run up to the Cross, weeping and clamoring in her sorrow? Why did she not attempt to wrench Him free from that cruel embrace, to save Him and to take Him back into safety, won by the loud urgency of her tears? Why did she not ask her sisters and Mary Magdalene to help her save Him, to join with her in her grief and her weeping?

Ah! but the strength of the Most High must have been with her—so that through the agony she could foresee the coming triumph, so that in the failure she could foresee the great victory He would win for the world. Reflect upon this most carefully when your own arms embrace what cross He may have chosen for you.

On the third day Mary Magdalene stood outside the empty tomb and mourned for Him as for one dead, mourned for Him so poignantly that even an angel could bring her no comfort. Then why did she not weep near the Cross, she whose sins were compassionated and forgiven by Him, she whose own dear brother was raised up from the dead through His word of power, she who gave up all things through her love of God? And, surely, the sisters of the Lord's Mother should have wept there both for the Passion of their Nephew and in pity for their sister. And yet who can doubt that in their very silence His Mother and her kin suffered all a human heart could endure and even more?

Reflect, then, upon it, when grief might urge you to loud tears, and choose silence rather than clamor for the cradle of your sorrow.

Hobart College and the Church

By William A. Eddy, Ph.D.

President, Hobart and William Smith Colleges

IT IS NOT FOR ME, a newcomer, to rehearse the history of the honorable and productive partnership of the Episcopal Church and Hobart College—the oldest of the Church colleges. I have been greatly interested in the beginnings, in the story of John Henry Hobart, a fellow-alumnus of Princeton, who established our college on an endowment of faith instead of cash. Hobart was not only the first of our many Church colleges, of which only five have retained the Church connection, but she was the 38th college to be established in the nation. In 1822 we were the frontier college in these parts, our nearest neighbors to the east being Hamilton, Union, Amherst, and Middlebury, and none to the west.

When her doors were opened, Hobart did not have even \$4,000 a year in sight, and for decades in the horse and buggy age the faculty owned neither horses nor buggies. Financially we are today among the very poorest of liberal arts colleges, but even so we do not know the material hardships and anxieties faced by the founders, who must have had bread to eat that we know not of. The faculty wore threadbare suits, the students studied in cold rooms and washed in ice-water, and books were few in 1838 compared with 1938. No professorships were cushioned with endowment, no beautifull mattresses prolonged slumber in Geneva Hall—and yet the college waxed in stature and wisdom because she was nourished with spiritual energy. With the same faith today we could become a really great Church college.

Though most of the colleges founded under the auspices of our Church have been abandoned, or have severed the connection, Hobart's Church tradition has remained strong. Over 25% of our graduates during the first 100 years entered the Christian ministry, 18 of whom became bishops of the Episcopal Church. The diocesan bishop has always been a trustee; the services of the Church are maintained seven days a week; \$4,500 in scholarships are annually awarded to candidates for the ministry; our graduates have won distinction at the Church seminaries; the campus chaplain is a priest of the Episcopal Church. Trinity church of New York City, by whose generosity Hobart was originally financed as a mission enterprise of Trinity parish, has continued to the present day to demonstrate her support and confidence by an annual grant. One might multiply evidences of the strong traditional bonds which bind Hobart to the Church, if this were needed. On the debit side is the disconcerting fact that for the first time the president of Hobart is not an Episcopal clergyman but a layman. A layman, however, is not by definition an enemy of the Church.

Something is wrong in the history of Episcopal Church colleges as a group. To begin with, they have not been the beneficiaries of financial support by Churchmen as have the Quaker, Presbyterian, and Congregational colleges. More important still, they have not been patronized by the sons and daughters of Churchmen as much as one might expect; and this

concerns us greatly because while we do not ask for charity, we must earn the right to attract students from our Church families. For this lack of confidence there must be some cause, and to make Hobart more serviceable to the Church will be one of my principal studies and endeavors.

While Hobart has an honorable and a distinguished record of service to the Episcopal Church for more than a century, I am convinced that the relationship is today weaker and less productive of mutual advantages than it has been at certain times in the past. The pertinent questions which arise are two in number: (1) What, if anything, does the Church expect from a Church college? (2) What can and should Hobart do to meet this expectation?



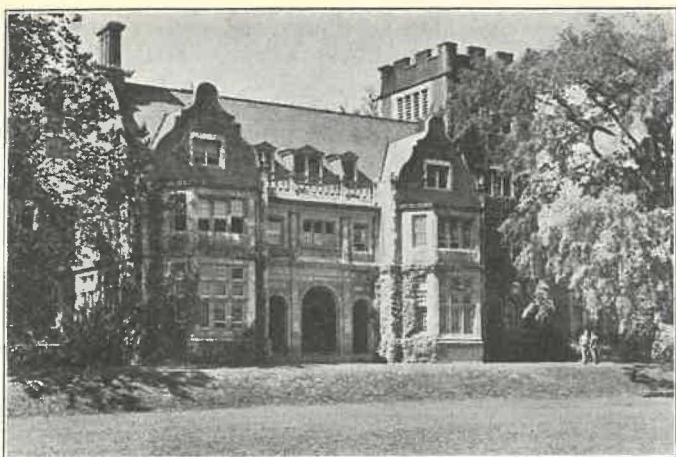
DR. EDDY

I
WE MAY dispose rapidly of miscellaneous services which Hobart should and does render, services which are valuable but not distinctive enough to justify the strenuous task of maintaining Church colleges in a nation amply provided with excellent secular universities and colleges which have facilities enough to take care of all who seek a college education.

(1) Dignity, reverence, and inspiration in chapel services. Hobart maintains required daily chapel five days a week, a voluntary evening service on Sundays and voluntary early celebration of Holy Communion three days a week and on Saints' days. We do not however have any illusions about required devotional exercises to which undergraduates react in various ways. The college chapel alone will not justify the existence of a Church college.

(2) Campus religion. The influences of strong spiritual life and living led by a chaplain, devoted teachers, and students, result in constructive effects on undergraduate life and in a campus climate sympathetic to the Church. Campus religion is not measured solely by organized activities of student Christian associations but by the more subtle tone and temper of devotional and personal life. Since this achievement varies with the quality of the leading personalities on the campus, modesty would prevent any college from making extravagant claims. Suffice it to say that this challenge is accepted at Hobart. Unfortunately spiritual influences on a college campus which upholds the tradition of the Church do not seem to be at a premium with most of the Church families. Perhaps with good reason they consider such a spiritual climate to be the distinction of the Christian home or preparatory school and prefer to choose a college for other reasons. Campus religion alone will not justify the existence of a Church college.

(3) Church contacts. Hobart College is fortunate in the coöperation of local clergy, the bishops of the diocese, and distinguished visiting clergy, and in the support of distinguished Churchmen on our board of trustees as well as throughout the country. It is our special privilege to be invited to share in



ADMINISTRATION BUILDING, HOBART AND WILLIAM SMITH

Church conferences and in the Church's program, a privilege which constantly renews our educational life. The campus has been used and will be offered freely for the convenience of conferences of Church workers or retreats. These advantages grow directly out of the official relationship of Hobart to the Episcopal Church; but that will not suffice to justify the existence of a Church college.

(4) Preparing candidates for the ministry. This service is important enough to justify the Church college even if it did nothing else. Hobart is justly proud of her unbroken record of preparing men for Holy Orders, of her alumni in the ministry today and of the strong band of undergraduate postulants; but there are not enough candidates for the ministry to supply a student body, nor would it be healthy to have them constitute more than a small minority in any college of arts and sciences. They must arrive at their vocation in full view of the various enterprises of life and thought; while the college for its part must prepare for many types of service in the world. To continue preparing candidates for the ministry will be one of our primary purposes; but it will not suffice to justify the existence of a Church college.

(5) Education for lay leadership in the secular professions.

II

I WISH to enlarge upon this last point because I believe in it firmly. Like secular educational theory, religion in America has tended to break down into programs of self-culture and of social utility. On the one hand are those who regard religion as a purely private affair of purifying and strengthening the individual life. For all such persons the corporate life of the Church is quite secondary. On the other hand are those who regard practical works as the sole justification of faith and who are concerned almost exclusively with humanitarian agencies, YMCA's, social settlements, medical missions, and community service. At their extremes the two theories lead to asceticism or to mere social service. This divorce between personal and social religion is doing Christianity no good. There is danger of cultivating conscience whose hands are withered, or of operating philanthropic machinery minus the philanthropy. We render unto Cæsar the things which are Cæsar's, with steady regularity, while unto God we give 15 minutes in chapel and 15 cents at a late and comfortable hour on Sunday. Where religion persists at all in our American colleges, it is relegated to the chapel, to the chaplain, and to an unattached course in Bible. The explanation is not hard to find. Our faculties have been recruited from graduate schools where Church history and Christian philosophy have been disparaged

or excluded. It is respectable to write a Ph.D. thesis on the Decadents but not on the Christian mystics. The result is that with notable exceptions the rank and file of American scholars are unfamiliar with the Christian heritage in contemporary civilization, and the noble contributions of the Church to civilization have been forgotten.

Our effort on the other side will be not to recruit members for the Episcopal or any other Church, but to reestablish in our halls the sacramental view of education lost by the divorce between the ecclesiastical and the secular provinces of life. I would simply take as a working hypothesis the historic doctrine of the Anglican communion: that citizenship in the spiritual (as in the political) commonwealth is not a matter of purely private integrity. Neither a nation nor a Church is built of autonomous islands of piety or philanthropy. Hobart should not be content to induce isolated individuals to enter the ascetic or the contemplative life. That republic is lost which leaves all responsibility for politics to professional politicians, and that Church is crippled which delegates all the work in the kingdom of God to its clergy. The Church must recapture the professions, the workman's guilds, the arts and sciences (which were once her handmaidens), if the will of God is to be done on earth as it is in heaven. The philosophy which will make this possible is not new: it is simply the conviction that the life we now live in the flesh is a sacramental life whose material acts and purposes are outward and visible means of serving God. Laymen must be taught to see that the humblest routine of social and economic life can be performed *sub specie aeternitatis*.

OF COURSE this view of life must be elective and not required. It is not the only view of life, and we do right to teach the views of the secularist, the materialist, the rationalist, and the agnostic. My plea is only that the Christian Church's province of our heritage be restored to its natural place in our education.

Are we not, indeed, morally obliged to teach what we believe as well as what we do not believe? There will be selection in any case. At Hobart we omit baseball and include lacrosse. We omit Arabic, but we teach French. If without apology we teach Spanish and German culture, or study the ways of the American Indian and of the New Englander, may we not include the province of our spiritual heritage which from a purely historical point of view is more significant? I am only mildly interested at this moment in special courses in Bible or religion. I am more concerned with the restoration to their places in our secular curriculum of the poets, phil-



WILLIAM SMITH GIRLS IN ECONOMICS LABORATORY

osophers, saints, and artists who have interpreted experience in Christian terms. I know that this experience does not incapacitate an educator, because among my own teachers Paul Elmer More, Archibald Bowman, and Robert Kilburn Root were living proofs to the contrary.

Nothing would be worse for a liberal college than to discriminate in its faculty or student body in favor of an ecclesiastical group. I would hope only that as we teach religion we should aim at the same devotion we demand in other fields. A great teacher of German will think in German, talk and write in German whenever possible. A teacher who is also a Churchman, likewise, should be encouraged to remember that his vocation is to assist at the Altar with his learning, his sympathy, and his influence. On one campus at any rate our Church tradition would have a fair hearing. Modern commercial and professional enterprise could be represented as a province to be conquered. We might even get from Hobart a new Third Order of Saint Francis, of laymen who go into politics, journalism, and the professions as others go into the ministry—with a sense of awful responsibility as citizens in the kingdom of God.

A Parochial Teaching Mission

By the Rev. C. Bertram Runnalls

Rector of Calvary Church, Syracuse, N. Y.

What a properly conducted and enthusiastically supported teaching mission can accomplish is suggested in this article, describing a mission held by the Holy Cross Fathers in a Central New York parish.

UNDER THE DIRECTION of the Rev. Fr. Whittemore, superior of the Order of the Holy Cross, assisted by the Rev. Fr. Turkington, a most successful teaching mission was held in Calvary church, Syracuse, N. Y., during the last 10 days of January.

Beginning with an early Mass on Thursday, January 20th, and concluding with the ever-popular service of Adoration on Sunday evening, the 30th, a steady increase in attendance gave evidence of the widespread hunger for the things of God among "all sorts and conditions of men."

