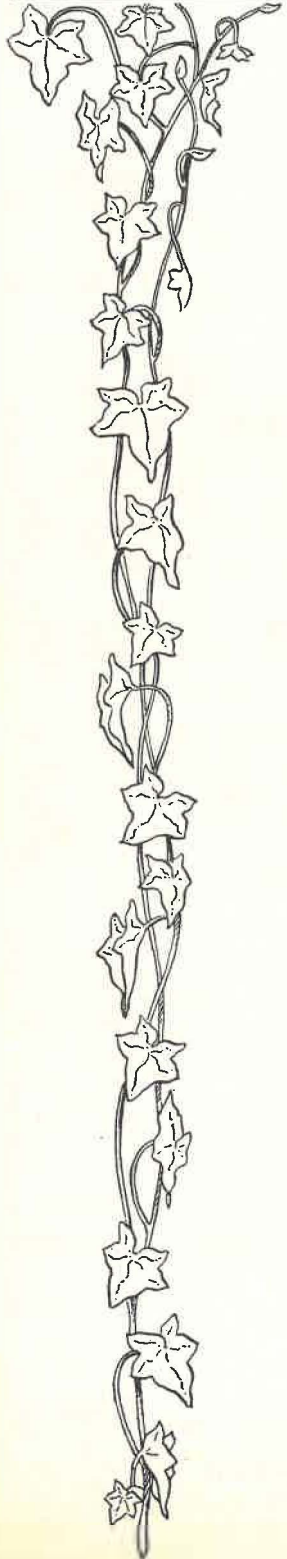
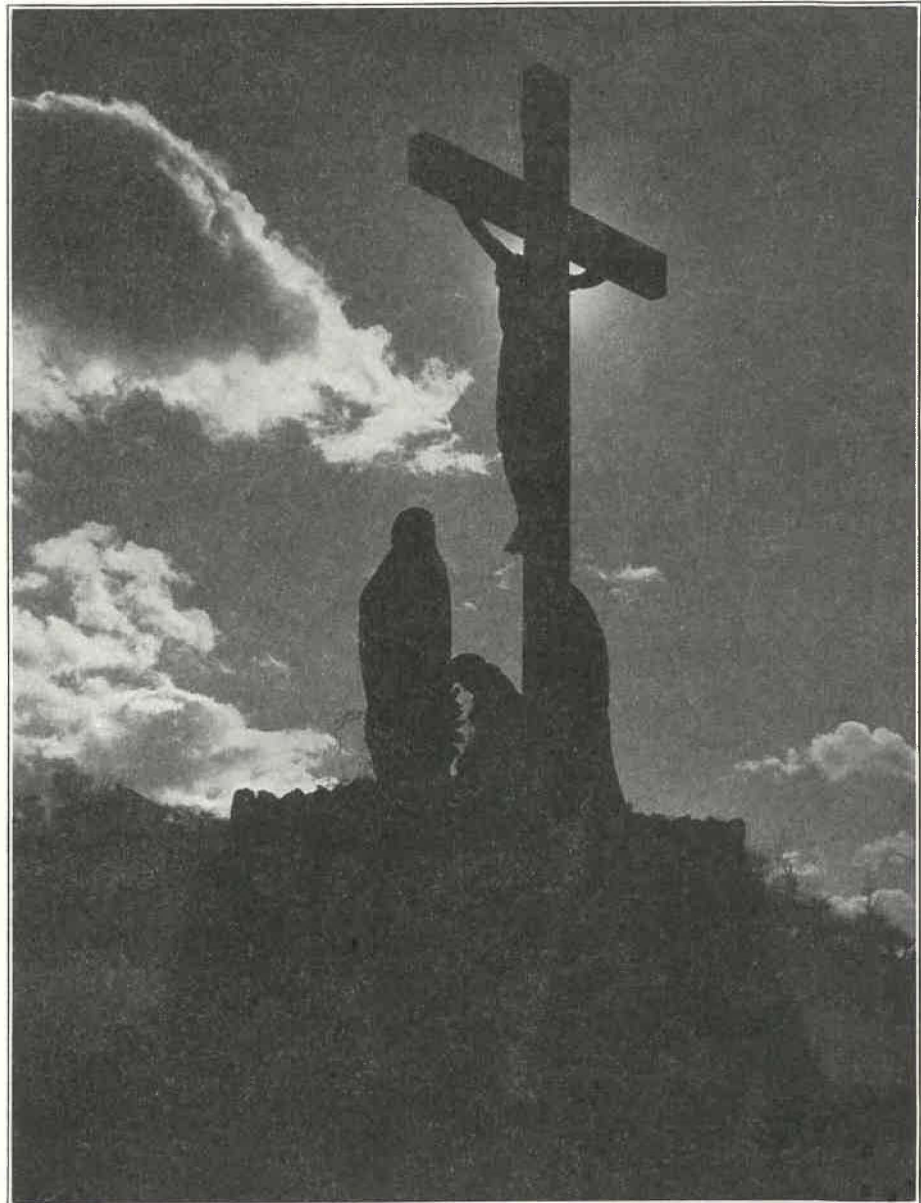


April 13, 1938



The Living Church



"AND THERE WAS DARKNESS OVER THE LAND . . ."

This sculptural group in an Ossining, N. Y., cemetery powerfully represents the spirit of the first Good Friday.
(Ewing Galloway Phcto.)

Vol. XCVIII, No. 15

Price 10 Cents

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Sherwood Hall

TO THE EDITOR: Since news reports have gone out declaring that Sherwood hall, the cathedral school for boys, Laramie, Wyo., is to develop its program, adopting sound and proven elements successfully used in military academies under Church auspices, and stating that the name is to be changed to Sherwood Military academy, I have been subjected to serious attack. My critics have not paused to hear from me. They have assumed that I have gone "militaristic" and have charged that I have forfeited my right to the Christian character. People who would renounce the boycott and embargo as weapons of war have threatened to direct boycott and embargo against the Church in Wyoming, indeed against domestic missionary work in general, and predicted widespread withholding of funds for missionary purposes.

All this because a Church school in Wyoming is reported to have changed its name and adopted a military policy.

Sherwood hall, the cathedral school for boys, is not planning to change its name to Sherwood Military academy. Sherwood hall was founded by Bishop Thomas and its splendid property on the cathedral grounds in Laramie has been conducted, and will continue to function as a Christian home providing exceptionally fine education, possible through cooperation of the University of Wyoming preparatory school. Sherwood hall was founded to satisfy a great need which still exists.

Many ranchers in this great state live such long distances, in certain cases nearly 100 miles, from proper high school facilities, that the Church has felt bound to assist by providing for boys and girls of high school age two schools in Laramie, Sherwood hall for boys and Ivinson hall for girls, with tuition very low.

Sherwood hall is now to supplement its extra-curricular program by the addition of certain elements in long use in military academies, designed to advance the boys in neatness, orderliness, promptness, courtesy, *esprit de corps*, and respect for authority. The boys will be in a uniform which will look less military than usual in the military academies of the East. The uniform will be Western and more suited to equitation, scouting, forest-rangering, and mountaineering. We are in the plains and mountain country. The Medicine Bow national forest is all about us. Forest rangers are available for instruction in their craft. The national park service will contribute interesting lectures. The greatest big game country in the Rocky mountain area is in Wyoming. Our boys will be interested in scoutcraft, forestry, nature study, and geology. The use of the national guard cavalry horses has been promised Sherwood hall and will contribute a useful element in the education of boys of this state where beef and mutton are on the hoof.

I wish you would do what you can to allay the fears of pacifists reading THE LIVING CHURCH and assure them that the Bishop of Wyoming, all his clergy, and the parents of Wyoming boys hate war, desire peace, pray and work for the coming of the kingdom of the Prince of Peace, and are planning to carry out, only more and more effectively, the purpose of Sherwood hall's founders, the development of Christian character in boys and the education of Christian

gentlemen for life in Wyoming or any other good American state.

(Rt. Rev.) WINFRED H. ZIEGLER.

Laramie, Wyo.

WE ARE HAPPY to give Bishop Ziegler the opportunity to correct the error in nomenclature made by the Sherwood hall authorities in their announcements about the school. The Bishop has also stated that there will be no ROTC unit at Sherwood hall.

—THE EDITOR.

The Bishops' Letter

TO THE EDITOR: The bishops' letter to the Roman hierarchy protesting the bombing of Barcelona was a noteworthy example of a worthy intention badly muddled in its execution. What exactly could be hoped from such a rhetorical appeal, I wonder—certainly not what it appeared to ask for. One does not approach the better nature of another by flinging him a public challenge through the newspapers. The Roman clergy could hardly have responded to this appeal without placing themselves hopelessly in the wrong. Indeed, they must suspect that exactly that was its intention.

The bishops' appeal did not gain in effectiveness by appearing under the banner of an organization whose very name reveals its blind partisanship. Unless "democracy" is equivalent to "proletarian dictatorship"—which some people seem to assume—it has no champion in the Loyalist government. Both sides in the Spanish war have been guilty of savage inhumanities. We no less than Rome exhibit bad grace in condemning one while condoning the other.

Finally, by what possible right do 50 bishops of the American Church address the Roman hierarchy as the "Catholic clergy of the United States" and describe themselves as "members of the clergy of Protestant

Churches"? If these words were not solemnly meant, then they were the expression of fawning hypocrisy and deserved the cavalier treatment they have received. If they were meant, then those who used them have renounced all right to speak for the people of their jurisdictions, or for the Church of God, or for anyone or anything except themselves.

Those who know the bishops will absolve them of both these charges. They have simply fallen into the bad habit of signing things without reading them. Or is that an excuse?

(Rev.) ERNEST J. MASON.

Spokane, Wash.

Intercommunion

TO THE EDITOR: Several days ago I accepted without hesitation the opportunity offered me of adding my name to a list of priests who are opposed (as any priest of the Holy Church should be) to joint Communion services in which denominationalists are permitted to receive our Lord's Body and Blood at the Communion rail. And now, along comes a letter from the clerical members of the standing committee of the diocese of Rhode Island in opposition to the statement which I signed as fast as I could get pen to paper.

It is with hesitancy that I beg space in your columns to write this Epistle to the Sentimentalists who are within the Episcopal priesthood, as I am so joyfully busy here in my own parish teaching the unadulterated Catholic Faith through which converts are steadily being obtained, that I have little time to voice my objection to those few who would constantly water down and compromise the teachings of the Church in the interests of a possible sort of superficial Church unity. But since the receipt of this letter from Rhode Island, I can no longer keep silent. Like many others of us, my feeling of heartsickness at the startling acts of a few of our bishops and some of our clergy in what they call their interest in Church unity is giving way to indignation, coupled with fear at the possible damage to the Church they may eventually accomplish.

The gentlemen in Rhode Island say in their letter that we who signed the statement of belief in intercommunion as the goal rather than the means to Christian unity are announcing by our signatures our "disapproval of the acts of the English Archbishops and of the Bishop of Washington." So far as I am concerned, at least, they are right. I most certainly do disapprove of any priest of the Church, be he bishop or mission vicar, who, by any heretical act or pronouncement, compromises his Orders and the doctrines and teaching of the Holy Church through which he received those Orders. Several are the times in the past history of the Church when the heresies of certain bishops and priests had to be, and were, most definitely and effectively condemned. Such, as I recall, was the case when the English Church condemned the heretical teachings and acts of certain of the bishops of Rome in the 16th century, just as did the Eastern Church in the 10th.

The gentlemen in Rhode Island also state that in signing the former statement, we "approved the refusal of sacramental grace to those Christians of other names who come seeking it to our Altars." Frankly, it is pitiful that we have priests in the Episcopal com-

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

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munion dealing out such sentimental piffle. If these "Christians of other names" are really hungering after the sacramental grace to be obtained at the Altars of the Holy Church, why do not the Rev. Messrs. Hughes, Parshley, Evans, *et al.*, fulfil the obligation of their office as priest by leading these hungering souls through adequate instruction into confirmation, as has always been the tried and accepted method of the Church? . . .

"And there shall none be admitted to Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed" is the rubric in the Book of Common Prayer over which our brethren in Rhode Island and a few elsewhere flit with the greatest of ease on wings of sentiment in order not to approve "the refusal of sacramental grace to those Christians of other names who come seeking it to our Altars." From where does this idea come that these people are seeking "sacramental grace" when one of their primary reasons for forming and continuing as groups separated from the Mother Church is their denial both of the sacramental character of the Church and of the sacraments of the Church? . . .

(Rev.) HAROLD G. HOLT.

Belvidere, Ill.

TO THE EDITOR: Permit me to express my extreme regret that any member of the American Episcopal Church should have allowed his name to be affixed to the statement on reunion emanating from suite 2, Grosvenor building, Providence, R. I.

In the New Testament it is clearly set down that the Lord's Supper preceded by 50 days the descent of the Holy Spirit at Pentecost. Our Lord did not require that those who came to this first Holy Communion should have any clear understanding of Faith and Order; He required only that they should love one another, as He had loved them. Only after the Resurrection did He teach them the things pertaining to the kingdom. At the Paschal table He only said, "Do this in remembrance of Me."

The gentlemen who put their names to this document as "first signers" state that *they* 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 question is not, and never has been—nor will be—as to what *they* desire, but as to what *He* desires. He told us: "Love one another as I have loved you."

May one ask: just how much agreement, "real and honest" or otherwise, on faith, order, and practice is there between the Church of St. Mary the Virgin, in the diocese of New York, and Christ church, Poughkeepsie, in the same diocese? Is intercommunion forbidden between these two parishes?

So far are these "first signers" from desiring unity in accordance with the Lord's Prayer that they threaten to shatter the existing structure of the Episcopal Church into "contending fragments" unless all others adopt their view.

Respectfully and earnestly I ask all Christian members of the Episcopal Church to pray for these "first signers." The real first signature to the plea for unity was written in blood, upon the wood of a Cross; and that Name appears nowhere in this divisive and threatening document.

(Rev.) IRWIN ST. JOHN TUCKER.

Chicago.

TO THE EDITOR: The implication that Catholics would refuse sacramental grace to those who ask it is rather surprising. I do not believe any Catholic would do such a thing. For there are also the sacraments of Baptism and Confirmation; and it is hard to see how any bishop, or any body of men, can dispense with the requirement of the

Church that these, at least, must precede Communion. Can we commend the Church to others by breaking its rules? Or promote their spiritual welfare by such transgression? I think not. Nor do I see how we can honestly commend the Church to ourselves or our children by such a course.

VICTOR D. CRONK.

La Grange, Ill.

TO THE EDITOR: No one acquainted with the late Bishop Grafton of Fond du Lac could ever doubt that he was a Catholic Churchman. And yet many years ago I saw him sitting on the platform of an evangelistic meeting in this city, conducted by Dwight L. Moody. He not only occupied a seat on the platform, but he actually opened the meeting with an *extempore* prayer.

Quite a number of years ago, at one of the meetings of the "Alliance" in a Methodist church, one of the brethren good naturedly remarked: "There is Bragg, who is always with us, preaches in our pulpits, and has as much to say at any of our meetings as any of us; and yet he never exchanges pulpits with us."

I responded: "Dr. Blank, I will exchange with you next Sunday. I will go to your church and officiate, and will give your people exactly the same service to which they are accustomed; and you will go to my church, wear my vestments, bow, and genuflect at proper places, and in every respect do as I would do were I present." There was the greatest uproar of laughter by those present, for they well knew that he could do nothing of the kind.

The Episcopal Church does not exclude our denominational brethren. They exclude themselves, being disqualified for the order enjoined by the Church. We freely recognize them as brethren beloved, ministers of the Gospel of Jesus Christ. We respect and recognize them as such. They do not claim to be Catholic priests, and it would be unfair to them to be placed in a position where with their lips they must pronounce doctrines and teachings they do not believe.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

The Mind of the Church

TO THE EDITOR: Within the past few days I have received, as presumably have all the clergy, two communications relative to the currently heated issue of intercommunion. I take it that the object of the addressors of each communication is to secure an authentic clerical consensus on this matter.

Nothing, really, can be of greater value toward the solution of such problems than the clear and positive knowledge of "the mind of the Church." We are all agreed on that: *common consent* is the touchstone of Catholic authority, and the proponents of any doctrine or interpretation of doctrine within the Church will, almost invariably, claim it as the first and primary argument on their side. They know that unless the belief or practice they seek to vindicate can make good its claim to the common consent of the Church it is doomed to ultimate rejection.

But the moment we essay to determine or to state the mind of the Church on any such issue, the confusion arises and the fight is on. And for the life of me I cannot see why we must accept this confusion and division of opinion as at all inevitable, or as a price we must pay for our privilege of intellectual freedom, of being as we say "both Catholic and free." If we *really want* to know the mind of the Church on any issue, at any time, there is one very simple method by which we can find it. In a few days' time we may have a definite, unequivocal consensus of the whole Church on the question of intercommunion, or any other, if somebody—

preferably the Presiding Bishop or some responsible agency of the National Council—will simply submit the question to a direct referendum.

The mind of the Church, as I consider it, is the judgment of the whole body of adult communicants. Moreover, the laity should and must be consulted in any attempt to ascertain the mind of the Church—for *they are* the Church. There is nothing at all in Anglican history or tradition to suggest that, in this communion, clerical opinion *per se*, no matter how representative or all-inclusive it may be, is to be accepted as the mind of the Church as a whole and therefore binding. We believe in the priesthood of all believers. And if we follow out the logical implications of our faith in the divine guidance and governance of the Church in all spiritual matters, we must conclude that the *whole* mind of the Church—as the mind of the *whole* Church—is preserved, by the wisdom and power of God, from error. I do not see how any Catholic Christian can escape that conclusion.

The mind of the Church is, then, our final test and our ultimate authority. It may be ascertained at any time, on any subject, by simple referendum. But I fear that the plan I have here suggested is far too simple and direct in its *modus operandi* to merit even the momentary consideration of the wise.

(Rev.) CARROLL E. SIMCOX.

Appleton, Minn.

Clerical Unemployment

TO THE EDITOR: You have printed much on the question of the unemployed clergy, and it has been suggested—and certainly what I have heard while traveling in the West agrees—that this matter has quite a little to do with some communicants' dropping out—"lapsed." While hinted at, there is one angle of the question that does not seem to me to have been brought out fully yet. It is this:

The Church is supposed to be the living exponent of the spirit and teachings of Christ. Can anybody think of Him as calling a man out from secular life, ordaining him as His minister, His mouthpiece, using him for a few years, then casting him aside "unemployed"? Are not the bishops who are responsible for the continuance of this unemployment situation—and I believe it is they who are responsible—deliberately going contrary to what they know He would have them do? Can anybody think of Christ's being so indifferent to the troubles of His servants as to leave these men in poverty, want, and sickness, their wives and families in distress, if it were in His power of choice to have them properly taken care of, and continuing to do the work for which they were ordained? Most surely not, yet that must be the attitude of the bishops—unnamed—who have been referred to in your columns from time to time.

It would seem to me that no bishop who really loved God could tolerate a single unemployed clergyman living in his diocese if that man really sought work. Frankly I don't believe the tale about lack of money; it always seems available for *new men*; nor have I much confidence in the "unemployable" theories, *if the Church really believes in ordination* (and I am beginning to doubt that). Bishop Barnwell [L. C., March 2d] is right in saying that the best ages are from 50 to 70; there is too much tendency to favor the irresponsible, inexperienced young clergy, good though they may be for some kinds of work, and to shelve the older men who have not obtained some big post.

I have no doubt that, in the sight of God, the Church is responsible through each bishop for every licensed clergyman *in good standing*, as it is wicked for any bishop to talk and act as though he had no responsibility, or as though his unemployment question was

of little consequence. Such a bishop hardly seems fit to be entrusted with such a high and holy office, still less if he permits personalities to prevent the appointment of a man otherwise suitable, under existing conditions, however much one might sympathize with his wish to choose his men.

Is it too much to hope that a Christian spirit and attitude may quickly remove this awful blot upon the Church?

A. C. STILL.

Cleveland.

TO THE EDITOR: Does the Church owe a living to its clergy? Or does it merely owe them an opportunity to work for the spread of Christ's kingdom? I am rather inclined to take the latter view. There has been, in the past, too much of the Vicar of Bray spirit in the Anglican communion, too large a proportion of those who sought a supposed social, economic, or cultural advantage inherent in the ministry.

In the spirit of St. Paul the Tentmaker, I offer the following suggestion for the consideration of the Commission on the Placement of the Clergy:

A large and ever growing number of cities have vocational schools, in which all kinds of trades are taught for very low fees. At the evening school in Milwaukee, for example, the registration is only \$1.00 per year. An additional charge of 50 cts. per evening is made for non-residents of the city. Clergy who have been unemployed for so long a time that a call to a parish seems unlikely could be sent to such a school at the expense of the diocese or the general Church, and perhaps their living expenses could be partially covered by part-time work under the bishop of the diocese. When they have learned a trade they could be sent to one of the many unchurched areas of the country, there to support themselves by their trade and attempt to build up a mission of the Church in their evenings and days off.

