

# The Living Church



**CHILDREN'S CHAPEL ALTAR, CHURCH OF ST. JOHN THE EVANGELIST  
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*(News story on page 758)*





# 10



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# The Living Church

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

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## Church Calendar



### DECEMBER

- 16. Third Sunday in Advent.
- 19, 21, 22. Ember Days.
- 21. St. Thomas. (Friday.)
- 23. Fourth Sunday in Advent.
- 25. Christmas Day. (Tuesday.)
- 26. St. Stephen. (Wednesday.)
- 27. St. John Evangelist. (Thursday.)
- 28. Holy Innocents. (Friday.)
- 30. Sunday after Christmas.
- 31. New Year's Eve. (Monday.)

### JANUARY

- 1. Circumcision. (Tuesday.)
- 6. Epiphany. (Sunday.)
- 13. First Sunday after Epiphany.
- 20. Second Sunday after Epiphany.
- 25. Conversion of St. Paul. (Friday.)
- 27. Third Sunday after Epiphany.
- 31. (Thursday.)

### CALENDAR OF COMING EVENTS

#### DECEMBER

- 23. Christmas Message to be broadcast by the Presiding Bishop at 10 A.M., E. S. T., Columbia System.

#### JANUARY

- 15. Convocation of Salina.
- 15-16. Convention of Western Michigan.
- 16-17. Convocation of Nebraska. Convocation of Oklahoma.
- 20. Convocation of North Texas. Convention of Texas.
- 22. Conventions of Harrisburg, Missouri, Pittsburgh, and Southern Virginia.
- 22-24. Convocation of Mississippi.
- 23. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, and Tennessee.
- 23-24. Convocation of San Juan. Convocation of Southern Ohio.
- 24. Convention of Florida.
- 29. Convocation of Milwaukee.
- 29-31. Convocation of Lexington.
- 30. Conventions of Dallas and Michigan.
- 30-31. Conventions of Los Angeles and Oregon. Convocation of Upper South Carolina. Convocation of Utah.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### DECEMBER

- 24. St. Anne's Convent, Kingston.
- 25. Christmas Day.
- 26. St. John's, Wellsville, N. Y.
- 27. Christ Church, Dallas, Texas.
- 28. St. Michael's, Bridgeport, Conn.
- 29. Order St. Francis, Mt. Sinai, N. Y.

## Clerical Changes

### APPOINTMENTS ACCEPTED

CATLIN, REV. GERALD H., in addition to his present duties, has been appointed Archdeacon of Mountain Missions in the diocese of Lexington. This will involve supervision of missions along the Big Sandy River, and all missions in Lee and Estill counties in Kentucky. Address, Pikeville, Ky.

FERGUSON, REV. GEORGE W., of the diocese of Western Massachusetts; is priest in charge of St. Paul's Church, Savannah, Ga. Address, De Soto Hotel.

HASTINGS, REV. A. ABBOTT, formerly dean of St. Matthew's Cathedral, Laramie, Wyo.; has accepted a call to become rector of St. Paul's Church, Troy, N. Y., effective January 1st. Address, 24 Maple Ave.

McKIM, REV. WILLIAM R., formerly non-parochial; to be priest in charge of St. Matthew's Mission, Rochester, N. Y. (Roch.). Address, 484 Alexander St.

### NEW ADDRESSES

MACON, REV. CLIFTON, D.D., formerly 1225 Park Ave.; 360 Park Ave., New York City.

SAKURAI, REV. JOHN T., S.S.J.E., formerly care of The American Church Mission, Ikebukuro, Toshima Ku, Tokyo City; The Mission House, 379 Sakai, Musashino Machi, Tokyo Fu.

SWAN, REV. THOMAS E., Chaplain Major U. S. Army, formerly Fort Logan, Colo.; March Field, Calif.

WATTS, REV. JOSEPH WEBSTER, winter address formerly 144 Union Ave.; City Line at 54th St., Kenmore Apts., Bala-Cynwyd, Pa.

### ORDINATIONS

#### PRIEST

WEST MISSOURI—The Rev. CALVIN HENRY BARKOW was advanced to the priesthood by Bishop Spencer of West Missouri in St. Andrew's Church,

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Kansas City, Mo., November 30th. The Rev. James P. DeWolfe presented the ordinand and the Rev. C. Burnett Whitehead preached the sermon. The Rev. Mr. Barkow will continue as junior curate at St. Andrew's Church, Kansas City, and will also supply Christ Church, Warrensburg, Mo., twice a month until summer.

#### DEACON

MILWAUKEE—DONALD H. V. HALLOCK was ordained deacon by Bishop Ivins of Milwaukee in St. James' Church, West Bend, Wis., November 25th. The candidate was presented by his father, the Rev. Frank H. Hallock, D.D., and the Very Rev. E. J. M. Nutter, D.D., preached the sermon. The Rev. Mr. Hallock continues as student at Nashotah, and is in charge of St. James' Church, West Bend, Wis. Address, Nashotah, Wis.



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## 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 New York Cathedral Doors

**TO THE EDITOR:** We appreciate greatly your printing on the cover of *THE LIVING CHURCH* for December 8th the picture bearing the title Massive Doors of the New York Cathedral.

The picture however in fact shows only the two halves of one of the great bronze doors which are to be hung in the main portal of the Cathedral. The doors are of such immense size and weight that each door is necessarily made in two halves. The door in the picture shows in its superbly sculptured panels scenes from the New Testament. The other door, which is not yet finished, will show in its panels scenes from the Old Testament. These doors which will be a very great work of art are to be a memorial to the late Haley Fiske and a full description of them will be published when they are received and installed.

(Rt. Rev.) WILLIAM T. MANNING,  
New York City. Bishop of New York.

### The Mexican Situation

**TO THE EDITOR:** You are right. I was about to say you are always right in matters of religion. I heartily approve your article entitled *Our Work in Mexico* (L. C., December 1st) and your fears are well founded.

I sincerely regret that our own Bishops Creighton and Salinas y Velasco are giving aid and comfort to the present government of Mexico in its efforts to stamp out, not only the Roman Catholic Church but the Christian religion, in Mexico; and I fear that they have allowed their prejudices to blind their judgment.

I have lived in this section of Texas all of my life (I am now nearly 58), and while I have a great reverence and admiration for the Roman Catholic Church in the United States (for I believe it is the purest in the Roman Catholic world); yet, those who know me best would not say that I am in any way biased in favor of the practices of the Roman Church in Mexico. Often I have wished that it were possible to transplant some of the Roman Catholic hierarchy and clergy from the United States into Mexico. It would purify the Roman Church in Mexico, I am sure, and it would mean the salvation of the Christian religion there.

I have carefully studied the reformed movement which culminated in the liberal Mexican Constitution of 1857 mentioned in Bishop Creighton's article *The Episcopal Church in Mexico* (L. C., December 1st). I have studied the various reformed movements in Mexico since then, but in all of these movements the leaders, or the majority of them, were men who believed in God; who desired to reform the abuses of the Roman Catholic Church in Mexico; and who were guided by a profound respect for religion, especially the Christian religion. But the present movement is not in the hands of such men. I assure you as one who has carefully studied these movements (and I trust without prejudice) for over 40 years that the present anti-religious movement in Mexico "is not anti-Roman Catholic," but is "anti-God" as was well stated by Fr. Parsons, editor of *America*, and both Bishops Creighton and Salinas y Velasco are deceiving themselves. Just as soon as the government stamps out

the Roman Catholic Church in Mexico, it will turn against the Episcopal Church and every Protestant Christian Church in Mexico. Why do I say that? Because this movement has started in southern Mexico where Russian atheism has taken deep root as evidenced by its leaders, all noted God-haters and militant atheists, who want to eradicate all religious instruction, even that given in the homes, and want to implant so-called "Socialistic education" in the public schools. It is part and parcel of the plan of the Russian "League of Militant Atheism" and may be part of their "Christmas campaign." It is time that all Christians in the United States, whether Catholic or Protestant, should put aside our petty jealousies and unite under a "League of Christian Tolerance" to fight the common enemy, atheism, ere it be too late and atheism takes our country.

May God bless your paper for being always on duty watching the common enemy of mankind, atheism. J. T. CANALES.  
Brownsville, Tex.

**TO THE EDITOR:** In your issue of December 1st, you published the statement of the Rt. Rev. Frank W. Creighton, formerly Protestant Episcopal Bishop of Mexico, stating that in spite of the laws and the activities of the Mexican government (which he neither defended nor excused) his Church has been and is able to carry on its religious work.

In your editorial in the same issue you ask: "Has our Church or our Bishop in Mexico done anything to protest against the present anti-religious persecution of our fellow-Christians in that land? (from which our own exception seems, somehow, we repeat, to need further explanation). . . Has there been such a protest? If not, why not?"

Basic in the situation in Mexico is the fact that the Roman Church presents claims and makes demands of Mexico and its government, which the Episcopal Church, in common with the rest of mankind, repudiates as contrary to reason and to faith, and which, if conceded by the Mexican government and put into effect, would subordinate it to the Roman Church and the Vatican government, in all the moral issues of national life, such as education, ecclesiastical property rights, the right to religious propaganda and religious liberty, etc.

The question between Mexico and the Roman Church is whether or not the citizen shall have the right of the freedom of his conscience. The ideal aspirations of the modern electoral state and of popular government to which Mexico now claims to give expression, is the freedom of the voters' conscience alike from compulsory obedience to the State and to the Church. . . .

Secular education in the past, in Mexico, as in other Roman Catholic countries, has been almost entirely in the hands of the Church. Mexico is now establishing public schools and asserting the right of the State to educate. But the Roman canon law (Canons 1372-1375-*Woywod*) provides that, from their childhood, Roman Catholics must be taught nothing "contrary to Catholic faith" and that Roman Catholic children shall not attend undenominational or mixed schools.

The Roman Catholic Church now threatens the government with the interdict depriving religious Mexicans of the sacraments unless

the government relents. The situation engendered is necessarily the very hotbed of rebellion and the nursery of revolution, exactly in proportion to the members of the Mexican voters who can be commanded by the Church. If the Church can rely on the religious fears of its members then the interdict cannot fail to secure the overthrow of the government.

The Mexican government is sensitively alive to all this, and, furthermore, it knows that the papacy has claimed the right to control popular elections. . . .

In the English colony of Malta in 1930, the Roman bishops in their pastoral letters directed the Maltese clergy to refuse absolution in the confessional to penitents who would not agree to vote in accordance with the Bishop's dictation. As a result of this the British government was compelled to withdraw constitutional government from Malta and to suspend the approaching elections. The affidavits of Maltese Roman Catholics, exposing the action of the priests in the confessional, were duly obtained by the British government, filed in the chancery of the Colonial office, and published to the world in 1930, in the government's Blue Book, entitled, *Correspondence With the Holy See, Relative to Maltese Affairs*.

From all censure of its bishops and clergy, the Vatican government refrained.

Any protest that goes forth in the present crisis in Mexico is more harmful than helpful, unless it protests with equal emphasis against a totalitarian state and a totalitarian Church, and equally against the supremacy of the government in Mexico City over the consciences of men, under the penalty of death, and against such supremacy of the government in Vatican City under the penalty of the loss of salvation.

CHARLES C. MARSHALL.

New York City.

**TO THE EDITOR:** I have just finished reading your editorial on Mexico (L. C., December 1st). It's *great stuff*, worthy of the best and noblest traditions of *THE LIVING CHURCH*.

It's about time the cowardly, save-our-skins-at-any-price policy and the devil-take-the-others attitude were blown sky high. And your editorial is just the thing to do it.

(Rev.) WILLIAM H. DUNPHY.  
Peekskill, N. Y.

**TO THE EDITOR:** May I venture to send you my unbounded praise and approval of your article on Mexico!

It is a splendidly courageous and conscientious criticism, from a thoroughly Christian and Catholic standpoint!

I cannot see why the Church and country cannot realize the real meaning of what is going on.

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

### The American Bible Society

**TO THE EDITOR:** In common with all the rest of the clergy of our Church, I suppose, I received a letter from the American Bible Society. It contained the resolution passed at General Convention giving to the society the undesignated offering on the Second Sunday in Advent. To what extent a resolution is binding on the clergy I do not know. We shall obey it in this mission. At the same time I wish to make an emphatic protest that we, who are bound in this connection by the sixth of the Articles of Religion with its definition of the Apocrypha as an essential part of the Holy Scriptures, should be called upon to support a society which habitually publishes the Bible in an emasculated form.

(Rev.) WILLIAM C. T. HAWTREY.  
Burlington, Wis.





## EDITORIALS & COMMENTS

### The Old Catholics

**S**IGNIFICANCE doesn't always go with size. In contemplating the edifying restorations of gigantic animals in the Natural History Museum it is a noteworthy fact that the majority of the enormous reptiles and mammals have given way to less commodious fauna, and man, a rather insignificant biped, has come to dominate the universe. Nature's bluff, so to speak, was called by a small biped. Nevertheless it is true that in many instances the bluff still works. Sheer size and overmastering dominations *do* possess a certain claim to authority as they exert great power. In human history ideas germinating in the brain of some obscure thinker have been more potent in all respects than the dinosaur. Sheer size is not the all significant sign of greatness and power.

In matters moral the same parallel holds. The rightness of what is right doesn't depend solely upon the numbers of those who give their adherence to the right. Athanasius stood out once against the world, and the world was wrong and he was right. Our dear Lord Himself achieved His whole ministry of moral and personal leadership within the circle of an insignificant minority. The climax of His career was the lonesome Man dying alone on the cross save for two thieves on either side of Him, three believers below Him, and a sea of hatred all about Him. He was right and they were wrong.

**G**ENERAL CONVENTION ratifies Lambeth's declaration of intercommunion with the Old Catholics. Just what does this signify? On the continent there are several small groups of Old Catholic churches—in Holland, Germany, Austria, Switzerland, and scattered communities and individuals elsewhere. They all derive from two sources, Germany in the 1870's and Holland in 1770. Two streams have gone into the Old Catholic movement and it flows from a dramatic principle embodied in historic fact.

When the alleged Jansenism of Jansenius was condemned by Rome, there were many who were convinced of the unrighteousness of the act. "Jansenism" at its best bore a stalwart and courageous witness against the practice of whittling down the austerity of the moral code of Christianity to the dimensions of human convenience. It was a needed corrective to the

man-centered activism of the seventeenth century and the secondary place which God's grace had come to occupy in the life of practical Latin Catholicism. There were many in France and others in the Low Countries who could not surrender their moral integrity to the policy of the Jesuits. Ultimately, when there was at stake the whole question of the freeing of Holland from subservience to Latin control, the Church of Utrecht achieved its independence. In this respect Dutch Old Catholicism was a kind of spiritual parallel to the wars of independence of Holland itself. The eighteenth century was not entirely a happy time for the little struggling Church of Utrecht, denounced by Rome as spuriously Catholic (since it was not in communion with the Pope) and by Protestants as equally spurious since it was too Catholic. With the most careful attention to the preservation of its own Catholic heritage, never succumbing to pressure and even persecution from the right and the left, the Old Catholic Church of Holland displayed a gallantry and courage the more significant because the less noticed.

**F**ROM BEFORE the middle of the nineteenth century one group in Rome had been careful to see to it that only such bishops in Germany should be appointed as were "ultramontane." German and Teutonic countries had been notoriously hostile to the extravagance of papal claims through the Middle Ages and after. The anti-Roman revolt, called the Reformation, found Germany and the Scandinavian countries the leaders in protest against the papacy and Rome. That spirit of criticism, of discriminating loyalty, and sturdy independence of moral integrity was characteristic of the Teutonic temper.

Plans had long been laid for the Council of 1870 at which the Pope was to be declared infallible. The coming event cast a long shadow before. Most illustrious and trenchant of opponents to the whole theory of Papal Infallibility was Prof. Döllinger of Munich. The German episcopate, as was so competently foreseen, was unwilling to express any opposition to the scheme. With innumerable Italian sees, some of them crowded for the purpose, arch-abbots and abbots galore, and a carefully prepared episcopate (especially in those countries where dangerous opposition was foreseen) the decree of In-



fallibility was proclaimed in 1870 despite the opposition of Döllinger and his few assistants. Secession from the Roman Church followed upon the proclamation of Infallibility. A not inconsiderable group of Catholics, especially in South Germany, were led by Döllinger out of the Roman obedience. In contradistinction to the novelties of modern Roman Catholicism they call their movement Old Catholicism.

Since the German group had no bishops they had recourse to the Utrecht Church in Holland in communion with whom they have ever since been. In the *Kulturkampf* they were used as pawns in Bismarck's political game. Again, like their brothers of Holland, their lot has not been a happy one. In a country where Catholicism connotes Rome and the papacy, rejection of the papacy connotes Protestantism, and Protestantism connotes anti-Catholicism, the German Old Catholic Church has had a hard time securing public recognition of its character and quality. Both in Holland and in Germany Old Catholicism has had to survive by bracing itself constantly in two directions: against State subsidized Protestantism on the one side and powerful and aggressive Roman Catholicism on the other.

**BY SHEER WEIGHT** of majority opinion, if one were to put the question to a vote, Protestantism or Roman Catholicism might achieve a plurality. Roman Catholicism has grown enormously in Germany and Holland in recent years. Protestantism has had its ups and downs. Both have been strong and vigorous. If either is right then Old Catholicism must be wrong.

Old Catholicism is willing to die and still more, willing to live for a principle. That principle is that Catholicism doesn't need to be papal. In the lives of thousands of Old Catholics there must have come the question, which is more important, to be anti-Roman or to be Catholic? Social pressure has been brought to bear for two generations past so intensely to sharpen the alternative that so constantly presses the Old Catholic: "If you really want to be anti-papal in the most effective fashion, become a Protestant"; "if you really value Catholicism why not become an adherent of the most effective Catholic organization in the world?" The innumerable scattered Old Catholic laymen have a very difficult time of it, for they never can escape the pressure of these alternatives. Some have to live in places where there is no accessible Old Catholic church and by virtue of their religious convictions they are excluded from the intimacies of social life. Very plausibly, they are assailed with the question, why don't you be one thing or another—*either* a Catholic *or* a Protestant? All praise to the courage of the Old Catholic laity!

Major persecution there has been little in recent years. In Austria they have suffered from minor disabilities, covert hostility, and incidental episodes of harsh treatment. In Switzerland the sturdy independence and desire for fair play of the Swiss temperament has offered a more congenial soil for the happiness of the small Old Catholic Church.

Now just how important are principles? Is the abiding witness to a principle, regardless of consequences, a thing of value to be highly esteemed? The courage that led to martyrdom has been admired throughout centuries of Christian history. In the sharp paroxysm of acute persecution which issued in martyrdom, there is required a courage to die recklessly. But there is a twin brother to this kind of courage—the courage to live painfully. Only recently in Germany have the Old Catholics been free from petty tyrannies and minor persecution from Roman Catholicism. It takes courage of a high order to stick it out when there is not the exhilaration of severe persecu-

tion and the dramatic quality of an appeal to public opinion. This steadfastness and tough continuance under such disabilities has been a distinguishing mark of Old Catholic Church life.

