

The Libing Church

THIRTY COLLEGE LIBRARY
RECEIVED
NOV 29 1933



THE HOLLIE BEARS A BERRIE AS RED AS ANY BLOODE.
AND MARY BORE SWEET JEW CHRIST TO ED POOR SINNER CADE

NATIVITY SCENE

Depicting the Blessed Virgin and Babe, and St. Katharine of Alexandria
(News story on page 126)



Christmas Suggestions

Altar Panels

by Jay G. Sigmund

Twenty poems depicting twenty episodes in the Life of Christ. In the words of the *Daily American Tribune*, "This is a series of poems . . . in which we find lyrical cameos of most pleasant beauty. They are no flights towards the infinite, nor fancies over an embroidered Christianity; rather are they etchings, transcripts of the Gospel." **60 cts.**

The Queen Mother

by the Rev. Wallace Conkling

"Three addresses, or essays on the Blessed Virgin, the Maid, the Mother, and the Queen. They are delightfully written, simple and charming in their conception. And we see her in all her inner devotion and love, the worthy object of man's devotion and God's delight."

—*Episcopal Church Sunday School Magazine*. **35 cts.**

At Bethlehem's Inn

by the Rev. B. Z. Stambaugh

Two Christmas stories about the stable boy at the Inn and the Innkeeper of Bethlehem, delightfully told, and attractively bound. **50 cts.**

Adventures of the White Girl in Her Search for God

by Charles Herbert Maxwell

Those who have read Bernard Shaw's story of the Black Girl in her search for God will enjoy this brilliant reply by Mr. Maxwell; and it is noteworthy that the White Girl finds that she must restore to her Bible all of the pages that she has removed on the advice of the acrobatic Dramatist who had instructed her. **75 cts.**

Babel Visited

A Churchman in Soviet Russia

by J. G. Lockhart

In the eleventh chapter of Genesis we read that men, having acquired a measure of control over Nature, decided to build a city and a tower, whose top would reach to heaven, and the product of this ambition was named Babel. In Russia, during the past fifteen years, we have witnessed the experiment of a purely materialist society, a modern Babel, without spiritual foundations. Mr. Lockhart in this book makes a brief report on his study of the Soviet system, primarily from a Churchman's point of view. **\$1.25**

The Awakening of St. Timothy's League

by the Rev. William A. Lillycrop

This narrative, written in an informal way, tells of the awakening of both councilor and members of St. Timothy's League from an indifferent and careless group to a group spiritually alive and alert, full of ideas for service, and working with real devotion for Church, parish, and community. This is a book which will be appreciated by members of young people's societies in particular, but also by those whose privilege it is to help in guiding those societies. **Boards, 60 cts.; Cloth, \$1.00**

Report of the Oxford Movement Centenary Congress,

London and Oxford, July, 1933

This book records not only the papers read at the Congress sessions but also six of the sermons preached during the celebrations; and in addition there are included the papers read at the International Meeting of Priests. The contributors number many of the well known English clergy and laymen, including the Rt. Rev. Walter Frere, C.R., Lord Bishop of Truro, the Rev. Kenneth D. Mackenzie, the Rev. Eric Milner-White, and Mr. J. G. Lockhart; and two prominent American Churchmen, the Rev. Dr. Bernard Iddings Bell, and Professor C. B. Tinker. **\$1.75**

Youth and the Church

by Leon C. Palmer

"All leaders and workers with young people may pick up this book with assurance of being stimulated, informed, and practically helped by it. Mr. Palmer has given his readers a clear, simple insight into the nature of adolescence and how to lead it, and then has dealt with common sense and understanding with its major problems, concluding by outlining a practical program. **\$1.85**

Studies in the Ministry of Our Lord

by the Rev. H. F. B. Mackay

The Rev. Robert S. Chalmers says of this book, "Nothing in our time has been written to compare with this book. . . . It is a supremely successful effort to help us to see Him in the work of His earthly ministry. In an age devoted to 'Visual education,' an age which is 'Movie-minded,' we have a 'word moving picture' of our Saviour in His Ministry which is easy for modern people to read, engrosses their attention, and at the same time is constantly bringing home to the heart as well as to the mind the abiding spiritual significance of our Lord's dealings with individual men and women in one of the most valuable books of the day." **\$2.00**

Theological Outlines

by the late Rev. Francis J. Hall, S.T.D.

This is a new edition of Dr. Hall's well known *Theological Outlines*, completely revised and annotated by the Rev. Frank H. Hallock, S.T.D., of Nashotah House. It is a handy, one-volume edition which should be in the library of every clergyman of the Episcopal Church, as it is indispensable as a reference book. **\$3.00**

Early Episcopal Sunday Schools

by the Rev. Clifton H. Brewer

"This brief but comprehensive history tells in lively fashion the story of the early Sunday schools of the Episcopal Church, and will amaze those who imagine that most of our problems are new, or that we have but recently discovered the need for grading and for special worship, hymns, and instruction for various ages. . . . It is a story that everyone concerned in religious education should know something about."—*The Churchman*. **\$1.50**

MOREHOUSE PUBLISHING CO.




1801 W. Fond du Lac Ave., Milwaukee, Wis.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. SMYTHE H. LINDSAY.....Managing Editor
 REV. FRANK GAVIN, Th.D. }Associate Editors
 ELIZABETH McCracken }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF.....Social Service Editor
 REV. GEORGE L. RICHARDSON, D.D.Devotional Editor
 ADA LOARING-CLARK.....Woman's Editor

 Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

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

Church Calendar



NOVEMBER

- 26. Sunday next before Advent.
- 30. St. Andrew. Thanksgiving Day. (Thursday.)

DECEMBER

- 1. Friday.
- 3. First Sunday in Advent.
- 10. Second Sunday in Advent.
- 17. Third Sunday in Advent.
- 20, 22, 23. Ember Days.
- 21. St. Thomas. (Thursday.)
- 24. Fourth Sunday in Advent.
- 25. Christmas Day. (Monday.)
- 26. St. Stephen. (Tuesday.)
- 27. St. John Evangelist. (Wednesday.)
- 28. Hely Innocents. (Thursday.)
- 31. Sunday after Christmas.

CALENDAR OF COMING EVENTS

NOVEMBER

- 23-24. Foreign Missions Conference at Topeka, Kans.
- 26-27. Foreign Missions Conference at Kansas City, Mo.
- 28-29. Foreign Missions Conference at Wichita.
- 30-Dec. 1. Foreign Missions Conference at Oklahoma City, Okla.

DECEMBER

- 3-4. Foreign Missions Conference at St. Louis, Mo.
- 5-6. Foreign Missions Conference at Springfield, Ill.
- 7-8. Foreign Missions Conference at Indianapolis, Ind.
- 10-12. Foreign Missions Conference at Washington, D. C.
- 13-15. Foreign Missions Conference at Philadelphia.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 4. St. Luke's, Lebanon, Pa.
- 5. St. Paul's Cathedral, Fond du Lac, Wis.
- 6. Trinity, Rock Island, Ill.
- 7. St. James', Cleveland, Ohio.
- 8. St. John's, Kewanee, Ill.
- 9. St. Paul's Chapel, New York City.

Clerical Changes

APPOINTMENTS ACCEPTED

AANESTAD, Rev. O. H., formerly rector of St. James' Church, Marshall, Minn., became rector of St. Matthew's Church, St. Paul, Minn., November 1st. The Rev. Mr. Aanestad has also been appointed as chaplain in charge of work among Church students in the State Agricultural College, St. Paul.

CROCKER, Rev. WILLIAM T., formerly rector of Epiphany Church, New York, N. Y.; to be rector emeritus of that church. Address, 113 East 35th St.

GOLDER, Rev. JAMES T., formerly chaplain in the diocese of Northern Indiana; to be priest in charge of missions at Spooner, Shell Lake, and Cumberland, Wis. (Eau C.) Address, Spooner, Wis.

LEECH, Rev. FREDERICK W., formerly assistant to vicar of the Chapel of the Prince of Peace, Philadelphia, Pa.; to be assistant to the vicar of Grace Chapel, New York City. Address, 415 E. 13th St.

MARTIN, Rev. JACKSON A., formerly assistant priest at Christ School, Arden, N. C. (W.N.C.); to be assistant at Grace Church, White Plains, N. Y.

OGBURN, Rev. JOHN T., formerly rector of St. Philip's Church, Syracuse, N. Y. (C.N.Y.); is priest in charge of St. Barnabas and St. Cyprian Churches, Brooklyn, N. Y. (L.I.). Address, 124 Bainbridge St.

RODGERS, Rev. EDWARD E., formerly curate at Trinity Church, New York City; to be rector of Grace Church, Massapequa, L. I., N. Y.

NEW ADDRESSES

STURTEVANT, Rt. Rev. HARWOOD, D.D., formerly 607 E. Alton St., Appleton, Wis.; 75 W. Division St., Fond du Lac, Wis.

BENNETT, Rev. ALBERT G. B., formerly 1516 Laurel St.; 1003 Calhoun St., Columbia, S. C.

EDWARDS, Rev. WILLIAM YARROW, formerly 5916 Wayne Ave.; Delmar-Morris Apts., Germantown, Philadelphia, Pa.

HENZELL, Rev. A. WILLOUGHBY, formerly St. Luke's School, New Canaan, Conn.; 56 Manhattan Ave., New York, N. Y.

HOMANS, Rev. ROCKLAND T., formerly 457 Franklin Ave., Mineola, L. I., N. Y.; 301 West 107th St., New York City.

JENNINGS, Rev. FREDERICK G., formerly St. Alban's Mission, Tillamook; St. John's Rectory, Toledo, Oreg.

ORDINATIONS

PRIEST

MASSACHUSETTS—The Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts, ordained to the priesthood the Rev. GEORGE WESLEY KNIGHT in the Church of the Advent, Boston, November 1st. The Rev. Julian D. Hamlin, presented the ordinand and also preached the sermon.

The Rev. Mr. Knight is to be vicar of All Saints' Church, New York City.

DEACON

PENNSYLVANIA—Bishop Taitt ordained JOHN AUBREY CRAGG deacon October 18th at St. Peter's Church, Weldon. The candidate was presented by the Rev. George Copeland, who also preached the sermon. Mr. Cragg will be curate at St. John's Church, Lansdowne.

DEPOSITION

MAZYCK, HENRI DECHASTAIGNER, priest, by the Bishop of Kentucky, October 30, 1933. Deposed at his own request.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

The Awakening of St. Timothy's League. By W. A. Lillycrop. 59 pages. \$1.00.

The Atonement. By Ernest A. Dawson. 145 pages. \$2.00.

Gathered Together. By C. A. Ault. 172 pages. \$1.40.

Outline Sermons for the Church's Year. By Marcus Donovan and C. T. Kirtland. 154 pages. \$1.60.

Report of the Oxford Movement Centenary Congress, July, 1933. 194 pages. \$1.75.

Theological Outlines. By the Rev. Francis J. Hall. Third edition, completely revised and annotated by the Rev. Frank H. Hallock. 336 pages. \$3.00.

Thursday Evening Talks. By W. H. Elliott. 81 pages. 80 cts.

Yea and Nay. By G. H. Clayton. 88 pages. \$1.00.

MORE MONEY

... YOU CAN EARN

that extra money you need by representing THE LIVING CHURCH. We will pay a liberal commission for each new subscription.

You also can establish a regular income for yourself or your guild by ordering and selling a bundle of copies of THE LIVING CHURCH. The copies are sold to you for five cents each, and you sell them at the regular price of 10 cents each. Not less than three copies will be sent under this plan.

You will be doing a great service to the Church by aiding in the spread of this weekly record of the Church's news, work, and thought. And you will receive excellent remuneration for this missionary work. Fill in and send us the coupon below, checking one or both of the orders:

THE LIVING CHURCH,
 1801 West Fond du Lac Avenue,
 Milwaukee, Wisconsin.

[] I want to represent THE LIVING CHURCH. Please send particulars.

[] Please send.....copies of THE LIVING CHURCH each week until further notice. These to be charged to me at the rate of five cents per copy and billed each month.

Name

Street

City..... State.....

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The Socialists Knew!

TO THE EDITOR: In your issue of November 11th you say, "One of the most amazing revelations that has come to light in the depression years is that of the world wide armaments racket."

I suppose it is true that many people have only realized the existence of that racket recently. But it must have been at least 20 years ago that my friend Percy Widdrington sat with me on the side of a hill near his present parish and discussed that question. Many of the facts were then well known to those nasty suspicious minded people known as Socialists. It may well be that Mr. Widdrington knew these things because he is a Socialist. A very great deal had been written in the *Labour Leader*, the organ of the Independent Labor Party certainly 25 years and more ago. Reference is made in Mr. Widdrington's article to the late E. D. Morel. He was cursed and denounced by the respectable papers for the facts he published. And so was Mr. Walton Newbold for pointing out that many highly placed people had shares in armaments firms.

But it does take an enormous time to get people to realize the truth of some of these things. It was just the same about the Depression. As far back as 1925 I in my humble way tried to rouse our local diocesan conferences of one sort or another to realize that we were headed for a period of terrible unemployment; and they all thought I was crazy. But I in common with people like Mr. Widdrington had been expecting this depression for years. We saw that with a capitalist system it was inevitable. But none but Socialists would believe. But they knew, as they did about the machinations of the armaments people, because they had studied.

(Rev.) EDWARD G. MAXTED.
Pascagoula, Miss.

The Canon on Marriage

TO THE EDITOR: Dean Jones has performed a real service in pointing out some of the things that have resulted from the changes made two years ago in the Canon on Marriage [L. C., October 7th]. For example, he states that some bishops have now taken the position that the parties to a marriage following a divorce are *ipso facto* excommunicated, because the canon forbids any priest to "receive" them to Baptism, Confirmation, or the Holy Communion until permitted to do so by the bishop. If the canon really unconditionally so forbids every priest the position of the bishops would be correct. But does it?

So far from excommunicating such persons *ipso facto*, on the bare fact of a marriage after divorce, the canon makes the duty and even the right of a priest to exclude them from receiving the sacraments depend upon the existence in the priest's mind of a conviction that he has cause to think that the marriage was contrary to the Word of God as well as contrary to the discipline of this Church. If, after consideration of all the circumstances known to him, he does *not* feel he has cause to think the person has been married otherwise than as the Word of God allows, he is not bound to, indeed, has no right to repel him, and does not even have to refer the case to the bishop. Nor should

he permit his thinking upon the subject to be controlled by the known attitude of his bishop in such matters, for the canon lays the responsibility upon the conscience of the priest, and it is only if and when the priest has repelled that the bishop may come in. It seems to be the spirit of the canon that the penalty of exclusion from the sacraments is of such extreme severity that it ought only to be inflicted (even temporarily) by a priest who is convinced that the Word of God calls for its infliction and not merely the "discipline of this Church."

The phrase "Married otherwise than as the discipline of this Church allows" has come to mean exactly nothing, for any bishop can "allow" any marriage, after it has been performed. Or he may declare it not allowed. In one diocese Mr. and Mrs. Adams may be communicants in good standing but, should they move to another diocese, no matter how long afterwards, some priest may feel he has cause to think their marriage invalid and proceed to excommunicate them and be supported therein by the bishop. To such a pass have we come from undertaking, in this matter of marriage only, to subject the conduct of our communicants to inquisition and judgment, and the results should give us pause.

How much better, how much more dignified and effective it would be to forbid our clergy solemnizing the re-marriage of any divorced persons, but at the same time removing from the clergy any power to repel people from the sacraments because they have been married "otherwise." Our present attitude is that those who have fallen short of the ideal of Christian marriage are sinners above all others who dwell in Jerusalem. To "enforce" an ideal is impossible, and the attempt always disastrous.

(Rev.) F. C. HARTSHORNE.
Bala Cynwyd, Pa.

TO THE EDITOR: Haven't you allowed your correspondents long enough to assault the Latin language with their "*aere perennium*"? (The phrase was used by Dean Jones in Reconsidering Our Marriage Law, issue of October 7th, and quoted by the Rev. H. H. Mitchell in the correspondence columns of October 28th.) One can hold one's peace once or twice, but in defense of Horace, who is dead and can't defend himself, I protest against such barbaric treatment of his *monumentum aere perennius* (Refer to Ode 30).

Kalamazoo, Mich. CHARLES L. DIBBLE.

Slaves to the Printed Page

TO THE EDITOR: In the letter "Slaves to the Printed Page" [L. C., November 4th] scant justice is done to the fact that clerics are men, not machines, and just like other men.

The memory is a wide proposition, always with varied abilities as to facts, or faces, and so on. W. B. Pillsbury tells that "the way in which anything is recalled differs greatly from individual to individual." He quotes Galton's experiment as to the varied memories of guests after a breakfast: "More rare were the individuals who could remember the odors and tastes of the food, and these memories were usually indistinct and subordinate" (Pillsbury, *Fundamentals of Psychology*, p. 233). . . . It is granted that the

memory may be trained or strengthened, but its uncertainties are not eliminated.

I was present at an early Mass, where the celebrant, one of the most distinguished educators the Church has produced, flunked in the middle of the Nicene Creed; the Epistoler tried to help, also flunked. . . .

I am quite sure that the possession of a good memory is not considered as an indication of unusual mental ability, however embarrassing a poor memory may be. . . .

The clergy are often slovenly in rendering the service; that cannot be denied, and there is no excuse. But the laity has also a serious responsibility. . . .

I once attended a Sunday morning service in a fine summer chapel on the coast of Maine. The chapel would seat some 800 people, and was situated, or isolated, near some large summer hotels. Reaching the church about 15 minutes before the service began, I was able to find a seat in the last pew in the building. Many people stood. No place for a choir. No organ, but I finally located a small melodian in an obscure corner, with an organist ready to play. That service can never be forgotten; the responses were uniform, rich, and full. The music was beautiful. Trained voices seemed all over the church. Everything was said or sung in melodious volume. The whole service was distinctly congregational and rendered with something of a conscious pride. No wonder that even on an oppressive day people were willing to stream into such a service. It is impossible to think that anybody watched the priest to ascertain whether he was a slave to the book or not. . . .

Let the laity take the proposition in hand, and insist that all things be done as well as they can be done, within our standards. The result will be full churches, quotas paid, and enthusiasm everywhere. It is said that Christianity has never been tried; surely the Prayer Book has never been used.

Lexington, Ky. F. H. T. HORSFIELD.

To Help Our Church Papers

TO THE EDITOR: Might I suggest, through the medium of your paper, that our Church members patronize our Church papers by securing their Christmas cards, and gifts of books, etc., from publishers and booksellers advertising in *THE LIVING CHURCH*, *The Churchman*, *The Witness*, or *The Southern Churchman*, or from those periodicals themselves. I feel sure in this way Churchmen can materially help, in these days of stress and strain, the financial condition of our invaluable Church literature.

(Rev.) JOHN DEB. SAUNDERSON.
Old Town, Maine.

Student Pastors

TO THE EDITOR: "Thank you for letting me know about Quick. Of all the Church students at the college—30 this year—you and Archdeacon S—— were the only rectors to let me know about their students."

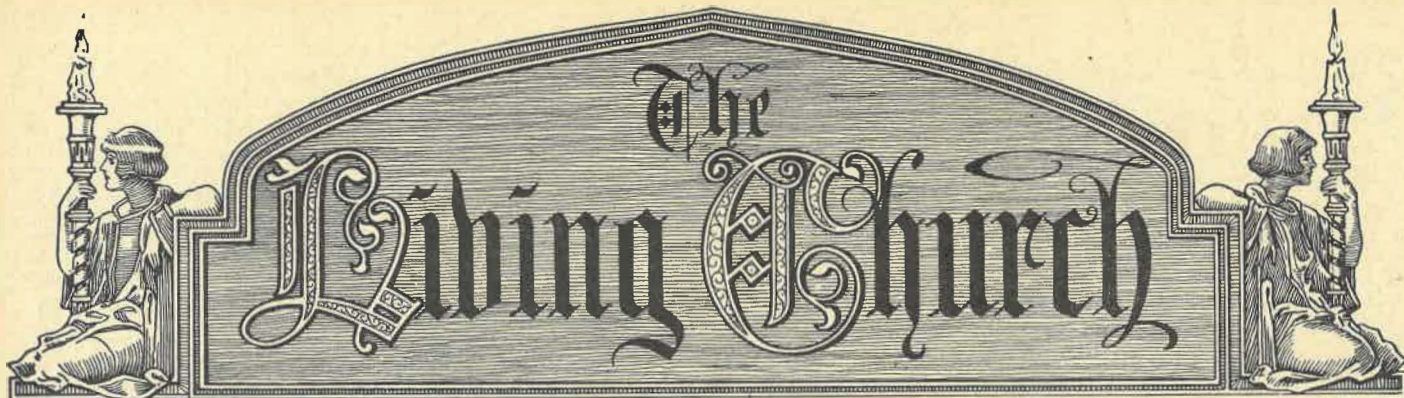
Thus writes to me one of the student pastors of our Church. And may I add that no student pastor has ever acknowledged such a letter from me, and I have written many, save some personal friend.

I would like to make a suggestion:

Let the national Department of Religious Education in our Church, or the various diocesan authorities, have regular government post cards printed with acknowledgments, that they may be posted back to the informers, as a matter of common courtesy.

Nothing however, will take the place of a will to do things in an orderly and systematic fashion. (Rev.) DAVIS JOHNSON.

Towanda, Pa.



EDITORIALS & COMMENTS

Thanksgiving, 1933*

THANKSGIVING DAY *once more, and how does it find us?*

Well, if we are quite honest with ourselves we are bound to say that the day does not find us in a particularly thankful mood. Politically speaking, the attitude of the nation may be described as one of respectful interrogation. All of us wish the President well, all of us respect his sincerity, his tireless activity, and his wholehearted emphasis upon human values. And practically all of us, exclusive of bigoted partisans who put party success above general welfare, are hopeful that the various measures adopted by the President may prove to be wise and helpful. All of us wish to help, but we are not sure of the outcome, and we face the first Thanksgiving Day of the New Deal with a question in the back of our minds. And a questioning mood is not apt to be a mood of gratitude.

Then too, the American people are aware that they are facing a fourth winter of widespread unemployment and consequent distress, a winter that will call for all that individual generosity can give in addition to the aid that is afforded by the nation and the state. And this gives us pause.

Most of us, I am glad to believe, are anxious to help to the extent of our ability. We will face the situation with courage and with kindness, we will try to do our duty to our neighbor, but the consciousness of duty does not necessarily call out the spirit of thanksgiving. And so, I suppose, the majority of us face the approach of our great national holy day with a mixture of feelings, in which anxiety rather than thankfulness is apt to be predominant.

