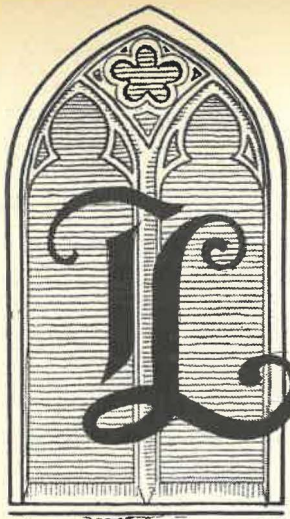
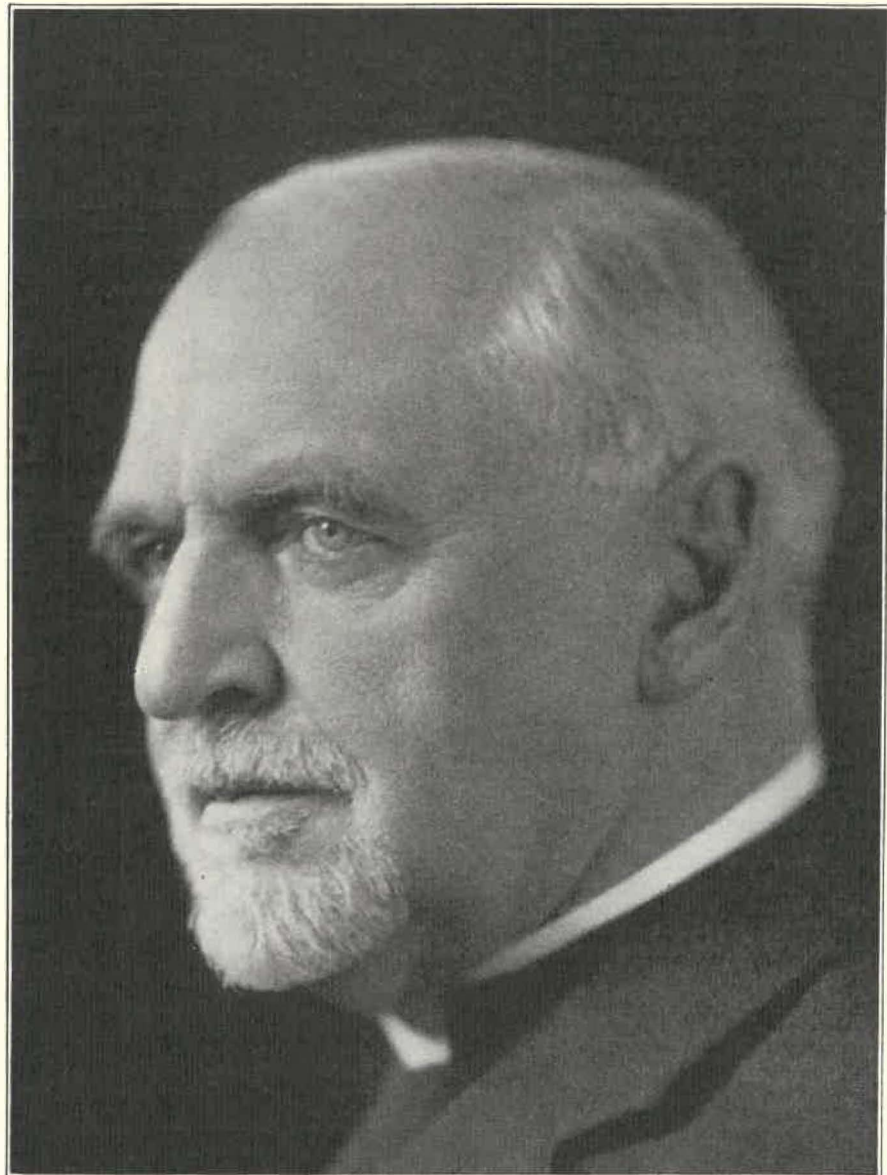
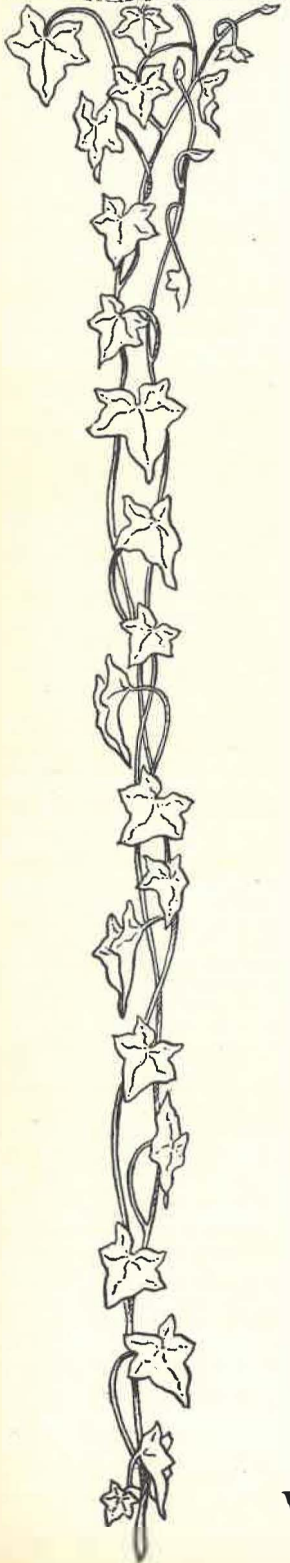


February 22, 1939



# The Living Church



**THE RT. REV. JOSEPH MARSHALL FRANCIS, D.D.**  
Bishop Francis of Indianapolis died last week after an extended illness.  
(Bretzman Photo.)

*(See pages 224 and 237)*

**Vol. C, No. 8**

**Price 10 Cents**

# C O R R E S P O N D E N C E

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.

## "The Multitudinous Seas Incarnadine"

**TO THE EDITOR:** "Is Our Face Red!" Evidently it is going to be "redder" after you read this. Since, if it be that to state the facts, boasting is in order and if your figures in the issue of the 8th inst. be correct and later ones do not confound our claim, it would seem that the missionary district of Arizona should top your list. According to the *Living Church Annual* of 1939, there are 3,061 communicants in this district. Three hundred and twenty-five were confirmed during 1938, which, if I figure correctly, gives a percentage of 10.6. Boasting is sort of "catching." Some time ago a study made by representatives of the National Council indicated that Arizona led the other continental domestic missionary districts in every respect except the number confirmed. This would seem to indicate that we have overcome that weakness.

Sincerely and modestly (?),  
(Rt. Rev.) WALTER MITCHELL.  
Phoenix, Ariz.

**BISHOP MITCHELL** has misunderstood us in two particulars: (1) we were not discussing figures for the calendar year 1938, now being reported to diocesan conventions, but for the calendar year 1937, which are those published in the 1939 *Annual*; (2) we were not discussing increases in confirmations, but in total communicant strength. Arizona shows no increase, but a decrease of  $\frac{1}{2}$  of 1%, according to the table on page 433 of the *Annual*. Now whose face is red? *Not* that of

—THE EDITOR.

## Reunion With Presbyterians

**TO THE EDITOR:** For many years Christians of different belief have dwelt in love and charity with one another. There has been mutual respect and the frank recognition of each other's contributions to the cause of religion. To my mind, this is infinitely preferable to attempts at formal union, which can never be more than mere pretense so long as such real differences exist.

In the last analysis, putting aside for the moment all of the other very great points of divergence between the Presbyterian body and the Episcopal Church, "*It is the Mass that matters!*" In the offering of the Mass or the Holy Communion, there must be proper "matter," "form," and "intention," and he who offers must be a real priest properly ordained by bishops, who themselves received their powers from the Church, through the Apostolic succession. And this Mass or Holy Communion is a true sacrifice, the memorial of our Lord's death and Passion on the Cross, and the gifts are the Body and Blood of Christ, really present after a spiritual, supernatural, and mystical manner, under the outward forms of bread and wine. This is the Prayer Book teaching of the Episcopal Church. This is *not* the doctrine of the Presbyterian body. And no "academic agreement" can cancel this fact. "*It is the Mass that matters,*" no matter by what name it is called.

When I was ordained to the sacred ministry, the following words were said: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our

hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God and of His Holy Sacraments, in the Name of the Father and of the Son and of the Holy Ghost. Amen." What Presbyterian minister will claim to have received such a commission or to exercise such powers! Lacking such commission and powers conferred by a bishop, how can there be a real priest or a true Mass! "*It is the Mass that matters.*"

(Rev.) ARCHIBALD CAMPBELL KNOWLES.  
Germantown, Philadelphia.

**TO THE EDITOR:** The correspondence columns of THE LIVING CHURCH for February 8th contain two letters on which I feel I must comment. For it seems to me they represent the two extremes in the attitudes found among clergy and laity of our Church today. The first is the letter of the Rev. Robert D. Vinter on Reunion With Presbyterians. The other is that of the Rev. Frank S. Patterson on your editorial, Christians and the World Crisis.

In the first of these letters the writer, a deputy to the last General Convention, declares that he voted for the resolution declaring the desire of this Church to achieve unity with the Presbyterians because he understood it as a pious hope. "I am now," he says in the letter, "wondering just what I did vote for. I thought it was a pious hope; apparently it was a good deal more."

It seems to the undersigned that the reunion of Christendom is one important factor in the eventual realization of the kingdom of God. We pray daily, "Thy kingdom come!" How can God's kingdom come on earth while there remains division in His household, the Church? Should not every sincere movement toward Christian reunion meet with our prayers and efforts for its achievement? If any phase of our efforts toward reunion is but a pious hope, then the

kingdom of heaven is but a pious hope, not worth real prayer and effort to attain.

On the other hand, the Rev. Frank S. Patterson writes a plea for *courage* and *daring*. He commends your suggestion for a world conference. He prays that "each in his own way may have sufficient courage to call the world to such daring and bold ways." I would like to see more of this fighting attitude in the Church. For we certainly have a real fight on our hands today. All of us, clergy and laymen, have received the sign of the cross at our baptism "in token that we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner." The odds against us seem to be piling higher and higher, and Christendom seems somewhat staggered with the might of its adversaries. The time for a Christian reunion, closing the ranks against a common foe, seems to be at hand. The time for aggressive action is at hand as well.

May such reunion and action be based, not upon a mere pious hope of achievement, but on a knowledge that if we are doing God's work we *cannot* fail.

(Rev.) ALFRED L. WILLIAMS.  
Lancaster, N. H.

## Military Schools

**TO THE EDITOR:** I am likely laying myself open to anathema and dislike from those pious souls who will shout a good Methodistical amen to such sentiments as expressed by your correspondent [L. C., February 8th], but as a graduate [1890] of Shattuck school, Faribault, Minn., and hence one of "Bishop Whipple's boys," I must protest loyally against any slur, implied or expressed, aimed at our Church military schools. To condemn such schools is to lose sight of the lives of such devoted priests as Breck, Dobbins, Tanner, and others at Shattuck; the men who headed St. John's, Delafield, Wis.; Howe school in Indiana; Kemper and Wentworth in Missouri, to say nothing of Bishops Whipple, Gilbert, Edsall, and Talbott. These schools do not teach or instill in the minds of their students militarism or militaristic hatreds; far from it, and I challenge these critics to produce from other schools a finer, manlier, more outstanding type of Christian gentlemen than these Church-trained, Church-disciplined cadet graduates of our military schools.

(Rev.) WILLIAM R. MCKIM.  
Rochester, N. Y.

## Louisiana Council

**TO THE EDITOR:** Please correct the report of the council of the diocese of Louisiana. The published report [February 8th] stated that the council met in a local hotel. The council did not meet in a hotel. The board of missions and the committee on the Church's program met in a large room in the hotel for the convenience of the members who were staying in the hotel, and also in order that the members of the committees might smoke during the committee meetings. The council met in the church, both for the transaction of its routine business and for the election of a bishop.

(Rev.) W. TATE YOUNG.  
Hammond, La.

## The Living Church

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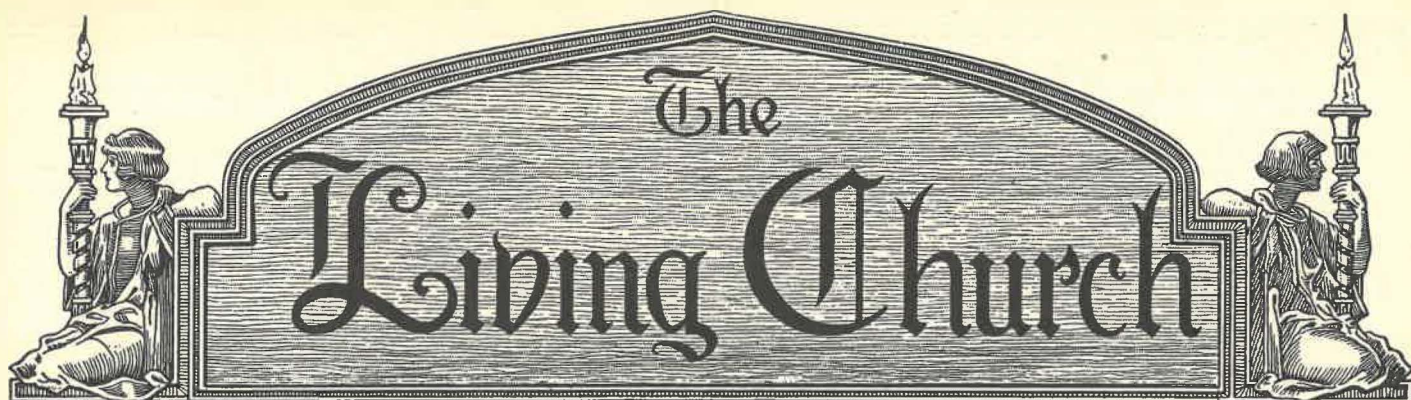
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No. 8

## EDITORIALS AND COMMENTS

### Finding God

**W**E ARE approaching Lent. It is a time, in the words of the Prayer Book, for "extraordinary acts and exercises of devotion." Parishes will have special services. Rectors will preach special sermons. Laymen are expected to make and to keep individual rules that will in some way set apart the season as a time for spiritual growth.

Essentially Lent is an extraordinary opportunity for the average man to find God. Finding God is no abstract thing. The search for God, the pursuit of holiness, is the greatest moving force in all of history. It is the universal quest that has occupied the attention of man since the earliest days. It is the constant reaching upward involved in the seeking of God that has been at work through the ages to raise the level of civilization.

Every religion contains at its heart this quest for God. Zoroaster, founder of the religion of the Sun God, expressed the eternal quest many thousands of years ago:

"This I ask Thee—tell it to me truly, Lord!  
Who the Sire was, Father first of Holiness?"

Aeschylus, the great poet and dramatist of classical Greece, pursued the same quest:

"Zeus—by what name soe'er  
He glories being addressed,  
Even by that holiest name  
I name the highest and the Best."

Seneca, the great Roman philosopher of the fourth century before Christ, said:

"The end of being is to find out God!"

The Old Testament is from beginning to end the record of a nation seeking God. The Psalmist expresses it most eloquently:

"As the hart panteth after the water brooks,  
So panteth my soul after Thee, O God.  
My soul thirsteth for God, for the living God:  
When shall I come and appear before God?  
My tears have been my meat day and night,  
While they continually say unto me, Where is thy God?"

We remember from the study of the history of philosophy in our school days how the so-called proofs of the existence of God occupied so much of the attention of philosophers in all

ages. Yet none of these proofs actually demonstrated even so much as the fact that God exists. The best that the greatest philosophers could do through reason alone was to show the preponderance of evidence in favor of the existence of some kind of supreme being whom men call God.

So it is with science. No telescope, however far its reach, no microscope, however tiny the object of its perception, can focus the human eye on the ultimate reality that is God. No mathematical demonstration can write the letters QED after a problem setting forth God's existence.

Yet we know that God exists—yes, even more, we know what God is like. The Christian has no doubt on that score. How do we know these things? And knowing them, how can we make the knowledge a matter of personal experience?

**I**N THE answer to these questions is to be found the secret that distinguishes Christianity from other world religions. Christianity is not just one more religion, not a system of thought built up through the intellect, not the invention of men in an attempt to account for the universe about them. Christianity is nothing less than God's revelation of Himself to man; His answer to the eternal quest.

When God sent His only begotten Son, Jesus Christ, to become a human being like ourselves, He gave an authoritative answer for all time to the question of His own existence. And in the person of Jesus Christ He demonstrated to man, in terms that man can appreciate, what God is like.

But we do not have to depend upon someone else's word for our knowledge of God. Because Jesus Christ has shown us the way—because He is Himself the way—you and I can find God for ourselves.

How can we find God for ourselves? Where can we find Him?

We can find God in the Holy Scriptures—the record of His revelation of Himself.

We can find God in the <sup>Holy</sup> Catholic Church—the divinely ordained teacher of His revealed religion.

We can find God in our fellow-man—the only being created by God in His own image.

We can find God in prayer—the intimate talking with God that is the Christian's greatest privilege.

(more)

We can find God in the Blessed Sacrament—the holy mystery through which God gives us His very life.

But there is one prerequisite in all of these ways of finding God. We must have faith. Without faith no amount of seeking can show us God.

With faith the reality of God becomes so firm a matter of our own personal experience that nothing can shake our belief in Him and our love for Him.

And what is faith? "Faith," says St. Paul, "is the substance of things hoped for, the evidence of things not seen." It is the mighty affirmation of the human soul, reflecting the reality of its divine Creator. It is the beacon that lights our way along the high road that leads to God.

Let us devote this Lent to the cultivation of the faith by which we find God. *And having found Him a new, let us resolve to follow Him faithfully in the way.*

**Pius XI**

**O**F YOUR charity, pray for the repose of the soul of Achille Ratti, Pope Pius XI.

Probably the thing for which Pius XI will be particularly remembered is the series of Lateran pacts whereby the temporal authority of the Vatican was restored. Yet while this was the most spectacular of the late Pope's achievements it was probably not the most important. To non-Roman Catholics, at least, the greatest thing about Pius XI was that he stood out among the leaders of the world as a constant advocate of peace. Moreover, in a world swayed by the uncertain waves of nationalism and the worldliness of materialism he stood as a rock for the preëminence of the spiritual over the material and for the universal kingship of Christ.

May he rest in peace; and may those who are charged with the responsibility for selecting his successor be guided to choose a worthy and godly Pope to lead his great Church through the difficult days that are to come.

## Bishop Francis

**H**AD the American Episcopal Church continued to follow its former practice of giving the post of Presiding Bishop to the oldest diocesan bishop in point of consecration, our Church, too, would now be mourning the death of its chief bishop. But though Bishop Francis was not the Presiding Bishop at the time of his death last week, he was one of our most beloved bishops, and his death brings a sense of loss to the entire Church, even as we rejoice at his release from the suffering that he has endured in recent years and his passing into life eternal in the Nearer Presence.

Bishop Francis won distinction in the Church as a missionary, as a parish priest, as a World war chaplain, as a bishop, and as a member of the National Council. But to those who, like this editor, have grown up knowing him, and revering him as a leader whose long and faithful service to the Church was an example and an inspiration, he will be remembered primarily for his saintly character and the wholesome influence of his very real personal religion.

May he rest in peace, and may light perpetual shine upon him.

## No Foreign Wars Wanted

**"W**E DO NOT want to become entangled in another war abroad"—so said former President Hoover last week in citing the third of what he termed the three "great missions of the Republican party." We are not interested in

## Bishop Francis

By the Rt. Rev. B. F. P. Ivins, D.D.

Bishop of Milwaukee

**J**OSEPH MARSHALL FRANCIS was a great man and a great Bishop. He belonged to that generation which produced great men, outstanding leaders. Of much dignity and with a somewhat austere, at times almost a gruff, exterior, he had a large heart and a warm, understanding sympathy which was quick to express itself, and a friendliness to which it was impossible not to respond. He inspired confidence and was ever ready to advise and help.