A very carefully prepared series of sermons and instructions upon the "whole counsel of God" secured and held the attention of a church filled to capacity every evening during the entire period and the presentation of 150 medals to those men and women who had been present at all but one of these evening services makes plain the sustained interest of the majority of those who came.

The following subjects presented at the special mission services suggest in a small measure the invaluable worth of such an effort, particularly in these days of unbelief and religious indifference:

January 20th: sermon, God's Purpose for Man; instruction, Worldwide Self-revelation of God Culminating in Christianity. January 21st: sermon, The Sorrows of the World, Index of Its Separation from God; instruction, Sin. January 23d: sermon, Peter's Repentance; instruction, Self-Examination. January 24th: sermon, The Atonement; instruction, Contrition (The Prodigal Son). January 25th: sermon, The Story of the Passion; instruction, The Sacrament of Penance. January 26th: sermon, The Resurrection; instruction, The Sacramental System. January 27th: sermon, The Outpouring of the Holy Ghost at Pentecost; instruction, The Church. January 28th: sermon, Surrender to the Divine Will; instruc-

tion, A Rule of Life. January 30th: sermon, Joy; instruction; Heaven.

Masses were said daily at 7 A.M. and 9:30 A.M. and, on the two Sundays within the mission, there was a choral Mass with sermon by one of the Fathers. The sermon on the first Sunday was entitled The Humanity of Our Lord, and on the last Sunday, The Great Passion Play (the Mass).

Every afternoon at 4 P.M. the young people of the church school took part in their own mission at which a very thorough series of catechetical instructions was given, the children responding to the Fathers with an eagerness and intelligence which immediately revealed the clear understanding they had of the teachings being presented to them. A series of nine instructions, interpreted by a fascinating story, quickly captivated the imagination of the young folk who, in a written diligence which they passed daily, gave splendid evidence of the fine grasp they had of the subjects.

An informal service held on the closing afternoon of the mission brought together a very large congregation who listened with the keenest attention to the public examination of the children. Following this some 50 medals were presented to those who had been present at every service but one, and prizes were given to the boys and girls who made with their own hands the best and most original crosses.

This was undoubtedly the deepest spiritual experience that this parish has ever known. While we have had several missions in Calvary, each with its own particular emphasis and indisputable value, we most certainly feel that this recent teaching mission stands out as unique in every way for its splendid presentation of the Faith and its remarkable influence upon men and women, boys and girls, of every age and all walks of life.

If I were to sum up in the briefest manner the peculiar worth of this immediate effort in the parish, I would say that it consisted of four leading points: First of all, in no way was any pressure brought to bear upon the people to induce them to make their confessions. Second, out of an average nightly attendance of 250 persons, of whom 150 missed but one mission service, almost 100 made their confessions, many for the first time. Third, there was comparatively little emphasis in the direction of the emotions but rather in that of the mind and will, which is a most encouraging and confidence-creating experience, particularly in these days of "stirring" revivals and "appealing" evangelism. Finally, it was extremely gratifying and convincing to hear the subject of confession presented as being one of the regular and fundamental parts of the Christian life, a thing to be continued after the mission was over and throughout the remainder of our sojourn in this world.

The mission was undertaken by the rector and vestry as a very definite act of faith that this was the will of God for this parish at this time. Relying solely upon the voluntary offerings of the people, we found our hopes justified beyond our most sanguine anticipation, and after all expenses were paid we were in the happy position of being able to give to the Order of the Holy Cross a very substantial sum for the further continuance of its splendid efforts both in this country and in the hinterland of Liberia.

Our Debt to the Jews

CONSIDER what we owe to the Jew: the Bible; the moral law; our Lord; the Christian Church. To what other race do we owe anything like as much?
—Bishop Mitchell.

What About Saving Faith?*

By the Rev. William M. Hay

THIS WORD FAITH is used loosely for a number of attitudes toward reality, when reality cannot be grasped by the senses.

When we say "the Faith," we mean the whole body of Christian truth, which may indeed be the truth, but it cannot be proved to the eye and mind as the scientist proves his operations.

When we say "I believe," we mean that the preponderance of evidence lies with the opinion we believe in, not that the evidence is so overwhelming that no contrary opinion is credible at all.

Sometimes to say "I have faith," means no more than that I have a very ardent hope that things will turn out as I desire.

For many reasons then it is only natural that there should exist today everywhere the strong feeling, or even the conviction, that faith is ignorance, that it is the opposite and the enemy of knowledge; and that, as assured knowledge is what we all seek and need, faith is the region of the unknown, the foggy, the intangible, and the amorphous, from which we must flee as thoroughly as we can.

St. John, for instance (I John), repeats again and again "We know"—"We know that we dwell in Him," "We know that we are of the truth," "We know that we have passed from death unto life," "That ye may know that ye have eternal life," and many another such word.

But, we are told, that's just exactly what you don't do, you don't *know*; you believe, you imagine, you hope, but you don't *know*. Whereas a scientist does know, and he can prove his dogma. He pours a liquid in a glass, then adds another liquid, then introduces an electric current, and the mixture of liquids hardens and crystallizes. He foretold what would happen, and said what the color and the angles of the crystals would be; further, he said that no matter where or when he or anyone repeated the conditions, the exact same result would follow. There, you say, is knowledge, and you Christians have nothing like that; you have only faith, scarcely to be distinguished from superstition (which is faith without a rational basis) or even from ignorance itself.

And scientific research is so widespread today, and its results so good and so easily appreciated (our cures for diseases, our radios and lights, our explosives) that it is not to be wondered at that the faith of a majority of our people is a real faith in the vast extension of scientific knowledge, and that they believe the salvation of mankind consists in the practice of the methods and the universal use of the results of skilful knowledge of material things.

But on the difference between what are assumed to be the certainties of science and the uncertainties of faith, something should be said.

For one thing, nobody *knows* very much about anything. You can reduce any scientist in the world to silence by no more than three questions, one of which will probably be "Why?" There may be erudite hypotheses (*i.e.*, clever guesses) but a guess is not knowledge; there may be practical certainty, but practical certainty is not knowledge, in fact it is one of the best definitions of faith (that is, belief that issues in action).

For another, every scientist takes every science but his own

on faith. The biologist takes his astronomy on faith; the astronomer uses in faith the chemist's findings; and the chemist depends on the say-so of the biologist. None of these pretends to take the whole realm of nature for his province, but only a small area of it, and his attitude toward all the rest of knowledge is precisely an attitude of faith.

It is a salutary thing for you and me these days, even if we are scientists, to consider humbly the undoubted fact that our actual knowledge is exceedingly small, and that almost all of what we "know" we do not know at all. We have accepted almost everything on the say-so of other people, on evidence that we have not ourselves inspected. That there is a river Nile, that the earth is round, that Stalin is a villain—these I believe, but I do not know. Even if I see the Nile, my eyes may deceive me, it may be a mirage; and if you deny the Nile exists, I cannot prove it to you, even if I know it exists—it is necessary either that you see it for yourself, which is knowledge, or believe my word, which is faith.

To know anything is to have personal experience of it. As your senses may deceive you or your reasoning may be faulty, your knowledge may be full of mistakes. But such as it is, it is knowledge and, barring the mistakes, true knowledge; all else you may know about it is not knowledge but the result of faith in another person's knowledge. The blind man can know that blue glass is smooth, but he cannot know that it is blue except on testimony that he cannot verify.

IT IS worth while emphasizing all this, because the general opinion is that we know a great deal. So we do, if we pool the multitude of separate knowns. But the individual, however educated and skilful, really knows very little by personal verification. In short, he and all of us accept, not much, but nearly all of the knowledge we use, and must use, on the word of others, that is, on faith. I do not complain of that—it is quite right that we should trust the man who knows, so far as he does know; what I object to is the pretense that we know what another man knows, when we have not verified the fact for ourselves.

Faith, then, is not an exclusively Christian word, but a principle of practical action in all of life, and by far the largest element in our relation to anything. Let us not condemn faith as merely a word for the yet-unexplored or for the dark regions we have (we sometimes hope) left far behind us. But faith has a Christian meaning and application.

Taking man scientifically, we have to deal with him according to the laws of his being. The chemist says that bluestone and quartz react differently to any certain treatment; and the theologian says that man also is different from stone or dog or dogwood. One of the great differences is that man's reactions are largely unpredictable, because of his freewill. The chemist measures his powder, and neither the bottle nor the balances nor the powder can say No. But man *can* say No. The physician knows precisely the effect of digitalis on his patient, and neither the drug nor the patient's heart can object.

But Christianity has its proofs, too. If I take a thief and inject the Eighth Commandment into him, I am just as sure of the result as any doctor injecting digitalis—the thief will thief no more. The thing has been done millions of times, and always it works out to the same answer, the thief stops stealing. The trouble for the Christian is twofold—the injection-

*This is the fourth in a series of Lenten articles by Fr. Hay on fundamental teachings of the Church. The next article, What About the Atonement? will appear in the next issue of THE LIVING CHURCH.

method is a slow process, and the thief can say No. The doctor's needle is quick, and his patient is nearly always willing to submit himself to it.

The basis of religion is faith. We cannot verify the Virgin Birth or the Resurrection, we depend on the credibility of other men. Why object to that in religion, when it is our normal attitude everywhere else?

But as scientists take on faith other men's assertions and use them and build upon them and so produce results, so do we in religion; and in both cases the results justify the faith—closely for the scientist, not so indubitably in religion, because the main element (man) is so variable and erratic. The scientist would have a tough time if his crucible today was refractory, and tomorrow melted and the next day failed to be on hand because it was raining or the rector hadn't called. But in general the Church is just as sure of the characteristic results of faith as any scientist with his test tubes.

BUT THERE IS an aspect of general faith that is called saving faith, "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9).

This faith is more than an assent to an intellectual proposition, as "I believe in the Holy Trinity," or to an historical fact, as "I believe in the Resurrection." Such an assent may or may not have a practical effect on a man's life; whereas what is necessary to salvation is precisely a practical effect of a certain sort. A man needs to be saved (not now considering from what or to what), he is not saved automatically, but by the practical operation in his life and action of an attitude of his own, which attitude is called faith; and its operation in him is called saving faith.

Saving faith is personal faith, that is, it is the faith of a person (and so involving the whole personality—mind, will, and feelings) in another Person (and so in all that that Person is). It is a relation of the whole of a man to all of God. It is a relation of trust. I may think a map of Borneo a perfect map, I believe in that map; but I cannot be said to have faith in it till I am willing to make my journey through the jungle by that map, for then I am trusting my life to it.

Saving faith is so called because it is the trustful response of a being who needs to be saved, to the appeal of One who professes to be able and willing to do that very thing. Saving faith is the practical faith of a sinner in a Saviour—practical, because it involves his self-commitment, body and soul, to One who promises to save soul and body. Now, why, and how? In brief, it's like this.

The essence of sin is rebellion, and the essence of rebellion is unbelief in God, in His knowledge, or power, or love, or some other relation—it may differ with different people. You can study this whole matter in two places, in the story of Adam (Genesis 3:1-5—the doubt and disbelief), or in your own memory. So if the root of sin be lack of faith in God, the road home must be by way of recovery of that faith. We always have faith.

But is it faith in ourselves, in our way, our will, our wisdom; or is it faith in God? Saving faith says, "Not my will, but Thine, be done"; not me first, but God first; not my desire, but God's commandment; not my sight, but God's leading—till we are united with God, and in His will find our peace. It is unbelief that breaks that union and faith that reunites it, and because in that union of wills is salvation, it is called saving faith.



CHURCH MUSIC

Rev. John W. Norris, Editor



IF THIS COLUMN seems to discuss hymns and hymn singing more than any other phase of Church music it is because there appears to be a more general interest in the subject. That is quite natural since the hymn is the congregation's great and only opportunity to sing in many of our parishes. When no other subject will create a murmur, an attack upon someone's favorite hymn is sure to do so. Nor is it surprising to find that there are still those who long for the sentimental trivialities of former years.

Mr. Joseph Smith, of Lorain, Ohio, in a letter to the *Churchman* [February 15th] pleads for congregational singing. We have no quarrel with him there. He suggests, however, that this can best be obtained by a return to the Moody and Sanky type of gospel song. He says in part:

"We saw the coal miner sitting with the banker . . . but upon their faces the same look of exaltation as they sang from the same book 'I am thine, O Lord, I have heard thy voice.' We saw the women and the girls from the factories and the brickyards singing 'I need Thee every hour'—and they surely did need Him in their workaday lives—their faces as it were illuminated by the beauty and the glory of the song. We saw mothers whose features were lined and furrowed by the cares and anxieties of life in an industrial town singing 'The ninety and nine,' the tears coursing down their cheeks, thinking, no doubt, and praying for theirs who were out on the hills far away, away from the Shepherd's folds.