OF ONE THING I am sure. We can at any rate thank God for the fact of the day itself. It is no light thing that we are summoned to the public worship of God on Thanksgiving Day, not by any ecclesiastical authority, but by the head of the nation, by the President of the United States. One can hardly over-estimate the religious and moral value

of that fact. One such national custom is worth far more to the American people than any mention of God in the Constitution.

Every citizen, unless he is an atheist (and I believe the number of real atheists is exceedingly small) can thank God on Thanksgiving Day for the institution of the day itself. It is the one day in the year when all Americans, be they Christians, Jews, or Mohammedans, are asked by the national government to turn away from the consideration of all secular activities, from politics, commerce, industry, and to recognize that back of all these agencies is the Providential action of Almighty God. And when we Churchmen, in common with our brethren of other Christian communions, obey the call of the President and go to church, and open our Prayer Books to the service appointed for Thanksgiving Day, we find in that service the secret and the motive for our gratitude.

It is not always easy to trace God's hand in the political policies or the complicated business activities of the day. But there is nothing of all this in the service for Thanksgiving Day. That service has its roots in the soil. It is the song of the husbandman and the vine dresser. It speaks to us of the eternal faithfulness of God, of the return of seed time and harvest on which all life depends, of the mercies of God, of which we think so lightly, just because they renew themselves every morning. Here, then, surely is "room and verge enough" for gratitude on Thanksgiving Day.

There has been a harvest ample for the needs of all. It is a strange and sad paradox that the very bounty of God has been found by us to be embarrassing! No pestilence has stalked across the land, no foreign foe has invaded our shores.

Our troubles have been of our own making. Can we do anything better as a nation than to recognize all this on Thanksgiving Day, to praise God for His faithfulness, to confess our own greed and selfishness, and then highly to resolve that in the days to come we will as a nation and as individuals so order our lives that the things which should have been for our wealth shall no longer be to us "an occasion of falling"?

ALEXANDER MANN.

* This editorial, written by the Bishop of Pittsburgh and originally intended only for his diocesan paper, struck us as so excellent and timely that we have adopted it as our own Thanksgiving message, and gladly accord it this wider circulation.—THE EDITOR.

THE disturbing and conflicting reports that have come out of Germany during the past few months have made it almost impossible for Americans to formulate an intelligent and accurate opinion as to the state of religion in the Reich under the Hitler regime. On the surface of things it appears that Protestantism in Germany, formerly characterized by so liberal and ecumenical an outlook, has been almost wholly submerged in the Nazi State, and that with little or no protest on the part of its leaders; while Roman Catholicism has also come to terms with the dictatorship on a basis that seems to involve surrender on some important points of Church polity. Upon closer examination, however, it is seen that the situation is far too complicated to be dismissed in so summary a fashion, and that indeed, to use a familiar and hackneyed expression, Christianity is at the crossroads in Germany today.

The German Religious Situation

A ray of light on one aspect of the German religious situation is thrown by Dr. Leiper's article on The German Churches and the Ecumenical Movements, which we publish in this issue through the courtesy of the Central Bureau for Relief of the Evangelical Churches in Europe, for whom it was written as a report. Writing from the viewpoint of an American Protestant who is exceptionally well informed on European religious questions and who has been studying the subject on the ground during the past summer, Dr. Leiper points out the importance of the recent Life and Work Conference held in Yugoslavia through the hospitality of the Orthodox Bishop of Novi Sad, Mgr. Irenaeus. At that conference there seemed at first an irreconcilable difference between the German delegates and those from other countries, owing to the Hitler policies of Jewish oppression and interference with the autonomy of Christian Churches in Germany. How the Bishop of Chichester, one of the foremost Anglican workers in the cause of reunion, saved the movement for better understanding among separated Christians from dashing itself to pieces on the rock of that antagonism is a story that forms an important part of the record of the striving for a reunified Christendom.

We are also publishing in this issue the letter of the Bishop of Chichester, Dr. Bell, to the German Reichsbischof, Dr. Müller, protesting against the anti-Jewish discrimination in the German Protestant Church, in accordance with the resolution adopted by the conference at Novi Sad. So far as we know, this document is unique, representing as it does a protest on behalf of a large part of Christendom addressed to the head of a national Church and dealing with the administrative policy of that Church. It is courteously worded, but points out clearly the features of the German Christian movement that the rest of the Christian world considers unworthy of a religious body bearing the Christian name.

ANOTHER ILLUMINATING ray of light on this question is the important study of German Protestantism and the Hitler Regime contained in the November issue of *Theology*, the leading theological periodical of the Church of England. This carefully documented and objectively phrased attempt to describe and appraise the New Germany in its religious aspect is written by one R. J. C. Gutteridge, who describes himself as "a young English theological student who has had the good fortune to have lived in Germany through five of the most critical months of this year." The scientific methodology of the article and the reputation of the periodical in which it is published are guarantees of the credibility of the writer, who has naturally had access to sources that are not available in England or America.

German Protestantism, according to Mr. Gutteridge, is faced with three main possibilities: to "stand aside from the calls made upon it by the National Socialist State and by a people which, aroused from a godless atmosphere, is eager to hear the voice and heed the claims of religion"; to "degenerate into a useful tool for an all-embracing and unscrupulous totalitarian State"; or, in consciousness of its divine mission, to "enter whole-heartedly within the new order and utter its message there." There are not wanting numerous and vociferous advocates of each of these policies, according to this observer; but the key to the future course of Protestantism in the Reich is largely in the hands of the group known as "German Christians." Mr. Gutteridge gives a valuable summary of the aims of this group and its historical setting, after which he points out some of its dangers:

"Above all, it is ominous how seldom there is in the writing and speeches of the leading 'German Christians' any stress laid upon sin, repentance, and salvation, as compared with the vociferous emphasis placed upon Blood, Nation, and People. . . . The 'German Christians' glorification of *Volk, Nation, and Blut* has the grave danger that God will be overshadowed or else principally conceived and worshipped in His relationship to the above realities, and it can scarcely be denied that the Reformation for which the 'German Christian' is so passionately striving is at times unfortunately presented as coming from the nation rather than from God. . . . The danger is lest the 'German Christians' should cultivate a narrow form of Christianity; their very name suggests the possibility of this."

Other notable religious positions in German Protestantism are also described and evaluated by Mr. Gutteridge, who concludes with an expression of opinion that "an united force of German Evangelicals, and that alone, can rescue German Protestantism from the menace of an idealistic and blasphemous creed"—the creed of a narrow nationalistic "idealism."

Another phase of the German religious situation that is of particular interest to Churchmen is the status of the Old Catholic movement under Hitlerism. We learn from an authoritative source that at least as recently as last June, German Old Catholics seemed to feel that their Church was in a stronger position and had a greater significance for Germany than ever before. This feeling was corroborated, more especially in the Rhineland, by an unusual growth in the number of communicants in various parish churches during the first five months of this year. It is true that a few of the laity thought the time had come to merge with the great Evangelical State Church. On the other hand there were those who advocated a submission to the Roman Catholic Church in view of the fact that the latter is supposed to have come to terms with the German regime. As a matter of fact, compliance on the part of the Roman Church is looked upon with suspicion in Germany, in view of the fact that although political conditions have not changed in the slightest, the Roman Church executed a complete *volte-face*. Her communicants are now permitted to take political attitudes for which they were excommunicated earlier in the year.

AS TO THE LEGAL status of Old Catholics in Germany, we are advised from the same source that the autonomy of the Church was secured in various ways in different states, so that there was no immediate danger of a forcible absorption into a national Protestantism. How far those safeguards hold in the light of the recent elections, which seem to presage a wiping out of state boundaries, cannot yet be determined, but we understand that the status of the Old Catholics as an independent body within the Catholic group has been generally acknowledged and respected. We hope to be

able to publish an authoritative article on this subject in an early issue.

Another important aspect of the German religious situation is of course the status of Roman Catholicism under the concordat between the Vatican and the Reich, signed in Rome on July 20th. We cannot go into that question here, but we do wish to refer in passing to the valuable article on this subject by George N. Shuster in the *Commonweal* for September 1, 1933. A summary of the text of the concordat, together with digests of the law of July 14, 1933, concerning the constitution of the German Evangelical Church, and recent enactments of the Prussian Evangelical synod directed against "non-Aryans" may be found in a pamphlet entitled *The German Churches Under the Third Reich*, copies of which may be obtained from the Central Bureau for Relief, 287 Fourth avenue, New York.

BY WAY OF SUMMARY, it may be said that the reports coming through to this country, meager and sometimes contradictory though they are, do not present as gloomy an outlook for Christianity in that country as appeared to be the case a few weeks ago. It is true that German Protestantism, at least, has surrendered in large measure to a process of Nazification at the hands of the State, but that process has not been carried to quite the extremes indicated in earlier reports. The wild rumors that the Old Testament was to be abandoned in favor of the Teutonic mythology have been set to rest by the ruling of the Reichsbischof that Church bodies and officials must subscribe to the Bible and the Creeds, while the proposed legislation against Semitic Christians, estimated by one of their spokesman to number some four millions, has been rejected by the same authority. Whether as a result of the protest of the Bishop of Chichester or not, the saner element in German Protestantism seems to be prevailing, and at least there is ground for hope that the Protestant Church in Germany will not simply become a department of propaganda for Chancellor Hitler's government.

ALL PUBLIC LIBRARIES should have our Church papers in their reading rooms. Unfortunately the cost, and the large number of libraries involved, prevent us from sending free subscriptions to THE LIVING CHURCH, and reduced budgets often make it impossible for the libraries themselves to subscribe. We must depend upon interested Churchmen to support this missionary work, and we are glad to report that several are taking this interest. For example, the Rev. Nelson B. Gildersleeve, rector of St. Agnes' Church, East Orange, N. J., is heading a plan whereby THE LIVING CHURCH and the other Church papers may be placed in the reading room of the public library there. "Together with the other three churches in the city, we are underwriting subscriptions," he writes. "I, for one, am tired of seeing Christian Science and sectarian papers in the libraries, and none of ours."

This project is one that might well be undertaken in other communities by Church clubs, men's organizations, or women's guilds. We shall be glad to cooperate by supplying a list of libraries in any given locality, indicating which are at present receiving THE LIVING CHURCH and which are not. Library subscriptions also receive a ten per cent discount from our regular subscription rates.

SPEAKING of religious periodicals in libraries, it is interesting to note the result of a survey of the Brooklyn public library recently made by the Brooklyn Catholic Action Council. In the twelve branches covered by the report, the Council found 2,046 religious books listed, and discovered that these had been borrowed 15,124 times since January 1, 1930, or an average of about seven and one-half times for each book. Protestant books outnumbered Catholic ones by a large percentage, but the ones classified as Catholic were, according to the report, borrowed nearly twice as frequently. As to periodicals, the survey revealed that the library had a fixed policy of not providing religious magazines at public expense. With this policy the report takes sharp issue.

It is difficult to see what reason public libraries can have for refusing to subscribe to religious periodicals from public funds. They supply other specialized periodicals—scientific, educational, historical, and the like—despite the fact that each of these, like the religious periodicals, appeals primarily to those interested in the particular field of knowledge to which it is devoted. Why the discrimination against periodicals devoted to religion, in which far more people are interested than many of the other subjects accorded recognition?

In this connection it is interesting to note that there are some libraries that refuse to accept responsible religious periodicals even when these are donated by interested individuals or organizations. It is even more difficult to account for such an attitude as this, and in the case of libraries maintained by public funds, this would appear to be a clear indication of unfair discrimination. Should any such case come to the attention of readers of THE LIVING CHURCH, we should like to have the circumstances reported to us so that we could make a thorough investigation.

Meanwhile, if the Roman Catholics, Christian Scientists, and other religious bodies are interested enough in their periodicals to make special efforts to have them available in libraries, certainly Churchmen, if they value their Church press, ought to be equally diligent in this regard.

ANSWERS TO CORRESPONDENTS

E. V. G.—The Eucharistic verse you mention is a very old one and its source is obscure. Several versions of it are to be found, one of the common ones being the following, quoted from *The Little Ladder of Prayer*, by Canon G. R. Bullock-Webster:

"Christ was the Word who spake it,
He took the Bread and brake it,
And what that Word doth make it,
That I believe and take it."

E. R. L. J.—(1) We are advised that due to a last minute entanglement because of advertising programs, the plan for broadcasting the Catholic Congress Mass had to be abandoned. (2) The latest information as to Old Catholics in Germany that we have been able to obtain is contained in an editorial in this issue. (3) The Reformed Church of Spain and the Lusitanian Church of Portugal are not members of the Anglican communion, though the Archbishop of Dublin has taken a personal interest in them, and made one or two visits to them for the administration of Confirmation.

R. V. M.—The distinction between Theism and Deism may be briefly expressed as follows: Theism is belief in God, held in a conscious and rational manner, but taking into account revelation and tradition as well as pure reason; Deism, as represented by the school of 18th century writers who are generally associated with that term, is an attempt to set religion on a purely rational basis, excluding the idea of revelation. In practice, Theism affirms the immanent presence of God in the world, as well as His omnipotent transcendence, while Deism conceives Him as an external Creator who is transcendent but not immanent. See ch. IV of Hall, *Theological Outlines*, 3d edition, and the bibliographical references therein.

S. T. R.—The first Christian missionaries to Tibet were probably the Jesuits and Capuchins of the 17th and 18th centuries, though there may have been earlier sporadic attempts to introduce Christianity into that region. Friar Odoric is reputed to have reached Lhasa about 1328, but the reports of his visit are probably legendary. The Portuguese Jesuit Antonio de Andrada penetrated into Tibet from India in the early 17th century. Probably the first Europeans to enter Lhasa were two Jesuit priests, Grueber, an Austrian, and D'Orville, a Belgian, in 1661. A Capuchin mission was established there in the early 18th century, and lasted, with many vicissitudes, until 1745. See Bell, *Tibet Past and Present* (1924) for a good compact account.



The Living Church Pulpit

Sermonette for the Sunday next
before Advent

Preparation for Advent

By the Ven. Frederick W. Neve, D.D.
Archdeacon of Mountain Work, Ivy Depot, Va.

STIR UP, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ, our Lord. Amen."

This has been called "Stir up Sunday" because of the first two words of the collect for the day. The Church is about to make a new beginning, another Christian Year lies immediately before us, and it is necessary to rise to the greatness of the occasion, if the successive Church seasons, which make up the Church Year, are to be entered into with a right appreciation of their value, and a determination to get as much out of them as possible.

Christianity is like a gold mine, of which only the surface has been touched, with vast wealth lying beneath, as yet undeveloped. Laziness and indifference, together with a concentration of attention upon worldly interests, have kept us back and hindered us from making as rapid progress in the extension of the Kingdom as might have been expected.

It is an important question to ask ourselves at this time as to whether the new Christian Year is to mean nothing more than those which have gone before, or whether each season as it comes is to mean a new revelation of the great truth to which it bears witness.

This is especially the case with regard to the very beginning of the Christian year. The season of Advent is intended to be a preparation for Christmas, and since Christmas has lost so much of its spiritual value by being so largely secularized, Advent must be revitalized. The coming of Christ into the world strikes the keynote for all that is to follow, and if that is lost or rendered faint and indistinct, the whole dramatic sequence suffers in consequence.

The recovery of Christmas as a season of deep religious significance, can only be brought about by a fuller realization of the importance of Advent as a religious preparation for the Great Festival to follow. The stirring up, the awakening to a consciousness of a special effort in this direction, must take place before Advent really begins. We may notice here that this stirring up the wills of God's faithful people is asked of God, Himself, as if mere human eloquence and earnest appeal is not sufficient, though the human effort to arouse and awaken should not be neglected.

"Stir up, we beseech Thee, O Lord, the wills of Thy faithful people." There is a note of urgent appeal here, as if only the divine Power is capable of raising us out of the low level of spirituality into which we have gradually lapsed, and become accustomed to, and of making us realize more clearly and vividly what the coming of Christ into the world really meant for mankind. As it is, left to ourselves, we have allowed the Christmas season to degenerate into a mere holiday, and we do not seem to be able to recover for it its original value and significance. It is difficult to see how Christianity can be made the power in the world it should be, so long as we are content to allow Christmas to remain what it is at present, a secular holiday, instead of being one of the Great Festivals of the Christian Year. We may well then pray earnestly that God will stir up our wills by His Holy Spirit, that the coming Advent may be used as a time of preparation for the recovery of Christmas from its present low estate, to the honor and glory which rightfully belong to it.

THERE MUST BE something evangelical—by which I mean that direct and personal touch with God in Christ—which changes religion into a personal experience and which unites every capacity which a man possesses in the one supreme devotion to Christ and His cause.

—The Bishop of Winchester.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

That Nothing Be Lost

READ the Gospel for the Sunday next before Advent.

THE FIRST CHRISTIANS must have thought that the feeding of the five thousand was a very important work of Christ, for it is the only one of Christ's miracles which is described in all four of the gospels. This shows that it was a favorite story. "The merciful and gracious Lord hath so done His marvelous works that they ought to be had in remembrance." There must also have been some good reason why this passage was chosen as the Gospel for the last Sunday of the Christian year. Possibly it may have been because of the admonition: "Gather up the fragments that remain, that nothing be lost."

1. We may be moved to ask Him why it was that He who had just showed such marvelous power to provide was so careful in warning against waste of the food He furnished. It might easily have seemed to the disciples that one who was able to make such rich provision for His guests could easily have done as much for them. They were all poor men. Why could He not have made them rich? There must have been times when they were hungry men. But the Lord let them go and fish through the dark and weary night to provide food for themselves and their families. What principle lies behind Christ's action and His warning? Is it that here we have set forth a law of creation itself? God gives an abundance. "He maketh His sun to shine and His rain to fall," and of His bounty we have all received—but that we may use it and not waste it.

2. Is it not possible, then, that He who insisted that bits of bread and scraps of fish must be gathered up and carefully preserved for the morrow's use is of the same mind about other gifts? We may still ask Him how He would have us use our time, our bodily strength, our intellectual powers, our instincts and emotions. They are all His gifts. What would He have us do with them? What does He consider use and not waste? Does He feel about spiritual gifts as He did about the fragments of the loaves and fishes? Are His sacramental blessings which He gives with an unstinting hand to be regarded in the same way as this material food shared with the five thousand on the lake shore? We may well ask Him that and seek His guidance as to how the gifts of the Spirit are to be conserved and not wasted. By comparison with the food on which He fed the multitude in the wilderness, the Bread of Life which He bestows at His altars is infinitely more precious. Yet after our Communion, does He judge that we have made right use of what He gave, or has the gift been allowed to go to waste? Such questions as these surely spring out of our Lord's words in the gospel for "Stir-up Sunday."

3. But there is a still more terrible waste about which we may be moved to ask Him—the waste of men and women and children, all immortal souls. His was the gift of life, and for them He gave His own life. What will He say about the waste of life itself in this world which He has created for our home? What would He say about war? And about the slaughter by every horrible means the ingenuity of man can devise of millions of the flower of our race? And what about the system of production and distribution which gives the few vastly more than they can use, and sends uncounted thousands empty away? What does he say about the waste of our resources in the actual destruction of the necessities of life in order to raise the prices that man must pay for them? Does He think the system under which such things are necessary a just or a humane system?

"That nothing be lost"—is not this an irrevocable and infinitely wise law of the universe? It was uttered for the moment, but it holds true for all time. It was spoken of loaves and fishes; how much more does it apply to the more precious gifts of God!

The German Churches

And the Ecumenical Movements

By the Rev. Henry Smith Leiper

Executive Secretary of the American Section, Universal Christian Council for Life and Work

THIS past winter and spring it looked for a time as if the German Church alone among the institutions of the country would be able to hold out against the *Gleichschaltung** which was rapidly progressing throughout the length and breadth of the land. The old leaders made a brave fight for freedom. And in this they were supported by the leaders of the Churches in other lands. They resisted the anti-Semitic program of the government. The Church Council elected a Reichsbishop, Friedrich von Bodelschwingh, who was of the type that all would rejoice to honor as the national head of the Church. They wrote a new constitution for the Church which was accepted in the main and is an excellent document with which none could greatly find fault.

But the rising tide of nationalism within as well as without the Church was too strong for them. They were too moderate. And as a consequence they were swept aside. Dr. Kapler, for years executive head of the Church Federation, than whom there is no finer or braver Christian, retired.

Commissars were appointed. A committee of five was elected to run the Church temporarily since the government would not allow von Bodelschwingh to function as Reichsbishop. There was a considerable turn-over of officials at headquarters. Many of the men known to Church leaders in other lands were dropped and new men, without foreign contacts, put in their places. It was freely predicted in other lands (as, for example, in the religious press of England), that all coöperation with the Churches in the Ecumenical Movement was at an end.

Fortunately, however, the new leadership of the Church proved to be less radical in this connection than had been feared. Soon after he came into office as temporary superintendent of the national Church, Ludwig Müller, now Reichsbishop Müller, sent a letter to the heads of the Churches in other lands, expressing in the strongest possible terms the desire of the German Church for continued fellowship and coöperation.

In personal conversation Bishop Müller assured me of his desire that this coöperation between the Churches along international lines should be continued and increased. Not only so, but he and the other leaders of the Church took every opportunity to show courtesy and consideration to me when I was in Berlin—not, of course, for myself personally, but for me as representing the American Churches in the Federal Council and the Universal Christian Council for Life and Work. They received the frank statement of non-German points of view respecting the Church and its future. They seemed to welcome friendly criticism, rather than to repel it.

At the Faith and Order Continuation meeting, in Paris, there were two German representatives, Dr. Erich Stange and Dr. Sasse. The former has joined the "Deutsche Christen," the latter has not. They presented quite different points of view, but did so in a spirit of fellowship and without compromise. Sasse said that the new Church would be nothing but the ecclesiastical department of the Nazi State; that pressure had been used in the

* *Gleichschaltung*—the word is taken from the radio lingo and means primarily to "tune in." Its correlative meanings include harmonizing, coordinating, synchronizing. The Church and all the activities of religious people must be "tuned in" to the wave length decreed by Hitler.

IN THIS PAPER the status of German Protestantism under the Hitler regime is considered in the light of the discussions at the meetings the past summer of the International Committee of the Central Bureau for Relief of the Evangelical Churches of Europe, in Copenhagen; the meeting of the Continuation Committee of the World Conference on Faith and Order, in Paris; and the meeting of the Universal Christian Council for Life and Work, in Novi Sad.

