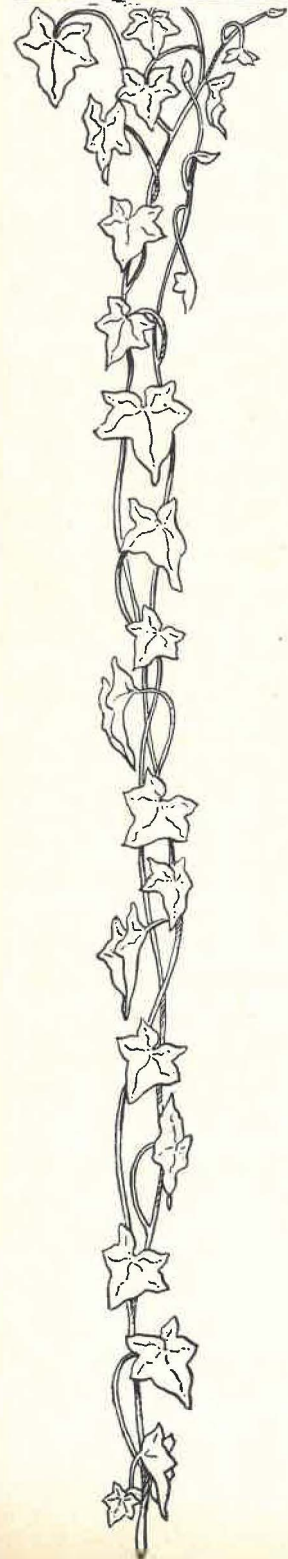
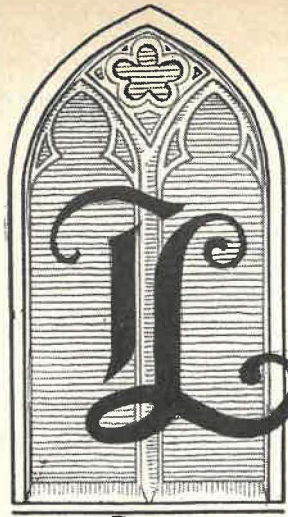
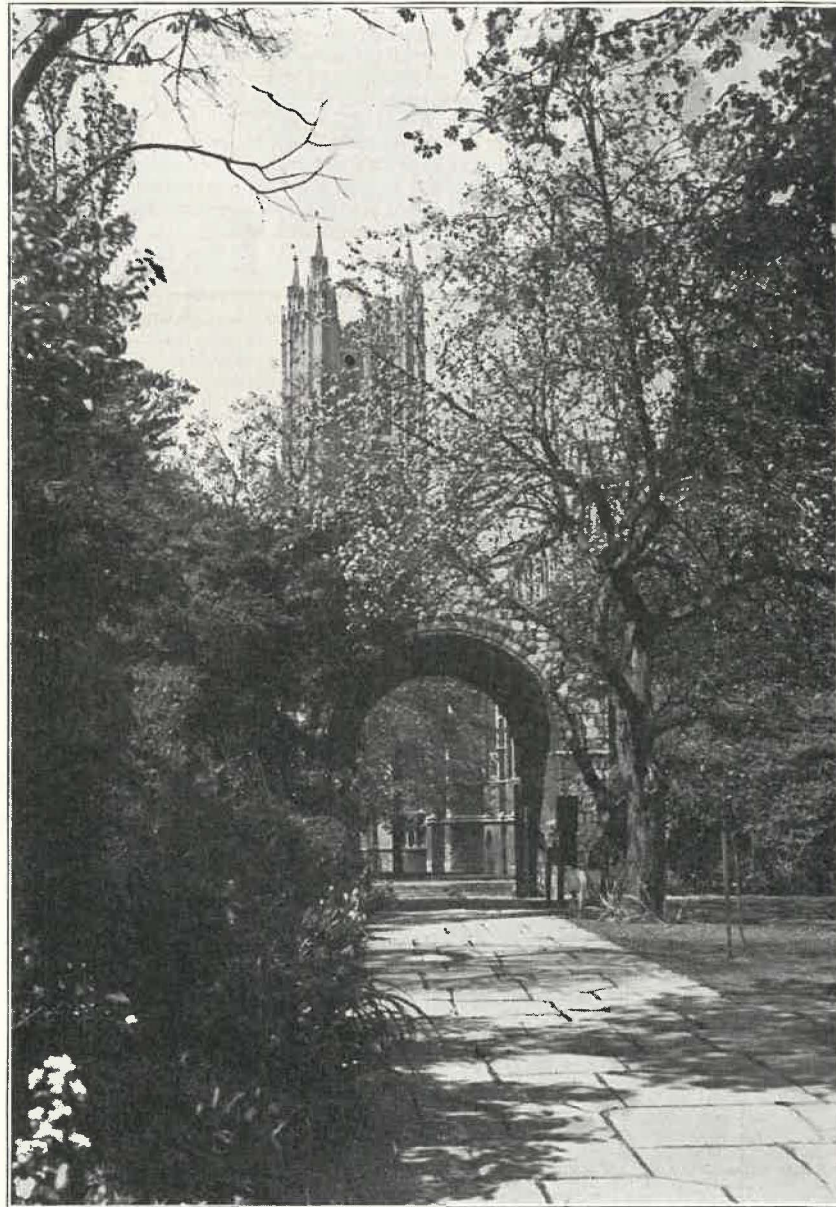


April 17, 1940



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Concordat With Presbyterians

TO THE EDITOR: Reprints of an article on the Presbyterian Concordat by the Rev. Frederick C. Grant, taken from the March issue of the *Chronicle*, are being circulated by mail throughout the Church. In this article Dr. Grant states that since General Convention of 1937 "a series of meetings have been held by a joint committee combining the Commission on Approaches to Unity of the Episcopal Church and a Committee representing the Presbyterian Department on Church Cooperation and Union. The outcome of their conferences is the proposed concordat adopted by the committee in June, 1939 and destined to be presented as a report to the General Convention of October, 1940."

May I call attention to the fact that this statement is completely in error. The concordat is not an outcome of conferences since 1937 since it was already formulated in the fall of 1936. Neither has the concordat been adopted by anybody at any time. The minutes of our Commission under date of October 27, 1938, state clearly the agreement "that all our negotiations were of a tentative character and at this step we were bound by no particular plan." Nothing has occurred since to change the significance of that statement. The concordat has never been approved by our Commission or by a joint conference. Furthermore, the report of our Commission

to General Convention has not yet been prepared and no one is qualified at the present moment to say what it will contain.

✠FRANK E. WILSON,
 Bishop of Eau Claire.

Eau Claire, Wis.

TO THE EDITOR: May I correct an impression, already widespread, and to which your reference to me in the second editorial of your issue of April 3d has further contributed, that I am unreservedly for the proposed concordat with the Presbyterian Church in its present form and at this time. The news item on page 13 stated correctly that I am to participate in a conference on the concordat; the editorial, without warrant, says that I am to present "the case for the concordat."

In a paper read before the Liberal Evangelicals in December, and since published, I endeavored to make it clear that while I welcomed the proposals, I felt that certain changes were necessary both to clarify them, and to provide additional safeguards for the distinctive values of Anglicanism. I also urged the necessity for a period of consideration and study before definite action is taken.

One of the most unfortunate aspects in the present controversy is the tendency to assume that one must be either unqualifiedly for or irreconcilably against the proposals. As a result free discussion is rendered almost impossible.

(Rev.) C. A. SIMPSON.
 New York.

Church Schools

TO THE EDITOR: I have written to THE LIVING CHURCH previously, suggesting that it might be advisable for the Church to do something to improve our teaching. The diocese of Louisiana is reported to have instructed its deputies to General Convention to request that the Church provide the parishes and missions with more satisfactory material for the Church schools. I hope that between now and October much publicity will be given to this, and an attempt will be made to arrive at some decision.

I suggest the following thoughts for consideration. It is quite true that our Church has not shown any growth in the rural sections. In most rural areas the Church is dependent on the church school faculty for teaching the Gospel. If they do not know the Church's doctrine and practice, they are unable to teach it to children. It might be well for us to ask if that is not one reason for the loss of members in small communities.

Again, in larger churches it is by no means easy to find men and women who are prepared to teach the Christian faith. We have many consecrated and loyal workers. But goodness is no substitute for knowledge. If the teachers are to be trained, they will receive the training from the priest in charge of the Church. At present where we use the graded course with a different subject for each grade, it is impossible for the priest to give any real help to his faculty. I suggest that it might be well for us to consider a uniform course.

In my experience, and in the experience of others, our people have had very little definite teaching about the fundamentals of religion. There is a woeful ignorance about what the Church teaches us about God. This is inevitable as long as our guide for instruction,

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the Catechism, dismisses that subject as casually as it does. If a clergyman goes to the works of Gore, Hall, or St. Thomas, he can interpret the Catechism in a very satisfactory way. But can you ask a Sunday School teacher, or a member of your Church who is sincere in seeking knowledge, to search through the weightier books on theology? If you want to teach the Christian Faith as our Church holds it, can you put in the hands of a man or woman a book that you consider at all satisfactory? I think that we should consider the need for more complete and more definite instruction in church schools.

I suggest that this course of instruction be catechetical. By that I mean that it should have certain definite questions and answers to be learned. These questions and answers should be an actual syllabus of the course. All instruction should be to explain and enlarge the teaching given in the questions and answers. It is tragic to see how little hold the Church has on people who grew up in it. Is it possible that they felt that there was nothing tangible to which they could hold?

I suggest that this course be based on dogmatic, moral, and ascetic theology and presented in a systematic method. I suggest that the theologians of the Church be assembled to give us what we should teach. General Convention could commission the outstanding theologians to take three, five, or more years to give us the teaching which the Church would consider acceptable.

I write this letter in the hope that it will provoke discussion and thought. For it seems to me that our Church is facing a real crisis.
(Rev.) W. TATE YOUNG.

Fayetteville, N. C.

Negro Clergy

TO THE EDITOR: During a visit to the South lately, I met the warden of one of the best known Colored parishes in that region who again pointed out, as others have in the past, how difficult it is to get a properly trained Colored priest to head Colored work. Not only are such priests few in number, but also they are likely, through no fault of their own, to be inadequately educated.

There would seem to be no theological seminary in the South, open to Negroes, which

is comparable, even exerting the largest charity in judgment, with our northern seminaries, or with the Episcopal Theological School at Alexandria or the seminary at the University of the South (both for White candidates), or, and this is most significant, with the schools which train Negro clergymen, scholars, and skilled civic leaders for the Methodists, the Baptists, the Presbyterians, or the Roman Catholics.

Nor does there seem to be much desire in the South to send bright and earnest Negro candidates to those Northern universities and seminaries which are willing to receive them. Not a few Negroes attribute this unwillingness to a fear that men so trained may come to have other views of effective Negro Christian work than those commonly held by Southern White Episcopalians. At any rate, whatever be the reason, there is little persistent and consistent attempt to develop in our Church real leadership of Colored people by Colored priests.

Again and again, moreover, Southern Colored Churchmen who are thinking folk have pointed out to me, and I suppose to others, the need of a preaching order of Colored mission priests, under vows of poverty, obedience, and chastity, who shall work with their hands and evangelize, something in the fashion of the earlier Franciscans, every member of which order shall have had a university and seminary training. Perhaps, it has been suggested, Negro ordinands might be secured who as the price of their training at Church expense, would agree to work so for at least five years.

These and other similar suggestions one hears from Negro Churchmen in the South. What does seem certainly sure is that our Colored work, like almost all Christian work, is dependent upon the quality of the parsons. If so far we have mostly failed in evangelizing Negro people in this country, as we have, it is possibly due largely to our having been so largely unwilling to enlist and prepare enough of properly trained Negro priests; and all the work of the American Church Institute for Negroes, excellent though it is, does no compensate for such a serious defect in policy.

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

Bertrand Russell

TO THE EDITOR: Bishop Manning has put himself at the head of a movement designed to prevent the College of the City of New York from employing Bertrand Russell to teach logic and mathematics, and by so doing he has incurred the active disapproval of many academic men.

Although some of the opposition to Bishop Manning may come from those who are in sympathy with Russell or who are vigorously anti-clerical, most of it is from those who sincerely believe that in a world in which the truth is often obscure, no good purpose can be served by preventing free discussion. The overwhelming majority of college and university teachers have accepted this principle, and by a common organized effort they have made academic freedom the rule in most American institutions of higher learning. According to the principle of academic freedom it is within the right of anyone to express disapproval of what Mr. Russell teaches and of his private life; but it is no more legitimate to try to prevent him from teaching because he disagrees with the Church than it would be to try to prevent an Episcopalian from securing a position in a publicly supported university.

Those very few of us who are active members of the Church cherish the protection which the general acceptance of the right of free teaching gives us. We know that, few as we are, the number of colleges and uni-



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versities over which members of our Church exercise effective control is relatively much smaller. Most of us, therefore, can hope for security only so long as American universities continue to tolerate free expression from the representatives of minorities. This is no theoretical position, as anyone will see who takes the trouble to examine what the religious faith or lack of it is among the members of controlling bodies.

That our Church continue to gain the support of our colleagues seems to us, moreover, to be of the greatest importance; and we know that our influence among our associates and students has already been materially lessened by Bishop Manning's action. He has provided evidence for the enemy's pet theses that the Church upholds obscurantism and oppression, and that all liberals are martyrs. He has strengthened the liberals and radicals, and given heart to the agnostics by the mere attempt to exclude Bertrand Russell from City College. If he succeeds, he will have struck a shrewd blow at the security of Episcopalians who are teaching in institutions controlled by evangelical sects or supported by public funds.

The Bishop has placed us in the position of a weak power, which although ostensibly fighting a righteous war against a stronger, is the first to use poison gas. He has used an illegitimate weapon against an enemy which can make far more effective use of the same weapon, damaging by one act both our reputation for righteousness and what security we enjoy from the rules of the contest.

It is to be hoped that the clergy and the laity will act to redeem our reputation and our safety.

R. E. BENNETT,

Instructor in English,
Northwestern University.

Evanston, Ill.

TO THE EDITOR: Perhaps some of you readers will be interested in the enclosed open letter to Bishop Manning.

My dear Bishop Manning: We who are as far away as the Pacific Coast have you to thank for the courageous stand you have taken for morality in your fight against the appointment of Bertrand Russell to a chair at New York university. Not only by the decision rendered in court, but in the votes of the New York legislature and city council you have shown that the people do not approve of that sort of teachers in our public places of learning.

You have been instrumental in having Mr. Russell kept out of New York, but the fact is

that he and others of his stamp are still leading our young people in the University of California at Los Angeles.

Another member of the philosophy department constantly chides students who have any religious faith, condemning it as foolish. I have heard this same professor, not Mr. Russell, use the name of God and our Lord in cursing during one of his regular lectures.

When this sort of thing exists in a state institution and has come to the place where parents are sending their young people to private schools because the situation has become so bad, the young people need to be awakened. We of California hope that your actions in New York will awaken all of us to the housecleaning that is needed in our own colleges.

For showing us what is allowed and encouraged in our schools and of what stamp are these who lead our youth, we of California thank you of New York.