The clergy have suffered even worse than the laity. There are not many of them in such large countries as Germany and Austria, still fewer in Switzerland. They live in comparative isolation from the life and society about them. Roman Catholics have little respect for a married priesthood, and on the whole the Protestant clergy do not welcome them to any fulness of fellowship. Their salaries are frequently pitifully meager. Their ideals are subject to misrepresentation and misunderstanding, sometimes due to lack of interest and at other times to deliberate choice. As a whole the politicians and the important people regard the Old Catholic clergy and their Church as too insignificant to matter. The patience and persistence, the hidden devotion and sturdy loyalty, the lonesomeness, and oftentimes isolation of the Old Catholic priest make him a dignified figure in the Christian world.

**IN AMERICA** there is a genuine branch of Old Catholicism, the Polish National Catholic Church. As an account of it has recently appeared in the columns of *THE LIVING CHURCH* (August 26, 1933) it is not necessary here to describe it further. Until some other groups of Old Catholics shall have organized themselves in America, this will be the only genuine Old Catholic communion in the United States. There are of course a number of so-called Old Catholic Churches and bishops. The test of genuineness is to be found in the fact of their being in communion with Utrecht. True Old Catholic bishops are bishops of a Church, not of a congregation. If ever you come into touch with a cleric who claims to be an Old Catholic but is not in communion with Utrecht or is a bishop or a priest in a vacuum you may be quite certain that he is not a genuine Old Catholic.

The episcopate and priesthood belong to the body of Christ. The hierarchy are as much "members" as are any of the laity. A merely magical transmission of holy orders by a wandering bishop to a casual candidate hardly gives him the true status of a bishop or priest or deacon in the Church of God. Holy orders cannot be thought of as a mechanical transmission of some secret fluid by a person to a person: it is the commitment of a function of the body through its chief representative, the Bishop, to a member of that body for the service of other members thereof.

The Old Catholics have stanchly maintained this truth in theory and practice. They have been more than scrupulous in the tenacity with which they have held to and proclaimed newly recovered elements of the Catholic tradition. Centuries of Roman teaching, they discovered, inevitably had warped their perspective. Moreover, the movement has suffered devotionally from the circumstance that gave the movement birth. Continental Old Catholics, in restoring the Mass as the great popular act of worship, have not maintained the daily offering of the Holy Sacrifice. The whole spirit of the Old Catholic liturgy—evinced first of all by its translation into the vernaculars—has manifested the revival of a Catholicism in worship much earlier than Trent or even the Middle Ages. The liturgy of the Old Catholics is of course of the Western type. But by virtue of re-emphasis and recovery it has become preëminently what the word Liturgy meant to express—the people's service. It is said or sung with great deliberation so that the words have their own effect. While the Mass is a holy action, it is also a proclamation of the world. It might be well for us not to over-



look the important truth here enshrined. Christ crucified and risen is offered—but He is also preached and proclaimed—in the Eucharist.

We hail our intercommunion with the Old Catholics with deep joy and thanksgiving. May the years to come result in ever closer relationships between us, as well personal as official, so that the Northern Catholicism in its Teutonic and Anglo-Saxon traditions, as well as in the Latin form of the Polish National Church, makes for constant fertilization and stimulation to us all as members of the one body in Christ.

**A** READER has been kind enough to send us one of his treasured possessions, a copy of the *Church Journal* for May 8, 1867. We have been examining it with great interest and find much in it that seems very modern.

Here, for instance, is a paragraph dealing with the political situation in France in which it is noted that: "One manufacturer has already delivered to the Government 60,000 needle guns. . . . Thirty thousand tailors, and many other artisans, are on a strike. English and French workmen are operating in concert. . . . Government has taken a new way of punishing the press for free discussion. It is by forbidding the sale of obnoxious papers in the streets, so that they can only be sent to their regular subscribers." And under the heading Spain we read: "An insurrection has broken out in Catalonia." From China comes news that: "The rebellion has gotten under full headway again, it would seem, and Nankin is once more threatened." Truly history repeats itself!

But what interests us most in this paper is the account of the consecration of Daniel Sylvester Tuttle as Missionary Bishop of Montana with jurisdiction in Idaho and Utah, and the editorial commenting on this event. In view of the great popularity that Bishop Tuttle won through his indefatigable missionary zeal and the universal love that all Church people had for him during the many years that he was Presiding Bishop, this editorial in a Church paper at the time of his consecration is well worth rereading and we are therefore quoting it in full:

"The Bishop of Montana, who was consecrated on St. Philip's and St. James' day, goes to his work under circumstances not a little peculiar. Entirely unknown beyond the bounds of the diocese of New York, and well known to but few within it, his election was solely due to the nomination of him by the Bishop of New York, and the noble commendation justly and truly bestowed upon him by his Bishop in making that nomination. That an election should be carried under such circumstances is not only highly honorable to the person elected, but it is also a strong proof of the influential position held in the House of Bishops by the Bishop of New York. Though but a few years in the ministry, and spending all that time in an interior county, Mr. Tuttle has proved his power by infusing a new life and Church energy into all the county of Otsego, reviving several dead or drooping parishes, and being the centre of a genuine though quiet Church movement throughout the vicinity. When elected, he modestly waited nearly four months until he was thirty years of age, before signifying his acceptance. Before he was consecrated, he had showed his peculiar fitness for the office and the work, by already securing *four clergymen* for the jurisdiction assigned to him. The Rev. George W. Foote, priest, lately of Otsego, and the Rev. Mr. Haskins, lately ordained in S. Mark's Church, Williamsburgh, deacon, have already set out for Salt Lake City, where they are to begin an associated work under very

favorable auspices—*our first real effort to do anything within the realm of Mormondom.* The Rev. George D. B. Miller, priest, late of Butternuts, Otsego county, takes charge of the parish lately formed in Boise City, Idaho—the only organized parish in Bishop Tuttle's whole vast jurisdiction. The Rev. E. N. Goddard, priest, will accompany the Bishop on his first visitation—or rather prospecting tour—through the regions committed to his charge. *The Bishop wants two other clergymen at once.* His town address will be No. 46 West 23d street, until the 15th of this month, on which day, D.V., he will start for Salt Lake City.

"The warm interest felt in him by the Sunday school children of S. Paul's chapel, where he was first teacher and then superintendent, while at the General Theological Seminary; and the overflowing demonstrations of the Church people of Otsego county, among whom he has done so much, and where he wishes to spend all his days: promise in advance, a crown of success and of grateful love for his labors in the far West, should Providence spare his life. The hopes and the prayers of thousands here at the East will go with him and he will not be sent to his great work empty-handed."

Did the writer of that editorial catch a glimpse of a vision of the future work of this almost unknown young clergyman? What hope and encouragement would have been his had he been able to anticipate even a fraction of the consecrated apostolic zeal by which Bishop Tuttle was to establish the foundations of a new spiritual empire for Christ in the great prairies and mountains of the West!

God rest the soul of Bishop Tuttle, and send us new leaders with something of his truly Christ-like spirit and power.

**A** S THIS issue goes to press the crisis between Jugoslavia and Hungary is reported to have reached its most delicate and dangerous phase. With France leaping to the support of the Serbians and Italy backing the Hungarians, we have a first-class war scare in Europe. In all probability it will die down shortly and not precipitate the Second World War that seems to be generally anticipated, sooner or later, but it is one more in the train of "incidents" that may be leading up to it.

#### A First-Class War Scare

Meanwhile, the agreement that has been reached between France and Germany regarding the Saar Basin causes the world to breathe more easily. The plebiscite to be held next month has been regarded as the problem most immediately threatening the peace of Europe. Now there is an open covenant as to what settlement shall be made regarding the rich mines now owned by France in that area in the event that the Saar inhabitants vote for German sovereignty, as in all probability they will.

Incidentally, this is a triumph for that much maligned agency, the League of Nations, since the present arrangement has been reached under its auspices. Moreover, if the League's administration of the Saar has not been perfect, at least it has been much more successful than French management in the Ruhr. As one able observer well notes: "It is something to ponder that, as Europe goes about really liquidating the war, it turns again and again to principles enunciated by that visionary idealist, Woodrow Wilson." Perhaps if this country had been whole-heartedly engaged during the past fifteen years in working out some of President Wilson's visions on a practical basis instead of rejecting them altogether, the cause of world peace would be a more hopeful one today.



THE STATEMENT by the Presiding Bishop with reference to the resolutions adopted by General Convention relative to the arrangement of the Book of Common Prayer is a welcome clarification of that subject. As we pointed out in a recent editorial, the resolutions adopted in accordance

**The Prayer Book's  
Arrangement**

with an opinion rendered by the committee on the Prayer Book (not, apparently the Liturgical Commission, as we stated) were unconstitutional and would have caused endless confusion if they had been followed. However desirable it might be to rearrange the order of the Prayer Book, the Church does not want constant tinkering with its Book of Common Prayer and it is for that very reason that a rather complicated method of amendment requiring concurrence of two successive conventions is required. At any rate, the arrangement of the Table of Lessons and other preliminary matter in the Prayer Book is not a question of first importance and may well be deferred until there is another general revision of the Prayer Book. Certainly it is not essential enough to justify the expense of publishing a new Standard Book of Common Prayer when the present one is only six years old.

IT IS with great pleasure that we announce the appointment of Miss Elizabeth McCracken as literary editor of THE LIVING CHURCH. Miss McCracken is already a member of our staff, being an associate editor. She will continue in this capacity, and adds the work of the Books of the Day department beginning with this issue.

**Miss McCracken  
Literary Editor**

Miss McCracken has had wide experience in work of this kind. Before joining THE LIVING CHURCH staff she was a contributor to such periodicals as *Youth's Companion*, the *Outlook*, *Atlantic Monthly*, etc. For six years she was editor of *Home Progress Magazine*. During the war she was literary editor of the United States Children's Bureau at Washington, and from 1920 to 1928 she was literary editor and editorial associate of the *Churchman*. Following a period of study under the terms of a research fellowship she became associate editor of THE LIVING CHURCH in 1931. She is herself the author of a number of books of a substantial character.

In her work as literary editor, Miss McCracken will have the assistance of an able corps of reviewers, including members of the staff of General Theological Seminary. Under her direction we hope to enlarge the scope of the literary department, and make it even more useful and popular than in the past.

THE Williamstown Institute of Politics was a familiar institution that served a most useful purpose in the interpretation of the English-speaking nations to one another. It has now been discontinued, but the Institute on Human Relations which will take its place next August

**The Institute on  
Human Relations**

promises to perform quite as valuable a function. Held at Williams College under the auspices of the National Conference of Jews and Christians, it will deal with the relations of the three dominant religious groups in this country—Catholics, Protestants, and Jews—to one another. This is still in a sense a pioneer field, and we bespeak the cordial support of the Williamstown venture, which is in accord with the truly American principle of religious toleration and coöperation. We hope that members of the Episcopal Church will participate both in the Williamstown Institute and in local projects under the same auspices.

## Through the Editor's Window

THERE IS A SANTA CLAUS! The *New York Times* has found him, not at the North Pole, but in Saline county, Missouri. And he doesn't drive reindeer over the roofs of the world, because he has never been farther from home than Kansas City. Moreover, he is a parson—a part-time minister in the Church of God. He reports that he does a big business in Christmas-tide weddings, because the bride and groom like to have their wedding certificates signed "Santa Claus." But he sometimes has difficulty with his signature when he tries to cash a check at a strange bank. New Deal or no New Deal, you can't convince a banker that there's a Santa Claus.

BISHOP KERN of the Southern Methodist Church has the right idea. At a recent conference he pointed out the need for a better informed lay leadership, and he pointed out the way of achieving that objective. He is uniting the pastors of his jurisdiction in a drive to make all stewards (the equivalent of our wardens and vestrymen) subscribers and regular readers of the *Christian Advocate*. What a tremendous gain it would be for our own Church if all lay people in positions of responsibility were regular readers of one or another of the periodicals of the Episcopal Church!

HERE IS NEW LIGHT on the length of infinity. "If six monkeys were set before six typewriters it would be a long time before they produced by chance all the written books in the British Museum, but it would not be an infinitely long time." So reads a sentence in an address on The Statistical Theory of Probability, made before the dignified British Association. Which moves a writer in the *Manchester Guardian* to comment in the following delightful verse:

Life is brief, but art is longer,  
So the sages say in sooth—  
Nothing could be worse or wronger  
Than to doubt this ancient truth.  
Endless volumes, larger, fatter,  
Prove man's intellectual climb,  
But in essence it's a matter  
Just of having lots of time.

Give me half a dozen monkeys,  
Set them to the lettered keys,  
And instruct these simian flunkeys  
Just to hit them as they please:  
Lo! the anthropoid plebians,  
Toiling at their careless plan,  
Would in course of countless aeons  
Duplicate the lore of man.

Thank you, thank you, men of science!  
Thank you, thank you, British Ass!  
I for long have placed reliance  
On the tibbits that you pass.  
And this session's nicest chunk is  
Just to sit and think of those  
Six imperishable monkeys  
Typing in eternal rows!

OUR GOOD FRIEND, Dr. William Norman Guthrie, of St. Mark's-in-the-Bouwerie, calls us to task for referring to the "threefold order of the ministry." There's no such thing, says he, since the Anglicans have made the diaconate only a stepping-stone to the priesthood and the Roman Catholics have virtually abolished the episcopate in favor of the papacy. To which we have sent the following reply, which he returns with the comment, "Please print your delightful jingle." All right, here goes:

The Romans have no bishops,  
The Anglicans no deacons,  
The Calvinists no presbyters  
To act as guiding beacons.

The Methodists lack method,  
The Baptists don't baptize.  
In fact they're all quite foolish;  
Only you and I are wise.



# Christ and World Peace

By the Rt. Rev. G. Ashton Oldham, D.D.

Bishop of Albany

THE persistence and enthusiasm of a Christian man in any cause will be in proportion to his conviction that he is acting in accordance with the will of God. We do well, therefore, after having struggled with the many important phases of this subject of World Peace, to come humbly to our Divine Lord, to discern afresh His will and bespeak His guidance and blessing, without which the best of human efforts will be in vain. We ask, therefore, what has Jesus Christ to say about world peace?

At the outset we are faced with the fact that equally honest, intelligent, and devoted men differ as to the precise meaning of His teaching; and, if this disappoints, it must also give us pause. We must be careful not to claim too much. If we are to draw our opinions solely from proof texts, the answer is not indubitably clear. In fact, the issue facing us today in this modern world of competing nationalistic states was never presented to Jesus. He lived in a very different world, a member of a tiny subject state with scarcely anything comparable to our modern problem. True, on one historic occasion He gave an answer which gives us an insight into His point of view, though curiously this text has been wrenched out of its context and given a precisely opposite meaning from the original. "Render to Caesar the things that are Caesar's, and to God the things that are God's" was addressed to the Jews and could only mean that they, a subject race, should pay the required tribute to their conquerors rather than resist and fight. On another occasion He said to Peter: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." On this, Tertullian, writing about 200 A. D., when the problem of military service was pressing upon the Christians, says, "The Lord, in disarming Peter, ungirded every soldier." On the whole, however, we must probably agree with a recent writer that, "It is useless to look in the gospels for such explicit teaching of our Lord about war as would set the question at rest for His followers." Such was neither His intention nor His method. Such questions were for Him relatively unimportant as compared with the spiritual issues of the Kingdom of God; and His whole method was, not the promulgation of rules or commands for specific problems but the enunciation of principles to be applied by the enlightened conscience of individuals.

But although there may be no precise *obiter dicta* of our Lord as our certain guide in this matter, can any one be in doubt about His attitude as shown both by His whole teaching and His life? His aim was to build a society based upon love, not force. His way of fighting against the enemies of God was to win them to Himself. His only weapons were love and forgiveness. He never struck anybody dead. He redeemed the world by accepting, not inflicting, a wound. He trusted love to the uttermost, loving indiscriminately all kinds of men and women just as they were believing that in the end love and love alone would prove omnipotent. "Not even Zeus can chain my spirit," says Epictetus. No, but love can. Irresistible might, compulsion, force had no attractions for Jesus. He saw too clearly their limitations. He let men do what they would to Him and went to His death trusting love and love only, refusing to call the twelve legions of angels. His only revenge was the prayer, "Father, forgive them; for they know not what they do."

"Love your enemies, bless them that curse you, do good to

*THE PROBLEM OF PEACE can only be solved by action, Bishop Oldham declares in this address which was given at the Convention of the Commission on International Justice and Goodwill, Federal Council of Churches of Christ, at Dayton, Ohio, December 7th. ¶ He calls for an education of Christians to the immoral and unchristian character of war.*

them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven." Thus He taught by word and deed and it is impossible to think of Him participating in a war. No one has yet had the temerity to dress Him in khaki and arm Him with a bayonet or hand grenade. Such would be the ultimate blasphemy, and this is the

final and unanswerable argument. War is wrong not only because of its horrors but because it is the exact opposite of Christ's way. Force begets force and the sequence never stops until some one suffers injury in love and breaks the vicious circuit. War is the antithesis of Christ's method, is contrary to His will, is incompatible with His teaching and example. In short, war is sin—hateful to God and abhorrent to every Christian conscience. As with murder, rape, thievery, lying, the Christian must do everything in his power to wipe war off the face of the earth.

SO FAR we have been dealing with Jesus of Galilee, with the teaching and example of One who lived two thousand years ago. But we Christians believe in a living Christ, the same yesterday, today, and forever. One who is still active in the affairs of nations and men. What has this living, present Christ to say?

As I look back into the very dawn of history, I see the unifying forces of mankind at work. Take, for example, the gift of speech, which enables material sounds to pass from one individual to another and then by some miracle to leap from ear drum or brain to the spirit so that atmospheric vibrations are changed to thoughts, and the ideas of one individual become the ideas of one or a million others.

Take the gift of music. Beethoven has an eternal melody singing in his soul, and by means of black on a bit of paper he transmits it so that myriads of human beings down the ages can hear his song. Or consider the art of painting. Some man has a glorious vision which surpasses words, so he portrays it in form and color on a bit of canvas and again the miracle is worked, and I catch something of the glory that was in the artist's soul. Take again the invention of writing and printing, which enable one by means of symbols to put his thoughts in such form that they can be scattered all over the globe and traverse the centuries, bringing to all men the thoughts, ideas, affections, and aspirations of their fellows. What are all these but progressing steps toward unity?

In our own day this progress toward unity has gone forward by leaps and bounds. Men fly from England to Australia within three days and traverse this continent between the rising and setting sun. By telegraph, telephone, and wireless we are in instant touch with a globe. Only the other day, practically the whole civilized world attended a wedding in London. What does all this mean but the increasing unity of the race? Science knows no frontiers, nor does art, literature, disease, crime. Even trade knows only those artificial ones of man's own making. Steam, electricity, wireless, radio, airplanes—what are these but part of a stupendous series making for the unity of mankind? The message is so clear that he who runs may read. Events are simply shrieking the message formerly given by prophet and holy writ, that mankind is indeed one.



Here then, is the teaching of Christ, the living, present Christ, as He is working out His age-long purpose on the field of history. All things tend to an ever-increasing unity. In such a world, war is a very different thing than it was in more primitive ages. It has become an anachronism, unbelievably stupid and ultimately suicidal. It is clean contrary to God's will as revealed in the historic and ever living Christ. What if there be no proof text to guide us; what if the living voice of the Christian Church in the past has given an uncertain sound? Perhaps Harnack was right in his explanation of this, that "Christianity would have rushed to its destruction, had it instantly demanded the full carrying out of its principles in state and society. Sometimes divine wisdom lowers a curtain before man's eyes, so that God's purpose is half concealed." But when the time arrives, as now, when God raises the curtain and lets men see the sinful character of the deed begun in blindness, then it becomes unforgivable to close our eyes. Appeals to history are idle. We must live up to the light we have.