Church elections; that without such pressure there would have been no chance of success for the Nazi Church ticket. Dr. Stange felt that there was a very good chance to make the new Church a strong reinforcement of genuine Christianity. He is a worker with young people, 600,000 of whom are in the organizations which he heads under the Y. M. C. A. Had he refused to align himself with the new movement in the Church, he would have been deposed and the young people disbanded. By joining, he has been able to keep close to the leadership of the Church and to bring his young people into still more intimate touch with the Church. The need of this he felt keenly because of the fact that the old divided Church did not appeal to youth and its pietism and quietism seemed to them like a plain surrender in the face of urgent national crisis. He brought with him an official letter from Mueller addressed to the leaders of the World Conference on Faith and Order. This letter expressed, as did he, the fullest desire for continued connection with this movement of the Churches.

There was a very full and frank discussion at this meeting, under the chairmanship of the Archbishop of York. The doubts and fears of the Church leaders outside of Germany were fully expressed and, I have no doubt, were reported to the Church leaders in Berlin.

If there was any tendency on that account for them to withdraw from subsequent meetings during the summer it was not apparent, either in their conversation with me, following the Paris meeting, or in their conduct in connection with other meetings of an ecumenical character.

CHRONOLOGICALLY, the second ecumenical executive committee to meet was that of the Central Bureau in Copenhagen. To that meeting the German Church sent Dr. Schreiber, long intimately connected with the work of the *Kirchenbund* in Berlin and with the work of the Bureau. Dr. Heckel was also sent, and the two men took a full share in the work of the committee. Very frank discussions were held as to the duty of the Christian Churches outside of Germany towards the Christians and Jews forced to leave the country because of political and social pressure, as well as because of direct persecution. One whole day was given to the question of relationships with the new German Church; and it was finally decided, in the presence of the Archbishop of Sweden, the Archbishop of Denmark, and Bishops from several other important Lutheran countries, as well as Church leaders from England, Switzerland, France, Poland, Scotland, Czechoslovakia, and the United States and Holland, to draft a letter and to ask Dr. Adolf Keller to take it in person to the Church leaders in Berlin. The character of the letter was that of a strong, and yet brotherly, protest against the trend in the German Church toward intolerance, persecution, racialism, and nationalism. Dr. Keller writes that he had a most interesting series of conferences in Berlin in this connection. He is coming to the United States in a few weeks and will speak, himself, concerning what he found.

The growing world federation of Churches—technically the

Universal Christian Council for Life and Work—met in Jugoslavia. To it the German Churches always send their strongest and largest delegation, as they regard it as the most official and important of the ecumenical movements. The German delegates were Dr. Schreiber, chairman; Dr. Heckel, Dr. Wahl, Dr. Hinderer, Dr. Boehme, and Dr. Menn.

The importance of the question as to future relations with the German Church overshadowed all else at the meeting and a great deal of time was given to a full and frank discussion of the situation. The French delegates, led by Dr. Wilfred Monod, renowned pastor of the Oratoire Church, in Paris, were exceedingly critical and demanded that the Germans should officially reaffirm the Stockholm Conference ideals if they would continue in the movement. Of course, there had been no technical repudiation of those ideals by the German Church and, therefore, her delegates—not unnaturally—felt that it would be impossible for them in their official capacity to accede to the French request.

Eleven separate documents were drawn up by various members of the conference in an attempt to find a solution for the problem which was faced by the Council. Here was the body which, first of all international groups, had come together after the great war. It was the one best known in Germany as representing the feeling of Christian unity and the growing expression of it in practical coöperation. If a break came here it would mean a split between the German Churches and the other Churches of Europe and America—hard to contemplate but much harder to heal if once created.

To ask the men who met at Novi Sad to do nothing about the new situation in the German Church was impossible. They felt too strongly about it. To ask their German colleagues to join in any action which might appear like a reproof to the German Church leadership would be like asking the representatives of the Southern Churches during the Civil War to gather in Canada with representatives from Churches of the North and of other lands and to join in denouncing the policies of the Confederacy.

Bishop Amundsen attempted a statement, as did Dr. William Adams Brown, and others. They were all excellent statements, but they implied a joint action amounting to censure and were seen, when carefully examined, to be unfit instruments for what the Council wanted to accomplish. Finally, the Lord Bishop of Chichester, Dr. Bell, who was the historian of the Stockholm movement, and, previous to his appointment to Chichester, secretary to the late Archbishop of Canterbury, proposed a very wise plan. It was that a minute should be entered on the record of the meeting to the effect that the subject of the new Church situation in Germany had been discussed and great concern had been expressed over it by the representatives of other nations. There had been much difference of opinion, but general agreement that the principles of the Stockholm movement must be upheld, the universality of the Church of Christ recognized, and the freedom of the individual conscience guarded from all coercion. In addition to the minute to be adopted by the meeting, he proposed to write a private letter to the German Church leaders, to be published at his discretion, in which he would give voice to the grave fears and doubts which had been so earnestly expressed at the Council.

This action was finally passed by what amounted to a unanimous vote, only one of the German delegates finding it necessary to refrain from voting on account of one of the statements in the proposed minute.

For two days it had seemed inevitable that the Council should split and another historic division be created in already divided Christendom. All realized what a tragedy such a break would be. Yet none were able conscientiously to purchase peace between the Churches at the cost of conscience. The method finally chosen may, under God, provide a way to give the German Church the benefit of friendly and sincere criticism from without, and at the same time maintain that contact with the Churches of other lands which has begun to promise so much for the future, and has been increasingly effective as a symbol of the unity of the Church in our common Lord.

NO ONE who was present can soon forget that meeting. Its setting was unique. The Council was the guest of the Orthodox Bishop of Novi Sad, Irenaeus, and met in his palace. The presiding officer was, as I have said, a leading bishop of the Church of England. Part of the session Dr. S. Parkes Cadman was in the chair. The physical distance from the familiar scenes of Protestant struggle, from the arena of French and German national differences, and from the western world—for Jugoslavia is really of the Near East—all tended to facilitate the fullest and freest discussions.

I happened to be the only one present who had likewise been at the other two discussions of the same problem—in Paris and Copenhagen. And I contrasted and compared them from the point of view of the settings, of the ground covered, and of the conclusions reached. The former was in the building that houses the Federal Council of the Evangelical Churches of France, the gift of the American Churches, and was under the presidency of the Archbishop of York; the latter was in the ancient palace of the Archbishop of Denmark in Copenhagen—formerly for several hundred years the town hall, then the library of the university, and for the last four hundred years the residence of the Bishop. It followed a Sunday on which the members of the committee had worshipped first in German and then in French in the unique Reformed Church of Copenhagen built by a former queen and given to the Protestant Congregations—German and French—in the city to be used at alternate hours by them each Lord's Day. The last was, as has been said, in the Near East. It might be said that it was in the Middle Ages, for on the day preceding, the members of the conference had travelled into the Serbian hills to attend an Orthodox service in an open field, where more than ten thousand peasants were assembled from all the country round about. The spiritual up-lift and far-off feeling of that hour helped to prepare the way for the difficult negotiations which required so much patience, good will, spiritual insight, and brotherly determination.

AFTER the final session, in which the vote proposed by the Bishop of Chichester was adopted, one of the American members who has been connected with practically all of the ecumenical movements for the past twenty years, said to me with deep feeling: "That meeting may have decided the issue between peace and war. It certainly decided the outstanding problems before the Western Churches. If nothing else had come of all the expenditure of time and money for these international Church gatherings in the past four years than this discussion and this decision, it would all have been proved eminently worthwhile."

And I think he was right. The individual denominations are not in a position to deal with this problem. There is only one central place where the matter can be naturally thrashed out and where the dealing with it will be considered by the German Church leaders as official. That is in the Universal Christian Council. That so much of the agenda of the meeting should have been absorbed in this way was not foreseen. But no one for a moment felt that anything more valuable for the Kingdom of God could have happened than that it should be so absorbed. Only men who knew and trusted one another and were surrounded with the evidences of Christian life as a bond which reaches across all races and national lines could have gone through that discussion without the lifting of a voice in anger or the speaking of a harsh word. The spirit of God seemed truly to have been there guiding the minds and the speech of men.

New Circulating Library

SOMETHING NEW in a circulating library for rural communities has been developed in Macedonia by the Near East Foundation. A boy puts a pack on a donkey, loads on as many books as the beast can carry, and goes off around the countryside to distribute the books and collect those he distributed the week before. This is part of a better-use-of-leisure-time movement among a population where farm work occupies only six weeks or two months of the year.

Necessary Premises to Catholic Thinking

By Jared S. Moore

Handy Professor of Philosophy, Western Reserve University

A "PREMISE" is defined as "a proposition laid down, proved, supposed, or assumed, that serves as a ground for argument or for a conclusion" (Standard Dictionary). Now I do not count it to be my task in such a paper as this to "argue" or to "prove" anything; but rather to "lay down" certain truths (as they seem to me to be) which, if granted, appear to lead to a certain definite "conclusion"—*viz.*, that "Catholic thinking" is the sanest and most consistent type of thinking. I shall attempt, therefore, to start at the very beginning of things, and to build up a series of propositions which may lead us step by step to the threshold of the Catholic system, leaving it to others who come later in this series to lead us *across* that threshold. In other words, I am to be a modest Virgil, rather than the Beatrice, of our expedition.

The premises to be suggested will be sixteen in number, grouped under four heads of four propositions each. The first group will have to do with the general meaning of Life, the second with God, the third with Truth, and the fourth with the Christian Religion. Let us, then, proceed with our enumeration.

LIFE

ONE. *That I exist, and that there is a world beyond me.* The only absolutely indubitable truth is that which may be expressed in the phrase, Something goes on—or, Being is. Analysis of this "something"—which we most naturally denominate "experience," by the way—yields, however, two inevitable conditions as bound up with the very fact of experience itself, and without which such experience could never be. These inevitable conditions or implications of experience are (a) that "I" who *have* the experience *exist*, and (b) that *something* which I may call a "world" also exists as the *object* of that experience. This twofold truth seems to be the natural starting-point of any quest into the meaning of things.

TWO. *That life involves proper adjustments between myself and that world.* This is not a *definition* of life, but rather a statement of the *conditions* necessary for life to go on. All students of life in any sense of that term agree that it involves a binding together in most intimate relationship of the two factors of our first proposition—"I" and the "world beyond." So long as this relationship continues, life goes on: the moment the proper relationship is broken life ceases to exist. But what kind of a thing is this "world" to which we must adjust ourselves? Our next propositions must grapple with this question.

THREE. *That among the constituents of that world are to be included the great "spiritual values"—Beauty, Goodness, Truth, and Love.* With this proposition we enter the realm of controversy. Disregarding certain more or less subtle variations of theory, there are three main alternative views of the nature of our world: (a) the view known as *Materialism*, which holds that everything that may be called real is either itself material or else is a product in some sense of matter, and that the so-called "spiritual values" named above are but more or less illusory effusions of the brains of human organisms; (b) the view best known as *Spiritualism*, which regards persons and their spiritual ideals as the only ultimate realities, and the material universe as a mere embodiment or phenomenal expression of these spiritual realities; and (c) *Dualism*, which divides the world into two distinct and irreducible realms, matter and spirit, some-

THIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

how interacting with each other. Now it is evident that we cannot enter into controversy over these difficult matters in a paper as brief as this must be; but I think it is equally evident that, of these three world views, only materialism is definitely anti-Christian, and that Catholic thought may be developed equally well on the basis of dualism or of spiritualism. And it is a striking fact that, though we still have materialists of a sort in our midst, they usually nowadays prefer to call their philosophies "Naturalism," and are far more inclined than they used to be to concede *some* place to man's higher ideals in the general scheme of things. Once granting that the world is not *wholly* material we can pass cheerfully on to our next proposition:

FOUR. *That life is worth living.* If life is but a form of atonic motion, or the expression of a blind force leading nowhere, despair and pessimism may very well drown out the fires of enthusiasm in the soul of man; but if Beauty, Goodness, Truth, and Love have a place in the world to which the living man adjusts himself, Happiness also may be his lot, and *la joie de vivre* have a real meaning.

GOD

IN OUR PRECEDING SECTION we found that there is a spiritual world or "world of values" with which we may establish relations, and that this relationship is what makes life truly worth living. Next we must inquire into the source from which the world, including ourselves, derives its existence; and this brings us to our fifth proposition:

FIVE. *That the world has its Source in a personal God.* This is the position known as *Theism*, whose chief rivals in the philosophical world today are (a) *Pantheism*, which denies the distinct *personality* of God; and (b) *Atheism*, which denies His *existence*. Into the numerous arguments for the existence of God we cannot go: all of them are complex, with many points of value, and yet many of questionable significance; none of them has the finality and conclusiveness of a mathematical demonstration or a logical syllogism, though each contributes some suggestion which points toward the theistic conclusion, and their cumulative force is impressive. Faith and experience must cast their weight into the balance, and when they do the case for the divine origin of things is made.

As for the contention that personality lies at the heart of the universe, it is hard to see how such a complex phenomenon as *human* personality could ever arise if the Source of Life was not itself also personal. An *existing* world calls for an *existing* source, *life* for a living source, and *personality* for a personal one; and to explain these higher realities as merely "emerging" out of the lower, and let it go at that, is to leave thought swinging in mid-air. Furthermore, Beauty, Goodness, Truth, and Love are meaningless words apart from persons; and if these are objective realities they cannot be dependent for their existence on *human* personalities.

SIX. *That we can know at least something of that God.* The truth of this proposition is to some extent implied in the way we have discussed the immediately preceding one; but what is meant by "knowledge" in the present assertion is more properly *personal* knowledge, or "knowledge of acquaintance," rather than mere *rational* knowledge or knowledge of argument—knowledge "*of*," rather than merely "*about*," God. The agnostic denies that we

can know anything of or about Him, one way or the other. Fifty years ago Herbert Spencer used to urge men to admit that the essence of things is unknowable, but at the same time to *worship* that Unknowable. But this is an impossible attitude, as all would, I think, agree today; and although it is perfectly true, as we have admitted, that God cannot be *proved* irrefutably to exist, He can assuredly be *found* in experience if we will take the trouble to look for Him. *Nothing* can be known if it does not *make* itself known to us through its properties, and if we do not on our part exert ourselves to find it. And so it is with God: Revelation and Faith are the two correlative factors in the knowledge of Him—revelation on His part, faith on ours. But He has revealed Himself plentifully, in nature, in history, and in the human soul: all that is necessary, then, to know Him is that act of the spirit which we call faith.

SEVEN. *That we can enter into personal relations with God here and now.* We cannot have personal relations with an unknown being, hence this proposition plainly presupposes its immediate predecessor; and conversely, to know God, the Source of all Good, is to love that Being, and to desire to enter into personal relations with Him. And it is this life of personal communion with God that constitutes the very essence of religion—a communion founded on "the knowledge and love of God," entered upon by faith, and realized in prayer.

EIGHT. *That religion is the completion of life.* If life is the adjustment of man to the universe, if God is the Source of the universe and of man, and if religion is that aspect of life which brings man into personal relations with God; then life without religion is empty and vain, leaving man but inadequately adjusted to his world.

With this proposition, asserting the place and value of religion in life, we have arrived at a definite turning-point in our progress. In our next section we undertake a quest into the place and value of truth in religion, and by way of that we proceed in our final section to a consideration of the nature and truth of Christianity.

TRUTH

NINE. *That truth is as important in religion as in other matters.* It is a strange fact that so many persons who lay so much stress upon the importance—nay, necessity—of distinguishing truth from falsehood in the ordinary affairs of earthly life, and so many scientific men who make the "search for truth" in the realm of nature their one central endeavor, seem to regard truth in religion to be of quite secondary, or even negligible, importance. This is the case even with many devout religious men, as well as with those who are merely indifferent; the religion of the former group, however, can be but a sentimental one, and the indifference of the latter may very well be the result of a healthy revulsion against such sentimentality. "Religion is a life, not a creed," true; but unless the activities of religion are *based* on clear and true ideas their basis can never be more than a sentimental one. A skeleton is to most persons a rather revolting sight as compared to living "flesh and blood"; but how can flesh and blood live without a skeleton, and who likes a "spineless" man? So it is with religion: religious ideas as such may be interesting only to the theologian, but they constitute the backbone of religion, and the religious life cannot be a healthy life without them.

TEN. *That we can know things even when we cannot understand them.* We have seen that there are two meanings of the word "knowledge"—knowledge "of," and knowledge "about." Now we assert that knowledge in both senses of the term has two degrees—apprehension and comprehension. To *apprehend* a person, thing, or truth is to be aware of it as existing and as having certain properties or characteristics; to *comprehend* that person, thing, or truth is to understand it in all its relations—its causes, its purpose, its membership in some class or species, etc. Now it is perfectly obvious that in the ordinary affairs of life we know many persons, things, and truths without in the least understanding them: Why, then, should so many individuals refuse in

religious matters to believe what they cannot understand? An understanding of physiology on the part of *some* people is essential, if the rest of us are to live healthy lives. But *I* do not need to know physiology in order to live, nor does *anyone* understand the human body perfectly. So in religion there must be theologians, even if no theologian can pretend really to "comprehend" God; but we do not *all* have to be theologians in order to live healthy, spiritual lives. Religious truth, then, is a matter of *apprehension*: comprehension is by no means necessary.

ELEVEN. *That the Bible is on the whole a reliable source of religious truth.* At our present stage, we need go no further than this. It does not imply infallibility, even in religious matters; nor does it imply even reliability in scientific matters, or in matters of secular history; nor does it imply that the Bible is the *only* reliable source of religious truth, or that we may not learn something of religious value from the sacred writings of other religious—the Upanishads or the Koran. The Bible has a very human side to it, but it also has a divine side: it is the word of many fallible men, but that does not prevent it from being also the Word of God in the sense of being a record of divine revelation, the study of which is at least *as* spiritually profitable as that of any other book.

TWELVE. *That Jesus Christ has revealed God and His will more completely than any other religious teacher.* Again we need claim no more than this at this stage. If anyone who knows the teachings of the various founders of religions thinks that Buddha or Moses or Mohammed is a greater religious teacher than Jesus Christ, we have nothing more to say to him. On the other hand, one may regard the teachings of Jesus to be superior to those of the other religious prophets, and yet fall far short of accepting and practising the Christian religion. But if one agrees with what has already been said on the subject of religion in general, and also admits the truth of the present proposition, he is well on the way to being a Christian, and one more step will carry him across the threshold.

CHRISTIANITY

THIRTEEN. *That personal fellowship with Jesus Christ brings man into personal fellowship with God.* For the Christian, Christ is the Way to the Father in a sense not applicable to any other religious leader. Hence, if religion is personal fellowship with God, the Christian religion is personal fellowship with God in Christ. Merely to follow the moral precepts of Christ as set forth in the New Testament, or to endeavor sincerely so to do, is to be a Christian only in the ethical sense of that term; but to enter into personal relations with the ever-living Christ is to live the Christian religion.

FOURTEEN. *That Jesus Christ is God.* Though the shortest of all our propositions in form, this is the most tremendous in significance, since it asserts the identity of a lowly prophet living a brief life in a remote corner of this infinitesimal planet two thousand years ago with the Almighty and Eternal Ruler of the universe. It would be unfair to deny the name of "Christian" to one who, having followed us up to this point, was unable to continue with us in our assertion of the Godhead of Christ. Though *traditional* Christianity, in its Protestant as well as its Catholic forms, is united in the proclamation of this truth, so-called "liberal" Christianity is united in the rejection of it. To deny that Jesus Christ is preëminently the Way to the Father, as asserted by our immediately preceding proposition, is to place oneself outside the Christian religion altogether; but one may accept this as true, and yet hesitate to admit that Christ and the Father are One God. But unless one is willing to take this further step, his Christianity is basically defective.

FIFTEEN. *That Jesus Christ founded a Church to carry His life and truth to succeeding generations.* As traditional and "liberal" Christianity divide on the question of the deity of Christ, so Catholic and Protestant Christianity divide on the question of the divine character of the Church. To the Protestant the Church is merely the collection of the faithful, bound together by certain common interests and beliefs, and union with

Christ is a private act on the part of each individual who attains it. To the Catholic, the Church is a divinely generated and living organism, the instrument through which Jesus Christ conveys His life and truth to all His brethren, and union with Christ is distinctly a corporate act. Hence, our final proposition—

SIXTEEN. *That membership in the Church of Christ brings man into personal union with Christ.* If the Church is really what the Catholic claims it to be as above set forth, the truth of the final proposition inevitably follows. Furthermore, if religion is a life of personal fellowship with God, and if Christianity is a life of personal fellowship with God through union with Christ, then the Catholic religion is a life of personal fellowship with God through membership in the Church of Christ. To the Catholic, the falsity of the too popular antithesis between Christianity and "Churchianity" is clear. That many Churchmen are poor Christians, and that many professing Christians fail sadly to live up to their profession, is true enough—as is the converse fact that many Protestant Christians put their Catholic brethren to shame in their devotion to their Lord. But as the Bible has a human as well as a divine side, so has the Church, and the Body of Christ is not to be blamed for the disloyalty of its members.

WE HAVE NOW REACHED the end of our journey. If we may liken the Christian religion to a great Temple, we may say that as our thirteenth proposition carried us across the threshold of the outer court of that Temple, our final proposition brings us to the threshold of the inner court wherein stands the Altar of the Catholic faith. Here our task of setting forth the necessary premises of Catholic thinking is brought, however inadequately, to its conclusion: granting these premises, the truth of the entire Catholic system follows inevitably, but the obligation of working out these premises has been left to other and more capable hands.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. LEVI DURAND, of Christ Church parish, South Carolina, writes the secretary of the S. P. G., April 23, 1747:

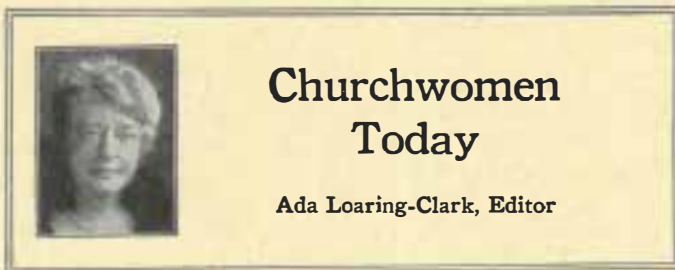
"You are so kind as to say, 'You hope I am settled to my Satisfaction, having succeeded in my Claim to an Estate.' A Contented Mind is the greatest Blessing a man can enjoy in this World, but this I shall never possess, while I live in this Province, Where Infidelity, Prophaneness, Heresy, Blasphemy & the most Offensive Breaches of Common Morality have scarce ever appeared with more Insolence; & tho' for these things the Lord does yearly visit, sending Pestilential Diseases amongst Men & Beasts, which yearly Sweep away Numbers of Both, yet none Regard these things, but as tho' nothing were the Matter, Sad Omen! We eat, We Drink, we Play, & shall continue so to do, till everlasting Flames surprise us; I may well say with the Royal Psalmist, Woe is me, that I'm constrain'd to dwell with Mesech &c but shall endeavour to content myself with that Province God has allotted me in one of the dark corners of the World, even tho' amidst a perverse & Crooked Generation."