"I thank God that I was brought up in such a church, a church that by its methods of worship brought the indifferent men and women to the Christ who died that we might live. We of today need that kind of thing in our churches; more of it, not less."

It is not surprising to hear such a statement. There are still men and women who confuse emotion and religion. The emotional appeal of such songs is not to be denied. We hear them sung over the radio and, despite the frequently lugubrious methods the singers use to put them across, such programs have great popularity. There are still many churches which employ such hymns and congregational singing of them to boost the evening services. And boost them it does.

The important question, however, concerns worship. Does such a service as that described by Mr. Smith constitute worship? Do the people who pack the churches to sing these hymns really come for worship? Do they leave the building with any understanding of what worship really is? Is it not true that what they have come for—and obtained—is an emotional reaction which they call worship? That there is something unworthy and unstable about an emotional appeal is evidenced by Our Lord Himself, who consistently refused to employ this method to win followers.

Worship, in its true sense, is "giving" and not "getting." Once we understand that our whole attitude toward a church service must undergo a change. Man is frequently indifferent to church because he does not "get" anything from it. He likes the type of gospel song recommended by Mr. Smith because he does "get" an emotional reaction which he thinks is religion. Such reactions may be dangerous if they are not used with care as an approach to the will. If the emotions alone are nourished and no submission of the will results, the service is in vain, except that many people have been in the building and the alms basin is somewhat heavier.

BOOKS OF THE DAY Edited by Elizabeth McCracken

Three Distinguished Modernists on the Gospels

THE MISSION AND MESSAGE OF JESUS. By H. D. A. Major, T. W. Manson, and C. J. Wright. Dutton. \$5.00.

THIS ELABORATE WORK, containing more than a thousand pages and designed to cover the Gospels as a whole, is really three volumes in one: an exposition of the narrative sections of the synoptists by Dr. Major, a close study of the sayings of Christ by Dr. T. W. Manson of Manchester (not to be confused with Dr. W. Manson of Edinburgh) and a commentary on St. John by Dr. C. J. Wright.

Dr. Major represents what he calls "pre-Schweitzerian liberalism," the conception of Christ as the great Teacher of the fatherhood of God and the brotherhood of man, directly intelligible to the modern age. Consequently Dr. Major maintains He was quite unintelligible to His own age and even to His own disciples; the sole exception was St. John "who recognized later, if not then, the true significance of his Master" (page 38). It is therefore in no way surprising that the synoptic record is unreliable. Christ discarded apocalypics altogether and the apocalyptic material in the Gospels is due to the inability of the Twelve to grasp His teaching. The kingdom He preached was "not objective, but subjective" and its seat was solely in men's hearts; precisely identical with its Johannine equivalent, "eternal life."

Of course, what this amounts to saying is that Christ was a miraculously poor teacher, who left His disciples so ignorant of what He was trying to tell them that not a single phrase in our first three Gospels preserves His message unambiguously. Since even the Fourth Gospel is capable of misconstruction, it was not until the late 19th century that the precious truth was recovered—truth that is already being lost again through the work of the historians who insist that the Aramaic language was quite capable of enabling Christ to say, "No; that is not true." The fact of the matter is that Dr. Major's premises are not historical but theological: to him the pre-Schweitzerian liberalism is so wholly the ultimate verity that Christ can be accepted only if He be brought into accord with it. And with such premises there is no arguing; if anyone really wishes to believe in them, he is free to do so.

This theological attitude is accompanied in Dr. Major's case with a corresponding critical attitude, which is again that of the liberalism of 30 years ago. Unmodern, above all apocalyptic, elements in the sources of certain signs of secondary redaction and are to be discarded. But everything else is trustworthy; St. Mark's Gospel, for instance, simply represents St. Peter's reminiscences as set down by his "dragoman." Form-criticism is altogether on the wrong track; and the interpreter need do is expound the narrative just as it stands. And Dr. Major proceeds to do so. Naturally he has excellent things to say and abounds in practical and homiletic hints. Indeed, his exposition is largely homiletic, with a talent for the telling illustration and the pithy phrase. But that he leaves great Gospel depths unexplored does not need mention.

Dr. Wright's commentary on the Fourth Gospel is animated by the same spirit. His attitude is that of compromise: unhistorical elements, but not too many of them; allegory, but not too much allegory; miracle, but not excessive miracles. The historical basis for the raising of Lazarus is the fact that Lazarus "through the ministry of Jesus had been saved from the corruption of moral and spiritual death" (p. 835). When Christ told Nicodemus of the new birth "from water and the Spirit," He did not at all mean that men must be baptized. And when at Cana the Evangelist said that the water was made wine, he does not mean that it was changed into wine; only that it was "made" wine in the same sense that the Word was "made flesh." (The present reviewer confesses his inability to extract any meaning from this last citation.) By exegetical devices of this kind it is not hard for Dr. Wright to bring St. John completely into accord with pre-Schweitzerian liberalism; indeed, he has shown he could bring any other document in the world—say the Decrees of the Council of Trent or the doctrines of the Ophites—into the same accord and with the same dexterity.

Just how the study by Dr. Manson came to be included in this volume is something of a puzzle, for his conclusions traverse ruthlessly the ground taken by the two other contributors. The apocalyptic is not a secondary addition but in large measure primary to the last degree; the kingdom as proclaimed by Christ is absolutely objective. When Dr. Major (p. 37) declares that St. Luke 17:21 should be rendered "The kingdom of God is within you," Dr. Manson devotes two pages (595-596) to an analysis of the words and has little difficulty in demonstrating that "The kingdom will come suddenly in your midst" should alone be considered. As he drily observes, "This interpretation has two obvious claims to acceptance. It deals with the question asked; and the reply of Jesus agrees with His genuine teaching about the consummation."

The 350 pages in which Dr. Manson makes his contribution form the most thorough and objective analysis of the sayings of Christ that we have in English. The parallel accounts are printed side by side and every word is weighed carefully. Full use is made of Jewish backgrounds and parallels. The relation of each saying to Christ's teaching as a whole is considered. And yet the reader is not made to suffer from an excess of scholarship; only the English text is used and Dr. Manson is not afraid to be insistent on elementary matters when they are important for clarity. A clergyman about to prepare a sermon on a synoptic text could hardly ask for a better guide; all that he really need know is ready for his use.

Dr. Manson's somewhat curious explanation of "Son of Man" in the sense of "righteous remnant" is still maintained, although he seems to have won no disciples as yet. But the matter is not important and does not detract from the value of his very able investigations.

BURTON SCOTT EASTON.

A Veritable Thesaurus on Ezekiel

THE BOOK OF EZEKIEL. By G. A. Cooke. The International Critical Commentary. Scribners, 1937. Pp. xlvii-558. 2 Vols. \$4.00 ea.

THIS long awaited commentary is the most considerable work on Ezekiel that has ever appeared in English. In the preface Dr. Cooke informs us that it has been for a quarter of a century in preparation. Every page of the two volumes bears witness to his minute attention to detail, his first-hand knowledge of the work done by others, and the wide range of his own scholarship.

As Dr. Cooke reminds us, "in recent years the study of Ezekiel has undergone something like a revolution. When Cornill's great edition appeared in 1886 the main problem was the textual one; now the problem is concerned with wider issues, those of higher criticism, and there is every reason to welcome the advance." The introduction provides us with an outline of the development since the turn of the century. Kraetzschmar and Herrmann, in their commentaries, maintained that Ezekiel was himself the author of practically the whole book, though they admitted the presence of some redactional elaboration. Holscher and Hertrich, on the other hand, after brilliant and penetrating analysis, reached the conclusion that the authentic utterances of the prophet were severely limited in scope, and that the rest of the material was from the pen of a later generation of writers, who used the visions and oracles of Ezekiel as the kernel of their book. Dr. Cooke's study has led him to a position agreeing, in the main, with that of Herrmann.

This reviewer cannot but feel that Dr. Cooke may, to some extent, have been unconsciously influenced by his apparent conviction that the significance of the book depends upon the substantial unity of its authorship. An indication of this is found in the sentence (p. xxi), "the general result of his [Holscher's] method is to empty the book of all serious value." This is a perplexing statement. Assuming, merely for the sake of argument, that Holscher is correct in the general lines of his treatment, we have a prophet in Babylon, 593-585, who, apprehending the call of God through two visions, described by him in writing, proclaimed in vigorous, rhythmic language the coming destruction of

Jerusalem, and the calamity awaiting Tyre and Egypt. His message, like that of his great predecessors, is one of doom. Then, years later, a group of men in Babylonia collected these spoken oracles and the written accounts of the visions, commented upon and explained them, supplemented them, and corrected their one-sidedness with discourses setting forth their faith that the redeeming power of God, newly apprehended by them, would yet be effective in and for Israel. They also added directions for the guidance of the restored community in Jerusalem. To say, as Dr. Cooke does by implication, that such a development would be without significance seems to suggest a certain lack of penetration into the meaning of history, and a tendency to limit the range of the effectiveness of divine inspiration by maintaining that, unless both the oracles of destruction and the messages of hope in the book come in the main from one man, they can no longer be accepted as revealing the truth about God.

There appears, furthermore, to be a moral difficulty inherent in the position that Ezekiel was denunciatory in his utterances up till the fall of Jerusalem, and then straightway began to proclaim the coming restoration of the nation. How could a prophet, who regarded the destruction of the city as God's punishment of a sinful and apostate people, proceed to speak of restoration before there had appeared any substantial indications that the lesson of the catastrophe had been learned? What, then, would become of his realization of the moral grandeur of God? Is not this to ascribe to the prophet a certain moral insensitivity, which (rather than Hölscher's treatment) might be said "to empty the book of all serious value"? Even Dr. Cooke's comment on Ezekiel 33:30-33 (pp. 368f) does not remove this difficulty.

There is also a difficulty, psychological, in the conception of the prophet as the editor and elaborator of his own oracles. Such a conception seems not to take sufficient account of the implications of the phenomenon of ecstasy. The great prophets were, surely, men of highly emotional temperament. This it was which heightened their awareness of the Unseen, and determined the nature of their response to the movement of God toward them. That is, their ecstasy was, in part, due to their psychological pattern; it was not an accidental phenomenon, arbitrarily super-induced from without. The religious implications of this, which are profound, cannot be discussed here. The question may, however, be raised whether a man of this temperament is likely either to have himself written down his ecstatic utterances, or, even if he did, to have himself edited and elaborated them. This kind of work would seem rather to demand a man of another type, an opinion which, in the case of the Book of Ezekiel, is strengthened by the nature of much of the prose material. One must, therefore, register dissent from Dr. Cooke's statement, (p. xxviii) "once we allow that Ezekiel possessed the prophetic temperament in an exceptional degree, we can understand how, at one moment, he would be seized with passion, and at another would write down his message in a calmer mood."

While this question of authorship is, perhaps, of interest primarily to the Old Testament scholar, it must not be dismissed as one of merely academic concern. Bound up with it is the whole matter of the development of Hebrew religion, and the nature of the interpretation of that development. It may justly be claimed that the diverse material in the Book of Ezekiel can more readily be understood as a response to reality, not an expression of wishful thinking, when it is recognized as coming from different authors, living under different conditions, and the subjects of different experience. The religious and theological development is seen to be rooted in and dependent upon history. A more thorough-going analysis of the Book of Ezekiel than Dr. Cooke has supplied is necessary, together with a relentlessly critical examination of other post-exilic material in the Old Testament, if the history of this period is to be delivered from the conventionalized treatment which it has usually received, and events to be revealed in their true relation.

All this being said, it is a pleasure once again to stress the great value of Dr. Cooke's work. Even if the criticism made of it in this review is valid, it will nevertheless be seen that the usefulness of the commentary is very slightly affected. It will be necessary to remember that a good many of the rich and fruitful truths which Dr. Cooke ascribes to Ezekiel are to be credited to later authors. But it is the truths which are of primary importance, not the name of the man who first presented them. Dr. Cooke deserves our gratitude for a work in which both his great scholarship and his profound faith find noteworthy expres-

sion. It will be of enormous help to the non-specialist in throwing light upon the difficulties and obscurities of the book and in bringing out afresh the meaning of its many great passages. And, a veritable thesaurus, it will be indispensable in any further specialized study of one of the most perplexing books of the Old Testament. CUTHBERT A. SIMPSON.

Convocation in the English Church

CONVOCAION OF THE CLERGY: A Study of its Antecedents and its Rise, with Special Emphasis Upon its Growth and Activities in the 13th and 14th Centuries. By Dorothy Bruce Weske. London: SPCK (for the Church Historical Society). Pp. xii-368. 15s.