AS A MATTER of plain fact, we are already internationalized in everything except sentiment and political system. All the material barriers are down, only the spiritual ones remain. God has indeed made the world into a neighborhood; it is for us to transform it into a brotherhood. Surely this is supremely the task of the followers of Christ.

Not only is this our Christian duty but a political necessity. War, if not checked, will prove the death of our civilization. If we are to reap the benefits of all our boasted progress, we must move along the lines indicated by Christ. The command of the times is, "Coöperate or perish." Thus, true religion may turn out to be the only realism. "Our task is to convince the world that coöperation as taught in the New Testament is not only sound Christianity, but sound political science and sound social economy."

Of course, we shall be told that this is very beautiful and doubtless true, but impractical. A beautiful dream which may come true some day! All such sayings for the Christian are beside the point, for he is bound to do the will of God as he sees it, whether it be practical or not, and history shows many instances of the accomplishment of the impossible. Gladiatorial combats were an age old institution and in the early centuries of our era patronized by Christians. Listen to Dean Farrar's vivid description of their ending:

"The empire had been Christian for more than a hundred years, yet those infamous and brutalizing shows still continue. The games begin. Tall strong men enter the arena. The tragic cry echoes through the amphitheatre. 'Hail, Caesar!' 'Death, we salute thee!' The swords are drawn, and at an instant's signal down into the arena leaps a rude, ignorant monk, who, however rude and ignorant, can tear to pieces by the strength of moral courage all these devil's cobwebs of guilty custom and guilty acquiescence. 'The gladiators shall not fight,' he exclaims, 'Are you going to thank God by shedding innocent blood?' A yell of execration rises from those eighty thousand spectators. 'Who is this impudent wretch who dares to set himself up as knowing better than we do? Who dares to accuse eighty thousand people—Christians, too—of doing wrong?' Down with him! Pelt him! Bat him down! Stones are hurled at him. The gladiators, angry at his interference, run him through with their swords. He falls dead, and his body is kicked aside. The games go on, and the people, Christians and all, shout applause. Aye, the games go on, but for the last time! The eyes of the people are opened. The blood of a martyr is on their souls; shame stops forever the massacre of gladiators; and because one poor, ignorant hermit has moral courage, 'one more habitual crime is wiped away from the annals of the world.'"

Dueling was likewise an age-long custom; and, while admittedly wrong "could not be stamped out immediately." But with the death of Hamilton public opinion was so outraged that the practice was practically stopped for good.

A still better illustration is that of the abolition of slavery. For eighteen long months Abraham Lincoln wrestled with the question. He was told that such a step was impractical, would

alienate a large section of the North, would disrupt the union. Even clergymen preached that slavery was ordained of God and was intended to exist forever. He even considered various forms of limitation and control, but after tiring of the timid wisdom of men he turned to God. The final decision is graphically described by Secretary of the Navy Gideon Welles, as follows:

"In the course of the discussion on this paper, which was long, earnest and, on the general principle involved, harmonious, he remarked that he had made a vow, a covenant, that if God gave us the victory in the approaching battle [Antietam] he would consider it an indication of Divine will, and that it was his duty to move forward in the cause of emancipation.

"It might be thought strange, he said, that he had in this way submitted the disposal of matters when the way was not clear to his mind what he should do. God had decided this question in favor of the slaves. He was satisfied it was right, was confirmed and strengthened in his action by the vow and the results. His mind was fixed, his decision made."

THE FINAL destruction of all these evils was by action, suffering, martyrdom; and it may have to be the same with war. "The blood of the martyrs is the seed of the Church," and so deeply entrenched and evil as war cannot be easily or lightly destroyed. Peace when it comes will not come sweetly and gently. Peacemakers, like their Master, will be beaten and bruised and cursed and spat on. But of the final result there can be no doubt.

But, what are we going to do about it? Believe me, we must do something more than sit in comfortable rooms and draw up reports and resolutions. If war could be destroyed by resolutions and messages and pronouncements, it would have been dead long ago. "The end of doubt," said Aristotle, "is an action"; and that is true of every practical problem. The doctrine of the Cross was not established as a formula by a committee of theological experts. It was established by One who was crucified and rose again; by One who did not discuss the will of God, but did it. So the problem of peace will only be solved by action. We must get rid of the "middle of the road" and "tomorrow" men. We must do something and do it now.

If we are to be realistic and practical, we must do more than wax righteously indignant about war or sentimentally idealize peace. The heroisms of the conscientious objectors may make martyrs in the next war but, unless we can recruit vastly more than appears probable, will not prevent it. In addition to promises of action if war comes, we must do our utmost now to prevent it, and there is no time to lose.

We must educate our own Church people as well as others. War must be stripped of all its illusions and shown to be the hideous, loathsome, calamitous thing it is. We must disclose its immoral and unchristian character. As Anatole France says, men must be taught to "hate war with an unquenchable hatred. Hate it with the contemplation of its crimes. Hate it in witnessing the adornment of its triumph—the palms of victory. And by killing it render your hatred immortal." Men must also be taught to love peace, to believe in it, to enshrine it among their ideals, to work and sacrifice for it. Peace must be made attractive, interesting, challenging, as well as essential. Wesley said he could not see why the devil should monopolize all the best tunes; and we should have sufficient imagination to enable the cause of peace to make its appeal to the emotions and the senses as does the panoply of martial display. We must educate, in season and out, the old and the young, Christian and pagan, and we must educate *now*.

In the field of action, we might well concentrate our scattered energies. Instead of giving wholesome and obvious advice on a multitude of issues, let us single out one or two specific tasks and get them done. For such immediate and concentrated attention, I suggest the munitions racket and the Paris Pact. The revelations of the activities of munitions makers places in our hands the strongest political card we have ever held. Let us make the most of it. Not only all Christians but all decent minded persons are amazed and indignant. Here, at least, we



have public opinion solidly behind us, though it will require wise, prompt, and courageous action to hold and capitalize it. The forces against us are powerful, resourceful, shrewd, and unscrupulous. They know how to manage legislatures, simulate patriotism, and bide their time, counting upon man's short memory and the transitoriness of emotions. They can deceive even the alert. Despite all the abominable revelation, victory over this entrenched evil will not be easy.

There is not a moment to lose. We must strike while the iron is hot. We must capitalize this opportunity and fight as we never fought before. By education, propaganda, petition and every other means we must use this God-given instrument to discredit and destroy the war mongers. The responsibility and opportunity are alike terrific. The means of certain victory are in our hands. We must not allow the issue to be clouded or the argument deflected. We must stick to this base of operations and fight it out on this line even if we let everything else go for the moment. Vigorous, wise, united, wholehearted effort of the churches now and on this line will give war a staggering and perhaps its death blow. God help us not to fail!

Secondly, let us bend all our energies to make the Paris Pact a reality in international life. At the moment its influence seems little more than that of the famous painted ship upon the painted ocean. And yet it is really adequate. In most solemn words each signatory nation promises not to fight. If we can hold them to such promise, the end of war is in sight.

Here then is a most practical and hopeful line of endeavor. Let us educate our people in the implications of the Pact. Let every Church adopt the Lambeth Resolution refusing to support its government in any war in violation of its solemn pledge, or to similar effect that of the World Alliance, which reads:

"We earnestly appeal to the respective authorities of all Christian communions to declare in unmistakable terms that they will not countenance, nor assist in any way in, any war with regard to which the government of their country has refused a *bona-fide* offer to submit the dispute to arbitration."

Not all Christians can become "conscientious objectors," but all, if intelligently informed, should be willing to take this stand of refusing to have any part in a war in contravention of a nation's plighted word, its sacred honor. If such a resolution is passed not simply by our leaders but with the intelligent and whole-hearted approval of the rank and file of Christians throughout the world; if all Christians were to say to their governments, "If you break your word, you can't count on us," and really mean it, the effect would be tremendous and perhaps decisive. We don't realize how powerful a weapon we have right at hand in this Pact, which might well serve as a base for a solid forward movement of the peace forces of the world. If this Pact remains a scrap of paper only, war is certain. But, if its solemn pledges are honestly kept, war is done for. We must not permit this Pact to remain in the realm of the ideal to be realized some time, but insist on its application to the politics of the moment. If that is done, the Pact is fully adequate. Let all Christians say to their respective governments, with constant and ever-increasing insistence, "Let us keep the Pact."

"They have no pact to sign—our peaceful dead.  
Pacts are for trembling hands and heads grown gray.  
Ten million graves record what youth has said,  
And cannot now un-say.

"They have no pact to sign—our quiet dead  
Whose eyes in that eternal peace are drowned.  
Age doubts and wakes, and asks if night be fled;  
But youth sleeps sound.

"They have no pact to sign—our faithful dead.  
Theirs is a deeper pledge, unseen, unheard,  
Sealed in the dark, unwritten, sealed with red;  
And they will keep their word.

"They have no pact to sign—our happy dead.  
But if, O God, if we should sign in vain,  
With dreadful eyes, out of each narrow bed,  
Our dead will rise again."

## The Sanctuary

Rev. George L. Richardson, D.D.

Editor

### When Comes the Promised Time?

READ the Gospel for the Third Sunday in Advent.

LONG CENTURIES of history and hope are summed up in the question of John the Baptist, "Art thou He that should come?" In one form or another we still ask it, for men have not the patience of God—"When comes the promised time?"

It is not surprising that the faith of the Forerunner was shaken. He had proclaimed boldly that the Kingdom was at hand. In the name of the coming Messiah he had rebuked the sins of the nation and called men to repentance. Finally he had crowned his heroic witness by rebuking to his face the tetrarch, Herod Antipas, for taking his brother's wife. The result had been imprisonment in one of Herod's fortress castles where he lay in imminent danger of the death which so soon befell him. Meanwhile Jesus, whom he had hailed as the promised deliverer, made no move to rescue him, seemed wholly indifferent to the plans for a revolutionary kingdom which many of John's followers had at heart.

Cut off from the active life which must have been almost a physical necessity to the hardy desert dweller, the prisoner brooded in his cell over the terrible possibility that perhaps he had been mistaken. Perhaps his life work had been wasted, his life offered in vain.

The answer that our Lord gave is the answer which His Church must be prepared to give. He speaks now through us. We do well to ponder it.

The answer is not in argument but in action. He tells John's messengers to go back and report that something is happening. That something may not be what John expected, but it is what God intended. God moves slowly in His work for men and with men because He can never be satisfied with merely superficial results. It might have been easy to set up such a messianic kingdom as the zealots of Palestine imagined in their dreams of power, but to set up the Kingdom of God in the earth is a greater task with a more far-reaching purpose. The method by which the Church is to accomplish it is clearly set out in our Lord's message. It is by a ministry to men; to the whole man, body and soul and spirit, a ministry that goes to the heart of human need.

What our Lord really said to John the Baptist was this: "The prison and the sword are not what matter. What matters is the power to see God working through prison and sword and to hold fast to Him." He turns then to defend His forerunner against any misjudgment on the part of the multitude, that no man may suppose that John the Baptist is a weakling because for the moment His faith was tested. He was no reed shaken by the wind.

Our Lord sums up all in a beatitude, "Blessed is he whosoever shall not be offended in Me." A beatitude always arrests attention. This one presses to the heart of the mystery of redemption. The word translated "be offended" means literally stumble. It recalls to our minds the prophecy which our Lord quoted concerning Himself in another place, that He was "a stone of stumbling and a rock of offence." As we meditate upon this passage we become aware of the task of witness which the Church has to fulfill. It is an august and heroic task. It must be fulfilled not only in word but in deed. We who have undertaken it must expect hours of black disaster. They are bound to come. The supreme necessity is that we shall be able to deserve the reward of this beatitude, to see the work of God going on as it does go on in the midst of apparent defeat, to have long patience. To the question, "Art thou He that should come?" our Lord still replies "Blessed is he whosoever shall not be offended in Me."

Sustain and strengthen Thy Church, O Lord, in its witness for Thee. Guide and inspire Thy ministers as they speak and act in Thy name, and give patience that they may inherit Thy blessing. Amen.



## General Convention and the Prayer Book

By the Most Rev. James DeWolf Perry, D.D.

Presiding Bishop of the Church

**I**NQUIRIES, official and unofficial, have been addressed to me concerning the effect of resolutions adopted by General Convention with reference to the Book of Common Prayer. The questions concern particularly the removal of certain portions of the Book from pages on which they now appear to the back of the Book, there to be printed as an appendix. They concern also certain new material, *viz.*, an index of Scriptural passages to be prepared and printed as part of the same appendix.

The House of Deputies adopted the resolutions, having received from the Committee on the Prayer Book an opinion that the proposed change had "to do with the arrangement for binding only and not of revision of the Book of Common Prayer." With the resolution adopted in conformity with this opinion the House of bishops concurred.

Without entering into the question whether the action taken was consistent or at variance with Article X of the Constitution, I would call attention to the fact that the resolutions remain inoperative. The portion of the Prayer Book affected by the first of them occupies a specified position in the Standard Book of Common Prayer. This Book under Canon 44 governs in all particulars, including order and arrangement, the contents of every edition which may be published.

When in 1928 General Convention authorized the printing of the revised Book, it was *Resolved*: "That the copy of the Standard Book of 1892, as revised by the action of General Conventions from 1913 to 1928, be and hereby is adopted as the text of the Standard Book of Common Prayer. Further *Resolved*: That the Commission on the Revision and Enrichment of the Prayer Book be authorized and empowered to proceed with the printing of the same."

Revisions of the Prayer Book adopted by Convention are subject to such enabling act. They may be put into effect only by resolution of Convention, and in conformity to a Standard Book, the printing of which must be authorized by Convention. Until there shall have been adopted a resolution authorizing the printing of a Standard Book different in order and in content from the present Book, changes, although approved by General Convention, obviously cannot be incorporated in an edition of the Prayer Book published or used as of authority in this Church. Certification by the Custodian of the Book of Common Prayer may be given only to such editions as shall conform, in all respects, to the Standard Book thus authorized.

### ALTARS

**A**LL THAT from life is garnered,  
All that from knowledge won,  
All that the soul has wrested  
From holdings of earth and sun,  
The colors of beauty's raiment,  
The rhythm of music's flow,  
Could not with all their richness  
Cancel the debt we owe—

These on the world's high altars,  
Rude or of carven stone,  
Lay we in glad bestowal,  
Yet these may not atone:  
Not till the inmost music  
Chords with the outward tone,  
Not till the heart surrenders  
Melodies hers alone—  
Not till the song withholden  
Breaks from the lips of prayer,  
Find we on waiting altars  
An answering music there!

MARGARET RIDGELY PARTRIDGE.

## Churchwomen Today

Ada Loaring-Clark

Editor

**M**ANY of our leaders have expressed the belief that a spiritual recovery is taking place. Mrs. James Roosevelt, the mother of our President, is among those Churchwomen who have expressed their belief that this is the world's great need. Mrs. Roosevelt says: "During the past year we have been greatly occupied with industrial, agricultural, and other forms of material recovery, but recovery of wealth and wages is not enough. There are spiritual ideals and moral values which are far more precious than gold. I rejoice most of all in the belief that we are on the eve of a great recovery of our moral and spiritual resources."

So much has been lost that must be reinstated in our lives—a renewal of that Christian spirit which shall be expressed in love and fellowship for others; a visible expression of religion in the home, through daily prayer and Bible study; a regular attendance at Church services, especially the service of Holy Communion, without which we cannot be built up in the things of the spirit. If we really desire a thorough social reconstruction it will only come through the recovery of spiritual resources in the individual and through the group. None can accomplish this better than Churchwomen who, through earnest endeavor, will first deepen their own spiritual lives and then the lives of others.

**H**ERE IS A VALUABLE suggestion that comes to us from Mrs. E. F. Kenyon of Chicago. She has been active in rural and isolated work for many years and has seen it develop with a great deal of interest and pleasure. Mrs. Kenyon is one of those who attended the first gatherings at Madison, Wis., where the beginning of the Church's interest in our rural fields was first expressed in a national way. Mrs. Kenyon represented the Daughters of the King and has continued her activities, not only through the Daughters, but as a member of national and diocesan boards. Mrs. Kenyon writes: "I have seen a steady development and interest created both in the national work and in my own diocese. The disquieting thought is what may happen to the work from the cut budget at 281, and only time will tell this. We are hoping in Chicago that it will not suffer too much and cause loss of ground already gained or redeemed. The plan used in Chicago is bringing about fine coöperation between all the organizations of the diocese. We are really learning to know each other better. Our Town and Country Council is an archdeacon's council of representatives and officers from all diocesan organizations. Archdeacon Ziegler found many of the people he met in the small towns objected to being classed as rural, so we worked out a name that might suit the situation and be acceptable. We have a simple constitution and by-laws and are very careful as to how the business is conducted. Deaconess Adams gives us lists of persons to whom we write and we have friendly correspondence with the isolated and we help in the Church school correspondence, send out letters, etc. Women who are especially tactful are asked to write the letters and we report at monthly meetings held in the Bishop's room at diocesan headquarters." I like the name Town and Country Council, don't you?

**T**HE WORK of our Church among the deaf was started in New York City by the Rev. Dr. Thomas Gallaudet, in 1852. Today we have several thousand communicants, hundreds of mission stations, seventeen priests, and a large number of lay helpers. There are two churches provided exclusively for the deaf, one in New York City and the other in Philadelphia. The mission is under the control of our Church, but it serves all irrespective of race or Church affiliation. Other bodies recognize its liberal principles and its broad scope of usefulness, and accord it their warm approval.

A JUDICIOUS and reasonable estimation of one's own character has nothing to do with pride.  
—Fuller.



# English Theological Training

## *The General System*

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

Canon of the Cathedral of St. John, Providence, Rhode Island

IN A FORMER PAPER (L. C., December 1st) the present writer said something of the 1,080 men being trained for the ministry of the Church of England: their quality, intellectually and in respect of character. In this paper it is proposed to describe briefly the usual method of preparing those men for ordination. It is the accepted method, except in the college conducted by the Society of the Sacred Mission at Kelham—the largest single training school in England and, both to an educator and ecclesiastically, certainly the most interesting of them all. It has 160 of the 1,080 studying in its halls. That system will be described in a later paper. What is said below has to do with the way of preparation being followed by the 920 more conventional ordinands. It is, if the reader will, the "official" way for them to go.

### THE RISE OF THEOLOGICAL COLLEGES (SEMINARIES)

AT THE BEGINNING of the Oxford Movement, a century ago, proper training of the clergy in England was for the most part non-existent, and had been for a long time. Those desiring to become priests, with almost no exceptions, went to Oxford or Cambridge, where they did not read theology—there were no degree courses in that—but mostly classics, sometimes mathematics. They did attend, with more or less regularity, a few elementary lectures provided by the divinity professors. What reading in theology was done, the student did chiefly on his own responsibility and as he chose. The universities did not examine in divinity. Then he faced some bishop who, with the aid of his chaplains, gave him a paper or two to do and asked a few questions, usually of a most perfunctory character. That was all there was to it. That England had any theologians at all was due to no insisting by the English Church or by her bishops, but rather to the individual initiative of curious spirits. Only a very few indeed were even a little learned in religion. In fact, they lacked learning even more than piety. For the most part, being a parson was a gentleman's job. Things were indeed lax in the Establishment generally, and in no respect more so than in the preparation of its ministers.