As a Churchman and a Bishop his great love for his Lord and his devotion to the Church, and his zeal for souls made him early in his career a trusted leader and a wise counselor. He filled his many offices with dignity and ability. He was indeed a useful servant of Jesus Christ and of the Church. Somehow the Church does not seem to be producing men of his type now, and he will be sorely missed in its councils. His friends too will miss him, his genial personality, his firm hand-grasp, and his quick and ready service, his twinkling eye, and his warm heart.

His memory will inspire so long as those of us who knew and loved him shall live. May God rest his soul.

party politics, but we feel that in this simple statement Mr. Hoover has voiced the overwhelming conviction of the people of America.

Yet the war drums are already beating in Europe, and the echoes of them are heard all too plainly in this country. And the same arguments that drew us into war in 1917 are being heard today, only slightly changed to fit the conditions of 1939. Perhaps it will not be long before the ghost of Stephen Decatur will haunt us once more with what Fr. Gillis, probably the keenest religious journalist of our day, has rightly characterized as "the most damnably immoral maxim ever invented"—"our country, *right or wrong!*" And Fr. Gillis also truly indicated the choice Americans will have to face if a new world war breaks out, as now seems almost inevitable:

"If we are greedy and avaricious, and swayed by financial arguments, we are doomed to go into the next war and every war from now on. If moral elements prevail, and not the financial elements, we will never be drawn into any war except one in defense of our own shores, and that war is rather remote."

President Roosevelt says he was wrongly quoted as stating that the American frontier is in France; but there are not lacking indications that some such consideration is apparently at the bottom of the administration's fiscal and foreign policies. If so, we do not believe that these truly represent American convictions. It sounds fine to say that the great democracies—America, France, and Great Britain—must stand together, but what good would that do if the war in which they stood together should transform these very nations from democracies to dictatorships? Yet that is what modern large-scale warfare will inevitably do to the nations that participate in it, for modern war requires a degree of regimentation that is impossible under democratic forms of government.

Democracy will be the first victim in the next war; and liberty and the rights of the individual will be the next to go. The only way in which America can preserve these hard-won treasures is by staying out of war, and by refusing to follow the tempting paths that lead to war.

## "Innovations"

WE ARE constantly hailing certain undertakings as new, although a little intelligent investigation discloses that many of them are as old as recorded history. For instance, skiing is regarded as a new fad in this country imported from Europe, where it is likewise regarded by many as comparatively new, although the initiated know better. These observations are prompted by the publication by a WPA project of *Skiing in the East*. This interesting publication tells us that the ski probably dates back nearly 4,000 years and has undergone many changes in shape and trimming, but the fine equipment in use today marks the peak of development. "Though skiing is a highly competitive sport, it should not be thought of entirely as an amusement," say the WPA writers. "It was used to transport serum during an Alaskan epidemic; the armies of Sweden use skis in their military operations, as do sections of the French and Italian armies; during the Revolution American soldiers used skis in the district about Lake Champlain; and Canada finds them of great value in northern police work."

Similarly a recent article in *America* by the Rev. Richard E. Mulcahy, S.J., reminds us that many of the recent New Deal fiscal policies had their parallel in ancient Greece. For example: "Once the Lampsacians (about 500 B. C.) needed money to carry on a war, so they raised the selling price of honey, oil, wine, and of many other commodities. This meant a huge profit for the Little Business Man. Then, while the L. B. M. was busy counting his drachmæ, the tax-collector came along, tapped him on the shoulder, and told him he could retain the normal price—but the government would take the surplus. And we thought a surplus tax was something modern!"

All of which leads us to remark that many so-called innovations in Church ceremonial which are resented on the ground that they are "new" can be traced back to the most ancient times, even before the Christian era. The effort to worship a higher power has brought into existence forms of ceremonies which persistent use has mellowed into services that have become of the greatest help in expressing our love and respect for the Almighty and His Son. Take, for example, incense which during the Anglo-Catholic revival was assailed most bitterly as an innovation and as a Romish practice.

Moses received particular injunctions from God to employ incense in the service of the tabernacle:

"Thou shalt make an altar to burn incense upon of setimwood . . . and thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. . . . And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps; he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations" (Exodus 30:1-8).

"Take unto thee sweet spices, stacte and onycha, galbanum, these sweet spices, with pure frankincense; of each shall there be a like weight. And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy; and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee; it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof; it shall be unto thee holy for the Lord" (vv. 34-37).

Directing how the high priest was to enter into sanctuary, the Lord commanded (Leviticus 16:12-13) that taking the censer which he had filled with the burning coals of the altar,

and taking up with his hand the compound perfume for incense, he should go in within the veil into the holy place, that when the perfumes were put upon the fire, the cloud and vapor thereof might cover the oracle. Dr. Daniel Rock, in a suggestive leaflet on *The Use of Incense*, pointed out among these vessels which Solomon provided for the service of the House of the Lord, are particularly enumerated the censers which he caused to be made of the most pure gold.

It was from this religious custom of employing incense in the ancient temple, that the royal prophet drew that beautiful simile of his, when he petitioned that prayers might ascend before the Lord like incense.

## Bishop Bratton

THE retirement of Bishop Bratton severs one of the last ties with the Church of the old South. A true patriarch, he represents the last of that splendid pastoral type of bishop that marked a more leisurely era. His emphasis was upon the fellowship of the Church, and there was no one in his diocese, priest or layman, who did not love him. He was the father of his family, the unifying center and influence of the diocese.

The conditions of modern American life do not often permit a bishop to walk in the paths of scholarship. Bishop Bratton, however, was a scholar of no mean ability. He sat at the feet of Dr. DuBose and was his admiring friend and disciple. His biography of that noted scholar is a masterpiece. His sermon prepared for delivery at the General Convention in 1925, and read by Bishop Gailor because of his illness, was a thoughtful and timely document in which the state of the Church at that time was carefully weighed.

Bishop Bratton is an excellent preacher, speaking with convincing power. For many years he conducted preaching missions, through which he had a profound influence on the lives of many. Although he succeeded as Bishop of Mississippi one of the greatest preachers in the American Church, Hugh Miller Thompson, Bishop Bratton carried on the prophetic work of his predecessor and added to it a pastoral care that endeared him to his people to a rare degree.

As president of the province of Sewanee for many years, Bishop Bratton gave a great impetus to the development of the provincial movement and made the province of Sewanee a unified and strong influence in the life of the Church. As a member of the House of Bishops he has been a tower of strength and a witness to the faith of the Church.

Bishop Bratton carries with him into his retirement the love and affection of the whole Church. May he have many years to enjoy the leisure that he has so richly earned.

## Stained Glass

THE leadership being taken by the Episcopal Church in religious architecture is a phenomenon of which we have every right to feel proud. In the February number of *Arts and Decoration* appears an interesting article describing one phase of that leadership—the excellent work in stained glass which is being done for the cathedrals in New York and Washington.

The article, *The Glory of Stained Glass*, is by James Sheldon, whose relationship is with the Washington cathedral, rather than that in New York; but he distributes honors with exemplary impartiality, describing the glorious jeweled effects which are being obtained at both cathedrals by American artists and craftsmen working in the Southern European tradition.

Though American cultural roots are largely in English

soil, American sunlight is more nearly comparable, Mr. Sheldon points out, to that of Spain and France. Thus our churches, like those of the South European lands, may be enriched by windows with the fullest and freest use of color. And the great cathedrals at Washington and New York are among the finest examples of this type of work.

## The Chaplain in a CCC Camp

By the Rev. Charles M. Lever

Chaplain, U. S. Naval Reserve, on Active Duty with the CCC

**M**OST CIVILIANS, not having had military experience, know very little concerning the actual work of a chaplain in the Civilian Conservation corps. They know of course that chaplains are clergymen appointed to work for the spiritual and moral benefit of the organizations which they serve. I will attempt a brief description of a chaplain's activities in the CCC.

In most camps the day's work for the chaplain begins at 6:15 A.M. From then on the chaplain is subject to call and duty. Religious services are held at different times during the day according to the varying conditions in the different camps. For instance during flood and fire calls the regular routine is often interrupted and the chaplain must make the best of these unusual conditions.

In the summertime, a short inspirational service before breakfast may be held. A service might be held at colors in the evening or at eventide following supper. Such a service gives the chaplain an opportunity to enlist the glory of nature as an effective aid in developing the growing minds and bodies of the enrollees.

Shortly after the evening meal is probably the most popular time for a service. All officers and enrollees are expected to attend the services of the chaplain. The services do not usually exceed 30 minutes in length unless on a Sunday or Church holy day. The talk or sermon is seldom over 15 minutes and has to do with practical duty and essential virtues.

On Sundays the boys may attend their own particular churches in nearby cities and villages. Trucks are available for this purpose. In many cases civilian clergymen conduct services in camp under the supervision of the chaplain.

A chaplain may conduct the services of his own Church or any type of service that he feels is most helpful to the officers and men of his organization. There is no proselytizing by the chaplain, who must respect the religious convictions of all. He does however emphatically deal with positive religion and the principles of character building.

A chaplain often conducts seven or more services a week in the various camps where he is assigned. Camps may be as much as 200 miles apart and each chaplain has anywhere from seven to twelve or more camps. The average number of camps per chaplain is about eight. He must cover all of his camps and make regular reports of his activities to his superior officers. The chaplain is free to preach the gospel of Christ as he sees and knows it. Commanding officers urge and give their support to his work.

A most important phase of the chaplain's work is the visitation of the sick in the various camp dispensaries, here diffusing such an atmosphere of cheer and hopefulness that disease and sin germs will die. New Testaments, Prayer Books, and other good literature are dispensed by the chaplain in accordance with the needs and preferences of the individual. A Catholic chaplain often hands out many New Testaments

## PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

### Temptation

FIRST SUNDAY IN LENT

FEBRUARY 26TH

**O**UR LORD was tempted, as being true Man. The *Gospel* shows us that His temptation was no unreal conflict; to Him it was not child's play to have human temptations to endure. Rather, He as true Man must endure all human temptations and win a true human victory. Let us then meditate on His answers, which give the guiding principles of His human life: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"; "Thou shalt not tempt God" in pride or presumption: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

In the *Collect* we pray that as our Lord was truly tempted and overcame temptation, so we may keep Lent aright, and win the same victory of "the spirit" over "the flesh."

The *Epistle* shows us the patience of the servants of God under temptation, and the peace of God which they have deep down in their hearts, in the midst of outward and inward conflict. Because Christ, the Victor in the conflict, is the Head of the Body whose members they are, therefore even in time of tribulation they know themselves to be conquerors: hence they are "sorrowful, yet always rejoicing; poor, they make others rich; having nothing, they yet possess all things."

### The Ministry of Reconciliation

EMBER DAYS

MARCH 1ST, 3D, AND 4TH

**G**OD has, as the *Collect* says, "committed to the hands of men the ministry of reconciliation"; but this ministry, while it is exercised by us men, is primarily and essentially our Lord's. Therefore we see Him in the *Gospel* applying to Himself the words of the prophet: The Spirit of the Lord is upon Him, because He is anointed, as Messiah, to preach the good tidings to the poor; to heal, deliver, illuminate, set free. Nor is this merely a hope for the future; "this day is this scripture fulfilled in your ears."

In the *Lesson for the Epistle*, from Acts 13, we see the gospel being proclaimed and the ministry of reconciliation being accomplished, in the face of the opposition of some who would restrict it to one nation only. But the Divine purpose of salvation for man cannot be thus limited, for He has said "I have set thee for a light to the Gentiles," and the Word must be proclaimed to all nations.

In today's *Collect* we ask God that many may offer themselves for the Christian ministry. To "offer themselves" means to give and dedicate their whole lives, "applying themselves," as the Ordinal says, "wholly to this one thing, and drawing all their cares and studies this way"—to the end that (as the Church prays for each new bishop, at his consecration) they may "ever be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee."

and Protestant chaplains give out Catholic Prayer Books and Devotional Literature.

The true chaplain is an educator and physician of souls as he goes from camp to camp interesting himself in all that pertains to the welfare of the men that he serves.

# The Triple Nature of Man

By the Rev. Wilford O. Cross

Rector of the Church of the Good Shepherd, Norwood, Ohio

**T**RADITIONAL Christian doctrine has persistently taught that man is a creature of three distinct relationships. And the Church has held doggedly to this triple-sided view of man. In doing so Christianity has been forced to exhibit a certain amount of stubbornness in resisting the tendency of the psychological sciences to over-simplify man. Governed by the principle of parsimony, which is science's way of saying that the simplest explanation is the best, psychologists have reduced the complicated character of human beings to such stark simplicities as complexes and glands. These devices are lucid and simple, but not altogether explanatory.

The result of this over-simplification has been a curious restlessness in psychological science, so that its devotees have been pilgrims and strangers to abiding principles. No one school in psychology has ever seemed quite able to explain the ordinary facts and mysteries of man's existence. Man has been explained in terms of glands, in terms of hidden subconscious processes, and in terms of the nerve arc of stimulus and response. The net result seems to be that he has never been explained at all. The price that science has paid for lucidity is a most unsatisfactory bleakness.

Christian Science, and various California cults, with their tendency to lean heavily upon theosophy and the dreamy dogmas of the gnostic tradition, have also over-simplified man. Here the interest has not been in a parsimonious explanation, but in the development of a spiritual conception of man. For cults of this type explain man by virtually denying that he has a body. To think of the whole nature of man in terms of spiritual realities and forces, both evil and good, does get one whole side of man's nature out of the way. It is possible to deal with man as a mental and spiritual creature, and disregard the whole problem of nature and the physical body, but most of us insist upon the prevailing notion that the physical and material aspect is quite real. We expect the grocer and the landlord and the janitor to treat us as creatures having bodies.

As opposed to psychological science and to Christian Science, the view that Christianity takes of man seems quite cumbersome. To assert that he is related to nature, and to society, and to God, and that he is therefore a creature who lives on three planes of reality at once, does seem at first glance very complicated. However, Christianity in her long history has been forced to observe and to take into consideration the natural and animal, the social and tribal, the religious and spiritual tendencies within man and to regard these three kinds of activity as equally real.

And this three-sided approach to man has behind it a longer period of testing and verification than the history of Christian dogma itself, for it is a view that the Church inherited from the wisdom of the Greeks. The Greeks instinctively worked on a three-dimensional conception of man's makeup. Man, the Greeks taught, must first of all be a good animal—

*AN ANIMAL, a social being, and an immortal spirit—man is each of these, says Fr. Cross, and the relation between the three sides of his nature must be considered before one may arrive at an adequate understanding of his behavior. ¶ This is the first article in a series of seven by Fr. Cross on the Christian doctrine of man. The second article, Man and Nature, will appear in next week's issue of THE LIVING CHURCH.*

that is, he must care for and develop and preserve his body. Therefore they built gymnasiums and began the Olympic games. Then, not content with the care of his body, a man must also be a good man—that is he must preserve and cultivate those relationships to society that are indicated by the words, "citizen," "soldier," "parent," "master," "owner."

Then, and even Socrates on his deathbed did not neglect this consideration, man must be a good soul—that is he must see to it that those relationships to the immortal gods which were demanded by his religious code were scrupulously fulfilled. The pain of the hemlock was in the bowels of Socrates when he said to his attendants in the death chamber, "I owe a cock to Æsculapeus." It was of the nature of a good Greek to discharge all of his duties on the three-dimensional plane of his life. Man was a creature related to nature, to society, and to God.

**T**HE CLAIM of Christianity is that these three relationships are all obvious and that no complete or satisfactory description of the nature of man can be offered that neglects any one of them. The close relationship of man to nature, and to mother earth, is obvious enough to any high school sophomore who dissects a frog in the laboratory and observes that organ for organ we are a fairly close parallel to this lower form of animal life. A six-year-old child at the zoo cannot help but observe that the ape is our natural cousin. Even those of us who live in the depths of cities, and have to recall on Thanksgiving day that our substance is of the earth earthy may, with a little imagination, go to the grain elevators and observe that the umbilical cord connecting us with our mother the earth cannot be cut, for without her bread we perish.

Romanticists have a tendency to shudder over recognizing our animality. But after all animality is God's creation and God has a curious way of so designing things that lilies and men grow out of mud. Christianity accepts the animality of man as a part of the wisdom of creation; great saints like St. Francis joyously recognize their brotherhood with nature and greet sun and earth and stars as kinfolk. The Word was made flesh and walked our earth in a body that evolved from many lower forms of animal life. The Logos became incarnate in the animated dust of our natural order, and by so doing forever exalted the human body. With a guided instinct Christian art portrays the Divine Child in the stable with such cousinly beasts as ox and ass. Our life is of mother earth, and our daily bread from her bounty, and steel bands of necessity and divine decree bind us to her.

The social side of our life is also obvious. Profound studies in anthropology are of great value, but they are not needed to prove to us that man has never been the noble, solitary savage pictured by Rousseau and his followers. Individualism is always the sheerest romanticism, and has had its reign over the human mind only in those periods when culture was domi-

nated by poetry. The Renaissance, classical as it was in its best moments, was very receptive to this unreal doctrine, and the Romantic movement of the 19th century, with its starkly individualistic Byrons and Shelleys, was another era in which that sort of romanticism ran wild. In such periods man is conceived as a solitary individual, without economic or tribal connections. It is noticeable that poets in both the Renaissance and Romantic movements were fond of writing epics and romances dealing with knights errant who wandered alone in the forest and, having neither pavilion nor haversack of their own, invariably camped for the night in the huts of equally solitary hermits. As a matter of history, of course, the knight, with his feudal contract, was much more a social product than his modern equivalent, the Pennsylvania state trooper, and hermits very early in Christianity socialized themselves in the orders monastic.

**T**HE maternity ward of any hospital is an excellent essay on fundamental sociology, for it is traditional to joke about the two sufferers, the mother in the birth-theater and the anxious father in the waiting room. The presence, nay, the very genuine suffering of both, is adequate witness to the fact that we are born of society. From the social life of the family, the life together of two people, we are produced. And from the earliest days man has lived as a tribe, and the young have been educated tribally, so that our very minds, with all their tribal prejudices, and store of tribal wisdom, are products of a group life. Man is a social animal. Work, play, sex, thought are fundamentally and unalterably social. Remove a small baby from society, and bring him up with wolves away from men and he could not be a man, but only a clumsy and ill-fanged wolf. The very vehicle of thought—language—is a social product, for without men to speak to, man would have no language, and therefore no thought. The wolf-man could think only in the limitations of wolf sounds and with the fitful phantasmagora of visual imagery.

Man is a social animal who is born of society, fed by the labor of others, sheltered by roofs that others have wrought, clothed by fabrics that his fellows weave, possessed of a mind whose very content, and very vehicle for thinking, is social. He is educated in whatever wisdom he knows by society, and finds satisfaction and peace in life in fulfilling his natural urge to live the life of his community and tribe. Without society man is but a body. It takes all of the social order to make a man.

And man is not only an animal with a body given him by the earth, and a social creature with a mind given him by society; he is also a soul with an eternal destiny. At the center of the mystery of man is a nexus that integrates and fastens together and lends meaning to all that glands and society have bequeathed to him. The instincts of his body and the memories of his race are like so many separate sticks faggotted together by the mysterious spiritual force of personality. Physical and social inheritance is made individual and personal by the integrating work of the soul. For man is not only an animal, and a tribesman, he is eternally made in the likeness and image of God. Man is a person. Man is eternal. Man partakes through creation of the divine essence of Creating God.

It is for this last, the most fundamental of Christian teachings, that the modern mind has had for the last few decades little respect. Our veneration for scientific knowledge makes it genuinely difficult for us to put our trust in anything that cannot be seen through the microscope or dug out at the point of a scalpel. Academically we avoid thinking in terms of a soul-entity that unifies our bodies and minds into the mysterious thing called personality.