(Rev.) SYDNEY A. TEMPLE JR.

Los Angeles.

Mission Pamphlet

TO THE EDITOR: The Rev. Dr. Addison's brochure, *Why Missions?*, published by the Joint Commission of General Convention on Strategy and Policy in Epiphanytide, has been greeted on all sides as the best exposition of the subject within the compass of less than 10 printed pages.

In response to the offer set forth by our chairman, Bishop Stewart, in his covering letter to the clergy, whereby copies of the brochure would be sent to the leading laymen and laywomen of the Church whose names and addresses were sent to the secretary, some 15,000 copies have been printed and all but a few hundred have been distributed.

But there must be an end to all good things. After May 1st next, no further requests will be filled by us and the type will be thrown down.

If any parish or mission priest wishes to take advantage of this excellent educational medium of forwarding the Church's program at no cost to himself or his parish except the small labor of sending the names and addresses of his leading laymen and laywomen to the undersigned, let him not delay longer.

(Rev.) WALTER H. STOWE,

5 Paterson street,
New Brunswick, N. J. Secretary.

"Protestant"

TO THE EDITOR: Occasionally a sincere correspondent asks in this column why he ever entered the ministry of this Church, if it is Protestant. Of course the implication is that this should not be part of its title; although he must have known at his entering, that there was a historical reason for the name.

It may be asked whether he and many others of doubtful mind have heard or read the solemn declaration made by every King of England at his coronation.

No one could find fault with the original meaning of the word itself.
Duxbury, Mass. (Rev.) ALLEN JACOBS.

Cassocks for Missions

TO THE EDITOR: I have eight red serge cassocks for acolytes which are too heavy for use in the South. I shall be glad to give them to some Northern mission or missions if they can use them.

We have had them several years but they still look all right when worn. There are two sizes, for 12 to 14 year-old boys. They are all made by the House of Vanheems and are of a good quality. We shall be glad to send them express collect to any point.

(Rev.) CLAUDE A. BEESLEY.

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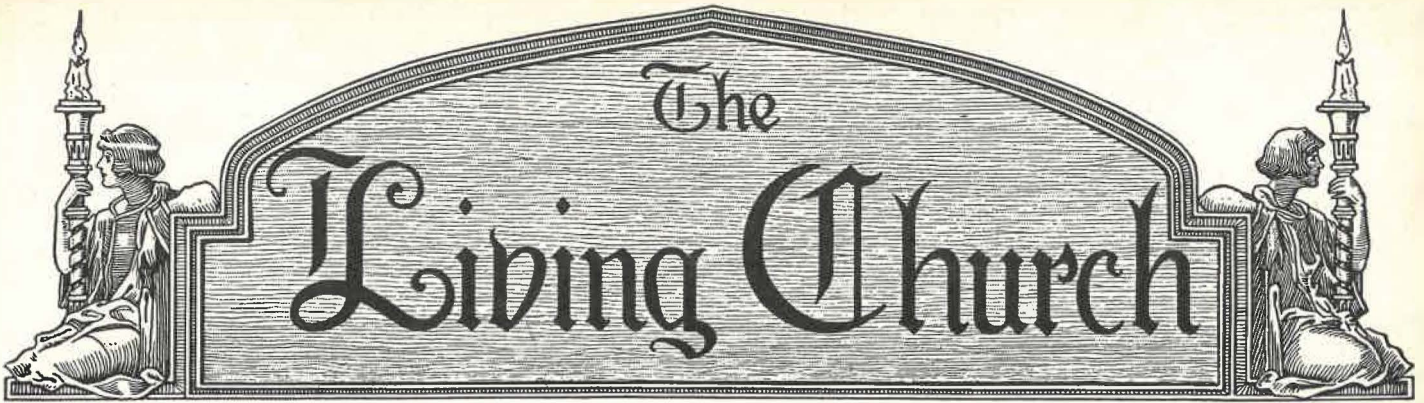
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VOL. CII

MILWAUKEE, WIS., APRIL 17, 1940

No. 14

EDITORIALS AND COMMENTS

Every Man His Own Expert

OUR grandfathers, in whose day that delightful comedy, *Our American Cousin*, was acted for so many hundreds of nights, were agreed as to which was the most comic of scenes in that play. It was the scene in which Lord Dundreary discourses on his favorite book, the title of which was *Every Man His Own Physician*, or *Never Say Die*. Lord Dundreary calls upon his valet to mention to him any symptoms. The valet says he has neuralgia, adding: "I have been troubled with it for years." Dundreary replies: "That is not *new* ralgia; that is *old* ralgia." This bit of dialogue used to bring down the house.

People of today have wondered why it did bring down the house. Some of them have declared that they thought it funny but not that funny. But those of us who have very much to do with ecclesiastical affairs, even if only as innocent bystanders, can see quite well why it brought down the house. The reason is that we hear Church people make so many solemn pronouncements, based on technical knowledge as slight as that of Lord Dundreary. The difference between them and Dundreary, however, is that they do not intend, nor expect, to "raise a laugh."

In the numerous discussions on the Proposed Concordat, for example, scores of Church people have expressed decided opinions, in many cases insisting that any other view was preposterous. There was the layman, for instance, who argued in favor of accepting Presbyterian ministers, "as they are," since (he said) it is quite evident that they are "as much clergy" as Anglican priests. When the canons were gently brought to the notice of this excellent man, he shouted: "Why bother with canons?" And it is a fact that he would not listen to quotations from the canons. His idea was: every man his own authority. Yet that layman was a devoted member of the Church. He was sensible about other matters: in times of illness, he bothered with a physician; when legal questions arose, he bothered with a lawyer. But in the realm of ecclesiastical problems, he proposed to proceed without any expert guidance, and with no attention to law. Moreover, he could not be induced to see why this was impossible.

Then, there was that other layman who had indeed studied the canons, arriving at the conclusion that reordination was

not explicitly required. He conceded the fact that General Convention understood the particular canon differently from himself; but he was not pleased. "Why should I have to take the opinion of General Convention?" He asked this question, and waited until the chairman had called upon an expert in the matter to answer. Then what? That layman said: "Well, I think it is all nonsense." The significant joint is that it never appeared to occur to him to proceed as he certainly would if he thought a civil law and its interpretation all nonsense: namely, work to get it changed. No; when even good Church people dislike a canon, they too often plan simply to ignore it, or to advise ignoring it. At best, the man who is his own expert wishes to advise himself, not to secure advice from those learned in the subject.

It is a striking fact that, in the many and various discussions we have heard on the Proposed Concordat, the note of acrimony did not sound until reference was made to canonical limitations. Why? We are inclined to think that the reason is the strong tendency of Church people to be their own experts, or to wish to be.

THE difficulty, of course, comes because they do not wish it hard enough. A man who really wants to be his own physician goes to a medical school, graduates, and receives the necessary credentials. A man who truly wishes to be his own lawyer follows a similar procedure and becomes qualified. There is no reason in the world why a man should not become his own expert in ecclesiastical and theological matters, if he so desires. It takes time and work, and direction is required. If a man is sufficiently interested, he can qualify.

An astonishing number of laymen do actually qualify. They read; they take counsel with their rectors, who have qualified; they bring to bear on Church questions the same keen attention as on their business or profession. There is an increase in the number of such laymen. One fact attesting to this increase is the expanding list of religious books written and published especially for laymen. And perhaps we may be permitted to add that the *Layman's Magazine* was launched in response to the demand of laymen for practical help in learning about the daily life of their Church and about the principles and

laws which protect that life. Possibly it is this very fact of the growth in numbers of laymen who do seek to qualify as experts that draws the gaze to those who wish to speak and behave as experts without qualifying.

Amazing as it is, we have ourselves heard from a credible source of a Churchwoman who encouraged a divorced woman to plan for her remarriage in one of our churches. The rector was a very dear friend, for whom the Churchwoman had done many kindnesses; and she actually said that she "might be able to persuade him to officiate." Of course, the poor man had to remind that fine woman of Canon 41. She was not at all pleased, and appeared to hold the rector responsible for the provisions of the Canon. Further, she really felt that he might "stretch a point." And when, in desperation, he mentioned his bishop, that woman remarked that the bishop was known to be "legalistic." But the root of the matter was, of course, that familiar desire of the laity to adopt the slogan: every man his own expert.

And even experts are subject to the authority of the Church's accumulated wisdom and the revelation of God. As in the above incident, one of the chief duties of a bishop is to be the guardian and interpreter of "the Faith once delivered to the saints."

Every man his own expert. It is a splendid slogan. But, like all slogans, it needs to be something more than a slogan. One thing is certain, and that is: every man, no matter what his other engagements, can become an educated, informed member of his Church. And every man ought to do it.

Spring Campaign

THE long-heralded "spring campaign" of World War II has burst upon the world with unexpected suddenness. These words are written as conflicting reports ascribe varying measures of success to the German occupation of Norway.

The reports conflict; but they agree on one thing—that neutrality for a small European nation is a happy accident, not a policy of State.

Now it is Denmark and Norway that have been crushed beneath the dictator's heel—two countries that have earned the acclaim of the civilized world, not only for their past policy of strict neutrality, but also for their solution of the internal economic tensions that in other countries lead to war.

As Americans, we know that if this country is to be kept out of the general conflagration, renewed vigilance and caution will have to be exercised. The roar of guns and the tread of marching feet seems almost to be within earshot.

As Christians, as followers of the Prince of Peace, we must be on our guard against lining the Church up in the service of war, even for what appears to be the most clear-cut cause. The Church's ministry is one of reconciliation; she must be the Church to all her members—to the militarist, the interventionist, the conscientious objector, the pacifist (even the pro-Nazi, if there be one) to all who seek earnestly to live according to God's will. The Church must condemn evil wherever it appears in friend and foe alike. And we must remember that, after the war is over, there will come a peace the character of which depends tremendously upon the Church's part now.

The Church has not defined her attitude toward war. And so, our most subtle enemy in days to come will be ourselves, for we shall all try to read into Christianity our own conflicting opinions. If a new "post-war generation" of despair and disillusionment is to be averted, it will be only by the determination of Christians—in neutral lands as well as those at war—to include all men in a love patterned after the love of God.

Bishop Freeman's Golden Milestone

BISHOP and Mrs. Freeman, who will celebrate their Golden Wedding anniversary on April 16th, have had innumerable felicitations from all sections of the Church.

Bishop Freeman has the faculty of making friends not only in the various ecclesiastical groups of his own Church, but with Christians and non-Christians of all denominations. He has many friends among the Jews, including the well-known Rabbi, Dr. Stephen S. Wise of New York. For several years he was the head of the Committee on Religious Life in the nation's capital, promoting goodwill among Protestants, Anglicans, Roman Catholics, and Jews. In Washington no citizen is in greater demand than Bishop Freeman for lectures, speeches, and sermons.

THE LIVING CHURCH felicitates the Bishop of Washington and his charming wife on achieving their fiftieth wedding anniversary and prays the loving benediction of God upon them. May they be spared for many more happy years of usefulness in the Church of God.

Through the Editor's Window

AT THE end of a long, hard, icy winter there is no pleasure quite like driving right into the middle of summer. For that reason I prefer a spring vacation to one at any other time of year—and that is why I am delighted that business and pleasure alike call me to this garden spot in southern Texas at this particular season of the year.

WHEN WE LEFT Milwaukee, after early service and a quick breakfast on Low Sunday, there was still some snow and quite a bit of ice on the ground. In fact, during Easter week I had twice had to call upon the motor club to help get my car out of the soft, heavy end-of-winter snow. Old Man Winter holds on as long as possible in Wisconsin, and signs of spring were still rather few and infrequent.

DOWN THROUGH central Illinois we drove, stopping only for a picnic lunch on a chilly, windswept hillside. But even that would have been impossible in Wisconsin on the last day of March! Night found us at Cape Girardeau, Mo., nearly 500 miles along our way and in a land where daffodils and apple blossoms proclaimed the arrival of spring.

NEXT DAY we drove to Natchez, Miss., where trees were in full leaf, the woods full of dogwood in blossom, and the gardens gay with many-colored azalea, red bud, and roses. Natchez was in the midst of its famous annual "pilgrimage," during which the lovely old homes are opened to visitors, the belles are dressed in colorful pre-war costumes (yes suh, we refer to the War Between the States!), and the gorgeous gardens are on display. In the evening we enjoyed the well-organized and graciously presented "Confederate Ball," which is really a pageant of the Old South. The next day, though our time was strictly limited, we visited several of the stately ante-bellum homes, and at least enjoyed what we termed "snatches of Natchez."

CONTINUING our drive, we stopped for an hour at Woodville, Miss., to see the boyhood home of Jefferson Davis and the church that he attended, and which claims boldly to be "the oldest Episcopal Church west of the Alleghenies." As our readers know, it is by no means alone in that claim, but it is an interesting old church nevertheless; and certainly it has one of the oldest organs in these parts, brought from England, I believe, in 1827.

AND HERE WE ARE in Texas—the former Lone Star Republic, in which the American Episcopal Church had its first "foreign" mission, more than a century ago. But there's nothing foreign about the Church here now, and it is doing a good job in the diocese of Texas under the splendid leadership of Bishop Quin and as fine a group of priests and lay leaders as are to be found anywhere in the Church. CLIFFORD P. MOREHOUSE.

Soviet Russia in World War II

In Two Parts—Part I

By Nicolas Berdyaev

Translated by Donald A. Lowrie

IN RECENT years Soviet Russia has isolated itself more and more from Western Europe, and has given the impression of a country inclined to autarchy, like many others. National Communism seemed to be gaining the ascendancy over international Communism.

Even at the time of the Munich agreement, Soviet Russia took no part in European affairs, and the great powers seemed to have left it completely out of their reckoning. It was as though Soviet Russia, charged with enormous, dynamic, even explosive potentialities, was quietly lying in wait for a favorable moment to step out into the world arena. When Russia was negotiating with France and England, this moment had not yet arrived.

It came with the conclusion of the Soviet-Nazi pact, an ugly thing from the moral point of view, traitorous and cowardly. This pact precipitated the war, and Stalin must bear the responsibility for all the bloodshed, all the limitless human sufferings of the present conflict.

In the West, the Nazi-Soviet treaty and Russia's invasion of defenseless Poland produced an effect, not only of moral revulsion, but of complete surprise. This was a natural reaction in those not well acquainted with the psychology of Russian Communists, their belief, and their world outlook. But the Soviet government changed neither itself nor its ideology in entering upon an agreement with its mortal enemy. If any one was untrue to himself and wrecked his own ideology, it was Hitler rather than Stalin: racialism has gone by the board but Communism remains unchanged, a powerful factor in world affairs.

It must be understood at the start that in Russian Communism there are two quite different elements, the union of which gives Russian Communism its peculiar power. I have said before that Russian Communism is a third variant of Russian imperialism, Russian will to power and expansion. The first appearance of Russian imperialism was the reign of Ivan Kalita; the second was the Imperial Russia of Peter the Great. Soviet Russia has inherited the tradition of the great princes of Moscow, Ivan the Terrible, Peter the Great, Catherine, Nicolas I. It has the same taste for the use of violence; the same despotic methods of rule, denying human worth. The cruelty and terrorism of the Communist government in Russia are derived, not from Marx, but from Ivan the Terrible.