The priesthood, as I understand it, is not a job, or an "employment," but a vocation. What the priest has a right to expect is not support, but *means of support*. When he is working at full time for the Church, it is only right that the laity should support him adequately. But when he is not, whether the fault is his or somebody else's or the system's, I should think he would be eager to have such an opportunity to exercise his pastoral ministry, even though his means of support has to be a secular trade.

RICHARD A. HAHN.

Milwaukee.

Fr. Nobes' Articles

TO THE EDITOR: The strong articles in your issues of March 23d and March 30th by the Rev. Clifford E. B. Nobes entitled *The Old Folks at Home and Why Do We Starve Our Missions?* give much food for thought and should make us Church-people tingle with shame—the laity as well as the clergy. The whole matter concerns the foundations of all that we profess to believe. After reading these articles I found ringing in my ears the last words of the Epistle for the Third Sunday in Lent: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Is not the cause of our dereliction that we have become—and perhaps have always been—indifferent to that faith in Jesus Christ which we profess, and that in repeating the Catholic Creed we do not really mean what we say?

What can be expected of people who never think enough to realize that when they stand up in church and say: "I believe in Jesus Christ" they are telling a lie? Why? Because they fail to obey Him when the test comes—and it proves that parochial and diocesan needs are provided for from a wrong motive—while His first and most important com-

mand is ruled out or dismissed with a grudging and absolutely unworthy recognition. We are so superficial and self-satisfied! Is not this the very hypocrisy which our Lord denounced far more severely than any other sins: perfectly satisfied with our own position and attainments and unwilling to consider anything beyond our own private interests? It is the evidence of this which turns many an honest soul away from the Gospel. This is not only sad, it is tragic.

How many of these professing Christians are in the pews? And how many of the clergy close their eyes to this faithlessness if only the laity turn up on Sunday and pay the expense of the parish? Surely what we need is a great awakening to the true Faith of the Holy Catholic Church. Then there will be no question of giving all they possibly can to further that faith. St. Paul said he was "determined to know nothing" among his converts "save Jesus Christ and Him crucified." How many of us study our Bibles instead of keeping them closed? Where are the adult Bible classes? It is Jesus Christ Himself whom we must study in penitent obedience. Cannot we always find time for what is proved to be the most important of all things? Cannot we give up something: time, money—and diligently, earnestly, carefully study the life, the character, the claims of Jesus Christ? If we do, seeking help from God and from His faithful soldiers and servants down through the ages, in simple honesty, we shall become honest in our professions.

M. C. R. WHEELER.

Burlington, Vt.

TO THE EDITOR: May I in your columns add a loud "Amen," and then repeat it several times, to Fr. Nobes' articles, *The Old Folks at Home and Why Do We Starve Our Missions?* [L. C., March 23d and 30th].

I was a United Thank Offering missionary in the great Northwest of our homeland for 16 years. Since my retirement (something over a year ago), I have had the pleasure and privilege of speaking on the work out there to over 150 different groups of people in 15 dioceses of the Church. Fr. Nobes expresses so truly the conditions I have found in so many instances (not all, by any means) that I want to thank him for expressing so bravely what has been on my heart to say but, being just a laywoman in the Church, did not have the courage to put in print.

Boston.

CHARLOTTE L. BROWN.

Dr. Cadbury's Book

TO THE EDITOR: It is not my custom to reply to letters in your correspondence columns, but a criticism of my review of Dr. Cadbury's *Peril of Modernizing Jesus* appeared [L. C., March 30th] from a correspondent of such prominence that I feel silence on my part might be ungracious. Your correspondent writes that neither Dr. Cadbury nor I recognize in Christ's words "such a quality of timelessness and authority as should perforce mold every future phase of developing human relationships and be found increasingly applicable to every succeeding social problem." In Dr. Cadbury's book we find this statement (p. 118): "No passion for humanity, no philanthropic sentiment, no program for social betterment can be more effective in producing perfectly socialized persons than the essentially religious spirit such as we find in Jesus. . . . When it does exist it is marked by the same power, insight, instinctive virtue, and persistent efficacy which marked the career of Jesus, though by all modern efficiency standards that career seems to the philanthropist a stumbling block and to the sociologists foolishness."

My praise of Dr. Cadbury's book is due to the fact that it secures the quality of timelessness and authority by insisting that our Lord came not to teach sociology or

pedagogy or political reform but to proclaim God. Dr. Cadbury's remorseless stripping off the "humanistic" ideals ascribed to Christ by countless modern writers I can regard only as pure gain; the removing of the temporary and the partial to concentrate on the eternal.

With regard to other matters raised by your correspondent, no review can give the opinions of the writer on every subject in theology. I have developed my attitude toward apocalyptic at some length in *The Eternal Word in the Modern World*, pages 15-21, and on the kingdom of God as brought by our Lord in *Christ in the Gospels*, and elsewhere. As regards the appearance of my review in *THE LIVING CHURCH* rather than in a technical journal, may I say that I cannot believe we are helping people in matters of "Catholic reading, study, doctrine, and practice" by withholding from them really important advances in the field of historical knowledge? Did we not learn our lesson two generations ago, when the clergy feared that the laity might be upset by learning what the Old Testament scholars had discovered about, say, Moses and Isaiah? The knowledge came to them, just the same, but it came to them from unbelievers; can we measure the irreparable harm that was done by the policy of silence?

Let me say furthermore that if I were to undertake a work in defense of our Lord's divinity and should be limited to a single volume for my historical data, I should choose this book of Dr. Cadbury's.

(Rev.) BURTON SCOTT EASTON.

New York.

Inappropriate Prayers

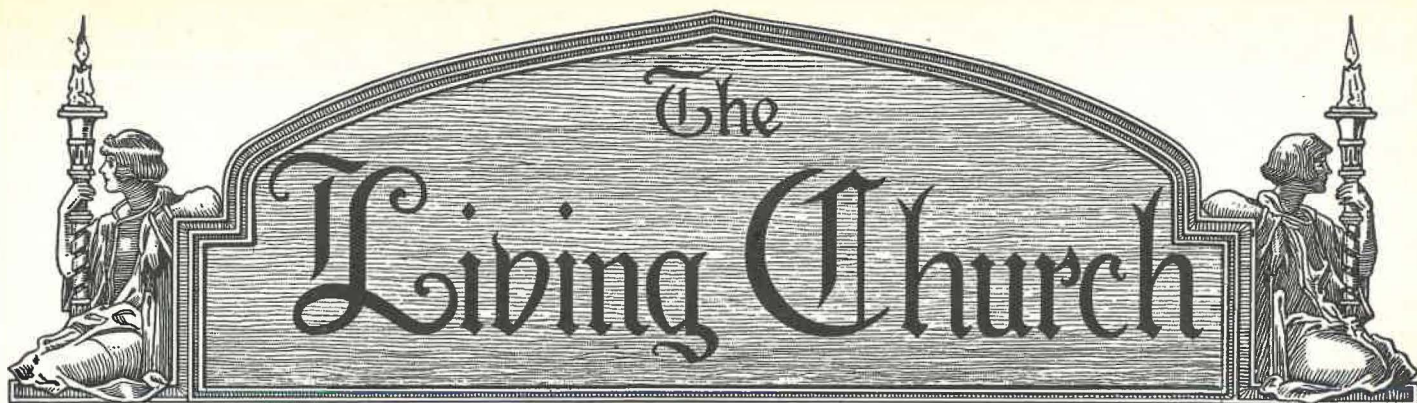
TO THE EDITOR: We Episcopalians take just pride in the beauty of our Prayer Book services—both its order or sequence and its appropriate language. Every part in place and appropriate. So it annoys me personally very much when the minister mounts the pulpit and offers some prayer that contains no reference whatsoever to the matter in hand, that is the preaching of a sermon under God's guidance and inspiration. I have heard prayers that covered the most extraordinary variety of petitions. Such a prayer is appropriate among the prayers, not as an ante-sermon prayer. As a matter of fact, I think any prayer is apt to be more of a break than a help. The minister has just made his own personal preparation during the last stanza or two of the hymn; and the people don't have time to kneel, as they are accustomed to in praying, for the very brief prayer from the pulpit.

I am frequently even more distressed at the way so many ministers, I should say at least four out of five, when the sermon is through, suddenly wheel around to face the Altar and while the congregation is still in the process of rising and therefore necessarily making a good deal of commotion, rush through some ascription to the glory of God so rapidly and in such an undertone that they are nearly through before the people can catch what they are saying. That is just plain irreverence.

May I offer a third suggestion? It is the custom in some churches to have the alms basin in evidence as the people approach the Communion rail at the early service and the communicants are accustomed to make their offering either going or coming. I have never yet heard the minister include the "alms and" when he makes his prayer although he knows, the people know, and God knows that the offering has already been made in intention. If we put out the alms basin to receive the offering why not "offer" it to the Lord even though the coins have not actually yet been deposited?

(Rev.) GEORGE L. PAINE.

Boston.



VOL. XCVIII

NEW YORK AND MILWAUKEE, APRIL 13, 1938

No. 15

EDITORIALS AND COMMENTS

Things Above

AS WE OBSERVE the ancient ceremonies of Holy Week, the experience of two thousand years of Catholic Christendom becomes in a peculiar sense our own. The life and death of our Lord, the growth of the early Christian Church, the lives of martyrs and saints in every age, and the pulsing heartbeat of the Body of Christ in our own day become a part of the mystical experience of the individual Christian as he follows his Lord along the way of sorrows—that *via dolorosa* that leads to the Cross on Calvary.

It is an amazing thing, when one stops to think about it, that the crucifix, the visual reproduction of our Lord's execution as a condemned criminal, should have become the central symbol of the Catholic faith. What other religion has dared to adopt as its banner such a strange device? How can this instrument of death and degradation symbolize a religion of life and liberty?

If the Crucifixion were the end of the story the crucifix would never have been adopted as a Christian symbol. Indeed, if there had been no sequel to the death of Jesus Christ on the Cross there could have been no Christianity. If Jesus had been but a Jewish teacher and prophet, even the greatest of Jewish prophets, He could not have so fired the hearts of millions of followers in ages to come that they literally turned the world upside down in His name.

But the Cross was not the end. It was but the gateway to the empty tomb and the glory of the Risen Christ. When on Easter Day we shout the glad words *Christ is risen* and hear the joyous response, *He is risen indeed*, we are proclaiming the very keystone of our holy religion. Make no doubt about it—the Resurrection is vital to the Catholic Faith. St. Paul had no question on that score. He did not hesitate to say that if the Resurrection was not true the Faith built upon it was a false one. The Catholic Faith cannot exist apart from the great and glorious fact of the Resurrection of Jesus Christ.

We hear much these days about the social gospel. We read articles and we hear sermons about the Church's responsibility for society and the social aspects of our Faith. The world about us is becoming increasingly aware of a corporate and social responsibility. We see it embodied in our laws, our politics, and our business relationships.

This is a splendid thing. Christianity is a social religion and it has a message for society. Nevertheless, there is a danger in this emphasis on social responsibility and the social conscience. As Mr. J. Donald Adams pointed out in the January *Atlantic*, there is a distinct flavor of cant about much of the talk concerning social conscience. "The phrase slips readily from the tongue; it offers a large and easy generalization, and substitutes a vague beneficence for definite individual responsibility." Mr. Adams contends that with the growth of the social conscience in this country "personal conscience . . . has fallen to a new low in our history as a nation."

This is a grave indictment. Yet any thinking Christian who looks about him with his eyes open and observes the breakdown of personal morality in business, in politics, in social relationships, must agree with Mr. Adams that it is a true one.

Holy Week and Easter call us back to a sense of our personal responsibility. Sin is an essentially personal matter. There is no such thing as "the sins of society" apart from the sins of the individuals who constitute society. There is no such thing as the immorality of nations or of social systems—whether Communism, or Fascism, or Capitalism—apart from the immorality of the individuals by which they are fashioned.

IT WAS the sins of individual men and women that nailed Christ to the Cross. As He suffered there He bore upon His shoulders the weight of your sins and mine as well as those of past generations and of ages yet unborn.

It was sinful man that nailed the Son of God to the Cross. Is it not always so? Does not man left to his own devices always crucify the best that is within him? We create noble works of architecture and of art only to destroy them later in the holocaust of war. That is but an example on a large scale of a process that is constantly going on in individual lives.

But when God enters the individual life the situation is different. It was so in Palestine that first Holy Week and Easter. When Jesus Christ hung upon the Cross virtually all of His disciples abandoned Him. Even Peter denied Him. Only the Blessed Mother, the other sorrowing women, and the Beloved Disciple stood by to witness the end.

Yet three days later the Son of God, having overcome

death, rose and appeared to His disciples, filling them with joy and inspiring in them a faith and zeal that were to revolutionize the world. Death and sin were conquered once and for all in that glorious triumph of the Risen Lord; sorrow and suffering were transmuted into the joy that no man can take away.

Here is the lesson that we need tremendously today. The whole world is going through a Holy Week, an agony of suffering and change. Old landmarks are passing away. Old manners and customs are changing. Whole nations are disappearing and new ones being born. The very map is changing before our eyes, and no man knows what the future may hold. Christ is being crucified anew and all of us share in some measure the responsibility for driving the nails into His sacred hands.

Is there then no hope for us? Can we not see beyond the bitter suffering of the Cross and discern the first faint light of the Easter triumph? Shall we, like Peter, warm our hands before the fire and deny that we knew Him? Or shall we set our eyes and our hearts not on earthly things but on things above? At St. Paul wrote to the Colossians: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

This is the message that the Church has chosen for the Epistle to be read on its great high feast of Easter. It is the message that Christians need most earnestly today. It is the message that contains in it the sure and certain hope of the ultimate triumph of Christ and His Church no matter how dark the future may appear. It is a message of individual responsibility, a call to personal holiness, a challenge to identify our own lives with the life of Him who is the Saviour of the world.

Christ is risen. He is risen indeed—and by the miracle of His divine grace we who find in Him our life shall also appear with Him in glory.

What About the Philippines?

A CHURCHMAN in the Philippines sends us an interesting clipping from a daily newspaper telling of a Roman Catholic school in Baguio. The school is maintained by Sisters from America, five of whom at present are on the teaching staff, all accredited with a teacher's diploma. The convent has been there since 1928 but the school was opened only two years ago with a full curriculum from kindergarten up to the 9th grade.

Here is a field that was entirely our own when Bishop Brent opened Baguio school (later named Brent school) in 1909. It was a famous school and all the world knew about Baguio under the leadership of Dr. Remsen B. Ogilby, now president of Trinity college. Yet in none of the years that Dr. Ogilby was there did he have as many as 55 pupils.

The past year Brent school has had altogether more than 130 pupils, most of them being day pupils. Many others have been refused because there was no accommodation. Several of the children refused have gone into Roman Catholic convent schools. It is to be remembered that these children are not native children but the sons and daughters of Americans in the Philippine Islands.

Time and again Bishop Mosher has asked for financial help from the National Council or from individuals in this country to support Brent school. The response has been very

small indeed. The school has had to carry on as best as it was able from the tuitions received and has had to turn away many applications. Meanwhile, the Roman Church says little but sends its Sisters to open a convent school near by. With their quiet, steady persistence and with the adequate backing for which they are so famous they have started in to take away the splendid work that has been done by Brent school.

The same condition applies in regard to the missionary work in the Philippines. It was Bishop Brent's policy, later followed by Bishop Mosher, not to open work in areas already evangelized by the Roman Catholic Church but to carry the Episcopal Church into regions that had not been previously evangelized from any Christian source. However, each time we have opened a new field to Christianity the Roman Catholic Church has been quick to send in its missionaries. As we have had to cut down and contract our work owing to lack of funds the Roman Catholic Church has been in a position to take full advantage of the work that we have begun.

Is the Church at home really interested in building up a Philippine Episcopal Church or does it wish to continue in its policy of doing the pioneer work and then withdrawing and abandoning its work to another communion? This is a question that urgently demands a practical answer. We cannot blame the Roman Catholic Church for its policy; it is we who are falling down on the job. And we shall soon lose the splendid Catholic work that our missionaries have begun there if we continue to fall down on the job.

A Record of Faithfulness

THE LIVING CHURCH is proud to pay tribute this week to a veteran member of its office staff. Forty years ago this month Isabella M. Butter entered the employ of the Young Churchman Co. Two years later, when THE LIVING CHURCH was purchased from its former publishers, Mrs. Butter was placed in charge of its subscription list. For four decades she has continued faithfully to supervise our subscription department with a loyalty and devotion that are unsurpassed. We like to think of our readers as a family, bound together by common interest and coöperating in a common cause. The family is necessarily scattered throughout the length and breadth of our land and in many foreign countries. Mrs. Butter is the elder sister who through her watchfulness and correspondence binds the scattered family together and makes them conscious of their family relationship. We are sure that we speak for all of them when we extend to her our heartiest congratulations on this truly noteworthy anniversary.

Bishop Frere

THE DEATH of Dr. W. H. Frere, retired Bishop of Truro, marks the passing of one of the grand old men of the Catholic revival in England. The first member of a Religious order to be advanced to the English episcopate since the Reformation, Dr. Frere was one of the greatest liturgical scholars that the Anglican Church has produced in recent years. This knowledge made him one of the most valuable members of the Anglican group participating in the Malines Conversations with Cardinal Mercier and other leaders of the Roman Catholic Church. While those Conversations did not result in any measurable approach to the healing of the breach in Western Catholic Christendom they did lead to a clearing away of some misunderstandings and a mutual respect

for the claims of the two communions upon the part of those who took part in the Conversations and others who followed them closely. American Churchmen join with their brethren of the Church of England in prayer for the repose of the soul of Bishop Frere. May he rest in peace.

Bishop Hare and the Noonday Prayer

IN OUR issue of March 30th we called attention to a paragraph in the *Spirit of Missions* for September, 1897, referring to the adoption by the missionary council at Chicago in 1893 of a resolution that a pause be made each day at 12 o'clock for brief prayers for missions. We asked whether our present practice of noonday prayer for missions had its origin at that time. Several correspondents have written to call our attention to the little prayer card issued by the book store of the Church Missions house, on the back of which the origin of this custom is given. We quote:

"The custom of pausing at mid-day to offer a prayer for the Church's Mission has spread widely since it was first proposed by Bishop Hare in 1871. In Wuchang, China, it was started independently in 1880, and in 1891 the practice was adopted by the Brotherhood of Saint Andrew, the Missionary Council taking similar action at Chicago in 1893, and the Church of England Missionary Conference in London in 1894."

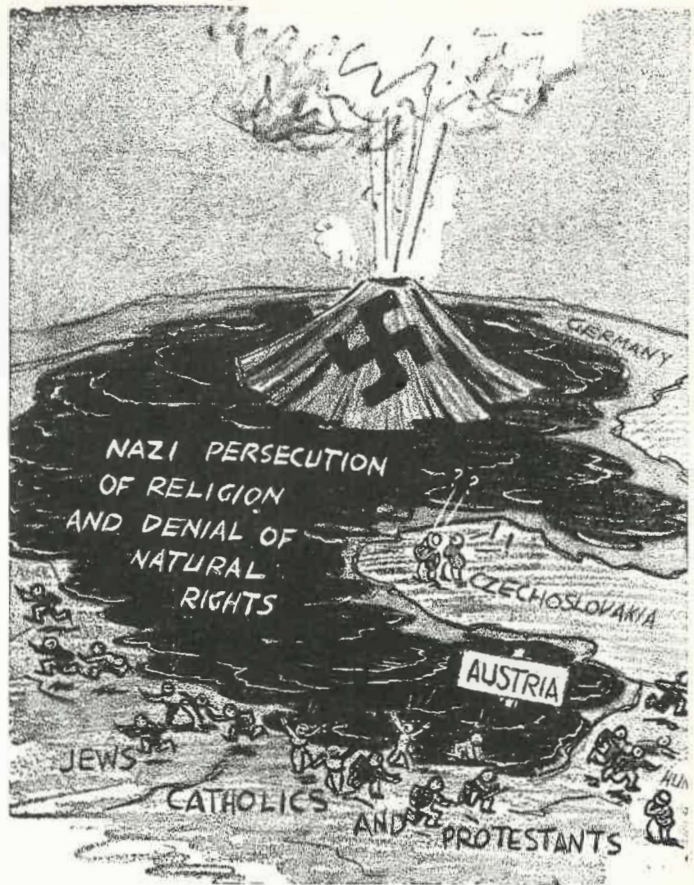
This brief summary is borne out by a passage in the biography of Bishop Hare written by Dr. M. A. DeWolf Howe in which the Bishop is given as authority for introducing the practice in the daily work of the missions office. The question further arises, was this the original idea of Bishop Hare or did he find the practice earlier established elsewhere? Can anyone throw light on this question?

Appeals from Religious Orders

OUR ATTENTION has been drawn to the fact that a number of Religious Orders, not of the Episcopal Church, are sending appeals to our clergy and other Churchmen. In some instances it is not entirely clear from the literature sent out that these orders owe their allegiance to another communion rather than our own. Churchmen should bear in mind that the only Religious Orders for men under the auspices of the Episcopal Church are the Companions of the Holy Saviour, the Order of the Holy Cross, St. Barnabas' Brotherhood, the Order of St. Francis, and the Society of St. John the Evangelist. There are some 15 communities for women, all of which are listed in the 1938 *Living Church Annual*, pages 154 to 156 inclusive. If there is any question as to the status of communities making an appeal to Churchpeople reference to the *Annual* will readily provide an answer.