And yet in our everyday life we do actually live by a doctrine of personality that silently assumes the existence of a personal, individual soul. When a man takes unto himself a wife, even in the most secular mood in which marriage can be made, he does not betroth himself to a body, though that has something to do with the matter; nor does he marry a mind that has been arduously built up by experience and education; he puts his trust in a person, who is both body and mind plus something quite unique, individual, unified, and coherent. We marry persons who express themselves through mind and body. For in the life of each individual there is the evidence of the thrust of spiritual force. Man is not a mere bundle of disassociated memories and impulses and biological drives, but, in essence, is a spiritual creature.

Behind this Christian tradition is the whole evidence of the history of human culture, the weight of the best thought of East and West, ancient and modern. Almost every principle of politics, of morality, of law is based upon a primary assumption that man is a responsible creature who has choice, free will, and the knowledge of good and evil. Man is regarded by our cultural tradition as an integrated personality of moral responsibility, whose will can initiate physical action, and whose mind can make a distinct choice between options of conduct. And unless such a theory of human nature is valid and true is not the judge upon the bench but an automaton of glandular responses that have no connection with truth or justice, and the criminal in the dock but a reflection of glandular secretion? And is it not monstrous for such a glandular judge to pronounce guilt upon the consequences of the glandular secretions of another? Our social structure presupposes all that is meant by the word "soul."

**M**AN, then, is at once an animal, and a social and a spiritual being. He is blood cousin to the ape; he is man; and he is a man. These relationships exist together in tension, conflict, and interaction, but all are required to constitute the being that we call man. Behind the natural body, and the social constructions of habits and skills, is the mystery of unique personality, the inviolate individuality of each of us. Our very language assumes all this. Do we not speak of "my fingers" as if our bodies were a possession and not ourselves, and of "my memory" as if mentality were a kind of machinery that we use rather than being basically and fundamentally ourselves?

And the spiritual in man, even in the most degraded specimens of our race, embues the natural body with a strange dignity that sets man a little apart from the order of nature in a world of his own. For the animal that conquers nature, and despoils and wastes her, is above nature. He carries about with him a reflection, often perverted, of the divine life, and a sense of being a citizen, not of nature, but of another world. And, as the history of religion indicates, he is forever homesick until he finds in the Divine Charity of God his true and permanent home.

#### A Qualified Pastor

**S**OMEONE has catalogued the qualifications of a pastor as follows: the strength of an ox, the tenacity of a bulldog, the daring of a lion, the patience of a donkey, the industry of a beaver, the versatility of a chameleon, the vision of an eagle, the meekness of a lamb, the hide of a rhinoceros, the disposition of an angel, the resignation of a leper, the loyalty of an apostle, the heroism of a martyr, the discernment of a prophet, the tenderness of a shepherd, the fervency of an evangelist, the devotion of a mother, and the willingness to live on the income of a canary.

—Canadian Churchman.



# Madras From the Red Sea

By the Rt. Rev. Henry Wise Hobson, D.D.

Bishop of Southern Ohio

IT IS far too early to give any worthwhile estimate of the Madras meeting of the International Missionary Council. Such a gathering of some 500 persons, representing almost every nation, race, and branch of the Christian Church existing in the world today, is really like a child being born. The situation may be one of great happiness, and even promise much for the future, but the actual value of what has taken place is determined only as future years reveal what that particular child turns out to be in the life of society. So the Madras meeting certainly was an occasion of rejoicing, and those of us who had the privilege of sharing in it see much of great promise for the years ahead, but only these years can reveal the actual value to the Church and the world of that which was born at Madras.

However as I look back to Madras while the boat plows through the blue waters of the Red sea on our way home, there are certain judgments, many hopes, and a flood of visions which take form in my mind. Some of these I am sending you because only as those of us attended this meeting try to think clearly on these matters, and then give others an understanding and appreciation of the possibilities presented at Madras, can the ultimate values be realized. In other words, it is not what was done at the meeting in the way of discussion, resolutions, programs, and corporate relationships—all vitally important in the total contributions made—which will determine the influence of Madras, but rather the future activity of our Church leaders and membership in making real the visions which we saw during those three weeks of the council meeting. The child has been born, but only as he is fed, clothed, nurtured, and given adequate exercise, will he grow up to be a useful man. You and I are responsible for this development.

To me—and certainly to many of the other delegates—the highest hopes of Madras spring from the very nature of the council's membership. I have touched on this often in former reports, but it is impossible to overestimate the miracle which the presence of these 450 delegates reveals. Often great conferences have brought together representatives of many branches of the Christian Church from many nations, but the Madras gathering in its cosmopolitan nature and extreme diversity of membership marks the dawn of a new day in Church history, and promises much in the direction of progress toward a greater unity among Christians everywhere. This new day which Madras heralds is one in which Christians differing widely one from another in many respects will nevertheless work together in good will, understanding, and mutual respect. Through history Christian conferences have too often been marked by divisions, sectarianism, and bitterness. The early Church councils usually revealed a good deal of such a spirit, and it has persisted through the centuries to such an extent that again and again there has been marked hostility between Christians differing in certain points of view or interpretations. Madras has shown in a unique way that this need not be, for here groups of Christians representing widely separated positions did find a new fellowship, and did discover that it was possible for them to work together in mutual respect for the accomplishment of this common purpose—the proclaiming of the gospel to all the world.

There were many examples of this new spirit of basic unity. Two deserve special mention. First, the presence and

relationship of the two groups from China and Japan. You saw these Christian men and women coming from countries at war with each other, sharing day by day in the corporate life of the meeting. Sympathy, good will, and above all else a recognition of their common purpose, drew them together in a unique way. Second, there was no denying the very great differences between the delegates in their theological positions. For instance there were those having what is often spoken of as the "Continental point of view," but which is more strictly the German theological attitude found in a somewhat extreme form in the position of a man like Karl Barth, but held by a number of the Madras delegates like Dr. Kraemer and Dr. Knack. Alongside of these were those representing what some refer to as "the American position," and most of whom were not Americans at all, but native representatives of the Churches in such countries as India and China, and such men as Stanley Jones of India and Kagawa of Japan. Between these two groups a chasm exists over which no bridge has yet been built; yet the very fact that these people, differing so greatly, could work together as they did at Madras, is the strongest proof that Christians can be united in spite of what seem like counter positions in regard to certain important matters.

THIS relationship between the delegates was far more than a happy example of how men can be lifted above natural antagonism, prejudice, and hostility by their mutual allegiance to Christ, for it really had the foundations for certain results which will surely follow as the influences of Madras are more and more felt. Dr. Hsu, one of the brilliant members of the Chinese delegation, who is on this steamer going to America to share in the post-Madras meetings, said to several of us yesterday:

"Hitherto we Christians of China have known very little about, and had few personal contacts with the Christians in many other lands. The Indian Christians were really unknown to us. Now, as a result of Madras, the 50 or more native Indian delegates and the 40-odd Chinese delegates have established a relationship which will—which must—bear fruit. We are in a position to help each other. There will be a cross fertilization of ideas and programs which will not only draw us ever more closely together, but will enable the Christians of each country to make their own peculiar contribution to the future life of the Church. Through those who were at Madras the various branches of the Church throughout the world have been brought into a new corporate relationship which cannot fail to have a vital influence upon the Christian Church and the world."

He was expressing what we have all felt—the new power which has been released through the creation of a greater unity and understanding between the Christians of many nations than has ever existed before in all history.

Some may wrongly assume that this unity in the meeting was achieved along the road of compromise. The truth is that the real sense of unity came only after the council had passed through the early stages of the meeting when the diversity was so evident that compromise seemed inevitable, and reached the position that each group must hold fast to that which it considered as essential. For instance I felt during the early days of the meeting a tendency to avoid including in the reports

statements which would be contrary to the opinions of the German delegation. This was natural because we all felt a very real sympathy for the representatives of the Confessional Church who were present. For a time it looked almost as though the "eschatological group" had the rest of us "on the run." Then it was seen that compromise would not satisfy anyone, and definite opinions were expressed. It cleared the air when certain of the "Continentalists" read a statement setting forth why they must dissent from the theological positions taken in some of the reports. We respected each other more, and found closer unity, in disagreement than we had in compromise.

**H**OW much the present world situation acted as an urge toward the unity which was developed among the members of the council is hard to estimate. Certainly the fact that some of the delegates came from countries already at war, some from areas where persecution is rife, others from regions of unrest, while over us all hung the fact that the great majority of people in Europe and the Near East seem to have but small hope that peace between the nations of those lands can be long preserved, made the urgency of the task of the Christian Church in the world today apparent to all. More and more it was borne home upon us, in the face of such gigantic forces of evil as are stalking so destructively among men today, that the great hope must rest upon the forces of righteousness being able to present a united front. The appeal to the representatives of the "younger Churches," in the report of Section 16, pleading for a readiness on the part of the leaders among all the great communions for greater progress toward the achievement of a closer unity was one of the most striking features of any report. It closed with this sentence:

"We, therefore, appeal with all the fervor we possess, to the missionary societies and boards and the responsible authorities of the older Churches, to take this matter seriously to heart, to labor with the Churches of the mission field to achieve this union, to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and to lead us in the path of union—the union for which our Lord prayed, through which the world would indeed believe in the divine mission of the Son, our Lord Jesus Christ."

In the face of what confronts us in the world today it became more and more clear that any Christian who is blocking the way toward unity, or failing to do his utmost to realize unity, is a traitor to the cause of Christ, and that the same holds true of any Christian group all the way from a parish to a whole communion of the Church. Madras made no claim to having solved the problems concerned with the differences between Christians. That was not its task. It did, however, proclaim the truth that there is one great way toward unity which all Christians are called to follow, and along which we must be ready to share one with another in good will and trust—the way of corporate witness. The man, or the group, trying to proclaim the gospel independent of others who are likewise seeking to make known the "good news," is really one who denies our Lord before men.

It was remarkable during the days of the meeting, and in the reading of almost every report, to see how this growing sense of unity had brought with it quite essentially a deeper realization of the existence of the Church as a living, God-given organism which included us all as members of one body. I don't suppose any feature of this meeting or its reports will startle some people more than the great and constant emphasis placed upon the important and essential place of the Church in the task which confronts Christians today. There were some who evidently still thought of the Church as a man-made piece of

machinery, but Section I, in spite of some objection, stood firmly by a position which represented the great majority of the council, and which was summed up in this paragraph:

"In spite of all the weakness and shortcomings of our Churches, Christ's true Church is within them; and our hope for the redemption of mankind centers in His work through them. Through the nurture and discipline of the Church, Christian life comes to completion; in glad service within the fellowship of the Church, Christian devotion is perfected."

Along with a fuller conception of the existence of the Church, came also, as the days at Madras unfolded, a new realization of the power of the Church. Hocking said about three years ago (I do not quote exactly as I do not have his essay on Evangelism with me): "What is needed above everything else today is for Christians to have the courage to believe that what God wants to have happen can happen." The new vision that came to us at Madras of what the Church has been, and is, doing in India, China, Sumatra, South Africa, the Cannibal Islands, Uganda, and many other parts of the world gave us that "courage to believe that what God wants to have happen can happen." It renewed our faith, restored our hope, and made us realize anew that God sends the followers of His Son forth into the world with power to be miracle workers in this day even as in the days of old. Certain it is that those who were delegates at this council meeting are now on their way home eager to do all they can to share with the members of their respective Churches this realization of both the existing and latent power of the Church, and to stir any Church memberships to share more fully in the further extension of this power. I am convinced that from this will spring, in those Churches which do not stand aloof from this influence, a new zeal for the great task, which Christ has given us, of carrying the evangel to all the world.

**T**HIS brings us face to face with another great emphasis which Madras made—the primary task of evangelism. I was a member of Section 4 which dealt especially with this subject, and the temptation is great to "let go" and include both our report and much of our discussion in this general summary of the meeting. I resist and say but a word—a word which in one form or another appeared again and again all through the session and in the majority of the reports. It is this—evangelism is an essential responsibility which every loyal Christian must accept as his own. At first this sounds like a mere truism, yet the fact is before us throughout the whole Christian Church that the majority of our membership are not doing anything to proclaim that gospel which they have received. Madras, if heeded, will do much to bring home to us the truth that every person who has any right to be counted as a loyal member of the Christian Church must be an evangelist. The implications and requirements concerned with this truth are very far reaching, but I still resist, and merely ask that you who would take Madras seriously face them and think them through in the days ahead.

**C**LOSELY allied with evangelism was the consideration of matters concerned with the Inner Life of the Church which centered in Sections 7 through 11. These dealt with Worship, Personal Religion, the Home, the Training and Use of Our Ministry, the Medical, Social, and Educational Work of the Church, and Christian Literature. All these have their important part to play in a rounded program of evangelism. The reports show how many suggestions of value are presented for the consideration of our Church leaders and memberships. The report on Literature, for instance, offers

certain fundamental considerations which might very easily have a world-wide effect upon the whole life of the Christian Church in our generation. The same is true of most of the other reports under this group. The only emphasis which I can present here is one which was made all through these reports—that valuable as various programs, methods, social activities, and organizations may be, the Church will go forward only as its leaders, and a sincere nucleus of its members, are “born again” into that spiritual state where they accept without compromise the full demands which Christ makes upon those who would be His disciples. This means conversion; discipline in the Christian life; faithfulness in prayer; an attitude of what T. Z. Koo called “suffering love”; and a constant readiness to follow wherever Christ leads the way. Again and again as this emphasis was made I found parallels with what the Forward Movement in our own Church has been presenting during recent years, and I realized anew that God’s kingdom will come only through the influence of those who in their lives provide that spiritual leadership which will give men victory over sin, selfishness, suffering, sorrow, and set them free to live as children of God.

**T**HERE were many who evidently expected the meeting in Madras to produce a world-changing pronouncement, or to pass some resolution which would rid the world of war or other afflictions which beset us. Not finding any such statement in the reports they are sorely disappointed. Certain it is that the great majority of the council felt very strongly on such matters as the war of aggression being carried on by Japan, or the persecution of the Jews taking place in Germany. There was ample literary ability present to draw up resolutions which would have been scorching denunciations of certain evils in the world—such as those mentioned above, or the willingness of some people in England and the United States to sell and make profit on the majority of material used by Japan to carry on her war, while at the same time they express great sympathy for China and send money to relieve the frightful suffering caused by the very bombs and airplanes which Japan obtains through material supplied from these countries. However it was evident that the mere passage of such resolutions would not be of very much benefit, and might cause considerable harm to the Christians in certain countries. We know that some of the delegates had found it most difficult to obtain permission to attend the meeting, and we were unwilling to add to the great problems they, and their fellow Christians, already are facing by the adoption of resolutions which would have little actual influence in changing the conditions against which they were directed. Many of us regretted that no clear-cut statements on certain situations could be made, but felt it was better to have these come from groups which were not partly made up of persons who were definitely prohibited from participating in any political discussion or action.

While at first sight the absence of definite pronouncements on certain current situations will doubtless disappoint some, those who study the reports will find certain primary questions covered in a way which makes the attitude of Madras clear on a number of fundamental issues. Two of these are of the most vital importance for Christians to consider in these questions of war and the relation of Church and State.

First, Madras proclaims the Christian truth that the State has no supreme or ultimate authority over the individual. This definitely makes the Christian’s loyalty to what he feels to be God’s will supreme in his life over any loyalty to the State and its requirements. It recognized that the Christian cannot serve two masters, and therefore only God can be the object

of his supreme loyalty. This, being true for the individual, is also true for the Church in any State. Section 15, on the Church and the State, summed this up in saying: “The Church’s continuous aim, in all its relations with government, and in all its decisions, is to bear witness to its complete, ultimate loyalty to God, and to show forth the spirit of Christ even if it involves suffering or martyrdom.”

Second, Madras affirms the Christian truth that as no individual has a right to claim supreme sovereignty in his relations with others, so no State has a right to claim supreme sovereignty in its relations with other States. This cuts right across the position taken by almost every State through all history. Because each State claims the right to final judgment and the ultimate decision on every matter which concerns it, we find that any disagreement between States usually presents the situation of the irresistible force meeting the immovable body, with the result—war. Only as States are willing to renounce the doctrine of supreme sovereignty in matters which concern their relations with other States, will it be possible to lay the foundations upon which peace between the nations can be built. Madras calls Christians of all nations to unite in keeping this truth before the nations until it is accepted as the only basis upon which international order can rest.

**A** HOST of other memories and visions clamor for attention as I look back to the days at the Madras conference and forward to the effect which this gathering may have on the world. I feel keenly my neglect of much that I have not covered, and my inadequate treatment of some of the great issues which I have presented. I am thankful that no one need depend upon what I have written or may say. The reports, and other literature, will be available soon and as individuals and in groups all will have an opportunity to consider these vital matters through first-hand study. The team, about which I have written before, will be in America and already at work by the time this reaches you. Their meetings will give many a chance for direct and personal contacts with delegates coming directly from Madras. Many of those who went from the United States will be back soon and appearing in various places to tell about the meeting thus affording further opportunity for gaining a personal point of view. A more extensive and detailed literature, including study courses, is already being prepared so that every parish will have material for use in planning its education program for the coming year. The call comes to all of us to face these great issues together so that Madras may have a chance to make its maximum contributions.

My heart is full of thankfulness that I had the very great privilege of sharing in this gathering of those who came from all parts of the world to that remarkable country of India for this Madras meeting of the International Missionary council. In my heart is also the prayer that the vision we saw at Madras of a united, victorious Church going forth to win the world for Christ may be more and more realized as Christians of all nations, and every branch of the Church, share, with mutual understanding and love, in the task which belongs to us all—the joy of proclaiming the good news to every creature.

#### Pain

**T**HERE IS no surer test of our maturity than the growth we have made in our understanding and use of pain. The child and the coward flee from it; the brave man endures it; the Christian accepts it, uses it, grows in it.

—Rev. William B. Stimson.

# The City

By Annie Morton Stout

Field Worker, Religious Education Department, Province of Sewanee

**L**ENT is drawing near and all ages within the Church are requested to direct their attention and study to our cities both at home and abroad.

The telephone rings and the gracious voice of a lady announces that she has been appointed to the office of educational secretary of her chapter in the Woman's Auxiliary. She really is so new at this sort of thing that she is anxious to find out what she should do to help carry out the study program on "the city" that will really be interesting.

The door opens and a director of religious education comes in to discuss—before a forthcoming church school supervisors' meeting—the best way to plan for the Lenten study of 1939 which is *City Life Around the World*.

On the bookshelves appear such books as *The City Church; City Shadows; Sanctity of the City; The American City and Its Church; City Man; The Urban Scene; My Community, My Church, and Me*, and many others.

The Lenten study directs one's attention toward cities not only in America but throughout the world. Leaders are urged to have pupils construct model cities, to dramatize certain aspects of city life, and to enter upon a number of such activities suitable to the age of the group.

As these requests arise there comes to mind a question of the real value of such activity, and wonder about the possibilities of time granted to such a study by adults, young people, and children within the churches of our country.

Is there not some way to persuade women of the Church that it is not enough to give as few meetings as possible to this study? And often in these, members of the chapters rather endure the time given to one or another of their fellow members to read hurriedly a chapter or so, or to hear one of their group condense several chapters in order to get through the subject quickly and yet be able to report they carried out the required study program of the Auxiliary.

Is it not possible to adjust the new and very elastic curricula of the Church's schools to embrace an interesting and thrilling unit of work on this field—probably while their parents are also giving attention to the similar study? Is it enough merely to visit sections of our cities; rebuild what we have seen; snoop around into places not frequently visited? Is it quite enough merely to take stock of what is in existence here and abroad in the cities of the world?

Naturally this is all worth while and frequently illuminating as well as highly desirable, in order that we not only feel proud of the good things we have, but become ashamed of those things which we have no right to feel proud of.

All of this is good and measures up to the modern methods advocated in education today. But has the Church, Mother Church, not something more to give her children in these periods of valuable study? Schools and philanthropic groups do much of this illuminating and challenging teaching all of the time. What has the Church to add to and improve this sort of endeavor?