THE SUBTITLE of Mrs. Weske's study (which is a Radcliffe thesis) dispenses the reviewer from summarizing its contents. The author has evidently been well trained in the modern school of English constitutional and historical study, which is more interested in exact collection of facts than in the formation of grandiose theories, and has produced a solid and useful piece of scholarly work. The survey of English councils from 597 on and the detailed account of 13th and 14th century Convocations, both of York and Canterbury, cover thoroughly and clearly a subject of which previously only summary or controversial accounts were available. Approaching the subject from the point of view of the constitutional historian, Mrs. Weske does not look very far behind the surface of such documents as writs of summons, nor give us much of the economic and political background which accounted for the Plantagenets' constant calls for money and the hesitation of their subjects in giving it to them (there is a detailed and at points rather funny account of where the Convocation subsidy of 1298 came from and where it went to in R. Graham's *English Ecclesiastical Studies*). But, after all, a monograph may properly be confined to one aspect of a subject.

The historical importance of Convocation, as its early development appears in Mrs. Weske's book, is twofold. As an augmented provincial council, with representatives of the lesser clergy added to the bishops, it belongs to Church history. As a taxing body whose organization and claims of right often preceded the growth of similar organization and claims in Parliament, it belongs to the history of the Church's contribution to the English constitution. For the clergy preferred, not unnaturally, to make their grants to the crown in their own body; and the regular appearance of proctors of the clergy in Convocation for this purpose is some years ahead of the regular appearance of the Commons in Parliament. The character of Convocation as a Church council, though less prominent in the middle ages, is perhaps its more interesting aspect for us. In the fluid Anglo-Saxon institutions it was hard to distinguish between a Church council attended by lay magnates and a royal council attended by leading prelates. The Normans separated the two—perhaps thus indirectly—by excluding the laity from Church assemblies, leading to the later encroachments of Parliament; and the financial interests of Convocation led to the growth of the organized lower house. It would seem that there are interesting precedents for our modern ecclesiastical assemblies of bishops, clergy, and laity, as well as sufficient indications that the Church of England, when free to express its own mind, has always legislated for itself in its own assemblies—in spite, one might add, of the perverse Erastian tradition of modern English lawyers.

EDWARD ROCHIE HARDY, JR.

A Passion Play for Any Parish

GOLGOTHA. By Irene Caudwell. Morehouse-Gorham. Pp. 60. 40 cts.

THIS is a passion play based almost entirely on words taken from Holy Scripture. A prologue is laid in the Garden of Eden, to give a background to the developed story. We then have nine scenes or interludes, showing important aspects of the last hours of our Lord's life, and closing with a Resurrection appearance in the Upper Room—although here, as elsewhere through the play, Jesus does not himself come on the stage.

The play might be suitable for presentation in the guild hall or parish house during the Lenten season. Suggestions are made for a shorter version—which would be (in some ways) rather more effective than the longer.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

Lay Workers Offered Social Security Plan

Church Life Insurance Corporation Prepares Annuity Scheme for Employes Lacking Protection

NEW YORK—Social security for the lay employes of the Episcopal Church is now available through the Church Life Insurance corporation, a subsidiary of the Church Pension Fund, according to a statement issued March 10th by Bradford B. Locke, executive vice-president of both organizations.

"The federal social security act," stated Mr. Locke, "does not, for various reasons, include in its provisions benefits for employes of the Church. Since the Church Pension Fund, under its charter, may provide only for the clergy, their widows and minor orphans, the Church Life Insurance corporation has worked out a retirement plan which will be available to all laymen and laywomen in the employ of any parish, institution, or other organization of the Episcopal Church."

ENDORSED BY COMMISSION

The plan has been endorsed by the Commission on Social Insurance for Lay Employes of the Church, created by General Convention at its triennial session last October and headed by Bishop Davis of Western New York. Descriptive material with all details of the plan has been mailed to all clergymen, treasurers, churches, and organizations of the Episcopal Church throughout the United States.

Under the plan an employe may retire with an annuity beginning at a specified date in the future and continuing throughout his lifetime. A strictly contractual arrangement will be made with each employe, two contracts being available: one a deferred annuity without cash values or death benefit, the other a retirement annuity with cash values and death benefit. Under the federal social security act, the taxes, corresponding to annuity premiums, are directly related to salary; while under the Church Life Insurance corporation plan contracts will be issued upon the basis of stated premiums which may or may not be related to salary. In normal cases, one-half the premium will be paid by the employer and one-half by the employe.

Ring Bells for Pastor Niemoeller

BERLIN—Church bells of all Confessional churches in Germany ring at 3 P.M. every afternoon to remind the nation that the Rev. Martin Niemoeller, Confessional Synod leader, is in a concentration camp.

The secret police have indicated that they strongly oppose this program, recently inaugurated by the national Confessional Synod, and will do all they can to prevent its being carried out.

Deans Fosbroke and Nutter Deny Retirement Plans

NEW YORK—The *Church Times* (London) for February 18th states that the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological seminary since 1917, is "soon" to resign, having "come to retirement age." This statement was repeated in the *American Church Monthly* for March. It has given rise to much comment.

Dean Fosbroke has not "come to retirement age." According to the rule governing the dean and faculty of the General Theological seminary, Dean Fosbroke will not retire until May, 1946. That, as scores of Churchpeople, including the present faculty and students of the seminary, have declared, is "sooner" than they wish. But it is, at least, not so "soon" as the news item quoted suggests.

Dean Fosbroke keeps his accustomed health. He does not contemplate resigning or retiring until he reaches the statutory date—eight years from the close of this academic year.

NASHOTAH, WIS.—The Very Rev. Dr. E. J. M. Nutter, dean of Nashotah House, has indicated that the rumor of his impending resignation, like the premature report of Mark Twain's death, is "grossly exaggerated." The report, published in the *Church Times* and the *American Church Monthly*, has been denied by him.

Four Clergymen of Church Injured in Auto Accident

NORFOLK, VA.—Four clergymen, motor-ing from Petersburg to Norfolk, after attending the funeral of the Rev. Frederick G. Ribble, were injured in an automobile crash March 4th. After the crash, the clergymen's car turned over three times.

The occupants of the car were the Rev. Dr. William A. Brown, Bishop-elect of Southern Virginia; the Rev. J. K. M. Lee, president of the standing committee; the Rev. Norman E. Taylor, archdeacon; and the Rev. Dr. E. Ruffin Jones, examining chaplain. They had planned to go from the funeral of the Rev. Mr. Ribble to that of the Rev. Mr. Dowding.

None of them was seriously injured, although the Rev. Dr. Jones is yet quite ill from the effect of the accident. He is expected, a report states, to recover shortly.

Clergy Exchange with Canadians

SEATTLE, WASH.—Fourteen of the clergy of the diocese of Olympia, headed by the Rt. Rev. S. Arthur Huston, exchanged with an equal number of the clergy of the diocese of New Westminster, British Columbia, headed by the Most Rev. Adam U. de Pencier, on Quinquagesima Sunday. All reported a successful day.

Intercommunion Hit by Group of Priests

Statement of 14 Church Leaders Declares it is Goal, Not Means to Unity; Ask Clergy to Sign

PROVIDENCE, R. I.—A call to all of the clergy of the Episcopal Church to sign a statement of belief in intercommunion as the goal rather than the means to Christian unity was issued from here last week by the Rev. Canon Bernard Iddings Bell, D.D., acting on behalf of a distinguished group of priests of the Church. It is proposed that the statement, signed by as many of the clergy as agree, shall be presented in Eastertide to the Presiding Bishop. The intention is to make vocal the opinion of those within the Church who long for the reunion of Christendom but desire no intercommunion between the Churches until such time as there shall be a real and honest agreement between them as to the faith, order, and practice of the Christian religion.

The statement is as follows:

"Because the Episcopal Church is being invited to cooperate in a number of enterprises looking toward the reunion of an unhappily divided Christian Church, we, the undersigned, being priests in the Episcopal Church, do state that:

"(1) We earnestly pray for the visible unity of the Church of Christ.

"(2) We believe that the Episcopal Church cannot with integrity enter upon or encourage efforts toward Christian reunion except such as are based upon the terms presented in the 'Lambeth Quadrilateral,' viz., the Apostles' and Nicene creeds, the sacraments of Holy Baptism and Holy Communion, the Bible as rule of faith, and the historic episcopate.

INTERCOMMUNION IS GOAL

"(3) Eventual intercommunion is the goal at which we aim and for which we pray; but we deem services of Holy Communion shared by those of various Christian bodies a hindrance rather than a help to that end, if such services be held before such time as the Churches shall have come to agreement and unity in respect to Faith and Order.

"(4) In order that we of the Episcopal Church may have something more spiritually valuable than at present we possess, which we may contribute to an eventually reunited Church, we are impelled straightforwardly to devote our immediate attention to a deepening of the devotional and moral life within our own communion."

A covering letter to the clergy enclosing the statement says:

"Our Church seems to be in danger of finding itself inadvertently involved in efforts to come at reunion without such agreement: efforts which make unduly difficult a Christian unity big enough to include, for example, the Eastern Orthodox or the European (as well as the American) Protestants; efforts which incidentally may easily divide the Epis-

(Continued on page 377)

Bayou Christmas Day Celebrated in March

By Bishop's Order Bayou People Observe Birth of Christ After Muskrat Trapping Season

By SIDNEY L. VAIL

NEW ORLEANS, LA.—Twenty miles southwest of Houma, along a dusty country road following a winding bayou, is St. Andrew's mission of Bayou du Large, established in 1922 by the Rev. Dr. Gardiner L. Tucker, rector of St. Matthew's church, Houma, to minister to the trapper folk who are the sole inhabitants of the region.

On Tuesday, March 8th, the children of the mission station gathered around their Christmas tree, since Christmas is transferred from December to March in this section of Christendom, by order of the Bishop of the diocese, for very practical though not canonical reasons.

The bayou men of this section of South Louisiana are mostly trapper-fishermen. With their wives and children and animal pets, they move out into the bayous in their houseboats, and scatter to various points 50 miles or more away, to set their traps in marsh and swamplands where the muskrats have their abode.

Here they remain for the winter months, and in the village of Bayou du Large it is pretty much the case of "nobody home" for nearly four months. The muskrat season begins in November and ends in February. The mission is therefore practically closed until their return March 1st, when the priest in charge again begins his reg-



BAYOU DU LARGE FAMILY AND HOUSEBOAT

ular visits to St. Andrew's. In the summer these bayou men trawl for shrimp as a means of livelihood.

SKIP ADVENT SEASON

In order to catch up with the Church calendar, they skip the Advent season and observe Christmas in a great devotional service in which young and old get the lesson of God's greatest gift to man in the Nativity of our Blessed Lord. The

gifts on the Christmas tree come as deferred rewards to the children for being as good as children can be on a houseboat on the bayous of South Louisiana.

The Rev. Dr. Tucker is ill in Touro infirmary, New Orleans, and Bishop Morris, the diocesan, conducted the devotional service on March 8th, welcoming the people back to Bayou du Large and to the House of the Lord.

Notice had been given and shortly after 1 o'clock the congregation began to assemble, mothers and fathers and grandparents, young men and young women, small boys and girls. Some came along the bayou in gasoline boats, some along the dusty road in various vintages of automobiles, but most of them walked to the little one-story building that serves as mission school and chapel. There were also visitors from Houma, New Orleans, and vicinity, the congregation numbering more than 200.

CANDY AND TOYS DISTRIBUTED

Miss Ruth Connelly, head of the mission school, played the opening hymn, and hearty was the singing with scarcely a glance at the typed sheets that served as hymnals. After the service came the great moment for the children, when candy and toys were distributed to each.

At the service was Addie LaCoste—one of the first children of the community brought to Dr. Tucker for baptism and now called one of the "living cornerstones" of St. Andrew's mission. His wife, his family, and his 74-year-old mother (the oldest living native of the community) he has brought into the Church. At the service, too, was Mrs. Adam DeHart with her family of 11 boys and two girls. It was she who gave the mission's plot of ground.

The Bayou du Large mission is not a charity; the people are self-supporting and provide for themselves the necessities of

(Continued on page 378)



AT THE CHILDREN'S CHRISTMAS PARTY

This picture and the others of the Bayou du Large Christmas celebration are reproduced through the courtesy of the New Orleans "Times-Picayune."

