

The Living Church



THE VICAR'S CLOSE, WELLS, ENGLAND

The Theological College is lodged in these fourteenth century houses in Vicar's Close. The Cathedral is in the background.


(See Dr. Bell's article on page 813)

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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Church Calendar



DECEMBER

- 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

JANUARY

- 15. Convocation of Salina.
- 15-16. Convention of Western Michigan.
- 16-17. Convention of Nebraska. Convocation of Oklahoma.
- 20. Convocation of North Texas. Convention of Texas.
- 22. Conventions of Harrisburg, Missouri, Pittsburgh, and Southern Virginia.
- 22-24. Convention of Mississippi.
- 23. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, and Tennessee.
- 23-24. Convocation of San Juan. Convention of Southern Ohio.
- 24. Convention of Florida.
- 27. Social Service Sunday.
- 29. Convention of Milwaukee.
- 29-31. Convention 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

JANUARY

- 7. Advent, Boston, Mass.
- 8. St. James', Brooklyn, N. Y.
- 9. St. James', Bradley Beach, N. J.
- 10. All Saints', Oakville, Conn.
- 11. St. Barnabas', Apponaug, R. I.
- 12. House of Prayer, Newark, N. J.

Jesus and Your Life

THE CATHOLIC RELIGION is interested not only in what Jesus *did*, but still more in what He *does* in your life. You are to think not only of what He *was*, but still more of what He is now.—*Rev. Karl Tiedemann, O.H.C.*

Clerical Changes

APPOINTMENTS ACCEPTED

KINNEY, Rev. JOHN E., formerly rector of St. Paul's Church, Endicott, and missionary at St. Michael and All Angels', West Endicott, N. Y. (C.N.Y.); to be army chaplain.

TAYLOR, Rev. NORMAN E., diocesan executive secretary (S.V.), terminated December 1st his temporary relationship as assistant to the rector of St. Luke's, Norfolk, Va., and resumed his duties as diocesan missionary in connection with his work in the diocesan office.

WATT, Rev. JAMES SUTHERLAND, rector of churches in Southampton county (S.V.); to be rector of St. Peter's Church, Norfolk (S.V.).

NEW ADDRESS

FLEMING, Rev. FREDERIC S., office address now 74 Trinity Place, New York City

RESIGNATIONS

CALLENDER, Rev. W. E., rector of St. Peter's Church, Norfolk, Va. (S.V.); retired from the active ministry December 10th.

SMITH, Rev. FRANCIS CURTIS, as executive secretary of the diocese of Central New York because of ill health. He is being replaced temporarily by the Ven. Almon A. Jaynes.

ORDINATIONS

PRIESTS

MARYLAND—The Rev. SCOTT AMOS BROADBENT was ordained priest in Grace Church, Darlington, Md., December 17th by Bishop Helfenstein of Maryland. He was presented by the Rev. Victor S. Ross and the Rev. Dr. Don Frank Fenn preached the sermon. The ordinand is to be rector

of Deer Creek parish, Harford county, Md. Address, Darlington, Md.

WEST MISSOURI—The Rev. HORTON IRVING FRENCH was ordained priest December 19th at St. Luke's Church, Excelsior Springs, Mo., by Bishop Spencer of West Missouri. The ordinand was presented by the Rev. Claude W. Sprouse. The sermon was by the Bishop. The Rev. Mr. French will continue in charge of St. Luke's Church, Excelsior Springs.

DEACON

LOS ANGELES—DAVID W. C. GRAHAM was ordained deacon by Bishop Stevens of Los Angeles in Bethlehem Chapel, Washington Cathedral, Washington, D. C., October 4th. The Rev. Charles W. Lowry, Jr., presented the candidate, and the Rev. C. Sturges Ball, S.T.D., preached the sermon.

The Church's Work

THERE is entrusted to the Church the most formidable undertaking ever imposed on a society consisting of men. That task is nothing less than the transfiguration of human nature; the conversion of the natural into the spiritual, of the sinful into the penitent and the saint. The Church, as it contemplates its commission, may well say to the average man:

You were just weak earth I knew,
 With much in you waste, with many
 a weed,
 And plenty of passions running
 to seed,
 But a little good grain too.

And out of that raw material of the natural man the Church has created saints. These are the genuine products of the Christian religion. And those who criticize the unworthy Christian must not ignore the saints. For it is by them that the value of the Christian religion can readily be ascertained.

—*Rev. W. J. Sparrow-Simpson, D.D.*

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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.

An Appeal from Haiti

TO THE EDITOR: Will you allow me the hospitality of your widely-read columns to present to your readers a translation of a letter that has just reached me and to follow it with a brief explanation? The letter is from the Ven. Elie O. Najac, one of our most devoted and efficient priests, and archdeacon of the large field contiguous to Port de Paix.

Dear Bishop—Again this week it has been raining constantly since last Monday. Our mission at La Tortue, the Holy Name of Jesus, has been entirely destroyed.

All that you saw on your last visit is lost; the little chapel and the house adjoining. Only our faith in God is left.

It all happened by reason of the high winds that accompanied the rain.

Although the frail structures were intended to be temporary, we do not know how we can possibly rebuild.

I am going to put up an inexpensive *tonnelle* (booth) for the services but our members can do little more having lost their homes and their gardens.