"War—What For?"

TRENCHANT criticism of current attempts, some of them from official quarters, to commit the United States to a crusading foreign policy, is contained in *War—What For?* published at 10 cts. a copy by the Keep America Out of War committee, 112 East 19th street, New York. The publication is in magazine style, and contains contributions from such varied individuals as Charles A. Beard, liberal historian; Howard Brubaker, humorist; John Haynes Holmes, a noted preacher; Senator Lundeen, farmer-laborite; Homer Martin,



ERUPTION
By R. O. Berg, for Religious News Service

CIO leader; Lewis Corey, radical economist; Maj.-Gen. W. C. Rivers; and Norman Thomas, Socialist.

Two remarks from the pen of Mr. Brubaker sum up the attitude of the magazine, and (presumably) of the committee publishing it: "According to Chairman Vinson we must protect not only our own coasts but also the rights of our citizens elsewhere. This opens up a brilliant opportunity to die to make the Yangtze safe for Socony." And, "Dorothy Thompson in a nutshell: Licking Germany in 1918 turned out to be a complete failure so let's do it again."

Cartoons, quotations from public utterances of American leaders, and other features combine with the articles to make an attractive and forceful presentation of the case for staying out of war. We heartily commend *War—What For?* to all who are interested in the motives, means, and effects of war—which should include everybody.

ANSWERS TO CORRESPONDENTS

F. B.—"The pelican has become a symbol of the Atonement. She is shown piercing her own breast and feeding her young with her blood. This also rests on an ancient legend that in times of famine the mother pelican would tear open her breast, giving her life for her young. Sometimes a serpent is shown with the pelican, referring to a variation in the story that a serpent stings the young and the mother revives them with her own blood." Wilson, *Outline of Christian Symbolism*, p. 39.

ACKNOWLEDGMENTS

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

CHINA EMERGENCY FUND

In Memoriam	\$ 5.00
Holy Comforter Chapter, Daughters of the King, Oakland, Calif.	2.00
Mrs. I. W. Russell, Deadwood, S. D.	2.00
Miss Frost, Charleston, S. C.	1.00

\$10.00



EASTER REVERIE

I LIKE to think
 Before the gates of dawn, how tall He stood!
 No man had shared the journey with Him there—
 No other could.

I like to think
 The Cross was lifted from His soul at last
 And He was mindful of His Father's face—
 No dimmer past.

I like to think
 Before the gates of dawn He still could see,
 Far down along the Easter thoroughfare,
 Least ones like me!

LILLA VASS SHEPHERD.

EASTER VISION

AS DOWN the trail at dawn I went
 With Mary Magdalene, bringing
 Sweet spices for Christ's Body, laid
 Within a garden sepulchre—
 The incense of awakening earth
 Ascending fragrantly—we saw
 Two angels where our Lord had been.
 While lingering by the empty tomb,
 And weeping that we'd lost our Lord,
 Lo! One stood near, His glory hidden
 From our sad eyes, by sorrow dimmed.
 When, His compassion manifest,
 We heard Him call us each by name,
 And kneeling on the dew-drenched grass,
 "Master!" we cried, in ecstasy;
 Then hastening with the wondrous news,
 We told the others all these things.

On Easter morn at dawn of day
 The Master calls us each by name
 To meet Him in the Eucharist,
 The mystic feast in which He gives
 Himself to be our food divine.

O Risen Christ, we come new shaven,
 Thine own, in joy to worship Thee.

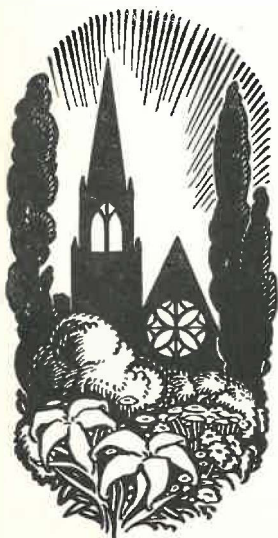
ETHEL E. SPENCER.



RESURRECTION

I HAD FORGOTTEN how the wild flowers race
 This valley bottom with spring's highest tide,
 How Dutchmen's-breeches' lightly wind-stirred grace
 Flows in a flood of wonder down the mountain side.
 I had forgotten spring save as a season's change
 With tulips in the park
 And surly gardeners pruning strange
 And lovely suckers from rejuvenated bark.
 I had forgotten bird song where the branches bend
 And catkins pollened with the same vast life
 That greens each pasture grass blade to its end.
 I had forgotten beauty hurls a knife
 More piercing than the dagger in young Juliet's hand,
 More silencing than Arthur's sword
 That flamed with its own fire across the land.
 Today I saw the rising of the Lord.
 He must be slain by beauty who would see
 Christ walk the spring to greet each flower and tree.

PORTIA MARTIN.



THREE LILIES

THREE joyous lilies were in bloom
 Beside the empty garden tomb.

One swayed gently as the breeze
 Sang resurrection melodies.

One leaned down to touch the sod
 Where the feet of Jesus trod.

One looked up as if to say
 A prayer of thanks for Easter Day.

E. V. THOMSON.



What About The Resurrection?*

By the Rev. William M. Hay

THE NEW TESTAMENT nowhere considers the Resurrection as something to be apologized for or thrust into a corner. Far from having to be explained away, it was to the disciples the explanation of everything. It gave point and meaning to other mysteries—as to the Messiah, for instance, the Coming One, who when He came was so different from their dream of Him. This Jesus, to them, was declared to be the Son of God with power by the Resurrection from the dead. The Resurrection was not a subject to be minimized, but to be pushed to the forefront of every sermon and every argument; and it cooled the agony of every martyrdom.

The tone of the New Testament is not the tone of defeat, of resignation, of great hopes falsified, but rather of joy, of vitality, of great hopes destined to become greater still. It is the voice of revolution. It is the accent of a bridegroom coming forth out of his chamber, of a strong man set to run his race. Neither death nor life, nor present nor future need be feared now. No task is now too great to be attacked, no dream too magnificent for us, for Jesus is risen from the dead.

To the Apostles the Resurrection was not a phantom appearance that once had hovered over their disappointed hopes. It was not some abnormal wonder out of all context with the Life; but a solid reality, as real as hunger, as real as the soldier's spear or Simon Peter's net. St. Paul heaps phrase on phrase in the effort to tell how completely the Resurrection was the key to all mysteries, the hinge on which all history turns, the cornerstone of creation. "That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but in that which is to come; and hath put all things under his feet" (Ephesians 1: 18 ff.).

The Apostles were quite overmastered by the grandeur of the Resurrection. By their certainty of it they were transformed from within. It became to them knowledge and power and insight. Nothing else could have changed these provincials into legislators for the world, their timidity into boldness, their weakness into strength that overset ancient empires of ignorance, thralldom, and night; till life became to them but the one desire, that they and all men "might attain unto the resurrection of the dead" (Philippians 3: 11).

When we consider the skepticism of today, let us remember that it is the same skepticism in every day. The Apostles propounded this astounding matter to people who were as unready to credit it as any man living today; some because they knew so little, some because they knew so much. Those who knew little knew at least this, that death was the end. The dear, golden-haired daughter would never return through the shadowed gate; even the king's tomb was but a tomb, for all its carving and brazen doors. And those who knew much knew only how to phrase more musically the frightful contrast between man's great dream of life and its frustration by death, that takes incontinent the plowman and the prince, the scholar

from his books, the innocent child from his frantic, despairing mother.

Yet St. Peter and St. Paul and the others set before people who knew all this quite as well as we do, the assertion that the long chain at last was broken. At last One had come back, not as a fable (for men had often amused themselves by tales of such a return to life) but as a fact. But it was, as now, to many incredible. When St. Paul (Acts 17: 18) spoke of Jesus and the Resurrection, he seemed to be a setter-forth of two new gods, Jesus and Anastasis. The Apostles could sympathize with them, for they had been very slow themselves to take in Jesus' repeated forehints that the Resurrection was to be (St. John 2: 22).

In the years that have passed since, hardly any fact has been the object of so prolonged, active, and intense assault as this Resurrection. I really think that everything that can be said against it, and against the Gospel account of it, has been said, numberless times and in numberless ways. All of the arguments are very old, though of course they seem new to each generation as it learns them anew and phrases them in modern terms. And some of them are, or rather were, really pretty shrewd arguments. I mean, it takes a lot of study and of living experience to be able to refute them. But there is an answer for them all. Here is not the place to detail the arguments or their answers. I should like to say, however, that after learning all the arguments fairly thoroughly and pondering them now for a long time, there is not one of them that today has weight with me.

I once learned the arguments that the world is round; and now that I have concluded that the world *is* round, my interest in the debate is ended. Perhaps, though, I should keep "an open mind" on the subject? Well, if you bring up a really good argument that the earth is not round, I shall listen; but I shall be hard to convince. So with the Resurrection, not because I swallowed blindly the Gospel account, but precisely because I have in other days given utmost generosity to every contrary theory. I was not inhospitable to them; I was compelled to toss them out.

I SUGGEST quite seriously that we stop mulling over the arguments pro and con, take the Resurrection as a fact, as St. Paul did, and recast our cosmology in the light of that determining fact. For the world is one thing to the man who doubts the Resurrection and quite another thing to the man who believes it. The effect of belief in it shines on every subsequent page of the New Testament and for centuries after, a transforming effect, engendering and propagating ideas and results that even the unbelieving world has to call good—humility, charity, hope, gentleness, sharing, teaching, peace.

But to the man who disbelieves it, God is not the God of the New Testament, for He is not the God of the Resurrection; and man is not the man for whom Christ died and rose again, a creature made but little lower than the angels, salvable even in his ruin, and destined to a glory beyond our sweetest dream. Instead, he is again what he was immemorally before, a baffled seeker in the fog; and his little life, so purposelessly painful, so futile and so short, is rounded with his only reward, endless sleep at last.

The fact is, of course, that our relation to the Resurrection is a relation of faith. St. Paul can say, "He appeared

*This is the last of a series of Lenten articles by Fr. Hay on fundamental teachings of the Church.

unto me also, as to one born out of due time," but we cannot say that. Nor could the crowd at Athens (Acts 17: 32). And that crowd at Athens is typical of every crowd since, and of our congregations today. There are the three classes, the only three: "And when they heard of the resurrection of the dead, some mocked, and others said, We'll think it over. Howbeit, certain . . . believed," among them the lady with the beautiful name, Damaris.

These are still the three answers—disbelief, suspended judgment, and faith—and there is nothing modern about any of them. We do not disbelieve because we are so enlightened. There are men today (as always) of the most ample experience and profound scholarship who believe humbly in the Resurrection. Yet I quote an outstanding literary figure: "I catch no meaning at all from all I have seen and I pass quite as I came, confused and dismayed." There is in these attitudes a personal equation; that is, a man is not without responsibility for his response to the Resurrection. Even a blind man could believe in (yes, and rejoice in) what I tell him about sunlight, its splendor and power, if he believes in me.

SUPPOSE the Resurrection is true, suppose it all happened just as we read, what does it mean to us? I think it has the same value now that it had then, an evidential value. The Apostles used it as a proof that a whole list of other things were true—even though before unheard of, or though opposed to the natural man's ideas, or though they entailed recasting one's whole mental world. The validity of a Beatitude as a standard for life was not readily accepted then, any more than now, at its face value; but it must be right and true, so they argued, because uttered by One who gave supreme proof of His authority over life by His Resurrection.

If this Resurrection be true, then any great hope can come true. For this is a crucial matter. Jesus' assault upon death is an attack on a central and universal mystery. If He wins, the whole aspect of life will be changed, new certainties will arise to replace old doubts, men will be other than warlord or poet or sophist had thought, and their duties and rights, their hopes and needs, all will have to be reevaluated. The Resurrection entailed a revolution. For the disciples' belief was not an intellectual assent to a very strong case; it was supernaturally produced and maintained as a motive for the will.

In short, some ideas and actions become credible and valuable now, that before were incredible and invalid. It is not that the Resurrection takes us out from the realm of law, of cause and effect, and into a realm, as some seem to fear, of mere credulity and superstition, without objective and measurable certainties. Not at all. But it says there are causes that we cannot examine because they are out of our present reach. The Resurrection proclaims the sway of law over areas we do not see and cannot see. It takes us out of a closed universe. It asserts that we do not see all or know all. It persuades us that all other miracles *may* be true, from Cana to Nain to the latest Mass. And we have just one advantage over the Apostles. We have the experience of all these centuries as to how the Resurrection, with all it implies, works out in the actual lives of those who believe it wholeheartedly and change their world view around to fit its demands.

If the Resurrection be true, you can explain everything, and especially the dreadful. For it says that man is a soul; and if he is, then the old standards no longer are valid. Bishop Kroll tells us of mere boys and girls in Liberia already showing spots of leprosy in their hands. We have all seen children who were born blind. I read of a young lad near here who

caught his hand in the machine, and last night the hand was amputated. And we all know of private agonies and heart-breaks. Is there in all the world a hamlet, however small or sequestered, where this morning no man is in pain, no woman in tears? I need not labor the point. Truly the whole world groaneth and travaileth in pain together. And those parts of the world which have not heard of the Resurrection are not thereby relieved of the pain—they suffer even as others, but without seeing any reason in it and without hope.

But the Resurrection is the triumph of the Man over the worst the world could do, over the concentration of its cruelty and treachery and hate, its blind energy of ill will against the innocent and the defenseless and the poor. It was the Resurrection's complete reversal of defeat at the moment of complete defeat that set the early Church aflame. Early Christians, too, met lepers, and blind, and maimed artisans, and all the ruin that cruelty and greed and lust and simple foolishness can achieve. Yet they felt they had now an answer, an answer that had joy and hope in it.

We cannot get rid of the world's sorrows by denying the Resurrection. They are actualities, on any reading of the universe. But in a world where the Resurrection is a dominating term one can rationalize all of man's experience, even the most painful. If man is *this kind* of creature, if the world is *this kind* of world, then all experience has to be interpreted anew. Life, *all* of life, is intelligible now. "Part of the good news of Christianity," says Dean Inge somewhere in *Outspoken Essays*, "is that suffering is in itself divine."

BUT it is not only the maimed-by-life. There are also those who have maimed themselves (St. Matthew 19: 12) for the sake of Jesus, from the poor parents who deny themselves to educate a son for the Church, to the monk who turns his back on every worldly prize that he may serve the Lord of the Resurrection, or the missionary who counts all else well lost that he may carry to them that sit in darkness the light of the knowledge of the glory of God.

What a golden tale it has been through all these centuries, of men and women, of all places and languages and ranks, who have not counted their lives dear unto themselves that they might follow Him who rose again, who for Him have gladly broken the alabaster box, very precious. This is the heroism of the humble, the gray courage of uncomplaining daily duty. There are not perhaps too many monuments to those who in the hot madness of battle gave the last full measure of devotion and poured out the wine of their young lives—so often, alas, for a mistaken or unworthy cause; but too few memorials to those who, for His sake, without any parade or applause, just remained steady and patient and peaceable through undistinguished years. And this is the foundation of their steadfastness—they endured as seeing Him who is invisible.

The mournful "three-score years and ten" is no longer the farthest horizon we can hope for, and the grave is not the goal of the life that is hid with Christ in God. Great projects that far outreach any man's life are worth beginning; for if we do not finish them, others will; and we too shall see of the travail of our souls and shall be satisfied. Defeat means nothing now, not because we have time on our side, but eternity. Obscurity and poverty have lost their somber power, for we judge by other standards now.

The last enemy that shall be destroyed is death; but even death has lost his old dreadfulness, and become a mere door-keeper and ferryman.

Life in the Church of England

A Study of Our Mother Church

By the Very Rev. Hiram R. Bennett

Dean of the Cathedral Church of St. John, Wilmington, Del.

THE CHURCH OF ENGLAND, mother of this American Church, stands today the most potent spiritual force in the land of England. Her churches dot the cities and the countryside, and with her cathedrals, they stand as majestic monuments to a continuity of life since early ages.

There are, in the two provinces of Canterbury and York, 43 dioceses, 103 archdeaconries, 772 rural deaneries, and 13,116 parishes. There are 93 bishops at work; and in the parishes there are 16,981 priests, 245 deaconesses, 168,349 church wardens and sidesmen, 4,561 licensed readers, 22,523 organists, 320,764 choristers, 46,013 bell-ringers, and 3,634,480 parochial electors. These last are communicants (there are probably many more) and they have enrolled so as to vote at the election of members of the parochial church councils.

The greatest distinction between the Church in England and the Church in America is in the matter of finance. In the United States the average parish is incorporated as "rector, wardens, and vestrymen." In England the incumbent is a "corporation sole," and as such, the income from parochial endowments is vested in him, as well as taxes, rates, deductions for dilapidations, and the like. The parochial council is responsible for the lighting and heating of the church, and other expenses incidental to church services.

That has been the situation, briefly, up to late years. But there is a movement toward a change which will benefit all concerned. The reform began many years ago, when, in 1704, Queen Anne restored to the Church the revenues derived from first fruits and tithes. The first fruits represented the first year's income of ancient benefices, and tithes, a tenth part of the annual income according to a valuation made in the reign of Henry VIII. Various popes had been making claim to these payments, but Henry foiled the Vatican's cupidity by interjecting royal cupidity, and he annexed the first fruits and tithes as a part of the crown revenue, where they remained for over 150 years, or until the reign of Queen Anne. The Queen granted these revenues to the Church, to a corporation known as the Governors of Queen Anne's Bounty, who are the archbishops and bishops, the speaker of the House of Commons, and others.

The Queen Anne's Bounty income was used to augment and maintain the incomes of the "poor clergy"—not as direct and personal gifts to the incumbent, but as capital grants to purchase glebe or to provide a parsonage or to endow the benefice itself. The Governors originally augmented livings until now the minimum benefice is about £300.

It was in 1835 that the body known as the Ecclesiastical Commissioners was appointed to remodel and administer incomes and endowments, especially those of parochial and cathedral establishments. The Commissioners administer special trusts, both for particular parishes and wide areas. They have administrative duties in connection with the sales or leases of glebe lands, as well as the formation of new parishes. They even regulate the scale of fees for weddings and funerals.

The personnel of the Ecclesiastical Commissioners is something like that of the Governors of Queen Anne's Bounty—the archbishops and bishops, as well as other members. It acts

through an executive committee—the Statutory Estates Committee—which meets on two days a week. The whole board is summoned 15 or more times a year.

It is being proposed that the two bodies—the Governors of Queen Anne's Bounty and the Ecclesiastical Commissioners—be eventually amalgamated and made identical in membership. There is much revision to be made of the statutes, especially the cathedral statutes, and it is likely that in the future the state of the endowments of the Church, whether or not it is disestablished eventually, will be greatly altered.

THE CHURCH of England is governed by the Convocations of Canterbury and York. They are older than parliament itself; in fact, they are the oldest legislative bodies with a continuity of existence and function. They are the national synod of the Church of England. Here is the best proof for the continuity of the English Church, and the identity of the Church of today with the earliest organization of Christianity in Great Britain. No better record could be formed than in the history of Convocation. In the earliest period, the functions of the Convocations were almost entirely spiritual, and their relations with the civil government, though close, were undefined. It is false to say that the Church is established by the State: the Church is older than the State. And Convocation is a part of the constitution of the realm. It is the King's constitutional adviser in all spiritual and ecclesiastical matters. It takes cognizance of ecclesiastical suits in which the sovereign is personally interested; it has direct access to his person and its "constitutions and canons ecclesiastical" (if not contrary to the law of the land and to the King's prerogative) become law without the intervention of Parliament, on receiving the royal assent.

During the latitudinarian days, when life in the English Church was at a low standard, from the early days of the 18th century through the first five decades of the 19th century, Convocation did not meet. Its revival was one of the results of the activity of the Oxford Movement. To a layman, Henry Hoare, is given the credit for the direct revival of Convocation. He founded, in 1850, the Society for the Revival of Convocation. Largely through its influence, the Convocation of Canterbury resumed its functions in 1854, and the Convocation of York in 1861.

A study of the matter proposed and debated and determined in Convocation during the past 20 years will be of interest. It has established full intercommunion with the Old Catholic Church, it has achieved very close relations with the Eastern Orthodox Churches of the East and with the Church of Sweden. It has, in short, discussed or dealt with:

"The qualifications, functions, and ordination of deaconesses; the general ministry of women; problems of marriage, including birth control; relations with non-conformists; revision of the Canon law; the regulation of religious communities; diocesan Synods; the permanent diaconate; the status of unbenedicted clergy; ecclesiastical courts; reunion in South India; home and foreign missions; representation of the universities; the problem of the slums; the revision and enlargement of the

Catechism; broadcast services; the ministry of spiritual healing; coöperation with the medical profession in services to the sick, particularly to the mentally and nervously afflicted; official services for Holy Unction and the Laying On of Hands.”*

In the conduct of the business of Convocation, the laity have had their share as consultants with the clergy. Although the final and authoritative decisions of questions of faith and morals belongs, according to ancient usage, to the hierarchy, in the synod disciplinary measures are instituted, since they, as well as the clergy, are of the Church, and so are able to testify as to the content and character.