Someone has said that we are so busy trying to make effective the brotherhood of man that we have very little time to think of the Fatherhood of God. We are so busily concerned with what we are doing ourselves in a philanthropic way that we have very little time to consider all that God does for each of us every day. We are so busy either adding our names to

lists of charitable-minded people, or in meeting needs as they come directly to our doors, that we do not often have the opportunity of thinking through the reasons and wherefore of all this activity.

Throughout the world today the people of this earth are in some places busy building cities great and small; in other places they are equally busy destroying cities great and small. We seem not to know what the day will bring forth for any of us. We are told in the most unexpected and surprising quarters that man will have to take on the *mind of Christ* before there will be peace and happiness and safety for the people of the world again.

The mind of Christ! Could this have anything to do with the study before us?

**I**T MIGHT prove a novel experience to stop and build together a model city, not as we see it, but as Christ would have it. What kind of homes, schools, parks, slums would there be? What sort of jails, governments, and churches would we find? What sort of family life, Church membership, social life, campus activity, and national allegiance would we experience? In fact, what would Christ have a city like in the kingdom of God?

We might well open such periods of study with the prayer for an open mind and a vision of what we, together, might build our cities throughout the world into so that the children of the Father might reach the fulness of life He would have them attain.

There are rich people, poor people; happy and sad people; well people, sick people; gay and lonely people; lovely people, ugly people; kind and wicked people; generous people, selfish people; old and young, all living in the cities of the world today.

The Church, and the people of the Church are the privileged group who hold in their keeping the secret of the answer to all of these problems. It is the heritage from the Master; He has commanded us to go forward into all the world and He will go with us.

But, as He taught His disciples long ago what He would have them know and do before He sent them forth; possibly we might do well to take this new springtime, this blessed Lenten season, to sit down with Him and let Him tell us what He desires and what He would have us do, as members of His Church, as we study the *City Life Around the World*, in an age where there is so much to be done.

## ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the purpose.]

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# “I Was in Prison”

## V. Suggestions for Dioceses

By Leonard McCarthy

THERE'S a great field for the Church in prison work, perhaps a field that's greater than anyone who hasn't been a prisoner can realize. But to serve this field more successfully than in the past, the Church needs more preparation. It needs, first of all, to learn more about the situation in correctional institutions today—more about the conducting of a prison, the only sensible reasons for prisons, the causes of crime, and the reformation of life within prison walls.

Perhaps it could learn this best through the diocese, since many of the problems involved in anti-social behavior differ by locality. In sparsely settled Wyoming, for instance, the social service problems are very different from those in the diocese of New York.

The best help in this matter can be secured from the provincial and national departments of Christian Social Relations. These departments are prepared to give concrete advice. But some general points can be suggested here.

Investigation of conditions in correctional institutions is a good starting point. It wouldn't do, however, for a diocese to send out a group of inexperienced persons with *carte blanche* to investigate these conditions. They might rush in where angels fear to tread and break through a lot of institutional thin ice. If they did, they'd turn the institution heads completely against changes.

For a diocese that intends to interest itself in work with criminals, the logical way would probably be to proceed through the departments of social service. A committee on correctional activities should be provided, and such a committee could conveniently be made up of seven persons, three clergymen, three laymen—one of whom ought to be familiar with criminal law—and a leader of a very special type.

Preferably, the leader should be a priest, and his job should, in most dioceses, be a full-time one. In some populous diocese, he would probably need several assistants; for his co-workers on the committee should be looked on more as publicists than as actual social service workers, which is what the leader would have to be.

Like the ideal prison chaplain, this leader should have had thorough courses in social service work from a capable school. His important function would be the guiding of his co-workers

to see that practical work was done, that records were kept of what was accomplished, that sentimental sidetracks were avoided, and that romantic but hopeless tasks were not attempted.

There is another step before the committee can set to work. Because of the immensity of the task and the great need for public approval of the work, the diocese ought to make a strong effort to enlist the aid of other Churches, of the welfare agencies in the diocese, and of certain of the public officials. The chances of valuable results will thus be greatly enhanced.

Having a committee and a capable leader, the diocese would be prepared to learn what it wanted to do. Perhaps it may appear that the diocese should know this before it gets its committee and its special leader. The point is just this, the diocese can't know what it wants to do until it has studied conditions in its locality.

It must, therefore, go ahead without any definite aims, or only a list of general aims. If it does otherwise, if it tries to set for itself certain reforms in correctional institutions before it has investigated, it will certainly run into a great many blind alleys.

THE COMMITTEE should investigate conditions in the three types of correctional institutions—in the county and city jails and workhouses, in the prisons and reformatories, and in the juvenile courts. Once the abuses are known, many remedies will suggest themselves.

Under the guidance of the leader, the committee ought to visit every county jail and workhouse in the diocese; and visiting, it should investigate. It should discover whether children are confined in the county jails, what provisions are made for women prisoners, how long inmates are held before trial, what sanitary precautions are taken, what industrial and intellectual and moral training is provided, and what religious services are offered.

Investigating, by the way, is not merely talking with the officials. While a certain amount of this is probably necessary, the committee worker who expects to learn much that is critical regarding the institution from officials is too naive to hold his position. These persons will tell him, in a carefully prepared and often rehearsed speech, that church services are held regularly. Regularly is a vague word, and the officials may mean regularly every six months.

It would be best if the committee talk with the inmates—in private. Then they may learn something, though even doing this will require shrewdness and tact, since the inmates often will not trust them. And the committee can use its eyes—which doesn't always mean looking where the representative of the institution is pointing.

If, for instance, an almost unbelievably fine cell is pointed



THE YOUNG OFFENDER



WHAT PROVISIONS . . . FOR WOMEN PRISONERS?

out as the type in which prisoners are housed, it would be wise for the committee to ask to see all the cells. There may be others unfit for animals to live in.

In some dioceses, it will be discovered, children are confined in the county jails and not even segregated from the hardened law violators. In other jails, women and men are held in cells so close together that they can look from one group into another, and in many jails toilets are so filthy as to nauseate just an ordinarily clean person. These evils suggest, certainly, their own remedy.

**SOMETIMES** a simple request to the officials is sufficient to cause a bettering of conditions. Often nothing more than making the facts public will be necessary to bring it about. But in some localities great pressure will be needed. Occasionally this pressure will have to come from legal action. If this is necessary, the diocese, through the committee, ought to persevere.

When the committee goes to visit prisons or reformatories, it should seek to learn whether manual or industrial training is provided the men, whether any sort of intellectual training is available, what the effects of incarceration are physically, what religious opportunities are available, what system of parole or conditional release is used, whether satisfactory facts concerning the life of parolees can be produced, and what reforms are in force, touching especially on psychological study of inmates, compulsory education, and pardon boards.

In a good many prisons, the committee will discover, the inmates are idle, so that they must spend their days either loafing in the prison yard or brooding in their cells. The first is bad, since it ingrains in the convicts the habit of laziness and provides time for dreaming of crime. The second is even worse, since it drives men insane.

In some prisons it will find not only that education is not compulsory but also that it isn't even obtainable. And in other states it will be found that a system of parole is functioning the chief aim of which is to release any man who will get out of the state and stay out.

Each of these anti-social situations can be changed. The change, however, will be more difficult to bring about with prisons and reformatories than with the city and county institutions, since the former are relatively farther removed from public opinion. However, the change can be made.

The state health department, the state doctors and psychiatrists, can be interested in the fact that the men are idle; the extension department of a local university can be interested in educating the men; and the newspapers of neighboring states, if this extreme must be used, can be shown how their states are being hurt by indiscriminate release of men to outside the state destinations. This is, of course, a big task; but the Church is big.

The third place of investigation, and by far the most important, is the juvenile courts, including the detention homes that function as adjuncts to them. In the long run, it's these, rather than stone walls and iron bars, that will decrease crime; it's in preventing children from becoming criminals rather than in reforming men already criminal that the eradication of crime lies.

The committee should discover how many children annually pass through the juvenile courts, whether they are of school age and attending school or whether they are left to run loose on the streets, whether they are properly cared for by probation officers, whether they are usually fined or placed on probation or sent directly to an institution, whether the number of dismissals is out of proportion to the number of

repeaters, whether the parents of the children have been before the court for mistreatment of the children, and whether children under 16 years are tried in criminal courts.

Here the committee will find not only its most profitable and satisfying work, but also its easiest, for public opinion is most sympathetic with the young offender.

The committee may find in some dioceses that one of the chief defects of the juvenile court system is the class of probation officers employed. The officer, in his relation to the child, is almost all-powerful; and when he isn't the right kind of man, he is as likely as not to make a criminal out of a child who might otherwise become a good citizen.

**HAVING MADE** an investigation in all the correctional institutions in the diocese, the committee will note at once that the task, as has already been stated, is too big for one Church, that the coöperation of other Churches and of prison associations is needed.

Just before his death on January 29, 1931, the Rev. Dr. Charles Newton Lathrop, then executive secretary of the Department of Christian Social Service, prepared an address called *Christian Responsibility for California Jails*, which he intended to deliver at the convention of the diocese of Los Angeles. Illness prevented his doing so, but the speech was published in *THE LIVING CHURCH* of February 14, 1931.

Dr. Lathrop had meant to ask the delegates to answer in their own consciences, when they returned home, seven questions. Perhaps in these questions, as pertinent today as they were eight years ago, there is a suggestion for securing the coöperation of others.

"Have you ever visited your city or county jail?"

"Have you ever seen the way the food is cooked and served?"

"Is it right to keep men cooped up in dark, poorly ventilated cells where they must sit in idleness for months, yes, sometimes for years?"

"Could there not be some plan developed whereby the labor of these men could be used for their own good and to the advantage of the taxpayer?"

"Is it fair to have prisoners suffering from communicable diseases kept in close contact with men who are clean, many of them innocent?"

"Do we not commit to our county jails the poor because they cannot pay the fines assessed against them?"

"Is not our whole system of jail treatment unfair, unsanitary, and inhuman?"

### Wrong Caption

**I HAVE** just noticed that the caption writer of one of the photographs used to illustrate the fourth article, *What the Church Does in Prison* [L. C., February 15th], in my series, "I Was in Prison," labeled it erroneously. The picture is called a typical cell block in one of the institutions served by the New York city mission. Actually the picture shows one of the cell blocks at the Deer Island house of correction, Boston Harbor, Mass., an institution served by the Boston city mission. The picture captioned, *Parlor, Bedroom, and Bath*, is also a scene at the Deer Island institution.

I regret very much that this error was made, especially since the Boston mission is doing such fine work at Deer Island. One of the chaplains visits the institution daily and holds services there every Sunday. Chaplains from the mission also make weekly visits to the state prison at Charlestown; the prison colony at Norfolk; the reformatory for Women at Framingham; the Charles street jail in Boston; and the state farm at Bridgewater.

—LEONARD MCCARTHY.



## CHURCH MUSIC

Rev. John W. Norris, Editor

### New Service Music

THREE interesting pieces of service music have recently been received from the publishers. One of these is a setting of the *Te Deum* by William H. Harris. The setting is founded on the second tone. It was composed for a service of the most noble order of the garter in St. George's chapel, Windsor. It was published late in 1938.

This setting of the *Te Deum* is not easy, but rather one that would require a well-trained choir. Furthermore, it evidently has been written for boys' voices, and we question whether it could be used effectively by a mixed choir, unless the soprano voices had all been very well trained. The range of the treble part is all in the higher register, frequently on F, G, and A. Such a register is not difficult for boys who have been trained, and in fact it gives them an opportunity to reveal brilliant tones; but it is a taxing register for the mature female voice. Interest in the setting is heightened by the use of a short descant at one point.

Contrasted with such a brilliant number is a very simple setting of the *Magnificat* in chant form by A. F. Barnes. Mr. Barnes also has added interest by employing a descant over the chant at the third and fourth verses and the *Gloria*, and by putting the sixth and seventh verses in the men's voices. This number might well be used by small choirs in which the number of voices is limited. Unfortunately no companion setting of the *Nunc Dimittis* was received.

Martin Shaw has written a splendid setting of the *Benedicite Omnia Opera*, but unfortunately it follows the English form rather than that used in the American Book. This difference consists in the inclusion of the names of Ananias, Azarias, and Misael, and the substitution of the *Gloria Patri* for the older doxology which was used in the breviaries and which has been in part adopted for the conclusion of this canticle by our own Prayer Book.

The setting also provides for the shortened form, in which the refrain, "Praise Him and magnify Him forever," is restricted in use. This shortening of the canticle does not always meet with approval of Hebrew scholars who feel that the rhythmic movement of the poem is destroyed. However that may be, the shortened form certainly makes the canticle less monotonous and more singable. All three of these numbers have been issued by Novello & Co., and are distributed by H. W. Gray & Co., New York.

A number of Easter carol-anthems also have been received. It should be borne in mind when examining these that there is much greater latitude allowed both as to text and music in the carol form than there would be in music for a regular service. The numbers mentioned below are strictly choir numbers, but could be employed in an Easter carol service. They include: "Blow, golden trumpets," Walter Wild; "Lillies of the dawn," Ralph E. Marryott; "This is the day," William Y. Webbe; all published by Gray; and "Resurrection morn," Franz Bornschein, published by Carl Fischer, Inc., New York.

Novello & Co. have issued a new anthem, "O help us, Lord, each hour of need," by Walford Davies. The music is a choral melody with organ interludes. The music for the choir is not difficult, but the organ accompaniment provided would require a competent organist.

## The Value of Fasting

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

CHRISTIANS—even Churchmen of today—do not fast as did their ancestors. Fr. Stanton had a good story he loved to tell of the rector of St. Alban's, Holburn, Fr. Suckling, who, a "gentleman with a good presence," was walking along Brooke street one Ash Wednesday afternoon. A small boy was seen dancing along beside him, shouting at the top of his voice, "Ooray! Ooray! Nuthin' to eat for forty days! Nuthin' to eat for forty days!" This was a bit extreme, of course, yet the boy had the fundamental idea.

Some Churchmen do not seem ever to have heard of the forty days of fasting prescribed by the Book of Common Prayer. They vainly suppose that only Roman Catholics are under obligation to fast or to observe rules of abstinence. Let these turn to their Prayer Book—page xxxii—and read:

### A TABLE OF FASTS

Ash Wednesday

Good Friday

"Other days of fasting on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion: The Forty days of Lent. The Ember days at the Four Seasons. All the Fridays in the year except Christmas or the Epiphany or any Friday which may intervene between these Feasts. Days of solemn Supplication: the three Rogation Days, Monday, Tuesday, and Wednesday before Ascension day."

When these rules were drawn up and first published in the Prayer Book, several hundreds of years ago, there was no question in any man's mind as to the meaning of "fast" and of "abstinence." "Fasting" meant plainly—and it still means—going without food. "Abstinence" meant plainly—and still means here—"abstinence from flesh food."

First consider the strict fast of Ash Wednesday and Good Friday. Etymologically "feast" and "fast" have no connection. Their derivations are widely apart. The great-grandmother of the word "feast" brings us back to gaiety and brightness.

The word "fast" comes from a word meaning to make taut and hence to be strict.

Now why should we keep Lent? Here are a few reasons:

(1) As a tonic. We get into ruts. We jog along into grooves. A drastic interruption, spiritually motivated, is invigorating to the life.

(2) Self-indulgence is disastrous to character. It is also disastrous to the body. Fasting and abstinence is a stomach-blow to habitual self-indulgence. It is a physical common sense and spiritual common sense.

(3) Lent binds us "fast" to Jesus Christ. It recalls to us His mortifications, His self-denials, His suffering and death, all for love of us. Our response in love to Him is shown outwardly in obedience to the Church's rules and inwardly by secret renewals of discipleship.

### A Man's Religion

STUDY a man's religion and you find out a lot about him. Study the religion of the Jew and you find out a lot about the Jewish character. A tree is known by its fruit and it is an absurdity to say that a religion which has had a profound effect upon the world can come from a people who are unworthy or corrupt or degraded.

—Bishop Whittemore.

# BOOKS OF THE DAY

Edited by

Elizabeth McCracken

## A Discussion of Personalism

A PERSONALIST MANIFESTO. By Emmanuel Mounier. Longmans. Pp. 298. \$2.00.

THE BENEDICTINES at Collegetteville, under Dom Virgil Michel who contributes the foreword to his book, have once more done great service to the cause of reasoning religion. This time it is by the translation of a volume which has already in its two-year existence appeared in several languages. Thus has been made available to the English-speaking world the work of an important group of French thinkers.

Emmanuel Mounier in this first book is acting as spokesman for the personalists uniting around the general policy of his review, *Esprit*. This group, of several philosophical and religious positions, unites in holding to "the primacy of the human person over material necessities and over the implements man needs for the development of his person."

This belief and the title of the book might lead one to think that the personalist movement is in opposition to Marxism. It is, and also in opposition to Fascism; but no more so than it is in opposition to "decadent bourgeois and individualistic civilization," as it characterizes the prevailing culture. What personalism aims at is clarifying and activating those principles of human life that really make it *human* life in this period when a whole era has come to an end and when a new era is about to begin, "to re-make the renaissance after four centuries of error." This is a large order; yet if men are to be men, it must be done and done thoughtfully. One cannot but feel high hope for the *Amis d'Esprit* who are obviously thoughtful and yet who say, humbly enough, that their work must be judged by its acts, the *Amis* are, it is true, the social action group for the school of thought best known here in the writings of Jacques Maritain.

If men are to be men—that is the central theme of the criticism of Marxism and Fascism. Basically (but only basically) these movements are seen to be identical in their subjection of spiritual forces to the temporal power. Both are seen to be vitiated by a profound pessimism about man, one with its maximum of government that would deny or submerge him, the other—despite its optimism about collective man—with no real place for persons as such in its technical determinism. And both are seen to perpetuate bad features of the present disorder, the one centering upon romance in opposition to the old liberalism, the other—despite its trenchant criticism of capitalist confusion—really the final philosophy of the same historical era, partaking of the disease of a society where the economic problem is the foremost problem—thus proclaiming the primacy of economics over history.

This condemnation of totalitarianism does not at all mean that the book upholds the present order. That is condemned ethically because it has through the cash nexus made profit and comfort its ideals, separating spirit from matter and thought from action; it is condemned juridically for its theory of the sovereign dignity of the abstract individual who exists completely outside of relationships with the community; it is condemned technically for subordinating the person to compulsion, consumption to production, production to speculative profit, because *homo faber* controls *homo sapiens*.

The book contains more statement of constructive principles than it does condemnatory passages, but these summaries show the breadth of outlook that characterizes the discerning discussions of education, the family, culture, economics and politics, national and international. In these discussions there is fine discrimination between things often confused, for man is really seen as end and never as means, and the views presented keep constantly in mind that each man is existentially a spiritual being, free and responsible, who maintains his integrity by his attitude and activities in regard to values.

That is the relevant truth and the main emphasis for the book and for personalism, which is not a new program nor a set of ideas for world betterment, nor just a moralistic view of matters. Personalism is a movement (not to be confused with the Californian variety, Dom Virgil points out) that hopes from the

ferment of its activities and teachings in a decaying order to produce a civilization devoted to the human person. It conceives this as occurring, not automatically, but by informed and realistic action. It does not hope for agreement in philosophy before this comes about, but regards its stand as widely enough true to give basis for an enduring social order and central enough to unite many people. And it seeks "Christians who have become more conscious that their faith calls for a heroism that contrasts sharply with their mediocre mode of life and their lack of social sense."

The book will be of great interest to all who are concerned with the decay of civilization. Its French background makes some of its material foreign to our situation, but the clarity of its French style—well preserved by the translators—and the searching quality of its analysis give it wide application. And the emphasis upon the person make it both very Christian and very American, if one can use that word in this surprising connection. While parts of the discussion are not easy going, a clear arrangement of the topics and a fine index aid in reading that is rewarding.

THOMAS J. BIGHAM, JR.

## The Current Edition of a Valuable Review

THE I. L. O. YEARBOOK, 1937-1938. League of Nations, Geneva; and the I. L. O. Office, Washington. \$2.75.