THE REV. WILLIAM FRAZER, missionary at Amwell and Kingwood, New Jersey, writes, October 8, 1773:

"The Kingwood congregation is the most flourishing one of the three under my Care. A number of respectable Gentlemen of fortune from Philadelphia and New York—who have considerable properties in this neighborhood—chiefly reside on their farms;—they regularly attend divine worship, and their serious and devout deportment during divine service begins to have a happy influence on the lower sort of people—who, in general are very apt to affect the virtues and vices of those above them."

WITH THE LARGE majority of Dissenters at Hempstead, Long Island, the Rev. John Thomas feels he must walk circumspectly. On May 26, 1705, he writes:

"My Path here is very thorny, all my Steps narrowly watched. I am obliged to walk very gingerly, I shall endeavour (by God's assistance) not to give them the least occasion to calumniate, and be as cautious in walking, as I know they are in watching."



Churchwomen Today

Ada Loaring-Clark, Editor

WE ARE NEARING Thanksgiving Day, a day that should be each year one of life's milestones—a place where we stop, take breath, and consider the many things for which we should be thankful. Gratitude for all good things may be expressed in words, but, no matter how well phrased, the significance must be deeper.

Thanksgiving

It is an old axiom that "actions speak louder than words." Only too often we take our many blessings for granted and fail to express our gratitude by deeds or to assume our obligation to others. We must express our thanks in works rather than in words only, remembering always that our highest expression of thanksgiving is made in the Eucharist when we "give most humble and hearty thanks for the redemption of the world by the death and passion of our Saviour Christ."

"To Thee, from whom we all derive
Our life, our gifts, our power to give;
Father, what can to Thee be given
Who givest all?"

OUR CHURCH gives us this month or next the privilege of sharing what we have with others through the Every Member Canvass. She asks us to envision a new horizon—a horizon that is all-embracing—as is the Kingdom of God. We women

Every Member Canvass

have the privilege of sharing in this great service whose purpose is dedicated to the rebuilding of horizons. "It is," Dr. Reinheimer says, "an enterprise in which at one time we serve the individual and the community, the parish and the program, the Church and the nation, the commonwealth of mankind and the Kingdom of God." How can we better express our thanks than through our beloved Church?

MORE THAN FORTY YEARS AGO the Church Periodical Club began its work with eight charter members. Their purpose was to supply Church papers to those unable to procure them in other ways. From this small beginning has grown

C. P. C. and C. C. C.

up a national organization with branches in almost every diocese and missionary district and with tens of thousands of members. The work has expanded to include magazines, books, cards, pictures, victrola records, and many, many other things. The work of the C. P. C. is so varied that there are few of us who cannot do something through it. At this time there is an especial work in which you of the C. P. C. can give valuable service. Our Civilian Conservation Camps need books, magazines, and literature of all kinds, religious and secular. Pass on to these groups of men, mostly young, your own reading matter when you have read it yourself. Find out the name of the camp commander who is nearest to you and inquire of him if your gift will be acceptable. Then appoint a committee who will be responsible for receiving or collecting your gifts and for delivering them.

A NEW DEVELOPMENT of the Church school is being carried out at St. Bartholomew's, New York, of which the Rev. G. P. T. Sargent, D.D., is rector. Each of three groups of young people forms a junior congregation and has its own services and classes. At 9:30 18 classes meet;

Junior Congregations

at 11 o'clock children of the adult congregation hold their special service and study, and at 4 o'clock the children of the afternoon congregation do the same thing. Each group will have its own trained, vested choir. The Rev. Ernest E. Piper, so well known for his work with young people, will direct these junior congregations, the aim for which is that they may act as a laboratory for finding and learning Jesus' Way of Life and for developing His spirit.

Books of the Day

Rev. William H. Dunphy
Editor



LITURGY AND WORSHIP. A COMPANION TO THE PRAYER BOOKS OF THE ANGLICAN COMMUNION. Edited by W. K. Lowther Clarke, D.D., with the assistance of Charles Harris, D.D. New York: Macmillan, 1932; pp. vii, 868. \$3.50.

LITURGY AND WORSHIP is a book which should certainly be on the shelves of every priest. The philosophy and theology of worship, the history of Baptism and the Eucharist, the history of the English Prayer Book and the books derived from it, articles on the visitation of the sick and on catechising which are valuable contributions to pastoral theology, an account of Eastern Orthodox services, suggestions for possible adaptations of Latin rites and ceremonies—these are only a few of the treasures in this large, and very moderately priced *Companion to the Prayer Books*.

The thirty-two chapters are by nineteen different authors, the editors writing fourteen of them. This method, though probably the only possible one when so many topics were to be handled, involves, of course, a certain unevenness, both in the excellency of the articles, and the amount of space given to the various subjects. The two chapters by Dr. Harris, on the Visitation of the Sick and the Communion of the Sick, are long in proportion to the rest of the volume. They contain much pastoral advice and will doubtless cause much discussion, and some dissent, by theologians and psychologists. The authors, only one of whom is an American (Dr. Gavin contributes a chapter on The Eucharist in East and West) make several errors and omissions, though no important ones, in dealing with the American Prayer Book, and there are, naturally, chapters, e.g., the one on the Coronation Service, of interest to English rather than American readers. With so much historical and theological material included, a fuller treatment of Penance and Absolution would have been welcome.

But in spite of some few faults, the book is a splendid production, for which we owe a great debt to the editors and which certainly contains more of value for the parish priest than any other single volume on the Prayer Book.

WALTER FREEMAN WHITMAN.

THE HEBREW LITERARY GENIUS. AN INTERPRETATION. BEING AN INTRODUCTION TO THE READING OF THE OLD TESTAMENT. By Duncan Black Macdonald, M.A., D.D. Princeton University Press, 1933. \$2.50. Pp. xxiv, 227.

THIS BOOK is a careful study of a very difficult subject by a scholar who is not only a recognized authority in the field of Old Testament literature and languages but is also a profound student of folklore and an Arabist of international reputation.

Professor Macdonald tries to show, and it appears to the reviewer, convincingly, how some of the Old Testament stories, originally folklore, have, by the genius of the Hebrew poet, been raised to a high spiritual level with Jehovah as its center. The parallels, which the author draws from the vast store of Arabic literature and modern Arabic folklore, bear out fully the correctness of his method of interpretation and justify his claim that the Hebrews "remained Arab, although they denounced the name. And their literature, throughout all their history and to this day, in its methods of production and its recorded forms, is of Arab scheme and type."

The book is not only a scholarly work of great merit, but it offers, what few works of this kind do, an esthetic pleasure and spiritual enjoyment to the reader, besides a deeper insight into the mysterious ways by which God conveys His eternal truths to mankind. Primarily intended for the educated public and the clergy, it is not encumbered with a critical apparatus. The specialist will readily recognize the references, and he will also find a new trail blazed here, which will have to be considered in future critical studies of the Old Testament. Even those, who may take

a different point of view from that presented by the author, will find his interpretation stimulating and inciting to further studies.

The author expresses the hope that the future expounders of the Old Testament be both folklorists and Arabists. One would like to see this hope speedily realized, so that its study may be lifted out of the fog of unreality and the Old Testament be regarded as what it really is, an intensely human document through which the voice of the Eternal God is speaking to mankind.

H. HENRY SPOER.

SIR NORMAN ANGELL has lost none of his acuteness as an observer and critic, as his new book, *From Chaos to Control*, abundantly demonstrates. (The Century Co. \$2.00.) As my friend, Charles A. Beard, aptly says, Angell, like Socrates of old, is a very disconcerting person. He goes about asking questions that challenge time honored views and current practices that have been accepted with little or no thought. It is because of this fact that he has achieved a wide circle of readers, rather than because of any particular solution that he has to offer. This present volume, which constitutes the Halley Stewart lectures for 1932 is as well worth reading as *The Great Illusion*.

C. R. W.

LORD JEFFREY AMHERST was a gallant English soldier, generally regarded as the general who captured Canada from the French and also regarded by many historical writers as having unwittingly, but not the less surely, taught Americans how to win their freedom. He showed the Colonists much that it was important for them to know. He showed them how to raise troops without money; how to combine artillery with frontier warfare; and perhaps above all, how to forget their own squabbles in a common cause. His was a dynamic figure; a member of George III's cabinet, but a man who dared refuse to draw his sword against the Colonies. His was an original and tumultuous course amid the favor-seeking "scalawags" of the eighteenth century, which J. C. Long, basing his narrative on original papers found in an old Kentish house, has made to live. (Macmillan, \$4.00.)

C. R. W.

THE GOSPEL IN THE EARLY CHURCH. By James Mackinnon. Longmans, Green & Co., London, 1933. 327 pp. and index. \$6.00.

THE LEARNED AUTHOR, who is the regius professor-emeritus of Ecclesiastical History at the University of Edinburgh, has produced a convenient and concise summary of the conclusions of certain contemporary historians in regard to the early development of Christian thought. The book is very definitely a continuation of Dr. Mackinnon's *The Historic Jesus* and is then, naturally, not a mere re-presentation of the opinions of others but a personal and constructive interpretation of a large mass of material.

The writer considers especially the Gospel of the primitive Church, the contributions of St. Paul and other New Testament writers, and the influences which helped in the forming of the Gospel in the early patristic era. The content of a book of this sort cannot be adequately discussed in detail in the little space available; sufficient it is to say that the author's admitted agreement with much of the "Primitive Church" by Dr. Streeter is borne out by reading. Of course every reader will find a few points with which he will disagree, but the general usefulness of the book will not be impaired thereby.

A. D. K.

GOD AND LADY MARGARET. By John Oxenham. Longmans, Green & Co. 1933. \$1.50.

THE RECORD of a charming companionship between the author and Lady Margaret Drummond. Lady Margaret is physically maimed. Their discussions approach the problem of pain, along a way of beauty, and state the baffling problem with clarity. Some of the answers leave one perplexed—some very much helped. The whole narrative is pervaded with a strong feeling of trust in God. They would be charming companions for those in pain if it were not for the seeming sanction of Euthanasia.

D. C.

THE CHRISTIAN RELIGION is not first a system of ethics, and it is not first a philosophy; it is supremely a life of union with God through Jesus Christ.—*The Bishop of Colombo*.

The Merging of Missionary Districts and Dioceses

The Report of a General Convention Commission

THE COMMISSION was directed to study "the whole question of the economies which might be effected through the merging of missionary districts and dioceses." As might be expected this study brought out from the first that in figuring possible economies many other factors than salaries and ordinary administration expenses have to be considered.

Episcopal supervision might be rendered quite ineffective by too great extent of territory, or what was gained in reduction of salary was lost in increased train charges. Of still greater importance there is the grave danger of real detriment to the work with loss in spiritual values which might result from changes of this character.

The immediate compensations which led to the separation of the missionary districts in the past are wanting in any proposal to bring about a merger. It is always easier to divide than to unite—to give privileges than to take them away. No section relishes the idea of being absorbed into a larger unit. Many considerations, even more important than possible economies, come into view. Some of these may be listed under the following heads:

First. Some of the mergers proposed involve areas which overlap state lines. Up to the present time every missionary district, save one, lies within the borders of a single state—indication of how strictly in the past political divisions have been observed.

Second. Different areas are peopled by those who are bound by strong congenialities, ideas, common interests, and points of view which belong to those engaged in the same kind of work or hold to racial and social traditions. There are also equally strong antipathies, these sectional feelings are likely to be known only to those who have first hand knowledge of the parts of the country involved. These must be studied and considered.

Third. The topography of the country has very definite bearing on how sections of it can be administered to best advantage. Mountain ranges put almost impassable barriers between sections which lie close together as they appear on the map. Railroad lines largely determine the parts which can be reached most expeditiously and with greatest convenience. Whole areas, without regard to state lines, look to a certain city as their distributing point and metropolis. All these are factors in dealing with such problems.

Fourth. The constitution and canons of the Church secure that kind of independence to a diocese which makes change in its territory or jurisdiction possible without its consent and, having once surrendered a section of its area to become a missionary district there is likely to be little inclination to accept responsibility for that area again. Also a missionary district having its own bishop resents the thought of losing its chief pastor. Personal devotion to him as well as loyalty to the organization he administers raises questions as to the wisdom of breaking ties, strongly established.

What looks like economy may prove something very different—for failures to consider other elements of the problem may be reflected in a decrease of support in the face of such a change, and the end be a financial as well as spiritual loss.

The problem bristles with difficulties. At the same time it is quite apparent that the divisions made in the past have not always been done wisely, and the commission is impressed with the need of a frank study of the situation, with the hope and expectation that by wise and careful action on this delicate matter, certain

THIS REPORT, presented by Bishop Cook of Delaware, is the work of a Commission of General Convention. It was read for the information of the House of Bishops at its recent Davenport meeting. ¶ The House adopted a resolution expressing the appreciation of the House, and its congratulation to the Commission for doing a fine work.

changes may be brought about in time, which will make not only for economy but more effective administration in the field of continental missions.

It is quite evident to the commission that in some places the present distribution of territory makes for waste of money and waste of effort. It is the readjustment, where to begin and how

to proceed, which have been the subject of our study. The commission has asked the help and advice of all the missionary bishops on this subject, and in some instances the diocesan bishops where consent of this diocese would be necessary to merger suggested, and will file this correspondence with the proper authorities for future reference.

THE purpose of this report is to share, with those to whom we are responsible, the results of our study to the present time, without making definite suggestions as to changes, leaving the matter of decisions to their judgment. To this end the commission reviews the state of the following missionary districts:

ARIZONA: No suggestion was made as to a merger in which this district was mentioned. This district includes the whole state, a very large area for the bishop to administer, and statistics of the 10 years past indicate a rapid increase in population, and a commendable growth in the Church period. The bishop himself is a staunch advocate of smaller rather than larger dioceses. There seems small promise that this district will attain the status of a diocese for a long time to come.

EASTERN OREGON: Several suggestions were made with regard to this district, and the commission has given long consideration to them without being able to reach any final or satisfactory decision. These suggestions did not come from those directly responsible for the administration of its affairs, but in answer to inquiries put to them; replies have been received from the Bishop of Oregon, the Bishop of Eastern Oregon, who is a member of the commission, and from others familiar with this territory, its topography and general conditions. The first suggestion is that the diocese of Oregon and the missionary district of Eastern Oregon be reunited into one diocese, ultimately if not in the immediate future.

To this the Bishop of Oregon expresses dissent based on four counts, as stated in his letter as follows:

The causes which made desirable the separation in 1907 obtain today—stronger even than at that time; there would be universal objection on the part of the diocese of Oregon whose people know nothing of such a proposition; there would be no financial gain, for the diocese would require a grant equal to the present charge in order to do the work in this added territory period; and to add 65,000 square miles of territory to Oregon with its 29,457, would make an area too large to be administered with satisfactory results.

If division must be made, according to a suggestion next to be voted, the Bishop says that "It ought to be possible that the congregation on and West of the Deschutes River—South including Bend and Klamath Falls, might be accepted by Oregon, if sufficient grants were given by the National Council to finance the projects."

Or, as much the same thing has been stated by one familiar with the country—"Change the boundaries of the diocese of Oregon from the summit of the Cascade Mountains over to a line bounded, for example, by the eastern boundaries of Sherman, Wasco, Jefferson, Cook, Deschutes, and Klamath counties."

This would deprive Eastern Oregon of practically all its strength and organized work and is contemplated by the writers only on the plan of unifying what is left with other territory.

BUT there is much to be said for the original suggestion—the diocese of Utah, Oregon, and missionary district of Eastern Oregon be reunited, arguments and statements with which the commission has been impressed. They may be briefly summarized as follows:

That the separation where made in 1907, was a mistake. The territory was not as large in extent as some other districts, nor the inconveniences of travel any more difficult. The state might have been developed as a unit, and the stronger centers of Church life imbued with a sense of responsibility for the missionary development in giving communities in the same commonwealth—which has not been the case since the separation.

This whole territory looks to the city of Portland as its natural metropolis—a city which has greater population than all the country in the district of Eastern Oregon. The drift to the city, which has been such a feature of the trend of population these past years, draws heavily upon Eastern Oregon, and passing from one division to another in Church organizations, tends to loss.

The young people go as students from Eastern Oregon to the State University in the other diocese, which makes it difficult to follow them.

Means of transportation, both by rail and motor roads, have so changed the situation as to make it quite possible to give the whole territory to the charge of one bishop.

The other suggestion of merger involving Eastern Oregon had to do with the plan which would divide the missionary district of Idaho into Northern and Southern, in which case it was part of the suggested plan to unite Eastern Oregon or what was left of it, as described above, to Southern Idaho and this new district, thus constituted, to be administered from Idaho.

The Bishop of Eastern Oregon is strong in his conviction that such a plan would bring disastrous results to the missionary district of Eastern Oregon, in which for more than a decade, the commission notes, he has worked with marked success to develop a diocesan consciousness. He feels that there would be nothing like the same opposition to a union with the diocese of Oregon.

OUT of this study the commission would report its judgment these three ways:

First: That to unite any part of Eastern Oregon with another state would be a mistake. Second: The commission can see no prospect of immediate action, but the diocese of Oregon and the missionary district of Eastern Oregon ought to be the objective toward which to lead the mind of the Church and the people living in this area. Third: The commission recommends the plan to reunite the diocese of Oregon and the missionary district of Eastern Oregon as an ultimate objective, which in the judgment of the commission is both wise and expedient, and to be brought about if, when, and as conditions make it possible through the willingness of the Church people concerned to accept such a merger. This is the first major suggestion of the commission.

IDAHO: A range of mountains which extends diagonally across this district divides it into two portions of unequal size—the Southern, which is much the larger, and has within its area the city of Boise, the residence of the Bishop—and a strip on the North known as the Panhandle. All the railroad communications are East and West, none cross the mountains to connect these North and South portions, though a motor road has been built over the range. The State University is in the Northern portion.

These topographical features require that the Bishop, when he visits the northern portion of his district and makes the journey by rail or over the usual motor route, go out of the state west, up through Spokane in Eastern Washington, east again into Northern Idaho—a long and tedious trip. This portion of the district can be reached from Spokane within a few hours either by rail or motor travel.

The commission has secured more suggestions about the merger of this portion of Northern Idaho with the missionary district of Spokane than any other submitted.

The Bishop of Spokane states it this way: It would be feasible to combine Eastern Washington (the missionary district of Spokane) and Northern Idaho. Such an area should be administered from the city of Spokane, which is the natural center for all Northern Idaho activities—with the exception of purely political and state affairs. Such a place would involve the combination of Eastern Oregon with Southern Idaho—a very sizeable territory, but if necessity required it, could be managed. Naturally there would be objection from that part of the larger unit which felt itself “being absorbed.” And naturally no adjustment of territory should be made until a vacancy occurs in one of the three present districts, either by resignation, death, or translation.

With regard to this statement the Bishop of Idaho writes: “I do not believe I can do any better than to express my agreement with what he says. It would be possible to re-align this territory so that two bishops could administer it. In this way we could save the pitiful little sum of \$4,500 (and \$4,050 on the present basis of 10 per cent reduction). This saving would be offset in part by increased traveling expenses, and much more than offset by the loss of an episcopal missionary. The committee on this, which met in Denver, asked me if I thought two bishops could administer this field. My answer was ‘Yes.’ They did not ask me if I thought it was wise. If they had my answer would have been ‘No.’”

But in the mind of the commission, the matter goes beyond the question of small economy. This proposition to unite Northern Idaho with the missionary district of Spokane has been brought to the Church before. The former Bishop of Spokane presented such a plan at General Convention as far back as 1919. He called attention to the fact that in this so-called “Inland Empire” of Eastern Washington and Northern Idaho is found one of those national divisions which make for unity and homogeneity: That all the other Church organizations, with the exception of the Roman Catholic, treat this district as an ecclesiastical entity and the Bishop prepared a statement as to the area, number of communicants, parishes, and missions, number of clergy and other data, which indicated that such division would make two districts of almost equal size and strength.

THE commission has already expressed its judgment that to set off any section of Eastern Oregon with a diocese outside the limits of the state, would be a mistake. The commission is alive to the fact that to let Southern Idaho stand as a district separated from Northern Idaho would accomplish no saving and leave the district of Idaho greatly reduced both in area and population. To merge it with Utah would probably meet with such strong opposition as to work havoc, especially as the people of that state are particularly sensitive to the Mormon invasion now going on from that state. In seeking to improve the situation it is necessary to be careful not to make a blunder under the pressure of seeking to align an area of territory. The commission is not prepared to make any recommendation as regards Southern Idaho, but is ready to say that in accordance with the judgment of the bishops involved, the Church should look forward to the time when Northern Idaho can be merged with the missionary district of Spokane. This is the second major proposition of the commission.

NEVADA: This missionary district has been termed by its present Bishop as a sort of “handball of General Convention,” because since the resignation of Bishop Whitaker so long ago, it has been administered sometimes as part of a larger district, and for a considerable period of years has been under the supervision of the Bishops of Utah. It has suffered from these changes, and the present Bishop is seeking to reopen old stations and start new work. It is a very large and sparsely settled area, presenting many difficulties and problems, and, under present circumstances nor for an indefinite future would there appear hope that the district will attain diocesan standing. There is no merger suggested.

NEW MEXICO AND SOUTHWEST TEXAS: This is the largest district in respect to area of the Church, and the only one which includes territory in two states.

The Bishop states: "After 19 years of personal and practical experience I am convinced, first, that this area of 154,000 square miles, under existing conditions of population, is *not* too large for one bishop," and further adds—"I believe the combination of two states in making this particular district has been a wise action on the part of the Church." This is cited as an expression of judgment, based on experience, as to the effect of our lapping state lines. This district, besides being so vast in extent, is also too far removed from any large city outside its own territory, to make any plan of merger with a neighboring diocese a feasible proposition.

SOUTH DAKOTA: This district is a large one and a natural unit both geographically and politically. It offers no opportunity for a merger. The Bishop suggests that some points in adjacent territory might be more conveniently administered by him, but such arrangements, if found desirable, can be made by the bishops who are his neighbors, and do not come within the scope of this survey.

NORTH TEXAS: The suggestion was made that this district might possibly be added to the diocese of Dallas, but the suggestion does not come from the diocese or district in question, and has not been investigated further by the commission. The Bishop of North Texas calls attention to the proximity of the counties of Cimarron, Texas, and Beaver in Oklahoma, which might be added to his territory for convenience in administration, but this again is not a matter which properly belongs to this study as effecting economy in the work.