Pray for this new mission, dear Bishop, that promised such a bright future for the island of La Tortue.

May I add this to the foregoing? Last summer I made my first visitation to the island of La Tortue, one of the most famous islands in the history of Haiti, a rendezvous for pirates, a refuge for escaped slaves, the sanitarium for Le Clerc, the brother-in-law of Napoleon, at the time yellow fever swept his ranks, a beautiful, practically unknown island off the north coast of Haiti.

It was on July 30th, near to the festival of the Holy Name, after a busy Sunday in Port de Paix, I went over to the island for my first visit. The motor boat had been lent to me by the Sanitary Department and awaited my return to it in the late afternoon. A horse had been taken over the preceding week for my convenience, and the archdeacon and I took turns in riding it toward the new mission in the interior of the island.

Arriving at the mission, I was greatly surprised and delighted to witness that which had been done, entirely on the initiative of the archdeacon and his people—a modest chapel, complete with altar and other furnishings; a modest house as a presbytery to one side. The whole cost could not have exceeded a couple of hundred dollars but everything was attractive beyond measure.

After the blessing of the chapel, there was the benediction of two couples that had just been married, every sentence, every word, of the marriage service being translated from the French into the Creole dialect of the island. After that, eleven persons were confirmed and one received formally into this Church after Roman confirmation. Then there was the Mass. After that, the entire congregation with the visitors from Port de Paix who had come over with the archdeacon had dinner under the trees.

I thought of Bishop Campbell and the Holy Cross Fathers in Africa. Surely their experiences must be very much like this.

Now everything has been swept away—everything except their faith in God.

I feel confident that some friends who may read this can help me to the extent of \$500 so that re-building can take place at the

earliest moment. So I venture to make the appeal. There have been other heavy losses elsewhere but somehow this story moves me so deeply that I have no hesitation in asking for prompt relief.

(Rt. Rev.) HARRY ROBERTS CARSON,
Bishop of Haiti and the
Dominican Republic.

Port au Prince.

Checks for this purpose may be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Rebuilding the Mission at La Tortue, Haiti," and sent to the office of publication, 1801 W. Fond du Lac avenue, Milwaukee, Wis.—THE EDITOR.

Is War Murder?

TO THE EDITOR: The writer has waited since receipt of the Bishops' Pastoral Letter for some one else to protest in your columns what seems to him an extravagant statement: "War is murder on a colossal scale."

Doubtless, as befits the triennial Pastoral of the House of Bishops, each sentence, phrase, and word received the most careful scrutiny of each individual member of that house, and we may conclude that the bishops meant just exactly what that sentence says.

With all due respect to our Right Reverend Fathers in God, the writer must take issue with that statement and with other statements in the paragraph on war. Should the statement stand as true the conclusion is inevitable—those who engage in the horrible business are murderers. The statement stands without qualification. It means all war, both sides in every conflict where killing is done. The entire paragraph seems to bear this interpretation and only this. Most respectfully it is submitted that this is not true. The essence of murder is the intent to murder. Had the word "killing" been substituted for "murder" the statement would have been true, but all killing is not murder, nor is all war wrong.

Civilization has progressed to its present status, good or bad, by people rising in arms against oppression. Lands have been invaded by foreign powers, homes destroyed, and citizens have risen to arms, killing and being killed, for love of home, country, and personal honor. When criminals band together to harass a country, that country sends out its police officers and frequently the matter is fought out with weapons of war. No one thinks of condemning such officers as murderers. A criminal nation invades another nation and its citizens likewise spring to arms defending home, country, and honor.

One cannot remain silent when a statement from high authority would condemn Robert E. Lee, Stonewall Jackson, and others who followed them, as murderers when they answered the call of their distressed country and rose to defend its homes and citizens from an invading army. Neither would the bishops on the north of the old Mason and Dixon line concur in a direct designation of Grant, Sherman, and others who followed them, as murderers because they followed the dictates of their consciences and killed men to bring a reunited North and South.

The Pastoral designates and condemns as "cheap patriotism" the phrase "In times of peace prepare for war." Would the Right Reverend Fathers in God who sent out this

letter to the membership of the Church care to designate any other time in which preparation could be undertaken? Or should a nation remain entirely unprepared to repel invasion when other nations of the world are making frantic preparation for attack?

It is submitted, Mr. Editor, that preparation for the eventuality of attack is not "cheap patriotism," but sound common sense in view of the disturbed state of the world.

It is a matter of regret that such a sound and timely message should have been marred by what one is obliged to believe to have been careless thinking—or was it careless wording?"

C. H. JORDAN.

Tarpon Springs, Fla.

Bishop Oldham's Sermon

TO THE EDITOR: You have done all of your readers a conspicuous service in printing in full Bishop Oldham's magnificent sermon, *Christ and World Peace* (L. C., December 15th). This writer does not recall a recent sermon on the subject of war and peace quite equal in vigor of argument and general fairness and conviction to this expression from the Bishop of Albany. It ought to be printed in folder form and be issued throughout the country.

The Bishop's reference to the Pact of Paris is timely. Just why men of peace generally have not made more of the Kellogg-Briand pact is quite beyond my reasoning faculties. This pact is the most powerful weapon against war that governments, and especially our own Congress, have ever placed in the hands of war-resisters and it ought to have more widespread circulation. I dare say not one in a thousand of the great mass of average Americans is familiar with the text of the pact. Will you not publish it again—and help to keep it before the world? Here it is:

"The high contracting parties solemnly declare, in the names of their respective peoples, that they *condemn recourse to war* for the solution of international controversies and *renounce it* as an instrument of national policy in their relations with one another.