Snow Crushes Social Hall at Lake Tahoe

Building and Entire Contents Are a Loss; Plans to Raise Fund for Rebuilding Already Begun

RENO, NEV.—Heavy snows falling in the Sierras during the past weeks have caused damage to buildings at Galilee, summer school grounds of the missionary district of Nevada.

The new social hall, which was opened for the first time last summer, and which stands high in the mountains near the shore of Lake Tahoe, collapsed under the weight of eight feet of packed snow. Reports state that both the building and contents will be a total loss. There was no insurance.

It is planned to start immediately raising funds to rebuild the social hall, so that the work carried on during the summer months among the young people need not be interrupted.

Besides the school for young people, there will be one for children. Programs for both schools will be announced later. The summer school and young people's school will function from July 18th to 30th, and these will be followed by the 10 day school for young boys and girls.

Program headliners for the 10th session of the summer school, the school committee has just announced, will include Bishop Stevens of Los Angeles, who will lead a course on Oxford and Edinburgh; Bishop Wilson of Eau Claire, whose two courses of lectures will center around Epochs in Church History and the Church's Family Ways; and the Rev. C. Rankin Barnes, social work expert, who will conduct conferences on Building Family Relations and Social Aspects of Pastoral Care.

Deaconess Orwig, newest member of the staff of the missionary district of Nevada, who is now serving as missionary to the Indians at Moapa, will be in charge of the music at the school.

The annual convocation and church service league meeting will be held July 16th to 18th at Galilee. Miss Edna B. Beardsley, of the national executive offices of the Woman's Auxiliary, will be the visiting speaker.

Church Remembered in Legacy

DARIEN, CONN.—The sum of \$5,000 for its endowment fund has been bequeathed to St. Luke's church, Noroton, by the will of the late Samuel Grumman of Norwalk, recently admitted to probate.

In addition, Mr. Grumman left \$3,000 to Edward F. Weed, of Contentment Island, a vestryman of the church. Sums of \$500 each were left to the Rev. Floyd S. Leach, rector of the church, and to the Woman's Auxiliary.

Harold C. Barlow Convalescent

NEW YORK—Harold C. Barlow, managing director of the New York office of Morehouse-Gorham Co., is reported convalescent following an attack of lobar pneumonia and various complications.

Bishop Shayler Intends To Present Resignation

OMAHA, NEBR.—The Rt. Rev. Dr. Ernest V. Shayler, Bishop of Nebraska, will present his resignation to the House of Bishops at its next meeting, in October of this year. He will ask that it be accepted at once.

Detroit Rector Strives to Relate Church and Life by New Type of Lent Program

DETROIT—Believing one of the Church's problems today is to relate itself more vitally to the life of the community, the Rev. Ernest E. Piper, rector of St. Matthias' church, is trying out a type of Lenten Wednesday evening program which, so far as can be learned, has never been attempted there before.

He has invited leaders representing various interests to address his Wednesday evening congregations during Lent, each address to be followed by discussion, and has thrown the meetings open to the public.

Each program begins with a supper, followed by singing and fellowship. At 7:30 there is a short service in the church, followed by the address.

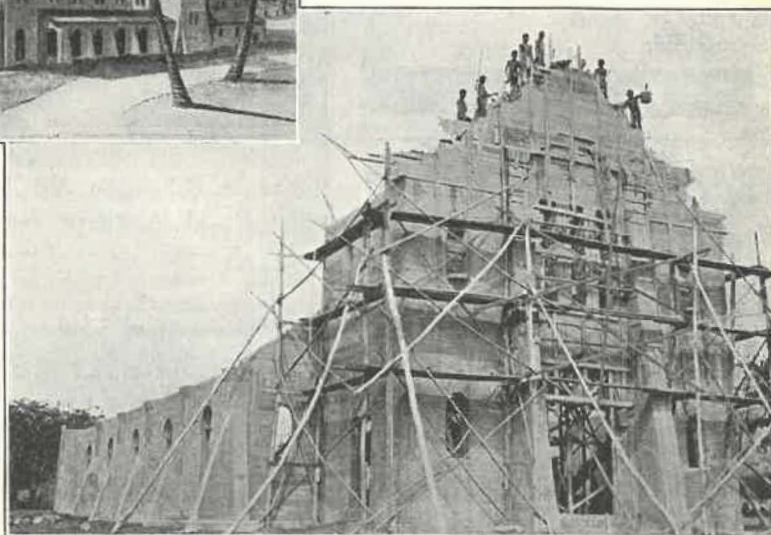
Moving pictures and other features, separate from the adult group, will be provided for children.

Speakers will include:

Dean Stanley Graves, of the Detroit Institute of Technology, on *How We Got Our Bible* (illustrated); John Ballenger, manager of the Federal Social Security board, on *The Social Security Act and Its Administration*; Rex G. White, feature writer of the *Detroit News*; Dr. O. R. Yoder, assistant medical superintendent of the Ypsilanti State hospital, on *What I Believe*; and Dr. Yuen Z. Chang, exchange professor at the University of Michigan from the University of Nanking, who will speak on *China and Prospects for Peace on the Pacific*.



NEW PAPUA CATHEDRAL



Above, left, architect's drawing; below, right, the cathedral under construction.

Catholic Laymen Seek Wider Organization

New York Club Plans United Struggle in Defense of Fundamental Tenets of Church's Faith

NEW YORK—The Catholic Laymen's club has inaugurated a drive to weld the groups of Catholic laymen in the country into a strong national force that will form the nucleus of a united front for concerted action for the Catholic cause in the Episcopal Church.

Adolphe Barreaux, founder of the New York club, is the motivating force in this movement. He will direct negotiation to bring about, according to the present plans, a vital, working organization of devoted men, with an able woman's auxiliary.

The organization will combat such breaches as open Communion services and the officiating of Protestant ministers in our cathedrals and churches, as well as other abuses.

Those behind the projected Catholic league want an uncompromising stand concerning the fundamentals of the Catholic faith and adherence to traditional forms of worship, with special stress upon the daily Catholic life as a witness to the world.

Rev. Henry McNulty Speaks in Olympia on Japanese Advance

SEATTLE, WASH.—The Rev. Henry McNulty, for 29 years principal of Soochow academy, Soochow, China, who landed here February 26th, spent the following days preaching and addressing meetings in the diocese of Olympia on the Chinese-Japanese war.

He gave a vivid account of the rapid march of the Japanese army in the neighborhood of Shanghai and of the bombings and the sufferings of people in that part of China. His talk showed the need for supporting the China Relief fund authorized by General Convention at Cincinnati.

Additions to Staff of Nevada District Made

RENO, NEV.—Several additions to the staff of this district, the office of the Bishop of Nevada announced, have been made recently. They include the Rev. A. H. MacDonnell of New Jersey, who is now vicar of Hawthorne and Mina, with oversight of the work at Yerington.

The Rev. F. W. Weida has been appointed vicar of St. Bartholomew's church, Ely, and St. James' church, Eureka. The Rev. J. T. Knight is now vicar of Christ church, Pioche, and St. Matthew's, Caliente.

The Rev. L. M. Morse, who came to Nevada from Minnesota, is to be vicar of St. Paul's church, Elko, and the whole of Elko county.

Deaconess Clara E. Orwig, from Mission home, Virginia, has been appointed to the Indian mission at Moapa. She succeeds Deaconess Isabel Ormerod, who has been transferred to St. Barnabas', Mission Wells. Deaconess Orwig will have charge of the work among the Indians on the Moapa reservation and will also assist the Rev. J. H. Terry at Christ church, Las Vegas.

Deaconess Ormerod will now have charge of the enormous Elko county field, under the guidance of the Rev. L. M. Morse. Missions she will minister to outside of Wells are St. Agnes', Contact, St. Luke's, Clover Valley, Montello, and Ruby Valley.

Deaconess Eleanore I. Sime, who spent a year in this field, is a registered nurse. She now fills a vacancy at Nixon, the result of the resignation of Deaconess A. R. Bradley.

HIS TRUTH ENDURETH

A new book by JAMES C. MUIR lifts the curtains of time with the archaeologists' spade.

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Annual Hale Lectures to Be Delivered by Dr. James

EVANSTON, ILL.—Personalities of the Old Testament is the subject of the 12th annual series of Hale lectures, to be given at Seabury-Western Theological seminary by the Rev. Dr. Fleming James, professor of Old Testament at Berkeley Divinity school, March 28th to April 17th.

One Small Town Pastor Ill; Church of Another Burns; But There's a Happy Ending

BY WIHLA HUTSON

ROMEO, MICH.—Nearly everyone is familiar with the axiom that two wrongs can never make a right, but it does sometimes happen that two very unfortunate circumstances can combine to produce a happy result.

For instance, several weeks ago, the Rev. George B. Ratcliffe, pastor of the Romeo Congregational church, had the misfortune to sprain his back so badly that he was taken to Harper hospital, Detroit. He is now confined to his home, where he will be for several more weeks, unable to conduct his services.

Then, on February 20th, the Rev. Luther B. Moore, missionary in charge of St. Paul's church, arrived for church school to find smoke pouring from the building, townspeople gathering by the score, and the loyal telephone operators calling the volunteer fire department by phone because the town fire whistle had frozen.

After considerable efforts the flames were extinguished and the building saved from total destruction. It was at once apparent, however, that St. Paul's would be unusable for some time; and arrangements were quickly made to hold services, temporarily, in the home of one of the members of the mission.

At this point the happy ending: Mr. Ratcliffe, in the hospital, heard about the fire. He phoned Mr. Moore from his bedside, and in Mr. Moore's own words, "invited me to bring my congregation into his church and hold a joint service of the two congregations each Sunday." After a hurried consultation with Archdeacon Hagger and Bishop Page, it was decided to try this experiment in Christian unity, and March 6th the first joint service was held.

Margaret Teague Will Extend Rural Work in Western Mass.

WORCESTER, MASS.—In connection with Bishop Lawrence's plans for strengthening and extending the rural work of the diocese of Western Massachusetts, Miss Margaret Teague, author of *Forward Into Rural America*, will come to the diocese as rural worker in May of this year.

Miss Teague established the rural project in Exeter, Me., which has become well known [L. C., June 19, 1937]. She taught a course on rural work for two years at the Concord conference, and gave a course based on *Forward Into Rural America* at General Convention last fall.

Carry Forward Plans for WNY Centennial

Committee Announces Details of Celebration to Be Held During Diocesan Convention

JAMESTOWN, N. Y.—Plans for the celebration of the centennial of the diocese of Western New York, to be held at the same time as the convention of the diocese in May, are nearing completion. The committee in charge held a meeting at the diocesan house in Buffalo and reported upon the plans developed thus far.

The celebration will begin with a service at St. Paul's Cathedral on May 17th, when Bishop Manning of New York, the mother diocese of the state, will be the preacher. Bishop Coley of Central New York and Bishop Reinheimer of Rochester will also take part in this service, with the combined choirs of the diocese and members of the other two dioceses which at the beginning were a part of the diocese of Western New York.

After the service in the Cathedral there will be a luncheon, at which the Hon. John Lord O'Brian, chancellor of the diocese, will act as presiding officer. This luncheon is being arranged in a place where all who attend will be able to hear the speakers and see the entire affair.

In the evening a drama written by Mrs. Irving Snow of Buffalo, *Trumpets Ahead*, will be presented. The drama is a presentation in pageant form of the history of the diocese from the days of Bishop DeLancey, the first Bishop. The drama will be presented again on the 18th for those who may not be able to get seats for the first night.

In connection with the centennial there will be a roll taken of every communicant and baptized person in the diocese at the end of 100 years. Lists will be made in each parish and sent to the diocesan house where they will be bound into a record for the diocesan records.

On All Saints' Day, November 1st, the three dioceses which originally made up Western New York will unite in placing a tablet in Trinity church, Geneva, as the first parish in the original diocese, where the Rev. Davenport Phelps was rector and was instrumental in establishing the Church.

After the service in Trinity church, Geneva, each diocese will hold a service in the oldest parish church located within the bounds of the present existing dioceses. Western New York will hold the service at St. James', Batavia; Central New York at St. Paul's, Paris Hill, which was the first church of any kind in that section.

The centennial convention of Western New York will begin on May 16th and continue through the 17th and 18th.

Fr. Kelley to Lead Quiet Day

MILWAUKEE—The Rev. Alden D. Kelley will conduct a quiet day at All Saints' cathedral here on March 27th. It is open to all who wish to attend.