OKLAHOMA: With the possible exception of the suggestion named above there is no place proposed which would affect a change in the boundaries of this district. This district shows increase in population and growth in the Church. This is the district which, more than any other at present, gives promise of reaching diocesan independence within a reasonable period in the future.

SALINA: The results of the experiment in merging the missionary district of West Colorado, with the diocese of Colorado, suggests that such an arrangement might be made in reuniting the missionary district of Salina, with the diocese of Kansas, from which it was cut off some 30 years ago. This has been the subject of notable study on the part of the commission, and the views of the bishops secured. With great loyalty both bishops have expressed themselves as personally quite willing to abide by the decision of General Convention, but to them the plan seems beset with such real difficulties as to make immediate action impracticable.

To the Bishop of Salina this proposition seems of very doubtful value, one that can yield but little in the way of economy and would be a serious blow to this district, which has developed a sense of diocesan consciousness. He states that the situation in Kansas is quite different from that of Colorado, especially in this—that Kansas has within its borders 60 places having a population of 3,000 or more, 25 of which are situated within the district of Salina. The question of endowments is particularly difficult. With the extent of territory which such a merger would bring about, it is his judgment the area would present too large a territory to be effectively administered by one bishop, especially in view of the missionary opportunities, which demand intensive work. There are many counties and whole sections where this Church is unknown and has no organized work.

On the other hand, it is evident to the commission that there is little promise this district will become a diocese in the near future, nor within any period to which it is possible to look forward at present. There is sound reason to believe that as one diocese, with closer unity between the strong and weak places, under one direction, greater progress might result. The state, as a state, has shown a conscious unity in its political organization that suggests the same spirit might be fostered in its Church work, even if the assistance of a coadjutor be required, as in

Colorado, the creation of a state-wide diocese promises more effective administration, such as has been demonstrated in Colorado. More than 30 years of separate life as a district has not brought great results, despite the devoted service and energetic ministrations of the present and former bishops. The district is not in the position of many of the others, far removed and by itself, but lies adjacent to the diocese from which it was originally separated. If the other experiment of making it a district has not shown the results hoped of it, the question may fairly be asked, Is it not time to adopt a new policy?

Once reunited, if the Church work in the state showed such progress as to require more episcopal supervision and division again became necessary the line might be drawn, not as at present into an eastern portion of greater strength and western of lesser promise, but a northern and southern, which would give more equal opportunity to both. That is looking far ahead, indeed, but we must learn to look far ahead into all the possibilities. The mistake has been made in the past of setting off portions of country that had little promise of ever achieving diocesan status. Salina appears to be one of these cases.

THE COMMISSION, therefore, recommends that the reunion of these two be accepted as a third major project or merger, to be brought about, when the feeling has been tested further by consulting the people involved and the ground prepared for this change. As conditions become favorable the commission is convinced it would be the part of wisdom to carry out such a plan.

SAN JOAQUIN: The commission gave some study and engaged in considerable correspondence on the question of uniting this district with the diocese of Sacramento. We filed the correspondence held with the Bishop of California, to whom it was suggested that his diocese take in certain coast portions of the diocese of Sacramento—and also the letters of the Bishop of San Joaquin. Both bishops found little which commended itself to them in the plan—and now that the Bishop of Sacramento has been elected and consecrated, the matter rests.

SOUTH DAKOTA: This is not only a very large district, but with the Indian work has more status requiring the attention of the bishops than any other district—and more clergy. No suggestion of change has been made in regard to realignment of this territory.

WESTERN NEBRASKA: Part of the report made with regard to the missionary district of Salina and the diocese of Kansas, applies with equal force to the missionary district of Western Nebraska and the diocese of Nebraska. As with the former, so with these. The action in Colorado suggests a merger of the two. The fact that both lie within the borders of the one state, presents a parallel.

But there are also many differences which change the aspect of the situation. The Bishop of Western Nebraska began to develop it years ago, and he continued in such long and vigorous service in this district as to show progress toward the goal of diocesan status. This does not mean to imply that the district gives promise of becoming a diocese soon, but certain definite steps have been taken in that direction.

The real value of such a merger lies in the support the diocese may be expected to give to the new part added to it, but the diocese lacks that strength and requires help to carry itself. Here, as elsewhere, the missionary district, with the assistance given by the National Council, is in a position of almost equal ability and opportunity as the diocese. In accordance with its expressed principle that each diocese should develop responsibility for work immediately contiguous to it, the commission feels this plan deserves consideration, but in view of present conditions the commission has no recommendation to make.

If some of these proposed mergers are carried out and prove successful, this one should be placed upon the list of possibilities—but the commission is convinced the first effort should not be made in this place.

WYOMING: This missionary district is also one of very large

area. Scattered about it are cities of considerable size. The district is well organized and has developed large Indian Missions and works actively among students. Here is found a larger percentage of our Church people in proportion to population than in any other part of the country. There is no suggestion made which affects this district.

UTAH: The present Bishop of Utah makes the interesting suggestion that it would be the part of wisdom to return to the plan of former days when this district comprised large areas in adjacent states and plans of such a merger would include not only Utah, but Northern Arizona, Eastern Nevada, Southern Idaho, and Southern Wyoming—the point being, as he states it, that “serious attention has not been given to the homogeneity of the problem.” These are areas in which the Mormons constitute large parts of the population.

The commission does not feel competent to speak on the merits of this particular phase of the matter, and therefore makes no recommendation. The commission has realized all through its study that there are certain areas of country, now comprising missionary districts, which, in all probability, under our present system, will not attain diocesan status within a period of time we are at present able to contemplate. There are others so near the goal that they should be urged and helped to attain it.

IT IS HOPED that the principle proposed in this report that the value of all work be determined irrespective of its situation, whether in missionary district or diocese, will make for equalization in support of every department of missionary enterprise.

The missionary districts should be encouraged to become dioceses in the future, as has been the case in the past. Whatever arrangement can be made to hasten that time will be in the interest of progress, but that progress must be tempered by the care taken. They become dioceses in fact, not merely in name, with capacity to support themselves and meet their missionary responsibilities and opportunities. There are certain elements which would seem to be required, and any changes in this direction ought to have them in mind.

For a properly equipped diocese these seem requisite:

An area which includes the city of sufficient size and strength to be a center—a metropolis of the region.

A parish in the city, not overloaded with debt, and of sufficient strength to carry the responsibilities of leadership and give direction in diocesan organization.

A sufficient number of independent parishes and organized missions in the region to supply work for and support to a large enough body of clergy and congregations to give weight to diocesan organization.

This will call for a Church population which is truly representative of the area in spiritual leadership, community enterprise, and intellectual ability, as well as financial support.

That sense of unity of purpose and responsibility for the Church's welfare and progress within the territory incurred, which makes both clergy and congregation face willingly and loyally the tasks involved in missionary development of the area.

FINDINGS

THE COMMISSION presents these results of its study to indicate the nature of the difficulties involved, and the issues which present themselves in seeking a solution. The attempt has been made to present them as clearly, as briefly, and as impartially as possible.

The apparent economies in any merger would be the salary of the bishop and something in the way of administration expense. It must be kept in mind these items are not large when compared to the amounts raised in most of these districts, so that if this support were thrown out of balance by unwise action, the results might show a real financial loss in the end, to say nothing of the spiritual values which might be sacrificed.

The commission has said nothing about aided dioceses. They have discussed possible mergers in which some of these would

be altered if such plans were carried out, but the possibility of action seems so remote in view of diocesan independence, that no definite study of this subject has been made, nor does the resolution defining the work of the commission charge the commission with this duty.

The commission recommends the following:

That this work of studying the possibility and places of mergers be continued either by a commission of General Convention or a committee of the House of Bishops or a committee of National Council.

That the House of Bishops put itself on record in advance that this House will not elect to fill a vacancy in the episcopate of any missionary district about which there is a question of merger until a thorough investigation is made and reported on and decisions are reached by this House.

That when a merger of a missionary district is contemplated with some dioceses which approves itself to its judgment, the House of Bishops will communicate that information through the Presiding Bishop to the Bishop and Convention of the diocese in question, together with a statement of the reasons for their decision, and request of the diocese consideration of the measure and action thereon.

In the judgment of the commission, these are the steps necessary to any further progress in the matter.

Our Only Hope

By the Ven. William Dawson

Archdeacon of Milwaukee

THE TITLE of this is suggested by a picture of the same name. It is distinctive because it links humanity with the eternal things, for hope is one of the things that abideth amid the crash of matter and the wreck of worlds. The most widely known picture on hope is that of the painter Watts. Familiar to all eyes is the figure perched on a globe which is the earth, and in her hand a lute with one remaining string. That string is hope. The other picture is that of the great French artist, Paul Mesereau. This picture was conceived and sketched on Long's Peak, Colorado, at an altitude of 10,000 feet above the sea level, amid the cloud banners and the flying mists of a storm that was raging in the mountains at the time. While the artist was trying to work out the problem of the moving clouds, suddenly the sun broke through overhead, and filtering through the mists spread its rays in a gorgeous rainbow. It is said to be the most perfect rainbow ever spread on canvas. The one human figure in the painting is David. Not David the king, but David the humble, trustful, worshipful servant of God. The David, who in hours of darkness and trial, appealed to Jehovah for help.

After beholding this great panorama of natural forces, Paul Mesereau grasped the theme of his picture. This picture, worth \$100,000 to the painter, has something for us in its teaching that is worth more than all the gold of the Indies to the man and woman who grasps its true significance. It is the essence of all the wisdom of the ages. It is teeming with the major truths about life. It is life's last line of defense when the enemy comes in like a flood. When you stand with your back to the wall, it is then the Lord lifts up the standard of hope, and you rally to your side once more the forces of victory.

It is a dreadful thing to see Christians and Churchmen dragged down to the level of those who no longer trust God. We talk of our difficulties, our financial troubles. We hawk our pessimism from door to door. There is no hope for our parish or ourselves. It is heart-breaking to hear some of the canticles of hopelessness chanted by the descendants of those who overthrew paganism and wrote the most thrilling chapter of the world's heroism. Dirges of sorrow and failure are a repudiation of God. Some day when we have sense enough, we will learn that for every negative thought we indulge in we have registered a blow against the Kingdom of God. Do we believe in God? Do we believe the promises of God and His Son? If we do, then let us forever quit our grouching and behold on every stormy horizon the rainbow of eternal hope. Like David of old, let us lift up our eyes unto the hills from whence cometh our help—the real help—the help that cometh from God, who made the heavens and the earth—whose goodness never faileth.

Tents; Courts; House

By the Rev. William B. Stoskopf

Rector of the Church of the Ascension, Chicago

"How amiable are thy dwellings, thou Lord of hosts!
My soul hath a desire and longing to enter into the courts of the
Lord; my heart and my flesh rejoice in the living God.
Blessed are they that dwell in thy house: they will be always
praising thee."—PSALM 84: 1, 2, 4.

WE ARE HERE this morning to take our part in offering up to God the Holy Trinity, but especially to God the Father, the great propitiatory and piacular Sacrifice which in union with His Cross, God the Son has commanded us to make. Its benediction extends to all the faithful departed but the intention of this Mass is especially for the repose of the souls of those worthies, well known or little known, who have consecrated their lives to the revival of Catholic Faith and Practice in that great movement whose centenary this Congress keeps. As we thank God and take courage for our recent fathers in the faith we are glad that our Centennial coincides with the mightier 19th Centenary of Calvary and the Resurrection, the Ascension of our Lord and King, and the Descent upon the Church of God the Holy Ghost. So, gazing at the altar subdued but burning with the light of faith, we faint with love and longing admiration to enter into this abode of the presence of the Lord.

What a contrast, this loving flock looking to its Good Shepherd, with the world outside as organized in hostility towards or in forgetfulness of God. War, crime, graft, vice, luxury, selfishness, and militant unbelief. Yet "God so loved the world that He gave His only begotten Son" and we know that the Sole Begotten, the mighty Conqueror, the Son of God and the Son of Mary, the Leader of the hosts of God is not alone the only Saviour but the only Salvation of this weary, depressed, wicked, dying, lost old world.

"Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

"Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and lo, thy foot
Is on the skull which thou hast made."

This Catholic Religion of Salvation which the gates of hell cannot withstand, we know with our godly forbears in the Anglican communion, is ours today, a Catholicism neither Papal nor Protestant but constitutional and apostolic. With Keble, Pusey, and Neale; with Seabury, Hobart, and deKoven we sing, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." And as we pray God's mercy on the souls of all that noble army, both priests and people, who have not yet reached heaven, here at God's altar, the priests seem especially near.

"Their own great *introibo* they have said,
Upon the altar stairs we feel their tread,
They live and serve in light, they are not dead."

O, Keble, speak to us as thou didst preach a hundred years ago.

"Sooner or later ours will be the winning side and the Victory will be complete, universal, and eternal."

How then can we through God's help fulfil this glorious prophecy? How can we make the Church in fact as in foundation the American Catholic Church? By appealing to the good will and loyal hearts of our fellow countrymen. The Catholic religion is faith in God first but faith in man next. And if we have faith in them and in our cause we must show them

* This sermon was preached by Fr. Stoskopf at the Solemn Requiem Mass at St. Clement's Church, Philadelphia. The Mass was one of the Centenary Congress services.

every treasure of the good and perfect way. No treasure of the Catholic Faith is more appealing than, "I believe in the Communion of Saints."

Here in the tents, the Church Militant, our religion must be complete. That is the meaning of the fight for the recovery of every teaching and practice that is Catholic so as to fulfil a true Reformation by doing away with all the destructive and harmful elements of the Reformation of the 16th century. The Catholic religion is complete. It has all the truth of God for all the need of man. We have every teaching of the faith in all its implications. We use every sacrament according to our walk of life. The use of ritual flourishes and its ceremonial setting is esteemed. In imitation of the angels we are bidden to worship first and then to serve. In this our pilgrimage here, dwelling in tents, we are in the warring Church with enemies all about. The servants of the Crucified are challenged: "Who follows in His train?" "A glorious army" must respond in the coming century as in the last. No movement, not even the Catholic Movement, moves of its own momentum unless it is going down hill. The golden age of Paganism is the past. The Catholic looks to the golden age of the future. With Dr. Pusey, "Expect anything, fear nothing, hope for everything, for the battle is not ours but God's."

"My soul hath a desire and longing to enter into the Courts of the Lord."

"Loose sands and all things sinking
Hark, the murmur of the sea.
Saviour, it is intensely dark,
Is it near Eternity?"

"Can I fall from Thee, even now?
Both hands, dear Lord, both hands.
Why dost thou lie so low, so deep,
Thou shore of the happy lands?"

"O, death is very, very wide
A land terrible and dry,
If Thou, dear Saviour, hadst not died
Who would have dared to die."

Let the thought of the great realities, life—death—eternity—God, be used as a missionary motive to press on the Kingdom. The Church is universal, a little segment here on earth, the most, gone on. How dreadful to be lost in the universe, and still more dreadful to lose without hope our dearest and our best. How reasonable and full of comfort is the Church's teaching in regard to the Courts of the Lord—purgatory. If one dies in God's friendship, perhaps, alas, just within His friendship, then he is safe after life's voyage is over, like Neale's old ship in harbor at last.

"Safe home, safe home in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck;
But O the joy upon the shore
To tell our voyage—perils o'er!"

Dante's *Purgatorio* is the great classic 13th century guide book to the Waiting Church. Fire, Storm, Darkness are but the figures of the means of cleansing. Who would not gladly go to school or to the hospital for his own good, how much more in submission to the holy will of God. And so St. Catherine of Genoa tells us, "No words can express the submission with which they are filled as they approach in union with God's holy will."

"O God, to know that Thou art just
Gives hope and peace within,
We could not in a mercy trust
Which takes no count of sin."

We call them holy souls not because they are yet perfect, for then they would no longer be in purgatory but in paradise; but because they are destined for paradise, their protection over, their temptations ended, their salvation achieved. They are holy because inviolate, dedicate, consecrate to God.

We can press on the Catholic religion by teaching men the comfort of the Faith. The mourner, now a Catholic, adds to his cry—the Rejoicing—

“Oh, for the touch of a vanished hand
And the sound of a voice that is still.”

“’Tis here I feel that thou art near
Thy face I almost see,
When in the Eucharist I touch
The Hand that toucheth thee.”

and the Praise—

“Thank God the Shepherd is so sweet!
Praise God the country is so fair!—
We could not hold them from His feet,
We can but haste to meet them there.”

Every Catholic is the true Siegfried who seeks his beloved upon the rocks surrounded by fire and amid the cries of the Valkyries rushes through the flames to the reunion of the eternal morning.

Our God is a consuming fire. He tries every man's work but he himself “shall be saved yet so as by fire.” Thus the God of mercy and of love has devised a way to bring His banished Home.

“Blessed are they that dwell in Thy House, they will be always praising Thee.” The Church Triumphant in the eternal heaven. Our victory is not only complete and universal but eternal.

The fight has been won, thank God, for prayers and Masses for the dead. After years of struggling and waiting the whole principle is enshrined in the Book of Common Prayer. May I, as an officer of the Guild of All Souls, remind you what an important part that Guild has played in this achievement. May I suggest that you support the Guild as it goes on to greater things. Without ceasing its charity for the holy souls, let it press upon the Church, the claims of the saints reigning with Christ in heaven. Tabernacles, the Church Militant on earth; Courts, the Church Expectant in purgatory; House, the Church Triumphant in paradise. “Blessed are they that dwell in Thy House.” Let us lift up our eyes to our Lady Saint Mary and the whole company of heaven. As they are our Intercessors there above, let us be their champions here below. One hundred and twenty men and women led by 12 faithful priests 1900 years ago enkindled and burned up the world for Jesus Christ. We thousands here assembled in this Congress can under God restore in this Church the Veneration of the Saints.

O Blessed Mary, Queen of Heaven and Lady of the World, pray for us that we may have grace so to present our Religion, which is Jesus Christ our Lord, to the American people that our fellow countrymen may learn His Power and His Love shining in His Tents, His Courts, His House. Then will this Republic, Christian and Catholic, at last be transformed into a land of happy pilgrims traveling home to God.

International Christian Action

THE VALUE of international Christian organizations was demonstrated by the meeting of the Universal Christian Council for Life and Work at Novi Sad in Yugoslavia. . . . The position of the Jews in Germany, and especially of Christian Jews, is a matter of grave interest. There was a strong German delegation present which was able to expound the new ideals in the Evangelical Church, but it is noteworthy that in the end the Bishop of Chichester, as chairman, was charged by the committee to bring before the Protestant Church the distress and anxiety caused to Christian people by the sufferings of persons of Jewish origin in Germany. The refugees from Germany in the surrounding countries are creating a serious problem. The majority are not Jews, but professional men and women whose opinions are obnoxious to the ruling powers. An international committee is being formed, on which the Churches will be represented, to endeavor to help the refugees.

—The Guardian.

Life's Divine Significance

By the Rev. Walter Russell Bowie, D.D.

Rector, Grace Church, New York

IN ORDER TO HAVE UNITY in will and purpose which will actually enable us to mobilize our tremendous material possibilities for the final result of the fullest human welfare, we must cultivate that morale which depends upon a Christian conscience. The business and intellectual technicians can advise us *how* to get what we want; but it is the Church which must make us remember *what* we want and make us ready to pay the price for its attainment.

What we ought to want, in the first place, is the good of men above the increase of money. That sounds like a platitude. But it is actually a decision which we have got to make and which ordinarily we either evade or distort. In this recent period of reckless expansion and wild speculation, we thought that all was well with the country because many persons were making huge paper profits and multitudes of others were beginning to think that they might do the same. We were not concerned with what was happening to people, with the greed, the materialism, the foolish extravagance, and the hectic so-called amusements, which pretended to be life. We need to revalue and to reshape our standards of human achievement and of human happiness, and to see to it that we are trying to build a world which will not be tempting individuals to mad selfishness through its gilded prizes, but will lead them to build up the kind of personal and community life which will give to all people a decent livelihood in a civilization which will have more beauty, sounder education, more intelligent community planning, and a finer culture, than anything we have known before.

But to attain this will require the second thing which religion must give, namely, the willingness to sacrifice. The National Recovery Act, for example, can never work out successfully if every class in the community is interested in it only to that extent by which its own interests are obviously served. In any attempt such as this to correct our industrial and social order, some groups are bound materially to lose. We are committed now to a national policy which will certainly involve, sooner or later, heavy costs to those who heretofore have been the most wealthy and the most privileged. If the prospects of that should rouse nothing but blind resentment, then these efforts toward amelioration may be defeated, and we may find ourselves in a condition of governmental and social chaos that would produce in this country violence and possible revolution. The only motive power which will carry us through—and by that we *can* be carried through—these critical times is the sort of power of the spirit which a real Christianity can create.

The Christian Church and the Christian conscience may be on trial today for their life. We have got to show the imagination which ought to belong to the disciples of Christ, and we have got to be willing, both as individuals and as social groups, to accept material sacrifice by those who have large wealth or comfortable incomes in order that a more equal prosperity for the whole people may be achieved.

Finally, this requires hope, such also as only those who look to God can have. It is easy for men to grow cynical about social experiments when these are difficult. It is easy to swing from one extremity of opinion to the other. And when it is no longer possible—as it did seem possible a few years ago—to think that everything will go forward without much effort, then we are tempted to suppose instead that no effort at all is of any use. If all our technical inventions, all our material resources, all our billions of accumulated wealth, could not make our life secure, then what can avail us? The answer is that character must avail us. The answer is that we must look less to our shrewd and crafty plannings, and more to those great purposes for human life which are revealed to those who try to learn the will of God. It is in the thought of that purpose and power which are higher than our human blundering, and in the consciousness of life set in the light of some real religious consecration, that we can achieve a victorious hope. Without belief in life's divine significance, men are baffled when their own little sign-boards fall; but when men lift their eyes to God, they see the unfailing stars, and in the direction of that shining they know that there is hope for that true progress which will not be defeated nor dismayed.

NEWS OF THE CHURCH

Students Begin Fund To Complete Chapel

Beautiful Building at Sewanee in Few Years Expected as Result of Action of Group

SEWANEE, TENN.—All Saints' Chapel, University of the South, here, built and named in memory of those who have served Sewanee from its beginning, is not a completed structure, but the student vestry have inaugurated a Completion Fund which will enable the university to have, not many years hence, a very beautiful chapel.