The two Convocations are each made up of two houses—the upper and the lower—with the Archbishop as primate and president of the former. This membership is made up of the diocesan bishops. The lower house consists of priests, representing cathedral and collegiate churches and the parochial clergy.

It is the function of the lower house to act as the safeguard of the “checks and balances” system of legislation, the foundation of legislation in the American State as well as in our American Church. The most dramatic instance of the exercise by the lower house of its negative power was in 1689, when its firm resistance saved the Church from a revolutionary revision of the Prayer Book in the Puritan direction, which William III had persuaded the bishops to accept and to propose to Convocation.

CONVOCATION created the Church Assembly in 1919, as its agent for the conduct of financial and administrative business. Thus relieved of semi-secular business details, Convocation has been free to deal without distraction with its proper tasks relating to the good estate of the Church, the ministry and sacraments, the defense of the Faith, the life of prayer and worship, clergy, discipline, Christian unity, and evangelization.

The Church Assembly is a legislative and administrative body. It has in its membership not only all the archbishops and diocesan bishops, but the most active of clergy and laymen and women. It meets for discussion, under the presidency of the Archbishop of Canterbury, in one large body, where all its members debate in the most informal and pleasant fashion. It votes in three units: a House of Bishops, a House of Clergy, and a House of Laity.

The Church Assembly, at the present time, is considering clergy discipline, clergy retirement, and missionary education. It publishes a magazine devoted to the matters under discussion, and this is available in any parish. The consequences are that there is a growing number of informed Churchpeople throughout England. They are wide awake to the missionary needs and the missionary opportunities of the Church. They are learning, through the Assembly’s activities, much about budgeting; and if there is a reformation of the financial situation which at the present time is of so much concern to every incumbent, it will be because the Church Assembly has, incidental to its other and original functions, awakened and thrilled the laity.

Available figures of the Church Assembly budget will be of interest to American Churchmen. For 1935 the expenses were £145,000, or \$725,000. The largest items were for the training for the ministry (£6,240); religious education (£32,000); pensions (£53,435); and maintenance of assistant clergy (£10,000).

There are two questions which are asked about the

English Church, hinted at above: “What is the tithe?” and “Are the clergy incomes charges on public funds?”

The nature of a “tithe” is not that of a tax but a form of ratable property. Originally a tithe was a gift either of land, or of the produce of the land—a free-will offering made by those who considered it a religious duty to give a tenth of what they possessed to God. By the time of the Norman conquest this was already a well-established custom, and in those days there was no other way of endowing the Church, for stocks and shares did not exist.

When, in the 13th century, Parliament came into being, the State passed laws to protect the tithe owners in rights which had been recognized for hundreds of years. When a field was sold on which there was a charge for tithe, the purchaser paid less and the seller received less because the Church held a tithe rent charge, and since the Reformation a good deal of tithe has passed into the hands of laymen and some into the possession of nonconformist chapels. It is not a tax, but a property, and, as such, subject to rates.

THE OTHER question, on clergy incomes, can be answered in the same way. As Lloyd George said, many years ago, “With the exception of those in the direct employment of the State as chaplains, the stipends of the clergy of the Church of England are not paid out of the public funds.”

The incumbents are paid by the generous gifts of Churchmen from the third century onward. Their main sources of income come (a) from the land, as in tithes, or as glebe land. This is land which has been given in entirety by the landowner to the Church or purchased with money belonging to the Church. The income from it belongs to the incumbent or cathedral, or other ecclesiastical corporation for whose benefit the gift was made; (b) from income derived from legacies and voluntary donations, either in the form of land or money, or from the proceeds from the sale of land, and (c) forming parts of the ancient endowment.

These funds are administered by the Commissions named above. They fluctuate in value because of the fluctuation of investments and because of the fluctuations of the products of the farm land. The incumbent really envies the assistant curate. For the curate knows what he will get and he gets it.

The Death of Our Lord

By Tomasa Basigan

9-Year-Old Igorot Girl, Baguio, P. I.

OUR LORD was willing to die. Our Lord died to show us that He loves us. Our Lord prayer for His enemy. Our Lord was very glad to carry the Cross. The wicked people used the thorns for the crown of our Lord. Our Lord obeyed the wicked people. When the wicked people were looking for Jesus, they did not know Him. But Jesus said, What are you looking for? And the people said, Jesus. Jesus said, Here I am; take Me. And the people were very glad to take Him. The wicked people beat Jesus and spit on Him. Men hated our Lord because they are jealous. The devil told people not to listen to our Lord. Our Lord suffered by our sins. Our Lord died for those who hated Him and for all men. Our Lord died to the Cross because He loves us. Our Lord knew one of his Apostles [would] betray Him. He died to unite us to God. Through His death He gave His love to men who hated Him, and loved Him. Our Lord died to reveal to us the love of God, to show us the evil of sins, and to unite us to God. He died because sin is hard, and He loves us. God loved people, so He sent His Son to suffer for our sins. Our Lord [was] very glad to suffer for us. We hate God when we sin.

*Handbook of the Church of England, 1937.

What Happened on Easter Day?

By the Rev. Thomas E. Jessett

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OF RECENT YEARS there have appeared an unusual number of lives of Christ. Jesus of Nazareth has been presented as a man of genius, a stained-glass window saint, a bewildered peasant, a super-Rotarian, a mystic, the miracle of God—in fact the presentation has varied with the viewpoint and purpose of each author. Many, if not all, of these lives written with the commendable idea of giving a clearer understanding of the life of Jesus Christ, and admittedly helpful in a great number of ways, falter in the same place. Up to the Crucifixion everything goes satisfactorily from the viewpoint of the writer of a particular life but after the placing of the body of Jesus in the tomb comes confusion. Some stop there, others throw out hints of future activity, still others boldly proclaim the Resurrection but seem uncertain as to just what really happened that first Easter Day so long ago.

The Resurrection is the keynote of the Christian Faith and to write a life of Jesus Christ and either play down or become uncertain in dealing with the event that alone makes the rest significant is the great weakness of modern lives of Christ. Of course the orthodox writers insist that the Resurrection as a fact is the important thing, and the details are relatively unimportant. This is true, but a satisfactory reconstruction of the details of the first Easter Day would be of tremendous assistance to many seeking enlightenment.

For reconstructing the events of this fateful day we have the Gospels of SS. Matthew, Mark, Luke, and John, St. Paul's First Epistle to the Corinthians, and a few verses dealing with the Resurrection from the lost "Gospel to the Hebrews" fortunately preserved for us in the writings of the early Fathers.

There are nine separate important events occurring on Easter Day, six of them to do with appearances of our Lord. Let us examine them in chronological order:

(1) *The Dispersal of the Guard.* It is an amazing fact, but Christians generally overlook this event and begin their study of the facts of the Resurrection Day with the women as they walked to the tomb "while it was yet dark" to anoint the body. The proper place to begin is at the tomb while it was yet guarded and the stone in place. If this is done events will shape themselves more easily in a recognizable sequence.

The tomb was quiet, the temple guards—not Roman soldiers—on duty, when suddenly (St. Matthew 28:2-4) "There was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment like snow; and for fear of him the keepers did shake and become as dead men."

The watch went through a tremendous experience possibly similar to that of St. Paul and his companions on the way to Damascus, at least sufficiently potent to cause them to take the risk of leaving their posts and returning to Jerusalem. Merely frightened guards deserting their posts would not have gone to their superiors and risked immediate punishment. The fragment of the "lost" Gospel to the Hebrews says, "Now the Lord, when He had given the loin-cloth unto the servant of the priest, went unto James and appeared to him." The "servant of the priest" was the title held by the chief of the temple guards. It therefore appears that, while the rest of the guard may have been only frightened by happenings beyond

their comprehension, to the captain our Lord Himself appeared, placed in his hands evidence of His Resurrection, and indicated that this be carried to the chief priests.

Certainly, the evidence was sufficient to convince the chief priests of His Resurrection, that His body was no longer in the tomb; otherwise they would have ordered the guard back, or sent others to get the body at all costs; for it was for the purpose of proving the ridiculousness of Christ's claim "to raise this body in three days" that the guard was posted in the first place. Instead they bribed the soldiers to lie and say the disciples had stolen the body, a silly procedure unless no other course was open. As a matter of record there nowhere appears to have been any dispute concerning the fact of the empty tomb. Both sides accepted it as indisputable. If it had not been so verification would have been easy. It seems obvious that the chief priests themselves were aware of the Resurrection, and face to face with the consequences of their own stupendous blunder were trying desperately to hush up the whole affair. But the matter had only begun.

(2) *Our Lord's Appearance to James.* St. Paul in I Corinthians 15:7 and the fragment of the Gospel to the Hebrews both tell of an appearance of our Lord to "James, the brother of the Lord." James was violently opposed to our Lord's work while Jesus was alive if the Gospel records can be trusted, and Jesus himself said, "A prophet is not without honor save . . . among his own kin" (St. Mark 6:4). James may have been in Jerusalem with Mary the mother of Jesus at the time of these happenings. At any rate he underwent a tremendous experience which vanquished his hostility after the Resurrection. In time he became the head of the Church in Jerusalem (Acts 15) and finally suffered martyrdom for his steadfast belief in the Resurrection and Messiahship of Him whom he once thought mentally unbalanced.

(3) *The Visit of the Women to the Tomb.* All four Gospels tell of the visit of the women to the tomb. A careful scrutiny and comparison of the records makes it fairly conclusive that Mary the wife of Cleophas, Mary Magdalene, Salome, and/or Joanna made up the party of women setting out to pay the last respects to their dead leader and friend early that morning. They came early because they were undoubtedly fearful of what might happen to them if they were seen at their self-appointed task. To their astonishment the stone at the door of the sepulchre was rolled away. Somewhat concerned about this they stepped inside gingerly to accomplish their purpose. In the half-light of the sepulchre they were unable to see plainly as they approached the burial shelf, but suddenly they were almost paralyzed with fear. A young man dressed in white rose up and spoke to them, saying, "Be not afraid. Ye seek Jesus of Nazareth, which was crucified? He is risen" (St. Mark 16:6).

Overwrought with the events of the last 72 hours, fearful of being caught by the hostile authorities, the sight of the young man was too much for their already strained nerves, and they rushed frantically from the tomb. Blindly they ran to the refuge where Peter and John were to be found. Mary Magdalene, being the youngest and presumably the most active, arrived first and told the startling news to the disciples.

(4) *Who Was It Frightened the Women?* St. Matthew says an angel but his account is plainly mixed up with that of

the appearance to the soldiers. St. Luke says two men with shining faces but his sources are admittedly second hand. St. Mark says "a young man" and also repeats his words. Now, while St. Mark wrote largely from what St. Peter told him it is generally agreed by scholars that St. Mark was a native of Jerusalem, that he witnessed many of the events of Holy Week, and that he was the young man who escaped naked when his loin-cloth was seized by the guards in the Garden of Gethsemane. What was he doing in Gethsemane that night?

Had he been following our Lord and His disciples at a distance or had he in some manner become aware of the purpose of the guards and was trying to warn our Lord? If the latter, what more natural than that on this early Easter morning he might have from the same source or in the same manner heard of the return of the guards from the tomb with their message to the chief priests that Jesus was risen? If so, it would have been only natural for him to have rushed excitedly to the tomb, plunged into the sepulchre, and while picking up or examining the grave-clothes failed to have heard the women until they were almost behind him. Then he speaks as comfortingly as possible, only to frighten them away.

He apparently left and tried to overtake the women, for when St. Peter and St. John appeared he had gone—but we are told in the 20th chapter of St. John's Gospel that the grave-clothes were not as one would have expected them—the napkin that was about the head was wrapped up and lying in a place by itself. Leaving so precipitately the young man had not put them all together again.*

(5) *The Visit of Peter and John.* Stirred to their depths by the news Mary Magdalene brought, Peter and John raced to the tomb. John, the younger, arrived first and looked inside enough to see the grave-clothes, but waited for Peter to join him before stepping inside. Maybe they had also been told of the young man and John was taking no unnecessary chances. When they entered they found the tomb empty, the grave-clothes lying except for the napkin which had been about the head which was wrapped and in a place by itself, a fact John long remembered and put in his Gospel. Of our Lord they saw and heard nothing.

(6) *Mary Magdalene Meets the Risen Jesus.* Apparently Mary Magdalene followed Peter and John back to the tomb. Having traveled out and run back she was obviously tired and could not keep up with the disciples. She arrived after they had left or else failed to recognize them in the half-light of the sepulchre and thought them angels* (St. John 20: 12-13). Whatever occurred, she was weeping without the tomb and starting to go away when Jesus spoke to her, and she mistook Him for the gardener. Then came that touching scene in the garden so often portrayed by brush and pen.

(7) *The Appearance on the Way to Emmaus.* So well known is this story that no comment upon it is needed here. Two disciples, not of the apostles, are on their way to Emmaus when our Lord joins them in conversation and is not recognized until, partaking of supper with them, He blesses the bread and disappears. Paying no attention to the possible risks involved or the late hour of the day they hasten back to Jerusalem and inform the disciples gathered in the Upper Room of their great experience.

(8) *The Appearance to Peter.* But the news was not so startling! The 10 disciples (St. Thomas was absent and Judas

(Continued on page 464)

Rabanus Maurus on

THE LORD'S PASSION

Translated by Edith M. Almedingen

IX.

YOU, who have followed me thus far, think again and yet again, ponder well in the depths of your heart, that hard and stony is the way leading unto Life. He who means to come to glory must suffer much to achieve it, yet if he thus purchase his reward he has it wholly free.

Furthermore, if little of the above has moved you, can you not remember that your heavenly Father is also your own Brother in the flesh, your loyal, loving, generous Friend, continuously intent upon doing good to your soul. So loving a Friend is He that for your unworthy sake entirely did He consent to be delivered unto death. So generous a Comrade is He that for your guilt He chose to bear the hurt in His own Body, so that all your numerous misdeeds might be blotted out by the great pardon He won.

He is truly your Friend who was scourged with many bitter stripes unto the end that in His wounds all your infirmities might find their healing. And so did He save your footsteps from danger, so did He save your life and mine also—our vile, useless, often abominable lives—at the price of a precious, generous, and utterly free Redemption, His Godhead gladly consenting to sacrifice His manhood. He gave up His Body to destroy the guilt of sin and the danger of hell, and therefore did His head come to be crowned with bitter thorns so that one day He might crown you with His manifold mercies. Unto that end was His pure soul afflicted with the dark bitterness of death, unto that end had He known no good in His life among us that He might fulfil your deepest desire and assuage your thirst for the good eternal. Unto that end did His flesh die upon the Cross that He might renew you even as the wings of an eagle.

Can you continue in your aloofness and obduracy in the face of such generosity, such goodness, such love? Can you look at Him, dying in His agony for you, and feel neither shame nor grief? Can you not reflect that you and I are increasing His agony by the least sin we commit?

Let us then pray together for His mercy and compassion. Let us turn ourselves wholly to His Cross, and to Him on the Cross who lives for ever and ever. Let us echo these words in the depths of our hearts, as we reflect upon the holy Passion: "Almighty God, Father of our Lord Jesus Christ, who, before time was, hadst desired Thine only-begotten Son to come down among us, to put on our flesh, and to endure the Cross for our salvation; we adore Thee and we give Thee thanks that Thou hast vouchsafed to us the grace to share in the Passion of Thy Son, our Beloved Lord. Amen."**

And unto Him be praise and glory for ever and ever.

*This prayer is taken from Rabanus' book, *In Praise of the Holy Cross (De Laudibus S. Crucis)*, its end being somewhat paraphrased.



*The statement that it was St. Mark and not an angel the women saw in the tomb, and the implication that Mary Magdalene may have mistaken St. Peter and John for angels are mere hypotheses favored by the writer, and are not to be taken to preclude the possibility that angels actually were present.

Teach Them to Work

By the Rev. Oscar F. Green

Rector of All Saints' Church, Palo Alto, Calif.

OF COURSE there is no greater indoor sport among the clergy than telling the seminaries how they ought to do their job. Much of this criticism is unjustified. All a clergyman needs to give him humility is to consider what luck he has had with his confirmation classes. What percentage of the persons he trains for Church adulthood really palm out? Moreover the seminaries have to work with the material we supply. Perhaps there is something in the old adage that you can't make a silk purse out of a sow's ear. When we give the seminaries good men, their product is as a rule acceptable.

Therefore I dislike to join this hue and cry about the failures of our ministerial training schools. However, I believe there is one place where our seminaries fall down. It is in convincing the students that they are expected to work when they leave the academic halls. Not a few of our young men have a miserable time during the first two or three years of their active ministry; and the main reason is that they have no conception of getting down to long hours at uncongenial tasks.

During the last few years I have come in contact with several young men just graduated from our seminaries. Their feeling seemed to be that they were doing the ministry a favor, and doing the parishes a favor where they served. To be sure there were phases of the work they liked, usually preaching, occasionally working with young people. One young man fancied himself an advisor to young folks on their sexual difficulties. Not a few have the notion that they are going to instruct the dull laity on the intricacies of higher criticism. And when they discover that other things are required of them they are not a little annoyed; and some almost reach the stage of a nervous breakdown.

What it seems to me that the seminaries should say to their students is something like this: You are going out to build up the Kingdom of God. To this end you are expected to work. The purpose of the Church is not to care for you and to promote you; but it is rather for you to give yourself wholeheartedly to Christ and His Church.

Think, will you, of how other young men get started in their professions. Bank clerks start in at about \$50 a month; and they leave their desks each day when the books are balanced. That is often at 8 o'clock at night; and when the end of the month comes, it may be at 11 o'clock. Young lawyers work in the offices of successful firms and they dig out material for the members of the firm to use in their briefs. Or they hang out their shingles and they take what cases they can get hold of; and they starve for three or four years. Young doctors become interns. They receive for their services from \$10 to \$50 a month. They work seven days a week, and 16 hours a day. And on the side, if they wish to become proficient, they watch the members of the staff do difficult operations, and they themselves perform autopsies. All these young men take the tasks as they come and ask no questions. They have an objective, and they try to take the obstacles in their stride.

This, I am sure, is not the attitude of the average graduate from our seminaries. To begin with he has a wholly unwarranted notion of the importance of the work he will do. As a rule a man's sermons do not amount to much until he has been in the ministry for several years. The advice he has to give is immature. His pastoral care does him more good than it does the persons he visits. If people are kind to him, it is because

he is young, and they want to help him. It would save many a man much heartache if he could only not have too high an opinion of his own ability and importance.

Moreover the average graduate has very decided notions as to the kind of work he wants to do. Naturally a person, according to his nature, prefers one type of endeavor. But young clergymen should see that regardless of their predilections, the work of the Church must go on, and it is a clergyman's job to build the kingdom and not to please himself. I once had a young curate who said to me after he had been in the parish for two weeks, "What this parish needs is a secretary." He did not care for clerical work. Others say they cannot see the use of parish calling. Still others wish to give all their time to church school activities. Some young married clergy think it is an imposition that they should be called out in the evening.

This decided preference for one type of work is all wrong. What we all need to see is that religious work is manifold. It includes preaching, the conduct of public worship, visiting the sick, administering the sacraments, making parish calls, teaching in the church school, working with young people, taking an interest in community activities, being hospitable, administering parish organizations, making friends of all sorts and conditions of people, and above all having initiative enough to take advantage of new opportunities for the spread of the Gospel. The fact that we do not particularly care for a certain type of activity does not mean anything. Is there a task for Christ to be done? If so, it is our task.

THEN our young people need to be trained in adaptability. No two parishes are exactly alike. All people are different. Young clergymen are often surprised that things in California are not done as they are in New York. They should not expect them to be. It should be our aim to adjust ourselves to the environment in which we find ourselves. I am not talking about the compromise of our principles; but rather about the important matter of learning how to live and work with those whose ways are different from our own. I knew one young clergyman who objected to living in a house with other people. He wanted a room and a private bath, and became all jittery because he did not have it.

No other man during his training period expects such liberty. The young teacher gives the courses he is told to give. The young lawyer works on the cases the firm outlines, or by hook or crook he can get his hands on. The young doctor goes about the routine of a hospital. And the attache in the diplomatic corps is a high-class office boy. He has no opinions of his own. He is a secretary to the high officials, and for amusement he takes the consul's daughter to dinner. Virtually all success in life depends on adaptability.

This then is my plea: that the seminaries give the students a realistic view of what lies ahead of them. They will be expected to spend long hours in doing the things that need to be done. They will be expected to promote the whole program of the Church. They must not let their likes and dislikes get the best of them. Above all they must learn to work with superiors, and if necessary to suffer fools gladly. It is all a part of the game. But it is the greatest game in the world. It means the salvation of souls; and its reward is the crown of glory that passeth not away.

“Suffered Under Pontius Pilate . . .”

By the Rt. Rev. Robert B. Gooden, D.D.