Patriarch Obtained by Serbian Church

Election of Bishop Gabriel Heals Break Between Church and State Over Concordat of 1935

By PAUL B. ANDERSON

PARIS (RNS)—A breach between the government of Yugoslavia and the Serbian Orthodox Church was partially healed with the election of Bishop Gabriel, Metropolitan of Montenegro, as Patriarch of the Serbian Orthodox Church, succeeding Patriarch Varnava who died in July, 1937. The conflict between State and Church over the proposed concordat of 1935 with the Vatican had stayed earlier election of a successor to the late Patriarch.

PATRIARCH SELECTED BY KING

In accordance with the law of 1930, the Patriarch of the Serbian Orthodox Church is selected by the King from among the three candidates nominated by an electoral college composed of prelates, bishops, Orthodox cabinet ministers, the rector of the university, and certain other officials. Since the Orthodox Church had withdrawn "ecclesiastical honors" from the cabinet ministers as a result of the conflict over the proposed concordat, they were deprived of the right to participate in the electoral college vote.

The election was thus held up until after February 8th when the Synod was able to announce that the government had definitely declared its intention of not presenting the proposed concordat to the senate for approval. With this victory for the Orthodox Church the election of a new Patriarch was consummated within a week. The Synod also won the right from the government to be consulted in the future in regard to any possible relationships with the Vatican.

STRUGGLE INVOLVED PEASANTRY

The struggle over the concordat has led to an eruption of great emotion on the part of the peasantry and of Serbian patriots generally. They insist that the Orthodox Church is so essential a part of Serbian national existence that any infringement of its prerogatives, or any seeming diminution of its position in the State, is a threat to the achievements of the Serbian people won through centuries of conflict with the Turks and later with the Austro-Hungarian monarchy.

The new Patriarch is a strong Montenegrin patriot. He was born in 1881 in Montenegro of a family of ecclesiastics. He participated in the World War as a volunteer, being active in the Red Cross service. When the union of the various peoples which now form Yugoslavia took place, he was at the head of the delegation which came to Belgrade to announce the decision of Montenegro's readiness to unite with the others in the formation of the kingdom of Serbs, Croates, and Slovenes, which subsequently became known as Yugoslavia.

Albany Dean Represents Church in Interfaith Broadcast Series

ALBANY, N. Y.—The Rev. Dr. R. W. Woodrooffe, executive secretary of the diocese of Albany, will represent the Episcopal Church in one of a series of radio addresses over WABY, April 1st.

The broadcasts continue over an extended period, and the program includes representatives of the various Churches and the Jews. It has been organized by the local council of Jews and Christians to promote better understanding and to emphasize brotherhood.

Mission at Chicago Church

CHICAGO—The Church of the Epiphany, Ashland boulevard and Adams street, is planning a mission for March 27th to April 8th.

Fr. McVeigh Harrison, OHC, is the missionary. Services will be held in the morning and evening of each day. There will also be an afternoon service on weekdays for young people.

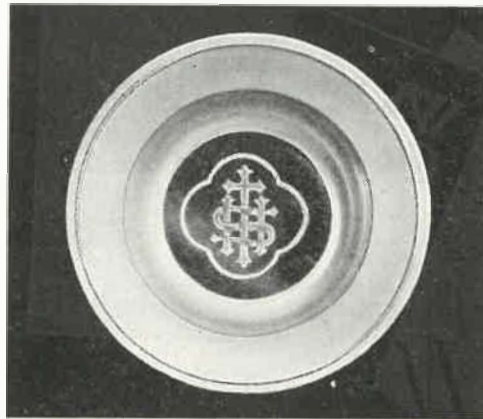
Lay Meetings in Albany Promote Five Year Plan

ALBANY, N. Y.—Sectional meetings for laymen in various diocesan centers are now in progress under the promotion of the field department of the diocesan council, the Rev. Dr. R. W. Woodrooffe, chairman.

The purpose of the meetings is to federate the parochial men's clubs and organizations into deanery groups and then to organize a diocesan Churchmen's league, particularly to carry through the five year plan which was adopted to consolidate the diocesan departments and institutions.

Bishop Oldham is addressing the meetings and is speaking on the general welfare of the Church, as well as matters of definitely diocesan interest.

Nine centers will have been included in the course of the series with meetings at luncheon and dinner, three having already been held at Albany, Troy, and Schenectady, and others being scheduled at Herkimer, Oneonta, Hudson, Saratoga Springs, Plattsburgh, and Ogdensburg.



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THE AUTHOR

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Remodel Philippine Moving Picture House for Use of Manila Mission to Chinese

MANILA, P. I.—When the authorities of St. Stephen's mission to Chinese purchased property in Manila adjacent to St. Luke's hospital there was a large metal-clad moving picture house on the land. The interior of this building has been remodeled, the lobby and balcony partitioned off into classrooms, and a large assembly hall made from the general seating space on the main floor.

The first important gathering to be held in this newly equipped St. Stephen's hall was the entertainment and joint program of St. Stephen's and St. Peter's Chinese schools and St. Luke's hospital training school, in connection with the consecration of Suffragan Bishop Wilner.

The program consisted of Chinese costumed sword dances, and a children's dance of blocks forming Chinese characters for "welcome delegates."

Lutheran Commissioners Seek Closer Relations

PITTSBURGH (RNS)—Commissioners representing two leading Lutheran bodies met here recently to discuss matters of common interest with a view to establishing closer relations between them.

It was the second time representatives of the United Lutheran Church in America and the Lutheran Synod of Missouri, Ohio, and other states had conferred. A year ago they met in Detroit to consider means to bring closer together the two million communicants of the two groups in the United States and Canada.

These exploratory gatherings are expected to survey the differences which have separated the groups and lay the groundwork for further discussion.

Heading those attending the conference in Pittsburgh were Dr. F. H. Knubel, president of the United Lutheran Church in America, and Dr. J. W. Behnken, president of the Missouri Synod.

Program of Weekday Education is Offered

Rev. C. W. Brown Leader in Plan to Have Devotional Classes Held in Elgin Public Schools

ELGIN, ILL.—Under the leadership of the Rev. Crawford W. Brown, rector, Church of the Redeemer, Elgin, a far-reaching program of weekday religious education has been adopted by the churches of Elgin.

The program is sponsored by the council of Christian education. It will begin in July.

Trained leaders are to be employed for the work, beginning July 1st, the chief features of which are: classes held in public school buildings with the possible exception of churches having parochial schools; the program starting with the fourth, fifth, and sixth grades, in which there is an enrolment of 1,250; supervisor and teachers having at least public school standard teachers' certificates; suitable instruction provided for children of various faiths, including Roman Catholic, non-Roman, Christian Science, Missouri synod (Lutheran), and Jewish children.

"In the past, character development through religious training was provided by the family," said Fr. Brown in his discussion of the program. "The failure of the present day family to thus train its children had laid an ever increasing responsibility upon the church. The church has heroically attempted to meet this challenge. However, the Sunday school does not begin to reach all children. In Elgin the total public school population in the elementary grades is 3,707. The total Sunday school attendance on February 6th was 2,803 and this included pre-school, high school, young people, and adult Bible classes, and teachers."

Lexington Publishes Quarterly Educational Bulletin for Clergy

LEXINGTON, KY.—The *Bulletin* of the department of religious education of the diocese of Lexington made its appearance at the beginning of Lent. It will be issued four times a year in multigraphed form to the clergy of the diocese.

The Rev. Dr. C. P. Sparling is chairman of the department, and Miss Elizabeth Yundt is director. A five-year policy and program for the diocese, containing a standard for church schools and items for adult and youth education, is included in the *Bulletin*.

Miss True Sails for Liberia

NEW YORK—Miss Sarah C. True, recently appointed by the National Council, sailed on March 9th for Liberia in company with Miss Mary Wood McKenzie, whom she is to assist as a teacher in the mission school at Cape Mount.

During the past season, Miss True has been preparing for her new assignment, by studying at the Church Training school of Philadelphia, a school from which over 200 women have gone into mission fields.

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Marriage Clinic is Success in Detroit

Rev. G. Appelhof Gets Physicians, Teachers, and Psychiatrists to Say How Young People May Prepare

DETROIT—When the Rev. Gilbert Appelhof, Jr., rector of St. Thomas' church, concluded a series of 40 articles, dealing with the subject of Ideal Marriage, he decided something further should be done to bring together persons looking forward to marriage, and even those already married, for the purpose of instruction.

So it was that the modern marriage clinic, recently conducted at Detroit's Western branch YMCA, was inaugurated. Having experience in working out the problems of people who had marriage difficulty, Mr. Appelhof knew that to deal with problem cases would require more work than a busy clergyman would be able to give, even with the help of a volunteer staff of clergymen, physicians, psychiatrists, and teachers.

The institution became known as a clinic for happy marriage, and not for "sick" marriages, as Dr. Adler of Vienna called his. The aim was to outline a philosophy of marriage with emphasis upon the fundamental rules by which successful and enduring marriage can be obtained. Avoidance was made of the abnormal aspects of marriage, the leaders believing that people see enough of marriage as it ought not to be.

OBTAINS ASSISTANCE

With the assistance of agencies having something to do with marriage and its problems, Mr. Appelhof was able to offer a good staff of leaders. The Merrill-Palmer school helped with courses on the Modern Wife—Her Home and Community and the Modern Mother and Her Children. This school provides an advisory service for college women, as well as a nursery school and training school for future mothers.

The Marriage Counsel clinic was represented by its head, Dr. David Kimball. Dr. Louis Adrian Schwartz, psychiatrist; Miss Marcia Ward, budget expert of the Visiting Housekeepers' association; Mrs. James McEvoy, chairman of the Maternal

Health league work in the Detroit area; Mrs. Helen Gibson Hogue, mental hygiene counselor of the Highland Park schools; Bishop Page of Michigan, chairman of the General Convention's Commission on Marriage and Divorce; Fred B. Freeman, senior state secretary of the YMCA; and the Rev. Owen M. Geer, minister of the Dearborn Methodist church, were a few of the specialists appearing on the program.

While the daytime lectures were helpful to women, it was the evening program dealing with marriage problems which had the widest appeal. This was open to men and women, married and unmarried. Often the unmarried group met separately from those who were married, so that their problems could be met more specifically. The evening when Dr. Kimball was present, the men met in one group and the women in another.

MANY PROBLEMS CONSIDERED

There are few problems dealing with marriage which were not touched upon in one way or another; and when questions came from the floor, they were dealt with frankly. An opportunity was given each person to fill out a marriage contrast questionnaire which was designed to provide the speakers with knowledge of the specific problems that needed to be dealt with. There were two sets of questions; one for the unmarried, and another for those already married.

VOTE FAVORS EXTENDED INSTRUCTION

A vote was taken the last meeting of the clinic to determine the views of those attending. All were in favor of some kind of preparation for marriage, many believing that such instruction should begin even in high school. The group was in favor of clergymen acting as counselors to young couples contemplating marriage. All endorsed the new premarital examination now required by the state of Michigan, and all assented to the practical presentation of the subject matter dealt with in the marriage clinic program.

Intercommunion Hit by Group of Priests

Continued from page 371

copal Church into contending fragments. Such premature involvements seem both unnecessary and unfortunate."

The first signers of the statement and of the covering letter to the clergy are the following 14 priests of the Episcopal Church:

John A. Wright, rector, Christ church, Raleigh, N. C.; F. C. Benson Belliss, rector, St. Paul's, Kenwood, Chicago; Grieg Taber, rector, All Saints', Dorchester, Boston; Hiram R. Bennett, Dean, St. John's cathedral, Wilmington, Del.; Don Frank Fenn, rector, St. Michael's church, Baltimore, Md.; H. M. Ramsey, Dean, St. Stephen's cathedral, Portland, Ore.; Bernard Iddings Bell, Canon, St. John's cathedral, Providence, R. I.; Frederic S. Fleming, rector, Trinity parish, New York; Milo Hudson Gates, Dean, Cathedral of St. John the Divine, New York; Russell S. Hubbard, rector, St. Martin's church, Providence, R. I.; Victor Hoag, Dean, Christ church cathedral, Eau Claire, Wis.; Harold Holt, rector, Grace church, Oak Park, Chicago; Roberts Seilhamer, rector, St. Paul's church, Pawtucket, R. I.; and Albert C. Larned, rector, St. Matthew's church, Jamestown, R. I.

Church Closing Postponed by Rumanian Government

LONDON (RNS)—Baptists, Evangelicals, and Adventists in Rumania have received another respite from the enforcement of Decision 4781, by which the Rumanian government would close their churches. Enforcement of the decision has been postponed several times before, and was to go into effect in March.

The decision has been suspended indefinitely so far as it concerns the Baptists, and until May 1st so far as it concerns the Evangelicals and Adventists. Religious leaders regard the outlook for the future as hopeful.