SPECIAL DAY OF PRAYER

All Saints' Day was set aside for special prayer and the Sunday after All Saints' as a day for an annual offering for the completion of All Saints' Chapel. On November 1, 1904, the Rev. W. A. Guerry, chaplain of the University, later the Bishop of South Carolina, held a service inaugurating a movement for a permanent chapel, and ground was broken. The cornerstone was laid in July, 1905, at commencement exercises. Services were held within the unfinished walls at commencement two years later, when Bishop Guerry had to leave the work and take up his episcopal duties. His successor, the Rev. Dr. Arthur R. Gray, covered the chapel and put it to use in 1910.

The architects of All Saints' were the well known firm of Cram, Goodhue, and Ferguson. The walls are of native sand stone, and the clerestory windows will rise to a height of 27 feet. Memorials to chancellors and vice chancellors, to alumni like Archdeacon Stuck and Major Archibald Butt, already hallow the walls of the chapel, and remarkable paintings enrich its beauty. Stones from Westminster Abbey, Canterbury, and Iona, relate the worshipers to the origins of English Christianity.

The student vestry have worked out a plan whereby each gift, no matter how small, may designate some brick or stone or addition to the Chapel in memory of someone whose name will be inscribed in a book of remembrance. The first offering for the chapel was taken up at Bishop Gailor's anniversary celebration in the summer and amounted to \$500.

Rev. Harold S. Olafson Instituted Rector of Long Island Parish

BROOKLYN, N. Y.—Bishop Stires and the Rev. Wallace J. Gardner officiated at the institution October 22d of the Rev. Harold S. Olafson as rector of St. Paul's Church, Flatbush.

The parish is the largest in the diocese of Long Island. The church's capacity was taxed to overflowing at the service by the throngs of parishioners and friends of the new rector.



INTERIOR, ALL SAINTS' CHAPEL, SEWANEE

This is a view of the present unfinished chapel. A Completion Fund has been inaugurated by the student vestry.

Former German Officer Armistice Day Preacher

American Legion and National Guard Members Attend Service

LITTLE ROCK, ARK.—The Rev. Dr. O. J. P. Wetklo, rector of Trinity Church, Arkansas City, Kans., and a German officer during the World War, preached at the Armistice Day service in Trinity Cathedral at 11 A.M., November 12th.

Members of the local American Legion and the National Guard units attended the service. The cathedral was filled by the large congregation. The Very Rev. John Williamson, dean, is a chaplain in the National Guard, and of the Legion post.

New York Church Willed \$10,000 by Mrs. Gilbert

NEW YORK—The Church of the Holy Communion, 49 West 20th St., receives a bequest of \$10,000 under the will of Mrs. Margaret B. Gilbert, who died at Beverly Hills, Calif., November 4th. Her will was filed for probate in Surrogate's Court. The estate was valued formally at "more than \$10,000."

Bishop Rhinelander Recovering

WASHINGTON—Bishop Rhinelander, warden of the College of Preachers, who recently underwent a slight surgical operation in Garfield Hospital, Washington, is reported recovering from the operation and improving steadily.

Fr. W. G. Peck Speaker At C.L.I.D. Dinner

Prominent Clergymen and Laymen Hear Christian Sociology Authority Condemn Capitalistic System

NEW YORK—The system of capitalism is breaking up and must give way to an order based upon love and fellowship, declared the Rev. Dr. W. G. Peck, distinguished English priest, at a dinner in his honor given November 17th by the Church League for Industrial Democracy.

"There can be no recovery until we rid the world of competition and profit-seeking; there can be no prosperity on the old basis," he said, going on to outline the part that he felt the Church must play in creating a world with a totally different moral and social basis.

More than 250 members and friends of the Church League for Industrial Democracy attended the dinner given in honor of Fr. Peck, rector of St. John Baptist's Church, Manchester, England, and author of *The Divine Society, Catholicism and Humanity, Divine Revolution*, and other books on Christian sociology.

REV. W. B. SPOFFORD HOST

The Rev. William B. Spofford, executive secretary of the League, and managing editor of *The Witness*, was host for the League and the Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop of New York, was toastmaster.

Fr. Peck began by saying that in Chicago, from which he had just arrived, he had learned certain idiomatic terms which he would use to describe his view of present-day conditions. The order of capitalistic industrialism is being "taken for a ride"; it will shortly be "bumped off."

(Continued on page 127)

"Busy" Vestryman Given Example by President

NEW YORK—If you ever hear a vestryman saying that important business affairs prevent his attending vestry meetings or Church services, tell him about this one:

President Roosevelt, who is senior warden of St. James' Church, Hyde Park, N. Y., arrived in Hyde Park on a recent Saturday. On Sunday he attended church as usual, entertained guests at lunch and dinner, inspected a conservation camp some miles distant, reviewed some National Guard troops, and attended a vestry meeting from 8:30 to 10 P.M., working on some government affairs after that. He also requested that another vestry meeting be held on his next visit to Hyde Park.

3,000,000 View Church Exhibit at World's Fair

Plans Under Way for Formation of New Board of Trustees to Continue Hall of Religions

CHICAGO—More than 3,000,000 persons passed through the Church's exhibit at the 1933 World's Fair, according to final figures issued by exposition officials after the closing of the doors at midnight, November 12th. Thus it is estimated that the Fair from the standpoint of religion has been the greatest exposition of its kind in history.

More than 22,000,000 of paid admissions were recorded during the five and one-half months that the Fair was open.

Trustees of the Hall of Religions, where the Church's exhibit was located, met this week and voted not to undertake the management of the building for the reopening of the Fair next summer. This announcement followed the announcement by officials of the exposition as a whole that the Fair would reopen its doors June 1, 1934. However, it is understood that plans are under way to organize a new board of trustees to take over the Hall of Religions and continue it as an exposition place for the Churches.

United Foreign Missions

Conference Dates Announced

NEW YORK—The United Foreign Missions Conferences, that series in which addresses are made by a group of missionaries from various mission boards, Bishop Roots of Hankow among the speakers, are in Topeka, Kans., November 23d to 24th; Kansas City, Mo., November 26th to 27th; Wichita, Kans., November 28th to 29th; Oklahoma City, Okla., November 30th to December 1st; St. Louis, Mo., December 3d to 4th; Springfield, Ill., December 5th to 6th; Indianapolis, Ind., December 7th to 8th; Washington, D. C., December 10th to 12th; Philadelphia, Pa., December 13th to 15th.

Coast Artillery Attends Armistice Services

PORTLAND, ME.—Members of the 240th Coast Artillery observed Armistice Day by attendance at Episcopal churches in Maine on November 5th. Batteries A, C, D, and I attended St. Stephen's, Portland; Battery B, St. George's, Sanford; Battery E, St. Peter's, Rockland; Battery F, St. John Baptist, Thomaston; Battery G, St. Paul's, Brunswick; Battery H, Grace Church, Bath.

Wuhu, China, School Reopened

WUHU, CHINA—St. James' School for Boys, Lion Hill, Wuhu, opened September 15th with an enrolment of 350 boys. As the school has been closed since 1927 there is general satisfaction over the re-opening. David Li is headmaster, the only foreigner on the staff being B. W. Lanphear. A new building, with a school bell of fine tone, the gift of the alumni, has been added.

Alaska Church Broadcasts

Evening Service for Traders, Trappers, and Prospectors

ANCHORAGE, ALASKA—Beginning Sunday evening, October 22d, All Saints' Mission is broadcasting Evensong and sermon on the third Sunday of every month at 8:45 P.M. Alaska time. The service is broadcast over Radio Station KFQD, Anchorage.

This Sunday evening service is maintained for Alaskan traders and trappers and prospectors in the interior of Alaska. The Presbyterian Church of Anchorage started this service three years ago and graciously asked the Episcopal Church to broadcast one Sunday night a month during the six winter months. The radio broadcast on Sunday evenings is known as the Northland Radio Church.

Four Puerto Ricans Candidates for Orders

Closing of Seminary From Lack of Funds Great Handicap

SAN JUAN, PUERTO RICO—Four men have been admitted recently as candidates for Holy Orders. They are Pastor Ruiz, Lauro Banza, Domingo Villafane, and Rafael Pagan.

The men are studying at present in temporary quarters and in a temporary manner, as the seminary had to be closed because of lack of funds. Parish priests are used as instructors.

Church Observes Three Anniversaries

BURLINGTON, WIS.—Three anniversaries were commemorated at the Church of St. John the Divine here November 12th. They were the 40th anniversary of the laying of the cornerstone of the church, the centenary of the Oxford Movement, and the 150th anniversary of the consecration of Bishop Seabury. The Rev. William C. T. Hawtreay is rector. A large number of clergy, parishioners, and friends attended the various services.

Window Memorial to Vestryman

LAKE FOREST, ILL.—A new memorial window was unveiled and dedicated November 12th at the Church of the Holy Spirit here by Dr. Herbert W. Prince, rector. The window is a memorial to the late Frank Pennell Hixon, vestryman and prominent business man in Chicago. It was given by his daughter, Mrs. Charles F. Glore.

Thousands Hear Presiding Bishop

MINNEAPOLIS, MINN.—Thousands of Churchmen in the diocese heard the Presiding Bishop in two addresses in Minneapolis and St. Paul November 12th.

Rev. D. R. Haupt Student Chaplain in Minnesota

Succeeds Rev. V. O. Ward, Who Becomes Dean of Cathedral

MINNEAPOLIS, MINN.—The Rev. David Richardson Haupt has been appointed student chaplain at Carleton College, Northfield, and has accepted the rectorship of All Saints' Church, Northfield. He succeeds the Rev. Vesper Ottmer Ward who becomes dean of the Cathedral of Our Merciful Saviour, Faribault, December 1st.

The Rev. Mr. Haupt had served as Y. M. C. A. secretary on the University of Minnesota Campus before entering the ministry. He received his B.D. degree from the Episcopal Theological School, Cambridge, Mass. For the past two years he has been rector of St. Matthew's Church, Chatfield, Minn., and prior to that time he was rector of Calvary parish and chaplain to university students in Columbia, Mo.

Bishop Sterrett's Old Parish Commemorates His Anniversary

BETHLEHEM, PA.—St. Stephen's parish, Wilkes-Barre, sponsored a reception to Bishop and Mrs. Sterrett the evening of November 4th to commemorate the 10th anniversary of the Bishop's consecration to the episcopate. He was rector of this parish when elected to the episcopate.

Bishop Bennett Conducts Mission At Parish Anniversary Celebration

RIVERSIDE, R. I.—As part of the 50th anniversary of the parish, Bishop Bennett conducted a preaching mission October 29th to November 5th at St. Mark's Church. The celebration was brought to a close the evening of November 12th with a jubilee service, at which Dr. W. Appleton Lawrence, rector of Grace Church, Providence, was the guest preacher.

Associate Rector Honored

MINNEAPOLIS, MINN.—Two recent events in St. Mark's parish, Minneapolis, honored the associate rector, the Rev. Hanford L. Russell.

The commemoration of 17 years of ministry in Minneapolis began with a service in St. Mark's Church, on a recent Sunday morning, the preacher being the acting rector of the parish, the Rt. Rev. Stephen E. Keeler, D.D.

On an evening in the following week, a dinner and reception, attended by hundreds of parishioners and friends, was given Mr. and Mrs. Russell in the parish house.

Massachusetts Sponsors Lectures

BOSTON—Advent lectures on four consecutive Monday nights are again being sponsored by the diocese of Massachusetts through its Church Service League. These will be held in the Episcopal Theological School, Cambridge, beginning November 27th.

German Church Sent Protest by Bishop

Universal Christian Council Committee Chairman Expresses Anxiety About Actions

LONDON—The Bishop of Chichester, as chairman of the executive committee of the Universal Christian Council for Life and Work, has written the German Protestant Church expressing grave anxiety in regard to the severe action taken against persons of Jewish origin and restrictions on freedom of thought and expression in Germany.

The letter was written to Reichsbischof Ludwig Müller at the request of the executive committee. The Bishop of Chichester is chairman of the executive committee and president of the Ecumenical Council.

COMMITTEE ADOPTS RESOLUTION

The executive committee adopted the following resolution at Novi Sad, Jugoslavia, September 12th:

"The executive committee having received a letter from the temporary governing body of the German Protestant Church, expressing its intention to cooperate in the Ecumenical Movement, had a long discussion on the situation in Germany, in which many delegates took part. The delegates from the German Protestant Church gave an account of the general position, and of certain facts regarding the Church reorganization. The discussion was frank and friendly, and there were various differences of opinion. But grave anxieties were expressed in particular with regard to the severe action taken against persons of Jewish origin, and the serious restrictions placed upon freedom of thought and expression in Germany. After prolonged discussion the executive committee resolved to ask the Bishop of Chichester, as their chairman and president of the Ecumenical Council, to write a letter to the temporary governing body in order to bring before the German Protestant Church the distress and anxiety which these disabilities caused to the members of the committee and the Churches which they represented."

THE BISHOP'S LETTER

The Bishop of Chichester, Dr. Bell, wrote the following letter October 22d to Dr. Müller:

"Last month at Novi Sad I had the pleasure of receiving the letter addressed by the temporary governing body of the German Protestant Church on September 6th to the executive committee of the Ecumenical Council for Life and Work. I have no doubt that since our committee met you have been fully informed by the delegates of your Church of the general course of the discussion, and of the resolution finally adopted, a copy of which I enclose. As that resolution makes plain, I was asked as its chairman by the executive committee to write to the governing body after our meeting, and to let its members know our thoughts on certain matters. It is therefore with a deep sense of responsibility that I address this letter to yourself as first German Reichsbischof.

"I should like, first of all, to say with what profound sympathy I personally have watched the great awakening in the life of the German people, and the new hope, faith, and enthusiasm, with which multitudes of



DELEGATES AT THE RECENT MEETING OF THE UNIVERSAL CHRISTIAN COUNCIL IN NOVI SAD

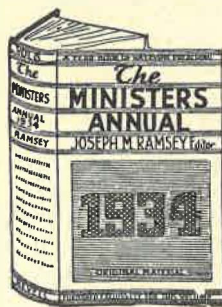
SEATED, LEFT TO RIGHT: Rev. Henry A. Atkinson, World Alliance, New York; Rev. Wilfred Monod, Oratoire, Paris; Bishop John L. Nuelsen, M. E. headquarters, Switzerland; Rev. Dr. Schreiber, Berlin; Bishop Amundsen, Denmark; the Bishop of Chichester (Dr. Bell); Irenaeus, Bishop of Novi Sad; Prof. William Adams Brown, New York; Henri L. Henriod, general secretary, Universal Christian Council for Life and Work, Geneva; Dr. Jules Jezequel, France; Dr. Martin Dibelius, Germany.

STANDING, LEFT TO RIGHT: First three, members of the staff of the Bishop of Novi Sad; Dr. Hans Schoenfeld, Institute for Christian Social Research, Geneva; Dr. Wahl, German Evangelical Church (Legal Counsellor); Dr. Heckel, Berlin; Miss Behrends, Geneva; Dr. Boehme, Ecumenical Press Commission, Berlin; Dr. Ehrnstrom, Sweden; Miss Elizabeth Achelis, New York; Rev. Henry Smith Leiper, Universal Christian Council, American Section, New York; Mrs. Bell; Pastor Menu, Germany; Bishop James Cannon, Jr., Methodist Episcopal Church, South, Washington, D. C.; Dr. Thélin, Geneva (Christian Social Institute); Dr. Charles Guillon; Dr. Alivasatos, Orthodox Church, Athens; Miss Marks, Geneva staff. World Alliance: two members of the Bishop of Novi Sad's staff.

your fellow-countrymen, not least the young, have been and are inspired; as well as the sense of release from Bolshevism and materialism with which their hearts and minds are filled. May I say also that I and my colleagues on the Ecumenical Council welcome the desire for a fuller life and the abundant signs of spiritual movement to which the

new development of the German Church gives expression, and the wish of the Church to bring the Gospel to the people in their language and their way? And I am very thankful for the desire to which you yourself gave utterance in your message at Wittenberg on September 27th for a new comradeship of faith and sacrifice at home

A Cross-Section of American Preaching—Boston Transcript



THE MINISTER'S ANNUAL, 1934

JOSEPH M. RAMSEY, Editor

Don't compare the 1934 Annual with any other volume!

It is truly a cross-section of what other preachers are doing—a storehouse of Sermons, Church Year Sermons, Illustrations, and Complete Church Service material from the nation's great preachers. It has been called an "every-preacher's" book—a one-book library, with a list of contributors that has been aptly compared to a religious "Who's Who for 1934."

A NEW LOW PRICE, \$2.00

The Resurrection of Jesus Christ

By KARL BARTH

"When Barth dwells upon what God did, as Paul views it . . . the very life of the Spirit comes into one's heart as he lets the probing force of this book pierce the Soul!"—*British Weekly*. \$1.50

The Finality of Jesus Christ

By ROBERT E. SPEER

Pres. J. Ross Stevenson of Princeton Theological Seminary says: "The greatest contribution Doctor Speer has made to religious literature. . . . It will have a wide reading and a permanent influence in strengthening the faith." \$3.00

Christ's Words From the Cross

By S. M. SHOEMAKER, Jr.

Addresses by the loved minister of Calvary Church in New York, centering around the teaching that God, Himself, indeed became flesh and sharing in man's guilt died a human death on Calvary. 60 cts.

Studies in Spiritual Energy

By GEORGE WALTER FISKE, Ph.D.

"Minister or layman can find much material for public address or private stimulus in these sixty studies in dynamic Christian power. Apt in illustration, illuminating in interpretation and direct in approach."—*Presbyterian Banner*. \$1.75

FLEMING H. REVELL COMPANY 158 Fifth Avenue, New York
At All Bookstores

through the Church, and for a relationship of honest and true cooperation with the Protestant Churches of other nations under the rule of the same eternal Lord.

"I wish I need say no more. But there are other elements in the present situation which arouse very different feelings in my mind and the minds of my fellow-Christians represented on the Ecumenical Council; and out of the friendship which has steadily grown between all our Churches and the German Church since the Stockholm Conference, I feel bound to let you know what those feelings are.

REALIZES CHURCH'S RESPONSIBILITY

"I write as a Churchman, and the spokesman of Churchmen from many Churches, to one who stands at the head of the German Evangelical Church. I am very conscious of the weakness in many particulars of the Church of England; and we are all conscious of various defects in our various Churches. How great nevertheless is our responsibility as Churchmen at the present time, and how urgent the call which comes to every one of us to be true to the precious trust of the Gospel which God has committed to His Church! It is just because I feel the vastness of the responsibility that I cannot, in honesty, refrain from indicating certain features that have emerged in the development of the new German Evangelical Church which are gravely disturbing to the Christian conscience. I refer especially to two things.

PROTESTS ARYAN PARAGRAPH

"(1) The adoption of the Aryan paragraph by the Prussian synod and certain other synods has come as a great shock to us and to innumerable other Christians. It is a great shock that pastors and Church officers and Church members should be deprived of their posts in the Church or made to feel outcasts or inferior Christians simply because they are Jews by birth or of Jewish descent. The shock is the more profound as the Church which thus makes race a determining factor in the status of the Christian is not a Church of little learning or immature, but one the scholarship and evangelical zeal of which has been the admiration of Christendom. I am very glad that a large body of professors of the New Testament in German Universities have made a public protest on this very point.

MINORITY DENIED RIGHTS

"(2) The further feature to which I am bound to refer is that which the 2,000 German pastors set out so plainly in their Declaration, presented at the National Synod at Wittenberg. It is enough to quote these sentences:

"In critical and important meetings of the synod the present majority of its members has refused the minority its fundamental right of giving advice and of free speech, even in regard to questions which touch upon the essential nature of the Church and its commission. Church life has been kept by force for several months under the coercive control of a single group in the Church. It ought not to be that in denial of brotherly love, the Church of Jesus Christ should through the domination of force be made a Kingdom of this World."

"Such suppression or forcible silencing of those holding views to which the controlling group objects is a great shock to other Churches, and to all Christians who stand for the free preaching of the Word of God and for the freedom of its preachers.

ASKS FOR ACTION

"I have referred especially to two matters gravely disturbing to the Christian conscience. Is it not possible, seeing how great

Bishop Müller Agrees To Change Church Laws

BERLIN—Reichsbischof Ludwig Müller, leader of German Protestantism, agreed November 16th to promulgate a law rescinding all Church laws adopted by the provinces or the nation in recent months, including the so-called Aryan statute.

This will mean that non-Aryan Christians—those with Jewish blood—can continue to membership in the Church and hold office in it. Bishop Müller also agreed to demand from all Church bodies and officers a written acknowledgment that they accept the Bible and the articles of faith of the Church as binding on them.

The action of Dr. Müller came after intense agitation within and without Germany.

are the issues at stake, for you now finally to say, and by your action to secure, that such suppression and silencing of opponents on the one hand, and such discrimination against Church members of Jewish descent on the other hand, shall no more take place, while you are Reichsbischof, in the German Church?

"Let me repeat, in conclusion, that I write with a genuine appreciation of so much of what is now going forward in Germany, and that I long that Germany should hold without dispute its proper place of great leadership in the community of nations. But I have felt obliged, just because I have this longing, and this admiration for Germany, to communicate my distress and anxiety, and that of my friends, with regard to particular items in the present situation. I have tried to do it in the spirit of the Ecumenical Movement itself which stands for brotherly cooperation, with all frankness among the brethren, who desire, whatever the nation to which they belong, to work and pray together for the reconciliation of the nations and the offering of a common witness to the principles of the Universal Church and to the one saving Gospel of Christ."

Rector of Swedish Church Observes 40th Anniversary

BOSTON—The Rev. Dr. Anders Wilhelm Sundelof, rector of the Church of St. Augustinus, Roxbury, is celebrating the 40th anniversary of his service to this congregation of Swedish people. At the gathering of the parish on the afternoon of November 19th, Bishop Sherrill made an address.

Women Pay Debt

SAN ANGELO, TEX.—The Woman's Auxiliary of Emmanuel Church, the Rev. Paul Reese, minister in charge, has completed payment of the \$6,000 debt on the church organ.

Young People Give Statues

ROCK ISLAND, ILL.—The chapel altar in Trinity Church has been beautified with a cloth of gold frontal, and the reredos with six statues given by the Young People's Fellowship.



Custom Made by
American Craftsmen

VESTMENTS EMBROIDERIES ALTAR LINENS—FABRICS CLERICAL SUITS

Clergy Cassocks and Surplices, Choir Cassocks, Cottas, Caps, Superfrontals, Hangings, etc.

JUNIOR CHOIR VESTMENTS

Clergy Cassocks from \$12.50. Substantial reductions in all other items. Best quality material and workmanship.

COX SONS & VINING, New York

131-133 East 23rd Street

KNIGHTS OF STS. JOHN

Let the boys have this Fraternity and you will have the boys in Church. Provides worthwhile things to do. Endorsed by leading Bishops and Clergy. Ritual of Initiations \$1.