Suffragan Bishop of Los Angeles

“SUFFERED UNDER Pontius Pilate, Was crucified, dead and buried: He descended into hell; The third day He rose again from the dead.” These simple, familiar words, remarkably concise and direct, tell the story of events which have affected the thinking of the world, stirred the hearts and imaginations of people, and compelled them to Christian action as no other sequence of events has ever done. The victory of life has ever been a hope among ordinary, normal people. The thought of total extinction and oblivion has always been distressing to them and repugnant to many. Even though appearances said that the grave was the end, hope still persisted that life was the continuing power and not death. The Resurrection of Jesus revolutionized human thinking. It fortified hope with fact which could not be denied and justified it with reason. There are endless ways of thinking about this great historic truth which are helpful and Catholic. There is only one way which is purely stupid and unreasonable, and that is to deny it and still say the end of life is death.

The Resurrection of our Lord has changed the hearts and fired the imaginations of millions. It has removed the fear and sting of death. It has given point to effort and struggle. It has given a background of triumph for those men who seem to lose by righteousness in a world that profits by evil. It has made death an incident and the future progressively glorious. Dean Inge says somewhere, “We ought, I am sure, neither to fear death nor to wish for it. We ought to feel that death simply does not count. All that matters is that a life should be well lived up till the time of its close. If we are not the creatures of today, but immortal spirits, what can it matter if we spend a few years more or less in this state of our probation?” He also quotes Sir Thomas Overbury in the 17th century as saying, “man feels the advance of age rather by the strengthening of his soul than by the weakness of his body. Childhood is not merely a preparation for manhood, and old age is not merely a preparation for death. The rich colors of autumn are as admirable and rightly fashioned as the delicate greens of spring.” Literature and music are filled with allusions to the revolutionary power of the Resurrection on the heart and imagination of mankind.

The Resurrection has made men go forth to proclaim it. No doctrine of any sort has had that driving force beginning with St. Paul and continuing to the latest missionary. This doctrine has been the cause of the world-wide spread of the Christian Church. To remove the doctrine from the Creed would be to make the first part a dead past and the second part words only. There would be no driving power left because there would be no deathless gospel to proclaim.

The doctrine of the Resurrection is and has always been an effective power in the thoughts, emotions, imaginations, and actions of mankind. It is more than this. It is a prophecy for the social order. When the congregation of Christian people recite that portion of the Creed, quoted above, they are prophets saying to the world, “thus saith the Lord.” It is very strange that the Church for so many centuries has persisted in associating the name of Pontius Pilate with the sufferings of Christ. There seems very little reason why the name of an obscure poor excuse for a governor should be

solemnly uttered by millions through centuries in the public worship of the Church. It is no answer to say that the mention of this name puts history into the Creed. The real answer and sufficient reason for the constant use of the words “suffered under Pontius Pilate” is that they are prophetic. Pontius Pilate symbolizes the State, world power, human society organized apart from God.

THE CHURCH HAS ALWAYS suffered under world power and State domination and never more so than now. If she has accepted favors from the State it has been at the price of her soul. Today in many countries the alternative is extinction as a true Christian Church or submission to the State. In every so-called Christian country the Church's values, principles, and ideals are openly set aside for practical purposes and worldly methods used. Then the world turns and points at Christian countries using the methods of the world, the flesh, and the devil in their dealings with each other and adds that the Church has failed. She has not failed. She is suffering under Pontius Pilate and being crucified. The less she suffers the more will evil triumph; the more she suffers the less will evil triumph. We know that unemployment, poverty, slums, child labor, the profits made by traffic in the weaknesses, vices, and sins of men, and wars are not acts of God but acts of men spurred on by world ideals and power. Efforts are being made to ally the Church with such things. At her best she has refused. The prophecy continues, “The third day He rose again from the dead.” There are many signs today of a resurrection of society through the power of an undefeated Church. The conscience of society is being aroused and enlightened. Countries are growing more responsive to the needs of their people and nations are getting much more sensitive on the subject of war. Pontius Pilate still makes the Church suffer, but sufferings make for power and the world will surely rise from the death into which it is plunged and live more and more as that kingdom for whose coming we pray in the Lord's Prayer.

(From the *Los Angeles Churchman*)

What Happened on Easter Day?

(Continued from page 462)

dead) were excitedly discussing an appearance of our Lord to St. Peter. Just how or when this took place we have no information but both St. Luke and St. Paul record this appearance. Now two others are added to the number who have seen the risen Lord, and we may presume that Mary Magdalene was present also.

(9) *The Appearance to the Disciples.* All the above are excitedly discussing the events behind locked doors for fear of the authorities, quite possibly in the room where the Last Supper was held, when suddenly our Lord stands in their midst and says: “Peace be still.”

So end the events of that wondrous day!

NOTE: I am indebted to Frank Morison's book *Who Moved the Stone?* more than to any other in the preparation of the material for this article.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A Massive Essay at the Interpretation of History

CIVITAS DEI. By Lionel Curtis. Three Volumes. Macmillan. \$9.00 for the set.

THIS IS an extraordinarily important work, representing the results of a detailed study of the history of man in an attempt to discover "some guiding principle in human affairs" which when applied can assist in the interpretation of history and also (and more important, from Mr. Curtis' point of view) the shaping of policy in the future. The study begins with the dawn of human life on this planet, so far as it can be reconstructed in science, and takes us up to the British constitutional crisis of 1936. Supplementing the specifically historical survey is a series of chapters on interpretation, a discussion of religion and theology, a treatment of political, economic, and social theory, and a section devoted to concrete proposals for the application of the "guiding principle" to human affairs.

Mr. Curtis believes that a study of the historical process will disclose a purpose which is being worked out in this world of space and time. History is not meaningless or without objective; it has for its objective and its inner meaning the realization among men of "a human society based on the infinite duty of men to each other, and so organized in harmony with the will of God." In the secular sphere, this human society is a commonwealth of free men, bound together by common interests and concerns; in the religious realm it is the *civitas Dei*, or kingdom of God. When it has been understood that such is the purpose of the historical development of human life, the general principles which have been obtained may then be applied (deliberately and consciously) to future policies, programs, and platforms.

Our author seeks to show that the origin of this idea can be found very far back in human affairs. He sees the early communal life of the primitive as the first glimpse of what history is after. The Eastern nations lost sight of this objective because they denied the reality and goodness of the present world order; Hebrew thought affirmed that reality and goodness, Greek political and philosophical activity laid important foundations for a democratic commonwealth, Rome (with its defects and later tyranny) gave an international framework. The significance of Jesus Christ is that He set forth the fundamental principles (derived by intuition) upon which any commonwealth must be built—love of men, duty toward them, controlled by the co-operation of man with a creative God whose nature is most adequately conceived as being after the analogy of humanity at its best.

But the opportunity to realize this *civitas Dei* upon earth was lost when the Christian Church became authoritarian and tyrannical, and sought to create a dictatorship rather than a community of loving dutiful souls. Furthermore, the Church dichotomized the society of men into spiritual and secular—whereas there can be no such division—society is both spiritual and secular at the same time. The ideal was brought a little nearer, however, by the coming into existence of democratic states, with their attempt to create an international community, after the pattern of the British commonwealth or the United States of America (the *United States* being underlined in this connection). But man has turned away again, following false ideals. The hope for the future is the growth of the international fellowship of races and nations, perhaps through union in some great commonwealth like the British, which will gradually win other peoples and so establish a world State. Along with the world State, there must be brought about a "constructive religious order" which will be based on love of God and men, taught by Jesus, but now covered up by a theological structure which is a perversion of the original Gospel.

It will be seen that this is a massive essay at interpretation and suggestion. As such it should be read and pondered by all who are concerned with the future of human affairs. To the reviewer it seems to be one of the works which set out to make a case for democratic internationalism based on Christian principles—although it does less than justice to the objectives of Communism,

and in his opinion needs a strong dose of Socialist economic, political, and social philosophy to make it adequate. We can give the work such high praise while we deprecate much that is said about the origins of Christianity, historical theology, and the Christian Church.

Mr. Curtis follows the reconstructions of early 20th century liberal Protestantism in his approach to Jesus and the Church. He grants a central place to our Lord, who is "wholly divine and wholly human"; yet he minimizes the apparent significance of this assertion by reducing the meaning the Jesus to that of the greatest of human teachers, who most adequately has expressed, in life and word, the divinity inherent in man. There is much truth in this, especially as directed against those who would so far remove our Lord from His human brethren that He becomes a mere enigma, and not the clue to human life as well as the supreme visitation of God to men. But it is not the whole.

His attitude toward the Resurrection stands in need of criticism. The persistence of Jesus Christ as a living reality is the real implication of this doctrine; and that is not got rid of by dismissing (if it is critically necessary) the narratives in which this belief has traditionally been told. He confuses the so-called "finality" of Jesus with the essential *definitive* nature of His revelation and person, which he admits to a large degree. He minimizes sacraments and "worship," but that is because he misunderstands them. He quite incorrectly interprets the concept of the kingdom of God as taught by our Lord, making it a merely this-world affair, and forgetting or overlooking the eschatological framework which is more than framework, but conveys the very essence of the concept: here, and to come—realized among men "in earnest," but fully realized only with God.

In general, Mr. Curtis needs to look more realistically at man. Man is a sinner, out of harmony with the "creative source of nature," and therefore in need of radical readjustment. The deeper question is not (as Mr. Curtis appears to suggest) how to get men to live together in love and duty; but rather why they do not live together in that way, and what profound change in their lives is necessary before the "how" of social affairs can be considered. Mr. Curtis needs to be more radical in his consideration of the selfishness, self-centeredness, unfriendliness, meanness, and lack of consideration which are an observable human characteristic; although he is right (as Catholic theology affirms) in saying that man is essentially good, the child of God, created for happiness with God and his fellows.

Finally, the realization of the *civitas Dei* on earth can never be the whole story. Time and again our author seems to approach that conclusion, but he never states it as explicitly as he should. It is not by any human society here in this world that the broken hearts of men will be made whole, their lives integrated and sanctified, their very being brought to its designed perfection and health. It is only in the light of the city of God, coming down out of heaven, never fully built on earth, breaking through our human limits, opening out into the eternities, that men will be at rest. "Thou hast made us for Thyself, and our hearts are restless till they rest in Thee," said St. Augustine. Man must seek the *civitas Dei* in this world, and its realization here is surely one of the great "guiding principles" of history; but in the end, there is the beatific vision, where God in His loveliness and glory, and man bound to his fellows in that love and glory, are to be at one—and that is beyond the ramparts of time and space, although its centrality and wonder are what give life in time and space, and our struggle to build a fitting city of God here on earth, their significance and meaning.

W. NORMAN PITTINGER.

A New Book on Marriage

NEW MORALS FOR OLD. By V. A. Holmes-Gore. Longmans. \$1.50.

THE AUTHOR pleads, and pleads very rightly, that he has a valid reason for adding to the number of the countless books on marriage; for his purpose is not dogmatic or practical but apologetic. That is, he writes not for believers but for un-

believers; making no theological assumptions but arguing from premises common to enlightened men. Matters debated among theologians he touches on very lightly and devotes himself simply to the concept of marriage as a religious fact and to the monogamous ideal. As the little book contains only about 100 pages it naturally cannot enter very deeply into controverted questions of anthropology, etc., but he says enough to satisfy the ordinary intelligent reader.

B. S. E.

Brief Biographies of Negro Leaders

NEGRO BUILDERS AND HEROES. By Benjamin Brawley. University of North Carolina Press. \$2.50.

PROFESSOR BRAWLEY of Howard university whose father was born of free parents in Charleston, S. C., has given us in this well written volume a graphic account of the Negro scientists and social workers, soldiers and poets, preachers, artists, teachers, politicians, actors, leaders in practically every kind of work and achievement. The book is written with earnestness and poise; and even if considered only as a list of names and activities, it is impressive.

It is something more than a series of brief, well written biographies; it contains most interesting facts. For instance in considering leaders in religious work, he points out that in general the members of the race in the United States are strongly Protestant. If we speak in round terms we find that 3,250,000 are in the Baptist denomination, 650,000 in the African Methodist Episcopal, 500,000 in the African Methodist Episcopal Zion, 350,000 in the Methodist Episcopal, and 250,000 in the Colored Methodist Episcopal. There are 55,000 Episcopalians, 40,000 Presbyterians, 20,000 Congregationalists, and 40,000 Disciples of Christ. There are nearly 200,000 Roman Catholics, and all other groups would total about the same number. It thus appears that the Baptists are greatly in the majority; they form in fact 60% of the Church membership. In other words we might say that six out of every ten Negroes who belong to a Church are Baptists, and that nine out of ten are either Baptists or Methodists. It thus appears that anything affecting these two large groups touches the great host of the Negro people.

The references to the Episcopal Church and to Episcopalians are numerous and kindly and the stories of the heroes of the race are very much to the point and justify the text of the book: "The large heart of heroes."

CLINTON ROGERS WOODRUFF.

An Able Exposition of the 1931 Encyclical

CHRISTIAN SOCIAL RECONSTRUCTION: Some Fundamentals of the *Quadragesimo Anno*. By Dom Virgil Michel, OSB. Bruce. Pp. 137. \$1.35.

THIS compact volume provides a popular exposition of the encyclical letter "*Quadragesimo Anno*," promulgated by Pope Pius XI in 1931, "On the renewal of the social order and on perfecting it according to the norm of the Gospel." The book consists primarily of a reëditing of eight lectures given by Dom Virgil in St. Paul, Minn. To these is appended a chapter on The Common Good, originally written for the *Commonweal*, which reflects an interesting difference of style.

The author, dean of the college of arts and sciences of St. John's university, Collegeville, Minn., recognizes that the whole purpose of the letter was to reemphasize the teaching of the encyclical "*Rerum Novarum*," put forth by Leo XIII in the early '90's. He stresses the twofold character, individual and social, of all economic life, of human labor, and of property. He vigorously condemns Christians who have fostered injustice for personal gain. "Hence all of those who have in any way abetted or furthered the gross economic injustices or oppressions of our time, have most shamefully betrayed the Church before the world. And since the Church is the Church of Christ, they have betrayed Christ in her, they are traitors to Christ, fellows to Judas."

Emphasizing lay responsibility for intensive study of Christian social reconstruction, the author urges the formation of study clubs, especially for young people. He is particularly cordial to the Coöperative movement. "There are few movements or ideals in our day that harmonize so well with the ideals of Christianity as do the coöperatives." Despite considerable repetition of direct quotation, the book is an able exposition of a significant papal pronouncement on social issues.

C. RANKIN BARNES.

A Convincing Narrative

THE SECRET OF THE LITTLE FLOWER. By Henri Ghéon. Translated by Donald Attwater. Sheed and Ward. 1937. Pp. x-243. \$1.75.

FOR the widespread cult of Thérèse Martin, the young Carmelite nun, commonly known as the Little Flower, "there is no purely natural explanation to be found." So says Henri Ghéon and many will agree with him. And further, many will confess to more than a little sympathy with what he terms his "initial resistance" to the "tinsel and sugary manifestations of devotion to the little saint." His book was written "primarily for all those, Catholics or not, who resist her attraction." His object was to reveal her strong character with its limited gifts, set against the bourgeois environment in which she grew up, lived, and died. He has succeeded in depicting a really heroic personality and shows by what steps and at what cost she practised complete self-renunciation and attained to sanctity. There are few stories of supernatural favors, and much evidence of soul-crucifying aridity and interior desolation. Her holiness was hidden during her lifetime, and glimpsed, although not fully realized, by only a very few, even of her companions in the cloister. Her cult does not seem to have been foreseen by the Carmel of Lisieux, yet within but 50 years from her birth and about 25 years after her death she was canonized by the Roman authorities.

If there be any who wish to see their admiration for St. Thérèse justified or any who would be willing to have their prejudices removed, let them read Henri Ghéon's dramatic and convincing narrative.

MOTHER MARY MAUDE. CSM.

Berdyayev on Russian Communism

THE ORIGIN OF RUSSIAN COMMUNISM. By Nicolas Berdyayev. Scribners. Pp. 229. \$3.00.

PROFESSOR BERDYAEV seems to write books more rapidly than any contemporary philosopher. This study of Russian Communism follows soon after his full-length sketch of Christian ethics, *The Destiny of Man*, and is to be followed soon (we are informed) by a book on social questions entitled *Solitude and Society*. Perhaps the very fact that he writes so much explains a certain jerkiness in thought which several reviewers have noticed—most recently, Reinhold Niebuhr in a lengthy critique of the last Berdyayev production.

The present volume gives an historical outline of the development of Russian Bolshevism. It is important in assisting the Western reader to understand events in Russia, but does not throw much light on outside questions. A final chapter, however, which takes up the problem of Christianity and Communism, gives us Berdyayev's own views. He evidently feels that a social structure not unlike that of Russia, but informed by the Christian spirit, is the hope of the world. So far as one can see, his political, economic, and social views are more Left than most Leftists; but he is convinced that the philosophy and "religion" which supports "official" Communism is both untrue and dangerous, and is also an inadequate foundation for an enduring social structure. His criticism of Julius Hecker's recent studies along the same line is interesting, especially for those who have followed Hecker's speeches at the Catholic Summer School of Sociology and his popular apologia for the Russian State.

W. NORMAN PITTINGER.

For a "Cultural" Course on the Bible

THE BIBLE AND ITS LITERARY ASSOCIATIONS. Edited by Margaret B. Crook. Abingdon Press. \$2.50.

A VOLUME designed to be used as the textbook in a Bible course at Smith college and written by 11 members of the faculty. About half is in the usual form of Biblical introduction, necessarily compressed but with the salient points well accented. Five chapters treat of the "classical" German and English versions; and the remainder is devoted to the "literary associations." These, however, are practically limited to Milton, George Fox, Bunyan, DeQuincey, Thomas Hardy, and the Biblical drama in English; an eclectic selection evidently due to curriculum exigencies. For a "cultural" course, however, the choice is fair enough; at any rate all the topics are competently handled by specialists. The bibliographies are full and the index highly adequate.

B. S. E.

NEWS OF THE CHURCH

Wellesley Conference Faculty is Enlarged

Four Schools Present Courses on Ecumenical Movement; India; Facts, Doubts, and Convictions

WELLESLEY, MASS.—The Wellesley conference, to be held June 27th to July 8th, has a program of great variety and interest. Each of the four schools of the conference has new faculty members, in addition to its customary leaders.

Among these new members are the following: the Rev. Dr. Gilbert P. Symons, canon to the ordinary, of Cincinnati, who will give a course on The Ecumenical Movement, with special reference to the findings of the Edinburgh and Oxford Conferences and to the proposed World Council; the Rev. Thomas Huntington Chappell, rector of St. Paul's church, Dedham, Mass., who will give a course on A Sketch of the History and Present State of the Orthodox Churches; the Rev. George Van Bibber Schriver of Dornakal, India, who will give a course on India; the Rev. William Scott Chalmers, OHC, who will be the chaplain of the conference, and will give a course on personal religion.

Fr. Chalmers' course, Facts, Doubts, and Convictions, will be exclusively for young people, only those under 30 being eligible.

DRAMA FACULTY HAS NEW MEMBERS

The school of religious drama has two new members on its faculty: Mrs. Elizabeth Hadley Hunt, of the School of Related Arts and Sciences, Utica, N. Y., who will give a course on Comparative Symbolism; and Harrison Crofford, Boston, who will give instruction in voice and reading, with special attention to the needs of the clergy and others who speak in public.

In the school for Church music, a new faculty member is the Rev. John W. Norris, rector of St. Luke's, the Beloved Physician, Bustleton, Philadelphia, and music editor of THE LIVING CHURCH. Fr. Norris will give a series of lectures.

OLD FACULTY MEMBERS RETURN

In several instances courses will be given by faculty members of other years, who were unable to be present last year or, in the case of one such member, for a number of years. The Rev. Dr. Niles Carpenter of the University of Buffalo, who has not been at the Wellesley conference recently, is returning and will give a course on The City. The Rev. Dr. Phillips Endicott Osgood, dean of the school of religious drama, who could not attend the conference in either 1936 or 1937, will be present and will give a course on Pages from Great Drama and direct three religious

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Announce W. A. Committee on Marriage and Divorce

NEW YORK—The membership of the Woman's Auxiliary committee on marriage and divorce has just been announced by Miss Mary Louise Pardee, chairman of the Executive Board.

The members are: Mrs. Kendall Emerson, New York; Mrs. C. Leslie Glenn, Cambridge, Mass.; Mrs. Robert G. Happ, South Bend, Ind.; Mrs. William E. Leidt, Scarsdale, N. Y.; Mrs. Norman B. Livermore, Ross, Calif.; Mrs. Henry J. MacMillan, Wilmington, N. C.; Mrs. Beverly Ober, Baltimore, Md.; Mrs. Henry Hill Pierce, New York; and Mrs. V. G. Simkhovitch, New York.

The committee was originated at the invitation of General Convention, which asked the Auxiliary to arrange for the group to confer with the Convention's Joint Commission on Marriage and Divorce. The triennial meeting of the Auxiliary, in turn, asked the national Executive Board to appoint the committee.

The members are to meet April 21st in New York. The date is set just previous to that of the Board meeting, for several of the committee members are also members of the Board.