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Mountain Workers Group Views Common Problems

KNOXVILLE, TENN.—Three panel discussions, on the relation of the diocese to mountain work, church schools and the rural field, and handicrafts and the rural program, occupied most of this year's Church conference of Southern mountain workers, in St. John's church, March 8th.

The Episcopal Church group holds its session just preceding the national conference of Southern mountain workers.

Thirty-eight missionaries were in the Episcopal Church conference, together with Bishop Goodwin, who presided, Bishop Gribbin, who preached at a noon service, and Bishop Jett in whose diocese of Southwestern Virginia many of the mountain missions are located.

St. John's parish, the Rev. L. C. Melcher, rector, extended hospitality to the Episcopal Church group. The Rev. Eugene N. Hopper, St. James' church, Knoxville, preached at the evening service preceding the conference; and the Rev. John A. Winslow, St. Mark's church, Dante, Va., conducted a quiet hour.

Archdeacon Mason of Virginia, the Rev. E. Dargan Butt, Valle Crucis, N. C., and Miss Mabel R. Mansfield of Dante, director of the Southwestern Virginia handicraft guild, led sections of the discussion.

Bayou Christmas Day Celebrated in March

Continued from page 372

life. They have, however, been entirely out of touch with most of the institutions of Christian civilization. They have had no schools except the mission and have had very slight contact with the Church, before the work of this mission was begun.

MISSION BRINGS OPPORTUNITIES

In many ways they have been cut off from opportunity, and in bringing these opportunities to them the mission is not only opening the doors of the fuller life, but is also enlisting in the service of the Church lives of great promise.

The school in connection with the mission is graded, with two teachers, the salary of one of whom is paid through an appropriation from the United Thank Offering. Enrolment is 43 with an average attendance of 38. Children under six cannot be taken at present as the teaching staff is not large enough to handle kindergarten as well as first to seventh grade. The work is supported by an annual appropriation from the Woman's Auxiliary of the diocese and by contributions from various sources, always inadequate for the proper maintenance and development of the work.

A larger building is needed and a chapel, or at least a room set apart as a chapel. The services at present are held in the schoolroom, at one end of which is a curtained-off recess containing the Altar. A trained nurse should be added to the staff. With no doctor nearer than Houma and the distance making the charge prohibitive, medical attention is seldom to be had and simple illnesses grow serious and often prove fatal.

The community consists of 23 families.



BISHOP MORRIS AT BAYOU CELEBRATION

The Louisiana diocesan distributed gifts to the children and celebrated at the services.

Few of the older generation can read or write, but all have been eager to give their children every opportunity to take advantage of the education offered. That the mission means much to these people is evidenced by their willingness to help. When the storm of 1926 lifted the frail building from its foundations, the men of the community set themselves the task of replacing it and mooring it against future blows by deeply driven posts and steel rods riveted through rafters and roof.

The development of religious life in the congregation is shown by the fact that two of the young women of the mission have served as teachers in the church school. One of them read prayers for the dying, from the Prayer Book Office, when her father-in-law lay on his death bed.

Living in simplicity on the banks of the bayou, far removed from the conventionalities and inhibitions of the metropolitan world, they find nothing unique in a Christmas tree in March. After their service of the Nativity, these people of Bayou du Large are ready for Lent with its great missionary lesson of Christ for the World.



MERRY CHRISTMAS

—At least that's the way this Bayou du Large lad felt about his toy airplane, March 8th.

School and Hospital Back Well Baby Clinic in N. C. to Promote Negro Health

RALEIGH, N. C.—The Bishop Tuttle school and St. Agnes' hospital sponsor a well baby clinic every year. The clinic of this year, which was the third, showed improvement over the last two.

The clinic is run by a steering committee and four units, which take care of finance, visiting, transportation, and publicity, and are supervised by the junior class of the Bishop Tuttle school. The hospital and the school work together to bring about effective community organization.

Agencies in the community giving their services are many and varied. They are composed of professionals and laypeople. Some of the groups cooperating are the students and faculty of St. Augustine's college, of Shaw university, and of the public schools.

Help is also obtained from Tuttle community center, churches, libraries, medical supply companies, funeral homes, federal projects, women's clubs, professional social workers, physicians, and persons trained in nutrition and mental hygiene.

All these community resources have been brought together to raise the health standard among Negro children in the city.

Bishop Appointed to Commission

NEW YORK—Bishop Gardner of New Jersey has been appointed to the Joint Commission on Marriage and Divorce. He is replacing Bishop Matthews, now retired.

World Council is Given Contribution by Chinese

NEW YORK (RNS)—From war-torn China has come one of the first contributions to the World Council of Churches movement with the receipt of a draft for \$29.31 (\$100 in Chinese national currency) by the American section of the World Conference on Faith and Order from the General Synod of the Chung Hua Sheng Kung Hui, the official name of the indigenous Chinese Holy Catholic Church.

This Church, which has grown up out of the missions of the Anglican communion, is composed of 13 dioceses, six of which are presided over by native Chinese bishops. Three are supported by the American Episcopal Church.

Completes Biography of Bishop

HONOLULU—*The Episcopate of the Rt. Rev. John Dominique LaMothe, Fourth Bishop of Honolulu, 1921-28*, is the title of a book recently completed by Miss Susan Fountain, a communicant of St. Clement's parish, Honolulu. This short life of the late Bishop was prepared as a part of the commemoration of the 75th anniversary of the arrival of the Anglican Church in Hawaii, and supplements the history by the late Bishop Restarick, *Hawaii from the Viewpoint of a Bishop*, which ends with the consecration of Bishop LaMothe. Copies may be secured from Bishop Littell's office in Hawaii.

Coöperative Enterprises of Europe to be Studied by Federal Council Group

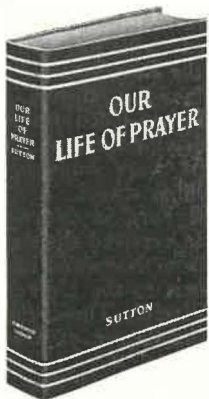
NEW YORK—The first study tour to Europe definitely designed to meet the demand of religious people in this country who have become interested in coöperatives will be conducted this summer by the Rev. James Myers, industrial secretary of the Federal Council of Churches of Christ in America.

The group will visit coöperatives in Paris, Switzerland, Denmark, Sweden, and Great Britain. It will also visit the International Labor office and the Universal Christian Council in Geneva, and will have personal interviews with leaders of the coöperatives, organized labor, and religion in all the countries visited.

Ever since Dr. Kagawa's lecture tour in America two years ago when he described consumers' coöperation as "the love principle of Christianity in economic action," an increasing number of Churchpeople in all parts of the country have become active members of coöperatives and have helped to start many of the new coöperatives which have sprung up in American cities.

Mr. Myers has had wide contacts with Church life, the labor movement, and the coöperatives in this country and has written extensively of these subjects.

The tour will start July 9th and return August 28th. Inquiries regarding the itinerary, costs, and sightseeing which will be included in the trip, may be addressed to Mr. Myers at 297 Fourth avenue.



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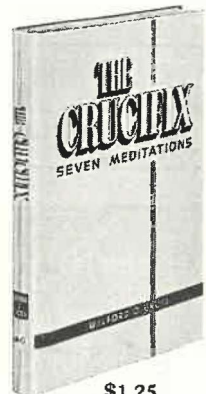
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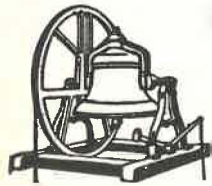


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NECROLOGY

† May they rest in peace. †

MILTON A. BARBER, PRIEST

RALEIGH, N. C.—The Rev. Dr. Milton Augustus Barber, rector emeritus of Christ church here, died March 10th at his home in Charlotte, at the age of 69. His death came unexpectedly, it not having been believed that his prolonged illness was definitely serious. Funeral services were held in St. Peter's, March 11th.

Before his retirement in 1935, Dr. Barber had been connected with his parish for 28 years. He was the sixth rector of Christ church, founded in 1821; and during his period of service he doubled the communicant strength of his parish.

Dr. Barber was born January 25, 1869, in Hyde county, the son of Samuel Swann and Adelaide Watson Barber. He received his education at Hobart college and the General Theological seminary, and the former of these recognized him with the honorary degree of Doctor of Sacred Theology in 1929. In 1898 he was ordained deacon, in 1899 priest. The year previously he had married Harriet Winfield of Chowchilly.

He served as rector of St. Paul's church, Wilmington, from 1898 to 1900. Then he moved to San Marcos, Tex., to become rector of St. Mark's church there. Leaving St. Mark's in 1905, he became rector of St. Athanasius' church, Burlington. He remained there until 1907, when he came to Christ church, where he was to continue until three years before his death.

Besides carrying out his duties in the parish, Dr. Barber was a deputy to 10 General Conventions, and served as president of the standing committee of his diocese.

A leader in spiritual life, he was also a leader in civil life, having a particular interest in the YMCA, the Olivia Raney public library, the Interracial commission, and the Travelers' Aid society.

He was a member of the board of trustees of both St. Augustine's college and St. Mary's school, and for the Thompson orphanage at Charlotte he conducted successful contribution campaigns.

Surviving Dr. Barber are his wife, two daughters, Mrs. Merryman Davis and Mrs. Arthur Sickles; three sons, Alfred A. Barber, Howard Barber, and Milton A. Barber, Jr.—all of Charlotte—and one brother, the Rev. H. Hobart Barber of Charleston, S. C.

HENRY W. DOWDING, PRIEST

NORFOLK, VA.—The Rev. Dr. Henry W. Dowding, retired, died here March 1st, at the age of 71 years.

Dr. Dowding was born in Bath, England. Coming to the United States when 23 years of age, he soon entered the ministry. For a time he was minister of a Congregational church.

In 1927 he was ordained deacon and

went to Trinity church as assistant. He remained with this church until 1932. In 1928 he was ordained priest by Bishop B. D. Tucker, and in 1932 he went to Ascension church as rector.

Dr. Dowding is survived by his widow, three daughters—Mrs. Edith Frances Provost, Bellows Falls, Vt.; Deaconess Dorothy M. Dowding, New York; and Miss Grace Lillian Dowding, Baltimore—and a brother, Phillips Brooks Dowding, Portsmouth.

The funeral was held from Trinity church, Portsmouth, the rector, the Rev. Charles H. Holmead, officiating. Burial was in Elmwood cemetery.

CHARLES S. LYONS, PRIEST

LANGHORNE, PA.—The Rev. Charles Stratton Lyons, a retired priest of the diocese of Pennsylvania, died here on February 25th. For 40 years previous to his retirement, he was rector of St. Alban's parish, Roxborough, Philadelphia.

Fr. Lyons was a graduate of Girard college, Philadelphia, and the Philadelphia Divinity school. He was ordained deacon in 1888, and priest in 1889, by Bishop Whitaker of Pennsylvania. Fr. Lyons was 79 years old.

The burial service was held at St. Alban's church on March 1st.

FREDERICK G. RIBBLE, PRIEST

NORFOLK, VA.—The Rev. Dr. Frederick Goodwin Ribble, dean of the Bishop Payne Divinity school, died March 2d at his home in Petersburg, at the age of 71. He was buried from St. Paul's church in that city, and the body was taken to Fauquier county for interment.

The Rev. Dr. E. R. Carter officiated at the funeral, assisted by the Rev. Dr. Flournoy Bouldin and the Rev. James F. Madison. Both the Presiding Bishop, Bishop Tucker, and the Bishop Coadjutor of Virginia, Bishop Goodwin, were in the sanctuary. Pall bearers were students of the Bishop Payne Divinity school.

Dr. Ribble was born in Norwood on April 15, 1867. He received the degree of Master of Arts from Norwood and Roanoke, and then went to the University of Virginia and the Virginia Theological seminary, obtaining the degree of Doctor of Divinity in 1910.

In 1893 he was ordained deacon, and the next year he was ordained priest by Bishop Newton. The same year he married Caroline Stribbling Marshall, by whom he had six children.

The Rev. Mr. Ribble was rector of St. Andrew's church, Lawrenceville, from 1893 to 1895; Randolph parish, Radford, 1895 to 1897; St. Mark's church, Culpeper, 1897 to 1903; and Good Shepherd church, Petersburg, 1903 to 1922.

JOHN F. FORD

GEORGETOWN, KY.—John F. Ford, senior warden of Holy Trinity church, died here March 5th after a brief illness. He was an attorney, and formerly partner in the practice of law with his brother, the Hon. H. Church Ford, judge of the federal court.

Other survivors are his wife and daughter.

ter, a sister, and another brother. The burial office was read in Holy Trinity church by the Rev. G. R. Madson, and Bishop Abbott gave the benediction.