WE HAVE often referred in these columns to these excellent reviews. Like the earlier editions of this publication of the International Labour Office, this one mentioned the outstanding events affecting industry and labor which have occurred during the period covered—in general, the year 1937 and the opening months of 1938. It takes up the description of these events at the point where they were left off by its predecessor, that is to say, at the end of the first quarter of 1937 in most cases, since the aim of the International Labour Office is to ensure continuity from one edition to another. Under most of the headings this yearbook gives information for the first quarter of 1938.

There are eight general headings: (1) economic developments; (2) conditions of work; (3) social insurance; (4) the remuneration of labor; (5) employment and unemployment; (6) migration; (7) workers' general rights; and (8) special problems of certain categories of workers.

Those who feel that the League of Nations is a decadent proposition should study the International Labour Organization and such publications as these.

For a book of this kind, however, a still fuller index should be made.

CLINTON ROGERS WOODRUFF.

## Dr. Andrews' New Book

CHRIST AND HUMAN NEED. By C. F. Andrews. Harpers. Pp. 125. \$1.00.

DR. ANDREWS has written much on the need for the Spirit of Christ in our world today; and he is himself a living example of the power of that Spirit in the lives of men. Here he turns to social and economic problems, especially as between labor and capital, and appeals for the application of that same Spirit in these realms.

As usual, it is clear, deeply spiritual, and helpful in shaming us for our failure to realize Christ's place in the *whole* of our world. But it must be said (and Dr. Andrews anticipates the criticism himself) that it is "utopian and impractical." The author fails to point out the *complexities* of life today; the intermingling of economic, personal, and religious motives; the apparent conflict between justice and love. He might profit by reading Reinhold Niebuhr, thus seeing the relevance of "an impossible ethic" in a world of sinful men and women. It is impertinent to make this sort of criticism, when one knows all that Dr. Andrews has done in India; but somehow the discussion in this book appears a bit superficial—it is all too easy; and God knows it is not, in actual fact, easy at all.

W. NORMAN PITTENGER.



# NEWS OF THE CHURCH

## Committee Advances World Council Plans

Dr. Leiper Reports Action Taken by Paris Meeting; Set 1941 Date for First General Assembly

By HENRY SMITH LEIPER  
Executive Secretary, Universal Christian Council

PARIS—The French hosts of the World Council's provisional committee with typical French feeling for the dramatic arranged that the main sessions should take place at St. Germain-en-Laye, Paris suburb, in the ancient octagonal hall of the Chateau of Henry IV who issued the Edict of Nantes, by which Protestants were tolerated in France. Since in that same room Louis XIV had first seen the light—he who was to revoke Henry's edict and cause the dispersion of the Huguenot Churches—the atmosphere suggested the great reversals of history.

It was, furthermore, significant that the address of welcome should be given by Dr. Marc Boegner, who has led the reunion of the four divided Reformed Churches of France which became organically one in January of the current year.

Twenty-two out of the 35 members and eight specially invited guests were present at the sessions, which began on the 28th and continued until the afternoon of the 30th. The Archbishop of York was in the chair throughout, presiding with his usual discernment and effectiveness. There were but two meetings where there were any speeches—one when the mayor and local Churchmen, Protestant and Roman Catholic, received the members of the committee; and the other on Sunday afternoon in Paris when a public ecumenical service was held at the Reformed Church of the Etoile. This latter was addressed by the Archbishop of York, Pastor Boegner of Paris, and Dr. John R. Mott of New York, and brought together a very representative company of French Churchpeople in a city where revived interest in Christianity has been marked by the building of more than 100 new churches in the last 20 years.

### YOUNGER CHURCHES

First on the long agenda of the committee came the question of relationships with the younger Churches of the East and with the International Missionary council which has been responsible for bringing them into working harmony with the Churches of the West. Dr. Mott, as chairman of the IMC and the Madras council—from which he, William Paton, Dr. 't Hoof, and Professor Van Dusen had just come—described the interest taken at Madras in the formation of the World Council and indicated the actions which had been taken in connection therewith.

(Continued on page 246)

## Oklahoma Faces New Year With All Debts Paid Up

OKLAHOMA CITY, OKLA.—The diocese of Oklahoma now faces 1939 with a clean slate, it was indicated recently by C. M. Greenman, diocesan treasurer. The treasurer's report at the recent convention in Tulsa indicated a \$3,000 deficit hanging over from 1938. This has now been cleaned up through the payment of diocesan and missionary assessments previously in arrears.

At the time of the convention, the treasurer had stated that the deficit would unquestionably be taken care of in the normal course of affairs during the first months of the new year.

## Three Courses Offered by Massachusetts' Diocesan School Are Proved Popular

BOSTON—Three courses were shown to have a special popular appeal at the beginning of the second month of the diocesan school, held in the Cathedral Church of St. Paul, Boston, on successive Thursday evenings through March 2d. They are Faith in Practice, by the Rev. Stephen Webster, rector of St. Peter's church, Weston; Old Testament Prophets, by Prof. Joseph Hartounian of the department of Biblical literature, Wellesley college; and Teaching Religion by the Use of Pictures, by Harold F. Lindergreen.

This second diocesan school of the season opened on January 12th with a varied curriculum covering creative activity in the church school, story telling, missions, altar work, and leadership for young people.

## Elect Dr. George Wieland Domestic Missions Head

NEW YORK—The Rev. Dr. George A. Wieland of Seattle, Wash., was elected executive secretary for Domestic Missions by the National Council at its meeting here February 14th to 16th. He succeeds Bishop Bartlett of Idaho.

[A full report of the National Council meeting will appear in next week's issue of THE LIVING CHURCH.]

## Proposal to Change Name of Los Angeles Defeated

LOS ANGELES—The resolution introduced at the 44th convention of the diocese of Los Angeles to change the name of the diocese was defeated, not referred to the next annual convention, as reported in THE LIVING CHURCH for February 8th.

The resolution was introduced by the Rev. Perry P. G. M. Austin, rector of St. Luke's church, Long Beach.

## Bishop Francis, 76, Dies in Indianapolis

Was Oldest Diocesan in American Church and Head of His Diocese Since 1899

INDIANAPOLIS, IND.—The Rt. Rev. Joseph Marshall Francis, Bishop of the diocese of Indianapolis since 1899 and oldest diocesan bishop in the American branch of the Anglican communion, died here February 13th. He was nearly 77 years old. The burial service was held February 15th at All Saints' cathedral.

Bishop Francis' death puts the Rt. Rev. Richard Ainslie Kirchoffer, who was consecrated Coadjutor only five days previously, in charge of the diocese.

Bishop Francis, who would have celebrated his 52d year of service in the Church on December 19th, had been in poor health for several months. It was because of ill health that he sought consent last April of the 101st annual diocesan convention in Terre Haute to the election of a bishop coadjutor to assist him in his duties. A coadjutor was not elected then; he was chosen at the special convention held at the Church of the Advent on October 26, 1938. The Bishop-elect, the Rev. R. A. Kirchoffer, was consecrated February 8th at St. Paul's church, Indianapolis.

### HEALTH WAS FAILING

The elderly Churchman, when he announced that he would ask for an assistant, said:

"My health hasn't been very good for about a year, and the churches need a younger man who has the vitality for the things I can no longer do."

Bishop Francis' life was one of untiring service to his faith. During his administration in the diocese several new churches were established.

Born in Eaglesmore, Pa., April 6, 1862, Joseph Marshall Francis attended Racine college and Oxford university in England. He was ordained a deacon on December 21, 1884, and priest December 19, 1886, by the Rt. Rev. Edward Randolph Welles of Milwaukee.

### HELD MILWAUKEE PASTORATE

In 1884 and 1885, he held pastorates in Milwaukee and Greenfield, Wis. He became canon of All Saints' cathedral, Milwaukee, in 1886, and the following year he was called to the rectorship of the parish in Whitewater, Wis.

He received the degree of Doctor of Divinity from Nashotah House in 1899, and from Hobart college in 1901.

Following his graduation from Racine college, he became the secretary of Bishop Welles, and while thus engaged he was prepared for holy orders. He went abroad

in 1885 to study at Oxford under the Cowley Fathers.

He was married to Miss Kate Stevens of Milwaukee on June 14, 1887. She accompanied him to Japan when he was sent as a missionary to Tokyo in 1886, where they lived until 1895. Mrs. Francis survives him.

Bishop Francis often recalled that when he first went to Japan there were signs along the roadways warning that to preach Christianity and to follow it were crimes punishable by death.

While in the Orient, Bishop Francis was priest in charge of the cathedral in Tokyo and professor of dogmatic theology in Trinity divinity school there.

#### BECAME TRUSTEE OF COLLEGE

Long years afterward, in 1931, Bishop Francis became a member of the board of trustees of Hua Chung (Central China) college, established by five independent and major religious bodies of the United States and Great Britain to bring higher learning to the Chinese.

Bishop Francis returned to the United States to become rector of St. Paul's church, Evansville, Ind., in 1898. It was said when he was nominated for Bishop that he had come to Evansville when the Church was divided against itself and that he had united the factions and cleared the church debt. He had been appointed Bishop of Tokyo by the mission board before leaving Japan, but due to the inability of the board to finance this work, he was not consecrated.

He was consecrated Bishop September 22, 1899, by Bishop McClaren of the diocese of Chicago. Bishops Seamore of Springfield, Davies of Michigan, Nicholson of Milwaukee, White of Michigan City, and Burton of Lexington assisted.

The only interruption in Bishop Francis' service here was during the World war, when he served as an army chaplain stationed at the base hospital 32 in France. He was decorated with the Belgian order of the crown.

Bishop Francis, in his many years of Church life, was a leader in local and national organizations. He played an important part in the city's civic activities. Among other things, he assisted in the dedication of Perry baseball stadium several years ago. He was an ardent baseball fan. He had been a member of the old Domestic and Foreign Missionary Society, now the National Council, since 1904. He was vice-chairman of the House of Bishops in 1934. At one time he was the youngest member of the House of Bishops. With the exception of Bishop Rowe of Alaska he was the oldest active member when he died.

#### JOURNEYED TO EUROPE

He had made several trips to Europe. His last journey there was in 1930 when he attended the Lambeth Conference in London, a meeting attended by bishops of the Anglican communion from all parts of the world. The conference is held every 10 years. Bishop Francis attended in 1900 and 1910.

Several hundred persons throughout the diocese of Indianapolis on December 19, 1936, attended a celebration at All Saints' cathedral here commemorating the 50th anniversary of his ordination to the priest-



BISHOP KIRCHHOFFER

hood. Later he went to Milwaukee to attend a celebration in his honor in St. Luke's church, Whitewater, Wis., his first parish. This year was his 40th in the episcopate.

In the last few months, he had been as active as his health permitted, attending to his administrative duties even while confined to his bed. He directed arrangements for the consecration of the Bishop Coadjutor, even though greatly handicapped by his illness. He insisted upon being host to the various bishops, and directed the plans for their entertainment.

It was his request that his critical condition should not affect nor cloud in any way the joy and enthusiasm connected with the consecration of the Rev. Richard Ainslie Kirchhoffer as Coadjutor.

## \$75,000 Raised for New Little Rock, Ark., Church

LITTLE ROCK, ARK.—Over \$75,000 has been raised by Christ church of this city, now campaigning for funds to reconstruct the church building destroyed last October by fire. This amount, together with the insurance collected, makes it possible for the parish to rebuild a more beautiful and useful church than the one that was burned.

Christ church, despite its fire loss, closed the year with every obligation met. The vestry has, moreover, accepted increased amounts for both the diocese and the general Church during the current year.

The parish is now looking forward to a particularly interesting Lent and to the celebration of the 100th anniversary of the founding of Christ church by Bishop Polk.

### \$14,167 Cash Received in Divinity School Campaign

PHILADELPHIA—The Philadelphia divinity school campaign, it was reported on February 14th, had then brought in \$14,167 in cash, and \$18,541 in pledges. There had been 264 individual contributions.

The campaign is conducted yearly to provide for the school's expenses.

## Rev. R. Kirchhoffer Consecrated Bishop

### Indianapolis Coadjutor Succeeds to Jurisdiction of the Diocese After Death of Bishop Francis

INDIANAPOLIS, IND.—The Rev. Richard Ainslie Kirchhoffer on February 8th in St. Paul's church here was consecrated Bishop Coadjutor of the diocese of Indianapolis. The Presiding Bishop was assisted by Bishops Barnwell of Georgia and Fenner, Coadjutor of Kansas, in the consecration. Holy Communion had been celebrated, just previous to the consecration service, in every Anglican church in Indianapolis.

[With the death of Bishop Francis on February 13th, Bishop Kirchhoffer succeeded to the post of diocesan, five days after his consecration as Coadjutor.]

In the colorful procession of choir, assistant masters of ceremonies, Alabama laymen, diocesan officials, visiting clergy, and diocesan clergy, walked two sons of the new Coadjutor of Indianapolis, Richard, Jr., and Donald Kirchhoffer. They were crucifers.

The Coadjutor wore a purple cassock, the accustomed rochet, and his pectoral cross of Italian filigree on ebony. The cross is the gift of a Mobile friend. His episcopal ring was given him by the parishioners of All Saints', Riverside, Calif., where he was formerly rector.

Bishop Clingman of Kentucky preached the sermon. He spoke of the spiritual qualities that make a man a true apostolic bishop of the Church.

#### OTHERS PRESENT

Others who took part in the consecration were the Rev. Messrs. A. E. Cole, A. P. Bissell, and Reese F. Thornton, assistant masters of ceremonies; the Rev. William Burrows, master of ceremonies; the Rev. Messrs. C. R. Moody, William Capers, Jr., and George G. Burbanck, and Mr. William W. Hammond, readers of testimonials; the Rev. John M. Nelson, assistant registrar; the Rev. Messrs. E. A. Powell and Gardner C. Tucker, attending presbyters; Bishop White of Springfield, reader of the bishops' consents; Bishop Gray of Northern Indiana; Bishops Carpenter of Alabama and Mitchell of Arkansas, presenters; and the Rev. George S. Southworth, chaplain to the Presiding Bishop.

Many visitors from outside the diocese attended the consecration, including Martin L. Horst, who represented the vestry of Christ church, Mobile, Ala.; the Rev. Peter M. Dennis, rector of St. John's church, Birmingham, who represented the clergy of Alabama; the Rev. Burton F. Levening, rector of All Saints', Detroit; the Very Rev. Francis B. Blodgett, dean of St. Paul's cathedral, Erie, and Mrs. Blodgett; the Very Rev. Stephen E. McGinley, dean of Trinity cathedral, Omaha, Nebr.; Mr. and Mrs. C. M. A. Rogers and daughters, Mmes. Charles L. Taylor,

(Continued on page 242)

## Chicago Pledge Is Reduced by \$10,000

Diocese Now Guarantees \$44,000 for Council; Partly Approves of Proposed Security Amendment

CHICAGO—A reduction of approximately \$10,000 in the pledge of the diocese of Chicago to the National Council during 1939 was effected following action at the annual convention to change the formula of division on missionary pledges from the former 50-50 split to one which establishes it more closely on a 60-40 basis. The new guarantee is \$44,000.

In citing reasons for the downward revision, it was pointed out that the diocese is now obliged to include an amount of \$2,500 in its budget to help support the work in five of its social service institutions, and that there was in addition a sum of \$1,000 appropriated for a youth department and \$4,000 additional made available for the property accounts of missions.

It was emphasized, however, that the additional gain for local use through this plan would mean a balanced budget, as against a \$4,000 deficit last year. It was also indicated that the normal expectancy of pledges is slightly lower this year than last.

The youth department appropriation is new this year and has never been in the budget before. The amount set aside for work in the social service institutions is in addition to whatever may be obtained from public contributions and support.

Approval of that section of the proposed amendment to the social security act which would extend the payroll tax to lay workers of the Church and a protest against the provisions which would include the clergy in the legislation was voiced in a communication forwarded to Washington this week.

The communication was in the form of a resolution to the ways and means committee of the House of Representatives, which was passed in the closing minutes of the annual convention of the diocese.

The resolution follows:

*"Be it resolved* that this 102d annual convention of the Episcopal Church in the diocese of Chicago protests against the new proposals of the Social Security Board that would place all Churches indiscriminately under the Social Security Act.

"The clergy of the Episcopal Church do not hold the status of employes, either traditionally or canonically, but are as permanently a part of the organization as the lay members of the vestry and congregations.

"We do, however, approve the protection of the social security act being extended to the lay employes of the Church that they may have continuity of protection wherever employed."

### Arizona Admits New Parish

TUCSON, ARIZ.—St. Philip's in-the-Hills, one of the most attractive churches in the state, was recently admitted as a parish by the missionary district of Arizona. The Rev. George W. Ferguson is rector.

### Foreigners to Remain in Kuling While Enemy Nears

NEW YORK—Foreigners will remain in Kuling, China, regardless of the Japanese approach, according to Roy Algood, headmaster of the American school at Kuling, as recently quoted by New York papers. Some of the foreigners are aged and ill, and the able-bodied will remain to care for them and do all possible for the Chinese civilians still there.

Missionaries of the Church in Kuling now include Mr. and Mrs. Jan Bergamini and Mrs. Crawford Brown.

### St. Andrew's Brotherhood Sponsors Lenten Services in Theater in Philadelphia

PHILADELPHIA—A series of daily Lenten services in a local theater is being sponsored again this year by the Brotherhood of St. Andrew here. The preacher on Ash Wednesday will be Bishop Taitt of Pennsylvania. He will preach again on Good Friday.

Other preachers, in the order of their speaking, will be:

The Rev. Drs. D. Wilmot Gateson and Joseph Fort Newton, the Rev. William N. Parker, the Very Rev. Dr. N. R. High Moor, the Rev. E. Felix Kloman, the Very Rev. Dr. Kirk B. O'Ferrall, the Rev. C. Herbert Reese, Bishop Bennett, Suffragan of Rhode Island, the Rev. Charles H. Urban, the Rev. Dr. Arthur Lee Kinsolving, the Rev. Frederick W. Blatz, Bishop Woodcock, retired, the Rev. Dr. John R. Hart, the Very Rev. Dr. Noble C. Powell, and again Bishop Taitt of Pennsylvania.

### 75 Years in Jersey City

JERSEY CITY, N. J.—Grace church, Greenville, Jersey City, celebrated the 75th anniversary of its founding on January 29th to 31st, with an evening address by Bishop Ludlow, Suffragan of Newark. He commented especially on the courage of the founders in 1864 and urged a like Christian attitude in the present congregation.

At the morning service, the Rev. Edward J. Bubb, rector, used as his theme *The Witness to God for 75 Years*. The Very Rev. Hiram R. Bennett, dean of St. John's cathedral, Wilmington, Del., spoke at the anniversary dinner.

### Charles P. Taft to Speak at San Francisco Service

SAN FRANCISCO—Charles P. Taft, son of the late President Taft, will be the guest of honor and principal speaker at the ceremonies February 22d dedicating the temple of religion and tower of peace at the 1939 Golden Gate international exposition.

Mr. Taft, prominent layman of Cincinnati, and active throughout the country in ecclesiastical circles, has been loaned to the committee by the Pacific school of religion at Berkeley, where he is scheduled to give lectures next month under the auspices of the Earl foundation.

## Perils of Fascism Hit in CLID Speech

Edwin Smith of Labor Relations Board Tells Church League of Dangers to Democracy

BOSTON—A vigorous defense of the Wagner act and other progressive legislation, a statement of the dangers of Fascism, and a challenge to democratically minded persons to press forward to still further achievements, were made by Edwin S. Smith of the National Labor Relations Board in a speech delivered at the annual meeting of the Church League for Industrial Democracy. The meeting was held February 12th and 13th in Boston.

The present attack on the national labor relations act, he declared, was merely a symptom of current reaction that is manifest also in the cutting down of WPA funds and the continuation of the reactionary Dies committee.