One of the first results of the Catholic Revival was a realization that to be a priest implies more knowledge than may be gained merely by way of a classical or mathematical education; that to be a priest decently well means more than to be a sort of "ecclesiastical squire with a gentleman's education"; that it is a work demanding some knowledge of sound theology, a certain skill in priestly craftsmanship and, above all, a disciplined and devout life. To provide training in these matters, the theological colleges began to appear upon the scene. They were intimate and quiet institutions wherein young men from the universities, after they had taken their classical or mathematical degrees, might spend a year in study of at least the elements of divinity, and might live together, under wise direction, a systematic life of prayer and meditation. These colleges (we call similar institutions "seminaries," but the English do not like the word) were greeted as popish innovations and for many years were suspect by the bishops, by the great mass of Erastians, by Low Church men, and indeed by devout Evangelicals as well. They were "Puseyite," in the public estimation.

In the beginning they were "Puseyite" in fact. The first of them

*THIS IS THE SECOND of four papers on this subject, the result of an investigation made by Canon Bell several months ago, in which he received assistance from the English Church officials, and in the course of which he visited fourteen leading theological colleges. ¶ The first paper appeared in THE LIVING CHURCH of December 1st and the other two will follow in early numbers.*

was founded at Chichester in 1839, largely because of the activity of a young and enthusiastic archdeacon, Dr. Manning, great friend of the Oxford innovators, who was to die at last, in the Roman communion, the Cardinal Archbishop of Westminster. The second, at Wells, was started a year later by clergy of the same school of thought. Another, similarly sponsored, began at Lichfield a little later on. And in

1854 Samuel Wilberforce of Oxford, who seems to have been the first bishop whole-heartedly to have approved of the new-fangled training, founded at Cuddesdon, across the road from his own episcopal palace, and under Dr. Liddon's direction, the most famous of them all, a college which at this present date numbers among its alumni both the Archbishops in England and one-tenth the episcopate of the whole Anglican communion, which is not bad for a college which never has had in residence over fifty men at a time, and, through most of its history, scarcely half that number. Wilberforce had no end of trouble over that venture, for many years, from anti-Catholic opponents. It was alike his trial and his joy.

In the end, the theological colleges won out. The need for them was plainly great; and they did good work. In the seventies, Evangelical or Low Church colleges began to appear, and in 1898 a Modernist one was founded. From the turn of the century, there has been no doubt in anyone's mind that the theological college is in English Church life to stay. Nowadays, at least a year's residence is expected in one of them, before ordination, even from men who may come seeking orders after ministry in some Protestant body, while the normal expectation is residence of eighteen months, and the recommended time is two years, beyond the taking of a University degree.<sup>1</sup>

### THE UNIVERSITY HONORS COURSES IN THEOLOGY

MEANWHILE, the older universities, Oxford and Cambridge, and later the University of London, began to take theological studies more seriously than they had done since the Reformation. The last named has created a course leading to the Bachelor of Divinity degree, a degree that may be read by undergraduates, one very difficult and commanding general respect. In the seventies, honors papers in theology, for the Bachelor of Arts degree, were set for the first time in Oxford and Cambridge. The purpose of these new courses was not in the least, and is not, to supplant the theological colleges, but rather to provide facilities for men who wish not only to be good parish priests, pastors, and teachers of the people, but, in addition, experts and technicians in theological science.<sup>2</sup>

### DISTINCTION BETWEEN "SCHOLARLY" TRAINING AND "MINISTERIAL" TRAINING

THIS NEEDS to be clearly stated, because in our country it seems commonly to be assumed that an Oxford college is the ideal place for anyone to receive training for ordination. As a matter of fact, to read theology there is of little use except for

<sup>1</sup> There are also, nowadays, some colleges for "non-graduates." These will be described later on and reasons given for regarding them as unnecessary and certain to disappear.

<sup>2</sup> It is to be noted that those who take these degrees must also attend a theological college for at least a year, for spiritual disciplining.



the potential scholar. It is necessary, for instance, that a student have a fluent and accurate mastery of the Greek language *before he begins*, for his studies demand great linguistic facility. The time is almost entirely spent in Biblical critical studies and in Church history for the first five Christian centuries, with three or four minor subjects, one of which may be elected. There is no devotional training, no pastoral training, no preaching training. It should be noted that even the man who has taken a first class honors degree in divinity, though he may be ever so good a scholar, must go to the theological college afterwards, if he wishes to be ordained. Scholarship is not enough. It should also be noted that bishops, and other advisors, think it best to tell most candidates *not* to read *theology* at Oxford or Cambridge. They should get a degree, if possible, to be sure, but *not* in theology, unless they are especially fitted and desirous to become learned Biblical specialists. There are not many such men. Moreover, most people in England tell one that such specialists do not necessarily make good parish priests. The two things are different.

Incidentally it may be said here that a usual adverse criticism brought against American seminaries, by Englishmen who know about them first-hand, is that they tend too much to imitate Oxford university models, to the detriment of their real function, which is to turn out good pastors. It is said that we fail to perceive that scholarly specialization is one thing; training for the ministry quite another. They think that, since our American universities utterly ignore theological learning (as Oxford and Cambridge largely did before 1875), if we cannot persuade them to better their ways, we should perhaps do well to set apart one of our smaller seminaries for such scholarship, and re-devote the rest to the humble but more generally useful task of training parish priests. To try to do both things in one institution seems to most English Churchmen a mistake almost certain to result in the bewilderment of students, wasteful of the time of our few great scholarly professors (who are condemned to deal mostly with those unable to understand what they are talking about), and frightfully expensive in both time and money. It was put by one man of great scholarly attainment, who has visited in America several times, in this way:

"Your General Seminary in New York has 150 students or so. In that number there are, possibly, ten *scholarly* students of promise in the sense that they are competent for real creative attainment; the other 140 are excellent chaps who doubtless can be trained to be good priests, but they are not scholars. They have not had the requisite pre-seminary training for scholarship; they have no desire to be scholars; and they never will be scholars. The ten should be segregated, liberated, developed along Oxford honors lines; the rest should be treated the way we treat our English theological college men, with the greatest respect and care but with a recognition that their work is to be pastoral, evangelistic, administrative—but not scholarly. And your other seminaries, smaller and for the most part less equipped with scholarly teachers, are even more foolish to attempt the impossible, than is the General Seminary."

However valid such criticism of our ways may be—and it is at least interesting—at any rate in England the work of making scholars as such is left to the honors schools at the universities, and most would-be priests are not encouraged to take those courses. Parish priests receive all their theological training, with few exceptions indeed, in the theological colleges, to which the scholarly product of the university divinity course is also sent in due course, to learn his sacerdotal craft.

#### THE GENERAL ORDINATIONS EXAMINATIONS

NOT THAT theology is neglected in these colleges (or seminaries), let it be known; only the effort is not to make the students theologians of authority or Biblical critics of analytic power, but rather to teach them how to use the expert work of other men, specialists, greater men than they. That sort of study, the authorities see to it, is done quite well; and it is found entirely possible to do it in from half to two-thirds the time we spend on our seminary training. At the end of from eighteen months to two

years, at most, spent in a theological college, the man who has been graduated from a university (but not in theology, be it understood), is ready to take tests, set by a national organization known as the General Ordination Examination Board (G.O.E. for short) which is as hard as any set of ordination examinations the writer has seen in America, and vastly more difficult than those given in most of our dioceses. Anyone who thinks that in England, with its short training, it is easy for men to become priests, may well look at the G.O.E. papers for, say, the past three years.<sup>3</sup> The English seminary study is sound study, even though it is not at all "scholarly" study, and even less "pseudo-scholarly study."

The General Ordination Examinations came into being in an attempt to make expectations fairly uniform in the various dioceses. Until 1912, when the G.O.E. was introduced, there were the same deplorable variations as we in the American Church still possess. Each bishop, with more or less aid from his chaplains, tested out prospective ordinands as he, and to some extent those chaplains, saw fit. Some bishops were so lenient as to help fill up the Church's ministry with all too many genial incompetents. In some other dioceses the tests were so severe, and occasionally so pedantic, as to keep excellent men out. Ordinands found it easy and profitable to study bishops as well as religion. The bishops themselves at length took the matter in hand, and set up the Central Advisory Council of Training for the Ministry, which had as one of its first duties the devising, the giving, and the grading of uniform pre-ordination tests throughout the kingdom. That council has been working, to the increasing satisfaction of the episcopate and of the Church generally, ever since.

The examinations are held three times a year, in March, June, and October, in the theological colleges themselves, under proctors. The papers are graded by a central office in London. Afterwards they may be, and often are, scrutinized by the various bishops, each for his own men, and by his examining chaplains, for while normally no man is ordained until he has passed G.O.E., it does not follow that a bishop *must* ordain a man merely because he has passed it. The Bishop still retains "mission." He can ordain whom he will and refuse whom he will. He, with the advice of his chaplains, may even ordain a man who has failed G.O.E., provided he and they otherwise discover him to be plainly fit. (There are some men, good men, as every experienced educator knows, who cannot pass examinations. Only amateurs in education fail to understand that.) But such a move requires and receives much more careful consideration from a bishop than it used to do. Unofficially but really, a bishop is almost certain to feel that he must justify such a proceeding to the G.O.E. authorities and so to his brother bishops. And, also, a bishop has a perfect right, which most of them faithfully exercise, to give such further tests as will determine an ordinand's orthodoxy. That does not enter into G.O.E.'s opinion of any man. It tests knowledge, not opinions or beliefs. Each bishop must ascertain these latter for himself, and is expected to do it.

The syllabus set by G.O.E. is as follows:

#### General Ordination Examination

(a) *Required of all save those who have taken first or second class honors in theology at Oxford or Cambridge and Bachelors of Divinity from London:*

- (1) Old Testament I.: The pre-exilic period, with a special book or parts of a book.
- (2) Old Testament II.: The exilic and post-exilic periods, with a special book or parts of a book.
- (3) New Testament I.: The life and teaching of our Lord, with a special gospel.
- (4) New Testament II.: Development of the Church and of Doctrine in Apostolic Times, with a special epistle.

NOTE: In each of the special subjects some knowledge

<sup>3</sup> Published by Parker and Son, Oxford. 1s. 7d. plus 2d. postage to America.



of "Introduction" is expected. The selected portions of the New Testament are to be studied in Greek unless a candidate is exempted from Greek, in which case he may study the selected books in Latin.

(b) *Required of Everybody.*

- (5) The Nature of Religious Truth, its evidence and authority; the Doctrine of God and of Man; the Holy Trinity; Christology.
- (6) Soteriology; the Atonement; the Work of the Holy Spirit; the Church; the Ministry and the Sacraments; the Doctrine of the Last Things.

NOTE: In papers 5 and 6, questions are set on the three Creeds; medieval developments; later formularies (Anglican and non-Anglican) and the historical background of these doctrinal statements and divergences.

- (7) Church History to the year A. D. 1054.
- (8) Church History from A. D. 1054 to the present time.
- (9) Christian Worship.
- (10) Christian Morals.
- (11) In this paper unprepared passages are set for translation from Greek and Latin authors as a test of linguistic knowledge.

The examination is divided into two parts, and candidates are allowed to take it either as a whole or in parts. Part I consists of five papers to be selected by the candidate, and Part II of the remaining papers.<sup>4</sup>

#### THE CENTRAL ADVISORY COUNCIL

IT WAS IN 1912 that the bishops set up their Central Advisory Council of Training for the Ministry. By 1924, it had become so eminently useful, not only in supervising examinations but also for correlating all phases of recruiting and training of ordinands, that the bishops asked the Church Assembly (the English "General Convention") to take it over, jointly with them. This was done; and the council has proven more and more valuable with every passing year. Everyone today agrees that it is quite indispensable.

It is constituted as follows:

(a) Ordinary Members: twenty-one appointed by the Church Assembly, *viz.*, seven by the House of Bishops, seven by the House of Clergy, and seven by the House of Laity; (b) Representative Members: five representing theological faculties at universities, and seven elected by the twenty-three principals of theological colleges; (c) Coöpted Members: not more than seven. The council meets not less than twice in each year. As it is an advisory council to the bishops and deals with matters concerning ordination, it is not asked to report to the Church Assembly; but a brief and general summary of its proceedings is published annually.

It has five functions, *viz.*: (1) to watch the supply of candidates for holy orders and its sources; (2) to consider the best methods of training and testing candidates, and to control the General Ordination Examinations; (3) to provide for the inspection of theological colleges and to advise as to new theological colleges; (4) to receive money in order to finance individual candidates and make grants to assist men who are candidates for ordination; (5) to promote unity of action in the training of candidates; to collect information and to make suggestions to the bishops.

#### THE NORMAL EXPECTATIONS BEFORE ORDINATION

THE NORMAL EXPECTATION is that, before a man is ordained, he shall have had the following training:

(1) A secondary school education leading to matriculation in a university, including Latin or Greek. Roughly speaking, this means that he shall have gone as far as we take a man in the first two years at a first-rate American College, like Harvard or Johns Hopkins.

(2) Three years at a university and a degree therefrom. Usually no theology is studied at the university, except in the case

of the man who is contemplating a distinctly scholarly rather than a pastoral career. Mostly, the man reads in classics, history, philosophy, or modern letters, if he reads for honors at all; otherwise a general or pass course will do, although the really brainy man will hardly care to get his degree that way. It should not be forgotten, either, that there are a number of universities in England. Less than a third of the ordinands go to Oxford or Cambridge.

(3) From eighteen months to two years in a theological college, where a regular, devotional life is led, away from worldly distractions, and where intensive study may be carried on. At the end of nine months or a year, half the ordination examinations are taken; the rest at the end of the course.

(4) The passing of the General Ordination Examinations, to the satisfaction of the general examiners and the Bishop.

(5) The satisfaction of the Bishop, further, as to orthodoxy of belief and personal suitability. This may involve an essay or two, and usually an oral testing by the Bishop and his chaplains. In the end, the decision as to ordination or non-ordination rests entirely with the Bishop.

Points 1, 3, 4, and 5 apply to all candidates, older men and young. In the case of point 2, a few years ago there was a tendency, because of shortage of candidates, and also partly because of the interruptions incident to the World War, to exempt men rather frequently from the requirement of the university degree. For such men residence at theological college was prescribed for three years instead of two. It was always an unsatisfactory procedure and today is rapidly being abandoned, except for older men of large experience in life—obviously a very small percentage of the whole. But even in the worst days of this practice, it must not be forgotten, the man had to be a matriculant, which means that he had done the equivalent of at least half of an American college course before he began to read theology proper.

The present norm seems to be adhered to surprisingly well. Occasionally one hears of a bishop who has made a foolish exemption or two. Naturally, some of the older bishops are the worst offenders in this respect. But the pressure of the episcopate as a whole has a most salutary effect upon recalcitrant brethren, especially since exemptions can no longer be hid in a corner of the palace, so to speak. And, further, men in by exemptions have a great deal of difficulty getting work. England has a notion that a man soundly educated and spiritually disciplined makes a better priest than one whose devotional life is rudimentary or anarchic, or whose mind is untrained.

#### SOME THINGS WE CAN LEARN FROM ENGLAND

CERTAINLY there is no point in one nation slavishly imitating another, or in one Church doing so to a foreign Church. Peoples are different, sometimes widely so, in ways of thought and in temperament, even though they speak dialects of the same language. This is peculiarly true of the English and us. Superficially we may seem to be much alike; beneath the surface we are not very closely akin. Only a very stupid Anglophile indeed, therefore, would advocate scrapping our American system of theological training and initiating a new one built wholly on a British model. Still, there are possibly some ways that we may learn from them, even as undoubtedly there are some in which they might learn a thing or two from us. Concerning the latter, it is obviously for the Englishman himself to discover and state it, and not for the American in his gates. The American may better ask himself, in all humility, what we may see in the English system imitation of which, or adaptation of which, might improve our admittedly imperfect procedure. The present writer can speak only for himself, of course, but he does so with a background of fifteen years in education and after a quarter of a century spent in kinds of priestly work which have given him a wider knowledge of clergy personnel than is commonly possible.

1. We certainly need to follow English example in creating speedily a small central council on clerical enlistment and training, which shall act as expert adviser to the episcopate in matters of ordination and preparing of candidates, and which shall con-

<sup>4</sup> It is to be noted that the University of London (King's College) gives its own examinations instead of the G.O.E.; but under the control of an outside examiner appointed by the G.O.E. authorities, to insure parity.

duct a nation-wide uniform examination. The present system, with literally hundreds of examining chaplains and wide diversity of standards and strictness, is worse than deplorable. The new agency should be created by the bishops and be responsible to the bishops alone, since it is the business of the episcopate, one of their chief duties, to select, train, and ordain new clergymen. The board should *not* be composed of deans and professors in theological seminaries, but rather of those unbiased by pedagogical prejudices and vested interests, although they may properly have minority representation, that their point of view may receive due consideration. It is hard to see anything but merit in such a scheme for general examinations; and there is no possible scheme so bad as our present one.

2. The period of specialized study in theology (seminary residence) might well be cut from three years to two, and the other year used for the improvement of the secular knowledge of men before they enter the seminary. Possibly the new central examining board could also set tests for seminary entrance, at least in Greek, History, Philosophy, and English, which would remove from seminary study as it now is a great deal of elementary work—school-boyish in character. At any rate, our young men might well, somehow, spend less time in the seminary and have a better general knowledge before they go to the seminary.

3. We could, probably, with profit create two types of seminary course—one for those planning careers in technical scholarship (perhaps four or five years long) and the other for parish priests; and we could recognize that the seminary exists primarily for the latter group. Possibly we could collect these potential scholars all in one seminary, from which others than they might be excluded, or, better yet, create a house of studies for them in one of the great universities, away from seminaries altogether. English custom here seems sound pedagogically, and spiritually wise. The scholar-priest must be first priest and then scholar. The ordinary priest must be first of all a good priest, with a reverence for scholarship, though not necessarily a first-hand experience in scholarship. Our system tends more to produce half-baked scholars and poorly disciplined pastors than the English system does.

4. There certainly ought to be larger commerce between those who direct theological training in the two countries. The lack of contact at the moment is both deplorable and unnecessary.

### They Cancel Each Other Out

IF I COULD bring together into one group all the people I know who think like Mortimer Cole, and into another bunch all my acquaintances who think like Arthur Hunsley, I could wipe out 90 per cent of all that's said in our town in criticism of the Church.

Mortimer and his crowd are forever saying that the Church doesn't care. It sings, they say, about mansions in the skies. It isn't bothering its head about the troubles of people in the here and now, but promises them that one day all their troubles will be forever forgotten in the bliss of the City of Gold and Light.

Arthur's crowd faults the Church for being a Meddlesome Matty. These objectors tell us the Church has only one business, which is to preach the everlasting Gospel, and it should leave everything else severely alone.

You know these two schools of viewers with alarm. I reckon they are at work in every place where the Church itself is at work.