The second element in Russian Communism is that of revolutionary Socialism, drawn from the long tradition of a revolutionary intelligentsia. Both these elements are revealed in the German-Soviet pact, in the Soviet occupation of Poland, in the subjection of the Baltic states, in the shocking attack on Finland. England and France refused to accede to either the Soviets' will to power or their revolutionary desire to Bolshevize the rest of Europe. For Russian Communism is driving toward a world empire directed from Moscow, not the old style empire, but one of workers' and peasants' Soviets, founded upon a radical change in our present social order.

The Red army in its victorious progress is to bring to all nations the earthly paradise which to many of us much more resembles an earthly hell. The German army, on the other

hand, does not bring with it an earthly paradise: it bears the rule of a superior race over inferior races. But the same brute force is used in both cases.

German National Socialism and Russian Communism are alike in one thing: both deny universal moral principles, the difference between good and evil valid for all people. Now any negotiation or agreement between men is possible only when they have a common moral sense, a minimum of common comprehension of good and evil. Both these are lacking in both National Socialist Germany and Communist Russia. This must be understood by the West, which, generally accepting humanist morality, has a natural tendency to consider it universal.

Hence, actions of the Communist government like the staged trials of the old Communists or the recent invasion of Finland caused surprise only because people failed to realize that, as a matter of principle, as a part of their creed, Communists deny the existence of any moral principles binding for all men. The Communists go further. Moral ideas are considered an evil which hinders the victory of the proletarian revolution, and an evil against which merciless struggle must be carried on.

The average European knows two types of morality, the Christian and the humanist. Communism denies both of these in principle. The French revolution admitted the use of such immoral measures as terror, but in principle it did not actually break with the morality of the Gospels and in any case accepted humanist morals. The ideas of Liberty, Equality, and Fraternity are of universal scope and of Christian origin.

COMMUNISM, and to a still greater degree, German racism, mean a final break with Christian morals and a denial even of humanist morality. Man, although he bears within himself a higher element, ceases to be of value. An all-human nature does not exist, only class or racial nature. The proletarian and the bourgeois belong to different human races and have quite different moral foundations.

General moral judgments are impossible. Humanist morals are recognized as bourgeois. Humanity is sharply divided into two camps, and against the enemy group everything is permissible. The enemy must be destroyed, says Communism, but on occasion he may be used as means to an end.

The same sort of division of humanity and the same denial of all human moral principles occurs in German National Socialism, only here it is on the basis of race, rather than social class. This denial of a universal morality involving all men, leads the Communists to justify all means of conflict in attaining their ends. The principle, "the end justifies the means," which under the name of Jesuitism has always outraged our moral sense, is now practiced in such extreme forms as to make Jesuits look like children. Everything is permissible: falsehood, cruelty, treason, murder; but permissible in the name of a higher purpose which is presented as the final liberation and brotherhood of all men, man's conquest of natural elements and social forces.

The falsehood practised in such unheard-of measure by the Communist government is a special kind of lying: dialectic falsehood. Falsehood is a moment in the dialectic process in

which anything may turn into its opposite. In spite of his sources in German idealism and humanism, Marx accepted the idea that increasing evil might lead to good, increasing darkness be transformed into light. The good of Socialism would be the result of the increasing evil of Capitalism, the growing misery of the laboring classes. (This is connected with the so-called *Zusammenbruchstheorie*.) The brotherhood of men would be the result of increased hatred, spite, and desire for revenge on the part of the workers. Evil possesses the dialectic capacity of turning into good. During the famine of 1893 Lenin protested against organized relief for the peasantry on the ground that it would hinder the proletarianization and impoverishment of the peasants, so useful for revolution. Thus the worse things are, the better.

DIALECTIC provided Russian Communism with vicious, death-dealing idols: its influence has been demoralizing. This moral relativity and opportunism, justified by revolutionary dialectic, led to a loss of general differentiation between good and evil. Both Christian and humanist morality recognizes truthfulness as good and falsehood as evil; freedom as good and oppression and slavery as evil; mercy and love as good, hatred and cruelty as evil; loyalty as good, treason as evil. But Communism denies these differences. Falsehood, oppression, hatred, treachery, it says, may be good; they may dialectically turn into good, they may serve a higher purpose. The present is considered only as a means to the future, the present generation as a means to the generations to come. Hence it is permissible to create hell on earth now for the sake of the paradise which is to grow out of it later.

With those who accept such an order of morals, it is difficult for us to find a common language. From the viewpoint of universal morality, it was clearly treachery for the Soviet government to carry on secret negotiations with Germany while openly dealing with England and France. To invade a Poland already crippled and divided by Germany was a low and cowardly act, just as was the aggression against tiny Finland. But Communism laughs such moral principles to scorn: it has its own moral system on which its action is based. The Communists continue to insist that they were not warring against the Finnish people, but only bringing them the liberating revolution. It is merely a question of what is useful to the chief end, the strengthening and expansion of the USSR and the triumph of the Communist world-revolution.

For this purpose it is possible to join forces with anyone whatsoever, even an enemy: such a combination is merely a matter of scheming and calculation. Stalin, the sly and devious Asiatic, is more clever than the half-crazy Hitler, and who knows but he may once have been an idealist. But in sinful human nature the will to power for some high purpose often changes into the will to personal power. This is nothing new; history has shown us frequent examples. Even war is to the Communists something dialectic. And by virtue of dialectic the enemy may become the ally. The aggressor may become the liberator. Hitler, the mortal enemy of the world Communist revolution, may become the chief factor in its triumph. A blow struck against an oppressed nationality may be the means of its liberation. Crookedness and treachery may become the triumph of social justice. Everything may change into its opposite.

(To be Concluded in an Early Issue.)

There is only one man that can be responsible for my conduct, and that is myself.

--Henry J. Cadbury.

Sursum Corda

By the Rev. Bernard Iddings Bell, D.D.

Fourth Sunday After Easter

“**G**OD who alone canst order the unruly wills and affections of sinful men.”

In an era such as ours has been, an era when “freedom” has been presented as the thing most to be desired—freedom divorced from the corrective of tradition—Christ’s religion has received but scant respect, for that religion is *primarily a discipline*. But to those who are tired of a liberty which has largely become license—and I am only one of millions who have come to be weary of the thing—there is a new appeal in the very idea of discipline.

“Come unto Me,” says the Lord, “that your joy may be full”; but He also says, “Strait is the path which leads to eternal life, and few there be that find it.” The path to truth goes not by way of an escape from responsibility, but is a disciplined road leading through obedience toward understanding. The Liberals who would do as they please now mostly are middle-aged or older. Youth knows better. So, please God, do I. The “self-expressionists at any price” are still among us, though, muddying education, destroying the integrity of the arts, confusing morals. We can afford to be patient with them, but yet we dare not let them rave on unopposed. They must not be left freely at work, removing one by one the ancient landmarks of the race. Once on a time, I thought them possessors of a new-found wisdom; now they seem purveyors of an outdated, though none the less a pernicious, eccentricity.

For all who are fed up with a futile rebellion and tired of listening to silly people pounding their chests and proclaiming that they are captains of their souls and masters of their fate, the Church has a new and welcome gift of age-old wisdom. It is good to rest before her altars, where dwells constructive quiet born of ancient and unaltered discipline. Before them one may know a timeless peace. They are ready for the prodigal son and for his younger brothers and sisters. There God feeds His own as they sit in ordered company. There is order for unruly wills and wayward affections.

Like most of my contemporaries, I was too long content to be blown about by every wind, able to go nowhere because I wished to go all ways at once. It was called “being modern,” and it was a terrible bore. God released me from all that spurious freedom and brought me home. One by one, many of the brethren who were with me in the wilderness come knocking at the door, enter at last, and breathe the restful air of purpose. But there are many wandering still, ever moving but unable in the darkness to find the Father’s house. Let me light a candle and put it in the window.

Ashes and Dishes

SO MANY men’s organizations have fallen on the rocks because they were nothing more than “ashes and dishes.”

When the men of the Church are brought together, they should not be subjected to a weak imitation of the programs of the civic clubs. They might be interested in civic affairs, political or literary matters, but if the men of the Church are called together, it must be upon the assumption that they are Churchmen or are kindly disposed to the Church.

Therefore the motive should be something pertaining to the Church’s work. The scope of the program, while limited to the field of religious, social and educational activity, is tremendously wide and permits of an endless variety of subjects.

—Bishop Phillips.

The Good Life

By the Rev. W. Norman Pittenger

Fellow and Tutor, General Theological Seminary

ONE of the claims which historic Christianity has made is that it offers to men the ideal of the good life, and that it gives men the power to live that life in this world. Christianity has always insisted on the cost of goodness, but it has maintained firmly that the good life is possible in any age.

This declaration is in contrast to the attitude of many young idealistic writers, who plaintively say that they wish to lead the good life, but that they do not think that the world is constructed so that it can be done, nor is there any power for it available to them.

Let us consider this problem in three parts: First, what is the Christian idea of the good life? Second, is the world such that a good life can be lived in it? And third, is there any outside power to help us?

In the first place, what is the good life? It is often quite uncertain what our idealists mean by the phrase, but it may be presumed that they are looking for a satisfying, well-organized, purposeful life, in harmony with their fellows and with whatever in the universe may be most real.

Now this sounds strikingly like what the Christian sees in Jesus Christ. Jesus as we find Him in the Gospels was certainly living a satisfying, well-organized, purposeful life; He was in the best possible relations with His fellows, and He seemed to be in perfect harmony with God, the realest thing in the universe. The Church offers Him as a model for the good life. That is by no means all it says about Him, but it makes this claim boldly and without fear of denial. There, it says, is life as it is meant to be lived—in other words, the real life of man. Here is no mere abstract ideal, but a living concrete reality, the good life actually lived in time and space.

That life was lived once. Jesus of Nazareth is no myth. No matter how difficult it may be to learn the details of His life, there can be no doubt that He was a real, historic person, who walked this earth for thirty years and more. The ideal was lived out once; there once was a life purposeful, rich, and satisfying, integrated about a dominant ideal believed to be utterly real, about God; lived in harmony with other men, and in filial love towards some Other. No scientific inquiry can invalidate that fact. What has once been done, in actual historical fact, cannot be undone.

But can it be done again? Can such a life be lived by us? Can we be perfect after the pattern of Christ?

Recent investigation into the nature of the universe, while it has enormously altered our knowledge of the extent of its spatial sweep and temporal duration and has given us a vast amount of factual information, has not changed either man's own nature nor the fundamental facts about the universe in which he lives. It has changed conditions of living; but it has not changed things themselves. The world today is exactly the same in underlying structure as it was 2,000 years ago or longer; only our knowledge of it is different.

Into that world has come the life of Jesus Christ. He, and all that He means, belong to the world. It would seem, then, that our environment can be friendly, or at least not

A LIFE in harmony with the real forces of the universe—a life which develops all human capacities most completely and promises the most enduring success and happiness—this has been the ideal of men and women throughout the ages. ¶In this article, Fr. Pittenger presents Christianity's claim to provide not only a standard for the "good life," but the power to live it in the world.

alien and indifferent, to values, ideals, and the good life. It is able to foster the good, for the Good has made His home in our world and become part of its very structure.

It is not sheer wishful thinking to say that if the good life was lived by Jesus Christ, it may be lived by others in their own

degree of fullness. At any rate, the environment is not averse from it; and this may be asserted even in the face of evil, suffering, pain, death, and the hatred and malice which mar so much of our experience. For in Christ that good life was lived out in face of all these things, as a gigantic victory.

BUT can *we* live it? Have *we* the power, the strength? And it is at this point that most of our young idealists decline to make a certain leap. They will admit that science has not fundamentally changed the world; they will see that social alterations have only made surface adjustments leaving unchanged the deep relation of human nature to Reality; they will often enough admit that Jesus Christ lived the perfect life, and that ideally all men have the calling to live it in their measure. If they can then be convinced of their obligation to live the good life, it remains only to show them the means.

"Natural man" (that is, man unaided by God) cannot live the good life. That we should know perfectly well. Left to himself, man is helpless to achieve the good. The realization of this painful fact is what has caused our disillusioned idealists to turn in despair from their dreams of the last quarter-century. Because they counted too much on man himself, they lost faith in man when he remained on his purely "natural" level.

But Christianity asserts that divine aid is available to man. You may call this power "grace"; but whatever you call it, it means that the Reality in and behind things is not only agreeable to our attempts to lead the good life, but actually assists men in the process of living. It is one thing to have a motor-car set down on an excellent concrete road; it is another and a more important thing to have the gasoline which makes it possible to move the car on its way. We not only must see that the good life *is* good, and that it *can* be lived here and now; we must also have *power* to live it.

The Christian faith says that such power is given through Christ. We dare not say that others do not possess it, in some measure at any rate; but we do assert that it is *sufficiently* available in Him. In other words, it is not enough to regard Jesus as the purely human figure of whom we have been speaking. He must be more. He did indeed live the good life. And He makes it possible for others to live the good life. As a matter of fact, power is available in Him, because He is not merely human, but also divine. Just how this can be, we are not arguing; suffice it to say, that the very reason that He may be imitated, is that He is more than an example: He is the power itself, available here and now as it was 2,000 years ago.

All this may seem to be mere unsupported statement. Yet, the fact that millions of men and women have declared that

these things are true gives them some weight. If we admit that the greatest men of our race are not likely to have been completely in error in believing that Jesus and His good life can be imitated because He is the power enabling them to live His life in their own age—if we will admit this, then we shall be ready ourselves to make the experiment.

TO put it in other words—if Jesus Christ is our ideal of the good life, actually emergent in the universe of our human experience; if millions of people claim that they have been able to approach that ideal through some sort of sharing in the power which He has poured into the world, we shall not haughtily deny the presence of the power, nor fail to try its use. We shall rather make a humble submission to the power, hoping that we ourselves in some measure may be aided to live the good life. The experiment may fail; but then again it may succeed.

This is no full argument for the Christian faith. I have omitted some of the major considerations of Christian theology, some of the most profound themes of Christian experience. All I have endeavored to suggest is a way of approach for young people (and their elders, too) who are earnestly striving to live nobly and well, and who need strength to achieve their ambition. Perhaps in some such way as this they may be led to the power and glory of the Catholic faith.

MADONNA OF THE HANDS

I HELD her in my very hands,
Our Blessed Lady carved in wood,
That once in tall-walled Carcassonne
In medieval honor stood.

Before her feet Crusaders knelt
And vowed their sword-swift hands
Would wrest the Holy Sepulchre
From Saladin's curved brands.

To her still beauty ladies came
In garments lined with vair
Whose eagerly beseeching hands
Gave jewels from their hair.

The sturdy hands of peasant girls
Wove garlands for her shrine.
Old women's hands brought loaves of bread
And vintners' hands poured wine.

Small page-boys' hands set taper lights,
And merchants' hands reluctant gold
That hands of lurking beggars snatched.
Nuns' hands their worn beads told.

To conquer stubborn heresy
The Pope's high armies came,
And frantic hands on either side
Fought round her peace with flame.