"There never was a time in our history," said the speaker, "when the need for clear and honest thinking about labor, civil liberties, and the implications of a liberal philosophy generally was more necessary. Day by day the newspapers remind us of the onward march of Fascism in Europe and Asia and the Fascist penetration of Latin America. Those who read current history with a modicum of intelligence know that the United States is in grave danger not only from the ultimate menace of armed aggression, but from the immediate menace of those in our own country who, in the name of combatting subversive activities, conceal but faintly their hostility to a liberal program.

"For government," he continued, "to cease to go forward under such circumstances is to invite disaster. Fascism's appeal to an undernourished and discontented populace, disappointed by the failure of government to answer its problems by democratic means, has been all too clearly illustrated in the experience of Germany and Italy. There is no reason to suppose that such an experience might not be repeated in our country. That is why it is of paramount importance that labor, which has most to fear from Fascism, be assured of the guarantees of freedom to organize in order to promote its economic interests, which it enjoys under the national labor relation act, be not diminished by crippling amendments.

### INSISTS ON WORK PROJECTS

"But labor, even with the protection of the act, cannot with our present widespread unemployment maintain and extend its economic status unless government continues to care for the unemployed through adequate appropriations for work on useful projects. Any attack on the standard of living, just as an attack on the right to organize, will lay the groundwork for cynicism and despair; states of mind which the Fascist-minded demagog will be quick to seize upon and adapt to his own uses.

"The technique of certain agencies and influences now at work to destroy faith in democracy is only too clear. As was done in Germany and Italy, the device of alarming ill-informed people by charges that labor movements are engineered and dominated by Communists has already reaped a dangerous harvest of intolerance. This is not only reflected in denunciation of organized labor, but includes a much more ferocious and



BULLETIN CABINETS, SUNNYSIDE, WASH.

The Rev. Theodore M. Burlison has placed the bulletin cabinets shown above in four of his missions. They are attached to the exterior wall of the front porch, though in one of the missions the cabinet is bolted in a pipe fence surmounting a retaining wall. Attractive, adaptable, and inexpensive, the cabinets are made of natural finish cedar. Names of the churches are stenciled in aluminum. The local undertaker made the cabinets.

widespread anti-Semitism than most of us dare to admit.

"The battle between reaction and social advance," Mr. Smith concluded, "is approaching a major test of the opposing forces. But with courage, clear thinking, and constant education, the struggle can be won by the friends of civilization and humanity."

The address was greeted by prolonged applause, by the members and friends of the CLID, that filled the crypt of St. Paul's cathedral for this final session which was presided over by Bishop Brewster of Maine.

A theological foundation for Mr. Smith's address was laid the night before in a sermon by Bishop Gilbert, Suffragan of New York, at the service which opened the conference. Declaring that there were dark days ahead, with economic collapse and international war possibilities, Bishop Gilbert challenged the large congregation to meet the issues of the day with the sure confidence of ultimate victory for the forces of righteousness.

#### DISCUSS BASIS OF WORLD PEACE

Following a celebration of the Holy Communion at which the Rev. A. L. Kinsolving of Trinity church was celebrant, Monday morning was devoted to Industrial Democracy as a Basis for World Peace, a discussion led by the Rev. A. T. Mollegen of the Virginia seminary. There was divided opinion as to whether the organization should confine itself to domestic issues or whether present world trends inevitably led people into the international field.

Miss Vida Scudder also was insistent that in any material issued by the league the religious approach be stressed, since in her judgment this is the unique contribution that the CLID has to offer.

The three-hour discussion ended with the passing of a resolution calling upon the executive committee to prepare a syllabus which shall be used as study material by chapters, with each chapter reporting on some phase of the general theme at the next annual meeting. The chairman of the session was the Rev. Roger Bennett of Wel-

lesley Hills, chairman of the Boston chapter.

An extension of democracy into industrial areas is necessary if any democracy is to be preserved, declared the Rev. W. B. Spofford, executive secretary of the CLID and editor of the *Witness*, at the luncheon meeting. He presented an analysis of present trends toward Fascism in the United States, and also declared that for both economic and moral reasons we could not isolate ourselves from European affairs.

"Ocean barriers and our traditions of isolation are not enough to protect us from Fascism, which is a diabolical philosophy of life as well as a system of government. There should be a united front of the peoples of democratic countries against it. We should cease strengthening the aggressor nations by supplying them the goods to carry on—aid to the victims, an embargo and boycott of the aggressors—in other words the reversal of the present foreign policy of our government, is required if we are to exert a moral influence in this shattered world."

#### NEW CONSTITUTION PRESENTED

At the afternoon session, presided over by William F. Cochran of Baltimore, following a financial report by the Rev. Paul T. Shultz, treasurer, a new constitution was presented by the Rev. Lawson Willard of the executive committee and adopted. Then, following words of greetings from Bishop Sherrill of Massachusetts, resolutions were presented by the chairman of the resolutions committee, the Rev. Charles Kean, with the Rev. Bradford Young in the chair.

They gave wholehearted endorsement to the Wagner act in its present form; called upon Congress to support the President in his demand for the restoration of cuts in WPA funds; called for adequate federal laws to combat lynching; expressed disapproval of racial discrimination in governmental agencies and bureaus; urged members throughout the country to write the President and their senators urging an appropriation in order that the LaFollette civil liberties committee may be continued; endorsed the efforts of the Newspaper guild

to better conditions in the industry; and went on record as being in entire sympathy with the guild in its present struggle against the Hearst papers in Chicago and the newspapers of Wilkes-Barre, Pa.

There was also a resolution, passed unanimously, expressing complete confidence in Miss Frances Perkins, secretary of labor. There was considerable discussion over the relationship of the Church Pension Fund to the social security act. A resolution was finally passed expressing the conviction that the clergy might well be exempt from the federal act since they are otherwise provided for under the Church system, but that some provision must also be made for the lay employes of the Church. This might best be done by bringing them under the federal act.

#### LETTER FROM BISHOP PARSONS

The president of the league, Bishop Parsons of California, was unable to be present. The secretary in his absence read a letter from him in which he stated that "as the years go by the need for our work increases rather than diminishes. The lines are being more strictly drawn between the way of Christ and the way of the world. Great numbers of our best Christian people do not see this. They do not understand it. They do not realize what their faith means. It is our job to help."

A nominating committee was elected, headed by Mrs. Russell Bowie, to nominate officers and members of the national and executive committees provided for by the new constitution. The election is to be by postal ballot of the entire league membership. No time or place was set for the next annual meeting, but at a meeting of the executive committee of the United Christian Council for Democracy held in New York on February 14th, the proposal was made that the seven denominational organizations that are affiliated with the UCCD all hold their annual meetings next year at the same time and at the same place, so that several joint meetings could be held under the auspices of the United Council.

#### Reduction in Clergy Fares Made by Southern Roads

ATLANTA, GA.—A reduction in railroad fares accorded by railroads in Southern territory to ministers, missionaries, and other religious workers has just been announced by C. B. Rhodes, chairman of the Southern Passenger association. The reduction involves one-half of the one-way unrestricted fare of 3 cts. a mile for tickets good in sleeping or parlor cars and one-third of such fare for tickets good in coaches.

With the reduction, such fares approximate 1½ cts. a mile in Pullman or parlor cars and 1 ct. a mile in coaches. Within the state of Georgia, where the intrastate one-way first-class fare is 2 cts. a mile, clergy fares will be 1½ cts. a mile in Pullman or parlor cars and 1 ct. a mile in coaches.

Annual joint clergy permits will continue to be issued. The application fee for clergy permits, however, will be increased from \$1.00 to \$2.00.

## Accepts Resignation of Bishop of London

Dr. Winnington-Ingram, 81 Years  
Old, to Finish His 50 Years of  
Service This Autumn

LONDON—The King of England, it was announced on January 30th, has approved the resignation of the Bishop of London, the resignation to take effect on September 1st. The Bishop, Dr. Winnington-Ingram, who was 81 on January 26th, asked to be relieved of his see because of his advanced age.

Announcement of the King's decision came from the prime minister's house, 10 Downing street. It read:

"The Bishop of London having represented to the Archbishop of Canterbury his desire to vacate the see of London on the grounds of age, the King has been pleased to approve his resignation."

Dr. Winnington-Ingram has been London's Bishop since 1901, and by the time he retires he will have completed 50 years of work in this city. After his retirement, he has stated, he proposes to visit the work of the Church in the West Indies, South America, South Africa, and India. He spent nine months of 1926 on a missionary world tour.

### DEPLORES CRAZY CULTS

Addressing a meeting of the Church literature association in London on January 31st, the Bishop of the Windward Islands spoke of the menace of the sedulous propaganda of crazy cults in his West Indian diocese.

"Today," he asserted, "we are spending thousands of pounds on the education of children in the mission field. In my islands there are at work 46 American crazy religions—Holy Rollers, Holy Shakers, and all sorts of unholy hollies. We are flooded with pernicious literature.

"Here is our Mother Church teaching her children to read, and leaving it to the heretics to provide them with reading matter."

At the same meeting, R. Ellis Roberts, distinguished man of letters, also deplored the fact that Christians use the weapon of propaganda all too seldom. The vigor of the heretical bodies in this respect puts them to shame, he said.

### Massachusetts Issues Diocesan Folder to Illustrate Its Work

BOSTON—Massachusetts has issued a new diocesan folder, simple in outline and modern in appeal. The outside carries pictures of the bishops and archdeacons of the diocese, diocesan statistics, and an up-to-date map. Inside, under the heading, Our Faith in Action, are illustrations pertaining to the work of the seven diocesan departments: missions, education, social service, finance, publicity, field, and youth.

The National Council's fan-shaped chart of Christian Pathways Around the World is reproduced; and there is a table of the diocesan set-up in Massachusetts.

### Senate Changes Rules; to Have Prayer on Each Day

WASHINGTON—The Senate rules committee has voted to change its by-laws to providing for prayer for each calendar day—instead of on each legislative day as heretofore. Previously the Senate has had the custom of recessing in the evening and convening the next day, as of the same session, with no opening prayer, except at the beginning of the official session.

Last year, it is understood, there were only four prayers offered in the Senate. The Rev. Dr. ZeBarney Phillips, rector of the Church of the Epiphany, received his salary of \$1,760 for this service—\$440 per invocation. Senator Neely of the committee rather humorously referred to the situation in these words, "We want to try to save the souls of the senators and to save the country from the Senate."

### St. Vincent's Membership Increases by Over 1,000

NEW YORK—A numerical increase of more than 1,000 members and 62 chapters, a spiritual advance in every quarter of the American Church and beyond, and steps toward permanent affiliation with the Scottish guild of servers were among the accomplishments noted by the council of the Order of St. Vincent, which met February 9th at the clergy house of the Church of St. Mary the Virgin here.

Presiding was the Rev. Harry S. Ruth, rector of St. Barnabas' church, Burlington, N. J., who was reelected director-general of the order. Bishop Carson of Haiti was elected honorary chaplain-general, replacing Bishop Gardner of New Jersey. Francis M. Sasse, of Phoenix, Ariz., was elected to a vacancy on the council.

The following members of the council were elected: the Rev. Messrs. Kenneth R. Forbes, Edmund L. Souder, Frank Damrosch, and William D. F. Hughes, and Messrs. Walter W. Gaskill, Clifford M. Swan, Theodore M. Casey, and Harold C. Barlow.

The financial statement and a report on the continued progress of the order were given by Henry C. Beck, secretary-general and treasurer, who said that demands upon the order for literature, organizational material, and general information had become so great that the council must seek some way to provide additional help. It was reported that a new edition of the manual had just been issued and that a new edition of the *Server's Guide* would be ordered in a short time.

### 100 Years in Jackson, Mich.

JACKSON, MICH.—The 100th anniversary of St. Paul's church, Jackson, was observed during the week of January 22d. At the service marking the beginning of the celebration, Bishop Creighton, Coadjutor, was the preacher. Bishop Page addressed the centennial banquet. Only one thing marred the celebration—the rector, the Rev. C. L. Ramsay, was confined to his bed by illness.

## Fr. Burton Resigns as Superior of SSJE

Society to Permit Him to Remain  
Member After His Consecration  
as Suffragan in Haiti

BOSTON—The Rev. Spence Burton, because of his approaching consecration as Suffragan Bishop of Haiti and the Dominican Republic, on February 4th resigned as superior of the American congregation of the Society of St. John the Evangelist.

At a recent meeting of the chapter of the society held in Cambridge, steps were taken to allow Fr. Burton to continue as a member of the Society of St. John the Evangelist. He has been released from his obedience to the superior of the society while he is Suffragan Bishop in Haiti.

The Rev. Oliver B. Dale, SSJE, is acting superior of the society. During Easter week a chapter will be held for the election of a new superior.

### UNANIMOUS RESOLUTION

At the chapter meeting in Cambridge, the following resolution was passed unanimously:

"The members of this chapter of the Society of St. John the Evangelist desire to express their appreciation of Fr. Burton's years of work and service in the society, which have been the means, under God, of helping to establish both the American and the Canadian congregations and the province of the Far East. Our prayers and loving interest will follow Fr. Burton to his new work in Haiti, and we pray that he may ever share in the prayers, alms, and other good works which are done among us, and that we may still share in the prayers and good works done by him, as members of one family."

### St. Stephen's, Philadelphia, Has Three Bishops Scheduled for Lent

PHILADELPHIA—The schedule of noon-day Lenten services at St. Stephen's church here, recently released, lists three diocesans, Bishops Sterrett, Taitt, and Abbott.

Speakers scheduled include, in order:

The Rev. Dr. Vincent C. Franks, Bishop Sterrett of Bethlehem, Bishop Taitt of Pennsylvania, the Rev. Herbert W. Jones, the Rev. Dr. Churchill J. Gibson, the Rev. Messrs. Gardiner M. Day and Louis W. Pitt, the Rev. Drs. Phillips E. Osgood, Charles E. Tuke, and Daniel A. McGregor, the Rev. T. Leslie Gossling, Bishop Abbott of Lexington, the Rev. Dr. John R. Hart, the Rev. Messrs. John C. Roak and William A. Roberts, the Rev. Dr. Vincent C. Franks again, and the Rev. Herbert W. Jones.

### Albany Church Marks 70th Year

MASSENA, N. Y.—The 70th year of the founding of St. John's church in this city, of which the Rev. Louis Van Ess is rector, was celebrated with a richly adorned church and a new parish house, the debt on which was materially reduced by a thank offering made as a part of the anniversary observance. Massena is in the diocese of Albany.

## The Silver Vessels of the Church

IT IS gradually becoming known that we are a pleasing, dependable, and not too high priced source of supply for all the silverware used in the worship of The Church.

Gifts or memorials for such vessels are most generally forthcoming either at Christmas or Easter. Well, Christmas is past. What does your Church need that can be supplied by Easter? You (parish priests) tell us your needs, let us design, sketch, quote, and give you something definite to lay before a prospective donor, and let's get it into working, so that it may be consecrated at Eastertide.

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### A CHURCH SCHOOL LOOKS AT CHRISTIAN UNITY

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Is it possible to win the people of an ordinary church to give thought and study to the problem of Christian unity?

Miss Helen C. Washburn, of Christ Episcopal Church, Philadelphia, thought that it was possible, and that it was even possible to win the interest of the boys and girls of the Church school in the subject. This book is the record of the experiment. For seven weeks the whole educational program of the school dealt with the question of Christian unity. From the Kindergarten to the Senior Department every activity and study was related to the one subject, unity.

One of the most important features about this book is that it is not a program of something that might be done, but that it is a full and detailed record of things that actually were done. Price, 85 cents.

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## Rev. R. Kirchhoffer Consecrated Bishop

Continued from page 238

Beverly R. Wilson, and E. G. Maxon of Mobile, Ala.; Mr. and Mrs. Franklin Pope, Chicago; and James R. H. Wagner of Santa Barbara, Calif.

Music for the service was under the direction of Clarence H. Gearson, organist and master of choristers at St. Paul's church, and Chaston L. Heath, who holds the same position at Christ church. The choir was made up of singers from various Indianapolis churches.

### HONORED AT LUNCHEON

Immediately following the consecration there was a luncheon at the Columbia club honoring the new Coadjutor. The mayor of Indianapolis, a vestryman of St. Paul's church and a member of the standing committee, was toastmaster.

Bishop Clingman of Kentucky, in his consecration sermon, outlined the three bases of authority: accident of birth, delegation of power from a higher authority, and the sum total of the character and personality of the one who exercises authority. He stressed the third basis as by far the most important.

"Jesus was possessed of these three kinds of authority," the Bishop said. "The people instinctively recognized that He spake as one having authority; His own intimate companions said that He taught them as one having authority and not as the scribes; Jesus repeatedly makes this same claim for Himself and accepts the honor which is accorded to Him by men and women in all walks of life, an honor which they accord, not because they have been taught that He is the Son of God, nor even the Messiah; they do not suspect that these things are true, nor that He will make these claims for Himself. The authority which they recognize and accord to Him is not based (at least in their own thinking) upon His unique birth, nor upon the fact that He is 'sent from God,' but upon their instinctive recognition of His trustworthiness."

## New Minister of Cults Appointed for Rumania

BUCHAREST (RNS)—The Rumanian minister of cults, Bishop Nicolae Colan, has been replaced by Dr. Nicolas Zigre, Transylvania attorney and former under-secretary of state. Bishop Colan was credited with being the author of a decree which, last December, resulted in the closing of Rumanian Baptist churches.

Officials of the Rumanian Baptist Union were hopeful that immediate permission will be granted them to open most of their churches. They have already made plans for an interview with the new minister, although no assurance of success has been forthcoming.

King Carol made several other important changes in the government at the same time, placing younger men in important posts. It is expected that the ailing prime minister, Patriarch Miron Cristea, will be replaced as soon as the King finds a suitable successor. The Patriarch has already requested to be allowed to retire.

## Survey of Church in Massachusetts Made

Growth of Diocesan Institutions  
Shown in Manuscript Collections  
List Tabulated by WPA

BOSTON—The growth of the Episcopal Church in Massachusetts, from its establishment in 1688 to the present time, is presented in the Description of the Manuscript Collections Held by the Massachusetts Diocesan Library in Boston, being published by the historical records survey of the Works Progress Administration.

The volume, which lists more than 20,000 letters, documents, diaries, Church records, and manuscript material pertaining to the diocese of Massachusetts, is one of the most valuable publications of its sort ever produced. Its value is historical, as well as ecclesiastical, reflecting as the material does the issues, controversies, and opinions of the past 250 years.

Bishop Sherrill of Massachusetts, and Miss Ruth Alexander, librarian of the diocesan library, have given assistance and advice in the preparation of the volume.

Copies of the work will be sent to every Episcopal bishop in the United States and to all churches in the diocese of Massachusetts, as well as to the larger libraries and historical societies in this country.

Included in the volume, besides a history of the diocese, is an outline of the growth of the library, descriptions of the papers of various bishops, with brief biographical sketches; records of the archives of the diocese, material pertaining to Boston Episcopal churches, manuscripts giving historical data, and miscellaneous papers of churches in Massachusetts and elsewhere.

### DIOCESAN HISTORY

The diocese of Massachusetts, the book records, was officially organized in 1784, at a convention held in Boston. Until the Revolutionary war early Episcopal churches were established and maintained by the Society for the Propagation of the Gospel in Foreign Parts, in London, but the disorganized conditions during and following the war brought about a severing of religious as well as governmental ties with the mother country.

In the pages of the new book is a record of an Episcopal marriage certificate issued in 1688 by Rev. Robert Ratcliffe, founder of King's chapel, as well as of two letters written from Africa by David Livingston, famed explorer, in which he tells of hardships encountered in the jungle country.

Of the historical records survey's latest work, the description of the manuscript collections held by the Massachusetts diocesan library, Bishop Sherrill writes:

"I have examined with much interest the papers prepared by the Division of the Historical Records of the Works Progress Administration. It is a most valuable piece of work so far as our diocesan library is concerned, and I think will be of interest to a wider circle. The work has been done with skill and with care, and I am glad to commend what you have accomplished."