But, as I say, I'd like to bring them together, and leave them there. Then they could argue with each other while the Church could go ahead trying to do what, in spite of all the critics, it knows it *has* to do if it is to justify its existence in the world of men at all.

The joke on the Mortimer and Arthur brand of critic, though they don't know it, is that they *cancel each other out*.

—*Justus Timberline, in the "Christian Advocate."*

THE MEN whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.

—*Charles Kingsley.*

## The Church's Rural Responsibility

By Roy J. Colbert, Ph.D.

Chief of the Bureau of Economics and Sociology, University of Wisconsin

IMPROVEMENTS have increased the production on the farm and at the same time greatly reduced the need for farm labor: one man, equipped with modern machines, can now do the work formerly done by a large family and several hired hands. Now the farm boys and girls, especially the girls, get a better education than their parents received. Some few attend agricultural colleges, but the vast majority look to other occupations as a life's work, and this generally leads them to the city.

The old farm home can no longer keep the family interests together; the small personal community no longer affords the props to keep folks straight; the children in the family, a much smaller family than in pioneer days, grow up, attend school, and leave mother and dad at home alone to work and wonder. Most of these young folks are still in their teens when they leave home, the girls leaving, generally, at a younger age than the boys. But the city needs them.

Now what part does the Church play in this cityward drift? Have these rural youths received religious training to prepare them for life's battles in this "business adrift"? I hesitate, but I must say that the vast majority have had very meager opportunity for religious training. The clergy, like the country doctor, soon became enamored with the city attractions. But, in spite of the automobile and good roads, the farm population does not become urban-minded, not even in religion. Country churches by the thousands have fallen into decay; their congregations, to a large extent, have drifted away from the Church. For example, in the 140 villages studied by the Hoover Commission on Recent Social Trends, the village church had an average membership of 172 in 1924, but in 1930 they could report an average membership of but 91—a loss of almost 53 per cent in six years! Was this loss to the village church due to transfers to the city churches? Ask your rector!

Now how about the further great readjustments that are taking place in rural America? While the farm population has been decreasing, the number of acres in farms has steadily gained, millions of acres have been hastily put in farms and under the plow that should never have been taken from public domain. Much of the farm population will have to find new occupational adjustment. This adjustment cannot be made without the aid and enforcement of governmental agency and this calls for courageous and far-seeing statesmanship. Already much is being done, but the readjustment of a population takes years. Strange as it may seem to some, happy solutions to these vexing problems demand spiritual leadership. Will the Church go to the people and lead, or must the people go seek and find the lost Church?

The Episcopal Church recognizes its responsibility to rural America. The Division for Rural Work in the National Council's Department of Christian Social Service has gone far in bringing the problems of rural life to the attention of the Church. It has fostered, and is still fostering, training schools for rural clergy and for women workers in the rural field. The Rural Workers' Fellowship, an organization composed of clergy and lay workers in the rural field, is doing much to develop and foster the leadership that is needed. But with all this it is too much to say that the Church is fully awake to the importance of "Thy sheep in the scattered places."

THE LOVELINESS which God has spread everywhere is the speech through which He utters, as in a parable, His own teaching. For the entire visible world is a shadowing forth of the "invisible things of God." Its beauty is a "wayside Sacrament," full of a most real Presence, and when we pass it by with eyes that seeing see not, we lose a part of the heritage which is His children's right.

—*H. Bowman.*



# Soup à la Peck

By Virginia E. Huntington

**O**UR DEBT to Fr. Peck increases. For years he has had our reverent gratitude for penetrating analysis of our sick world in his books, *The Divine Society*, *The Divine Revolution*, and more recently in *Christianity and the Modern Chaos*. That he should now invade the kitchen is an unforeseen delight. In his recent article, *Soup for Benevolent Purposes* (L. C., October 13th), we find irony both sunny and crisp, railery that flies swift to the mark, irresistible and potent.

Lest my friends chuckle too audibly at finding me discussing cook books and recipes, let me hasten to say that such books have ever held me with awed fascination, dealing as they do with a realm which I can never hope to master. In 1927 when our library was looted and scattered, the first book purchased for the new library was a cook book, chosen for its beautiful illustrations which give one such an exhilarating sense of vicarious achievement; not indeed *Mrs. Beeton's Cook Book*, also purchasable in Shanghai, but an American book where one learns not only to boil a potato à la Anglaise, but also to fry, bake, chip, sauté, mash, stuff, whip, and scallop this indispensable tuber!

Living in furnished quarters for our furlough winter, I have fallen heir to an old yellowed cook book; as compared to Mrs. Beeton's, a highly ethical volume in which I have found instruction and profit. Listen to its Foreword: Rules for Eating: "Never sit down to table with an anxious or disturbed mind"—(good advice this for our unemployed)—"better a hundred times intermit that meal, for there will be that much more food in the world for hungrier stomachs than yours." List, ye overweight, and hearken you who banquet over-oft; hopeful advice, too, for families on the dole.

**B**UT to one who has followed a missionary vocation for twenty happy years, the ideas suggested by Fr. Peck's article relate themselves to the ideals and problems of mission life today. What, for instance, of the important matter of personnel? Has the early type of missionary disappeared? Has the former grandeur of individual character and the impressive intellectual stature of our first missionaries departed? Where today do we find names of such lustre as Morrison, Scherechewsky, Boone, Nevius, Soothill? Did the first missionary boards insist on Soup à la Peck for the needy "heathen," confident that soup for benevolent purposes ought to be as nourishing as that served at the family table; or with even more lavish hospitality, adapting themselves to the courteous custom of the Orient, insist on "company soup" for the non-Christians? My cook book says of company soup: "Rich soups intended for company may have a smaller allowance of water."

"But," I hear someone interrupting, "company is already well fed on the rich liberality of Soup à la Peck. Your argument is awry." Alas and alas, this is too often true; but if jaded hostesses wish a new sensation, a fresh adventure, let them make "company" of the dispossessed. This is not a new idea; it has the authority of Biblical precedent; it was suggested in parable by our Lord. Last June, on the edge of sailing on furlough, an important social event occurred in China when I was "at home" to the Ricksha Coolies of Wuhu. All day long they "dropped in" for a cup of tea and cakes, peanuts, and watermelon seeds. There were music and laughter, speeches, and the inevitable group photograph, without which no event is considered an authentic "occasion." Sheer fun it is to "entertain" without thought of return in kind; but there is large recompense in a deepened trust and understanding. Let us have, then, rich soup for company, the great and gallant company of the poor who seldom have to send "regrets" because of "other engagements."

Yes, the best for the neediest, vitamins for the anemic, calories for malnutrition: this is good dietetics, good economics, good

religion, good missionary policy. The mission field needs today our keenest minds, our most vital personalities, our finest spirits. Only recently at General Convention I asked two young men who had spoken uncompromisingly on social questions, why the problems of the Orient made no appeal to the young men in our seminaries. The reply in substance was that the missionary call was a sentimental failure to face facts and difficulties at home; and that personal influence carried farther in America where the decay of the old order is already so apparent. The first part of their reply should bring us to searching of heart; but the second betrays a total misapprehension of the conditions of mission work abroad. Nowhere in the world today will one find deeper or more radical forces at work; destructive forces which the Christian missionary can combat and modify; creative forces eager for direction.

Such a secular development as the New Life Movement in China needs, and often obtains, the spiritual emphasis of the Christian Church. Secular and religious organizations in China need one another just as sorely as they need each other in the West. Without the Christian interpretation the New Life Movement is merely an ethical attempt to rally moral forces that are spent, and tends to become attenuated and futile. Such a destructive political system as Communism, with its fine emphasis on equality and brotherhood, the selflessness of the individual and the importance of the group, needs interpretation in the truly radical implications of our Christian message. The Christian mission, too often entrenched in privilege, can refresh her mind and conduct in the light of Communism where it coincides with the teaching of our Lord. This is a delicate and imperative task, and probably the youngest missionary is not often equal to it. Was the compiler of my cook book unconsciously writing a missionary treatise, re-thinking missions with a serene unconsciousness that penetrates, when she says of "Chicken Cream Soup," "boil an old fowl"? The old, the tested, the experienced; but tender, releasing his best after long preparation!

There is, again, a recipe for "Soup Got Up in Haste" (yes, truly, these are authentic recipes, though, seemingly almost too fortuitous). Somewhat ominous this sounds, skimpy perhaps, desperate certainly; soup in crisis. Was it for company? Certainly for emergency. These are the people who come out to us for a short term to "see the country," "to look us over." Sometimes, to our lasting joy and benefit, they stay. We sometimes need "soup got up in haste"; what a delight when it proves also to be "soup à la Peck"!

And how greatly we need the recipe found on page 101: "How to tell good eggs." The directions are significant: "Put in water. If the large end turns up they are not fresh. This is an infallible rule to distinguish a good egg from a bad one." Yes, we need the small end uppermost; we need humility, teachableness, "smallness." These qualities form good missionary material.

**N**OW let me change my figure from personnel to message (and you will perceive that my musings assume the comprehensiveness of Mulligatawney Soup which has a little bit of everything in it). How do we offer our soup, in what spirit? Too often in the past we have offered it arrogantly, as to say, "This is the best soup and yours is inferior," this sometimes followed by forced feeding! We are beginning to realize, as the great missionaries have always realized, that "different" soup has nourishing qualities, worthy of our tasting. Ours is unsurpassed, yes, ours is the best; but we learn to say, "Your soup is good, but taste mine!" Simply, on its obvious merits, the missionary must say, "This soup has nourished me. I know it will bring growth to you." And every missionary I have known gives unceasing thanks that to him came the call to serve in lands where hunger is keen and appetites hearty.



Is it a fact which we should face honestly that we do not really want to offer this fullness of life to those in "foreign" lands? Do we, as Fr. Peck suggests in a slightly different connotation, merely wish to look as if we still wanted to offer it? Has our own stream of spiritual life become so attenuated that we hoard it only to find it lessening to a trickle? Does this explain the deficit, the reduced budget? It gives one pause. When we know our altruism, our philanthropy, our missionary zeal, for what it is, there is hope of recovery.

The "common friendship and the common meal" of Fr. Peck's hope is surely the heart of the missionary call; its method, its ideal, and its fulfillment. Richness of life for all from the same Heaven-sent brimming bowl: this is our need, our desperate necessity. Of course Fr. Peck will be the first to expostulate: "But it isn't *my* soup." And of course we as eagerly assent. The fullness, the life-given nourishment is from God; to Him be thanks and glory; to us the shame that we so misuse His gifts of Life. All honor to those who remind us that we misuse His gifts selfishly at our peril; and while we may all be eating watered soup shortly, in the economic sense, may we learn the indispensable lesson that he who deprives others starves himself.

Soup: how good to the hungry, how stimulating to the empty. No meal is complete without it. Let it be the kind of soup sung by the Mock Turtle in the immortal *Adventures of Alice*:

Beautiful soup, so rich and green,  
Waiting in a hot tureen!  
Who for such dainties would not stoop,  
Soup of the evening, beautiful Soup!  
Soup of the evening, beautiful Soup!

And in happy indifference to metaphor, be it in the region of economics or of missions—and the borders are not exclusive—let it be Soup à la Peck: abundant, nourishing, vivifying, and yes, beautiful.

### The Church and Carping

QUITE NATURALLY we are supremely interested in Church loyalty. Because we love the Episcopal Church, we grow frankly impatient with those of her critics who in Church papers and public press continually point at supposed deficiencies without being kind enough to suggest her glories and her strength. We are convinced that the Episcopal Church does not need any more self-examination than she already has. The Episcopal Church does not need to be more of an introvert than she has been in the past.

A certain amount of self-examination on the part of an individual can do that individual some powerful good, but to carry it to the point where it becomes morbid is folly of the worst kind. The result upon the Church of this continual looking in and self-appraisal by Churchmen, clerical and lay, has succeeded only in producing a feeling that something must be the matter with the Church or so much talk would not be forthcoming. Suppose there is room for criticism; suppose the Church has faults; surely no one in his right mind can fail to point out ten strengths to one weakness. And yet the loud emphasis has been on the faultiness of the Church, that Church which we love and have the right to honor as we do our own mothers.

We must call a halt on this morbid introspection. It puts everyone within the Church in an attitude of defense rather than in the aggressive attitude which would carry the Church far in meeting present-day needs. We must have no patience with critics inside or outside the Church whose perception is only for Church weaknesses. Away with the supercilious critic from whatever source or party he comes! Let us get back to work and stop analyzing our Church and begin working for it. While we are organizing legions of one kind or another, let us organize a Legion of Loyalty to the Episcopal Church. Such legion is sorely needed at this time when aggressive action rather than defensive sparring is vital to the courageous advance of Christ's Kingdom.

—Rev. C. H. Gesner.

IN THE FULL beauty and harmony of nature the eye of man catches the eye of God beaming out from the midst of all His works.

—Max Müller.

## The Eastern Churches

By Canon W. A. Wigram

THE JERUSALEM PATRIARCHATE

IN JERUSALEM, the locum tenens of the Patriarchate, Keladion, has resigned his office, partly owing to age and ill health, partly as a protest against the unending delay in the election of a new patriarch, for which he accuses the British Government. It is true that that authority in question has not been very tactful or successful in its efforts to find a legal outlet to the inextricable tangle of custom and politics there. Still, its will and benevolence at least have not been lacking. Meliton, Archbishop of Medaba beyond Jordan, has been elected to the vacant office. It now begins to be probable that, unless a way out of the tangle is found soon and a patriarch elected, it will not be possible to find one who is legally eligible. Possibly this fact may stir all concerned to speedy action.

### THE ASSYRIANS

The position of the hapless Assyrians still continues as ever, hopeless. All efforts to find them a home anywhere seem to have failed, as Brazil has definitely refused to receive them. It is true that a project has been put forward of settling these mountaineers in British Guiana, but the prospect of their being able to live under definitely tropical conditions does not seem to be a hopeful one.

Meantime in Iraq their lot is hopeless. Every sort of administrative oppression is let loose against them and those who appeal for redress are told in so many words that people who offend against the policy of the Government have no right to expect the Government to protect them. Their Patriarch is in exile and almost destitute, their Church organization almost in abeyance. The League of Nations seems only able to say that their lot is very hard and that something ought really to be done to better it, but is unable to say what shall be done.

Meantime their Patriarch can only say with justified impatience to this high authority, "I am bound to be thankful, gentlemen, for the efforts that you have made to succor my poor people, but I must tell you that unless you are able to do something soon, what you are good enough to call the Assyrian problem will be settled by the destruction of such of my poor people as remain."

### RUMANIA

A scene taking us back to very early days of Church history was recently enacted in Rumania, when the Patriarch Myron Cristea solemnly baptized and anointed over one hundred Gypsies. These nomads, of whom there are many in Rumania, have hitherto been even more wild and disorderly in their ways than were their kin in England a century ago. Now however the efforts of the Orthodox Church have done a good deal to induce them to accept religion and the settled ways that go with it, and this collective baptism of a whole sept is an indication of it.

The actual ceremony was most picturesque. The candidates came down to the bank of a stream, on the further side of which the congregation was gathered. Each in turn as he or she was called went down into the water, there to receive the triple immersion that the Orthodox rite dictates. Thus "buried with Him in baptism" in a way far more suggestive than is possible with affusion, they were "raised again" and went up out of the water to receive chrism from the hands of the Patriarch himself, and so were received among the ranks of the Christian body. Our over-civilized ways have lost us a good deal of instructive ceremonial.

### A Test of Progress

THERE is no better test of men's progress than the advancing power to do without the things which used to be essential to their lives. As we climb a high mountain, we must keep our footing strong upon one ledge until we have fastened ourselves strongly on the next. Then we may let the lower foot-hold go. The lives of men who have been always growing are strewn along their whole course with the things which they have learned to do without.

—Phillips Brooks.



## Books of the Day

Elizabeth McCracken  
Editor

### Christmas Books for Children

FOLLOWING the pleasant custom of other years, this Department is devoting the number immediately preceding the Christmas Number to reviews of books for children—older boys and girls and little ones. Among the "juvenile books" of the season are many of real value; moreover, some of them are as interesting to grown-ups as to children.

#### BOOKS FOR BOYS

**DAVY CROCKETT**, by Constance Rourke (Harcourt, \$2.50), is one of the best of the books for boys. It is the result of a long and full study of Davy Crockett and of the section of the country in which he lived and had his adventures. Miss Rourke has added to the well-known facts and legends of Crockett other newly discovered true and "perhaps true" stories. The illustrations by James Macdonald are a great addition to the book; and the pictorial map, of which the end-papers are made, is a treasure in itself.

Another of the best books for boys is *Broken Dykes*, by Hawthorne Daniel (Macmillan, \$2.00). This is a tale of the siege of Leyden. The young hero, Hendrick van Trier, messenger for Prince William of Orange, helps to save the city when the dykes are cut. This is only one of his many adventures, all of which are founded on incidents in the history of Holland. There are fine pictures by Thomas W. Voter, with a good pictorial map of Holland in 1574.

A different kind of book, but still one of the best, is *Battling the Elements*, by Bob Buck and Bob Nixon (Putnam, \$1.75). The book is an account of the flight of the two young authors to "Mexico and thereabouts," illustrated with photographs taken by Mr. Nixon.

Other interesting books for boys are *Billy the Maverick*, by Evelyn Scott (Holt, \$1.75), the tale of a Western boy who believed for a time that he was heir to an English estate and title; *Peter Swiss*, by Helen Coale Crew (Harper, \$1.75), which is an excellent story of life in Switzerland. Both these books are valuable because they give a vivid sense of the daily life of the countries in which their scenes are placed. Billy makes England a real land, where real people dwell. Peter gives young readers living pictures of the Alpine country and also of Geneva.

#### BOOKS FOR GIRLS

IN THESE DAYS, when girls are thinking about careers even before they have finished high school, it is not surprising to find that some of the best books for girls are stories of unusual "jobs." *Sandra's Cellar*, by Fjeril Hess (Macmillan, \$1.75), is one of the very best of these. The young heroine, a senior in college, is obliged to earn the money to finish her course. She already has wished for a career that "has something to do with books." She becomes a book-seller of an unusual sort. Then she becomes a printer, the head of her own press—a little one, called the Thumb Nail Press. The plot is good and well developed. The illustrations, by Edward C. Caswell, are excellent. The author of the book knows her background; she is well-known as a writer and an editor.

*Katrina van Ost and the Silver Rose*, by Elizabeth Gale (Putnam, \$2.00), is another good book for girls. The story is placed in New Amsterdam, and the portraying of the period is one of its best points. But it would still be a fine book were its people set down somewhere else. Seldom are all the fictitious characters in an historical setting so real. The silver rose is at the center of the mystery of the tale. How Gretje won it for her cooking; how she gave it to Katrina for the girl's forgiving kindness to Roelf; how Katrina happily learned its true history: these are the main incidents of the story. Marguerite de Angeli has done several of her characteristic drawings for the book.

One of the best of the books for girls is a mystery story: *Island Adventure*, by Adèle de Leeuw, illustrated by Cateau de Leeuw (Macmillan \$1.75). This is a tale of buried treasure, on the Island of Bali. The interesting combination of the primitive

lives of the natives and the sophisticated proceedings of the visitors makes good reading. The plot is well planned and worked out. Unlike most "juvenile books," this is also a romantic novel.