"The high contracting parties agree that the settlement or solution of *all disputes or conflicts*, of whatever nature or of whatever origin they may be, which may arise among them, *shall never be sought except by pacific means.*"

That was a major miracle in international life when in 1928 this remarkable and far-reaching document was signed. I dare say there is not a nation on earth which would have the courage to sign this pact today—but there it is. It would seem that a *patriot* just now is one who determines to spread the doctrine of that pact and to hold his government true to its sacred word. I am glad that Bishop Oldham gave it conspicuous place in his Federal Council of Churches sermon in Dayton. Followers of the Prince of Peace the world over have reason to rejoice over its implications. (Rev.) THOMAS F. OPIE.

Olney, Md.

Reduced Appropriations

TO THE EDITOR: One Sunday in Atlantic City some time before the General Convention, I rode in a "jitney" from church, on a very rainy day, and was the only occupant for some distance.

The chauffeur remarked "there should be some law to prevent rain on Sundays."

To cheer him I told him before long there would be a large convention there and no doubt he would get many fares.

"What convention?" he asked; and when told, replied "I hear they are *good riders!*"

After reading in THE LIVING CHURCH of November 17th the sad comments by Dr. John W. Wood of the cutting of the missionary appropriations for 1935, and the reductions

of the "Emergency Schedule," it caused me to think perhaps the man was right, and that the Church people are such "good riders" that we care not whether our missionaries walk, crawl, or are broken-hearted, so long as we can ride.

Think what a revenue to our mission work it would bring if every Church man and Church woman would give the cost of gasoline for one day a week, and walk instead of riding that day.

The picture of Christ knocking at the door, with the emblem of the Light of the World in His hand, makes us ask ourselves, "Are we behind the door, keeping it closed, and thus preventing the Light from entering the souls of those who have not yet known Him? And are we closing our missions, so He cannot enter? . . . M. ELOISE RUMNEY.

Philadelphia, Pa.

Bishop Inglis

TO THE EDITOR: In connection with the approaching commemoration of the 150th anniversary of the consecration of our first Bishop, Charles Inglis (1787-1816), I shall be glad to learn of any letters, documents, or facts relating to his career.

Charles Inglis was born in Ireland in 1734, emigrated to America about 1754, was appointed schoolmaster at Lancaster, Pa., 1754-57, was ordained by the Bishop of Rochester for the Bishop of London in 1758, missionary at Dover, Dela., 1759-65, assistant at Trinity Church, New York, 1765-77; rector, 1777-83, when he resigned to leave New York when it was evacuated by the British in November, 1783. He went to London where he was consecrated Bishop of Nova Scotia in 1787, the first bishop in the Overseas Empire. He sailed at once to his diocese to which was annexed jurisdiction over the whole of British North America. After many labors he died in 1816. I ask that any one knowing of any letters, sermons, publications, or biographical material, communicate with me.

REGINALD V. HARRIS,
Chancellor of the Diocese
of Nova Scotia.

P. O. Box 315, Halifax, N. S.

Save the Children Fund

TO THE EDITOR: May I call to your attention a letter written to Dr. J. R. Voris, executive director of the Save the Children Fund, by the southern mountain school teacher who collaborated with me in the series of articles entitled Schoolhouse in the Foothills, in the October 13th and 27th and November 10th issues of the *Saturday Evening Post*?

This school teacher, named in the story Miss Ella Enslow, is one of the several hundred mountain teachers coöperating with the Save the Children Fund, the child welfare agency mentioned in the articles. While Miss Enslow herself is an unusual, dynamic personality, there are hundreds of other mountain teachers doing splendid social work, and the conditions she described are typical of those which exist throughout the mountainous areas.

ALVIN F. HARLOW.

Dear Dr. Voris:

Did you recognize the heroine of Schoolhouse in the Foothills and the welfare organization mentioned so often in the story? Mr. Harlow idealized me I'm afraid, but he certainly did not exaggerate the needs of the children nor the importance of the work of the Save the Children Fund. I am so glad to report that my children are reasonably well cared for as the result of your help and a few gifts of clothing, shoes, and books from readers of my story. I have even been able to pass some things along to other schools.

But Dr. Voris, I feel so selfish when I hear

of the needs of the children in the surrounding schools. Several teachers have told me recently that their schools will have to close unless their children have shoes and clothing. The mountains are already covered with snow . . . in fact the snow is falling this morning as I write. If only people could visualize walking over these mountain trails . . . barefooted!

And taking a child out of school means more than simply depriving him of schooling. It means taking away from him the only color and diversion in a winter of such deprivation and drabness as is hard for the outside world to realize; it means depriving him of the health care, the hot school lunches, the codliver oil, that the Save the Children Fund furnishes and which mean so much to these children whose usual diet is cornbread and potatoes. More and more the teachers are realizing the aim and the benefits of the S. C. F. program and are eager to coöperate.

I think that the friends of children should know that there is no one else in the mountains with an adequate program for meeting

these needs. Unless the Save the Children Fund can continue to help us, we do not know what to do.

"ELLA ENSLOW."