Convention of Alabama Changed to April 27th

BIRMINGHAM, ALA.—In order to provide a successor to the late Bishop McDowell, the date of the convention of the diocese of Alabama has been changed from May 11th and 12th to April 27th and 28th, by action of the standing committee. It is hoped that it may be possible to secure the election, acceptance, and required canonical consents in time to have the consecration in June, rather than to wait until early fall.

The convention will be held, as originally planned, at Carlowville, a rural community near Selma where the traditions and culture of the old South still obtain in full force. It was here that Bishop McDowell was elected 15 years ago.

Greek Orthodox and Anglicans Unite for Fellowship Service

BETHLEHEM, PA.—The local Greek Orthodox congregation united here with the Episcopalians April 3d to hold an Anglican-Orthodox fellowship service in the Pro-Cathedral of the Nativity.

The combined choirs, totaling 90 voices, accompanied by the crucifer and attendants, led the procession into the cathedral. They were immediately followed by the Very Rev. Roscoe L. Foust, dean, and the Rev. Nicholas Sakellarides, rector of the Orthodox congregation.

Achilles Sakellarides, son of Fr. Sakellarides, gave an address.

Bard College Will Not Close in 1939

Trustees Decide Unanimously to Rescind Former Decision; Given \$30,000 Appropriation

NEW YORK—Bard college is not to close its doors. The board of trustees, with Nicholas Murray Butler, president, in the chair, voted unanimously on March 21st to rescind their resolution of January 26th. Bard is not only to continue, but to continue under conditions indicating that it is headed toward financial security.

The decision to continue the college in 1938-39 was made in the belief that it can be successfully operated in the future, and with the intention that it shall be.

The board of trustees of Columbia university voted \$30,000, specifying it was to be made available for use in 1938-39 only on the assumption that the college go on. Trustees of the Bard college emergency fund are similarly pledged not to turn over the funds contributed by so many of the well-wishers of the college except "in the event that they are convinced that the college can, in all likelihood, be continued . . . in succeeding years."

The Columbia board was greatly influenced, in making its decision, by the efforts of the entire college community and the alumni to raise the necessary funds, and by the support with which these efforts have met.

MANY GROUPS CONTRIBUTE

Alumni and students, parents, guardians, and relatives of students, and even of prospective students; the faculty and their friends; schools that have sent their graduates to Bard; and many socially minded citizens everywhere—all of these contributed of their money, of their time, and of their energy.

Because of the decision to continue the college, the past weeks have been very busy ones at Bard. A 1937-38 catalogue number of the *Bulletin* of Bard college was hurriedly put on the press, and the committee on admissions has again taken up its work of passing on applications for admissions next September. Surprising is the number of applications for admission, which is greater than last year.

SOME FUNDS STILL NEEDED

After adding up the contributions and pledges made to the Bard college emergency fund, the officials found that from \$9,000 to \$10,000 still had to come in before all of the conditional pledges became claimable and the \$30,000 to match Columbia's gift was met. It is expected that the remainder will be obtained before June 30th, when it will be needed. The officials, however, are determined to secure the full

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ENGLISH CHORISTERS AND INDIANS

Left to right are shown: Aubrey Fuller, Arthur Cornelius (Oneida), Raymond Mason, Genevieve Brown (Sioux), George Beaton, Anna Mike (Oneida), Keith Savage, Sylvester Feather (Sioux), and Douglas George, who met during the choristers' recent visit to Topeka, Kans.

Six English Boy Choristers Sing in Topeka; Meet Four Indians and Learn to Scalp

TOPEKA, KANS.—A congregation of more than 1,000 persons recently heard six English boy choristers sing parts of the morning service in Grace cathedral here. Later one of the boys became ill, and the other five appeared without him at the evening service. The congregation, now increased to 1,500, were struck especially by the boys' remarkable harmony.

Strangers in the United States, the boys by their conversations and actions revealed odd and naïve notions of America, most of which must have come from their reading.

They were invited to tea in the deanery during the afternoon, and there they met two Oneida and two Sioux Indians from Haskell institute, Lawrence, and ex-Governor Alf M. Landon.

Keith Savage, one of the choristers, seemed very startled that the Indians could speak English. Along with the other boy singers, he insisted that the Indians put on a war dance. A drum was secured from the nearby high school, and the English boys sat open mouthed watching the primitive ritual. No sooner was the dance over than one of the boys insisted on being shown the actual technique of taking a scalp.

Dr. Karl Menninger, author of *The Human Mind and Man Against Himself*, was also present at the afternoon tea. In introducing the doctor to Raymond Mason, the dean of the cathedral said, "Dr. Menninger is a mind specialist."

"Sir," Raymond immediately asked, "can you tell fortunes?"

Medical Director Appointed

NEW YORK—Dr. Eugene F. Russell, medical director of the Mutual Life Insurance company, has been appointed medical director of the Church Pension Fund.

Louisville Parish Moves to Eastern End of City

LOUISVILLE, KY.—The congregation of St. Andrew's church here, having withdrawn from the merged Calvary-St. Paul's parish, moved to the East end (known as the Highlands) of the city on Ash Wednesday. Since then it has been worshipping in the building formerly occupied by St. Thomas' mission.

Bishop Clingman has been serving as rector of St. Andrew's, with the assistance of Canon Clarke. A new vestry has elected as rector the Rev. G. Wilson Hunter of the diocese of Lexington, who will be instituted on May 22d into that office.

At present the congregation is worshipping in St. Thomas' parish house, but plans are already developing which include a new and larger church. The new building will be farther from the center of the city, as it is the belief of the congregation that at present churches tend to crowd to the center to the neglect of the suburb.

When St. Thomas' was first built by Advent parish as a parochial chapel it appeared to be much too far out in the country. Rapid growth of the city, however, has made it seem, during the last few years, too near the mother parish.

Bach's Famed Oratorio Sung by Washington Choral Society

WASHINGTON—The Washington choral society, which comprises 200 male and female voices, presented Bach's famed oratorio, *The Passion of our Lord According to St. Matthew*, March 28th in Washington cathedral. The chorus, augmented by a 50-piece orchestra, performed for a gathering so large that many had to stand.

The chorus was led by Louis A. Potter. Canon Anson Phelps Stokes conducted a brief introductory service.

Haiti Provides Odd Cornerstone Service

Blessed Sacrament is Brought to
Episcopal Cornerstone Ceremony
by Roman Priest

PORT AU PRINCE, HAITI—Only on this island, probably, could a situation arise in which a Roman Catholic priest brings the Blessed Sacrament to a gathering which is met to lay the cornerstone of an Episcopal church.

It occurred March 27th at St. Mark's church, Le Borgne.

During the preceding week, the pastor of the Roman church had been preaching daily against the proposed service, warning and threatening with gravest penalties any one who should assist in the ceremony. He arranged for a public demonstration against the "pestilential service by the intruding sham Bishop."

At the hour fixed for the laying of the cornerstone, there was to be a procession of the Blessed Sacrament through the streets of the little town. There were two *repositoires* (temporary Altars), one alongside the home of the Episcopal missionary, Fr. René Gilles, and the other directly in front of the site of the new church building.

Such processions, ordinarily, are reserved for Corpus Christi or for patronal festivals.

Just as the service of laying the cornerstone had been concluded and two addresses made, one by a representative of the local Masonic lodge, the Roman procession reached the *repositoire* closest to the site of the church. Bishop Carson directed, in a few quiet words, that all respect be shown to the procession. Vested in cope and mitre, and with crozier, he knelt as the Blessed Sacrament was carried past him, scarcely 10 feet away, and the rest of the congregation followed suit.

Whatever the design or hope of the Roman priest, he must have felt his failure acutely. Not only was there no disturbance provoked among the Episcopalians but also they set an example of reverence and courtesy that was obviously felt by those of the Roman faith.

The presence of the Blessed Sacrament gave additional solemnity to the cornerstone service.

Funds for this new church were secured in a large part by the work of one Churchwoman, Mrs. Frank Bonyng, wife of the vicar of the Church of the Holy Communion, Philadelphia. She presented to branches of the Woman's Auxiliary in the diocese of Pennsylvania the need and opportunities of Haiti. The original gifts were later supplemented so that the construction could at last be undertaken.

On the Sunday of the Bishop's visitation and the laying of the cornerstone, 20 persons were confirmed and six others were formally received from the Roman Church.

Bishop Stewart to Broadcast

CHICAGO—Bishop Stewart will broadcast over WGN, Chicago station, from 12:35 to 1 P.M. on Maundy Thursday, April 14th.

Conference Offers World Peace Plan

Representative of 42 Groups Urge Trade Agreements and Payment of War Debts to Further Peace

WASHINGTON (RNS)—Representatives of 42 American peace organizations, meeting here for a conference on world economic cooperation, issued a program for world peace. The recommended program calls for support of the reciprocal trade agreements with other nations designed to lower trade barriers, for final settlement of the war debts, for the establishment and maintenance of stabilized exchange rates, for a world pact of economic collaboration, and for measures which would provide equal access among nations to the trade and resources of colonial areas and thus reduce demands for colonial expansion by European nations.

Recognizing that the "economic system is working badly," the conference proposed that "in the interest of peace, we attempt to restore order and health to our domestic economy by steps to attain social and economic security."

For the United States, the conference recommended planning for "more international exchange of goods and services rather than less, public works for non-military purposes, and participation in the economic work of the League of Nations."

"The fact that munitions are being accumulated at the moment, rather than being shot off, hardly serves in this instance to distinguish the present economic state from that of actual war going on," the conference report said. "If peace is to follow, bold policies are going to be necessary, for a transition must somehow be made. Energy now going into armaments must be diverted into housing, education, or roadbuilding, or other genuine peacetime activities."

Arthur Northwood, president of the National Students' federation, presented before the conference the view that if war comes today it will be because the older elements of the population, not the younger, want it. Contending that the 6,000,000 young people enrolled in the peace movement in the United States realize that "there are no wars to end war," Northwood said: "It is easier to sway our elders to war than it is to sway youth. If war comes and we are forced in, we will go on a cynical basis, realizing perfectly that we are not fighting for ideals."

While the conference agreed on recommendations for economic measures to maintain world peace, it disagreed sharply on the question of American participation in collective international efforts to outlaw war. One group favored a policy of isolation, while another equally powerful group desired American cooperation with other nations in an endeavor to curb aggressive countries.

Sacramento Priest on Leave

MARYSVILLE, CALIF.—Loss of his voice has compelled the Rev. E. L. Freeland, rural dean of Sacramento, to leave his parish for a few weeks.

Fire Entirely Destroys \$60,000 Gothic Church

EVANSVILLE, IND.—Fire on March 27th totally destroyed St. Paul's church here. The church, a beautiful Gothic edifice of stone, was built in 1884 at a cost of \$60,000, and many valuable additions had been made in the past 40 years.

The organ, given to the church 10 years ago by Samuel May and worth \$16,000, was ruined, as were the stained glass windows. Although the building was covered by insurance, the parish feel that much of the loss is irreplaceable.

Cause of the fire is unknown. It has been suggested that the electrical connections to the organ, which were badly damaged during the flood of the Ohio river last year, may have short circuited.

Plans for immediate rebuilding are under way, the rector, the Rev. Joseph Moore, has announced.

To Open Gambier Summer Conference on June 20th

CINCINNATI—The Gambier Summer conference of the dioceses of Ohio and Southern Ohio is scheduled for June 20th to July 1st. Dean of the faculty will be the Rev. Malcolm Ward of St. Paul's church, Maumee; and Bishop Hobson of Southern Ohio will be the chaplain.

The aim of the 12-day session held on the campus of Kenyon college is "to train at least one person in every parish for definite leadership in a chosen field of service."

Members of the faculty have been announced as follows: the Very Rev. Austin Pardue of St. Paul's cathedral, Buffalo; Dr. Arthur M. Sherman of the Forward Movement Commission staff; Miss Marston and Miss Beardsley of the National Council staff; Miss Margaret Jefferson, national field secretary of the Girls' Friendly society; Miss Edna Eastwood of the national offices of the Daughters of the King; the Very Rev. Elwood L. Haines of Christ cathedral, Louisville, Ky.; Wilfred Layton of St. Paul's church, Flint, Mich.; the Rev. Louis M. Hirshson of St. Stephen's church, Sewickley, Pa.; and the Rev. Richard E. McEvoy of Trinity church, Iowa City, Ia.

Death Comes to Former Bishops of Sierra Leone and Gibraltar

LONDON—Two bishops of the Church of England, the Rt. Rev. John Harold Greig and the Rt. Rev. John Taylor Smith, who had held the sees of Gibraltar and Sierra Leone, respectively, died during the last of March. The former was 73, the latter 77 years old.

Dr. Greig, who died in a nursing home here, was the first Bishop of the see of Guilford. Previously he had been Bishop of Gibraltar. The Rt. Rev. John Taylor Smith, who died at sea on the liner *Orion*, was Bishop of Sierra Leone, West Africa, before the turn of the century. For 24 years he was chaplain-general in the British forces.

Union Plan Rejected by British Baptists

Council Officially Calls Unity on Basis of "Outline of Reunion Scheme" Impossible

LONDON (RNS)—The Council of the Baptist Union of England and Wales has officially decided that organic unity on the basis of the *Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England* [see L. C., March 16th] is not possible for Baptists.

This action has been followed by the resignation from the joint committee responsible for the scheme, of the Rev. Dr. Hugh Martin, one of the Baptist representatives, who is the editor of the Student Christian Movement press.

The three other Baptist representatives on the joint committee were Dr. Charles Brown, the Rev. M. E. Aubrey, and the Rev. Gilbert Laws, all of whom have disclaimed having had any part in the production of the document. Mr. Martin was the only Baptist representative who urged that the scheme be accepted by the council as a basis of discussion.

The resolution passed by the Baptist Union council by an overwhelming majority reads as follows:

"That the members of the Council of the Baptist Union of Great Britain and Ireland, cannot, in consistency with the beliefs of Baptists as to the nature of the Church, the ministry of the Word, and the Ordinances of the Gospel, which beliefs they hold as a sacred trust, (1) recognize infant baptism as an alternative to believers' baptism, (2) admit the necessity of episcopacy, either as a means of government, or as a means of imparting validity to the ministry, or (3) accept a sacerdotal interpretation of the pastoral office. The council are therefore compelled to state that organic unity on the basis of the *Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England* is not possible for Baptists.

"The members of the council hold that further progress in the expression of Christian unity must be dependent on unreserved mutual recognition. They are prepared to join their Anglican friends and others in exploring the possibilities of a federation of equal and autonomous Churches, in which several communions would cooperate in bringing before men the will and claims of our Lord and Saviour Jesus Christ, and in the promotion of His kingdom at home and abroad.

"They reaffirm their belief in the spiritual unity of all who have accepted Jesus Christ as Saviour and Lord, and have been made partakers of His life by the renewing of the Holy Ghost, and they will continue to pray, 'Grace be with all them that love our Lord Jesus Christ in sincerity.'"

Sponsor Garden Days Series

PRINCETON, N. J.—A series of garden days is being sponsored by the New Jersey Woman's Auxiliary May 13th, 20th, and June 3d in the beautiful and historic estates of Mount Holly, Princeton, and Runeson. Tickets are obtainable through local branches of the New Jersey Auxiliary.

50 Coast Students Meet in Conference

Bishop Parsons and Mrs. Sibley Address University Students on Life and Work Problems

BERKELEY, CALIF.—The annual conference on life and work, meeting March 26th and 27th at St. Margaret's house and the Church Divinity School of the Pacific here, brought together over 50 college students of the Eighth province. Bishop Parsons of California, who opened the conference, spoke on Vocation in Relation to Life's Problems.

The Bishop Stressed the significance of the individual as a person. As children equal in the sight of God, he stated, we must seek to achieve our own potentialities and to recognize the rights of others. He emphasized the belief that a life based on the profit motive is inadequate.

In the afternoon and evening Mrs. Harper Sibley spoke twice. Her subjects were The Spirit Underlying All Service and The Church and Its Call to Service. Drawing on her experiences in different parts of the world, she told how individual Christians are able to rise above difficulty and temptation.

She was impressed by the fact that, in the face of social and political pressure, especially in the totalitarian State, Christians are the only groups which have the courage to stand up for their rights. At another point she stressed the opinion that all second rate applicants for the priesthood must be refused and that only courageous, intelligent, and deeply spiritual men should be accepted.

These addresses by Mrs. Sibley and that by Bishop Parsons were given at the joint sessions of men and women. Other talks were delivered to the sessions separately. A sightseeing trip over the new bridge to San Francisco and an informal dance brought the conference program to an end.

The planning and administration of the conference was done by a committee of three: the Rev. Dr. Henry H. Shires, dean of the Church Divinity School of the Pacific; Miss Ellen Gammack, acting head of St. Margaret's house and provincial student secretary; and the Rev. Dr. Randolph C. Miller, student chaplain at the University of California and instructor at the divinity school.

Mrs. Harper Sibley, on the second day of the conference, also spoke to another group, the Cranmer club, an organization of Episcopal students at the University of California. She outlined the economics section of the Oxford Conference.

Chicago School Elects Chairman

SYCAMORE, ILL.—Hamilton Moses, Jr., young Chicago attorney, has been elected chairman of the board of trustees of Waterman foundation, which operates St. Alban's school, Sycamore. Previously Bishop Stewart has been *ex-officio* chairman of the board, but by action of the trustees a separate chairman is provided for.



REREDOS BY CANON RUDD

This polychrome reredos, the work of the Rev. Arthur B. Rudd, who died recently, has been placed in the Chapel of the Good Shepherd, Washington, D. C. It is a memorial to the sister of the Rev. Cornelius Abbott, vicar.

(Leet Bros. Photo.)

Interpreter is Provided for Indianapolis Deaf Persons; Form Cathedral Deaf Guild

INDIANAPOLIS, IND.—The deaf persons of this city, long handicapped by difficulty in understanding the Church services, now have an interpreter. The interpreter, whose expense is provided by the Woman's Auxiliary, will officiate the second Sunday of each month at the 11 o'clock service.

The Rev. A. O. Steideman, missionary to the deaf in the diocese of Missouri, held a special service for the deaf in the afternoon of March 27th. About 70 persons were in the cathedral.

Following the service, there was a meeting in the cathedral house, at which a committee of the deaf was appointed to arrange for the organization of a guild for the deaf of the cathedral. A second meeting is planned for Palm Sunday, when the organization will be worked out in detail.

The guild, it is hoped, will provide the vicar with a means of better serving the deaf. The intention is to hold regular services for them, to furnish opportunity for social and spiritual culture.

Missionary to China Talks to Six Groups in Three Days

DETROIT—The Rev. Claude L. Pickens, Jr., who is in charge of All Saints' church, Hankow, China, spent a short time in the diocese of Michigan in March. During a period of three days, he spoke to six different groups of persons; on one of these days, March 27th, he preached in three different parishes.

Mr. Pickens, who is also secretary of the Interdenominational Society of Moslems in China, an office he has held since 1926, plans to leave for the Orient soon after Easter. The present political situation in China has delayed his return considerably.

Bishop Frere, Noted English Monk, Dies

Former Truro Diocesan Said to Be First Religious to Be Made Bishop Since Reformation

LONDON—The Rt. Rev. W. H. Frere, Bishop of Truro from 1923 to 1935, died in Yorkshire April 4th at the age of 74, after a long illness. He is said to have been the only member of a Church of England religious order to be made a Bishop since the Reformation.

[In the American Episcopal Church several members of religious orders have been advanced to the episcopate, notably Bishops Grafton and Hall, of the Cowley Fathers, and Campbell of the Order of the Holy Cross.]

The son of Philip Howard Frere of Cambridge, he won high classical honors at Trinity college, and he has often been referred to as one of the most learned of English clergymen. It was often reported that he spent a greater part of his holidays at the *Bibliothèque Nationale* of Paris.

He studied theology at Wells college, from which he later obtained the degrees of Doctor of Divinity and Doctor of Literature. In 1925 he was a member of a group who went to Belgium to attend the Malines Conversations, the object of which was to get at a means of reunion for Anglican and Roman Catholic Churches.

From 1902 to 1913 and from 1916 to 1922 Dr. Frere served as superior of the Order of the Resurrection. When his appointment to the bishopric came, he at first refused to accept it, the change from membership in a community whose vows demand poverty, obedience, and chastity to the newer position being too great.

Among the books written by the Bishop are *The Marian Reaction*; *English Church History*; *Sursum Corda*; and *Early Roman Liturgy*.

Sherwood Eddy's First American Seminar to Begin on April 20th

NEW YORK—Sherwood Eddy's first "American seminar," to be conducted along the same lines as his well known European seminars, will begin here on April 20th with a general survey of American problems conducted by Charles A. Beard, Norman Thomas, Harry Emerson Fosdick, Reinhold Niebuhr, and others.

The seminar will then discuss city government with Mayor LaGuardia, crime and racketeering with District Attorney Dewey, and labor and industrial problems with John L. Lewis and various leaders of business and finance.

Leaving New York on April 25th, the seminar, of which Clifford P. Morehouse, editor of THE LIVING CHURCH, is a member, will go to Washington to discuss national and international problems with the President, cabinet members, senators and representatives, ambassadors of foreign countries, and many other persons holding important posts.