She moldered through the centuries
Till dealers' hands in some quaint shop
Placed her where searchers for antiques
Might see her grace and stop.

Now hands that care for lovely things
Have carried her across the sea,
And once she rested in my hands
And blessed them utterly.

PORTIA MARTIN.

Where Are The Church School Children?

By the Rev. J. Wesley Twelves

Chairman, Church School Commission, Diocese of Pennsylvania.

MANY of the leaders of Episcopal Church are greatly concerned over the decline in the number of pupils in our church schools. They cannot understand why the number of pupils should be decreasing, and at the same time the communicant strength of the Church should be increasing.

At the suggestion of a diocesan board of religious education, we have been endeavoring to discover the causes back of the decline in pupils during recent years. In 1933 the all-time peak of church school pupils was reached, numbering slightly over a half million. Since then there has been a steady decline, with the exception of last year, when there was an appreciable increase.

For the purposes of our study we cover a ten year period beginning in 1928.

To begin with, practically all the other large religious bodies have felt a similar decline, if that can be any consolation. We made a particular study of the Presbyterian Church in the USA, because that Church seemed to be in the same cultural group as our own. Their drop began in 1931 and was even more precipitous than ours, from 1933, no doubt because they include in their reports the number of infants on Cradle Rolls.

Now the reason for the declines is perfectly evident from the study of the statistics, though one has to be extremely careful in quoting figures to prove facts. We keep reminding ourselves of the old saying "figures don't lie, but liars can figure." It would be so much more satisfying to many, if we could be very critical and say that we had discovered the reason why the Episcopal Church was not reaching the young today. However we are compelled to arrive at the very easy conclusion (which most people will not believe anyway) that the real cause of the decline is that there are not as many children to reach.

Here are the facts which the figures reveal. Beginning in 1930, the number of births in the United States began to drop; in fact they had been going down for a year or two before. In the urban and industrial areas, the decrease in the number of births was as much as 18% and 19%. The rural areas were not affected as much, some portions of the West, the South, and the Southwest showing a proportional increase, which helped to balance the decrease throughout the whole country. The smaller number of births is not due in the large, to the practice of birth control as some would like to believe, but rather to the decrease in the number of marriages. Beginning in 1929 the number of marriages began to drop and reached their lowest in 1932. The study of the rise and fall of the number of marriages and births, indicates that they are controlled by, and follow, business prosperity and depression.

Figures from the Bureau of Census show a marked drop in the number of children between the ages of 4 and 16, beginning in 1933, but more decided from 1934 on. These figures you will note coincide in each case to the decline in pupils in our own church schools and in all schools, religious and secular. Since the decline in marriages and births was checked beginning in 1933, we have already begun to feel again an increase in pupils, though the rise will be very slow. When you apply these figures to Confirmations, you can readily see that by about

1945 our communicant status will be down, this being twelve years after the lowest number of births in 1933.

There are certain things we might learn from these trends, which should arouse all who are concerned with the growth of the Episcopal Church. The smallest decline in births is in the rural areas, which for many years, we as a Church have been neglecting. The Episcopal Church is strong in the cities and suburban sections. Yet it is said that 40% of the young people from the rural sections come to our cities for work and make their homes there. Not having become Episcopalians in the country they are lost to us in the city. If we would grow we should stimulate our work in the Rural areas.

Again, it is to be noted that the so called cultural groups in our society have the smaller families. As someone has said, "the big houses have the little families, and the little houses have the big families." To some degree, Episcopalians fall into this cultural group, with small families.

And last, we should be endeavoring to do what the public schools have been compelled to do; keep our young people in the church school to a much older age. In this connection there is a pressing need for educational material and methods of study for the high school and college group in our church schools. The young people of today are particularly feeling the stress of economic change. The lack of opportunity for employment and (where they do have positions) their insecurity and small income are making marriage almost impossible for them, certainly until a much later age than that of their parents. The last thirty marriages in a certain suburban parish indicated that the average age of the man was 27 and that of the woman 26. The young people need the moral teaching and guidance of the Church during this period of social adjustment.

Faith and Sickness

By the Rev. Richard M. Benson

THE blessing of sickness is allowed to make us feel our dependence upon God. "Without Thee I can do nothing."

In every effort, physical or spiritual, we must be looking to God for help, and using God's help to the utmost of our power when it is given. Faith does not jump over difficulties, but bears them with loving submission. There is no promise that I shall get health because I ask God for it, any more than that I should get 100 pounds to pay a bill which is beyond my means.

In both cases there is a duty of looking prayerfully to God to help us to bear our trouble, but no promise that the trouble shall immediately be taken away.

Faith does not mean a firm conviction that God will do what we want. Faith is a holy energy by which we rise up to do what God wants.

It is never safe to argue from the Gospel miracles as to what we may expect God to do for us, since we cannot be sure that the circumstances are the same now as they were then.

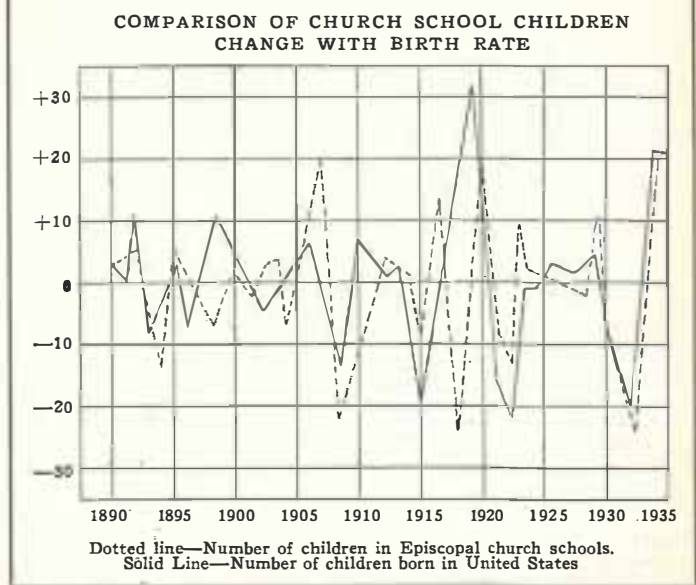
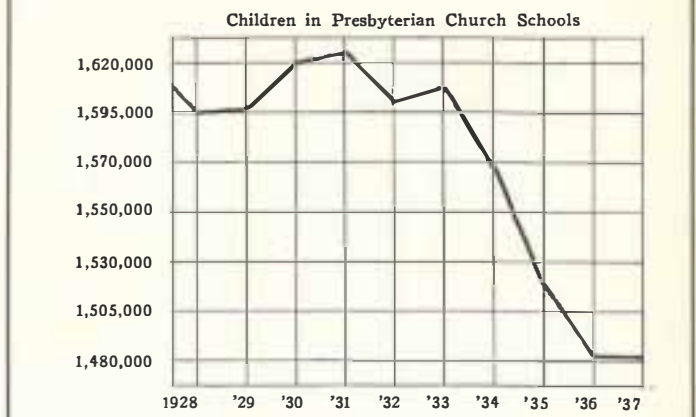
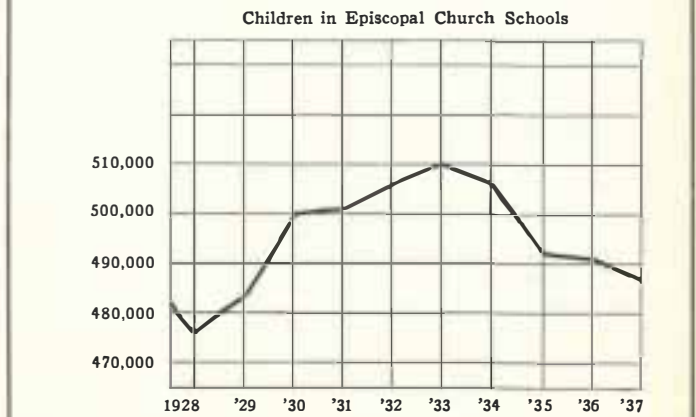
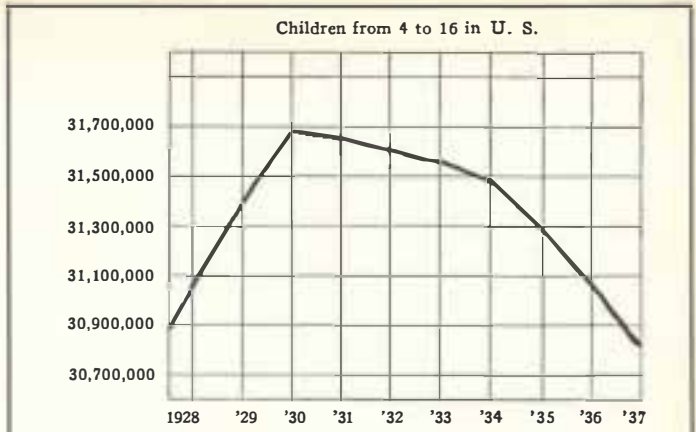
A miracle is an abnormal action. It implies an abnormal elevation of the soul in self-forgetfulness, looking up to glorify God.

When people lay so much stress upon prayer as a means of cure, they reverse this process. They want health for their own sake. The true, self-forgetful, God-glorifying prayer of faith glories in the Cross whereby it can follow Jesus. The prayer of faith must develop the power of the Cross, not set it aside.

Faith reaches out to God, and looks for an answer to prayer when the victory of faith has been won by patient endurance unto the end.

"Heal my soul, for I have sinned against Thee."

"Give me grace to bear my sickness, and give me such measure of sickness as will enable me most perfectly to profit by Thy grace."



BOOKS OF THE DAY Edited by Elizabeth McCracken

A Great Book By a Great Man

A SACRAMENTAL UNIVERSE: By Archibald Allan Bowman; Edited by J. W. Scott. Princeton University Press. \$5.00.

EASY living is not great living. And easy reading is seldom the sign of great thinking. This is not what would be called a popular book because it is the product of profound thinking. Part one which covers 329 of the 411 pages is "Metaphysical Prolegomena," a magnificent piece of sustained logical wrestling with the problem of the nature of the universe in the light of the fact that "spirit" exists. The contention of the author is reducible in the main to the following four points:

(1) There are grounds for conceiving the physical world as a self-contained and indefeasibly non-subjective system of functionally related particulars. (2) There are grounds for believing in the existence of subjective systems, otherwise known as spiritual beings or persons, and for thinking of these as irreducibly non-physical in character. (3) Any attempt to qualify the duality of the spiritual and the physical, any monistic prejudice which tends to obscure the absoluteness of the cleavage between these two ultimate modes of being is fatal to an understanding of either, and is apt to issue not in a genuine monism but in a dualism more invidious than that which it is designed to obviate. (4) The spiritual and the physical enter into relations of a highly determinate character from which arise certain new possibilities of being, (a) forms of life and (b) various types of value.

The successive chapters on functions and systems, mind and space, the modality of spirit, subject-object and self, consciousness and self-consciousness, the physical world, together with two interludes devoted to special examination of the systems of Professors Santayana and Whitehead, constitute an impressive structure of analytical thought, the like of which one seldom finds even among modern philosophers.

Only this first part, the metaphysical prolegomena which is a reduction of the first three lectures given at Princeton in 1934, was found in typewritten form ready for the press on June 12, 1936, at the time of the author's sudden and unexpected death. The remaining three (Vanuxem) lectures were simply in notes which, had he lived, he doubtless would have expanded, as he expanded the notes from which the first three were originally given. The editor therefore, J. W. Scott of Cardiff, Wales, with a minimum of editing, presents in Part two (Chapters IX-XIII) simply the notes for the last three lectures so far as they existed in writing. As for Part Three (Chapters XIV-XVI) dealing with supplementary discussions on the theory of values and the development of man's spiritual being, cognitive, conative, and affective, this comes from courses given to the author's large classes at the University of Glasgow, and is a sketch roughly blocked out and literally set down as in the author's manuscript.

It is a great temptation to quote at length from this inspiring writer. Instead of being dry-as-dust, he is—despite his necessarily abstract thinking—a glowing personality with an amazing gift of fresh and vigorous expression of the profoundest thought. Here are but a few examples:

"For purposes of His own, the divine Being created within the ambit of His nature, a region where the undulations of His spirit die out in infinitesimal vibrations and cease to function as a time-compelling power of consciousness. *Space* is the *unconsciousness of Omniscience, the unconsciousness of God* [italics mine]; and the creation of a spatial universe is one of the ways in which the Creator diversifies the infinite unbroken curve of His existence."

Speaking of incarnation, he points out that "it is the universal principle of human life." But, he adds, "the incarnate life may vary infinitely in its capacity to express the inner life of the Spirit: and the supreme tragedy of human history is man's continuous conscious failure to realize within him in adequate motions and effective forms what he feels to be the energies of a nature akin to the divine."

It is then that man looks about for a spirit like himself to which to stretch out hands of appeal. And the marks by which he knows a Saviour when he sees Him is: "He in whom the light of the Spirit breaks most unmistakably through the meshes of the

flesh. And the supreme test is that the Spirit should flame forth more and more radiantly as the body goes down before the embattled forms of nature, that the unseen energies of a hidden life should transmute disaster into triumph."

The reader is not surprised then when the philosopher steps out of his field for the moment into the region of the historical and makes his own sincere and moving confession: "In my own view, the doctrine of the Incarnation of God in the man *Jesus* is the one possible solution for the tragedy of a world that has lost itself."

Philosophy lost one of its finest scholars and most attractive personalities when Dr. Bowman died at 53. A native Scot, graduated at Glasgow, he was from 1910 until 1926 professor of logic at Princeton university. During the World War he was given a leave of absence and joined the British forces; he was captured by the Germans in 1918 and confined to a prison camp until the Armistice. Even in prison he conducted classes (without books) in literature, philosophy, contemporary history, and the history of art.

In 1926 he reluctantly left Princeton to return to the University of Glasgow, first as professor of logic and later as professor of moral philosophy. His return to Princeton in 1926 to give these Vanuxem lectures was a triumphant return. The undergraduates hailed his coming as the most significant event of the academic year.

In our judgment this book, *A Sacramental Universe*, is one of the most searching and constructive and brilliant examples of a truly Christian philosophy that we have seen in this generation. It is bound to have a profound effect upon thinkers of every school. The clergy would do well to discipline their minds and clarify their own thought by buying this book and patiently, studiously reading it.

GEORGE CRAIG STEWART.

The Bishop of Durham's Long-Awaited Book

THE CHURCH OF ENGLAND. By Herbert Hensley Henson. Macmillan. Pp. xvi-264. \$2.50.

THE sometime Bishop of Durham is his old provocative, amusing, keen, and discerning self in this unusual study of the Church of England, its history, its theology, its clergy, its parochial system and its influence upon the life of England and with other religious groups. It is difficult to say precisely what field of study is the particular interest of this comprehensive essay, and as difficult to determine exactly what position it is that Dr. Henson himself takes and from which he conducts his survey. Opposed to the establishment, convinced of the Reformed character of the Anglican Communion, certain of its retention of Catholic doctrine and sacraments, liberal in interpretation of the Bible, firm for the Incarnation but insistent on the secondary place of the Virgin Birth—here is a book which will both please and annoy, and one can imagine that the author would have it so.