#### STORIES OF AMERICAN HISTORY

AMONG THE CHRISTMAS books are several good stories of American history. These are purposely written to interest boys and girls equally. One of the best is *Children of the Covered Wagon*, by Mary Jane Carr (Crowell, \$2.00). This is a story of the party of two hundred men, women, and children who went from Missouri to Oregon in 1844. There are both boys and girls in the exciting plot. Another good one is *Tita of Mexico* by Grace Moon (Stokes, \$2.00). This is a story of the present day in the Southwest, with an historical background. Another good story is *Linn Dickson: Confederate*, by Allen Dwight (Macmillan, \$1.75). The setting of this fine tale is the South during the Civil War. *The Gold-Laced Coat*, by Helen Fuller Orton (Stokes, \$1.75), is a tale of old Fort Niagara in Colonial days. It is a well-sustained story. Another book with a similar title but quite a different theme is *The Scarlet Coat*, by Frances Gaither (Macmillan, \$2.00). This is the tale of a follower of La Salle, who, after the death of his leader, continued the exploration of the wilds through which the Great River flowed. Besides its interest as a story, the book has great value as history.

#### BOOKS FOR YOUNGER CHILDREN

MOST OF THE BOOKS for little children are picture books. The stories are fairy tales or animal stories—sometimes a combination of both. One of the most beautiful of these books is *The Lost Merry-Go-Round*, by Dorothy P. Lathrop (Macmillan, \$2.00), with the author's own illustrations. Another good book for little children is *Gooseberry Garden*, by Lois Lenski (Harper, \$1.00), with her own illustrations. Still another is *Midget and Bridget*, by Berta and Elmer Hader (Macmillan, \$2.00), with pictures done by themselves. This is a story of two burros. A more unusual book is *Grammar Can Be Fun*, by Munro Leaf (Stokes, \$1.25). This recalls the old rhyme in which the parts of speech are personified; but here the "mistakes" take form, as well as the "correct ways." Two books for small children who can read are historical stories of a simple kind. *Wind in the Chimney*, by Cornelia Meigs (Macmillan, \$2.00), is a story of three children who went "pioneering into Pennsylvania," with their mother in the time of Washington. *Bluebonnets for Lucinda*, by Frances Clarke Sayers (Viking, \$1.00), with illustrations by Helen Sewell, is a tale with its scene laid in Texas.

A book for little children that many grown-ups will like is the anthology, *Christmas*, compiled by Alice Dalglish (Scribner, \$2.00). This book contains a notable selection of Christmas stories and poems, old and new. The stories range from Andersen's tale of The Fir Tree, to Eric P. Kelly's In Clean Hay; and the poems include Christina G. Rossetti's Christmas Carol and Christmas Folksong by Lizette Woodworth Reese. There are pictures by Hildegard Woodward in which the spirit of Christmas is beautifully enshrined.

#### GIFT BOOKS

WHILE ANY GOOD BOOK is a "gift book," two or three books are especially so designated at Christmas time, either because their subjects are unique or because they are particularly beautiful. There are more such books than usual this season, but three stand out.

One of these is *A Child's History of Art*, by V. M. Hillyer and E. G. Huey (Appleton-Century, \$3.50). This is the third in the famous Hillyer series, of which the other two are *A Child's History of the World* and *A Child's Geography of the World*. Mr. Hillyer planned this present book and had partly prepared it before his death. Mr. Huey has carried out Mr. Hillyer's purpose. The range of the book is remarkable. Quite as remarkable are the illustrations, which are better and more numerous than in any history of art for grown-ups. Another book quite out of the common is *The Last Pirate*, by Louis Untermeyer (Harcourt, \$2.50), with pictures by Reginald Birch. This delightful book is a sort of Lamb's Tales, not of Shakespeare, but after the manner of that immortal book. These are the stories of the Gilbert and Sullivan Operas, with the dialogues and songs of the operas plentifully incorporated. All will enjoy this book.

The third "gift book" is a new telling of the story of Roland. It is *Roland the Warrior*, by Virginia M. Collier and Jeanette Eaton, with beautiful pictures in clear color by Frank E. Schoonover (Harcourt, \$3.00). There have been other renderings of the



story, but none quite like this. The authors have etched in the medieval background with great skill, and Roland himself is seen not only as a man but also as a boy, learning the "high lessons of chivalry."

There are still more good new Christmas books for children. These few are only some of the best examples of what authors, artists, and publishers are doing for the boys and girls.

### Other Christmas Books

THE STORY OF CHRISTMAS. By R. J. Campbell. Macmillan, 1934. Pp. 288, \$3.00.

THE GREATEST STORY of the world is retold by one who has meditated well upon it. Not only has he let the story grow into himself but he has become thoroughly familiar with the immense literature which this story has inspired in all times. Many of the fancies inspired are beautiful and many are grotesque. There are modern tales and ancient tales with which the Christmas story is embellished. There are also stories which express the spirit of Christmas without direct reference to the Gospel story. A great many popular observances associated with the Christmas season have nothing to do with the Christian religion or the birth of Jesus. Some of these are more ancient than Christianity but have been absorbed by Christianity. These tributary festivals and quaint survivals as well as some later English customs are traced and described. There is a fine chapter on the Children's Festival and the Christmas tree. Christians have always been impelled to dramatize the great acts of their redemption. The Nativity has been and is a popular subject for dramatic representation. Several fine examples of the Nativity play are included. The book concludes with a fine chapter on Christmas carols and verse. This attractive book is further beautified by well chosen illustrations.

THE SPIRIT OF CHRISTMAS, by J. Alick Bouquet (Longman's, 1934, pp. 136, \$1.50), covers somewhat the same ground in narrower compass. The emphasis is placed more upon the doctrinal implications. It is less objective and seeks more obviously to draw forth the devotion of Church people. We have previously reviewed Miss Richards' splendid book on Christmas with the forbidding title, *How Christmas Came to the Sunday School*. These three make a remarkable trilogy of Christmas books:

DANIEL CORRIGAN.

### Support of the Parish

WHETHER we like it or not, it seems that we are coming inevitably to a more equitable distribution of wealth in this country, as in the world at large. In the days of large fortunes, and surplus incomes, it was the wealthy as a rule that supported the churches and charitable institutions. Now all that is changing. Increased taxation and reduced income make it difficult (or at least it seems difficult) for those who formerly supported charitable and spiritual works to continue to do so. What are we going to do about it? Are we going to let our hospitals, churches, and charitable institutions close for lack of support? That, it seems, is what must happen, unless the rank and file of the people come to the support of these beneficent institutions.

Your rector has for a long time urged a more general support of the parish through the weekly pledge envelopes. He has asked that those who can afford to give, let us say, only ten cents or twenty-five cents a week, nevertheless give that. Now it is more necessary than ever to insist that unless everyone does what he or she can, we cannot hope to carry on. It can no longer be said, "What does my little offering count in comparison with what Mr. B. or Mrs. C. gives? They are the ones who support the parish." For the truth now is that Mr. B. and Mrs. C. no longer give large sums for this purpose, and very often give nothing at all.

Regular giving to the Church is as much a Christian duty as saying our prayers, or making our Communion regularly. Within a few days you will receive a pledge card for the support of the parish and of the work of the Church at large during the coming year. Please give something, no matter how small. And if you can give largely, please do that too. It will mean a healthier Church if our work is carried on by many small subscriptions rather than by a few large ones. Now is the time for all good men to come to the aid of the parish.

—Rev. Granville Mercer Williams, S.S.J.E., D.D., in "Ave."

## Why So Many Religious Books?

YOU WILL NOT be surprised to learn that of all the subjects represented in the list of new books, fiction stands first in the number of titles.

Nor are you likely to lift your eyebrows over the fact that books for children are in second place.

But you have every right to be surprised at hearing that books on religion are a very good third. It is a surprising fact, even to people close to the book business.

Books dealing with religious themes are published by hard-headed business men, who have no endowments to spend and no government aid to fall back on. They put these books on the market because the market calls for them and absorbs them.

Religious books used to be sold in large numbers to people who had no intention of reading them, but who thought they would be nice for presents to people who couldn't easily refuse the gift.

They were pretty dull, inside and out. The binders used to know exactly how to produce a religious book, putting it between gloomy cloth covers that suggested a rainy Sunday afternoon on a back street in November.

The contents—well, they must have served some purpose. But try to read them now!

Today's religious books are not so. At first sight, the tables which display the new offerings look like jig-saw puzzles of a specially vivid rainbow, with pictures scattered here and there.

And, inside, these books are made with the reader's likes and dislikes ever in mind. The type is large, the paper good, the pictures, if any, well drawn, the subject outline not too difficult, and the author's style at least readable. . . .

Although, as above suggested, religious books do sell, enough to encourage authors and publishers to their constant production, they don't sell nearly as well as they should.

A long Sunday afternoon's ride in the car has its values. But one such ride omitted, once a month, would release enough gas money in a year to put from six to ten books on the living room table, books of lasting usefulness and blessing.

A recipe for a Christmas present: Buy your friend a book—not one which you think will do somebody else good, but one which you would love to have for your own.

Two dollars taken to the gift shop are soon gone; two dollars taken to the book store may earn compound interest for years.

—Christian Advocate.

### BROKEN FRIENDSHIPS

A LOVELY VASE if broken we lament;  
A costly fabric stained we would restore,  
Or if the cost too great, at least deplore  
The deed, and sorrow much if it were lent.  
Yet over broken friendships we have spent  
But little pain and toil; nor do explore  
Our soul to find the fault, neither implore  
A pardon: though Christ's Weaving, we have rent.

A contrite word is like a cable thrown,  
Across unscalable abyss: the heart  
Will venture there and by this foothold save  
Itself from plunge into a gulf. Who owns  
Himself in wrong assumes the nobler part,  
And casts a bridge across an open grave.

LOIS CANFIL.

THERE is no wealth but life. Life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.

—John Ruskin.



# NEWS OF THE CHURCH

## Conference on Peace is Attended by 300

Bishop Oldham of Albany Presides  
at Meeting; Representatives of 30  
Groups Present

BY THE REV. C. RANKIN BARNES

**D**AYTON, OHIO—The National Conference on the Churches and World Peace was held here December 6th and 7th under the chairmanship of Bishop Oldham of Albany with 300 prominent leaders from more than 30 religious groups in attendance.

Although its sessions followed directly after the adjournment of the Federal Council of Churches, the conference met as an independent body in order to provide for full and equal participation by representatives of communions and organizations not connected with the council. It was, however, distinctly understood that the several hundred attending had no authority to represent any but themselves.

DR. PAGE OPENS CONFERENCE

The Rev. Dr. Kirby Page opened the conference with an address, *The Christian Witness to World Peace*, in which he answered the question "Do the Churches mean business in their opposition to war?" in a stout affirmative. He maintained that acceptance of the increasingly frequent religious statement, "War is sin," made inevitable eight resulting implications: that children should be taught that no Christian may enter the army or navy, that no man willing to go to war should be ordained, that the Churches should withdraw official chaplains from the war forces of the nations, that Christian young men must not take military training, that Christians may not take part in preparation for war or even discuss limitation of armaments, that the Churches must commit themselves to the promotion of a conciliatory international policy, that the Churches must further international aids to peace and good will, and that both nationalism and

(Continued on page 761)

## New York Church Groups

**Have Thousands of Guests  
at Thanksgiving Affairs**

NEW YORK—The City Mission Society had 5,000 guests at its several Thanksgiving festivities.

The Seamen's Church Institute entertained 2,000 merchant seamen at dinner on Thanksgiving Day, following a service in the chapel of the Institute.

Every parish provided for those among its numbers who could not provide Thanksgiving cheer themselves. Many parishes sent money to the groups arranging dinners.

## Brazil Property Equals Total of Contributions

PORTO ALEGRE, BRAZIL—The financial value of the Church's property in Southern Brazil now equals the total of all the contributions sent there in the past 40 years.

## Bishop of Lexington Dedicates New Building

Pikeville Structure Made Possible by  
Gift of New York Women

PIKEVILLE, KY.—The new building for Christ Church Mission was dedicated on December 4th by Bishop Abbott of Lexington.

A capacity congregation, including members of other communions, filled the church. The Gothic building, seating 150, was made possible by the gift of \$4,120 from the New York diocesan Woman's Auxiliary. The local congregation has assumed the additional \$2,000 of cost.

At this same service seven persons were confirmed, and Llewellyn B. Catlin, who has been for several months lay reader in charge of this mission and of others in the Big Sandy Valley, was ordered deacon. His brother, the Ven. Gerald H. Catlin, Corbin, Ky., newly appointed Archdeacon of Mountain Missions, assisted the Bishop in the dedication service.

The new church is the fourth erected in the diocese of Lexington during the past five years.

## Bishop Atwood Struck by Car in New York

NEW YORK—Bishop Atwood, retired Bishop of Arizona, now in his 77th year, was injured by an automobile December 2d, in New York City. He was taken to Lenox Hill Hospital where his injuries were found to be cuts and bruises, not dangerous.

## Connecticut Diocesan Assisted Temporarily by Bishop Moreland

HARTFORD, CONN.—Bishop Moreland, retired Bishop of Sacramento, now residing in New York City, has been assisting Bishop Budlong of Connecticut with his fall confirmations.

Bishop Moreland was on duty in the diocese from October 28th to November 27th, holding on the average three confirmations every Sunday, and one each week night except Saturdays.

He visited New Haven, Middletown, Hartford, Norwich, Wallingford, New London, Meriden, Willimantic, and many smaller places, confirming 268 persons, receiving eight from the Roman communion, and covering 2,000 miles.

## Forward Movement Plans are Under Way

General Convention Commission  
Meets in Chicago and Formulates  
and Launches Program

**C**HICAGO—Plans for a Forward Movement of sweeping proportions, aimed to revitalize and invigorate the Church's mission throughout the world, were put in motion at a meeting here of the Joint Commission appointed by the recent General Convention. The commission, headed by Bishop Hobson of Southern Ohio, was in session two days and during that time launched what was termed one of the greatest and most important movements which the Church has experienced in recent years.

The movement is to be based first of all upon the spiritual life of the Church and will aim to revive and revitalize such in every branch of the Church. Secondly, it will be concerned with the financial welfare of the Church looking toward a sounder financial structure, in the parishes, in the dioceses, and in the National Church.

STATEMENT TO CHURCH

"The Church at large must realize that to re-invigorate the life and to rehabilitate the work of each unit, we must use every existing force and the allegiance of every Church member in united and sustained effort," the commission declares in a statement addressed to the entire Church. "So great is this task that there can be no point in sight at which the end may be said to have been attained. Admittedly, therefore, the program must proceed from stage to stage in progressive development."

The first step in its efforts, the commission believes, is to drive home to the consciousness of the whole Church an awareness of the present critical need and the unprecedented opportunity at hand.

"The need ranges from a world situation down to the state of individuals," continues the commission statement. "We dare not choose a more limited range by declaring that certain areas do not concern us.

"Opportunity beckons us as never before

## Children's Offering Will be Used to Build Shanghai Hospital Ward

SHANGHAI—A children's ward in the new building for St. Luke's Hospital, Shanghai, is the objective of the Birthday Thank Offering for the coming three years. St. Luke's Hospital for men and St. Elizabeth's for women, both in Shanghai, have long been in need of new and better quarters. The plan is to combine the two hospitals, selling the present property and erecting the new building in a better location.



in our century. Widespread distress and bewilderment are making men more ready to consider the Gospel as an answer to their problems. In spite of all our difficulties, now is come a time when we lift up our hearts, thank God, and take courage. God has not deserted His people and His world. The blows of misfortune serve but to strengthen our assurance in Him."

#### DISCIPLESHIP URGED

That each Church member live up to his full responsibilities as a Christian disciple is the first injunction of the commission. Such duties it sets forth as: sincere repentance, obedient following, growing knowledge and understanding, the habit of prayer and meditation, every member at his task, unflinching attendance at worship, and outpouring of money and life.

The commission points out clearly that in its rehabilitation job, it does not propose setting up any new organization for promoting its work. "Our purpose is to work with and through all existing departments and organizations which lead the Church to take up its whole adventure," it says. It continues:

"The Forward Movement plan must transform every area of our common life, quicken every member, sustain the Christian home, attend to youth's appeal, set up standards in the parish and press to their attainment, promote community welfare, and integrate the diocese. The plan must recognize and strive to satisfy the demand for social adjustments and the appeal of questions between nations."

#### LARGE FUND DESIGNATED

The movement is significant in view of the fact that the commission was created by joint resolution of General Convention and that General Convention allotted to the commission one-half of the income from undesignated legacies for the coming triennium. This sum is estimated to be nearly \$100,000 a year.

During the next three months, the commission will establish contacts with every bishop of the Church in order to evaluate the needs of each diocese and missionary district. A second meeting of the group to consider findings and work out more definite plans will be held in Cincinnati February 27th and 28th.

"The Church at large is trusted to understand that the commission recognizes no complete program or detailed form of procedure can or should be developed in a few days or a few weeks," said Bishop Hobson, commenting on the whole plan at the conclusion of the meeting. "The commission accepted its call to lead in the Forward Movement and not to impose it upon the Church. Its intention is to inspire in the Church's constituent units such confidence as will grant a true picture of the varied conditions each unit faces. It will seek to discover the Church's own spirit and will and to work through the Church's own forces as all together go forward."

#### NO SPECIAL CAMPAIGN

"The commission is unanimous in the conviction that the Forward Movement must not be a special campaign to meet an emergency, or to raise money, even though in a certain sense it was born out of an emergency. The program is to be one of education and spiritual revival to continue indefinitely.

"Since the movement was decided upon many in the Church have interceded for it in

### Chicago Home Band

#### Composed of Young Girls

#### From 5 to 9 Years Old

CHICAGO—Probably the youngest girls' band in America is that of St. Mary's Home for Children, Chicago. It is composed of 20 little girls ranging from five to nine years of age. The band is one of the central features of St. Mary's Home Christmas celebration each year. This year the children have been outfitted with uniforms which feature sparkling blue capes, with orange linings, and orange tams. The children play tambourines, triangles, cymbals, bells, castanets, and drums. St. Mary's Home is under the care of the Community of the Sisters of St. Mary.

their prayers. The commission here and now asks all who will to pray for the Forward Movement. As soon as possible the commission will issue forms of prayer suited for this purpose and will seek the permission of the bishops to authorize and commend such to all in their dioceses. The commission plans to issue a Lenten program of prayer, meditation, and reading upon the subject of discipleship."

The commission as constituted under authority of General Convention includes: the Bishop of New York, the Bishop of Southern Ohio, the Bishop of Texas, the Bishop of Spokane, the Bishop Coadjutor of Newark; the Rev. Drs. Arthur Lee Kinsolving of Boston, Karl Block of St. Louis, Walter F. Tunks of Akron, Ohio, and Wilfred R. Hodgkin of Berkeley, Calif.; and Messrs. Ralph Hollenbeck of Ohio, Clifford P. Morehouse of Milwaukee, L. C. Williams of Richmond, Joseph A. Rushton of Chicago, Howard Seaman of Baltimore, John Hartman of Harrisburg, Harvey Firestone, Jr., of Akron, John Nicholas Brown of Providence, Carl Johnson of Colorado, and Albert Crosby of Minneapolis. Bishop Maxon, Coadjutor of Tennessee, also attended the initial meeting, and was asked to serve as an associate member.