FREDERIC F. NORCROSS

CHICAGO—Frederic F. Norcross, senior warden of St. Chrysostom's church for many years and an active Churchman, died suddenly at the University club here on March 11th. He had been in ill health for some time. He was a native of Janesville, Wis.

John V. Norcross, senior warden of Trinity church, Highland Park, and chancellor of the diocese of Chicago, is a brother.

Funeral services were at St. Chrysostom's on March 14th.

JOHN G. OSBORNE

RADFORD, VA.—Capt. John G. Osborne, for many years an active Churchman, died at his home here February 25th. Interment was in Philadelphia on February 28th.

A native of Philadelphia, Captain Osborne had resided here since December, 1883. Until his retirement a few years ago, he was an official of the Norfolk and Western railway.

November 16, 1923, he was married to Miss Virginia Perrow Bailey, Staunton, who survives him. Other survivors are a niece, Mrs. Ada Osborne Yardley, San Francisco, and two nephews, J. A. C. Osborne, deputy governor of the Bank of Canada, Ottawa, and Caulfield Osborne, London, England.

Captain Osborne was prominent in the civic, religious, and social life of his community, having been for many years senior warden of Grace church, Radford.

Lent Noonday Services in Baltimore Draw More Than 500 Daily to St. Paul's

BALTIMORE, MD.—Attendance at Lent noonday services at St. Paul's church here is now running from 500 to 1,000 persons.

Bishops Helfenstein, Spencer, and Strider, as well as the Rev. Drs. William A. McClenthen and Don Frank Fenn, and the Rev. Reginald Mallett, have conducted services.

The Rev. Walter O. Kinsolving is speaking on March 21st and 22d.

Future preachers will include the Rev. Arthur Lee Kinsolving, March 23d to 25th; the Rt. Rev. Charles Fiske, retired, March 28th to 30th; the Rev. Theodore P. Ferris, March 31st and April 1st; the Rev. S. Thorne Sparkman, April 4th; and the Rev. Shirley C. Hughson, OHC, April 5th to 8th.

April 11th to 13th the Rev. Granville M. Williams will address the congregation. He will be followed on Maundy Thursday, April 14th, by the Rev. Richard T. Loring. The program will be concluded on Good Friday, April 15th, with a three hours' service conducted by the Rev. Arthur B. Kinsolving, the rector.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CHASE, Rev. ARTHUR, retired, was elected rector emeritus of Trinity Church, Ware, Mass. (W. Ma.).

COOPER, Rev. FREDERICK W., formerly assistant at the Church of the Ascension, New York City; has been called to St. Mark's Church, Adams, Mass. (W. Ma.).

ELWELL, Rev. WILLIAM, formerly curate of the Church of Our Lady of Grace, Sheboygan, Wis. (F. L.); is now rector of that church.

HARDIN, Rev. DURRIE B., formerly rector of St. Paul's Church, Prince Frederick, and of Christ Church, Port Republic, Md.; is rector of Christ Church, Easton, Maryland (E.).

HOLIDAY, Rev. SAMUEL P., formerly rector of Zion Church, Windsor, N. Y. (C. N. Y.); to be vicar of St. Francis' Church, Sloatsburgh, St. Mary's Parish, Tuxedo Park, N. Y. Address after April 1st at St. Francis' Vicarage, Sloatsburgh, N. Y.

KLINE, Rev. REAMER, has accepted a call to be assistant at Christ Church, Fitchburg, Mass. (W. Ma.).

MARSHALL, Rev. JAMES T., JR., formerly rector

of Epiphany Church, Govans, Baltimore, Md.; to work under Bishop Littell in the missionary district of Honolulu.

MATHERS, Rev. THOMAS W., formerly rector of St. Thomas' Church, Terrace Park, Ohio; is curate at the Church of St. John the Evangelist, St. Paul, Minn. Address, 614 Portland Ave.

McDONALD, Rev. ISAAC I., formerly rector of St. Luke's Church, Columbia, S. C. (U. S. C.); to be rector of St. Philip's Church, cor. St. James and Leigh Streets, Richmond, Va. Effective April 1st.

NEWTON, Rev. Dr. JOSEPH FORT, will be rector of the Church of St. Luke and the Epiphany, 330 S. 13th St., Philadelphia, Pa., effective April 1st.

WARD, Rev. VIRGIL E., formerly in charge of Grace Church, Pine Island, Minn.; is in charge of St. Luke's Church, Wamego, Kans.

NEW ADDRESSES

DEACON, Rev. PERCY R., formerly 601 W. 112th St.; 605 W. 113th St., New York City.

KURTZ, Rev. RAYMOND, formerly St. Mary's Church, Charleroi, Pa.; Tuberculosis League Hospital, 2851 Bedford Ave., Pittsburgh, Pa.

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Bishop Mosher of the Philippine Islands in the Cathedral of St. Mary and St. John, Manila, January 27th. The ordinand was presented by the Rev. William H. Wolfe and is assistant at All Saints', Bontoc, Mountain Province, P. I. The Rev. E. G. Mullen preached the sermon.

DEACON

MONT. ANA—WILBERT ROY BENNETT was ordained to the diaconate by Bishop Fox of Montana in St. Luke's Church, Billings, March 10th. The candidate was presented by the Rev. Charles A. Wilson, and is missionary in the Roundup field, with address at Calvary Rectory, Roundup, Mont. The Very Rev. Henry H. Daniels preached the sermon.

CHURCH CALENDAR

MARCH

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
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MARCH

28. St. Luke's, Germantown, Philadelphia.
29. St. Anthony of Padua, Hackensack, N. J.
30. All Saints', Peterborough, N. H.
31. St. James', Long Branch, N. J.

APRIL

1. St. Michael and All Angels', Baltimore.
2. Convent of St. Margaret, Boston.



C L A S S I F I E D



ANNOUNCEMENTS

Caution

JOHNS—The Rev. H. Lyman Johns is not connected with the Church of the Transfiguration, New York City, at the present time, nor has he been connected with this parish for the past five years. Further information may be obtained from the Rev. Randolph Ray, rector, 1 East 29th Street, New York City.

Memorial

MATTHEW RANDALL

The Vestry of St. Mary's Memorial Church, Wayne, Pennsylvania, mourns the death of one of its fellows, MATTHEW RANDALL, who has served his parish and his diocese with faithful and unflagging devotion for many years. They have directed that this minute be spread upon the Parish Record and a copy of it be sent to his family, to THE LIVING CHURCH, and to the Diocese of Pennsylvania as a testimonial of his fine Christian character, his devotion to the duties of his office, and to his simple and whole-hearted belief in the "Faith Once Delivered to the Saints."

For a long period before his death, Mr. Randall was a sufferer from a distressing physical ailment, but he bore his illness bravely and uncomplainingly with Christian fortitude, and in so doing, he set a fine example to those who knew him. He died with a prayer on his lips, in the Communion of the Catholic Church, and in sure hope of immortality. His loss to this Parish is a great one, and his memory will stay with us. May he rest in Peace.

By order of the Vestry February, 1938.

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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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THE BIBLE

The Bible and Its Literary Associations. By Margaret B. Crook and other members of the faculty of Smith College. Abingdon Press, New York. Pp. 395. \$2.50.

‡ An account of the growth of the literature of the Bible and the passage of the Bible to the West, by a group of experienced teachers.

The Book of Ezekiel. By G. A. Cooke. 2 vols. Scribners, New York. Pp. Vol. I, 277. Pp. Vol. II, 281. \$4.00 each.

‡ This critical and exegetical commentary of Ezekiel is an important addition to the *International Critical Commentary*. The author is the well-known scholar, lately Regius professor of Hebrew and Canon of Christ church, Oxford.

His Truth Endureth. By James C. Muir. Illustrated. National Publishing Co., Philadelphia. Pp. 304. \$2.50.

‡ Old Testament history in the light of archaeological discoveries.

Judaism and Christianity. Vol. I. The Age of Transition. By S. H. Hooke, Herbert Loewe, E. O. James, and W. O. E. Oesterley. Edited by W. O. E. Oesterley. Preface by W. K. Lowther-Clarke. Frontispiece. Macmillan, New York. Pp. 304. \$4.00.

Judaism and Christianity. Vol. II. The Contrast of Pharisaism with Other Cultures. By H. Loewe, W. L. Knox, J. Parkes, E. Rosenthal, L. Rabinowitz, G. G. Coulton, A. C. Adcock, and H. F. Stewart. Edited by H. Loewe. Frontispiece. Macmillan, New York. Pp. 371. \$6.00.

‡ A study of the emergence of Christianity from Judaism, by a group of celebrated scholars.

The Moral Teaching of Jesus. By A. D. Lindsay. Harpers, New York. Pp. 186. \$1.50.

‡ An interpretation of the Sermon on the Mount, by the master of Balliol college, Oxford. The six chapters of the book are addresses given in Balliol college chapel in 1936.

CHURCH HISTORY

The First Epistle of Clement to the Corinthians. Edited by W. K. Lowther-Clarke. SPCK. Imported by Macmillan. Pp. 114. \$1.60.

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Makers of Christianity. Vol. III. From John Cotton to Lyman Abbott. By William Warren Sweet. Holt, New York. Pp. 351. \$2.00.

‡ The third and final volume of a history of Christianity as seen in its leaders. Vol. I, by Shirley Case Jackson, has as its subtitle: *From Jesus to Charlemagne*; Vol. II, by John T. McNeill, the subtitle of *From Alfred the Great to Schleiermacher*.

The Small Sects in America. By Elmer T. Clark. Cokesbury Press, Nashville, Tenn. Pp. 311. \$2.00.

‡ A well-documented study of the 200 small and obscure religious denominations in the United States.

SERMONS AND PREACHING

The Fine Art of Preaching. By Andrew Watterson Blackwood. Macmillan, New York. Pp. 168. \$1.75.

‡ A good book on the preparation and the delivery of sermons. The author is professor of homiletics in the Princeton Theological seminary.

Fireside Talks. By W. H. Elliott, Mowbray. Imported by Morehouse-Gorham, Milwaukee. Pp. 82. 80 cts.

‡ This is the ninth volume of *Broadcast Ad-*

dresses by the vicar of St. Michael's church, Chester square, London. Every sermon in every volume was given over the air. As each series was completed, there was a widespread demand for another.

The Minister's Job. By Albert W. Palmer. Willett-Clark, Chicago. Pp. 102. \$1.25.

‡ A helpful book on the ministry by the president of the Chicago Theological seminary, with an illuminating chapter by his wife on "the minister's wife."

The Preacher of Today. By John A. Morrison. Warner Press, Anderson, Ind. Pp. 136. \$1.00.

‡ An inspirational book for preachers, by a teacher of wide experience.

Successful Christian Living. By Harry Emerson Fosdick. Harpers, New York. Pp. 270. \$1.50.

‡ Twenty-five characteristic 'sermons of this famous preacher.

The Temple in the Heart. By James Reid. Cokesbury Press, Nashville, Tenn. Pp. 331. \$2.00.

‡ Sixty-three sermons of 1,000 words each. The author, sometime Moderator of the Presbyterian Church of England, is known to Americans through his book, *Making Friends with Life*, and his courses at the Northfield conferences.

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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.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 (High Mass).

Evensong, with Address and Benediction, 8.

Week-day Masses, 7, 8, and 9:30.

Confessions: Thursdays, 4:30 to 5:30; Fridays,

7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and
 Sermon. 11 A.M. Evensong and Devotions,
 4 P.M.

Daily: Masses, 7 and 7:45 A.M. Also Thursday

and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

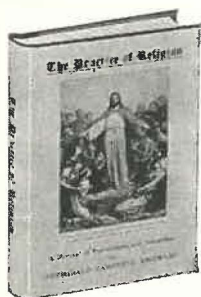
Sunday Masses: 7:30, 9:45, and 11:00 (Sung
 Mass and Sermon).

Week-day Mass, 7 A.M.

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

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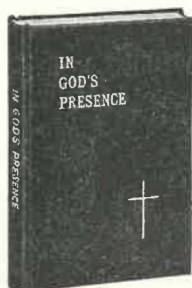
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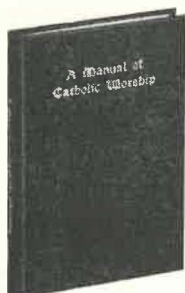
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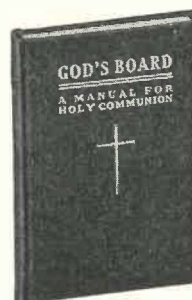
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