Headquarters,

3012 WEST COULTER STREET,
PHILADELPHIA, PA.

CATHEDRAL STUDIO

Established 40 years. Church embroideries, exquisite Altar Linens, etc. Stoles from \$6.50. Burse and veil from \$10. Surplices from \$8. Cope from \$70. Damask Mass set from \$80. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook, 50 cts.

L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Wis. 2752.

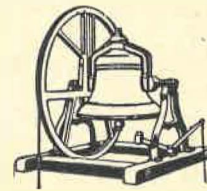
ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery

Conferences with reference to the adornment of Churches

Old Embroidery Transferred

131 E. 47th Street NEW YORK
Telephone: Eldorado 5-1058



MENEELY
BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

AMERICAN CHURCH MONTHLY

341 Madison Avenue, New York, N. Y.

The Rev. Charles Carroll Edmunds, D.D., Editor

\$3.00 a year December, 1933 25 cts. a copy

Editorial Comment

And Now—After Prohibition, What?—Why Fuss About Ceremonial?—Another Disappointment—Useless Controversy—Can This Be True?—A Sign of the Times—"Supplementary" Ordination—Art in Worship—What Is a Priest to Do?—Russia.

Holy Matrimony. Granville Mercer Williams
The Oxford Movement's Difficulties. Frederick S. Arnold.

Antiquam Exquisite Matrem. Frederick A. Pottle

As It Appeared Then. H. P. Scratchley

Rest Monday. Carl I. Shoemaker

Nusquam—An Ideal Anarchy. Robert Withington

The Next Hundred Years. Julian D. Hamlin

A Declaration of Interdependence. Edmund L. Souder

"The Symphony of Life." W. Norman Pittenger

Saint Bonaventura. Emilie W. Hurd

Book Reviews

Books Received

AMERICAN CHURCH MONTHLY

341 Madison Avenue
NEW YORK

Virginia Seminary Increases Faculty

One Member of Staff Promoted and
Two Other Professors Elected,
Bishop Tucker Announces

ALEXANDRIA, VA.—Promotion of one member of the faculty and election of two new members to the teaching staff was announced by the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, following the annual meeting November 15th of the board of trustees of the Virginia Theological Seminary.

The Rev. Clifford L. Stanley, M.A., B.D., instructor in History of Religion, Christian Ethics, and New Testament, was promoted to the rank of associate professor and head of the departments of History of Religion and Philosophy of the Christian Religion.

The Rev. Charles W. Lowry, Ph.D., B.D., at present student pastor at the University of California, Berkeley, was elected associate professor of Systematic Theology, and the Rev. G. Sturgis Ball, M.A., Th.M., S.T.D., professor at Bexley Hall, Gambier, was elected to the chair of Practical Theology.

Dr. Lowry took his A.B. at Washington and Lee, M.A. at Harvard, and Ph.D. at Oxford. He is a graduate of the Episcopal Theological School, Cambridge. Dr. Ball holds a B.A. from Oxford, M.A. from Columbia, B.D. from Yale, and M.Th. from the Hartford Seminary. He has also done post-graduate study at Union Seminary and has taught at Goucher College and for the past six years at Bexley Hall.

Bishops Preachers at Nebraska Cathedral Anniversary Services

OMAHA, NEB.—Trinity Cathedral celebrated its 50th anniversary November 12th. Bishop Shayler celebrated Holy Communion at 8 A.M. At 11 A.M. Bishop Stevens of Los Angeles was the special preacher. Bishop Abbott, of Lexington, preached that evening.

Archdeacon Anniversary Speaker

DETROIT—The 50th anniversary of St. Barnabas' Church, Detroit, was celebrated November 19th with a commemorative service at 11 A.M. The special preacher was the Ven. Winfred H. Ziegler, archdeacon of Chicago, who is a son of the first rector of St. Barnabas' Church. The Rev. George St. John Rathbun is the rector of St. Barnabas'.

Memorial Windows Dedicated

CHICAGO—The late Mrs. Marie Moulton Graves Hopkins, wife of the Rev. Dr. John Henry Hopkins, was honored for her work in the Church and especially at the Church of the Redeemer, Hyde Park, November 5th when two memorial windows were dedicated at the Church of the Redeemer. Dr. Hopkins, rector emeritus of the parish, and the Rev. E. S. White, present rector, officiated at the dedication.

Church School Prepares For Advent Offering by Pilgrimage to Aided Work

TRENTON, N. J.—In preparation for the Advent Offering of the Church schools for mission work in the diocese, parents, teachers, and scholars of All Saints' Chapel of the cathedral parish made a pilgrimage to the largest mission field in the state, that of the "Pines" district in South Jersey.

Brockton, Mass., Church Building is Dedicated

Bishop Lawrence and Bishop Sherrill
Attend Service

BOSTON—The dedication of the enlarged and impressively beautiful St. Paul's Church, Brockton, November 12th was attended by both Bishop Lawrence and Bishop Sherrill. Bishop Babcock, unable to be present on account of other official engagements, sent his letter of congratulation.

It is about a year since St. Paul's Church was destroyed by fire. During that time its congregation, led by the Rev. David B. Matthews, S.T.D., rector, has worked unremittingly, keeping up the work of the parish; worshipping, "in shifts" on the great festivals when the congregations were especially large, in the parish hall; and laboring for the replacement of the building.

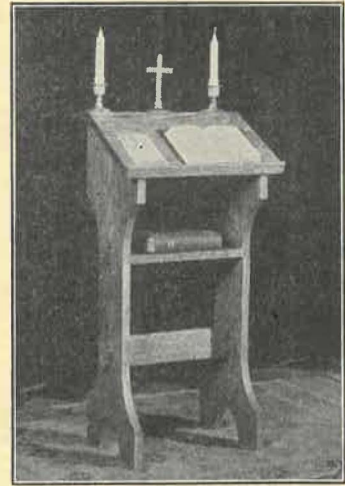
Concord, N. H., Parish Receives Bequest of \$2,000

CONCORD, N. H.—By the will of Miss Sarah J. Leaver, who died recently in this city at the age of 92, St. Paul's Church is to receive \$2,000. Miss Leaver was the daughter of the Rev. Thomas Leaver, a former rector of St. Paul's.

Window Given to Church

CORTLAND, N. Y.—A new triple-light window, subject The Crucifixion, has been given to Grace Church, Cortland. It was designed by James Powell and Sons of London.

A Christmas Suggestion for the Churchman A PERSONAL PRAYER DESK



What better Christmas gift than this Prayer Desk, beautiful for simplicity and dignity of design, a constant testimony of our gratitude for the greatest Christmas Gift of all—the Nativity of Our Lord. Furnished with kneeler and pad if desired.

AMMIDON & CO.
31 S. Frederick St. Baltimore, Md.

KIMBALL ORGANS

Installed in Churches throughout the United States. Each instrument is an individual creation designed for the services desired.

Catalog and information on request.

W.W. KIMBALL COMPANY
Established 1857
215 Kimball Bldg. - - Chicago

Cleartype Prayer Book

No. 833X—Blue Morocco, India Paper, flexible, blue leather lined, gold fillet, round corners, blue under gold edge, blue ribbon marker. \$1.75

Morehouse Publishing Co.
1801-1817 W. Fond du Lac Ave., Milwaukee



CHRISTMAS CRÈCHE
3 Figures \$5.50 up. Exquisitely Colored

RELIGIOUS CHRISTMAS CARDS

40 beautiful cards in colors \$1.00

CHRISTMAS GIFT SUGGESTIONS

Statues, Crosses, Pictures, Books
PRAYER BOOKS AND HYMNALS
Bibles, Devotional Books

THE MONASTIC DIURNAL
Cloth Binding \$4.00; Leather \$6.00

THE ALTAR SERVICE

Write for circular L.C.

REDDING & COMPANY

9 W. 23rd St., New York
Est. 1859

Mural Decoration Graces School Wall

Art Work at St. Katharine's School,
Davenport, Painted by Sister
Janet Elizabeth, Instructor

(See Cover Photo)

DAVENPORT, IA.—A notable contribution to American ecclesiastical art has recently been completed at St. Katharine's School, Davenport, by Sister Janet Elizabeth, C.S.M., the art instructor. The mural covers the entire wall space of the large refectory of the school. The theme of the composition was furnished by an anonymous 14th century poem, *An Early English Calendar*, incorporating many of the feasts of the liturgical year. To the feasts of the poem the artist has added, for greater completion, all of the feasts of our Lady, St. Mary, the feasts of all of the Apostles and Evangelists, as well as the representative types offered in St. Etheldreda, St. Frances, St. Clare, St. Barbara, and St. Elizabeth of Hungary.

FEAST OF THE NATIVITY

But one feast of our Lord is incorporated into the scheme, the feast of His Nativity, and the painting and composition here attain real devotional heights. The artist has shown the Holy Child upon the lap of His blessed Mother, stretching out His infant hands to receive the crown offered to Him by St. Katharine, the patroness of the school. The saint, adoring, clothed with a mantle of red, the school's color, is accompanied by the figures of two of the girls of St. Katharine's, in their white holiday uniforms and veils, bearing lighted candles to the glory of Him who is the Light of the world. St. Katharine's Day is observed at the school November 25th.

NO MONOTONY IN FEATURES

The painting has been done upon a ground of pale green, with silver and white the predominating colors in the composition. The portraits of the saints have been done with great understanding and devotion, the artist having caught the perfect humanity of her subjects and at the same time losing none of the character of otherworldliness. The figures average four feet in height. Monotony in the features of the portraits has been successfully avoided, the various types having been taken from the portraits of many of the clergy and others of the artist's acquaintance.

The composition is at once a pictorial and a literary unit. Through the composition the legend of the poem appears upon a scroll, supplemented where necessary by the words of hymns and canticles. Into the decorative scheme has been worked the series of plants and flowers appropriate to the seasons in which the various feasts included fall, thereby combining in the scheme the beauty of the world of nature with the crowning radiance of the manhood-in-God revealed in the portraits of His saints.

Presiding Bishop Prepares Prayer in Recognition of Brotherhood's 50th Year

NEW YORK—The following prayer has been prepared by the Presiding Bishop for use on St. Andrew's Day, December 3d, in recognition of the 50th anniversary of the organization of the Brotherhood of St. Andrew:

"Almighty God, who in every age has moved the hearts of Thy faithful people to make known Thy saving grace; we praise and magnify Thy Holy Name for the 50 years of service rendered by the members of the Brotherhood of St. Andrew, who, following in the footsteps of Thy blessed Apostle, have obeyed the call of Thy dear Son to follow Him. Bless, we beseech Thee, the fellowship which has united them in bonds of faith, in singleness of aim, and in obedience to Thy command. Fulfill Thy purpose in their hearts and grant that with quickened zeal and steadfast loyalty they may press forward to the mark which Thou hast set for them and may at last attain the prize of the high calling of Thy Son, Jesus Christ our Lord. Amen."

Many Nations Represented In Armistice Day Service

CHICAGO—An unusual celebration of Armistice Day and Armistice Sunday in Chicago occurred at St. James' Church, where representatives of virtually every nation which participated in the World War appeared in uniforms or native costumes. The Rev. Dr. Duncan H. Browne, rector of St. James', preached the memorial sermon.

BISHOP AT WORLD'S FAIR SERVICE

Bishop Stewart delivered the following prayer at the city-wide Armistice Day ceremonies, held at the World's Fair:

"O God, who art the author of peace and lover of concord, in whom standeth our eternal life, whose service is perfect freedom, we beseech Thee to guide our nation and all the nations into the way of justice and truth delivering us from the brutalities of war and from the fears and hatreds, the greed and the lies, and the selfishness that beget war. Give to us the true patriotism that exalts the good of our country above our private gain; that finds her greatest good in service to the whole human race and that reverently dedicates our freedom to the maintenance of peace on earth among men of good will. Bless the President of the United States, the Governor of this State, and all to whom we have entrusted the authority of government that they and all our people may do justly, love mercy, and walk humbly with Thee our God. We remember before Thee this day all those our comrades who have suffered in our behalf and whose wounds endear them to us, especially those who even now in home and hospital endure with patience the pains which plead sympathetically for world brotherhood and world peace born of righteousness. And we remember before Thee this day those who have died with the high dignity of sacrifice for their country; praying that having opened to them the gates of larger life Thou wilt receive them more and more unto Thy joyful service, that they may win with Thee and Thy servants everywhere the eternal victory through Jesus Christ. May they rest in peace. Amen."

Our Church in the Orient

Observations of the Presiding Bishop on his recent epochal visitation in the East, together with recommendations to guide future missionary policies are given in full in

The Spirit of Missions for November

A few of the other good things in this issue include "When Men Have Faith—Missions Follow," by Bishop Fiske; A Report of the October Meeting of the National Council; "The Church and the Recovery Program," by Spencer Miller, Jr. Likewise each issue of *The Spirit of Missions* is full of articles and pictures of significant events and movements in the Church today. You cannot afford to miss it—Subscribe now.

\$1.00 a Year

Through Your Parish Representative or

THE SPIRIT OF MISSIONS
Church Missions House
281 Fourth Avenue, New York, N. Y.

The Infant King

BY

FATHER HUGHSON,
O.H.C.

Twenty-one meditations for Christmas and Epiphany. A beautiful little book, admirably suited for a gift.

Price, 35 cents

HOLY CROSS PRESS
WEST PARK, N. Y.

Edwin S. Gorham, Inc.

Publishers and Distributors of
Church Literature and Art
Vestments, Candles, Altar Linens,
Communion Wafers, and Vessels
Information on request.

Prices subject to change without notice.
18 West 45 Street, New York

Toronto Observes Movement Centenary

Large Enthusiastic Gatherings Mark
Commemoration; Throngs of Men
Attend Special Meeting

TORONTO—Large enthusiastic gatherings marked the centenary commemoration of the Oxford Movement in Toronto. Opening with a sung Eucharist in Holy Trinity Church at noon November 4th the note of thanksgiving for the great revival in the religious life of the Church was struck, which pervaded all the public meetings and special services during the two-day celebration. The Rev. Father Palmer, S.S.J.E., Superior of the Cowley Fathers at Bracebridge, was the celebrant. A choir of 40 rectors and curates of the city churches sang the service.

The audience at a public men's meeting in the Eaton auditorium in the afternoon crowded the capacity of the hall to the limit, filling the gallery and the several hundred chairs which were hastily commandeered. Seated in the shadow of a purple cross against a screen of white were the Bishop of Algoma; the Bishop of Toronto; Dr. Cosgrave, provost of Trinity College, Toronto; the Rev. Mother Superior of the Sisterhood of St. John the Divine; the Rev. H. N. Vincent; Tonks of England, overseas secretary of the Anglo-Catholic Congress, and J. D. Elton.

The day was brought to a close with a devotional service at which the Rev. Granville Mercer Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York, preached.

Rev. W. G. Peck Denounces Capitalism in C.L.I.D. Talk

(Continued from page 121)

We may all find ourselves "put on the spot" with it, and "bumped off" also, along with it. Things are pretty bad, he continued. Tragedy may result; it surely will result unless sufficient wisdom can be found to guide us safely through the perils of this time of upheaval and reconstruction.

OBSERVING THE NRA

He was asked, Fr. Peck said, what he thought of America. He could not answer until he knew what Americans think of America, and what they think of England. America, he found, is uncertain of herself; this doubt is increasing. Of course his opinion of the NRA was asked. He could only say that the NRA appeared to him to be a move in the right direction. But he was here to learn.

One thing he could say definitely: in spite of all our idealism, even the NRA can be only a movement to lift ourselves by our boot-straps so long as we keep to our present standards. The new gold policy seemed to him to be a departure from the principles of the NRA. It is really a reversion to the old European way of solving one's own problems at the expense of other people. The whole world is in a false

position. England is raising herself by her boot-straps. Now here is America on England's back. The result of this is hazardous. England may stumble; then, what about America? Both may take a tumble together.

Quite a lot of very good people, Fr. Peck went on, believe in capitalism. They point out to one the great things done with capitalistic money. One man actually declared that capitalism had built the splendid monuments of the world, that none had been built without capitalism. What about York Minster, Westminster Abbey, or scores of others? It was really late in its history that the world discovered capitalism. Of course, there have been "good" capitalists, men whose hearts were better than their heads. Of course capitalistic money has done some good things. But that does not matter; capitalism is now being seen as a practical inutility.

DISBELIEVES IN SECULAR REVOLUTION

Fr. Peck declared that he did not believe in a secular revolution. Unless we bring in a new social order, in which the ethic and the economic is spiritual rather than natural, there can be no genuine and lasting change.

Fr. Peck said that he thought the two most dangerous sorts of persons in the world today were those whose religion has nothing to do with social problems, the pietists; and the revolutionists who would use religion as a mere tool to bring about revolution. We must connect our most sacred beliefs about God and our most sacred beliefs about social change. When we kneel before the altar of God, we should lift up to Him humanity as shared by us with all other men, harlots and thieves as well as saints.

Clergy present included Bishop Paddock, and Bishop Moreland, retired; Bishop Larned of Long Island; Dean Gates of the Cathedral of St. John the Divine; Dean Fosbroke, of General Theological Seminary; the Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York; the Rev. Dr. W. R. Bowie, rector of Grace Church, New York; the Rev. T. A. Sparks, of Trinity, New York; the Rev. Dr. Frank Gavin, of General Theological Seminary; the Rev. J. Rankin Barnes, of the National Council; the Rev. Julian Hamlin, rector of the Church of the Advent, Boston; the Rev. Dr. Guy E. Shipler, editor of *The Churchman*; Fr. Joseph, O.S.F.; the Rev. Howard Melish, of Holy Trinity, Brooklyn, and the Rev. Eliot White.

Among the laity were Dr. John Dewey, of Columbia, president of the League for Independent Political Action; Roger Baldwin, of the Civil Liberties Union; Professor Wilbur M. Urban, of Yale; William F. Cochran, of Baltimore; and Clifford P. Morehouse, editor of THE LIVING CHURCH.

Women present included Miss Caroline B. LaMonte, Mrs. John M. Glenn, Miss Mary E. Ladd, Miss Elizabeth Gilman, Miss Margaret Shearman, Miss Adelaide T. Case, Miss Margaret S. Lawrence, Miss Mary L. Fay, Miss Gladys W. Barnes, Miss Charlotte E. Lee, Miss Elizabeth McCracken, Mrs. Martha B. Faulkener, and Miss Margaret Marston.

JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680

LONDON, ENGLAND

STAINED GLASS

Distributor:
PAUL S. BUCK

724 Fifth Ave., New York City



ALTAR BRASSES

of the highest quality, at reasonable prices, are supplied by the well known firm of

W. & E. SCHMIDT CO.

Est. 1850

Inc. 1899

626 W. Clybourn St., Milwaukee, Wis.

Dept. C-23

Write for catalog, advising your needs.

Heaton, Butler & Bayne Stained Glass Artists

By appointment to the late
KING EDWARD VII

Stained Glass, Mosaics,
Memorial Brasses, Etc.

Designs and estimates on application to

Heaton, Butler & Bayne
(New York) Limited

P.O. Box 195, Tottenville, New York

A. R. MOWBRAY & CO. LTD.

CHURCH VESTMENTS
CHOIR OUTFITS

Cassocks Surplices Copes Chasubles
Stoles Veils Burses Altar Linens

METAL WORK WOODWORK

28 Margaret St., LONDON, W. 1,
and 9 High St., Oxford, England

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows. . . . Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St.
BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition



R. GEISLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK

Church Furnishings

IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS



† Necrology †

"May they rest in peace, and may
light perpetual shine upon them."

RICHARD C. SEARING, PRIEST

NEW YORK—The Rev. Richard C. Searing died November 7th at the age of 82. He was well known throughout the East, having served many churches during the summer months.

His last parish was that of the Church of the Ascension, West Park, N. Y., which he was obliged to give up because of ill health. Since then he and Mrs. Searing had made their home in New York. The burial was in Saratoga, his birthplace.

GEORGE W. PHILLIPS, PRIEST

NEW BRUNSWICK, N. J.—The Rev. Dr. George W. Phillips, former chaplain of the Connecticut State Senate and more recently assistant rector of Christ Church here and assistant Middlesex County probation officer, died November 17th at St. Peter's Hospital. He was 66 years old. In poor health for more than a year, Dr. Phillips was stricken seriously ill three weeks ago.

He resigned as rector of St. George's Church at Helmetta, near here, in 1926, to become a probation officer. Dr. Phillips soon won the praise of judges and associates for his work in this office.

A native of Ireland, Dr. Phillips attended Queen's College at Cork. In 1895 he received the degree of Bachelor of Divinity from Yale.

Dr. Phillips was assistant minister of St. Paul's Church, New Haven, from 1896 to 1901, then for four years rector of St. James' Church in the same city. He also served churches of Winsted, Conn.; Littleton, N. H., and Westville, Conn., for several years. He was a chaplain in the Connecticut National Guard. He served the Connecticut State Senate in this capacity in 1903 and 1904.

Six children who survive are: Mrs. Jeremiah Rule of New Brunswick, with whom he lived; Mrs. Carl Schentsky of Long Island City, Mrs. William Cushing of Lower Waterford, Vt.; George Warren Phillips of Kingston, R. I.; Miss Esther Phillips of Hartford, Conn., and Allan M. O. Phillips of Elizabeth.

Funeral services were held in Christ Church here November 20th.

RICHARD ROGERS BOWKER

NEW YORK—Richard Rogers Bowker, author, editor, publisher, and industrial director, died at his summer home, Glendale Outlook, near Stockbridge, Mass., November 13th, in his 86th year, after a long period of failing health. His widow, the former Miss Alice Mitchell of Cambridge, Mass., and a sister, Miss Caroline T. Bowker of New York, survive him. The funeral service was in St. Paul's Church, Stockbridge, November 14th.

Mr. Bowker was born in Salem, Mass., in 1848, the son of Daniel R. and Theresa

Savory Bowker. He was graduated from the College of the City of New York in 1868, and became literary editor of the *Evening Mail* the next year. After six years with that paper, he joined the staff of the *New York Tribune*. In 1880 he went to London as the representative of Harper & Brothers and established *Harper's Monthly* in England. From 1890 to 1899 he was first vice president of the Edison Electric Illuminating company of New York, during which time he became a close personal friend of Thomas A. Edison. In 1899, Mr. Bowker founded the R. R. Bowker Publications and thereafter devoted himself to literary pursuits. He was one of the founders of the American Library Association.