## Michigan Considers Committee Reports

Holds Special Afternoon Session in Order to Take Up Findings of Christian Research Group

**D**ETROIT—The 106th convention of the diocese of Michigan, held in St. Paul's cathedral, Detroit, on February 1st and 2d, was marked by a number of departures from the usual. For the first time in a great number of years, an afternoon session was held on the second day. The change permitted a continuation of the consideration of the report of the committee in Christian research, appointed at the last convention.

Members of the convention of women of the diocese were invited by resolution to participate in the consideration and discussion of the committee's report. It is also planned to hold an afternoon session on the second day of the convention next year. The date of the 1940 convention has been set as January 31st and February 1st, and the place is to be St. Paul's cathedral, Detroit.

One feature of the 1939 convention was the observance of Bishop Page's 15th anniversary as Bishop of the diocese. At the convention dinner on February 1st, 650 Churchpeople gathered to do homage to Bishop Page. Bishop Creighton, Coadjutor, acted as toastmaster, and brief addresses were made by Frank J. Weber, treasurer

of the diocese, representing the laymen; Mrs. William L. Torrance, educational secretary of the diocesan Woman's Auxiliary, representing the women; and the Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's cathedral, representing the clergy.

### BISHOP GIVEN PURSE

Bishop Page was presented with a purse amounting to more than \$1,500. It came from members of most of the parishes and missions in the diocese, with the expressed wish that this sum be used to defray the cost of Bishop and Mrs. Page's expenses to the Lambeth Conference next year.

He was also presented with a Donatello plaque, The Holy Family, from St. Paul's cathedral. As a complete surprise to Bishop Page, the February issue of the *Diocese of Michigan* had been made up as a special anniversary number, and was distributed to those attending the banquet at the close of the evening.

Official action of the convention included the reelection of John C. Spaulding as chancellor of the diocese and Charles O. Ford as secretary of the convention. The 1939 convention marked Mr. Ford's 20th year in this capacity, and his 34th attendance at the diocesan convention.

### LAY REGISTRAR ELECTED

Another innovation was the election of the first lay registrar of the diocese, Tom Sayres. Mr. Sayres is the son of the late Rev. William S. Sayres, who for many years acted as general missionary of the diocese. He is a writer, one of whose

## Dr. Jones Installed as Acting Dean at Sewanee

SEWANEE, TENN.—The Rev. Dr. Bayard Hale Jones was installed as acting dean and professor of Church history of the theological school at the University of the South here on January 30th. Vice-Chancellor Alexander Guerry officiated at the ceremony.

Dr. Guerry said in part:

"This is the dawning of a new day in Sewanee. The seminary will move forward to take its place among the seminaries of the nation. Our ideal is spiritual depth, sound scholarship, and adequate practical training. All of us can participate. No one can make a more lasting contribution to society than by creating a great theological school."

books, *A Town Is Born*, attracted attention during this past Christmas season. Mr. Sayres plans to spend some time in collecting material for a history of the diocese of Michigan, and possibly in writing such a history.

The official publication of the diocese, known as the *Diocese of Michigan*, was renamed the *Michigan Churchman* by unanimous vote. This is the name under which the official diocesan magazine was published for many years prior to April, 1937, when the *Diocese of Michigan* appeared.

A budget of \$86,500 for 1939, including an appropriation of \$18,500 for the general Church, was authorized.

On the second day of the convention,

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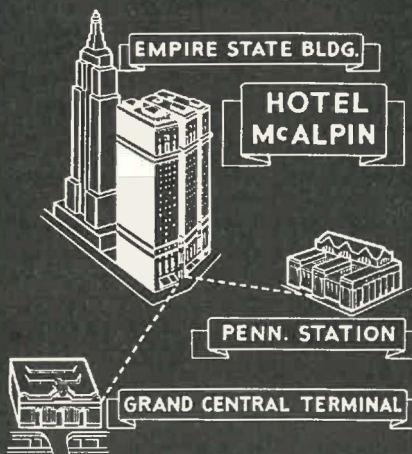
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February 2d, the Rev. Dr. William R. Kinder, chairman of the committee in Christian research, presented the report of the committee. Working through 11 subcommittees for the past year, the committee on Christian research has been engaged in an exhaustive study of the forces in modern life which work, for good or ill, on the life of the family.

Resolutions were passed calling upon parents and teachers to arrive at standards of understanding; urging the Church to provide more adequate training for youth and young parents; providing for a commission to study the movies, radio, and newspapers, and stating that the Church should try to be more articulate in commending and condemning current practices in these fields.

RENAME REPORT

The report of the subcommittee on business and class warfare in relation to the family was renamed, "Social conflict in relation to the family," and the rewording was carried out throughout the report and its attached resolutions, which called upon the committee in Christian research to make a further study of the whole matter of social conflict.

Considerable discussion followed a resolution that within the diocese, intercommunion be accepted as the norm of practice in our relationship with other Christian communions. This resolution was supplanted by the following:

"That it is the sense of the convention that it is a desirable practice to allow a parish priest to invite members of other communions to the Holy Communion when he feels, after careful study, that such action would aid the welfare of particular families in his parish."

The Bishop was requested to call a conference of the clergy for the consideration of this matter, in connection with the Cranbrook conference, and the committee on Christian research was directed to report further to the next convention.

Further resolutions in the report had to do with the part the Church might play in the cause of world peace; the liquor and gambling problem; the need for pre-marital instruction; young people's work; and the relationship between the diocese and the parish.

The Rev. Ernest E. Piper and Rogers Marquis replace the Rev. C. L. Ramsay and William T. Barbour on the standing committee.

Delegates elected to the synod of the province of the Midwest are: clerical—the Rev. Messrs. E. W. Daniel, W. L. Forsyth, Leonard P. Hagger, and W. R. Kinder; lay—Henry S. Booth, Dr. A. B. McGraw, John C. Spaulding, and Robert F. Weber.

Service to Clergymen

NEW YORK—The Payne Spiers studios of this city have inaugurated a service department which will mail periodically to clergymen who request them to do so interesting and helpful reprints of various articles of Church interest. One of the first reprints to be used is *Should the Church and Business Split?* by Roger W. Babson. The service entails no obligation, it has been announced. The firm is located at 50 West 15th street, New York City.

**Says Concordat Not  
Sole Unity Approach**

Editor Tells Clericus of Baltimore That Anglican Commission Is Not Committed to Proposal

BALTIMORE—"The Commission on Approaches to Unity is not committed to the proposed concordat with the Presbyterian Church as the sole approach to unity with that communion," stated Clifford P. Morehouse, editor of *THE LIVING CHURCH*, addressing the clericus here on February 13th. General Convention and the Presbyterian General Assembly, he pointed out, have voted to work toward ultimate organic unity, but neither the proposed concordat nor any other specific scheme should be regarded as the only method, to be accepted or rejected without change.

"The commission has asked for constructive criticism," Mr. Morehouse said; "it has received criticism." He asked that those who oppose the commission's proposals, which he said he felt bound to criticize himself in many particulars, as did other members of the commission, would not be content with negative criticism but would indicate (1) whether they really believe in the goal of Christian unity, especially as regards the Presbyterians, and (2) if so, what they thought to be the proper approach.

"In any event," he said, "whatever official plans there may be, let there be a growth of friendship and understanding between the people of the two communions, marked by a loyalty to our basic convictions coupled with the courage to go forward under the guidance of the Holy Spirit."

The Baltimore clericus is devoting its winter and spring sessions to the study of the proposals for unity with the Presbyterians. Others who are to be invited to speak at later meetings will be asked to present the viewpoints of the Presbyterians, of the sponsors of the proposed concordat, and of the American Church Union, which has expressed opposition to the proposals.

**Dr. F. S. Fleming to Speak in  
Danbury, Conn., Ash Wednesday**

DANBURY, CONN.—St. James' church of this city will have the Rev. Dr. Frederic S. Fleming of Trinity church, New York, as speaker on Ash Wednesday, February 22d. Other Lenten preachers, according to the schedule, will be:

The Rev. Dr. Charles W. Sheerin; Bishop Gardner of New Jersey; Bishop Strider of West Virginia; the Rev. Dr. Roelif H. Brooks; the Very Rev. Dr. Arthur B. Kinsolving; the Very Rev. Dr. N. R. High Moor; the Rev. Dr. Howard C. Robbins; and the Rev. Malcolm J. Van Zandt.

The Saturday afternoon preachers during Lent will be the Rev. Messrs. H. Edgar Hammond, Frederic Witmer, Eric G. Ericson, John W. Mutton, Louis L. Perkins, and Robert Batchelder.



## Notes Satisfaction at Drive's Success

**Bishop Manning Tells Church Club  
That Many Are Glad Cathedral's  
Fund Was Raised**

**N**EW YORK—Bishop Manning aroused great enthusiasm at the annual dinner of the Church club of New York, held January 31st, when he said that religious people of many different faiths had expressed to him their satisfaction with the fact that money was in hand to complete the sanctuary and choir of the Cathedral of St. John the Divine and that additional contributions were steadily coming in to carry the work of the cathedral still further along.

Bishop Manning said in part:

"The continued financial depression and uncertainty have made the past year perhaps the most difficult yet for the work of the Church. But there have been things to encourage us, and one of these things is the fact that in these difficult times we have the funds in hand to enable us to open the great interior of our cathedral.

### MINIMUM AMOUNT IN HAND

"At this Church club dinner last year I said I was confident that this would be accomplished. Today the work is under way for this great further step in the building of the cathedral. I don't want to give you the impression that we have all the money that is needed for this work. The \$435,000 in hand is only the minimum amount required. It will not do all the work which should be done on the sanctuary and choir. It will leave one of the great arches still incomplete. That great arch should be completed, and can be completed at less cost along with the rest of the work than as a separate job later—and I believe that while the other work is in progress the additional \$125,000 needed for this will come.

"I can tell the members of the club . . . that it actually is coming in day by day in the form of further contributions. But in any case, we have reached our main objective—the main fabric of the sanctuary and choir will be completed and the great interior will be opened; and the accomplishment of this in these times is an encouragement and strength to our diocese, to our whole Church, and to religion everywhere.

### WITNESS AGAINST ATHEISM

"I have received messages of congratulation and good wishes from many representatives of other Churches. A leading Roman Catholic priest in this city wrote a few days ago: 'The opening of St. John's cathedral in these times is a greater argument against atheism and irreligion than tons of oratory.'

"To the multitudes who will come here during the World's fair, and to all who enter it, that mighty interior will speak of the place which God must hold in our life as a nation. And it will speak also of our great heritage as Americans: the freedom of thought, the freedom of worship, the spirit of independence and self-reliance and individual initiative which we have inherited from our God-fearing fathers, and those great institutions of liberty and of equal justice toward all which we must fearlessly preserve and uphold.

"The Christian Church exists to bring us into relation with God as He has revealed

Himself to us, and to all the world, in our Lord Jesus Christ. The Church proclaims that religion, faith in God and reverence for His law, is the only foundation for life, individual and national. This is the only foundation on which democracy can endure.

"We are loyal with our whole minds and hearts to the Constitution of the United States. But there is something still higher than our Constitution. Back of the Constitution of our land is the Church, and the Bible, and the divine realities which they proclaim

and give to us. That is the faith in which this land was founded. Our American ideals of justice, liberty, and brotherhood come to us from the Christian religion, and the Christian religion is their only sufficient inspiration and support."

John Lord O'Brien of Buffalo, special counsel to the Tennessee valley authority, was one of the guests of honor. He made a short speech. Edmund R. Beckwith, president of the Church club, was toastmaster.

## Food for thought

**O**F COURSE you plan to do some serious reading this Lent. But there is no reason at all why it should be dull reading. That is why we have asked the Rev. Wilford O. Cross, author of **The Crucifix**, to prepare for you a series of seven articles in his inimitable style on the Christian doctrine of man. There is food for thought indeed in this vital subject. The first article of Fr. Cross' series appears on page 227 of this issue.

**SUBSCRIBE AT ONCE** so that you will not miss "Five Years in the Church Missions House" by Dr. T. O. Wedel. Scheduled for an early March issue, this article frankly describes the problems of a secretary at "281."

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## Committee Advances World Council Plans

*Continued from page 237*

These included the authorization of a joint committee of the two bodies to foster effective relationships; coöperation in the securing of adequate representation from the younger Churches; the definite allocation of places on the central committee of the World Council among them; and the assignment of the Rev. William Paton, as a secretary of the IMC, to the World Council for part-time service but with full responsibility for salary remaining upon the former body.

### SEEK COÖPERATION

Mr. Paton, who forthwith became a general secretary of the committee, spoke of the distinctive tasks of the two bodies and of their necessary intimate coöperation, indicating that his main task would lie in the development of this coöperation.

### MEMBERSHIP GROWING

Dr. 't Hooft, the other joint general secretary, indicated that 196 Churches had been invited to join the World Council, including the younger Churches just referred to, and he pointed to the growing list of acceptances and the solitary declination thus far received—that from the Czechoslovakian Church which is largely unitarian in theology. The Americans present—Drs. Cavert, Leiper, Mott, Stevenson, and Van Dusen—were able to point to a group of

no less than 18 communions in North America which have taken tentative or final favorable action.

### RESEARCH EMPHASIZED

Considerable time was given to the important work of research—both on the Life and Work and on the Faith and Order side. Dean Van Dusen as chairman and Dr. Hans Schoenfeld as secretary reviewed what had been done in the former field since Oxford, revealing the amazing extent to which the products of that gathering had found their way into the thinking of Churches in all parts of the world. Dr. Newton Flew as chairman, and Canon Hodgson as secretary, spoke of the commission of Faith and Order which is studying the doctrine of the Church in the light of the Edinburgh findings. The theme for the study work of the provisional committee was chosen in reference to these studies and is to deal with The Living Church in Modern Society, under four main divisions: the ethical reality and function of the Church; the Christian ethos—its source, nature, and authority; the ecumenical nature and tasks of the Church; the Church and freedom.

### PLAN PUBLICATIONS

In order to avoid haphazard and ineffective publication of the fruits of this worldwide study process it was decided to authorize the publication of its records progressively and systematically in a quarterly form under the title *Koinonia* (Fellowship), beginning with January, 1940. Dr.

## Oregon Pastors Seek to End Capital Punishment

PORTLAND, ORE. (RNS)—Oregon pastors, meeting in Portland for their annual conference, adopted a resolution urging abolishment of capital punishment, on the grounds that it is "a relic of barbarism, is not a crime deterrent, and is sadistic in its influence."

Their action was inspired in part by a recent lethal gas chamber execution of a young man, first of its kind under the gas plan in Oregon.

Democracy was vigorously upheld in a resolution which declared, "We recognize that the religion of Christ is imperatively in need of democracy for its fullest expression." The ministers also, in resolutions, deplored "the failure of the administration to enforce the neutrality laws, which, as a result, have made us partners in the war now raging in Asia."

't Hooft was elected as editor and a strong board of publication was appointed.

The well established International Christian Press and Information Service set up at Geneva some years ago through the coöperation of various branches of the ecumenical movement was strengthened and provision made for its continuance—since it reaches a growing circle of both religious and secular papers throughout the world with reports of progress and activity in the various phases of Church life and work.

### ECUMENICAL SEMINAR

Another means for disseminating the results of the study process central in the rethinking of the nature and function of the Church is the ecumenical seminar. Dr. Adolf Keller of Geneva, its founder and director, spoke of the growing interest shown in the two week institute for clergymen and theological professors, which has been held four times recently under the joint sponsorship of the Universal Christian Council for Life and Work and the University of Geneva. Its continuance was approved. The next seminar, to be held in Hungary, will reach particularly the Balkan lands with larger representation than hitherto from the Orthodox Church. In connection with this report the committee through its chairman and vice-chairman voiced special appreciation of the very wide service rendered the ecumenical movement through many years by Dr. Keller.

Another aspect of his work has had to do with the constant relief of the weaker Churches in areas of distress. Under his leadership and that of the Bishop of Chester the committee turned to a careful survey of the unbelievable situation existing in Europe at the present time. A quick review of the problem of refugees showed only too plainly the utter inadequacy of anything now being done on their behalf. The careful coördination of Church efforts through the International Christian committee under Bishop Bell was shown to need further strengthening and at his request a new staff member was authorized to work exclusively in this field of fellowship with the joint general secretaries, 't

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Hooft and Paton; the director of the Central Bureau of Inter-Church Aid, Dr. Keller; Pastor Henriod of the World Alliance for International Friendship, and others. Special care is to be taken for placing of pastors driven out of Hitler territory no less than 40 of whom have recently been provided with visas for temporary residence in Great Britain.

#### PERSECUTION OF ORTHODOX

Attention was likewise paid to the continued and recently augmented sufferings of Christian leaders of the Orthodox Church in Russia and Poland where violent outrages have been perpetrated by government order against hundreds of Orthodox churches. Fr. Cassian and Fr. Florovsky were particularly helpful in providing information and wise counsel in this connection. They in turn expressed deep appreciation of the growing concern of the Protestant world over the acute and continuing problems of the Eastern Church. Special work already being done for relief was described and measures were taken to increase and strengthen it.

In connection with Orthodox relations to the World Council a special deputation was authorized to visit the main leaders of the Eastern Church in the Balkans with the above and other pressing concerns in mind. At the same time, and with particular reference to the dangers faced by all Churches alike, a friendly formal communication was authorized from the Archbishop of York as chairman to the Vatican bespeaking coöperation at all possible points and expressing the hope that the time might come for closer connections between the divided parts of the Universal Church.

#### PLAN FIRST ASSEMBLY

An important matter decided by the committee had to do with plans for the first World Assembly. The date chosen was the first two weeks of August, 1941, in Switzerland, Holland, or Scandinavia, thus bringing the formal full organization of the World Council within a four-year period after the Oxford and Edinburgh conferences. A meeting of the committee's administrative group in Holland just prior to the World Youth Conference—which meets under the joint auspices of the World Council provisional committee and other world bodies of the Churches—was likewise authorized in view of the expected attendance there of many of the leaders of the committee, including its chairman and the three secretaries. Because of the close connection between the present work and the activities of the Youth Commission under the executive direction of Mr. Espy—who participated at St. Germain by invitation—a full hearing was given to the plans for Amsterdam. Already 1,500 delegates—including Roman Catholic youth—are assured from about 70 countries and a very remarkable program has been arranged.

#### NO CONFERENCE ON WAR

Two further matters of the greatest urgency occupied the committee in its closing sessions. One was the definite proposal from the Federal Council of the Churches of Christ in America with respect to the possible convening of a conference to deal

with the economic and other causes of war—with a view to taking every possible step to avert what so many have come to regard as an inevitable armed conflict. Long and careful discussion took place during which it was pointed out by those most intimately acquainted with Italy, Germany, and Japan that the present demands of the rulers of those lands have gone far beyond mere economic issues and involve racial, political, and imperial ambitions which no conference now conceivable can possibly meet. It was decided, however, to "request the general secretaries, with the assistance of the research department and in coöperation with the World Alliance for International Friendship to call together a small number of competent persons representing various nations and Churches, or in any other way to promote an interchange of thought, in order to consider what action is open to the Churches and to individual Christians with a view to checking the drift toward war and to leading nearer to the establishment of an effective international order."

Just how this mandate can be carried out it is too soon to say, but those who have expressed an urgent desire to see the Churches move collectively will find here a genuine and definite purpose to act instantly and on as wide a front as possible. In order to be wholly realistic and to plan for such eventualities as might only too easily arise, further decisions were made as to ways of facilitating common action in the event of a war crisis or the actual outbreak of hostilities.