### Large Number of Women Attend Advent Meeting in New York

NEW YORK—Bishop Manning of New York opened the Advent meeting of the diocesan branch of the Woman's Auxiliary on December 4th by saying that if the attendance at this meeting continued to increase, it would be necessary to enlarge Synod Hall. Auxiliary members from all over the diocese, who did indeed fill Synod Hall, applauded; when the Bishop went on to say that he would be delighted to enlarge the hall, they applauded still more. Mrs. J. Ralph Jacoby is diocesan president.

The principal speakers at the meeting were the Ven. Wylie Roy Mason, who gave a vivid account of his work in the Blue Ridge Mountains of Virginia; and Dr. Francis Cho Wei, president of Central China College at Wuchang. Bishop Manning, in a brief opening address, urged the Woman's Auxiliary to keep up its fine work, not only in helping the diocese to do its share, but also in inspiring the whole Church to help make up the budget.

## General Church Needs \$428,718 This Month

Balance to be Collected During  
December, Dr. Franklin States;  
Improvements Reported

NEW YORK—During December, \$428,718 is to be collected by the dioceses for the work of the general Church, according to Dr. Lewis B. Franklin, treasurer of the National Council.

Relying on pledges of members of the Church, the dioceses notified the National Council to expect during 1934 a total of \$1,269,832. Up to December 1st the dioceses had remitted \$841,114, leaving a balance to be collected in December of \$428,718.

#### REPORT ENCOURAGING

"The report is encouraging and demonstrates that the people of the Church, the treasurers of parishes and dioceses and their officials, have worked earnestly to provide the money needed to support the missionary work of the Church," said Dr. Franklin in commenting on his report as to payments made by the dioceses of the Church up to December 1st.

"Early in the year the dioceses reported that they expected to pay to the National Council during the year the sum of \$1,269,832. Up to December 1st the Council has received \$841,114, leaving \$428,718 to be collected in December. These figures show that collections for the first 11 months of 1934 were 67 per cent of the amount expected for the full year. This is a far better record than that of 1933 when only 58 per cent of the yearly total had been paid by December 1st.

#### OVERPAYMENTS BY SEVERAL

"An encouraging feature of the report is the fact that several dioceses which were able to report last January that they expected to pay only a small proportion of their quota have already reached and indeed exceeded the figure for the full year. Such overpayments are needed for two reasons. In the first place there are always some dioceses which in spite of determined efforts fail to collect the full amount due, and overpayments by other dioceses help to make good this deficiency. In the second place the budget of the National Council for 1934 was not balanced. At the beginning of the year the deficiency was estimated at more than \$500,000 but toward this deficiency there has been received through Everyman's Offering and other sources over \$250,000. This leaves a large deficiency for the year, and an overpayment of the entire amount which the dioceses notified the National Council to expect would help in reducing this deficiency.

#### NEW SPIRIT SEEN

"Since General Convention a new spirit of confidence, of coöperation, and of consecration has been increasingly evident throughout the Church. The great Missionary Tour has reached tens of thousands with a compelling missionary message. Early reports of the Every Member Canvass are distinctly encouraging. The collection and payment of all amounts due for the year will provide a step toward establishing an advance in the missionary work of the Church in the coming year."



## N.Y. Cathedral Service in Interest of Unity

Leaders of Five International Bodies  
Participate in Meeting Afternoon  
of December 2d

**N**EW YORK—Five great international organizations for Christian Unity took part in a remarkable service held on the afternoon of December 2d in the Cathedral of St. John the Divine. The Cathedral was filled to capacity.

It was the opinion of those who participated that the service was one of the most notable ever held in the interests of the reunion of Christendom. Bishop Manning of New York and leading representatives of the other communions spent many months making plans for this gathering. This was the first time that these five international groups had ever met together for worship and the giving of witness together to their common aim. There were six speakers, which the congregation heard with intense interest. So well prepared was each speech that the service was not unduly long, lasting only an hour and a half.

The Very Rev. Dr. Milo H. Gates, dean of the Cathedral, offered the opening prayers. The hymns were sung by the Cathedral choir and the congregation. The speakers were: Bishop Manning, who made the opening address; the Rev. Dr. Frederick H. Knubel, president of the United Lutheran Church in America, representing the World Conference on Faith and Order; Dr. John R. Mott, representing the International Missionary Council; the Rev. Dr. William Adams Brown, representing the Universal Christian Council for Life and Work; the Rev. William Pierson Merrill, representing the World Alliance for Friendship Through the Churches; and Dr. T. Z. Koo, representing the World Student Christian Federation.

### GREEK ARCHBISHOP REPRESENTED

Archbishop Athenagoras, Metropolitan of the Greek Orthodox Church of North and South America, was unable to be present, being out of the city, but he was represented by a priest of the Greek Orthodox Church. At the end of the service, pamphlets setting forth the aims and work of the five organizations were distributed to the members of the congregations, Bishop Manning calling particular attention to the value of the material in the pamphlets.

In his opening address Bishop Manning said in part:

"The influence of this gathering will, I believe, be felt far beyond our own land. And no gathering could be more in harmony with the ideal for which this Cathedral stands. For we are here in the interests of world-wide Christian reunion, and you are to hear statements by recognized Christian leaders representing different Churches as to the aim and work of five great international movements for Christian unity. This service is unique because it is the first time that these international movements have come together in this

## Presiding Bishop Gives Christmas Message Over Radio on December 23d

**N**EW YORK—The Presiding Bishop's Christmas Message is to be broadcast over the Columbia network at 10 A.M., Eastern Standard Time, December 23d. He speaks from Providence. Remaining dates for this season's broadcasts in the Episcopal Church of the Air series are February 3d, March 17th, and May 5th.

way to emphasize their fellowship and to demonstrate the fact that while their methods are different they have one common aim and purpose.

"There are three points which I wish briefly to emphasize at this service. First: the need of Christian reunion was never more evident and more urgent than it is at this time. Second: there are differences of religious conviction and belief which are real and sincere, and which therefore cannot be ignored or disregarded or treated as if they did not exist. We shall make true progress toward unity by frankly facing them and honestly discussing them, not in the spirit of controversy but in the spirit of mutual respect and Christian brotherhood. Third: what we all need to bring us to unity is fuller conversion to Jesus Christ. We need a faith in Christ which will draw us into spiritual touch not only with our fellow Christians of all Churches, but with men of all races and all faiths, because we are all children of one Father and are all created in His Image and Likeness."

## Cleveland Polish Catholic Church Observes Its 20th Anniversary

**C**LEVELAND—Sacred Heart Polish National Catholic parish observed the 20th anniversary of its foundation November 25th. Bishop Grochowski of the Western diocese of the Polish National Catholic Church celebrated the Solemn Mass assisted by the Rev. Fr. Niziol of Chicago as deacon, and the Rev. Fr. Kuzminski of Youngstown as sub-deacon.

Following Vespers and Benediction in the afternoon a parish rally was held at the Polish Library Hall. Director of Parks Kurdziel represented the Mayor of Cleveland. In addition to the address of the Bishop, brief addresses were made by Councilman Rippich, Frank Nowak of Chicago, the Rev. V. A. Peterson of St. James' Episcopal Church, the Rev. Fr. Niziol of Chicago, and the pastors of the Polish National Catholic parishes in Warren, Ohio; Erie, Pa.; and Youngstown, Ohio. The Rev. Michael J. Zawadzki is the pastor of Sacred Heart parish.

## J. M. Hall, Inc., to Represent Mowbray and James Powell

**N**EW YORK—J. M. Hall, Inc., of 174 Madison avenue, New York, has been appointed distributor in the United States for Church furnishings of A. R. Mowbray & Co., Ltd., of London. The firm will also act as representative for James Powell & Sons (Whitefriars), Ltd., London.

## Federal Council's Sessions are Lively

First Biennial Meeting Rises to Challenge of Theme with Combination of Fervor and Social Passion

BY THE REV. C. RANKIN BARNES

**D**AYTON, OHIO—Concentrating its attention on the theme, *The Church for Such a Time as This*, the Federal Council of Churches of Christ in America held its biennial meeting here December 4th to 6th. It rose to the challenge of this theme with a vigorous combination of evangelistic fervor and social passion.

This was the first biennial meeting, all earlier ones having been held on a quadriennial basis. International flavor was added by the presence, for the first time, of delegates from the United Church of Canada, which voted an affiliated relation in 1933.

### THREE LEADERS

The meeting centered around three personalities: the council's statesmanlike president, the Rev. Dr. Albert W. Beaven, president of Colgate-Rochester Divinity School; its forceful vice president, the Rev. Dr. Lewis S. Mudge, stated clerk of the Presbyterian Church in the United States of America, and its efficient general secretary, the Rev. Dr. Samuel McCrea Cavert.

This trio clearly gave definite tone and strong leadership to the council's sessions. The keynote of the meeting was found in Dr. Beaven's opening words, "We are laying the foundation for Church unity in the only way it can be laid, by fellowship and coöperative action."

Since routine reports were distributed at registration, a maximum of time was conserved for the consideration of advance programs. The council endorsed the Child Labor Amendment, advocated social insurance against unemployment, illness, and old age, and urged public works projects for slum clearance and low-cost housing. While recognizing some improvement in the more recent motion pictures, the council recommended to the Churches that the declaration of purpose to stay away from indecent pictures be pushed to conclusion, reiterated its condemnation of block booking and blind selling, and urged that the motion picture code of production eliminate "scenes of drinking and carousal."

### DEBATE ON LIQUOR PROBLEM

The hottest debate, however, developed on the receipt of A Preliminary Report on the Liquor Problem, presented for the Department of Social Service by the Rev. H. Paul Douglass, who had made the story. Revealing the clear objectivity and sociological insight of its author, the report was resented by older delegates as not being dogmatic enough to represent the Federal Council's antagonism to the liquor traffic. One target, for instance, was found in the sentences: "So far as its preliminary phase has gone, the story does not arrive at



any single and invariable version of the moral ideal of temperance. There is at present no unanimity in the Church supporting prohibition as the immediate major policy of the nation." Yet the report was received and its accompanying recommendations adopted.

Referring to the ruling of the United States Supreme Court announced earlier in the week that the action of the University of California and other land grant colleges in making military training compulsory in accordance with the laws of the states in question, the council affirmed that these laws ought to be modified so that undergraduates having conscientious objections to military training may be permitted to continue their studies.

#### NATIONAL PREACHING MISSION

The council approved plans of its Department of Evangelism for a national preaching mission, to be held in 1935 with an overseas visitor as one of its leaders. Suggested speakers were the Archbishop of York, Toyohiko Kagawa, and the Rev. James Black of Edinburgh.

The first important phase of the meeting in the address, *The Church Must Choose—Shall the Social Order Be Christian*, by Frank A. Horne, president of the Merchants' Refrigerating Company, New York. Frankly recognizing the passing of the *laissez faire* system in favor of a planned economy, this successful industrialist maintained that "the Church must come face to face with the maladjustments and inequitable distribution of wealth in our country. Unless the abundant products of industry and agriculture are more equitably distributed there can be little hope for a changed society."

Panel discussions, utilized for the first time in Federal Council history, proved stimulating and at times hilarious. The hilarity was at the expense of the participants, not the subjects, which were *Building Church Cooperation in the Community*, and *The Responsibility of the Church in the Economic City*.

Above many timely addresses shone out brilliantly one by the Rev. Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York, on *The Deeper Function of the Church*, which he defined as "the cancellation of our loneliness and the comforting of our sorrow."

"Its deeper function," he said, "is equally to give us the spiritual equipment to give battle against militarism, economic lonesomeness, and the age-old institution of poverty."

#### CHALLENGING STATEMENT

A challenging statement on *The Christian Message and the Task for Today* was presented by the Rev. Dr. Albert W. Palmer, president of Chicago Theological Seminary, chairman of a committee of forty of which Bishop Parsons of California, Bishop Scarlett of Missouri, the Rev. Elmore McKee, and Charles P. Taft, II, had been Episcopal Church members.

Courageous, rather lengthy, this document was unanimously adopted after only brief discussion. "God's revelation of Himself in Christ calls again to this age to accept His way of life, His standard of values, and, above all, the redemptive spirit

## 25. Patriotic Societies Participate in Service at New York Cathedral

NEW YORK—Twenty-five patriotic societies assembled in the Cathedral of St. John the Divine on the afternoon of November 25th for a Thanksgiving service.

Addresses were made by the Rev. Dr. William H. Day, pastor of the Congregational Church of Bridgeport, Conn., and the Very Rev. Dr. Milo H. Gates of the Cathedral. The societies marched into the Cathedral in the order of their foundation dates, bearing the banners of their organizations. The leading banner was that of St. Andrew's Society, founded in 1756. The Daughters of American Colonists, founded in 1921, brought up the rear.

of His cross in all the relations of business, citizenship, world brotherhood, and Christian fellowship."

Largest of all gatherings was that addressed by Gerald P. Nye on *The Churches and the Munitions Inquiry*. Although the dynamic young senator from North Dakota limited himself to the second half of that subject, he held an audience of 2,000 persons at eager attention for 99 minutes of cumulative, devastating, documented condemnation of the munitions manufacturers. Only that afternoon he had flown from Washington where the senatorial inquiry had been resumed the previous day.

#### "PRIVATE PROFIT CAUSES WAR"

"These mad armament races will continue," he said, "so long as the making of private profit in war preparations is allowed. Remove private profit and you remove the greatest cause of war. I believe in national defense, but at present the issue of national defense the world over has become the disguise of the worst international racket that ever won the attention of racketeers!"

The Rev. Dr. Ivan Lee Holt, minister of St. John's Methodist Episcopal Church, South, St. Louis, was elected president of the council for the next biennium, while the Rev. Dr. George W. Richards, president of Lancaster Theological Seminary, was chosen vice president. The Rev. Dr. Rivington D. Lord, secretary of the council since its organization in 1908, and Frank H. Mann, treasurer, both were reelected.

Since the Episcopal Church is not a constituent member of the council, it had no voting delegates. As in previous years, however, it was represented by "consultative members," given seats but not votes, and attending by invitation of the president of the National Council of the Church. These were Bishop Oldham of Albany, Bishop Scarlett of Missouri, the Rev. Messrs. Phil Porter, Elmore McKee, and C. Rankin Barnes, and Miss Louise McCune.

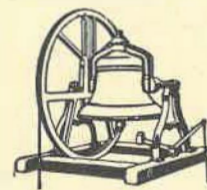
#### Dr. Hopkins Madison Preacher

MADISON, WIS.—The Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Chicago, was the preacher at St. Andrew's Church here December 9th on the ninth anniversary of the ordination to the priesthood of the rector, the Rev. F. J. Bloodgood.

## 50 at School of Religion in Flint, Mich., Region

OWOSSO, MICH.—The second session of the School of Religion, sponsored in the Flint region by the department of religious education of the diocese of Michigan, was held in Christ Church, Owosso, November 21st, with an attendance of 50. The interest is very keen, and the diocesan department of religious education, of which Miss Elizabeth S. Thomas is superintendent and the Rev. W. R. Kinder, rector of St. Joseph's Church, Detroit, is chairman, is convinced that the school is meeting a need in the Flint region. Further sessions of the school will be held December 19th in St. Andrew's, Flint; January 16th, in St. Jude's, Fenton; and February 20th, in St. Paul's, Flint.

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## "Corner Clinic" Aids Educators in Newark

Diocesan Department of Religious Education Sponsors New Plan to Help Parish Workers

ORANGE, N. J.—An interesting development in religious education has been undertaken by the curriculum committee of the board of religious education of the diocese of Newark. It has established the Corner Clinic in a room in the Diocesan House here.

The committee worked for several weeks painting the room red. Cupboard, chairs, and tables, all partook of this bright color. The windows were curtained and plants were put attractively about. Then the walls were covered with compo-board (a l s o painted red) on which to tack displays.

An interesting mimeographed poster announcement, together with a letter from the chairman and a return postcard, was sent to all of the rectors in the diocese calling attention to the first clinic November 24th, on the subjects of The 1934 Advent Offering in the Diocese, and Christmas Plays and Pageants. The consultants were Mrs. George Krug, director of religious education at Christ Church parish, Ridgewood, Miss Mary T. Howard, chairman of the diocesan missionary education committee, and Miss Edna Eastwood, parish director of religious education, Church of the Holy Communion, South Orange.

Within a week after sending out the notices over 100 names were returned and at the opening meeting, which was attended by Bishop Stearly of Newark, more than 50 people were present. Mrs. Robert Trenbath, chairman of the committee and prime mover of the idea, called upon the Rev. A. Stewart Hogenauer, diocesan field secretary for religious education, and other consultants. It was emphasized that all who came to the clinic were consultants and the patients were the pupils in classes in the various parishes and the problems that they presented.

An interesting fact in connection with the clinic that was noted by all was that the people who came discussed many needs which they would not present at an open meeting and were helped by the informal, intimate atmosphere created by the little red room. Tea was served by a committee from Christ Church, Ridgewood.

The second meeting of the Corner Clinic took place December 8th and dealt with The Pre-School Child, and Parent Education.

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Linen (height 1 3/4"-2-2 1/2 in.) \$2.75 per doz.  
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## Dr. Teusler Praised as Great Missionary

NEW YORK—The services of a "great medical missionary" in promoting friendly relations between Japan and the United States were described December 2d by Hiroshi Saito, Japanese Ambassador to the United States, George W. Wickersham, and Thomas W. Lamont, at a special service to the memory of Dr. Rudolf Bolling Teusler, the late director of St. Luke's International Medical Center, Tokyo, which was held at St. Thomas' Church. The speakers were introduced by the Presiding Bishop.

## Western Michigan Observes Seabury Sesquicentennial

GRAND RAPIDS, MICH.—An official diocesan service in connection with the Seabury sesquicentennial was held on Thanksgiving Day in St. Mark's Church, Grand Rapids, the city parishes and groups from neighboring towns being represented in the congregation. The sermon was preached by Bishop McCormick of Western Michigan. Archdeacon Vercoe and the Rev. Messrs. H. R. Higgins, L. B. Whittemore, and C. M. Farney took part in the service.

U. T. O. \$789,561.13

NEW YORK—The final United Thank Offering figure is \$789,561.13.

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## Mid-West Youth Form Organization

Province Leaders Meet in Chicago at Call of Bishop Gray; Officers are Selected

CHICAGO—Leaders in young people's work in the province of the Mid-West met in Chicago December 1st and 2d and launched a provincial organization. Goodwin Roberts, president of Gamma Kappa Delta, young people's society at St. Mary's Church, Park Ridge, Ill., was selected as president of the new group.

Other officers named were: vice president, Anne Wheatley, Fort Wayne, Ind.; secretary, Mary Richardson, Detroit; treasurer, Whitney Cookston, Columbus, Ohio; advisors, Hillyer Ford, Waupun, Wis.; Irene Snyder, Detroit, and the Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge.

Bishop Gray of Northern Indiana, president of the provincial organization, called the conference and presided at the sessions which were held at Brent House, student center. The Very Rev. Maurice Clarke of Marquette, Mich., the Rev. Dr. F. C. Grant, president of Seabury-Western Theological Seminary, and the Rev. Mr. Hubbard were among the speakers. Representatives were present from virtually all of the dioceses in the province.