The same old mordant wit flashes at us through the pages, and the reader will be amused by the rapier-thrusts at old and new ideas, customs, and conventions. The writing is nothing short of exquisite—if anything, it is more flawless in style than the work on *Christian Morality* published a few years ago. Nobody will agree with everything that Dr. Henson says: hence it would be rather useless to single out any particular sections for special comment. It ought to suffice to say that the book is well worth reading by anybody who likes writing in the best tradition, who allows for Dr. Henson's prejudices and idiosyncrasies, and would see the Mother Church of our communion through eyes that are critical yet kind.

W. NORMAN PITTINGER.

Advice to Gossips

THOSE, if there be any among the readers of this, that indulge in gossip (from what holy use this word has fallen!) I advise to read for meditation Psalms 56-59. And if they possess a complete Bible to read chapters 18-20 of Ecclesiasticus.

"Hast thou heard a word? Let it die with thee: Be of good courage; it will not burst thee."
—Bishop Jenkins.

NEWS OF THE CHURCH

Clean-Up Begins as Susquehanna Recedes

Grace Church, Kingston, Serves as a Red Cross Station for Persons Living on Lower Land

BY ROBERT F. KLINE

WILKES-BARRE, PA.—The Susquehanna river has receded to the 20 foot stage and communities on both sides of the river are busy cleaning up. There are still large areas of water in low-lying sections which prevent people from returning to their homes and Grace Church, Kingston, still is maintained as a Red Cross station.

The large basement schoolroom is a rectory, recreation room, and dormitory as the need requires, while the kindergarten room has become an infirmary; and the choir room a registration office and first aid dispensary. The well equipped kitchen has been doing almost continuous service in the preparation of sandwiches, coffee, and regular meals.

The Rev. Ralph A. Weatherly, rector, has spoken very highly of the fine service being given by almost 100 individuals. Eight nurses have been working in relays, with physicians making inspections several times each day; eight capable men and women leaders are directing a corps of 50 cooks and cleaners who volunteered in about equal numbers from the neighborhood and the parish. Young men from the Youth Program, Boy and Girl Scouts, CCC, and 109th FA Ambulance Corps furnished the rest of the help, including one story-teller for the children.

One thousand meals a day, and 90 accommodated at night, was the record for the period from April 1st to 4th, April 4th to 8th, 500 meals a day, and 75 spending the night. Two persons suffering from appendicitis were sent to a hospital. One man, diagnosed by four physicians as a possible victim of spinal meningitis was sent to the contagious hospital but later discharged when further tests showed him free of the disease. Typhoid inoculations were given to all.

Pay Balance on Mortgage Note

SEDALIA, MO.—Lent in Calvary parish resulted, among other things, in three principal accomplishments. On Easter Day the rector, the Rev. Richard A. Park, was able to announce that the vestry had received contributions during March sufficient to pay \$1332.50, the balance due on a note for \$2500, secured by a mortgage on the rectory.

An altar guild of 15 members was also formed during Lent, and a class of 10 candidates was presented to Bishop Spencer of West Missouri for Confirmation.

Bishop of Louisiana to be Consecrated on May 1st

NEW YORK—The Presiding Bishop has taken formal order for the consecration of the Rev. John Long Jackson, of Charlotte, N. C., as Bishop of the diocese of Louisiana, on May 1, 1940, in Christ Church Cathedral, New Orleans, at eleven A.M.

Bishop Tucker will be the consecrator, assisted by retired Bishops Morris of Louisiana and Bratton of Mississippi, co-consecrators.

The sermon will be preached by Bishop Darst of East Carolina, and the Bishop-elect will be presented by Bishop Penick of North Carolina, and Bishop Gribbin of Western North Carolina.

Attending presbyters will be the Rev. B. Duvall Chambers and the Rev. J. Hubbard Lloyd; and deputy registrar, the Rev. Sidney L. Vail.

Statements of "Red Dean" Raise Public Protests From Colleagues at Canterbury

LONDON—English cathedral deans seem specially singled out for popular nicknames. When Dr. Inge was at St. Paul's, for example, he was universally dubbed, not undeservedly, "the gloomy dean," and more recently his enthusiastic championship of the Russian brand of Communism has earned for Dr. Hewlett Johnson of Canterbury the sobriquet of the Red dean.

More recently still, Dr. Johnson's political views having stuck in the gorge of his colleagues at Canterbury, the five residentiary canons have addressed a letter to the press in which, "in order to correct any possible misunderstanding," they write to "dissociate ourselves from the political utterances of the dean of Canterbury.

"We have further thought it our duty to tell him that his political activities gravely impair the spiritual influence of the Cathedral in the city and diocese of Canterbury, give grievous offence to many Christians throughout the world, and, in our view, are proving themselves to be incompatible with the proper discharge of the trust which has been committed to him.

"We desire to make it known that we are at one with the dean in believing that it is the duty of all Christians to further social and economic reforms, but we believe it to be a dangerous illusion to hold that such reform will ever be achieved by the methods which have characterised the Soviet regime."

Confusion is worse confounded by the inability of certain foreign newspapers, including some German ones, to distinguish between the Archbishop of Canterbury and the dean of Canterbury. No doubt Continental readers of these journals must often be mystified to learn that the primate of England is so sympathetic with the Soviets.

Salina Petitions for a Resident Bishop

Convocation Points to Growth and Progress As Evidence of District's Drive Toward Self-Support

HUTCHINSON, KANS.—A resolution that "this body respectfully request the House of Bishops of the Church to be convened at Kansas City in October to elect a resident Bishop of Salina" was unanimously passed on April 4th by the convocation of the district of Salina.

The convocation also passed a resolution extending an invitation and urging the committee of five neighboring bishops which was appointed by the House of Bishops to consider the future of the district of Salina, to meet at Salina before General Convention with the missionary district's council of advice and other leaders. The Rt. Rev. Robert Nelson Spencer, Acting Bishop, and the Rt. Rev. Robert Herbert Mize, retired Bishop of Salina, expressed themselves as deeply in sympathy with the district's desire for a resident ordinary.

GROWTH AND PROGRESS

The resolution asking for a resident Bishop, which was presented by the council of advice, pointed out that the district has for the past year and a half been laboring under the difficulties attendant upon the lack of a resident Bishop; that despite this handicap the district had shown substantial progress and growth, and that the district had experienced this progress while receiving from the National Council in 1939 only a little more than one-third of the amount of the annual stipend that was received 10 years ago.

The district increased its pledge to the National Council to \$1,900. Last year's pledge of \$1,800 was slightly overpaid.

In looking toward ultimate self-support by the missionary district another resolution was passed urging persons to make their wills at once, naming the district as beneficiary whenever possible. Attention was called to the generous bequest left to St. Stephen's mission, Wakeeney, by the late Miss Hattie Kirby. The resolution stated that had other people been as generous in death as in life, the district would have been self supporting before this.

ESTABLISH SCHOLARSHIP

A committee comprised of Major R. L. Clem of St. John's school, C. A. Miller of Hays, and Charles Seitz of Salina was named to establish a scholarship endowment for St. John's school, Salina, to be known as the Bishop Mize scholarship.

It was voted to continue the annual young people's conference at St. John's school in June as usual, with the Rev. Charles Wilcox of Norton as its head;

Successful Drive in 1939 Encourages 1940 Venture

TRENTON, N. J.—The enthusiasm with which the emergency appeal of last year was received by the diocese and the character of the response has encouraged Bishop Gardner of New Jersey after consultation with the Cathedral Foundation to make a similar appeal this year.

The appeal is aimed at increasing diocesan giving to general missions up to the amount of the 1939 pledge to the deficit and also to take care of pressing needs in the immediate field not covered by the regular quota.

There is a deeper objective, however, in encouraging as many individuals as can be reached to respond personally to this call from the Bishop for 25 cents each. Last year 21,000 responses were received, and it is hoped that this will be increased by over 50% this year.

Deaconess Anne Gilliland of St. Faith's House, Salina, was asked to take charge of the work among the isolated with the assistance of the Young Churchmen of the district.

The United Thank offering of \$170.09 for the first four months of 1940 represented a new high amount for this portion of a year.

The Rev. Robert H. Mize jr. of Hays was elected as clerical delegate to General Convention, the Very Rev. Dr. H. B. Vinnege, of Salina, alternate; Mr. Henry Pegues of Hutchinson, lay delegate; Mr. Sam Jackman, Minneapolis, alternate. Delegates to the Woman's Auxiliary at General Convention are Mrs. Robert H. Rexroad, Hutchinson; Mrs. L. M. Hinshaw, Bennington; Mrs. H. B. Reed, Hays; Mrs. William Higdon jr., Goodland; Mrs. Bryan Lynch, Salina. Alternates are Mrs. Reuben Sherwood, Cimarron; Mrs. William Hall, Hutchinson; Mrs. H. B. Moore, Minneapolis; Miss Nona Whitnah, Kinsley; and Mrs. Theis, Dodge City.

Department of Religious Education Holds Class for Vacation Leaders

PHILADELPHIA—The department of religious education of the diocese of Pennsylvania has been conducting a school for leaders of vacation Church schools on Tuesday evenings during April.

The first meeting on April 2d was called a "demonstration school," and those who attended merely to look on soon found that they were doing hand work, playing folk games, and singing the hymns.

The faculty for the school consists of Miss Eleanor Doane, as principal; Mrs. John Loman, in charge of worship; Mrs. Bertha Jones and Miss Mary Evans, stories and story telling; Mrs. Brita Fell, handwork; and Miss Helen McHenry, folk dancing and games.

Primate Cuts Anniversary Cake

NEW YORK—The Presiding Bishop cut the birthday cake at the reception on April 5th following the anniversary service of thanksgiving commemorating the 40th anniversary of the founding of the Church of the Holy Nativity in the Bronx.

Bishop Tucker also preached the anniversary sermon. A procession of guest clergy in vestments preceded the service.

3 Patriarchs Join in Rites at Jerusalem

Primates of Jerusalem, Alexandria,
Antioch Permitted to Meet for
Celebration of Liturgy

BY WILLIAM A. WIGRAM

LONDON—An interesting ceremony took place in the Church of the Holy Sepulchre in Jerusalem, on March 17th. It so happened that the three patriarchs, Timothy of Jerusalem, Christopher of Alexandria, and Alexander of Antioch, were together in the Holy City, an event that has not been allowed to take place for the last 500 years.

Under the Turks, nothing so open to suspicion as a gathering of bishops was ever allowed, for who knew what the suspect "Rayahs" might be contemplating? A good deal has been said against British rule in Palestine, especially of late years, but at least some of the old atmosphere of suspicion has been dissipated!

But on March 17th, the patriarchs took advantage of the opportunity to have a solemn celebration of the Liturgy (*i.e.* of the Eucharist according to the Orthodox rite,) in the "catholicon" of the Church of the Holy Sepulchre. The "catholicon," in this case, is what we should call the choir and apsidal sanctuary of the cathedral, the part of the building which is reserved for worship.

It must be remembered that, as the present fabric of the Church dates from the crusading age—or at the least that portion of it does—it is constructed largely on the lines of a Gothic cathedral, at least as far as the choir and its "chevet" of chapels is concerned. The rotunda, which was once a separate building and contains the actual Sepulchre, now serves as the nave of this church.

The Liturgy of the Orthodox Church, performed as on this occasion with as full ceremony as possible, lasted about three hours. Of course many Orthodox dignitaries were present, and with them the only guest from another communion, the English Bishop in Jerusalem.

GOD-LOVING RUSSIANS

One reads in the Russian press with a certain sense of pride, what is very like a confession of the failure of the Anti-God campaign in Russia. The directors of the Bolshevik propaganda have owned that very many of the soldiers who were sent to war against Finland were found to be carrying crosses and eikons beneath their garments when their bodies were stripped for burial. The Russian press stated:

"It is no use denying that it is not only the old men and women who thus show themselves to be far from freed from the superstition of their fathers."

On the other hand, the fact of the success of the propaganda among many millions in Russia cannot be denied.

The same authority declared that, on the other hand, the great bulk of the generals, officers and men of the Finnish army,

Wife of Bishop Receives Honor Pin From Hospital

KANSAS CITY, MO.—Mrs. R. N. Spencer, wife of Bishop Spencer of West Missouri, was one of 35 persons who on April 7th received beautiful gold pins in recognition of their services to St. Luke's Hospital here. Mrs. Spencer's pin stands for 10 years' service.

Bishop Spencer, who himself has been connected with the hospital for 30 years, made the presentation. Also among those receiving pins was Mrs. Sidney C. Partridge, wife of the late Bishop Partridge of West Missouri.

Almost 150 of these pins have been distributed in recognition of services running from 5 to 20 years.

among these Marshal Mannerheim, are closely connected with the Church of Finland. There were regular daily services in that army which were largely attended, though such attendance was not made any matter of discipline.

POLISH JURISDICTION CHANGES

In Poland, the original head of that Autonomous church, the Metropolitan Dionysus, has prudently placed the care of his flock under the Archbishop Seraphim of Berlin, and permitted his own jurisdiction to lie dormant till better times shall come.

The Archbishop Seraphim, who had all the members of the Orthodox Church in Germany under his care, has a position that is as established and secure as that of any ecclesiastic in Germany. He at least can do what is possible for those of his co-religionists who are permitted to survive under present conditions, without being accused of causing disorder and finding himself face to face with a firing party. (Not that we doubt that the Metropolitan Dionysus would cheerfully accept that lot as a means of lawfully escaping from the sight of the horrors that are daily enacted in his country.)

As for Russian Poland, there alas, there is no good news to give. All Church foundations have been summarily closed and what property they have has been confiscated. Most of the clergy have been confined either in the prisons or in concentration camps, and what the fate of those who are sent there is likely to be, we know only too well from what has happened in the recent past.

"The dark places of the earth are full of the habitations of cruelty."

Parish and Mission Merge

DETROIT—Following a long period of deliberation and adjustment, an amalgamation of St. Barnabas' Parish and St. George's Mission was recently effected. The merger was made necessary largely because of the changing nature of the neighborhood.

The new mission has been accepted by Bishop Creighton of Michigan and is known as the Church of the Incarnation. It is composed of members of both former congregations.

Warn Against Making Faith a Political Tool

"God is Not a Member of Any Political Party," Editorial in Federal Council Bulletin Declares

NEW YORK (RNS)—A warning against injection of the religious issue in the forthcoming campaign was expressed recently in the *Federal Council Bulletin*, official organ of the Federal Council of the Churches of Christ in America. An editorial stated:

"Religion must not be used to discredit our opponents. God is not a member of any political party; indeed, He is not an American. He is within issues, but first within the issue of the brotherhood of all mankind."

Asserting that "the emotional temperature of discussion of public questions is rising," the editorial called upon Churches to "prepare to maintain goodwill within their own fellowship and to provide a community leadership in the interest of reasonable discussion, mutual respect, and courtesy."

The Council organ urged the adoption of this code:

"The welfare of the total community should be the criterion of judgment for every question. Every man should confess to himself those elements of personal self-interest involved in his decisions, but should not excuse himself from responsibility because of the general prevalence of self-interest.