Checks to help continue this work in more than 200 schools may be mailed to THE LIVING CHURCH RELIEF FUND, marked "For the Save the Children Fund." —THE EDITOR.

"Magna Carta"

TO THE EDITOR: I can't understand the reason for the recent references to the *Magna Carta* and the assertions such as the Rev. H. P. Scratchley's in the December 1st issue "that it had no reference to the pope."

The real importance of the *Magna Carta* in Church history is that as far back as 1215 A. D. the Holy Catholic Church in the British Isles was declared to be *The Church of England*, that and nothing else.

(Rev.) J. WARREN ALBINSON.

Elkton, Md.

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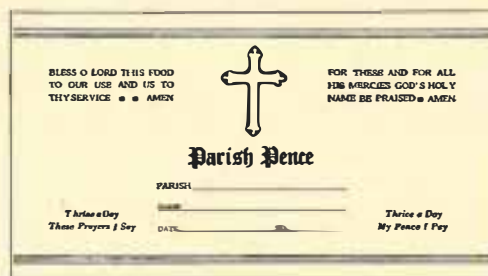
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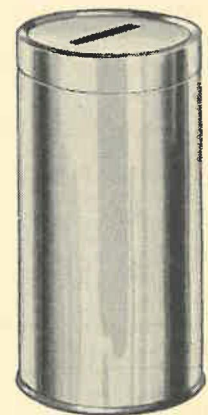
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EDITORIALS & COMMENTS

The Year's Statistics

*Abridged from "The Living Church Annual" for 1935**

ONE CANNOT measure spiritual progress, or the lack of it, by means of statistics. No card index system, however complex or complete, can record what takes place between the individual soul and God, yet it is that of which religion consists.

Parishes and missions, dioceses and the general Church, cannot and should not be run on a catalogue basis for the benefit of Church statisticians. The work of the ministry and the Church is a work of human relations and of human adjustment to divine facts. The winning of one soul to Christ is of infinitely greater importance than the keeping of an accurate parish register.

But when all of these things are said and given their full value, the fact remains that the Episcopal Church is in deplorable shape, so far as the keeping of records and statistics is concerned. Rectors of parishes do not keep accurate parish lists. Diocesan secretaries do not gather statistics properly from the parishes and missions and do not exercise sufficient care in compiling them for their diocesan journals. Bishops and diocesan councils do not see that men of some knowledge and experience of the technical work of statistics are made diocesan secretaries, or that the clergy of the diocese realize the importance of coöperating with them.

Most religious communions have an official statistician or a

board, the duty of which is to gather, classify, and check the statistics of the Church. The Episcopal Church has no such responsible individual or official board. The editor of *The Living Church Annual* does the best that he can in an unofficial way to gather and correlate the statistics of the Church but the task is a thankless and almost impossible one, owing largely to the

chaotic condition of diocesan statistics and the inadequacy and inaccuracy of diocesan journals.

We wish that this matter had been taken up at the last General Convention. Unfortunately it was not, but we hope that it will be brought up at the Convention of 1937. Meanwhile, is there no more immediate remedy? Could not the Presiding Bishop or the House of Bishops appoint an individual or a board to make a study of this whole question and bring in specific recommendations for a uniform statistical accounting similar to the uniform financial accounting now required of dioceses as well as parishes?

SUMMARY OF STATISTICS FOR 1934
AS COMPARED WITH THOSE OF 1933
INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

	Reported in 1933	Reported in 1934	Increase or Decrease
Clergy	6,356	6,392	36
Ordinations—Deacons	182	184	2
Ordinations—Priests	178	157	-21
Candidates for Orders.....	517	491	-26
Postulants	480	456	-24
Lay Readers.....	4,106	4,054	-52
Parishes and Missions.....	8,222	8,121	-101
Baptisms—Infant	50,391	53,166	2,775
Baptisms—Adult	11,523	12,796	1,273
Baptisms—Not Specified.	1,049	193	-856
Baptisms—Total	62,963	66,155	3,192
Confirmations	68,895	72,562	3,667
Baptized Persons	† 2,014,845	2,039,902	25,057
Communicants	† 1,341,805	1,363,414	21,609
Marriages	19,207	21,650	2,443
Burials	50,403	50,493	90
Church Schools—Teachers... ..	61,192	61,502	310
Church Schools—Scholars... ..	506,571	510,309	3,738
Contributions	\$34,041,619.91	\$30,576,429.30	-\$3,465,190.61

† Corrected totals.

WITH that introduction let us turn to a consideration of the summary of statistics for 1934 as compared with those of 1933.

First of all we are met with a curious anomaly. The total number of clergy as reported by the diocesan journals is 6,392 as against 6,356 reported in 1933, or an increase of 36. However, the number of ordinations to the diaconate reported in 1934 is 184 as against 182 in 1933 or an increase of only 2. Even without allowing for deaths and depositions this leaves an

* *The Living Church Annual*. The Year Book of the Episcopal Church, 1935. Morehouse Publishing Co., Milwaukee, Wis. Paper, \$1.40; cloth, \$1.75.

increase of 34 unaccounted for, and with the hit or miss system of keeping records in the Church there is no way of checking these figures.