Awakened Interest Seen by Archbishop

Primate of All Canada Declares Secularism is Greatest Enemy of Church in Modern Times

CHICAGO—A reawakening of spiritual interest is seen by the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada, who spent a week in Chicago, March 28th to April 1st, as the speaker at the Lenten noonday services of the Church in the Loop. Judging from the large crowds which Archbishop Owen's addresses attracted, there is ample sign to bear out his comment. "Secularism is the greatest enemy of the Church in these modern times," Archbishop Owen told laymen who met with him on March 28th at lunch.

Tribute to the friendship which has existed between the Churches of Canada and the United States was paid by Archbishop Owen.

"I would remind you," he said, "that the first Bishop of Halifax was a former rector of Trinity church, New York. Our Churches have been closely intertwined throughout their histories and it is heartening to know that such friendly relations have continued through times of trouble as well as other times.

"If we feel we are in difficult days at present, we should look back over the history of our two Churches and see what our ancestors went through. I frequently resort to history to strengthen my faith in the present."

Archbishop Owen related that one of his favorite avocations is sawing wood. "Sawing wood," he said, "is good for the body, but it is also good for the mind and spirit," adding: "If you business men, you laymen, will just keep sawing wood in these troublesome days, you will find that many of your difficulties will disappear."

Religious Play Broadcast by St. Mary's, New York, on WMCA

NEW YORK—Under the sponsorship of the Church of St. Mary the Virgin, *The Terrible Meek*, the religious play by Charles Rann Kennedy, was broadcast on March 13th over station WMCA and the intercity network covering the Eastern seaboard from Boston to Washington. The cast was made up of members of the Starlight theater players.

St. Mary's shares with the Church of the Transfiguration the distinction of being the church home of many actors and actresses. Situated in the center of the theatrical section, St. Mary's is easily accessible to the members of the profession.

Preaches at Noonday Services

ASHVILLE, N. C.—Bishop Gribbin of Western North Carolina preached March 14th at the noonday service in Loew's theater, Norfolk, Va., and at Christ church and St. Luke's church, Norfolk, on March 20th. On March 23d he was in Charleston, S. C., preaching at Grace church.

Spiritual Factors Involved in War to Be Considered by Summer Religious Institutes

BOSTON (RNS)—Eleven regional institutes on international relations will be held throughout the country this summer under the auspices of the American Friends Service committee in coöperation with the Council for Social Action of the Congregational Christian Churches. Lectures, round tables, and informal discussions on such matters as the spiritual factors involved in war will be held.

The institutes will be non-denominational and are planned particularly for present and potential community leaders, as ministers, teachers, students, and social workers.

One of the first of the institutes will be held for the seventh successive year on the Wellesley college campus in Massachusetts from June 28th to July 8th. Dr. Vera Micheles Dean, editor of the research department of the Foreign Policy association, and Dr. Alvin H. Hansen, professor of political economy in the graduate school of public administration at Harvard are among the faculty leaders.

Among the sponsors of the New England institute are Fr. Michael J. Ahern, Rabbi Harry Levi, the Rev. John Schroeder of Yale, and the Rev. Robert W. Barstow, president of the Hartford seminary foundation.

Negro School to Mark Its 50th Anniversary

LAWRENCEVILLE, VA.—St. Paul's Normal and Industrial school here will celebrate its 50th anniversary May 1st to 3d. St. Paul's, one of the nine schools under the direction of the American Church Institute for Negroes, was founded by the late Archdeacon Russell. The Archdeacon's son, the Rev. J. Alvin Russell, has succeeded his father as principal.

The anniversary program begins with the celebration of Holy Communion. The Rev. Dr. George F. Bragg, Jr., rector of St. James' church, Baltimore, who is a 75-year-old pioneer in Church work among Negroes, will preach the sermon. Miss Esther Brown, one of the national field secretaries of the Woman's Auxiliary, will speak in the evening.

The second day, it has been announced, the Governor of Virginia will address the afternoon gathering. A pageant will be presented in the evening; and the next day will be largely given over to May day exercises for the children.

A homely little two-story boxlike frame building, a mission school for Negroes, and the only one in the county, was the start of St. Paul's 50 years ago. That school now has 40 buildings and 1,600 acres of land, 1,000 students, and a staff of 60 persons.

"We have," the Presiding Bishop has written, "every reason to thank God for what has been accomplished through St. Paul's during the past 50 years. Shall we not also show our gratitude by enabling it to become still more useful in the years that lie ahead?"



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Divorce Rule Stated by Church of Wales

Archbishop Announces Desertion,
Cruelty, and Insanity Cannot Be
Taken as Grounds for Divorce

LONDON (RNS)—The Church of Wales has announced that it cannot recognize desertion, cruelty, or insanity as grounds for divorce.

This announcement was made in a letter read from the pulpits of all churches and signed by the Archbishop of Wales, and the bishops of the five dioceses in the province. The letter said in part:

"In the discharge of our duty as bishops of the Church, we find ourselves constrained, in view of the recent Parliamentary legislation, to issue a warning to our flocks with respect to new dangers which threaten the Christian standard of purity and the sanctity of married life.

"The Matrimonial Causes act, 1937, introduces several new grounds for divorce in addition to adultery, namely, desertion, cruelty, and insanity. Thus the divergence between the law of the State and the rule of the Church has been seriously widened. On the other hand the act gives to the Church freedom to decide in what circumstances she shall give permission for the use of her marriage service and of her churches.

"We, therefore, desire to direct our clergy that in no case should the marriage of any person whose marriage has been dissolved, and whose former partner is still living, be solemnized in church.

"We also direct that, where hereafter a civil marriage after divorce has taken place, both parties to the contract shall abstain from receiving Communion unless formally permitted to do so by the bishop of the diocese.

"We desire it to be known that any member of the Church of Wales declared by a court of the realm to have been guilty of adultery, is not admissible to the Holy Communion."

Bishop Arrives Safely at Anking, China, Post

NEW YORK—Bishop Huntington has arrived safely in Anking, China, returning after General Convention and a furlough in the United States. He landed in Hongkong and flew from there to Hankow, as the more usual Shanghai route is impossible. Through the friendly assistance of the Chinese post office, he was able to make the motor trip promptly from Hankow to Anking.

Anking, like the rest of the diocese, has been bombed repeatedly, but Japanese occupation has not extended beyond Wuhu. Two of the Chinese staff, a priest and a doctor, who had been in Hankow on business, returned with the Bishop to Anking. The diocesan office, under Miss Laura Clark, continues to function from Hankow.

Beginnings of Church in Florida are Described in March "Historical Magazine"

NEW YORK—A 75-page article on the Episcopal Church in Florida, 1763-1892, is featured in the March *Historical Magazine* of the Episcopal Church. The article, written by the Rev. Edgar L. Pennington, is in anticipation of the centenary celebration of the diocese of Florida at Tallahassee. It gives a detailed treatment to a hitherto neglected subject, and brings out many facts never before published.

The Rev. Dr. John W. Chapman has contributed an article on the beginnings of the Church in Alaska, in which he had a share; and the Rev. Walter H. Stowe has written a comprehensive summary of *They Were in Prison* (a history of the Pennsylvania Prison society) and of Bishop Whipple's *Southern Diary*. Also, there are a number of book reviews.

GFS Gives Pictorial Projector to Mission Field of New Jersey

TRENTON, N. J.—"A Thank Offering for many years of helpful friendship of the Rt. Rev. Paul Matthews" is the inscription on the pictorial projector which the New Jersey branch of the Girls' Friendly Society presented for use in the mission field of the diocese.

The projector shows still pictures of Church and Bible subjects, using rolls of film which may be purchased for as little as \$2.00 and contain 40 pictures. It operates on either a six-volt battery or household current.

Celebrate 100th Anniversary

MARIANNA, FLA.—A two day program marking the 100th anniversary of the founding of St. Luke's parish opened here March 6th. The first vestry of the parish was made up entirely of physicians, and it is said that this decided the name.

Twenty-six priests have ministered at St. Luke's Altar since its establishment. The present rector is the Rev. Valentine G. Lowery.

State Aid is Opposed by Romanist Journal

Public Funds for Parochial Schools
Come at Too Dear a Price, Editor
of Pittsburgh Magazine Says

PITTSBURGH (RNS)—Declaring that "public funds come at too dear a price," the *Pittsburgh Catholic* editorially opposes state aid for parochial schools in one of the few such utterances to come from Roman Catholic circles.

Agreeing with the Roman Catholic proponents of such state aid, the editorial says that "by all the canons of justice, logic, fair play, and common sense," the state should aid in the education of children whether in secular or religious schools.

"And yet," the editorial continues, "there are weighty reasons why Catholics should not seek the state contributions for the education furnished by their schools, to which, in all justice, they are entitled. These reasons have been repeatedly set forth by leaders of the Church in this country; they have dictated the position taken by Catholics thus far, and their importance is strongly confirmed by recent developments.

"When state funds are accepted, some measure of state interference and control must also be accepted. State money for Catholic schools means close dealings with public officials; it means political connections; it means dictation regarding the manner in which the schools are to be conducted. Textbooks purchased with state funds must be books approved by the state, or rather, by the administrative officials for the moment.

"Even the incidental services, such as transportation of pupils, library and laboratory service, care of health, and similar items, in which there is now considerable cooperation with the Catholic schools by public authorities, carry a measure of interference and control which cannot be disregarded. Under favorable conditions assistance from the public treasury is a handicap and a difficulty; under unfavorable circumstances it can become a catastrophe.

"The entire history of the Church, emphasized by recent events, shows that public funds come at too dear a price. Mexico had state aid, and so had Spain, and Germany and Italy and France. And it proved a weakening, demoralizing connection. Better the sacrifice and the limitations which independence requires than the unsound edifice built on the deceptive, treacherous basis of state aid."

Dundee Now Self-Supporting

DUNDEE, ILL.—Seventy-five years ago, Peter Arvedson rode horseback through the Fox River valley, planting mission churches. One of these was St. James' church here. Next fall it celebrates its 75th birthday. In anticipation of the event, St. James' has voted to become a self-supporting parish.

On call of the Rev. Albert E. Taylor, priest in charge, the congregation met together recently and unanimously voted to accept an offer from Bishop Stewart, whereby a loan on the rectory will be canceled with a fund which eventually will benefit the parish. Part of the arrangement is that St. James' relinquish all financial support from the diocese.

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from those high windows may
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—Stark Young in the New Republic—

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Close 17th Session of Round Table Fellowship

DETROIT—The Round Table fellowship closed its 17th annual session on April 4th, with a total enrolment of 600. The session, sponsored during Lent by the department of religious education in the diocese of Michigan, began March 7th. It was held on Monday evenings.

The session enrolled members from practically every parish and mission in the Detroit metropolitan area. Also enrolled were members of churches of other communions, as well as a few persons who listed no Church affiliation.

Each weekly session opened with a fellowship hymn sing conducted by the Rev. Seward H. Bean, rector of St. Andrew's, during which he gave a brief and practical course in hymnology. Dinner at 6 o'clock was followed by two class periods.

The first period was used for eight courses on religious topics and timely questions of the day. They were held under a group of clergymen, educators, physicians, social workers, and psychologists.

During the second period the fellowship met as one group to hear a series of addresses on the American Scene by Prof. Preston W. Slosson of the history department of the University of Michigan.

The nominal registration fee for the entire fellowship program was reduced when the person registering was under 25 years.

In charge of the Round Table fellowship for 1938 was Miss Elizabeth S.

Hold Russian Requiem for Rev. Frank Gavin

NEW YORK—A Requiem for the Rev. Dr. Frank S. B. Gavin was held at the Russian Orthodox cathedral after the Divine Liturgy on April 3d. Col. Peter Zouboff of the cathedral congregation delivered a memorial address. The Very Rev. S. Bouketoff, dean of the cathedral, officiated.

Among those present were the Rev. G. L. Smith of St. Augustine's chapel, the Rev. Dr. Edward R. Hardy, Jr., of General Theological seminary, other representatives of the seminary, and members of the Orthodox and Anglican fellowship.

Thomas, diocesan director of religious education, and the Rev. Hedley G. Stacey, chairman, who is rector of Christ church, Dearborn.

New Church in University Town

PORTLAND, ORE.—Work is being started on a new church at Eugene. The University of Oregon is situated in Eugene and the present St. Mary's church, which ministers to a large student group as well as the regular congregation, is poorly located and inadequate for that work.

The new church will be located much nearer the campus, and is so planned that both church and parish house will be adequate for all parish and student activities.

Centennial Preparations of WNY Near Completion

JAMESTOWN, N. Y.—Plans for the centennial of the diocese of Western New York, which is to begin May 16th, are nearing completion. The drama, *Trumpets Ahead*, is being prepared, and the service at which Bishop Manning of the mother diocese will be the preacher has been set for May 17th in St. Paul's cathedral.

The diocesan convention is to be held at the same time, and it is expected that the meetings in connection with the convention will bring many persons to the centennial celebration.

As a part of the program, each parish in the diocese is making a registration of all baptized persons under its jurisdiction, and these are to be placed in a file for the future use of the diocese.

Large Krohn Mural Dedicated

CHICAGO—A large mural, 11 by 18 feet, depicting Christ with children, was dedicated at St. Paul's Church-by-the-Lake, Rogers Park, on March 27th. More than 1,110 persons attended the two services commemorating the event. The Rev. Charles T. Hull is rector of St. Paul's.

The mural, painted by Axel Krohn, has been placed above the back of the Altar. The artist has done murals for churches at Travis on the Mosell and Weisbaden, Germany, as well as other European churches.

Hymnals and Prayer Books for the Easter Season

Parishes often find this time of year the most appropriate one for replenishing their supply of HYMNALS and PRAYER BOOKS, particularly of the musical edition of the HYMNAL for congregational singing.

The large size Pew Edition of the Prayer Book, formerly known as the Chancel Edition, has recently been reduced in price from 60c to 50c. The type is large and more easily read than that of the regular Pew Edition.

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Standard Musical Edition at \$1.20 a copy (or \$1.00 a copy in lots of 100 or more.)

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Pew Edition, large size, 5 x 7 1/2, in various colors and with larger type, at 50 cents a copy.

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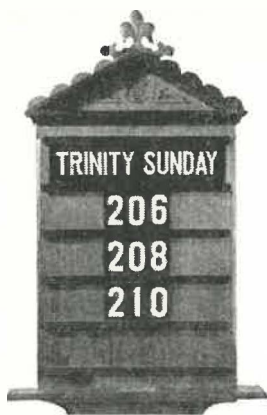
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**Wellesley Conference
Faculty is Enlarged**

Continued from page 467

plays to be given by the conference in the college chapel.

Miss Laetitia Stockett of the Friends' school, Baltimore, Md., obliged to be absent last year, will return this year, with a course on The Life of the Spirit in English Poetry. The Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy and managing editor of the *Witness*, in Europe last summer at conference time with the American seminar, will be at the conference this year, giving a course on The Church in the Modern World, based on the visits to eight European countries made in company with the seminar.

The Rev. Dr. Norman B. Nash, dean of the school for Christian social ethics of the conference, who was in Oxford during conference time last year, with the Oxford Conference on Church, Community, and State, will be present this year, giving a course on Nationalism and Religion in the Bible. This course will have reference both to the Old and the New Testaments.

NEW TESTAMENT COURSE GIVEN

The dean of the school for Church workers, the Rev. Dr. Burton Scott Easton, will, as in other years, give a course on the New Testament. Dr. Easton's subject this year will be The Sermon on the Mount. Last year Dr. Easton gave for the first time at the conference a course on the Prayer Book, entitled The Principles of Christian Worship and Their Realization in Modern Times. By request, Dr. Easton will repeat that course this year. The Rev. Otis R. Rice, who was a new member of the faculty of the school for Church workers last year, is also returning this year. Fr. Rice will give two courses on The Findings of Modern Psychology as They Assist the Parish Worker in Dealing with Individuals. One of these will be a general course for lay workers in the parish and for parents, teachers, and others. The second course will be for the clergy only; it will be a practical approach to the problems of pastoral care in a normal parish.

Frederick Johnson, FAGO, dean of the school for Church music of the conference,

**Sponsor 9,500 Miles Away
Hears Baptismal Service**

MANILA, P. I.—An amateur's radio broadcasting set made it possible recently for a godmother, a grandmother, and other relatives in 9,500-mile distant Chicago to take part in a baptismal ceremony performed here.

The godmother's proxy stood in Manila with the other godparent, making promises on behalf of the child, and the sponsor and Chicago relative heard the entire service over the radio.

The ceremony was performed by the Rev. J. C. W. Linsley, rector of the cathedral.

will give a course on Appreciation of Church Music, and will, as usual, direct the conference chorus and have charge of the activities of this school. Everett Titcomb, organist and choirmaster of the Church of St. John the Evangelist, Boston, will give a course on Plainsong, Gregorian, and Anglican Chanting; and J. William Jones, master of the choristers at All Saints' cathedral, Albany, N. Y., will give a demonstration course on Choir Training.

The courses listed above constitute the leading features of the Wellesley conference for this year. In addition, there will be afternoon and evening lectures, meetings, round tables, and discussion groups. Every branch of the Church's work will receive attention. For leisure hours, recreational facilities of various kinds will be provided.

**Bard College Will Not
Close in 1939, Report**

Continued from page 467

amount as soon as possible so that they may turn their attention to raising funds for endowment and for increasing the facilities.

The wives of the Bard faculty and staff have been arranging a series of benefit lectures to be given in Poughkeepsie. The first of these, given on the evening of April 5th, was an appearance by William Seabrook, noted author and lecturer. May 5th Mrs. Franklin D. Roosevelt will speak on the program.

PRaised BARD IN "MY DAY"

It was Mrs. Roosevelt who on March 4th in her column, My Day, wrote:

"It seems to me that when a small college means enough to its people and the countryside for them to go out and raise money to keep it open, as Mr. Steinway tells me his boy and other pupils and people are doing, it is fulfilling its educational function so well it deserves the interest of the public."

Albany Choir Broadcasts

ALBANY, N. Y.—Holy Week Church music is to be broadcast over the Columbia system from the Cathedral of All Saints here on April 13th at 4:30 P.M. and April 16th at 6 P.M. The programs will be under the direction of J. William Jones, organist and master of choristers.

1888

GOLDEN JUBILEE

1938

On May 1, 2, and 3, 1938, The St. Paul Normal and Industrial School, Lawrenceville, Va., will celebrate its Golden Jubilee.

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Europe Now Dying, English Bishop Says

Chelmsford Diocesan Declares No Civilization as Brutal as This Can Stand; Other English News

LONDON—A Europe, "more savage than for a thousand years," is dying, is the judgment of Dr. H. A. Wilson, Bishop of Chelmsford.

"A civilization," he declared, "which can give birth to the shameful persecution of the Jews, the spraying of mustard gas upon Abyssinian villages, the lying and dishonesty which make a mock of treaties and agreements, is a civilization not worth preserving. Western civilization must be cleansed or else it had better make way for something better. . . ."

"Massacres like those of the general population at Guernica, and women and children in Barcelona, have no parallels in past history; probably even the blood-curdling records of the doings of the Tartars and Huns show some redeeming spark of courage and pity for the defenseless."

CANTERBURY TELLS OF YOUTH

The Archbishop of Canterbury once possessed, he has recently made known, all the material necessary for the writing of a biography of Thomas Cromwell, the villain of the piece at the time of the English Reformation. The Archbishop collected the material during his youth.

He made the anecdote known when on March 23d at the British museum he opened an exhibition of printed books and manuscripts in celebration of the fourth centenary of the placing of the English Bible in parish churches.

In order to achieve his youthful ambition to be a biographer, the Archbishop said, he had toiled with great industry in the reading room of the museum. He had almost completed his notes, when a servant in his lodgings burned the whole of them as waste paper.

The museum exhibition contains a collection of translations of the English Bible beginning with the old Anglo-Saxon glosses. The oldest, and perhaps the most important, of the exhibits is the great book known as the Lindisfarne Gospels, written about the year 700, in honor of St. Cuthbert by Eadfrith, his successor.

Printed Bibles begin with a surviving fragment of Tyndale's first uncompleted New Testament, printed at Cologne in 1525. Also surviving is his Pentateuch of 1530, which was the first part of the Old Testament to be printed in English.

FILM CENSORS' RULE APPROVED

The Cinema Christian council has endorsed the decision of the British Board of Film Censors that certificates for exhibition in licensed cinemas should not be granted to films in which a materialized figure of our Lord appears.

The Bishop of Chester has numbered himself among those English diocesans who have expressed a wish to be consulted by the clergy before films dealing directly with the Bible story or embracing Christian doctrine or worship are exhibited in churches or church halls.

Consecrate Memorial Chapel

SYRACUSE, N. Y.—A memorial chapel in St. Paul's church, erected by parishoners and friends of the late Dr. Henry Harrison Hadley, former rector of the parish, was consecrated by Bishop Coley at an evening service recently.