In spite of failing eye-sight, which left him totally blind some years ago, Mr. Bowker wrote on a number of subjects and kept his interest in literature and politics. He was said to be the original "Mugwump," having started the Mugwump Movement in 1879. In 1880 he founded the Society for Political Education.

A testimonial dinner was to have been given for Mr. Bowker as soon as his health permitted, when an engrossed and illuminated scroll bearing the editorial published in the *New York Times* September 5th in honor of his 85th birthday was to have been presented.

GEORGE F. CANFIELD

NEW YORK—George Folger Canfield, president of the State Charities Aid Association, died November 15th at his home, 122 East 61st street, as the result of a sudden heart attack. He was 79 years old. The funeral service was November 17th in St. Bartholomew's Church, the rector, the Rev. George Paul T. Sargent, officiating.

Mr. Canfield was born in New York in 1854, the son of Albert W. and Irene H. Canfield. He was graduated from Harvard in 1875. He took his degree at the Harvard Law School in 1880. Admitted to the New York bar in 1881, he went into partnership with the late William N. Wilmer and Justice Harlan F. Stone. After 11 years' practise, he became first a lecturer in law at the Columbia Law School, and later a professor. He retained his professorship until 1931, when he became professor emeritus. At the time of his death, he was partner in the law firm of Satterlee and Canfield.

The State Charities Aid Association secured the help of Mr. Canfield through the late Joseph H. Choate, then president of the board of managers. When Mr. Choate resigned to become ambassador to the Court of St. James, Mr. Canfield was elected to take his place. When Mr. Choate returned, Mr. Canfield became vice president. In 1917, he was again elected president and held the office until his death. Notwithstanding his advanced years, Mr. Canfield kept actively at work. He was at his office as usual the day before he died.

Mr. Canfield was twice married. His first wife, the former Miss Sarah Kirtledge, died in 1897, leaving one son, George D. Canfield. His second wife, the

former Miss Frances M. Marshall of Charleston, S. C., survives him, together with her four children: Robert W. and Franklin O. Canfield, and the Misses Mary M. and Elizabeth B. Canfield.

A. F. CROSBY

CHICAGO—A. F. Crosby, member of the diocesan council, former director of the Church Club, vestryman of St. Paul's Church, Kenwood, and active in various diocesan affairs in Chicago for years, died

1934 Scripture Text Calendar Churchmen's Edition



Here is an opportunity for you to increase religious interest in your community, and at the same time raise funds for the Church society of which you are a member, or make extra money for yourself.

The Scripture Text Calendar is well known in the religious world. It is illustrated in full colors with appropriate pictures from the life of Christ. The figures are plain and clear; the proper colors of the seasons of the Christian year are given for every day in the year; a monthly assignment for morning and evening Bible reading is provided as a plan for reading the Bible through in a year. The Daily Scripture quotations and texts for Sundays and Holy Days are taken from the Epistles and Gospels in the Book of Common Prayer.

Single Copies, 30 cts.

QUANTITY PRICES

QUANTITY	COST	SELL FOR	PROFIT
4 Calendars	\$1.00	\$1.20	\$.20
12 Calendars	3.00	3.60	.60
25 Calendars	5.75	7.50	1.75
50 Calendars	9.00	15.00	6.00
100 Calendars	17.00	30.00	13.00
200 Calendars	32.00	60.00	28.00
250 Calendars	40.00	75.00	35.00
300 Calendars	45.00	90.00	45.00

MOREHOUSE PUBLISHING CO.

1801-1817 W. Fond du Lac Ave.
Milwaukee, Wis.

at his home here November 16th, after a long illness.

He was the father of Dr. Kenneth O. Crosby, rector of Howe School. Burial was at Oakwoods Cemetery November 18th following services at St. Paul's Church.

THOMAS C. HATTON

MILWAUKEE—Thomas Chalkley Hatton, acting chief engineer for the Milwaukee sewerage commission and a former vestryman of St. Paul's Church here, died November 11th from injuries received in an automobile accident early that morning.

Funeral services were held in St. Paul's Church November 14th. Bishop Ivins officiated, assisted by the rector, the Rev. Holmes Whitmore, D.D., and his assistants, the Rev. William O. Johnson and the Rev. George W. Schroeder. Interment was in Forest Home Cemetery.

Mr. Hatton, who was born in Avondale, Chester county, Pa., in 1859, came to Milwaukee in 1914 as chief engineer of the newly created city sewerage commission. He directed the design and construction of the intercepting sewer system for the city and county of Milwaukee and the sewage disposal plant on Jones Island. Mr. Hatton was a member of many national societies for engineers and in 1916 had conferred upon him the degree of Master of Civil Engineering by the Pennsylvania Military College. For many years, Mr. Hatton has been president of the Board of St. John's Home for old ladies and has served on various diocesan boards and commissions.

Besides his daughter, Mrs. Horton Norris of this city, he is survived by a sister, Mrs. Donald MacGregor, Penbrooke, N. J. His wife died about a year ago.

MRS. ALAN MAXWELL PALMER

PHILADELPHIA—Many persons will be saddened and shocked by the sudden death on November 4th of Mrs. Alan Maxwell Palmer, in the 24th year of her age, at her home in Chestnut Hill, Philadelphia. Before marriage, Mrs. Palmer was Miss Mary Clements Stocker Knowles, the daughter of the Rev. Archibald Campbell Knowles and Mrs. Knowles, after whom she was named, and was connected with many of the best families in Philadelphia.

Born and educated there and baptized and confirmed at St. Alban's, Olney, she was a devoted member of the church, an ardent Catholic, and helpful in a quiet way, in many good works.

Introduced to society in 1927 and marrying Mr. Palmer in 1931, she always stood for the highest ideals and standards and many of her friends always regarded her as an inspiration. She was very fond of travel, having spent many summers abroad with her parents and was especially devoted to Switzerland and the Alps.

Bright and happy by nature, full of merriment and the joy of life, Mrs. Palmer seemed to radiate sunshine. Rarely is seen more devotion and "camaradie" than existed between her and her parents or her husband. Old and young were attracted to her, so simple, natural, and gracious in every way, and friendship with her was a very real thing. She was lovely, loving, and

lovable, a very beautiful character and unselfish nature, devoted to her husband and home.

Mrs. Palmer had been ill for a month, following the death of her baby, but had returned home, was supposed to be out of danger and convalescent when her death unexpectedly occurred due to heart failure or an "embolus." Her funeral took place on Wednesday, November 8th, from her

little home in Chestnut Hill, which she loved so much, followed by a Solemn Requiem Mass at St. Alban's Church, Olney. The interment was at St. James the Less.

It was her father's somewhat unique privilege as rector of St. Alban's, to have baptized his daughter, taught her the Catholic Faith, presented her for confirmation, heard her first confession, ministered her

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HEMLOCK 0454
 REV. K. A. VIALI, S.S.J.E., Rector
 Sundays, 8, 10, 11 A.M., 8 P.M.
 Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street
 REV. WILLIAM BREWSTER STOSKOFF, Rector
 Sunday Masses 8:00, 9:15, 11:00 A.M., and
 Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Maryland

**Grace and St. Peter's Church,
 Baltimore, Md.**

(Park Avenue and Monument Street)
 CLERGY
 THE REV. ROBERT S. CHALMERS, D.D.
 G. B. WADHAMS, B. MCK. GARLICK
 Sundays: 8, 9:30, and 11 A.M.; 8 P.M.
 Week-days: 8 A.M.; 5:30 P.M.

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
 THE COWLEY FATHERS
 Sunday Masses: 7:30, 9:30, and 11 A.M.
 Sermon and Benediction, 7:30 P.M.
 Week-days: 7, 8, Thurs., and H. D., 9:30 also.
 Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

New Jersey

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
 REV. LANSING G. PUTMAN, Rector
 Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
 Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine,

Cathedral Heights
 New York City
 Sundays: Holy Communion, 8 and 9 A.M.
 Children's Service, 9:30; Morning Prayer of
 Litany, 10. Holy Communion and Sermon, 11.
 Evening Prayer and Sermon, 4 P.M.
 Week-days: Holy Communion, 7:30 (Saints'
 Days, 10); Morning Prayer, 9:30. Evening
 Prayer, 5 P.M. (choral). Organ Recital on Satur-
 days at 4:30.

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector
 Sundays, 7:15, 7:30, 9:30, 11:00 A.M.;
 5:15 P.M.
 Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
 Additional Eucharist, Friday, Holy Days, 9:30.

New York—Continued

Church of the Incarnation, New York

Madison Avenue and 35th Street
 REV. H. PERCY SILVER, S.T.D., Rector
 Sundays: 8, 10, and 11 A.M., 4 P.M.
 Noontday Services Daily (except Saturday),
 12:20.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
 (Served by the Cowley Fathers)
 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Evensong, with Address and Benediction, 6.
 Week-day Masses, 7, 8, and 9:30.
 Confessions: Thursdays, 4 to 6; Fridays, 7 to 8;
 Saturdays, 3 to 5 and 8 to 9.

THANKSGIVING DAY

Low Masses, 7, 8, and 9:30.
 High Mass, with Sermon (Rector), 11.

PATRONS FESTIVAL, DECEMBER 8TH

Low Masses, 6, 7, 8, and 9:30.
 High Mass, with Sermon, 11. Preacher:
 Rev. FREDERIC S. FLEMING, D.D., rector of Trin-
 ity parish.
 Gounod's Messe Solennelle de Ste. Cecile.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
 Sunday Masses 8:00 and 10:00 A.M.
 Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
 REV. G. P. T. SARGENT, D.D., Rector
 8 A.M., Holy Communion
 11 A.M., Morning Service and Sermon.
 4 P.M., Evensong. Special Music.
 Church School Service, 9:30 & 11 A.M., 4 P.M.
 Holy Communion, Thursdays and Saints' Days,
 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
 THE REV. H. W. B. DONEGAN
 THE REV. JAMES V. KNAPP
 Sundays: 8 A.M., 11 A.M., 8 P.M.
 Wednesdays, Thursdays, and Holy Days, 12 M.
 Fridays, 5:15 P.M.

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 REV. FRANK L. VERNON, D.D., Rector
 Sundays: 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 Thurs-
 days 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. ARCHIE I. DRAKE, Dean
 Sunday Masses: 7:30, 9:30, and 11:00 (Sung
 Mass and Sermon).
 Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

first Communion, solemnized her marriage, given her last Communion, anointed her, and to have sung her Requiem. Throughout Mrs. Palmer's life as a frequent and faithful communicant, excepting for a few times during illness of the last two summers, she almost always received the Blessed Sacrament from the hands of her father, as rector of St. Alban's. Few lives so short show forth such simple beauty, dignity, and simplicity as did hers. "Blessed are the pure in heart for they shall see God."

Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word including box number and address when keyed in our care to be forwarded by us.
- Minimum price, \$1.00.
- No time, space, or cash discounts on classified advertising.

ANNOUNCEMENTS

Memorials

SHELDON MUNSON GRISWOLD, BISHOP
In ever loving memory of SHELDON MUNSON GRISWOLD, Bishop of Chicago. Entered into life eternal November 28, 1930.
"Blessed are the dead who die in the Lord."

EMMA FLORENCE LEHMAN
Entered into life eternal at Lancaster, Pa., November 20, 1925, EMMA FLORENCE LEHMAN.
"Jesu mercy, Mary help, Dominic pray. Of your charity pray for the repose of her soul."

EDWARD ALLEN SIBLEY
EDWARD ALLEN SIBLEY, priest, died November 22, 1931.
"Rest eternal grant unto him, O Lord, and may light perpetual shine upon him. May he rest in peace."

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

BOARDING

General

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to THE SISTER IN CHARGE.

LARGE ROOM, BATH, private entrance, netted porch, in private house. Best residential section in South Florida. \$10 per week, with board \$20. References exchanged. H-982, THE LIVING CHURCH, Milwaukee, Wis.

BOARDING—Continued

General

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Health Resort

ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15. Age limit 60.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

SISTERS OF THE LOVE OF JESUS. ST. ANTHONY'S CONVENT, 949 27th Ave., W., Vancouver, B. C.

CHRISTMAS SUGGESTIONS

CHRISTMAS BOOK: Loretta Ann Bliss' Meditations. Beautifully bound, blue cloth, silver stamping. Foreword by Bishop Gailor. Sixty pages. 75 cts., plus 10 cts. forwarding charges. P. B. WADDELL, Crosstown Station, Post Office Box 6308, Memphis, Tenn.

OLD VIRGINIA PLUM PUDDINGS made by the Guild of Epiphany Episcopal Church, Urbanna, Va. 2 lbs. each, \$1.00, 15 cts. postage west of Mississippi River. Money with order. Reference, Bank of Middlesex. Address, MRS. ALFRED C. PALMER, Urbanna, Va.

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

GOTHIC VESTMENTS, hand made, inexpensive, individually designed. Also stoles. Sent on approval. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York. Chelsea 2-7941.

IRISH LINEN FOR THE CHURCH. Prices lower than in 1926. Buy now! Samples on request. MARY FAWCETT Co., 812 Berkeley Ave., Trenton, N. J.

MISCELLANEOUS

FOR SALE IN WESTERN CANADA a good private school. Girls. Box A-979, THE LIVING CHURCH, Milwaukee, Wis.

SANCTUARY LAMP, antique Italian, silver plated, \$35. ROBERT ROBBINS STUDIO, 859 Lexington Ave., New York, N. Y.

THIRTY-NINTH BIRTHDAY on Stir-up Sunday. The original and only large chart of the Church year. Class size, paper, 17 x 16 inches, 25 cts., with directions. Wall size, cloth, 45 x 45 inches, complete with signs, stars and key, \$6.00. To former patrons special rates. DEACONESS PATTERSON, Blue Island, Ill.

POSITION OFFERED

Clerical

WANTED—YOUNG UNMARRIED PRIEST, with knowledge of bookkeeping and stenographic work for rector's secretary. Regular office hours. Catholic minded priest preferred. D-983, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

Clerical

PRIEST, ORDAINED 1926. Five years' parochial and hospital experience. Past two years as Fellow in Psychiatry and Pastoral Care at College of Preachers, Washington, D. C. Unmarried. Best of references. Any type of work. Reply, REV. HERMAN EBERT, 126 Noble St., Brooklyn, N. Y.

SEMINARIAN AVAILABLE January 1st to March 15th or before Christmas, whole or part period. Train acolytes, able to introduce ceremonial in parish. Act subdeacon or M. C. Tiny salary, room, board, laundry, bus fare (clergy) from New York. Also available M. C. or subdeacon, Christmas Masses in or near New York. T-980, THE LIVING CHURCH, Milwaukee, Wis.

TWO PRIESTS, wishing to work together, seek parish which can be developed along Catholic lines. Both available at salary of one man with family. B-976, THE LIVING CHURCH, Milwaukee, Wis.

Miscellaneous

DEACONESS WISHES COMMUNICATION with rector of eastern parish desiring experienced efficient work. Can offer proposition practically eliminating expenses. Address, D-981, THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST and choirmaster available. Modest salary with prospect of private class in piano. H-971, THE LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL CHURCH ORGANIST and choirmaster (now occupying position) desires change and larger opportunities in or near New York City. Best references. S-977, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

CHICAGO—A Quiet Day for Associates and other women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Monday, December 4th, beginning with the Mass at 10, closing with Vespers at 3:30. Conductor, the Rev. Charles L. Street, St. Alban's School, Sycamore, Ill. Kindly notify the SISTER SUPERIOR.

NEW YORK CITY—Advent retreat for women, Wednesday, December 6th, at the Church of St. Mary the Virgin, 139 West 46th St. Conductor, the Rev. Father Williams, S.S.J.E. Mass, 9:30 A.M. Retreat addresses, 11, 2, and 4 o'clock. Retreatants desiring breakfast and luncheon should communicate with the Sister MARY VIRGINIA, S.H.N., not later than December 4th.

PHILADELPHIA—There will be a day of retreat for the associates and friends of S. Margaret's Community, at S. Margaret's Mission House, 1831 Pine St., Philadelphia, on December 12th. Conductor: the Rev. William P. S. Lauder, rector of the Church of the Good Shepherd, Rosemont, Pa. Retreat begins with Mass at 8 A.M., and ends at 4 P.M. Those willing to attend will please notify the SISTER-IN-CHARGE.

73 Missionary Meetings In Diocese of Ohio

CLEVELAND—As a part of an intensive fall program in the diocese of Ohio, Bishop Schmuck, Wyoming, and the Rev. Vincent H. Gowen of the Philippines, addressed 73 missionary meetings during October.

The program came to a climax November 5th, in an address by the Presiding Bishop in Trinity Cathedral. Bishop Schmuck of Wyoming and Bishop Jenkins of Nevada assisted in the service and more than 40 priests of the diocese joined in the processional. Bishop Rogers entertained his guests at a reception and buffet supper following the service.

Chicago Women Launch Movement For New National Organization

CHICAGO—Two hundred Churchwomen, including leaders of the diocesan Woman's Auxiliary, met at diocesan headquarters November 13th, and launched a movement for a new national organization—the Penland Association. The organization is an outgrowth of the exhibit of the Penland Weavers and Potters of North Carolina, connected with the Appalachian School, a missionary institution.

Miss Lucy Morgan, head of the Penland Weavers, told of how more than \$9,000 worth of goods made by the group had been sold at the Carolina Cabin at the World's Fair and how this work had saved the organization from virtual ruin. It is now planned to perpetuate the work at the Fair through the permanent Penland Association and to maintain a permanent exhibit at the Church Book House.

Nevada Priest, Fr. Lascelles, Seriously Hurt in Car Accident

RENO, NEV.—The Rev. Harold Lascelles was seriously injured in an automobile accident October 17th. His thigh was dislocated and leg broken in two places when the car overturned after a tire blew out.

Mrs. Lascelles is for the time being residing at the Bishop's residence here while Fr. Lascelles is recovering at St. Mary's Hospital.

Georgia Rector Speaker

SAVANNAH, GA.—The Rev. C. C. J. Carpenter, rector of St. John's Church, spent several days recently in South Carolina addressing Church gatherings.

Bishop Cross Pittsburgh Preacher

PITTSBURGH—Bishop Cross of Spokane was the preacher November 2d in Trinity Cathedral at the presentation of the United Thank Offering of the Woman's Auxiliary.

Sycamore, Ill., Rector Instituted

CHICAGO—The Rev. DeVon Ellsworth, formerly of the Church of the Epiphany, Lombard, was instituted as rector of St. Peter's Church, Sycamore, November 5th by Archdeacon W. H. Ziegler.

Naperville, Ill., Church Observes 95th Year; Bishop Stewart Attends

NAPERVILLE, ILL.—St. John's Church, Naperville, one of the oldest churches in the diocese of Chicago, celebrated the 95th anniversary of the starting of services in that community, with special services November 12th, and an anniversary dinner the evening of November 16th. Bishop Stewart and Archdeacon Ziegler participated in the festivities, as did many former members of the parish.

St. John's is one of the most unique churches in the country in that it boasts of an immersion tank. When the present church was being erected some 80 years ago, a group of Baptists in Naperville disbanded their congregation and came over to St. John's. The stipulation in connection with the union was that the immersion tank be part of the Church building.

Memorial Window Dedicated

DAVIDSON, MD.—A beautiful window, given by Mrs. Charles J. Curtis as a memorial to her father, mother, brother, and sister, was dedicated November 19th in All Hallow's Chapel here.

EDUCATIONAL

SCHOOL FOR BOYS

New York

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address THE PRECENTOR, CATHEDRAL CHOIR SCHOOL, Cathedral Heights, New York City

SCHOOL FOR NURSES

New York

CHILDREN'S HOSPITAL IN NEW YORK

Sisters of St. Mary (Episcopal) 405 W. 34th Street. Accredited School of Nursing, three years. Major subject children. Adult, maternity and public health nursing in affiliated hospitals. Single rooms. Full maintenance. Write for booklet.

THEOLOGICAL SEMINARIES

Massachusetts

Episcopal Theological School Cambridge, Mass.

Affiliation with Harvard University offers opportunities in allied fields, such as philosophy, psychology, history, sociology, etc. For catalog address the Dean

THEOLOGICAL SEMINARIES

Continued

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study. Fourth-year course for graduates, offering larger opportunities for specialization. Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

Virginia

The Virginia Theological Seminary Alexandria, Virginia

Address THE DEAN

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

On the Scripps Foundation. Boarding and day school for girls. Preparatory to Eastern Colleges. Intermediate grades. Modern equipment. Caroline Seely Cummins, M.A., Vassar, Headmistress. Rt. Rev. W. Bertram Stevens, President, Board of Trustees. Box 20, La Jolla, Calif.

District of Columbia

Rational Cathedral School

RESIDENT AND DAY SCHOOL FOR GIRLS. Thorough preparation for College. General Course with special emphasis in Music, Art, and Dramatics. The Bishop of Washington, President Board of Trustees. Miss MABEL B. TURNER, A.B., A.M., Principal. Mount St. Alban, Washington, D. C.

New York

WILLIAM SMITH COLLEGE

FOR WOMEN
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalog and information address
Faye Huntington Klyver, Ph.D., Dean

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

Wisconsin

KEMPER HALL KENOSHA, WISCONSIN

Under the care of Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music. Art. Domestic Science. Outdoor and indoor sports. Elementary grades. Progressive methods used.

The WINDS of ADVERSITY



Call for Sacrificial Giving Now

GOLDEN RULE WEEK

is the time

Private charity must provide for the aged, the orphaned, the sick, and the work of character-building agencies.

The problem of every loyal citizen is how to give more to the support of these indispensable private agencies whose burdens are increased and whose income has been curtailed by the depression.

During Golden Rule Week (December 10-17) all who are employed or who have steady income are called to a brief period of simpler living in order that they may give more largely to agencies serving human needs.

Gifts resulting from individual or family observance of Golden Rule Week may be sent by the donor directly to the institution or agency he or she knows best, or, if preferred, to The Golden Rule Foundation whose Trustees will administer it in behalf of isolated or neglected communities where needs are especially acute this winter.

THE GOLDEN RULE BOOK

is the way

This 208-page book of thrift and household economy suggestions enables an individual or family to make, save, and give more money all through the year. It contains a complete plan of individual and household economy.

63 MONEY-SAVING MENUS FREE

To give you an idea of the valuable contents of THE GOLDEN RULE BOOK and to assist you in planning for the observance of Golden Rule Week, we will send you, free of charge, upon your request a pamphlet containing extracts from the book including the 63 Economy Menus. Fill out and mail the coupon below now, and the menus will be sent you by return mail.

GOLDEN RULE FOUNDATION
60 East 42nd Street, New York, N. Y.

Please send me your free pamphlet containing the 63 Economy Menus for Golden Rule Week and full particulars about THE GOLDEN RULE BOOK.

Name

Address