It is apparent, however, that ordinations are decreasing since there is reported a decrease of 21 in the number of ordinations to the priesthood, a decrease of 26 in the number of candidates for Holy Orders, and a decrease of 24 in the number of postulants. There is also a decrease of 52 in the number of lay readers, and of 101 in the number of parishes and missions. These decreases, however, do not necessarily indicate a spiritual decline in the Church. On the contrary they may well mean rather a healthy consolidation, and that that is probably actually the case is shown by the next group of statistics which have to do with the vital questions of baptism and confirmation. Baptisms are reported as 66,155, an increase of 3,192 over the number reported in 1933. This is a gratifying increase though it does not by any means represent a record figure. Baptisms have frequently been reported in larger numbers as reference to the comparative table of statistics on pages 530 to 533 inclusive will show. Indeed, in many years, notably those just preceding American entry into the World War, and again shortly after the war, the figure was over 70,000. In one year, 1922, the amazing figure of 76,705 baptisms was reported.

Confirmations are reported at the figure of 72,562, an increase of 3,677 over 1933. If this figure can be relied upon it is one of the most significant and encouraging signs in the Church, for this figure is higher than any ever heretofore reported and is the first time that the number of confirmations in a single year has been over 70,000.

The number of baptized persons in the Church is given as 2,039,902, an increase of slightly over 25,000, and the number of communicants at 1,363,414, an increase of some 21,600. This is the largest Church population ever reported and may well mark an increase in the ratio of Church members to the population, though we are not prepared to make a positive statement to this effect. So far as the communicants are concerned, the increase is chiefly in the domestic field where the total number of communicants is 1,327,757, as compared with 1,306,730 a year ago.

There is a surprisingly large increase in the number of marriages and a small increase in the number of burials. The Church schools are apparently growing steadily and now have a record enrolment of more than 510,000 scholars. This too is an encouraging sign.

Contributions for all purposes have naturally dropped off and are now estimated to total about thirty and a half millions of dollars. This figure has been decreasing steadily since the record figure of \$46,000,000 reported for the year 1929. The reasons for this decrease are so obvious as not to require comment, but it is significant to note that the figure for contributions has now dropped below the level for 1920 when the first effects of the Nation-wide Campaign resulted in an increase of \$10,000,000 in contributions for all Church purposes.

EXAMINING the diocesan figures in detail we find as in previous years a wide diversity in the reports of gains and losses. Where losses are reported the reason in many instances is a long over-due pruning of parochial lists. This explanation is given, for example, in the cases of Alabama, Chicago, Milwaukee, Minnesota, New Hampshire, Puerto Rico, Quincy, Western Massachusetts, and Western Michigan. Some dioceses report that it is impossible to get accurate figures from the parishes and missions. This explanation is given, for example, in the case of Hankow, Michigan, West Texas, and Wyoming.

In the case of the diocese of New York corrected figures are given for 1933 and the new figures for 1934 indicate a decrease of 2,809 in the number of baptized persons and of 803 in the number of communicants. Readers of *THE LIVING CHURCH* will recall that following the publication of the 1934 *Living Church Annual* the Bishop of New York questioned the accuracy of the figures given from his diocese and had a new survey made. The new figures that he gave us at that time are the ones reported this year as for 1933 and the 1934 ones are taken from his diocesan journal. It should be recorded that Bishop Manning has protested that these new figures are also inaccurate, but owing to the illness of the diocesan secretary it has been impossible to obtain new figures and we have had to use those in the diocesan journal.

The Panama Canal Zone reports a large increase in the numbers of both baptized persons and communicants. This is attributed by the diocesan secretary to a general effort among the clergy to account as far as possible for persons living within their cures who are active or inactive and whose names are justly held in their records.

LYNCHING is one of the blackest blots on America's escutcheon. There ought to be no place for it in the American scene, yet in the dozen years from 1910 to 1933 more than 1,000 Negroes were put to death by white mobs and during 1934 the number of lynchings and attempted lynchings has shown a sharp increase over previous years.

Lynching Must Go

A lynching is not a pretty affair. It is coarse, cruel, inhuman, and brutalizing to those who participate in it. The time has come when it must be eliminated if this country is to maintain her self-respect.

There are many descriptions of mob violence in American literature. Some of the most recent are to be found in two current novels, *Stars Fell on Alabama* and *Unfinished Cathedral*. But no literary description of a lynching can approach the raw starkness of the reality. Journalism comes closer to it, but even that falls short. Closest of all comes photography, as those who were shocked by the publication of the picture of the naked hanging body of a recent California victim will recall.

Last week, only a few days before Christmas, Tennessee was the scene of a brutal outbreak of mob fury. Forewarned, Governor McAllister acted promptly and courageously. He mobilized 500 National Guardsmen and rushed them to Shelbyville to prevent disorder. The mob, in a drunken fury, attacked the Guardsmen and burned the courthouse, despite the fact that their intended victim had already been removed from it. In pursuit of their duty, the troops had to resort to bullets and bayonets, with the result that two citizens were killed, two probably fatally injured, and five others wounded—the price of their cowardly brawling.

Another particularly brutal lynching was the recent Florida one, described by Dr. Beaven in this issue. An important point that Dr. Beaven brings out is typical of mob violence. "Not content with one victim," he writes, "a new mob formed and sought to force all Negroes from the town, even going to the residential section to drive out Negro maids. Men, women, and children were attacked and beaten." The same thing happened in Shelbyville, Tenn., and invariably happens when mobs assemble. Not only the alleged criminal, who may or may not be guilty of the crime alleged, but other persons whose only "crime" is the accident of a black skin or an unpopular religious, political, or economic belief, are victims of violence. Moreover, the degrading effect on the mobs themselves, and particularly

the children and young people among them, can hardly be overestimated.