The sentence of consecration was read by the Rev. Henry Harrison Hadley, Jr., of Christ church, Glendale, Ohio, a son of the former rector; and the sermon was preached by the Rev. Nelson M. Burroughs, rector of St. John's church, Troy, N. Y., a former curate of the parish. The Hadley chapel, which seats 74 persons, is of paneled oak with high ceilinged wood arches.

Communicants of Texas Mission Increased 50% by Confirmation

CANYON, TEX.—When the largest confirmation class ever presented in All Saints' chapel was confirmed by Bishop Seaman at vespers service March 20th, the communicant strength of the mission was increased by 50%, a generous response to the challenge set before the parishes and missions of the district of North Texas by the Bishop.

They should strive, the Bishop had told them, for an annual 10% increase through confirmations.

Three of the candidates were brought to confirmation by members of the mission, not through personal effort of the minister.

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VOLUME XX APRIL, 1938 NUMBER 2

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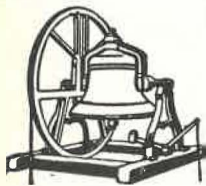
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NECROLOGY

† May they rest †
in peace.

EDMUND N. CURRY, PRIEST

LITCHFIELD, CONN.—The Rev. Edmund Norman Curry, retired priest of the diocese of Connecticut, died at his home here on March 9th after an illness of several months.

Mr. Curry was born in Toronto, Canada, in 1870, and was graduated from St. Stephen's college in 1894, receiving the degree of Master of Arts in 1900. After graduation from General Theological seminary in 1897, he was ordained to the diaconate and the priesthood the same year by Bishop Doane.

He retired from active service in 1925, after serving as rector of Christ church, Sharon, for 10 years. He had served previously in the dioceses of Albany, Rhode Island, and New Jersey. Since his retirement he had been generous in helping in a number of parishes, especially in St. Michael's, Litchfield, in which he was living.

The burial service was in St. Michael's on March 11th, Bishop Budlong of Connecticut officiating, assisted by the rector, the Rev. H. E. Kelly, and the rector emeritus, the Rev. W. J. Brewster.

Interment was in the churchyard of St. Philip's church, West Warwick, R. I., where Mr. Curry had been rector, and where he was married in 1911 to Margaret Waterhouse. She and their son, Benjamin Shafton Curry, survive him.

Memorials for him have been drawn up by the diocese of Connecticut, the archdeaconry of Litchfield, and St. Michael's parish, Litchfield, expressing admiration for his character, affection for his personality, and grief at his death.

JOHN FLOYD STEEN, PRIEST

NEW YORK—The Rev. Dr. John Floyd Steen, rector emeritus of Ascension Memorial church, died on March 29th at his residence in the Hotel Milburn. He was in his 94th year. He was the senior priest in the diocese of New York and had been in orders longer than any other priest in the diocese.

Funeral services were held in the Cathedral of St. John the Divine, April 1st. Bishop Manning officiated, assisted by Bishop Gilbert, suffragan of New York; the Rev. Dr. Lucius A. Edelblute, rector of the Church of the Holy Apostles; and the Rev. Pascal Harrower, honorary canon of the Cathedral of St. John the Divine.

Interment was in the family mausoleum at Fairview cemetery, Union City, N. J. The Very Rev. Marmaduke Hare, sometime dean of Trinity cathedral, Davenport, Ia., read the committal service.

John Floyd Steen was born in New York City on January 6, 1845, the son of John Floyd Steen and Nancy Hamilton Steen. After attending the public schools of the city, he entered the College of the City of

New York; and, following that, St. Stephen's college. In 1912 St. Stephen's gave him the honorary degree of Doctor of Divinity. He prepared for the ministry at the Philadelphia Divinity school.

He was made deacon in 1867 and advanced to the priesthood in 1869. After serving at St. Paul's church, White Haven, Pa., he became assistant minister at Holy Trinity church, New York City, and remained until 1870. From 1870 to 1923 Dr. Steen was rector of Ascension Memorial church. In 1923 he became rector emeritus, which office he held until his death.

Dr. Steen married Miss Martha Porter in 1868. He is survived by her, by a nephew, William Strangford, and by two nieces, Mrs. Alice Conners and Mrs. Nancy B. Wood.

Dr. Steen was honored by the diocese of New York on his 90th birthday by a special service in the Cathedral of St. John the Divine. The Very Rev. Dr. Milo H. Gates, dean of the cathedral, stated at that time that Dr. Steen had officiated at 2,369 marriages, 5,313 baptisms, and 1,174 funeral services.

Institutes on Church School

Work Held by Mrs. Griffith

JACKSONVILLE, FLA.—Mrs. James W. Griffith, executive secretary of the department of religious education of the diocese of Georgia and a leading educator in the province of Sewanee, spent five days in Florida, March 14th to 18th, holding informal institutes on the problems of the church school.

No NALA credit course was given, it being Bishop Juhan's desire that Mrs. Griffith should discuss with his church school workers, matters pertaining to curriculum, policy, methods, materials, and related subjects.

Mrs. Griffith met with the workers in Jacksonville and vicinity, in the Church of the Good Shepherd, for the first three days of her stay in Florida. On March 17th, she went to St. Mark's parish, Palatka, where other nearby churches joined in a one day institute.

Her closing day was spent in Holy Trinity parish, Gainesville, where again nearby churches availed themselves of her experience.

Dr. Wei Starts Back to China

NEW YORK—Dr. Francis Wei, president of Hua Chung college, Wuchang, has started on his way back to China. He sailed from New York March 26th for Europe, where he is to attend the preliminary meeting of the joint committee from the Oxford and Edinburgh Conferences, in Utrecht. He expects to reach China in August.

Acolytes Active in Sendai

SENDAI, JAPAN—Christ church here has the largest group of active acolytes of any parish church in Japan. The 12 members of the group serve regularly at the early and late celebrations on Sundays.

Ash Wednesday the Rev. T. Takeda, SSJE, conducted a quiet hour for them.

BOOKS RECEIVED

(All books listed here may be obtained from the publishers or from Morehouse-Gorham Co., 1801 West Fond du Lac Avenue, Milwaukee, and 14 East 41st Street, New York City.)

PERSONAL RELIGION

The Church in Germany in Prayer. Translated by Walter Kagerah and Robert A. S. Martineau. Foreword by the Archbishop of York. Mowbray. Imported by Morehouse-Gorham, Milwaukee. Pp. 64. \$1.00.

¶ A collection of prayers expressing the devotional life of German Evangelical Christians through several centuries.

A Day-Book of Counsel and Comfort: From the Epistles of George Fox. Compiled by L. V. Hodgkin. Macmillan, New York. Pp. 314. \$3.00.

Hours of Contemplation. By Canon Adalbert Brennkmeier. Kenedy, New York. Pp. 107. \$1.00

¶ Meditations by a Roman Catholic priest for retreatants.

I Believe. By Peter Rowell. Illustrated. Macmillan, New York. Pp. 34. \$1.25.

¶ Meditations on the truths of the Christian faith for beginners.

"... let us have Love!" By August Hashagen. Frontispiece. H. G. Fellerman, 1170 Broadway, New York. Pp. 118. \$1.25.

¶ A record of personal spiritual experience.

Liking Lent. By Julian Carrow. Faith Press. Imported by Morehouse-Gorham, Milwaukee. Pp. 60. 80 cts.

¶ A book for the laity on how to keep Lent with zest.

Meditations for the Sick. By Russell L. Dicks. Foreword by Richard C. Cabot. Willett, Clark, Chicago. Pp. 113. \$1.00.

Woven Wind. By Frederick Ward Kates. Democrat and Chronicle, Rochester, N. Y. Pp. 99. \$1.00.

¶ A compilation of selections from "Wayside Notes," contributed during the past five years to the editorial page of the newspaper which publishes the book. The author is now assistant rector of the Church of St. Michael and St. George, St. Louis.

DEVOTIONAL BOOKS

Adventure Eternal. Edited by Kathryn and Dwight Bradley. Preface by Abbe Ernest Dimnet. Stackpole, New York, Pp. 378. \$3.00.

¶ An anthology of prose and verse on life after death.

The City Without Walls. Compiled by Margaret Cushman Osgood. Macmillan, New York. Pp. 764. \$5.25.

¶ A new printing of this fine anthology, which sets forth the drama of human life as voiced by the great literature of the ages.

I Will Lift Up Mine Eyes. By Glenn Clark. Harpers, New York. Pp. 178. \$1.50.

¶ A new book on prayer by the author of *The Soul's Sincere Desire*.

When and Where. By Dwight Edwards Marvin. Revell, New York. Pp. 95. \$1.00.

¶ A new and revised edition of this popular book of suggestions as to "when" to read "where" in the Scriptures.

OXFORD AND EDINBURGH CONFERENCES

Christian Faith and the Modern State. By Nils Ehrenström. Translated by Denzil Patrick and Olive Wyon. With a Preface by J. H. Oldham. Willett, Clark, Chicago. Pp. 158. \$1.50.

¶ An important Oxford Conference book, dealing with the ecumenical approach to the problem of the Church, the State, and the community.

The Oxford Conference: The Official Reports. Preface to the American edition by Henry Smith Leiper and an introduction by J. H. Oldham. Willett, Clark, Chicago. Pp. xvi, 290. \$2.00.

¶ The Reports of the several sections of the

Oxford Conference on Life and Work, with appendices giving the program, the officers, the Churches represented, the delegates, etc.

World Chaos or World Christianity. By Henry Smith Leiper. Willett, Clark, Chicago. Pp. 181. \$1.50.

¶ A vivid account of the Oxford and the Edinburgh Conferences of 1937 by the executive secretary of the Universal Christian Council.

MISSIONS

S. J. W. Clark. By Roland Allen. World Dominion Press, New York. Pp. 170. \$1.00.

¶ A study of foreign missions by a distinguished Anglican missionary, with special reference to the writings of Sidney James Wells Clark, criticizing missionary societies and their methods.

Toward a World Christian Fellowship. By Kenneth Scott Latourette. Association Press, New York. Pp. 64. 50 cts.

¶ A plea for a world-wide Christian fellowship. This is one of the *Hasen Books on Religion*.

CHURCH MUSIC

The Highway of Praise. By J. R. Fleming. Oxford University Press, New York. Pp. 143. \$1.50.

¶ An introduction to Christian hymnody, by the joint chairman of the hymn society of Great Britain and Ireland.

Hymnody, Past and Present. By C. S. Phillips.

S.P.C.K. Imported by Macmillan, New York. Pp. 301. \$3.60.

¶ A comprehensive treatment of hymnody with special reference to the hymns in use today in the Anglican communion. The author is chaplain of the College of St. Nicolas and was formerly fellow and lecturer of Selwyn college, Cambridge university.

Practical Hymn Studies. By Edmund S. Lorenz. Fleming Revell, New York. Pp. 189. \$1.50.

¶ A handbook for the use of the clergy of all Christian communions and for lay Church workers. Dr. Lorenz has written several books on Church music.

PUBLIC AFFAIRS

Japan in American Public Opinion. By Eleanor Tupper and George McReynolds. Macmillan, New York. Pp. 465. \$3.75.

Must We Go to War? By Kirby Page. Farrar and Rinehart, New York. Pp. 278. \$1.00.

The Mystery of the Ages. By Edward Payson White. Windermere Press, Brooklyn. Pp. 214. \$2.00.

¶ A study of society as a science with an inherent ethical basis.

Prelude to Peace. By Henry A. Atkinson. Harpers, New York. Pp. 222. \$2.00.

When Labor Organizes. By Robert R. R. Brooks. Yale University Press. Pp. 361. \$3.00.



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Religious Groups Commend Plan to Aid Refugees from Naziism

NEW YORK (RNS)—Religious groups, both Christian and Jewish, have commended President Roosevelt and Secretary of State Hull for the government statement inviting 29 nations to cooperate with this country in caring for the political and religious refugees from Naziism.

Among the organizations which have publicly commended the plan are the Federal Council of Churches of Christ in America, the American Committee for Christian German Refugees, the American Jewish Joint Distribution committee, and the Union of American Hebrew congregations.

Leads Quiet Day for Protestants

ALBANY, N. Y.—The Very Rev. Edward R. Welles, Dean of the Cathedral of All Saints, conducted a quiet day, March 22d, in the First Presbyterian church for members of the Columbia county ministerial association. The group included the clergy of the various Protestant churches in the county.

Army Post Has Monthly Services

SANDY HOOK, N. J.—The U. S. Army post at Fort Hancock now has Episcopal Church services once a month, at the request of officers whose children are being prepared for confirmation. The Rev. George St. Claire conducted the first of these recent services, and others have been held by the archdeacon, the Ven. Robert Gribbon.

Arrangements for the services were made by a Roman Catholic, the Rev. Major Sliney, U. S. Army chaplain.

Late Dean Hart Honored

DENVER, COLO.—March 3d marked the 100th anniversary of the birth of the late Very Rev. Henry Martyn Hart, the first dean of St. John's cathedral here. At a service in honor of the late dean a pall for use at funerals was dedicated to his memory.

The Rev. Winfred Douglas, honorary canon of the cathedral, delivered the memorial address. It was at Dean Hart's request that Fr. Douglas first came to the cathedral as minor canon.

Monthly Meetings of Cleveland Catholic Club Are Well Attended

CLEVELAND—The Cleveland Catholic club is holding regular monthly meetings in the various parishes. Elwood Wheeler, president, is in charge of the meetings, at which there are often as many as 115 persons in attendance.

The next meeting is to be held April 25th in St. Matthew's church. The speakers will be the Rev. William G. Studwell, rector of the Church of the Ascension, and the Rev. Alvin J. Mayo, rector of St. Andrew's church.

Recently, at one of the meetings, the Rev. Dr. George M. Rutter, rector of St. Matthew's, gave a short instruction on Holy Orders.

Public Acolytes' Admission Held

NEW YORK—For the first time at the Church of the Transfiguration, the "Little Church Around the Corner," the acolytes' admission service was held publicly. The service took place on Passion Sunday at the time of the customary choral vespers. The rector is the Rev. Dr. Randolph Ray.



C L A S S I F I E D



ANNOUNCEMENTS

Memorial

The Rev. WILLIAM H. HIGGINS

The Rev. WILLIAM H. HIGGINS died after a long illness at his residence in Pitman, N. J., on March 4th. Interment was at Centreville, Md. Eternal rest grant unto him, O Lord, and may light perpetual shine upon him.

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

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BODIMER, Rev. JOHN M., formerly locum tenens of Trinity Church, Waupun, Wis. (F. L.); is rector of St. Luke's Church, Charleston, W. Va. Address, 220 Randolph St.

CARTMELL, Rev. RICHARD A., formerly assistant at the Church of the Epiphany, Washington, D. C. (W.); to be rector of Ascension Memorial Church, Ipswich, Mass., effective May 1st. Address, 3 High St.

DOZIER, Rev. JULIUS F., formerly in charge of the Church of the Redeemer, Oklahoma City, Okla.; is locum tenens of Emmanuel Church, Memphis, Tenn. Address, 423 S. Cynthia Pl.

HUTCHINS, Rev. FRANK H., formerly curate at St. John's Church, Yonkers, N. Y., is in charge of the Chapel of the Redeemer, Yonkers, N. Y. Address, 485 McLean Ave.

LAKE, Rev. CLARENCE H., formerly rector of Calvary Church, Bastrop, Texas; is in charge of St. Luke's Church, Belton, Texas.

LUKENS, Rev. ALEXANDER M., formerly missionary at St. James' Mission, Deer Lodge, Mont.; to be assistant at St. Mark's Church, Minneapolis, Minn., effective July 1st.

MCKENZIE, Rev. JOHN V., formerly rector of St. Paul's Church, Huntington, Conn.; to be rector of Christ Church, Canaan, Conn., effective May 1st.

MEAD, Rev. LYNNE B., formerly rector of St. Mark's Church, St. Alban's, W. Va.; to be rector of Calvary Church, Fletcher, N. C. (W. N. C.), effective June 1st.

TYLER, Rev. DR. BARRETT P., to be rector of St. Paul's Church, Nantucket, Mass., effective May 1st.

WATKINS, Rev. JENKIN, formerly rector of Trinity Church, Bellaire, Ohio (S. O.); to be rector of St. Mary's Church, Hillsboro, Ohio (S. O.), effective May 1st. Address, North High St.

WILEY, Rev. H. WARD, deacon, in charge of the churches in Cloverdale, Healdsburg, and Fort Bragg, Calif. (Sac.); to be in charge of St. Stephen's, Colusa, Calif. (Sac.), effective in June.

NEW ADDRESSES

GRINDON, Rev. H. A. L., has changed his residence address to 2216 Montclair Ave., Cleveland, Ohio. Church study address, 3290 Denison Ave.

SODERSTROM, Rev. PHILIP T., formerly 1027 W. 43d St.; 3927 S. Brighton Ave., Los Angeles, Calif.

ORDINATIONS

PRIESTS

NEWARK—The Rev. **FREDERIC H. YOUNG** was ordained to the priesthood by Bishop Washburn of Newark in St. Peter's Church, Washington, N. J., March 25th. and on Palm Sunday will become rector of St. Mary's Church, Jersey City, N. J. The Very Rev. Roscoe T. Foust preached the sermon.

PENNSYLVANIA—The Rev. **ALBERT EDWARD WILCOX** was advanced to the priesthood by Bishop Tait of Pennsylvania in St. Paul's Church, Chester, February 27th. The ordination was presented by his brother, the Rev. Stanley V. Wilcox, and is curate at St. Paul's Church. The Bishop preached the sermon.

CHURCH CALENDAR

APRIL

14. Maundy Thursday.
15. Good Friday.
16. Easter Even.
17. Easter Day.
18. Easter Monday.
19. Easter Tuesday.
24. First Sunday after Easter.
25. St. Mark. (Monday.)
30. (Saturday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

APRIL

18. St. John's, Poultney, Vt.
19. Trinity church, Easton, Pa.
20. Holyhood church, New York City.
21. Sisters of the Holy Nativity, Fond du Lac, Wis.
22. All Saints', West Newbury, Mass.
23. Calvary church, Philadelphia.

CALENDAR OF COMING EVENTS

APRIL

19. Convention of Indianapolis.
- 19-21. Convocation of Eastern Oregon.
- 26-27. Convention of Sacramento; Convocations of Salina, Western Nebraska.
- 26-28. National Council Meeting.
27. Convention of Arkansas, to elect a Bishop; Convocation of Southern Brazil.
- 27-28. Convention of Alabama, to elect a Bishop.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
 Weekday Masses: 7 A.M. Thursdays and Holy
 Days 7:00 and 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

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

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

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

Rev. **DONALD B. ALDRICH, D.D.**, Rector

Sundays

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

Week-Days

8 A.M., Holy Communion
 5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue at 71st Street

THE REV. **H. W. B. DONEGAN**, Rector

Sunday Services

8:00 A.M., Holy Communion
 9:30 A.M., Children's Service and Church School
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Choral Evensong and Sermon
 Holy Communion, 8 A.M., Monday, Wednesday,
 and Friday; 12 Noon, Thursdays and Holy
 Days.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. **ROELIF H. BROOKS, S.T.D.**, Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noonday Service: 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. **FREDERIC S. FLEMING, D.D.**, Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. **G. R. T. SARGENT, D.D.**, Rector

8:00 A.M., Holy Communion.

11:00 A.M., Morning Service and Sermon.

9:30 and 11:00 A.M., Junior Congregation.

4:00 P.M., Evensong.

Holy Communion, Thursdays and Saints' Days,

10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. **JOHN GASS, D.D.**, Rector

Sundays: 8, 10, 11 A.M., 4 P.M.

Wednesdays and Holy Days: Holy Communion
 at 10 A.M. Daily (except Saturday) Noonday Service
 12:15-12:40 P.M., Thursdays: Special Service
 5:30 P.M.

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.

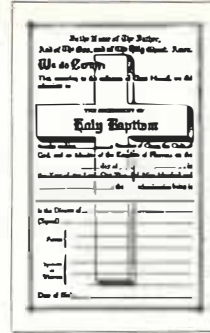
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

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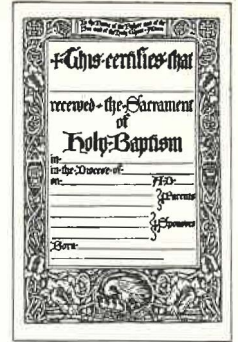
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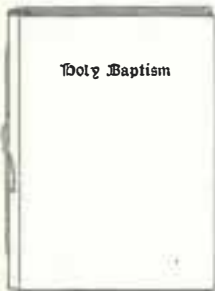
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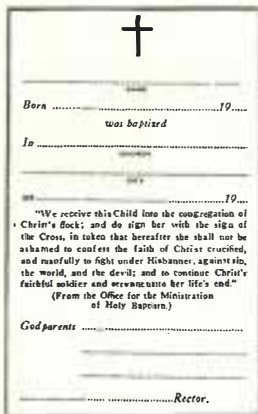
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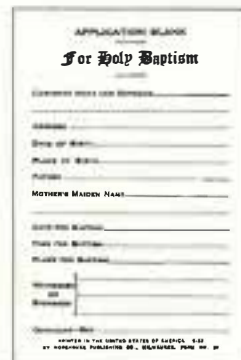
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