"Men of equal honor and sincerity disagree in their judgments as to what measures will best serve the welfare of the community. This does not mean that one measure may not be better than another, but that differences of opinion should not lead to condemnation of other men's motives.

"Reading and thinking should be directed to understanding the truth rather than to justifying our opinions and gathering data to strengthen our arguments and refute our opponents.

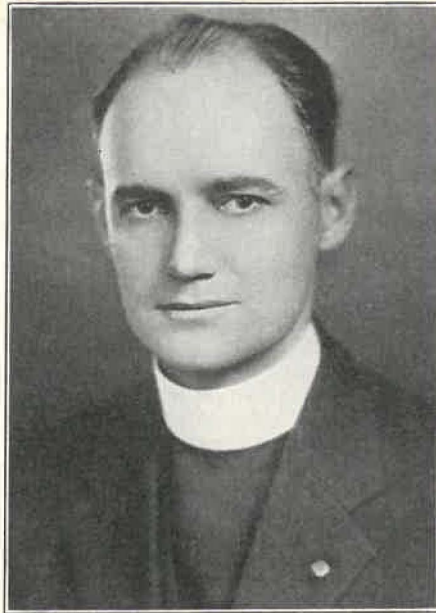
"A church fellowship should be big enough for differences, wise enough for free discussion, responsible enough for every member to commit himself according to his best light, and charitable enough for any Christian man of goodwill to feel at home in it."

Pennsylvania Music Commission Begins Series of Training Classes

PHILADELPHIA—The commission on music of the diocese of Pennsylvania on April 15th began a series of instructive meetings for organists, choirmasters, and singers. The meetings will be held on four successive Monday evenings, in St. Mark's choir room.

The first part of each meeting will deal with a topic related to Church music; the latter part of the meetings will be given over to a course on choir training and voice production by Mr. H. William Hawke, organist and choirmaster at St. Mark's.

The commission of music in this diocese is one of the most active and progressive commissions of the diocese and has given great assistance to the smaller parishes and missions in improving their music.



REV. C. E. BENTLEY

In December of this year, the Rev. Cyril E. Bentley will succeed the Rev. Robert W. Patton as director of the American Church Institute for Negroes.

Rev. C. E. Bentley to be Church Institute Director

NEW YORK—The resignation as is director of the Rev. Robert W. Patton, and the election as his successor of the Rev. Cyril E. Bentley, were announced on April 3d by the American Church Institute for Negroes, Episcopal Church organization sponsoring a chain of schools for Negroes in the Southern states.

Dr. Patton has been director of the Institute since its organization in 1914, and Mr. Bentley has filled the post of associate director since 1931. The resignation of Dr. Patton and assumption of directorship by Mr. Bentley will be effective on December 31st of this year.

Mr. Bentley was born in Clayton, New York, and is a graduate of St. Stephen's (now Bard) college, and the General Theological Seminary, Chelsea Square, New York. He was rector of important Episcopal parishes in North Carolina and Georgia before joining the Institute staff, and was for a number of years executive secretary of the diocese of Atlanta. He is 47 years of age.

As director of the American Church Institute for Negroes, Mr. Bentley will have the oversight of one college, one college center, one divinity school, and six normal and industrial schools in Southern states. This work is said to compose the largest educational organization for Negroes in the country.

Church may be Added in Buffalo

BUFFALO, N. Y.—The Department of Missions is making a survey of East Kensington, Snyder, and Amherst with the idea of starting a church in this section. There are many Church families living in this section of Buffalo and attending the city parish irregularly. There is every indication that a strong parish could be built in this section.

Capital to Celebrate Bishop's Anniversary

Golden Wedding to be Marked by Bishop of Washington and Mrs. Freeman on April 16th

By THOMAS F. OPIE

WASHINGTON—The nation's capital will join with Bishop and Mrs. Freeman of Washington in celebrating their Golden Wedding anniversary on April 16th after 50 years of extensive service, mutual love, and notable accomplishment. Felicitations have come from all parts of the country and from persons of many denominations. It is an unusual occasion when a bishop celebrates his Golden Wedding Anniversary.

Born in New York on July 24, 1866, Bishop Freeman has had as varied and active a life as any bishop of the Church. He has filled three rectorates with distinction, St. Andrew's, Yonkers, N. Y., St. Mark's, Minneapolis; and Epiphany, Washington. His ministry as priest and preacher has evidenced fine administrative and organizational talents and a pulpit readiness seldom excelled.

Elevated to the Bishopric while rector of the Church of the Epiphany, Washington, in 1923, Bishop Freeman, who had already attracted nationwide attention, took a foremost place in the Church and in the House of Bishops. Coming to a cathedral which was scarcely more than an idea, he set to work on the fabric of one of the largest and one of the most artistic ecclesiastical edifices in the world. For some seven years he and his associates raised annually several million dollars for building purposes. It was only during the depression of the past decade, that work on the cathedral structure was interrupted.

PROMINENT LECTURER

In 1928 Bishop Freeman was the Lyman Beecher lecturer at Yale university. During his entire ministry he has been in demand as a college preacher and lecturer and has spoken in every part of the country. He was chaplain of the ORC with the rank of major and is one of the leading members of the Masonic order. He was ordained deacon in 1894 and priest in 1895. In 1913 Seabury Divinity School conferred upon him the degree of Doctor of Divinity. Kenyon college, Brown university, and George Washington conferred the degree of Doctor of Laws.

He is the author of *The Man and the Master* (1907); *If Not the Saloon, What?* (1901); *Themes in Verse* (1904); *The Ambassador* (1928); *Everyday Religion*; *Little Sermons*, and other works. For years he has conducted a column in the daily press and was awarded a signal honor by a foreign power, in recognition of this.

Bishop Freeman has been a true father in God to his clergy and has endeared himself to clergy and laity alike. Possibly 20,000 persons have been confirmed in the Washington diocese by the present Bishop, and notable progress has been made in spiritual growth and in material welfare.

Government Begins Survey in Religion

Study by Department of Interior to Show Extent of Pupils' Religious Education on "Released Time"

NEW YORK (RNS)—A nation-wide survey of the present extent of weekday religious education for public school pupils excused from class was recently undertaken by the Office of Education of the United States Department of Interior in coöperation with the International Council of Religious Education.

Questionnaires have been sent to all school superintendents in the country to determine as nearly as possible the exact number of communities now providing "released time," how long such a system has been in operation, how the classes are organized, and from what grades and for how long a period the pupils are released.

A similar survey was conducted seven years ago by the same groups. At that time 218 cities and towns in 35 states were practicing the plan.

According to an official of the International Council of Religious Education, the present survey is expected to reveal that more than four times that number of communities have adopted "released time" religious education since then.

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A very graphic and helpful chart, inexpensive, to use with Confirmation or Church school classes when studying Church history.

Price, 5 cts. ea., \$2.00 per 50;
\$3.50 per 100.
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Anglican Churchwoman on Mission Quarterly Staff

NEW YORK—The first issue of the *International Review of Missions* appeared recently with Miss Margaret Sinclair as assistant editor.

Miss Sinclair is an Anglican known to many American Churchwomen since her recent visit to the United States and Canada to study American mission boards. She spent the past six years in Geneva in editorial work for the Christian Council on Life and Work.

The quarterly *Review*, of which William Paton is editor, is the organ of the International Missionary Council which represents national organizations made up of coöperating mission boards in 26 countries. The current (April) *Review* contains a number of studies on Oriental religions and many book reviews.

Interest Reduced, Loans to be Made for Repairs

NEW YORK—Reduction of interest rates on existing loans, and provision for loans for repairs and improvements have been made by the Church Building Fund Commission of the Episcopal Church, according to a recent announcement by the Commission's secretary, the Rev. Dr. Charles L. Pardee.

The Commission with assets of nearly \$850,000 exists for the purpose of assisting in the building of churches, parish houses, and rectories, by means of loans and grants. Heretofore the interest rate has been 5%. The new rate will be 4%, made possible by the Commission's present financial status.

The trustees of the Commission have amended the constitution and by-laws to permit loans for repairs and improvements, in addition to the former stipulation as to actual buildings. Such improvements will include structural repairs, paint, heating plants, and lighting plants, but not church furnishings, such as organs and stained glass windows.

With the idea of improving church architecture especially in the smaller localities, the Commission will in the near future publish a series of floor plans and illustrations of different types of church buildings, which are suited for their purpose and are both architecturally and esthetically appropriate. This material will be prepared with the coöperation of the Church's Commission on Church Architecture and the Allied Arts and other agencies.

Bishop Gardner of New Jersey is president of the Church Building Fund Commission; Dr. Pardee, secretary; and Richard P. Kent, treasurer.

Present Institutes for Teachers

CANYON, TEX.—Miss Jeannette Young, advisor in Christian education in North Texas with headquarters here, is assisting the parish clergy in a series of Church school institutes for teachers under the direction of the Rev. Philip K. Kemp, chairman of the district department of Christian education.

English Bishop Urges Religion in Schools

Bishop of Chelmsford Urges Act of Parliament Providing Religion in State Schools as War Measure

LONDON—A strong plea for an Act of Parliament, as "an urgent war measure," providing for religious teaching in *all* schools including State schools, and for the inclusion in the staff of every school of an expert in religious instruction, was made recently by the Bishop of Chelmsford, Dr. H. A. Wilson, in a letter to his diocese.

After commenting on recent press correspondence, and on revelations of the large numbers of children who do not know what happened on Christmas Day, Good Friday, or Easter Day, the Bishop stated:

"The condition of the religious instruction in elementary and secondary schools is very often quite deplorable. I know full well that there are many excellent teachers who believe what they teach, and the result is good. But apart from our Church schools, there is no guarantee that teachers believe the Bible they teach, and all too often the religious lesson is crowded out altogether by cookery, needlework, or some manual instruction.

"It is not a question which can be settled by providing a good syllabus. We have that already; but if the teacher does not believe the syllabus and is conspicuous by his absence from Church on Sunday, the whole thing becomes futile.

"The situation can be remedied but only by Act of Parliament. I do not think there is the least likelihood that such an Act will be taken in hand, and yet I consider that the reform of religious teaching is an urgent war measure.

"We are talking a great deal of a 'better world' and a 'happier Europe' after the war. But on what foundation is all this to be built? Only on the foundation of the Christian religion, and the continued influence of that faith is seriously menaced in our land.

"Such an Act of Parliament should begin by repealing the Cowper-Temple clause which is the main source of the mischief. It should proceed to kill such *clichés* as 'no tests for teachers,' 'no right of entry' into Council schools.

"Ministers of religion should be able to claim the right to teach their religion, with the consent of the parents, to the children in every State or other kind of school. At least one expert in religious instruction should be appointed on the staff of every school, and no one should be permitted to teach Scripture unless he believes it. The children should be taken frequently to church or chapel, according to the wishes of their parents, where, with their teachers, they should take part in Christian worship."

North Texas Sponsors Mission

STAMFORD, TEX.—Bishop Seaman of North Texas, assisted by the Rev. H. H. Black, began a five-day preaching mission here on April 14th. St. Luke's Mission is the center of a group of one mission and four preaching stations within a radius of 40 miles. All of these stations are joining in this project to strengthen the Church's work in this neighborhood.

**Third in Trio of Smiths Lost
From Ministry in Capital as
Rev. Dr. H. S. Smith Resigns**

WASHINGTON—In the resignation and retirement of the Rev. Dr. Herbert Scott Smith, rector of St. Margaret's Church, this city has lost the third of a trio of distinguished Smiths from the ministry.

Dr. Smith resigned as of April 1st, on the 41st anniversary of his assuming duties at St. Margaret's Church. For many years there were the Rev. Drs. Roland Cotton Smith of St. John's Church, Charles Ernest Smith of St. Thomas's Church, and Herbert Scott Smith.

Born in England in 1870, Dr. Herbert Scott Smith was ordained to the diaconate by the Bishop of Lichfield in 1893 and to the priesthood in 1894. Before coming to Washington he served for a short time in Maine. Known for his wit and wisdom, Dr. Smith has been a notable figure in Washington. Under his direction St. Margaret's has grown to be one of the city's strongest parishes. It is well endowed and has a notable Sunday School.

Dr. Smith will continue to reside in Washington.

**President Explains Status
of Vatican Representative**

NEW YORK (RNS)—The Federal Council of the Churches of Christ in America made public recently a letter from President Roosevelt which stated that in appointing Myron C. Taylor as his personal representative at the Vatican the President had "not the slightest intention" of raising the question of separation of Church and State, and that the appointment did not constitute the inauguration of formal diplomatic relations with the Vatican. The President wrote:

"Mr. Taylor was sent to Rome to assist parallel endeavors for peace and the alleviation of suffering; and I am sure that all men of goodwill must sympathize with this purpose."

The President's letter came in reply to an appeal from the Federal Council that Mr. Roosevelt clarify the Taylor appointment in view of uncontradicted dispatches from Rome which asserted that President's representative "will be just as much an ambassador to the Holy See as the representatives of other nations" and that he might "remain accredited to the Holy See even after Mr. Roosevelt ceased to be President."

In his letter, President Roosevelt declared that no public statement is required, "or indeed could be made, on the basis of a mere press report, which so far as I know has not emanated from a responsible source."

Mission Reopens

PRATT, KANS.—All Saints' mission here, closed for six years, has been reopened for regular services by Captain R. W. Lewis of Great Bend, a Church Army worker. Only one church building, that of St. Luke's Mission, Scott City, now remains closed in the district of Salina.

**Sponsor Forum on
Proposed Concordat**

**Greater New York Federation of
Churches Presents Speakers for
and Against Union**

NEW YORK—A forum on the proposed concordat, under the auspices of the Greater New York Federation of Churches, was held in the parish house of St. Thomas' Church on April 5th. The president of the Council of Nine of the Federation, Mrs. Alfred Madison Chapman, presided. There was a large and interested audience.

The forum was opened by the Rev. Dr. Roelif H. Brooks, rector of St. Thomas', who read the revised concordat, together with the Canons of the Church which must be considered in connection with the proposals. The first speaker was the Rev. Dr. Cuthbert A. Simpson of the General Theological Seminary, who said, in part:

"The primary difficulty in the way of organic union between the Anglican Communion and the Presbyterian Church is the ministry. The Anglican Church says that there must be episcopal ordination. The Presbyterian Church says that it cannot enter into a union which will deny the orders of its ministers. The proposed concordat seems to have found a way out of that difficulty. What is the ministry? The answer to that question is the solution of the difficulty.

"FUNCTIONAL MINISTRY"

"The ministry of the Protestant Episcopal Church is a *functional* ministry. The priesthood is of the whole Church, which delegates it to her ministers. The bishop authorizes certain men to act for the Church, the Church having chosen those men. So long as the Church maintained its unity that was satisfactory.

"When the Church fell into disunity, at once the authorization fell down, because a divided Church cannot speak nor act for the whole body. This means that the ministry of the Protestant Episcopal Church is valid for the Protestant Episcopal Church. But it also means that it is not valid for the Presbyterian Church, because the Presbyterians have not given their consent to it. In the Presbyterian Church, my ordination and Fr. Dunphy's are not valid.