THE LIVING CHURCH does not believe in legislation as a cure-all. Rarely do we urge readers to bombard the President, Senators, and Congressmen with letters and telegrams. In the case of lynching, however, we believe the matter is one of sufficient importance to justify exceptional means.

There is before Congress a measure known as the Costigan-Wagner bill. Its intent is to make lynching a Federal offense, in much the same way as kidnapping has been made a Federal offense. As every reader of the daily press knows, the new power given to the Federal government in kidnapping cases has already proved to be a powerful weapon on behalf of public order, and the same result is sought by the proposed bill with reference to lynching.

We do, therefore, heartily and unreservedly commend the program outlined by Dr. Beaven in support of the Costigan-Wagner bill. Let Christian people everywhere insist that this measure be given fair consideration by Congress and, with such changes as may be deemed necessary, be speedily enacted into law. Moreover, let Christians of every name vigorously combat lynching by their prayers, by public and private utterances, by demanding better law enforcement, and by refusing to participate in any such crimes themselves or to condone the participation of others, however great the provocation.

SECRETARY WALLACE might well have called his Union League Club address "The Challenge to Wealth" rather than The Challenge to Protestantism. Addressed primarily to the 36,000 families whose income in 1929 equalled that received by eleven million other American families, it is, in fact, a plea for a new social policy on the part of those who, despite the depression, are still relatively rich.

Secretary Wallace's Challenge

Mr. Wallace takes direct issue with the point of view lately expressed by Mr. Sloan of General Motors, on which we commented last week. "It seems that most wealthy men," observes the Secretary, "still believe that the greatest good for the greatest number can be obtained by relying on the free play of economic law and worshipping at the shrine of enlightened self interest. . . . Corporate structures represent social machinery made to carry out the principles of enlightened self interest."

As against this situation Mr. Wallace pleads for a "modified capitalism, operated with common sense by a Christian democracy." He would continue what he describes as an "economic hierarchy," but would infuse those at the top of it with a greater sense of social and corporate responsibility in place of "the completely selfish individual approach of the past." The only way he sees to achieve this result is for religion, and particularly Protestantism, to abandon its stress upon "separation, proliferation, and the development of the uniqueness of the individual" and join hands "to find the broadest possible religious platform on which all can cooperate in a fervor for the common good without giving up any of that individual flavor which each group so highly prizes."

Commenting on Secretary Wallace's speech, the *Commonweal* observes that on the following night Dr. Virgil Jordan, president of the National Industrial Conference Board, in an important address, called for a diametrically opposite policy. Dr. Jordan, like Mr. Sloan, urged that the country abandon all of the present policies of the national government that interfere with private industry. Particularly, "surtaxes on individual and corporate income should be sharply reduced; the Stock Exchange should be released from the Security Act; restrictions

as to minimum wages, maximum hours of employment, and collective bargaining should be abolished; federal relief should cease, except for federal loans, not gifts, to the states; aliens should be deported at once, and unemployables should be put to work under a form of military discipline."

Our Roman Catholic contemporary observes that Dr. Jordan is "one of the many advisors of that same minority of the real rulers of the nation who are calling upon them to abandon 'reform' in the interests of a 'recovery' of that same system of self-interest, slightly disguised and more slightly palliated, by alms and organized philanthropy, the stoppage of which five years ago has plunged so many millions into distress," and asks:

"As Christmas of 1934 ushers in the New Year of 1935, which voice will be heeded? No greater question lies before the nation. The way in which it is answered will determine the future of the United States perhaps for centuries to come."

As a matter of fact, the question will very likely resolve itself into one not of "self-interest" versus "modified capitalism," but of a drastically reformed capitalism versus a radically different social structure entirely—perhaps Fascism or Communism, both of which seem to most of us highly dangerous experiments.

The Incarnate Lord did not sound the note of "self-interest," enlightened or unenlightened. His was a message of God-interest and of fellow-man-interest. May those who in this twentieth century profess to be His followers always remember that fact, and act accordingly!

IT IS a significant fact that the thousand men and women who filled the Church of the Incarnation at the funeral services for Dr. Silver were all personal friends, who were genuinely grieved because they felt a really personal loss. Few men anywhere have ever had so many friends as Dr. Silver. Still fewer men have been to their friends both a help and a delight. For Dr. Silver had two notable gifts: effectual interest and a sense of humor. And neither ever failed.

When something difficult was to be done, Dr. Silver was one of the first men who was invited to be on the committee to do it. It is not too much to say that he always went just a little ahead of the other members of the committee, however able. For example, he perhaps did more than any other one man to raise the endowment fund for the General Theological Seminary a few years ago. As one of his close friends has said, Dr. Silver could get people to give "whatever money they had." Not only large sums but also smaller amounts were raised by him for particular purposes with apparent ease, after other interested persons had tried and failed. So with other things: when he was interested, he brought things to pass. Happily, he often was interested. The thousands whom he helped became his aids in helping still others.