The conference expressed itself as in favor of a definitely spiritual objective.

## 475 Ohio Young People Attend Diocesan Convention Banquet

CLEVELAND—Four hundred and seventy-five young people attended the banquet in the Euclid Avenue Baptist Church the evening of November 30th during the Young People's Convention.

The Young People's Federation of the diocese of Ohio is an organization made up of seven Church societies and is sponsored by the diocesan commission on young people's work.

Bishop Rogers of Ohio delivered the convention address at the banquet, on the subject of Youth Today.

## Englewood, N. J., Memorials Dedicated

ENGLEWOOD, N. J.—Following a memorial service to the late Rev. Dr. J. R. Lynes on the second anniversary of his death, December 2d, a memorial tablet was dedicated in St. Paul's Church, and afterwards a memorial altar and reredos of carved oak were consecrated in the chapel by Bishop Washburn, Coadjutor of Newark. Dr. Lynes was succeeded as rector of St. Paul's by the Rev. James A. Mitchell.

## Bishop Deane Visits Pittsburgh

PITTSBURGH—The Bishop of Aberdeen and Orkney, the Rt. Rev. Frederick Llewellyn Deane, was the guest speaker at a dinner meeting of the Church Club of Pittsburgh in the Twentieth Century Club November 23d. Bishop Deane was greeted by James Brown, representing 20 Scottish clans in the Ohio Valley. Bishop Deane was introduced by Bishop Mann of Pittsburgh.

## New Children's Chapel in St. Paul Church

"The Little Sanctuary" Gift of Mrs. Frank E. Ward in Memory of Her Son, Lawrence

(See Cover Photo)

ST. PAUL, MINN.—A children's chapel within the church, to be known as The Little Sanctuary, together with all its furnishings was dedicated at the Church of St. John the Evangelist, St. Paul, on All Saints' Day.

The chapel is the gift of Mrs. Frank E. Ward and is given in memory of Lawrence, her son, who died at the age of 10.

The designs for the altar and credence table, together with the altar rail, cross, and candlesticks, were drawn and executed by the firm of Whitehouse and Price of Spokane, Wash.

The painting which occupies the central panel of the reredos is the work of a Boston artist, Mrs. Francis Skinner, who worked in agreement with Charles J. Connick, designer of the memorial windows of the Chapel.

The Little Sanctuary was first used by the Church school November 11th.

6,786 at W. A. Convention

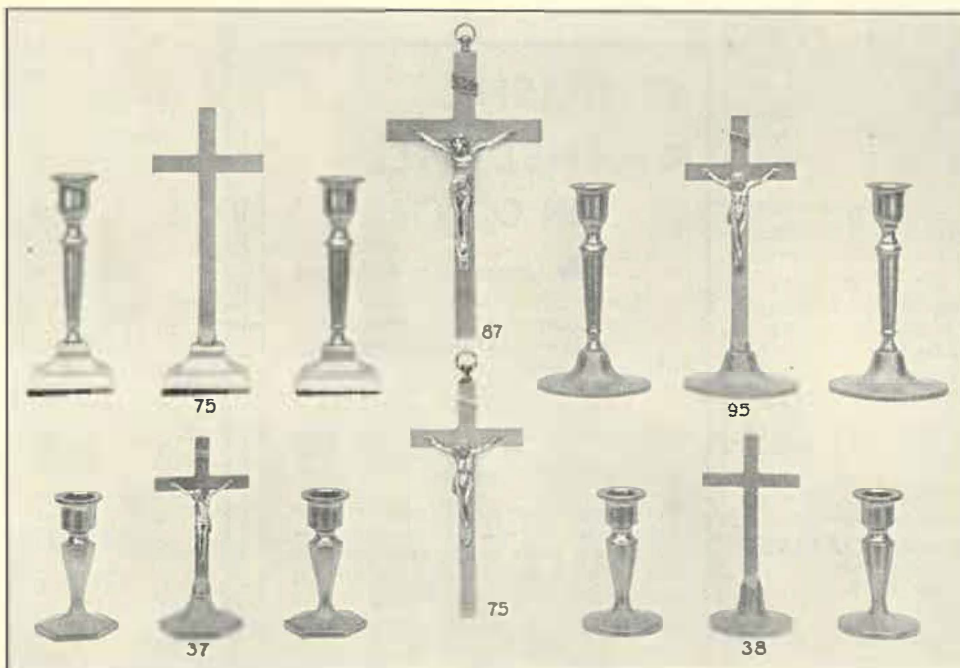
NEW YORK—The total number registered at the Woman's Auxiliary triennial convention, including delegates and visitors, was 6,786.

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BRASS SET**  
Square base,  
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Plain cross, 9  
inches high. \$3.50  
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inches high, a  
pair .....\$4.50  
Set, three pieces,  
.....\$8.00  
Same set, cross  
with corpus. \$8.75

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Hexagon base,  
width 2¾ inches  
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high .....\$2.75  
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inches high, a  
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CRUCIFIX**  
9¾ inches long  
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BRASS SET**  
Round base,  
diameter 3¾ in.  
Crucifix, 9 inches  
high .....\$4.25  
Candlesticks, 6¾  
inches high, a  
pair .....\$5.00  
Set, three pieces,  
.....\$9.25  
Same set, cross  
without corpus,  
.....\$8.50

**NO. 38  
BRASS SET**  
Round base,  
diameter 2½ in.  
Plain cross, 6  
inches high. \$2.50  
Candlesticks, 4¾  
inches high, a  
pair .....\$4.00  
Set, three pieces,  
.....\$6.50  
Same set, cross  
with corpus. \$7.00

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HANGING  
CRUCIFIX**  
7¼ inches long,  
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## Massachusetts Parish Fair Stresses Peace

Unique National Features and Series of Talks by Well-known Authorities; Consuls Guests of Rector

**B**OSTON—A parish fair planned to encourage peace and good fellowship among all peoples sounds like something very worth while. Such a fair, known as the Peace Fair, was carried out by the parishioners of St. James' Church, North Cambridge, December 5th and 6th, in the parish hall.

There were unique national features, exhibited through architecture, decoration, costumes, flags, music, literature, and dances, to introduce various countries and their inhabitants.

A series of talks by well-known authorities were given on Munition Makers, The Armament Race, Nationalistic Ambition and Fear, and, as the climax, Prof. J. Anton de Haas of Harvard University summed up the present situation and presented constructive measures for maintaining peace.

A Christmas carol service incorporated into the fair program introduced the singing of carols in six different languages by a choir of 50 boys. The rector, the Rev. Ernest M. Paddock, entertained as his dinner guests before the fair, the Mayor of Cambridge, and consuls of Germany, Belgium, Norway, in addition to a group influential in the religious and intellectual circles of Cambridge and Boston.

### History of New York Parish Ready

**N**EW YORK—The history of St. Bartholomew's parish, which the Rev. Dr. E. Clowes Chorley has written to celebrate its centenary, is now off the press.

## A Christmas Gift Suggestion

**Y**OU can make it a real Blessed Christmas for your friends by sending them **THE SPIRIT OF MISSIONS** for the coming year. It is an inexpensive gift, appropriate for any Church family. Simply send your list of names and addresses with One Dollar for each, or payment may be made upon receipt of bill.

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281 Fourth Ave., New York, N. Y.

### Rev. C. Rankin Barnes Gives Lecture Course in Philadelphia

**P**HILADELPHIA—Students at the Church Training School and Deaconess House in Philadelphia heard a course of lectures December 14th to 17th by the Rev. C. Rankin Barnes, secretary, Department of Christian Social Service, National Council.

### Bishop Mosher New York Speaker

**N**EW YORK—Bishop Mosher of the Philippine Islands was the speaker at the first meeting of the Men's Club of the Church of St. Mary the Virgin, November 9th. He gave an interesting talk on The Church in the Philippine Islands. The next meeting of the club was scheduled for the evening of December 14th.

### Dr. Fleming Gives Advent Talks

**N**EW YORK—The Advent talks given by the Rev. Dr. F. S. Fleming, rector, at noon in Trinity Church every week-day during Advent, except Saturdays, are drawing large and regular congregations. The talks are not sermons, but intimate, practical, and simple talks on the Christian faith.

### Christmas Cards

*Religious and appropriate in design and sentiment for the Holy Season*

CHURCH CALENDARS, CRECHES, RELIGIOUS CHRISTMAS CARDS in packets. 10 Cards \$1.00, 10 Cards 50c. Send for Christmas List. Postage extra.

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With the near approach of Christmas each parish should make provision for an ample supply of Hymnals and Prayer Books. A gift of a number of copies might be made by some generous parishioner or by groups within the parish.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation so far as possible.

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Word Edition at 40 cents per copy.

### PRAYER BOOKS

Pew Edition, 3½ x 5½, in various colors, at 35 cents per copy.

Chancel Edition, 5 x 7½, in various colors, and with larger type, at 60 cents per copy.

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## † Necrology †

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

### C. F. BINNS, PRIEST

ALFRED, N. Y.—The Rev. Charles F. Binns, Sc.D., priest in charge of Christ Church Mission, Alfred, a retired professor in Alfred University, died at his home here December 4th after a lingering illness.

Dr. Binns was for many years professor in Alfred University and as a lay reader conducted the work of the Church among the students of that university at his own expense. Under the suggestion of the late Bishop Brent, he studied for orders and became a priest in order to carry on the Church's work in this institution where he established a chapel and conducted the work at his own expense.

He was retired from his professorship by the age limit a few years ago and since then has devoted himself to his religious work. A man of rare piety and devotion, his influence among the students was far-reaching, and his death is a great loss both to the diocese and to the students of the university.

Burial was from his chapel December 7th, Bishop Ferris of Rochester conducting the service, assisted by many of the priests of the diocese.

### HENRY MESIER, PRIEST

BROOKLYN—The Rev. Henry Mesier, priest in charge of St. Thomas' Church, Farmingdale, died in St. John's Hospital, Brooklyn, December 2d.

The Rev. Mr. Mesier was born in Wappingers Falls in 1867, where his father was a vestryman of Zion Church and where the family had been closely associated with the parish for a long time. He was educated at Holderness School, the Massachusetts Institute of Technology, and the General Theological Seminary. He was ordained deacon in 1896 and priest in 1897 by Bishop Littlejohn. He served first as curate at St. John's Church, Far Rockaway. In 1900 he became rector of the parish. In 1906 he was made archdeacon of Queens and Nassau, and served three years. He was rector of St. John's Church, Kingston, from 1910 to 1913; of St. Stephen's, Netherwood, N. J., 1914 to 1918, and went to Trinity Church, Fredonia, N. Y., in 1918. Coming back to Long Island, he was for several years associated with the Rev. R. T. Homans in Grace Church, Jamaica, and in 1932 was appointed to St. Thomas' Church, Farmingdale. He served for several years last past as chaplain of St. Mary's School, Garden City. In 1910 he was married to Judith Teleki Walter of Far Rockaway, who, with two daughters, survives him.

The funeral service was held in his church December 5th and was attended by about 40 of the clergy, including Bishop Stires of Long Island and Bishop Creighton, Suffragan of Long Island. The church was crowded with parishioners and friends. The two bishops read the burial office,

Bishop Stires making a brief address. The Rev. C. H. Webb, assisted by the Rev. R. D. Pope, celebrated Holy Communion. Burial was at Wappingers Falls, N. Y.

### GEORGE LYNDE RICHARDSON, JR.

EXETER, N. H.—The death of George Lynde Richardson came without warning, as the result of a heart attack, on the evening of November 20th.

The eldest son of the Rev. George Lynde and the late Grace Belcher Richardson, he was born in Bennington, Vt., November 4, 1895. A graduate of Williams College, where he took his degree in 1917, *summa cum laude*, delivering the valedictory address at commencement, he served in the army during the World War as a second lieutenant of Field Artillery. In 1919 he joined the faculty of Phillips Exeter Academy, and taught English there until the

time of his death, with the exception of a year on leave of absence for study at Harvard, where he received his Master of Arts degree in 1926. In 1932 he became Director of Admissions. On the morning after his death, Dr. Lewis Perry, principal of the academy, spoke to the students in chapel with deep feeling, of his brilliant work as a teacher, his steadfast Christian character, and his influence for good in the school.

The funeral service was held November 23d in Christ Church, Exeter, where he had been a vestryman and active worker for years. His brother, the Rev. Arthur Hall Richardson, home on furlough from the Philippine Islands, was the celebrant at a Requiem Eucharist, with his father assisting.

The burial office was said by Bishop Dallas of New Hampshire and the rector of the parish, the Rev. Dr. E. A. Dodd. Bishop Booth of Vermont also was present. Interment was in the Exeter Cemetery.

## Church Services

### CALIFORNIA

#### Christ Church, Ontario

(Thirty-five miles east of Los Angeles)  
THE REV. RICHARD H. GUSHÉE, Rector  
Sunday Masses, 7:30 and 11 A.M.  
Week-days, 7:30; Thursdays, 9 A.M.  
Confessions: Saturdays, 5 and 8 P.M.

### ILLINOIS

#### Church of the Ascension, Chicago

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

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
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

#### The Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.  
Week-days: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

#### Church of the Incarnation, New York

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

### NEW YORK—Continued

#### 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).  
Vespers, with Address and Benediction, 8.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5, and 8 to 9.

#### 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., Choral Evensong.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### St. James' Church, New York

Madison Avenue and 71st Street  
THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Prayer and Sermon.  
8:00 P.M., Choral Evensong and Sermon.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.  
Confessions: 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
VERY REV. HENRY W. ROTH, Dean  
Sunday Masses: 7:30, 9:30, 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.



## Church Assembly Session is Quiet

Legislative Business Small in  
Quantity and Uncontroversial in  
Quality

LONDON—The Church Assembly's recent autumn session was marked by the achievement of a feat without precedent in the 15 years of its existence, for at the end of the session they had reached the end of the agenda-paper!

On this occasion the legislative business was small in quantity and uncontroversial in quality.

The list of motions was reached at an early stage. A few lapsed, owing to the unfortunate absence of their proposers. Two raised matters that will have to be reconsidered at a later date. But none was crowded out, and members dispersed with the happy knowledge that all arrears of business had been wiped off, so that the spring session will be begun with a clean slate.

## Conference on Peace Attended by 300 Leaders

(Continued from page 753)

capitalism must be transformed so as to remove temptations to war.

Speaking to the theme, Christianity and Nationalism, the Rev. Dr. Charles Clayton Morrison, editor of the *Christian Century*, asserted that Christ was crucified primarily because His program was opposed to the nationalism of the Jews. The fundamental issue was whether God was the private deity of the Jews or whether His people were to carry the gospel of love to all races. Why is Christianity the only cultural element in Germany which has successfully resisted the totalitarian state? Precisely because it is concerned with spiritual freedom in all the domains of life and not just with its own. The emergence of the social gospel has made inevitable the conflict between nationalism and Christianity.

Prior to the conference commissions had been appointed to study three major themes, The Christian Basis of World Peace, Peace Policies, and Peace Education. The reports of these commissions were separately discussed in three group sessions and frequently amended. When the amended reports were presented to the conference sharp differences of opinion were apparent. Voting revealed that the "pacifist" group largely outnumbered the "peace workers" group.

Debate was particularly vigorous on the proposal that the Churches should withdraw official chaplains bearing military rank and wearing the uniforms of the army or navy. On this point Bishop Oldham left the chair to register his opposition to the proposal. Among Episcopal Church clergy present the Rev. Dr. Phil Porter and the Rev. C. Rankin Barnes supported the Bishop's position, while the Rev. John Nevin

Sayre opposed it. The proposal prevailed and was incorporated into the "Message to the Churches."

The conference closed with an address on Christ and World Peace by Bishop Oldham.

EDITOR'S NOTE: *Bishop Oldham's address is printed in full in this issue, on page 741.*

## Classified Advertising

### RATES

- 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

### Memorial

LOUIS BYRAM CARTER

In loving memory of LOUIS BYRAM CARTER, who entered into rest December 15, 1927.

"May the souls of the faithful, through the mercy of God, rest in peace."

KARL VON SCHWARTZENBERG SCHWARTZ

In loving memory of KARL VON SCHWARTZENBERG SCHWARTZ, priest and doctor, who entered into rest December 9, 1924.

"Rest eternal grant unto him, O Lord, and let light perpetual shine upon him."

ELIZABETH ADELAIDE TOWLE

In loving memory of ELIZABETH ADELAIDE TOWLE, a devoted Churchwoman and communicant of Grace Church, Salem, Mass., who entered into the eternal life, December 13, 1930.

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

## 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.

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## BOARDING—Continued

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

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y.; also 1748 Roosevelt Ave., Los Angeles, Calif.

## CHURCH FURNISHINGS

CHRISTMAS CRIBS designed and executed by ROBERT ROBBINS. \$5.00 and \$10.00 per group. 859 Lexington Ave., New York, N. Y.

CHURCH FURNISHINGS in all materials—Altars, Pulpits, Lecterns, Fonts—Altar Brasses, Alms Basins, Memorial Windows, and Tablets; Altar Coverings or Fabrics and Embroideries for making same. R. GEISSLER, INC., 450 Sixth Ave., New York City.

## 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.

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

## MISCELLANEOUS

OLD VIRGINIA PLUM PUDDINGS for sale by Epiphany Guild, 2 lbs. each, \$1.00; west of Mississippi, 15 cts. postage. Money with order. Reference: The Bank of Middlesex. Address, Mrs. ALFRED C. PALMER, Urbanna, Va.

## POSITIONS OFFERED

### Miscellaneous

WANTED—In Church school, teacher of Mathematics and Science; Physics and Chemistry. Small remuneration except living. Opportunity for Christian service. H-572, THE LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

### Miscellaneous

CATHOLIC PARISH or mission work (East) wanted by deaconess. Training, ability, experience, and reference would respond. For special arrangement, address J-470, THE LIVING CHURCH, Milwaukee, Wis.

SEMINARIAN, available December 20th to March 20th, desires parochial or mission connection east of Mississippi. Experienced in mission work. Living stipend. Address, A. B. M., DuBOISE SCHOOL, Monteagle, Tenn.

## RETREAT

NEW YORK CITY—The annual Advent retreat for women, conducted by the Rev. Granville M. Williams, S.S.J.E., will be held at the Church of St. Mary the Virgin, 139 West 46th St., New York City, on Saturday, December 15th, beginning with Mass at 8 o'clock. Those desiring breakfast or luncheon will please notify the SISTER IN CHARGE, S.H.N., 133 West 46th St., New York, by December 13th.



## Books Received

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

APPLETON-CENTURY CO., New York City:

*A Child's History of Art.* By V. M. Hillyer and E. C. Huey. With illustrations. \$3.50.

COLUMBIA UNIVERSITY PRESS, New York City:

*John Bunyan Mechanical Preacher.* By William York Tindall. \$3.50.

THOMAS Y. CROWELL CO., New York City:

*Children of the Covered Wagon.* By Mary Jane Carr. With illustrations by Esther Brann. \$2.00.

DODD, MEAD & CO., New York City:

*In the Steps of the Master.* By H. V. Morton. With illustrations. \$3.00.

*The Story of Gardening.* By Richardson Wright. With illustrations. \$3.00.

HARCOURT BRACE & CO., New York City:

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