"The first great schism, the break between the Eastern and Western Churches, rendered the orders of each invalid for the other. The damage to Christianity from that schism was from the inside. At the Reformation, the Western Church split in two. The Anglicans insist that this was an internal schism, between Rome and England. It went further. It included the Presbyterians. They thought that the episcopacy had become an abuse; they had good grounds for thinking so."

MEANT TO MAINTAIN MINISTRY

Dr. Simpson stated that under the impetus of the Reformation the Presbyterian Church took back from the bishops the power to ordain, declaring that they were returning to the custom of the early Church, when all bishops were presbyters, or all presbyters were bishops. He stated that we must recognize and insist that the Presbyterian Church meant to maintain an

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ordained ministry in line with the historic ministry. He added:

"The proposed concordat suggests that this ministry shall be recognized by the laying on of hands of bishops. But more than that is needed to make reunion effectual. Alone, the laying on of hands would be a bit of magic. The ordinand must know and respect the Anglican Church. Also, the Anglican who would receive authority to exercise ministry in the Presbyterian Church should know and respect that ministry. It is a matter of give and take. Therefore, there is great necessity for study of the concordat by theologians of both Churches.

"Don't let us say that the Anglican and the Presbyterian ministries are the same. They are not. The concordat must be revised to make this clear. There should be no attempt to rush it through General Convention. We should receive a sealed packet, and so would the Presbyterians. To hurry this union through would be to defeat the Spirit of God working for unity."

"CATHOLIC CHURCH VITALLY DIFFERENT"

The Rev. Dr. William H. Dunphy, the next speaker, made a moving speech, paying tribute to Protestantism, in which he had been reared. He then went on to say:

"I came into the Catholic Church because it was vitally different, not only in degree but in kind. I have never denied what I learned in earlier life. I came on to something more, something different. I am convinced that what is precious in Protestantism cannot be preserved except in and by the Catholic Faith. My experience is typical of many others who have come in from Protestantism.

"Our objection to the concordat is that it seems to let us down. It covers up with words

differences in faith and order that are fundamental. It would admit to the functions of the priesthood those who are not priests. Vital differences of faith divide us. I do not agree with Dr. Simpson that the chief difficulty is the ministry; there are serious differences in doctrine. The credal statement of the concordat, for instance, could be accepted by anyone, regardless of his faith; even a Mohammedan could accept it. The faith as to the authority of Holy Scripture is different in the two Churches. As for orders, the Anglican ordination to the priesthood is not simply to the ministry of the Anglican Communion; it is to the 'Church of God,' as the ordinal says. The provision of the concordat as to the 'extension of ordination' is a very subtle denial of priesthood. The word is avoided and the word 'presbyter' substituted.

"ALWAYS AND EVERYWHERE VALID"

"The divisions of Christendom cannot invalidate the Catholic priesthood. Our orders are from God, through the Apostles and their successors. They are always and everywhere valid. This concordat is an instrument not of unity but of disunity."

Fr. Dunphy was followed by Judge Robert McC. Marsh, whose subject was The Laymen's Point of View. He said in part:

"The laymen's point of view is that of men who look out at the world and see what its state is. Only the Church can remedy the evils on every side. But the laymen see also that the Church is not doing this. Why? Divisions, large and small; rivalries, waste. Any kind of scheme seems better to the laymen than the present one.

"The concordat appears to them to show a desire to come together. It was a great day in history when the General Convention voted to try to effect 'organic union' with the Presbyterian Church. The proposals seem to the laymen practical and good. Yet men in high positions oppose them. What are the laymen to think? The discussion seems futile to them; they want action. The only feasible action is compromise, each Church conceding something to the other for the sake of coming together."

"DIFFERENCES SO LITTLE"

Dr. William Adams Brown attended the forum, and was persuaded to say a few words. He stated:

"The things we have in common are so supreme; our differences really so little. I have always considered myself as ordained to the priesthood. For 50 years I have been a theologian. My deepest belief is that every soul is dear to God and that it is our supreme duty to bring together all men of good faith. Those who oppose the concordat take a heavy responsibility.

"What is its fundamental purpose? The Archbishop of York said in Edinburgh that the fact that we could not be together at the Lord's Table was the greatest scandal in Christendom. The concordat would do away with that scandal. My own sacramental experience is, I believe, equal to that of any Anglo-Catholic in the whole world. In my Church we also are in the Apostolic succession. The greatest fact of Christianity is the witness of a sacrificial love."

An opportunity was given at the end for questions and discussion. Only one question was asked, namely: "Why seek organic union only with the Presbyterians; why not with Baptists and Methodists as well?" The answer was to the effect that such reunion was the aim of the World Conference on Faith and Order.

Diocesan Convention Given 7 Year Plan

Bishop Porter Outlines Plan for New Advance in Sacramento; Meeting is Largest in History

SACRAMENTO, CALIF.—Bishop Porter of Sacramento outlined a seven-year program for the diocese at the 30th annual convention, held on April 2d and 3d in the Church of St. Paul here.

In his charge the Bishop suggested that seven new churches be built in the diocese during the next seven years, that the communicant strength be doubled, and that a beginning be made in the building of Christ Church Cathedral.

The convention, the largest in the history of the diocese, was also the seventh anniversary of Bishop Porter's episcopate.

Speakers at the sessions included Bishop Parsons of California, who spoke on the proposed concordat of the Episcopal and Presbyterian Churches; Miss Ruth Jenkins, who represented the Girls' Friendly Society; and the Rev. Cyril Leitch who spoke briefly about THE LAYMAN'S MAGAZINE.

At the convention service two former members of the Roman Catholic Church were received, and the Rev. Rex Barron and the Rev. Carl Tamblin were ordained to the priesthood. Later six members of the diocese were received into the Order of the Daughters of the King.

So keen was the enthusiasm that practically all parishes and missions were represented. One parish, the Church of the Ascension, Vallejo, chartered a bus and brought 32 of its members to the city.

The following were elected as deputies to General Convention: Clerical, John Barrett, E. L. Freeland, A. W. Farlander, and R. R. Houssell; lay, Casebolt Dakin, Roe M. Barrett, George Murphy, and Walter Finch.

Representatives at the synod in Salt Lake City: Clerical, Rex Barron, Cyril Leitch, R. R. Houssell, and Carl Tamblin; lay, George Murphy, Walter Finch, George Van Vleck, and Casebolt Dakin.

Members elected to the standing committee: the Rev. Webster L. Clark, the Rev. E. L. Freeland, the Rev. Charles Pearson, the Rev. A. W. Farlander, Captain C. I. Dennis, Albert Huston jr., Roe M. Barrett, and C. Ferry Hatch.

Mortgage Paid

WEST ENGLEWOOD, N. J.—Christ Church marked Easter by paying its mortgage indebtedness. Eighty-five hundred dollars in mortgages has been paid in the past three years.

The mortgage on the church and parish house was burned last December, and this final payment covered the mortgage on a large tract of land purchased three years ago as a site for future building.

Part of Estate Given to Mission

WAKEENEY, KANS.—One-fourth of an estate of more than \$17,000 was left to St. Stephen's Mission here, in the district of Salina, by Miss Hattie Kirby, a member of the mission for 44 years. Miss Kirby died at Wakeeney in January. She was 74 years old.

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Consider Causes of War, Duties of U. S.

CLID Considers Problems of War, Peace at Regional Conference in New York on April 6th

NEW YORK—American duties and the causes of war were among the subjects discussed when the Church League for Industrial Democracy of the New York area held a regional conference on April 6th in Grace Chapel, sponsored by the joint chapter committees.

At the afternoon session, there were four speakers, including Miss Mary van Kleeck of the Russell Sage Foundation who spoke on Working for Democracy on the Home Front. She said in part:

"Twenty-three years ago today the United States entered into the World War. It has not yet entered into world peace. The world is a unit; just as we cannot divide ourselves, so we cannot divide the world without inflicting death upon it. Democracy includes the whole of the world.

"The CLID glimpses a society which will come to express the brotherhood of man in every act of life. This does not mean that we must enter into conflicts across the waters. It does mean that we must work for a lasting peace. We have an opportunity such as few nations have ever had.

"Our duty is two-fold. First, we have a task of adjustment whereby all may be employed and enjoy security. This involves new methods of using our sufficient resources. We must turn our workers toward a higher standard of living. We must give proper scope to youth, to women, to minority groups.

Second, we have the task of learning a special technique for working together toward a common purpose. Something more than internationalism is our goal. That is a temporary word, internationalism. World fellowship is a permanent term. Nations made themselves, but the world was created by God."

GIVES CAUSE FOR WAR

The Rev. Joseph P. Fletcher of the Graduate School of Applied Religion, Cincinnati, the next speaker, had for his subject, Talking Peace and Making War. He said in part:

"I have envied my pacifist friends who regard war as *always* wrong. I think war is sometimes justifiable, in terms of the Christian conscience. I don't think this present war is. There is no one single cause for war. The most important cause in these times is the increasing inability of the industrialized nations of the world to pay labor enough so that the workers can afford to share fully in what they make. These nations sell the surplus. And there are not enough markets, so there is fearful rivalry.

"Only when every nation so adjusts its economy that every worker has his full share of his own product thus enabling him to exchange part of it for part of the product of his neighbor, shall war be abolished."

Charles I. Stewart spoke on The CLID in Action. He was followed by Miss Alison Currie, who spoke on The Task of Youth Today. William B. Spofford, executive secretary of the CLID, made the closing remarks.

NECROLOGY

† May they rest in peace. †

F. F. BECKERMAN, PRIEST

CHICAGO—Funeral services for the Rev. Frank F. Beckerman, member of the city missions staff for the past 17 years, were held April 4th at St. James' Church. He died April 1st at the Presbyterian Hospital as the result of injuries sustained in a fall. He was 69 years of age.

In his boyhood, Fr. Beckerman was a chorister at St. James' Church and was subsequently confirmed and ordained there by the late Bishop MacLaren of Chicago. He was a graduate of Hobart college and Western Theological Seminary.

Following his ordination in 1898, Fr. Beckerman served as priest in charge of the Church of the Good Shepherd and St. Stephen's in Chicago. He left this city to become rector of Trinity Church, Muscatine, Iowa, in 1900. In 1906, he became rector of St. Luke's, Des Moines, Iowa. Between 1909 and 1914, he served as rector of Christ Church, Springfield, Mo., and of the Church of the Ascension, Salida, Colo. He was canon of St. John's Cathedral, Denver, from 1919 to 1923.

Funeral services were conducted by Bishop Stewart of Chicago, assisted by Bishop Randall, Suffragan of Chicago, with whom Fr. Beckerman had been closely associated throughout his ministry. He is survived by his widow, two sons, Luke and John of Chicago, and a daughter, Mrs. Lucia McGill of Chicago Heights, Ill.

ROBERT D. BROWN, PRIEST

PITTSBURGH—The Rev. Robert D. Brown, 66, for 16 years rector of the Church of the Holy Cross, Colored, died suddenly following a heart attack on March 27th. The funeral services were held March 29th from the Church of the Holy Cross by Bishop Mann of Pittsburgh assisted by retired Bishop Demby and several of the clergy.

While the body lay in state for five hours there was a steady procession of people passing in respect to the rector who had achieved a well deserved position of leadership among the Colored people of the city. Mr. Brown was the first Colored person to be elected president of the Urban League and had been interested in all activities of his race during the 16 years of his residence in the city.

In addition to the rectorship at the Church of the Holy Cross, he had been chaplain for the Colored patients at the Veterans' Hospital at Aspinwall where he spent one day a week.

Mr. Brown, who was born in Washington and graduated from Dartmouth college and the Episcopal Theological Seminary, had served parishes in Columbus, Ohio, and Orange, N. J. He is survived by his widow and a daughter, Miss Ruth Brown, a high school teacher.

WILLIAM POYSEOR, PRIEST

WILSON, MICH.—The Ven. William Poyseor, 76, retired archdeacon of the diocese of northern Michigan, who served the diocese in several capacities for nearly 50 years, died April 1st at his home here.

Archdeacon Poyseor, whose long period of service resulted in the founding of 11 churches and 30 missions, became ill when a heart ailment followed an attack of acute indigestion. He had been in good health previously.

Before his ordination in 1892 at Ontonagon, Archdeacon Poyseor was a Congregational minister and built a church at Kenton, Mich.

He is known to have built during his ministry in the diocese churches at Ontonagon, Rockland, Greenland, Ewen,

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The crowning event of his career in that district was the erection and dedication of the beautiful and unique stone church in Crystal Falls. The outside facings are composed of cobble stones which the archdeacon gathered with his own hands.

Archdeacon Poyseor retired late in 1933. He was a member of the Blue lodge of Masons in Crystal Falls, the Francis M. Moore consistory in Marquette, the Order of Eastern Star in Crystal Falls, the Elks, and the Rotary club.

He leaves his widow, the former Gertrude Bagley; three daughters, Mrs. John Hurd, of Ontonagon; Mrs. George Bradish, of Crystal Falls, and Mrs. William Depp, of Manitowoc, Wis., and three grandchildren.

Funeral services were held on April 4th in Zion Church in Wilson and St. Mark's Church, Crystal Falls. The Ven. James G. Ward, of St. Stephen's, Escanaba, officiated at both services.

W. H. WILLARD-JONES, PRIEST

SHAWANO, WIS.—After an illness of many months the Rev. William Henry Willard-Jones died on April 5th at St. John's vicarage, where since March, 1933, he has made his home with the Rev. Clyde J. Miller.

Fr. Willard-Jones was born the son of John and Elizabeth (Trewin) Willard-Jones in Bloomingdale, Ill., in 1864. He attended the grade school at Bloomingdale, and high school in Chicago.

He studied architecture for a time with W. L. B. Jenny. Then he began his preparatory work for the priesthood at the University of Chicago.

He entered Griswold Seminary at Davenport, Iowa, to study for the priesthood. There he received the degrees of Bachelor of Divinity and Doctor of Divinity.

He was made deacon in 1890 and ordained priest in 1892 by Bishop Perry.

During his 48 years in the priesthood, he served at Anamosa, Iowa, and at Boone, Iowa, as missionary. He was curate at Ascension, Epiphany, and St. Peter's Churches in Chicago.

From St. Peter's, Fr. Willard-Jones was called to St. Paul's, Marinette, Wis. He served in turn at St. Thomas', Port Clinton, Ohio; and St. Alban's, Toledo, Ohio. Here he remained for seven years until it became necessary for him to take an extended vacation.

He spent six months in Europe before going to Chicago where he was in charge of St. Ann's mission. Next he became chaplain at Kemper Hall, Kenosha, Wis. His last active work was in the capacity of chaplain to the Sisters of the Holy Nativity in Fond du Lac, Wis. Here he became ill in February, 1933, and came to Shawano to make his home. He was ill with a heart ailment.

Fr. Willard-Jones was made canon

of St. Paul's Cathedral, Fond du Lac, by the late Bishop Weller.