Naturally this great gift won Dr. Silver many friends. Of course they were grateful to him. But his sense of humor caused them, in addition, to like his company. No festival occasion was complete without him. His stories—so funny when he told them!—were a feature of many a gathering. His wit was always with him. It played upon almost every event. Curiously enough, it never wounded anyone. On the contrary, it always had a bit of flattery in it.

For instance, at a session of the General Convention, a clerical deputy arose to speak, introducing his remarks by saying that he was the only speaker on this vital subject who was not a bishop. Dr. Silver, sitting near the platform, interrupted softly:

"No, old man, but you have hopes." And his own remark on entering a convention debate, "Much as I dislike to interrupt the regular speakers . . .," has become a classic.

Dr. Silver's help will be remembered by thousands of individuals and by many groups. He will be missed whenever there is something important to be done, for a man or a woman, or for an organization. Dr. Silver's stories will be told, as they now are, on many an occasion. His witty retorts will be repeated. But everyone who knew him will say as they now do, to those who never saw him: "I wish you might have known him! He was such a good man, and such good company!"

May he rest in peace.

A CORRESPONDENT WRITES: "IN THE LIVING CHURCH of November 24th I read a most interesting article by Virginia E. Huntington called An Adventure in Brotherhood. It made a very strong appeal to me and I should like to contribute a small sum to her splendid work. I will surely do so if you will tell me how it should be done." Mrs. Huntington's article, as readers will recall,

told about the work of the Ricksha Center conducted at the gate of the mission compound in Wuhu. It was not an appeal for funds, but we feel sure that contributions will be welcome if any of our readers care to send checks for the purpose. Such checks should be made payable to THE LIVING CHURCH RELIEF FUND and marked "For the Ricksha Shelter at Wuhu."

Funds for the
Ricksha Shelter

Through the Editor's Window

MAY THIS EDITOR be permitted to take himself for a ride, before someone else does so? In the 1935 *Living Church Annual* editorial he wrote: "As in previous years, the pictures of bishops consecrated during the year are included as frontispieces in the *Annual*. This year there are two such, both in the foreign field: The Rt. Rev. Shirley H. Nichols, Suffragan Bishop of Hankow, and the Rt. Rev. Tz Kao Shen, Missionary Bishop of Shensi."

Now, as all well-informed Churchmen know, the Rt. Rev. Shirley Hall Nichols is not a newly-elected Suffragan Bishop in the Chinese Church but is, and has been since 1926, Bishop of Kyoto, Japan. The new Bishop Nichols is the Rt. Rev. John W., and he is Suffragan Bishop of Shanghai, not Hankow. But to make matters worse, the gentleman pictured in the frontispiece of the *Annual* is neither of these, but the Rt. Rev. Robert Emmet Gribbin, consecrated January 25, 1934, as Bishop of Western North Carolina. In short, the Editor of the *Annual*, who now ruefully types these lines, could hardly have been wronger!

THE RECTOR of Grace Church, Utica, N. Y., the Rev. N. B. Godfrey, sends us an interesting story about Brother Willard, S.B.B., head of St. Barnabas' House by the Lake, at North East, Pa. It seems that this hospice is only a quarter of a mile from the New York state line, and is therefore handy for crooks and escaped convicts. The brother recently held at bay in the boiler room of the home two armed Negroes, until the police arrived. For this he was rewarded by being made a deputy sheriff of Erie county and an officer of the Pennsylvania state police. As our correspondent observes, he is probably the only monastic cop in the country.

THE SAME CORRESPONDENT reports that the cornerstone of the Moravian church in Utica is inscribed:

TRINITY MORAVIAN CHURCH
Protestant Episcopal
✠ 1916 ✠

A hundred years or more ago the British Parliament granted

the title "Protestant Episcopal Church" to the Moravians for their exclusive use in the British Empire. So our precious name is not as unique as some devotees of it would have use believe.

WE HAVE READ with interest the discussion in the *Christian Century* on the question, Is John Dewey a Theist? The net result seems to be that Dr. Dewey accepts God—with reservations. The question now is, Does God accept Dr. Dewey—with reservations?

PEERING through his Window into the mists of 1935, the Editor dimly perceives mingled joy and sorrow, with further trials for the Church met with, he hopes, renewed faith and determination to move forward in a united effort to advance all along the line, not to retreat further. May the New Year bring happiness to individual readers of THE LIVING CHURCH and strength and courage to the Church to take advantage of the tremendous opportunities that are hers if she will but seize them.

ACKNOWLEDGMENT

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

BISHOP ROWE'S ALASKAN FUND

Anonymous \$ 5.00
Martha E. Jones, 1609 Columbus St., Waco, Texas 1.00

Francis S. White, Priest

FRANCIS S. WHITE stood preëminently in the minds of his brother clergy as a type of the priest of the Church. Not the sacerdotalist, the ecclesiastic, the High Churchman, but the priest who is the intercessor with God for his people and with His people for his God, and who offers himself a sacrifice for them in presenting to God and them the greater sacrifice of Calvary, in which, by his living, he shares.

I remember, from boyhood days, a long, narrow frame which hung in his bachelor rooms in Detroit. In the frame were the words: "Thou art a Priest forever after the order of Melchisedec." I often wondered what that meant. His life has illustrated the text.