#### WORLD CHRISTIAN MISSION

A second overture from the Federal Council of Churches in America had to do with the possible sponsorship of a world Christian mission stressing the united approach to active evangelism by the World Council. The committee welcomed the proposal and unanimously agreed in asking its chairman to communicate with the leaders of the Churches in all nations with a view to developing special coöperative efforts for simultaneous preparatory prayer and for preaching and university missions beginning if possible in the fall of 1940 and continuing until the following Easter. It was felt that no more fitting introduction could be provided for the idea of the World Council in lands where the idea is new, nor any more solid foundation laid for an effective and successful World Assembly in the summer of 1941. It takes little imagination to see what such an undertaking as this may mean in directing the thought of the Church toward its gospel and in schooling its leaders in a type of united evangelism which has already demonstrated its power throughout the United States under the leadership of Dr. Jesse M. Bader of the Federal Council's staff.

With these and other less tangible accomplishments to its credit, the committee adjourned at the hour planned with every item on its agenda covered. None can fail to see in such events a promise of great things in store for the future if the Church as a whole can but be true to the vision which has come of a new and wider unity where men "loathe to differ and resolve to understand."

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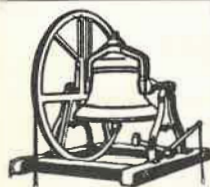
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## Cincinnati Churches Join to Sponsor Lent Services

CINCINNATI—Episcopal churches of the greater Cincinnati area are uniting in sponsoring downtown Lenten noonday services in Christ church. Preachers for these services have been chosen by a committee consisting of the Rev. Robert S. Lambert, Calvary church, Clifton; the Rev. Francis J. Moore, Church of the Advent; and the Rev. Frank H. Nelson, rector of Christ church.

Services will be held Monday through Friday of each week in Lent, from 12:10 to 12:35 P.M. The Rev. Dr. Frank H. Nelson will be the preacher on Ash Wednesday and the next two days of the week.

The other preachers will be:

The Very Rev. Dr. Chester B. Emerson, dean of Trinity cathedral, Cleveland; the Rev. Dr. Hugh T. Kerr, Shadyside Presbyterian church, Pittsburgh; Bishop Johnson, retired, of Colorado; the Rev. Dr. Frederic S. Fleming, rector of Trinity church, New York; Bishop Ivan Lee Holt of the Methodist Episcopal Church, South; and Bishop Hobson of Southern Ohio.

Bishop Johnson is to be the preacher in Christ church March 14th at the annual services of the Girls' Friendly society of Southern Ohio.

## Noon Services Planned for Louisville Lent; Schedule of Preachers Is Announced

LOUISVILLE, KY.—Christ church cathedral here will again hold noon services daily, except Saturday, during Lent. On the first four days of Holy Week, the preachers will be ministers of other Christian bodies.

The schedule of Lent noon services includes:

February 22-25, the Very Rev. E. L. Haines; February 27-March 3, Bishop Carpenter of Alabama; March 6-10, the Rev. Bernard W. Hummel; March 13-17, Bishop Darst of East Carolina; March 20-24, the Rev. Dr. Charles W. Sheerin; March 27-31, the Very Rev. Claude W. Sprouse.

The schedule for Holy Week includes:

The Rev. Dr. Jennis E. Gouwens, pastor of the Second Presbyterian church; the Rev. Henry C. Koch, pastor of St. Luke's Evangelical church; the Rev. Dr. W. N. Briney, pastor of the Broadway Christian church; and the Rev. Horace A. Sprague of Trinity Methodist church.

On Good Friday Bishop Clingman of Kentucky will conduct the three-hour service and preach the sermon.

## Los Angeles Lenten Schedule

LOS ANGELES—The Lenten preachers scheduled for the noonday services at St. Paul's cathedral here are Bishop Stevens of Los Angeles, Bishop Huston of Olympia, the Rev. J. Lindsay Patton of Berkeley, the Very Rev. Henry H. Shires, dean of the Church Divinity School of the Pacific, the Very Rev. C. E. McAllister of Spokane, Bishop Mitchell of Arizona, and Bishop Gooden, Suffragan of Los Angeles.

## Oldest California Church Is Scene of Dedication in Honor of Rev. C. C. Pierce

PLACERVILLE, CALIF.—In the oldest Episcopal church in the state of California, a bronze plaque, honoring the memory of the Rev. C. C. Pierce, was dedicated January 29th by the Native Daughters of the Golden West. Emmanuel church in the old forty-niner town of Coloma was the scene of the service. Harry S. Lyon, second vice-president of the Native Sons of the Golden West, officiated.

Emmanuel church was founded by Bishop Kip, first Bishop of California, in 1854. Fifteen years ago the church passed into the hands of the Methodists, all Anglicans having died or removed from the community. Now, however, the same situation has overtaken the Methodists. For the last two years the old church has been neglected and deserted.

The church recently was restored to its original state, as much as possible, by Mr. Barron, lay reader of Placerville. Mr. Barron holds occasional services there. Fr. Pierce was in charge of Emmanuel church for four years. He tramped on foot all over the Sierras, living on the hospitality of the people, and his name is still a household word there.

## Lenten Preachers Listed for St. Paul's, Baltimore

BALTIMORE—The recently announced schedule of preachers at the midday Lenten services at St. Paul's church here includes Bishop Helfenstein of Maryland, who will speak on Ash Wednesday. The Good Friday preacher at the three-hour service will be the rector, the Rev. Dr. Arthur B. Kinsolving.

Preachers for the Mondays of Lent include the Rev. Dr. Don Frank Fenn, the Rev. Theodore P. Ferris, the Rev. Dr. S. Tagart Steele, Jr., the Rev. Reginald Mallett, Bishop Fiske, retired, and the Rev. Granville M. Williams, SSJE. Dr. Steele is scheduled for March 13th to 14th, and Fr. Williams for April 3d to 5th.

Other Tuesday preachers will be Bishop Spencer of West Missouri, the Rev. Shirley C. Hughson, OHC, Bishop Strider of West Virginia, and the Rev. Theodore N. Barth. Fr. Hughson is scheduled for March 7th to 10th, and Bishop Strider for March 21st to 24th.

The Rev. Dr. Arthur Lee Kinsolving is scheduled for a Wednesday as is the Rev. Dr. Philip J. Jensen. Dr. Kinsolving's schedule extends from March 15th to 17th.

## New Jersey Church Consecrated

LONG BRANCH, N. J.—Bishop Gardner of New Jersey consecrated St. James' church, Long Branch, on February 13th, when the Rev. Morton A. Barnes celebrated the 25th anniversary of his institution as rector of the parish.

Organized in 1854, St. James' is one of the oldest parishes on the New Jersey sea coast. During the rectorate of Fr. Barnes, an indebtedness of \$30,000 has been completely paid.

## NECROLOGY

† *May they rest  
in peace.* †

### DAVID L. SANFORD, PRIEST

SUMMIT, N. J.—The Rev. David Lewis Sanford, retired clergyman, died February 4th at Overlook hospital here, after an illness of two months. Eighty-one years old, he had served churches in Connecticut, Vermont, and Pennsylvania.

He had lived in Union, N. J., since his retirement 10 years ago. Retirement came after 11 years as rector of St. John's church, Concord, Pa.

Mr. Sanford was born in Brooklyn. Having been graduated from St. Stephen's college, Annandale, N. Y., in 1876, he attended Berkeley divinity school. He was graduated in 1879. For 19 years (1889 to 1908) he was rector at Bellows Falls, Vt. From 1908 till 1916, he was diocesan missionary of Vermont.

Surviving Mr. Sanford are his widow; a daughter, Mrs. W. R. Brown; and five sons—Charles B., John D., Arthur H., David P., and the Rev. Edgar L. Sanford.

Funeral services were held February 6th in Trinity church, Elizabeth, and burial was at Thompsonville, Conn.

### MISS FLORENCE M. CHANCELLOR

PHOENIX, ARIZ.—Miss Florence M. Chancellor died suddenly in Phoenix on February 1st. For the past year she had been a volunteer missionary to the Mexicans. Affiliated with the Alhambra mission church in Phoenix, she ministered to the underprivileged Mexicans, both adults and children, and won their affection.

Funeral services were held in Spanish at Trinity cathedral, Phoenix, on February 3d, by Bishop Mitchell of Arizona and the Ven. J. R. Jenkins.

Miss Chancellor's home was in Dayton, Ohio, but interment was in Phoenix.

### GEORGE W. GATCHELL

SAND DIEGO, CALIF.—Brig. Gen. George Washington Gatchell, retired, aged 73, died February 4th after a short illness. The funeral was held from All Saints' church here on February 6th, Bishop Stevens of Los Angeles officiating, assisted by the Rev. Frederick J. Stevens, rector of All Saints'.

General Gatchell at the time of his death was treasurer of the convocation of San Diego, the convocation's representative on the diocesan department of missions, and vestryman of All Saints'. He was a leader in diocesan affairs for a number of years. As chairman of the missions' budget committee, he rendered effective service as financial adviser to struggling missions.

A veteran of the Wounded Knee Indian campaign, Spanish-American war, and the World war, the distinguished army officer was graduated from West Point in 1887.

He was born at Pawtucket, R. I., February 22, 1865.

A graduate of the artillery school, General Gatchell at one time commanded Ft. Rosecrans and the seacoast defenses of San Diego.

Surviving are his wife, Mrs. Eva W. Gatchell; two sons, Lt. Col. Oscar J. Gatchell, ordnance department, now an instructor at West Point; Maj. Wade C. Gatchell, cavalry, on duty at Ft. Knox; and two daughters, Mrs. Gladys Herren and Mrs. Mabel Lemke.

### MRS. MARIA P. STURGES

BOSTON—Mrs. Maria Potter Sturges, wife of the Very Rev. Philemon F. Sturges, dean of the Cathedral Church of St. Paul here, died February 11th.

Mrs. Sturges, who was long active in Church work, was born in New York, the daughter of the Rev. Eliphalet Nott Potter. She is survived by her husband; a son, the Rev. Philemon F. Sturges, Jr.; two daughters; a sister; and a brother.

### EDWIN G. MOON

OTTUMWA, IA.—Edwin G. Moon, for the past seven years chancellor of the diocese of Iowa, died of heart attack at his home here on January 22d. He was 68 years old.

Judge Moon was born in Montrose, Lee county, November 12, 1870, the son of Charles P. and Mira Griswold Moon, who came to Iowa from New York state about 1850. He was married to Miss Jean Mowatt on November 14, 1901. She, with one son, survives him.

He had served as United States district attorney since 1934. Previously, he had been assistant United States attorney from 1914 to 1918 and was promoted to United States district attorney in 1918, serving until 1922.

He was elected a deputy to the General Conventions of 1931, 1934, and 1937, but was unable to attend the last of these because of official duties.

There was a Requiem Eucharist in Trinity church, Ottumwa, on January 25th. The rector, the Rev. Louis H. Matheus,

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was celebrant. The burial was held the same morning from Trinity church, the service being read by Bishop Longley of Iowa, assisted by the rector.

Judge Moon was a devoted Churchman and official of the diocese. He received his communion at the early service on the morning of his death.

#### ALFRED W. MORGAN

LOS ANGELES—Alfred W. Morgan, for many years a leader among the laymen of the diocese of Los Angeles, recently died at his home at Santa Monica. He was in his 93d year. The funeral service was read by Bishop Stevens of Los Angeles, assisted by the Rev. Wallace N. Pierson, rector of St. Augustine's by-the-Sea, and the Rev. Dr. George Davidson, rector of St. John's, Los Angeles.

The pallbearers were six of his grandsons. Mr. Morgan is survived by two sons and two daughters: the Hon. Geoffrey F. Morgan, Laurance W. Morgan, Mrs. G. S. Storrs, and Mrs. Hugh Evans.

Mr. Morgan was born in England May 7, 1846, the son of William and Marianne Morgan. Alfred Morgan married Janet Wilson Smiles, niece of Samuel Smiles, noted author, on January 16, 1875. Mrs. Morgan died in 1932.

A devout Churchman, Mr. Morgan, within a year after his coming to California, was helpful in organizing All Saints' church in San Luis Rey. Later he became a communicant of St. John's church in this city. He was instrumental in organizing St. Matthias' church, serving on the vestry for many years before moving to Santa Monica 25 years ago and becoming associated with St. Augustine's by-the-Sea. On three occasions he served as a deputy to the General Convention.

#### Correction

The Rev. John B. Day is curate of St. John's church, Yonkers, N. Y., not rector as was incorrectly stated in a necrology item in THE LIVING CHURCH of February 22d. The rector is the Rev. O. S. Newell.

### Charleston, S. C., Church Holds Special Meeting to Discuss Welfare of Parish

CHARLESTON, S. C.—Grace church here will have during Lent, its congregation decided recently at a special meeting after a regular morning service, a Bible study class assembling each Monday, in addition to the usual weekly Lenten community service. The special meeting, called by the Rev. Dr. William Way, was the first of its kind in the parish's history.

The meeting was called to discuss the spiritual welfare and progress of the parish. The Bible study class, it was decided, will be led by the Rev. Edward M. Dart, assistant rector.

T. Wilber Thornhill, member of the vestry, told of the development of democracy from Christianity and the development of religious freedom from democracy. After he had recited the blessings offered by this country, the congregation pledged a deeper spiritual loyalty.



## C L A S S I F I E D



#### ANNOUNCEMENTS

##### Died

CARLL, MYRA—On January 17th Miss Myra Carll died at her home at Argyle Park, Babylon, N. Y., at the age of 72 years. She was president of the altar guild at Christ church, Babylon, and an indefatigable Church worker. In her death the parish lost a great friend.

SANFORD, THE REV. DAVID LEWIS, died February 4th, in his 81st year.

##### Memorial

THE BOARD OF DIRECTORS OF TRINITY CHAPEL Home desires to express its gratitude for the life and work of VIRGINIA SCOTT HOYT, and to place on record the loss it has sustained through her death. Miss Hoyt was a member of the board for many years, and during all these years took a vital interest in all that concerned its welfare.

For a considerable part of this time she was a member of the executive committee. In the autumn of 1933 she became treasurer and served in that office until her death which occurred in St. Luke's hospital on December 27, 1938. She was a life-long communicant of the Church, and unswervingly loyal to its teaching. Until she was unable to do so, she went each day to the Holy Communion, and usually attended three services on Sundays. She made frequent visits to the home and had constantly in her mind and on her heart the needs of the various members of the household. Her counsel and help will be missed by the residents, the matron, and by the members of the board. Hers was a sterling Christian character. She had strong convictions, and the courage to express them when the need arose.

She might have lived a life of ease and retirement. She chose rather a life of service, but service which was rendered in a quiet and unobtrusive way. She was always thorough in the fulfilment of the tasks to which she set her hand, and nothing was too small to enlist her interest.

May she rest in peace and may light perpetual shine upon her!

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**BAYLE, Rev. WILLIAM FARGO**, formerly general missionary in the diocese of Pittsburgh; to be rector of St. Stephen's Church, McKeesport, Pa. (P.), effective March 1st. Address, 225 8th Ave.

**GAITHER, Rev. B. WOOD**, formerly in charge of St. Thomas' Church, Ahsckie, and churches in Gatesville, Winton, and Murfreesboro, N. C. (E.C.); has accepted a call to St. David's, Creswell, St. Andrew's, Columbia, and Galilee Mission, Lake Phelps, N. C. (E.C.).

**GORDON, Rev. ROBERT LEE**, formerly rector of St. Michael and All Angels', Tallahassee, Fla.; is in charge of St. Stephen's Church, Savannah, Ga. Address, 313 E. Harris St.

**HARBOUR, Rev. RICHARD L.**, formerly rector of Christ Church, Warrensburg, Mo. (W.Mo.); is assistant at St. Mark's Church, San Antonio, Texas (W.T.). Address, 1635 W. Mulberry Ave.

**MARSHALL, Rev. JAMES T., JR.**, of the diocese of Maryland; to be curate of Trinity Church, Princeton, N. J.

### NEW ADDRESSES

**CRICKMER, Rev. REGINALD A.**, formerly 1458 W. 35th St.; 1216 W. 31st St., Minneapolis, Minn.

**GOUGH, Rev. P. DOUGLAS**, formerly Flandreau, S. Dak.; 418 First St., N. W., Madison, S. Dak.

**VAN HOUTEN, Rev. EDWARD H.**, assistant at St. John's Church, Maple Shade, N. J., should be addressed at 33 Mecray Lane.

**WINTER, Rev. HAYWOOD L.**, formerly 26 E. 10th St., New York City; The Briar Patch, Ridgefield, Conn.

### TEMPORARY ADDRESS

**BELL, Rev. Dr. BERNARD IDDINGS**, may be addressed at 2, Whitehall Court, London, S. W. 1, England, until Easter. Mail sent to him at Providence, R. I., will be forwarded.

### RESIGNATION

**BRUCE, Rev. EDWARD M.**, formerly at St. John's Parish, Dresden, Germany (Eur.), has resigned and is now residing at 435 E. Mendocino St., Altadena, Calif.

### DEPOSITION

**NEWELL, PAUL DAMMANN**, Presbyter, by the Bishop of New Jersey, January 25, 1939. Deposed.

### ORDINATIONS

#### PRIESTS

**LOS ANGELES**—The Rev. W. DON BROWN, vicar of All Saints' Mission, Oxnard, Calif., was advanced to the priesthood by Bishop Stevens of Los Angeles in All Saints' Church, Pasadena, Calif., February 4th. He was presented by the Rev. Dr. John Frank Scott, and the sermon was preached by the Rev. Dr. Leslie E. Learned.

**WESTERN MICHIGAN**—The Rev. RICHARD ALLEN LEWIS, in charge of the parish at South Haven and of the mission at Paw Paw, Mich., was advanced to the priesthood by Bishop Whittemore of Western Michigan in St. Mary's Chapel, St. Mark's Church, Grand Rapids, Mich., February 2d. The ordinand was presented by the Rev. Donald V. Carey, and the Rev. Dr. H. Ralph Higgins preached the sermon.

### CALENDAR OF COMING EVENTS FEBRUARY

24. Consecration of the Very Rev. Hugo A. Blankingship, Bishop-elect of Cuba, Havana.

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## NEW YORK—Continued

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

### 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;  
8:00 P.M., Choral Evensong and Sermon.

#### Holy Communion

8:00 A.M. Wednesdays;  
12:00 M. Thursdays and Holy Days.

### Church of St. Mary the Virgin, New York

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Rev. Granville M. Williams, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass).  
Evensong, with Address and Benediction, 8 P.M.  
Weekday Masses, 7, 8, and 9:30 A.M.

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

### St. Thomas' Church, New York

Fifth avenue and West 53d street

Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.  
Daily Services (except Saturday):  
8:30 A.M., Holy Communion;

12:10 P.M., Noonday Service; 5:15 P.M., Evensong and Address  
Thursdays, 11 A.M., Holy Communion.

### 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.  
Weekdays: 8, 12 (except Saturdays, 3 P.M.).

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

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

## WISCONSIN

### All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

Very Rev. Henry W. Roth, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).

Weekday Mass: 7 A.M.

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

Evensong, 5:30 daily.

## College Services

### HARVARD UNIVERSITY

#### Christ Church, Cambridge

Rev. C. Leslie Glenn

Rev. Frederic B. Kellogg

Rev. Walter Williams

Rev. Gray M. Blandy

Rev. George W. Wickersham, 2d

Sunday Services, 7:30, 8:15, 9:00, 10:00, and 11:15 A.M.; and 8:00 P.M.

Daily Morning Prayer, 8:45.

Holy Communion, Tuesdays, 10:10; Wednesdays, 8:00; Thursdays, 7:30; Saints' Days, 7:30 and 10:10 A.M.

### WILLIAMS COLLEGE

#### St. John's Church, Williamstown, Mass.

on the Campus of Williams College

The Rev. Addison Grant Noble, D.D., Rector

Sunday Services: 8 A.M., Holy Communion; 10:30 A.M., Morning Prayer and Sermon; first Sunday in month, Holy Communion.

Weekday Services: Holy Communion, Wednesday, 7:15 A.M.; Saints' days, 7:15 and 10 A.M.

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