He was married to Emily Smith of Cedar Rapids about 1890. To this union was born one son, Howard, who survives his father. Mrs. Willard-Jones died while the family was residing in Toledo. Two sisters, Mrs. Caroline Glantz of Evanston, Ill., and Mrs. Mae Wallace of Glencoe, Ill., also survive.

Funeral services took place at the cathedral in Fond du Lac on April 8th with Bishop Sturtevant of Fond du Lac celebrating the Requiem. The body was taken to Toledo, Ohio, for burial.

W. H. WILLIAMS, PRIEST

BOSTON—The Rev. William Hall Williams who died in Old Marston, a village near Oxford, England, on March 14th, served numerous churches in this country and abroad during the 45 years of his ministry. He was 78 years old, and had retired in 1931 from active duties.

Mr. Williams was born in Boston in 1861, the son of William Leonard and Elizabeth Frothingham (Green) Williams. He graduated from Harvard, where he received the degree of Bachelor of Arts in 1883, and from the Episcopal Theological School, Cambridge, where he received the degree of Bachelor of Divinity.

He had a host of friends in the many places where he filled rectorships or teaching positions. The outstanding of these in length of service were: Emmanuel Church, Wakefield, Mass., 1886 to 1890; the Newtons, Mass., 1890 to 1904; American Churches in Lucerne and Nice, Europe, 1907 to 1910; All Saints' Church, Austin, Tex., 1911 to 1918.

Mr. Williams is survived by his sister, Mrs. Earl G. Greenleaf of Stratford, Conn., and by two nieces.

MABEL MCKINLAY, DEACONESS

LOS ANGELES—On March 29th, Deaconess Mabel McKinlay of the diocese of Los Angeles died at the Good Samaritan Hospital at the age of 70. Bishop Stevens of Los Angeles and the Rev. R. M. Hogarth, rector of St. Mary's Church, Laguna, officiated at the burial service on April 1st in St. Paul's Chapel of the Cathedral.

Deaconess McKinlay worked at Trinity Church, Alhambra, and in St. Mary's Church, Laguna. She was a trained nurse, and formerly was head of the City Hospital in Port Arthur, Ontario, Canada. She is survived by a sister, Ethel Nina Wagner, and by two brothers, William W. and Allen H. McKinlay.

SISTERS MARY AND BERTHA, CSM

PHILADELPHIA—After 22 years of labor together in St. Mary's School for Colored girls here, Sister Leila Mary and Sister Bertha of the Community of the Sisters of St. Mary the Virgin died within 48 hours of each other. Their bodies lay in state beside each other in St. Barnabas' Church, Germantown, and on April 1st, a requiem Mass was celebrated and the bodies were interred in the same plot at Fairview Cemetery. Their death may mean the termination of a very fine work for Colored orphan girls which has been the fruit

Open Free Day School for Tots, Center for Children

MISHAWAKA, IND.—St. Paul's Pro-Cathedral parish here recently organized a free day school for small children and a program of recreation for children at night.

The free day school, organized for children up to the age at which they enter public schools, is under the supervision of an instructor in primary and kindergarten work, who is a qualified nurse. The local health and school authorities are cooperating in this project which is held daily from 8:30 to 11:30 A.M.

Every night from Monday through Friday a recreational program is offered the boys and girls of the community. The enrollment in these projects is open to all regardless of religious beliefs or Church affiliations.

of 30 years of labor and faith by these two sisters.

Sister Leila Mary had been ill for 11 months with a spinal trouble resulting from a fall which she had three years ago. She had lately spent two months in the Episcopal Hospital seeking cure. She was 73 years of age. After entering the order and being professed, she taught for a while in St. Catherine's School, Baltimore.

In 1910 she opened a school for Colored orphan girls in West Philadelphia and also worked in St. Thomas' parish for Colored people. In 1918 a commodious mansion was secured in Germantown and the school was moved to new quarters. Sister Bertha then joined her in the work. The building was enlarged and the school continued to grow. At one time it had as many as 75 children in residence.

Sister Bertha died in the Episcopal Hospital. Two months ago the physicians had amputated one of her legs, hoping to spare her life. She was 77. She, too, had been born in Memphis, Tenn., and had been associated with Sister Leila Mary in the work of St. Mary's School since 1918.

The burial services were held in St. Barnabas' Church, Germantown, and the burial office was read by Fr. Durant of St. Ambrose's Church, New York. The celebrant of the Mass was Fr. Thomas of St. Barnabas', assisted by Fr. Moore of Philadelphia and Fr. Robert Harris of Atlantic City, N. J. The absolution of the bodies was done by Fr. Thomas.

Sister Leila Mary is survived by a brother, Robert Bradshaw of Memphis, Tenn., four neices, and five nephews. Sister Bertha is survived by a cousin, Mrs. Georgia King of Chicago, Ill.

MRS. GEORGE W. BARNES

CLIFTON HEIGHTS, PA.—Mrs. George W. Barnes, wife of the Rev. George W. Barnes, of St. Stephen's Church here, died at the rectory on March 9th. She had been ill for nearly nine months.

Mrs. Barnes took an active interest in all of the work of the Church.

Mrs. Barnes was the former Leila Ophelia Morton, daughter of the late Ezra D. and Mary Jane Landon Morton of Philadelphia. Mr. and Mrs. Barnes were

married in 1893, and Mr. Barnes was ordained in 1902.

Following his ordination, they spent seven years in missionary work in Alexandria, Minn., and Loveland, Colo. They spent seven years at St. Paul's parish, at Oaks, Pa., 19 years at the Church of the Holy Sacrament at Highland Park, and six years in Clifton Heights.

She is survived by her husband; one son, George W. Barnes jr.; one daughter, Mrs. S. Carl Grant; and two grandsons, David Christopher Grant and James Walker Barnes.

CYRUS FAY MACKEY

FRANKLIN, PA.—Cyrus Fay Mackey, senior warden of St. John's Church here, and since 1932 treasurer and member of the board of trustees of the diocese of Erie died on March 21st at his winter home in St. Petersburg, Fla. Death was caused by heart trouble after an illness of several weeks.

For more than 17 years, Mr. Mackey was secretary of the standing committee of the diocese of Erie and a member of the chapter of the Cathedral Church of St. Paul.

In 1928 he was elected a deputy to the General Convention, a year later to the executive council of the diocese, which made him chairman of the field department in 1930; he held these offices continuously until his death. As treasurer of the Laymen's League, he rendered an outstanding service in helping to raise over \$64,000 to put the diocese on a better financial basis.

He is survived by his wife, the former Mrs. Veronica Belle (Acheson) Bodine, daughter of the late Edward Goodrich Acheson; a son, Charles W., of St. Petersburg, Fla.; a stepson, Edward A. Bodine of Port Huron, Mich.; and two sisters, Mrs. J. Thompson Campbell jr. of Franklin, and Mrs. Thomas R. Alexander of Pittsfield, Pa.

Funeral services were held in St. Bartholomew's Church, St. Petersburg, Fla., on March 22d, and at St. John's Church on March 25th. Bishop Ward of Erie and the Rev. W. Robert Webb, rector of St. John's, officiated.

CORA G. LEWIS

KINSLEY, KANS.—The Church of the Holy Nativity was recently the scene of the funeral of one of Kansas' most prominent women, Cora G. Lewis, owner and publisher of the *Kinsley Graphic*. Funeral services were conducted by the Rev. R. W. Treder.

Mrs. Lewis took active part in the establishment of the church at Lewis, Kansas, a pioneer missionary venture. The church was later moved to Kinsley. She was a former president of the Kansas Federation of Women's Clubs, the Kansas Woman's Press Club, and was the first woman to serve as a member of the board of regents of the state school.

MRS. META M. STOCKWELL

ANNAPOLIS, MD.—Funeral services were held here recently for Mrs. Meta Melville Stockwell, daughter of the late Rear Admiral George W. Melville, Arctic explorer. She is survived by a sister, Mrs. Maud M. Neel of Ventnor.

Some Choice Mowbray Publications

The Rt. Rev. Philip Loyd, Bishop of Nasik, has written three books on the Epistles of St. Mark, St. John, and St. James.

THE WAY according to ST. MARK

Here are seventy-two meditations. The first fifty-six have been divided into seven sections as follows—The Call; The New Start; Discipleship; The Kingdom of God; Service; Communion; The Judgment. The last fourteen meditations are on The Saviour. Says The Times Literary Supplement (London) "A piece of devotional writing that can be wholeheartedly recommended. The book is plainly the fruit of deep thought directed by prayer, and will certainly be greatly valued." Price, \$1.00.

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DOERS of the WORD

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Father Bede Frost writes. "The Church has reason to be grateful for a Bishop who can give us such books as these." Over 200 pages, price, \$1.80.

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Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

MASSACHUSETTS

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

REV. WHITNEY HALE, D.D., Rector

Sunday: Low Masses, 7:30, 8:30, 9:30; Matins 10:30; Sung Mass 11:00 A.M.; Evensong with address at 6:00 P.M.
Weekday Mass, 7:45; Evensong 6:00 P.M.
Second Mass, Thurs. & Saints' days, 9:30.
Confessions, Friday, 5-6; Saturdays 5-6.

NEW YORK

St. Paul's Cathedral Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.
Weekdays: 8 A.M., 12:05 noon.
Wednesdays: 11 A.M., Holy Communion.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
Organ recital, Saturday at 4:30

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Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D. Rector

Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 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 Service and Sermon
8:00 P.M., Choral Evensong and Sermon
Holy Communion
8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

New York—Continued

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Weekday Masses: 7 and 8 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

Church of the Resurrection, New York

74th Street, East of Park Avenue

THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, 9:30, and 11 A.M. Evensong, Sermon and Benediction, 8 P.M.
Weekday Masses: 7:30 A.M. (Fri., 10; Wed., 12 Noon).
Confessions: Saturday 4 to 5, 7 to 8 P.M.

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: 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service (except Saturdays).

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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

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

HUGHES, REV. KENNETH DEP., formerly rector of St. Mark's Church, Charleston, S. C.; is in charge of St. Bartholomew's Church, Cambridge, Mass. Address, 421 Broadway.

LAGER, REV. OLIN B. G., formerly curate of St. John's Church, Lansdowne, Pa.; is rector of St. Martin's Church, Marcus Hook, Pa.

LECKONBY, REV. GEORGE B., formerly rector of the Free Church of the Ascension, Troy, N. Y. (A.); is rector of St. John's Church, Stockport, N. Y. (A.). Address, R. D. 1, Hudson, N. Y.

MORRIS, REV. DR. LEWIS G., formerly rector of Calvary Church, Germantown, Philadelphia, Pa.; is locum tenens of St. Mary's Church, Ardmore, Pa., pending the election of a rector. Address, 436 Levering Mill Rd., Merion Station, Pa.

STETLER, REV. ROBERT H., formerly curate at Trinity Church, Tulsa, Okla.; is in charge of churches in North Girard, Fairview, Conneautville, and Shaw's Corners, Pa. (Er.), with address at The Rectory, North Girard, Pa.

THOMPSON, REV. WILLIAM A., formerly rector of Trinity Church, Florence, Ala., and in charge of the Church of Our Saviour, Iuka, Miss.; to be rector of the Church of the Holy Comforter, Montgomery, Ala., and in charge of St. Mark's, Prattville, and Grace Church, Mt. Meigs. Address, 5 Wade St., Montgomery, Ala., effective May 1st.

NEW ADDRESSES

BROWN, REV. ALLEN W., formerly Richfield Springs, N. Y.; St. Mark's Rectory, Malone, N. Y.

DEPOSITION

MACPHERSON, WILLIAM RUSSELL, Presbyterian, by the Bishop of Alaska, March 10, 1940. Deposed. Renunciation of the Ministry.

ORDINATIONS

PRIESTS

SACRAMENTO—The Rev. REX A. BARRON and the Rev. CARL N. TAMBLYN were advanced to the priesthood by Bishop Porter of Sacramento in St. Paul's Church, Sacramento, Calif., April 3d. The candidates were presented by the Rev. H. M. Shires, and the Bishop preached the sermon.

The Rev. Mr. Tamblyn is curate of St. Paul's Church, Sacramento, and director of Religious Education, with address at 2620 M St., Sacramento, Calif.

The Rev. Mr. Barron is vicar of the Church of Our Saviour, Placerville, Calif.

SALINA—JOSEPH S. YOUNG, a student at Seabury-Western, was advanced to the priesthood on April 3d by Bishop Spencer of West Missouri in Grace Church, Hutchinson, Kans. The Rt. Rev. Robert H. Mize, D.D., retired bishop of Salina, preached the sermon. The ordinand was presented by the Rev. J. H. Chillington, and becomes vicar of St. Thomas' Church, Garden City, and of St. Andrew's, Liberal, Kansas, after July 1st.

DEACONS

COLORADO—CHARLES VALENTINE YOUNG was ordained deacon by Bishop Ingley in St. Stephen's Church, Longmont, April 3d. The candidate was presented by the Rev. James W. F. Carman, and will serve at St. Stephen's Church. The Rev. James B. Roe preached the sermon.

NORTH DAKOTA—FREDERICK B. MULLER was ordained to the diaconate by Bishop Atwill of North Dakota in St. Paul's Church, Grand Forks, March 28th. He was presented by the Rev. Homer R. Harrington who also preached the sermon. The Rev. Mr. Muller will continue his studies at Seabury-Western, Evanston, Ill.

AMERICAN CHURCH UNION CYCLE OF PRAYER

APRIL

17. Holy Cross, Kingston, N. Y.
18. Church of the Advocate, New York.
19. St. Mark's, Orange, N. J.
20. Corpus Christi, New York.
- 21-27. St. Andrew's School, St. Andrew's, Tenn.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHINA EMERGENCY FUND

Christ's Community Church, Grand Canyon, Ariz.	\$12.37
D. D.	5.00
Good Shepherd Mission, Penland, N. C.	3.50
Woman Reader	3.33
Rev. William B. Hamilton,	2.00
Woman's Auxiliary, Grace Church, Galena, Ill.	1.00
	<hr/>
	\$27.20

FINNISH RELIEF FUND

G.F.S., Church of the Messiah, Chicago..	\$ 7.59
D. D.	5.00
In Memory of Flora and John Symons	5.00
Mary G. S. Howard	5.00
P. D. H.	5.00
Charles Bendell	4.00
Good Shepherd Mission, Penland, N. C.	3.50
Woman Reader	3.34
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	\$38.43

POLISH RELIEF FUND

Christ's Community Church, Grand Canyon, Ariz.	\$12.38
D. D.	5.00
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	\$17.38

SPANISH REFUGEE FUND

Woman Reader	\$ 3.33
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JERUSALEM AND THE EAST MISSION

Trinity Mission, Marshfield, Mass.	\$ 2.67
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Trinity Mission, Marshfield, Mass.	\$ 6.32
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RUSSIAN SEMINARY IN PARIS

Trinity Mission, Marshfield, Mass.	\$ 6.28
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COMING EVENTS

APRIL

- 23-24. Convention of South Carolina, Charleston.
- 23-25. National Council Meeting, New York.
- 25-26. Convention of Western North Carolina, Valle Crucis.
- 30-May 3. Synod of Province of Pacific in Salt Lake City, Utah.

E D U C A T I O N A L

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