Bishop Faber, a friend of Francis White's and one who, like him, died suddenly just lately, and who lived like him, once preached an ordination sermon for a young man entering the ministry. The ministry is composed of bishops, priests, and deacons, we commonly say. But we have set the pyramid on its point and it is unstable in equilibrium if placed that way. Deacon, priest, bishop is the Book of Common Prayer's order.

The ministry of the Church begins in the diaconate. Bishop Faber called his sermon The Enduring Diaconate. His text was those words of Jesus, "The Son of Man came not to be ministered unto but to minister." Not to be deaconed unto but to deacon, not to be served but to serve. The Bishop pointed out that, when a man becomes a priest, he continues to be a deacon. The priesthood does not obliterate the diaconate. It exalts the diaconate and makes service more serviceable, more Christlike by carrying service through ministration to sacrifice; through service to intercession and even to crucifixion, death for others. Perhaps dying day by day to self to serve; at the last dying completely and fully in utter self-giving for others.

The priest is the enduring deacon, serving, ministering, counseling, advising, helping, sharing, sympathizing, suffering, offering himself, bit by bit, day by day, year by year, more and more in service and sacrifice to explain the words and ways of God to man, and to bring to God's pattern, the ways and works of men. He is the mediator, the Priest of God.

Such a life lived Francis White. We may read in the newspaper obituaries the facts of his life: birth, schooling, degrees, positions of importance and prominence, attainments in scholarship and in public office and affairs, but only if we read the hearts revealed in the letters of tribute received by his family, or if we read our own hearts, can we know that he attained his hope—that he is a priest forever and, like his Master, whose priesthood he shared, "that he hath borne our griefs and carried our sorrows and that he bare the sin of many and made intercession for the transgressors." —Rev. George Farrand Taylor, S.T.D.

A Christmas-tide Message

To the American Episcopal Church

From the Most Rev. Franciscus Kenninck

Archbishop of Utrecht

THAT THEY MAY be one, as thou Father, art in me and I in thee, that they also may be one in us."*

Thus prayed the High Priest of the New Covenant, our Lord and Saviour Jesus Christ, the night before He suffered death; but what has been the behavior of those who call themselves his followers, his disciples? Glaring is the contrast that the history of the Christian Church reveals. For the sake of the Faith they, who profess the Gospel of Love, have accused each other of heresy and hated and persecuted each other.

It may be considered a welcome sign of our times, however, that opposition is being made to that spirit: our eyes are opening to the reality. We are beginning to see how foolish and how untenable is that attitude. From all sides, voices are being raised to bring about a change of that spirit. There is a movement among the peoples of the earth which expresses the desire, in matters of religion, to learn and to appreciate each other more and to come to unity. That is the Ecumenic Movement, which has for its object the reconstruction of the *One, Holy, Catholic and Apostolic Church*. Efforts are being made to collaborate with each other, and to work together in brotherly love (as witness the Conference at Stockholm on Life and Work). Efforts are also being made to draw closer to each other, as far as possible, in trying to understand and appreciate each other's standpoint on the delicate and difficult question of Belief (as evidenced by the Conference at Lausanne on Faith and Order).

In respect of the latter Movement, the American Episcopal Church has shown considerable interest; and when we mention Lausanne, we immediately think of our so dear and venerable chairman of the World Conference in 1927, the late Rt. Rev. Charles H. Brent, Bishop of Western New York, to whose memory we here again, personally, so gladly pay homage and extend our hearty thanks for his great devotion to that splendid work.

THE Conference at Lausanne was not able to bring about Unity of the Faith of those professing the Gospel of Christ. That was scarcely to be expected. But it *did* achieve this: that they, who did not stand far from each other, drew nearer. And thus, may we say, that Anglicans and Old Catholics have found each other. As a result of a serious exchange of thought and discussion between competent delegates on both sides, intercommunion has been brought about between the Anglican and Old Catholic

Churches, the text whereof has been embodied in the well-known Resolution of Canterbury and York.

It is with real pleasure we learn that, very recently, the General Convention of the American Episcopal Church also ratified the terms of Intercommunion with the Old Catholic Churches in communion with the See of Utrecht. Whence accordingly, we have the privilege of greeting the members of the great Episcopal Church of America as our Brothers and Sisters in Christ, and as

partakers of our joy in the great glory and manifold grace which Christ, in His Church, has prepared for us.



PLEASED AT GENERAL CONVENTION'S ACTION

The Archbishop of Utrecht, Primate of the Old Catholics, in his Christmas-tide Message to the Episcopal Church, expresses pleasure at the ratification by our General Convention of the terms of intercommunion with the Old Catholic Churches.

OF THAT GLORY and unspeakable grace doth witness the High Feast of Christmas, which it has been granted us again to live to participate in and whereby the love of God, our Saviour, reveals itself to us so potently. May that love impel us, in our turn also, truly to love our fellow-creatures, whoso they may be; to remove all cause of strife and dissension and to avoid all occasion for dissatisfaction and discontent. May that "Peace on Earth," which angels sing to us, not merely enter our ears as a lovely sound, but may it also grip us deep in our heart and awaken us to conduct ourselves as children of God in this world and to carry the message of peace through our behavior, to our fellow men, that they may be one in Christ.

May the God of all love, through His infinite grace, grant it be so.

The Christian Mission

WORLD PEACE is an ideal toward which humanity gazes longingly. Its realization depends upon spreading and deepening the sense of human brotherhood. Here the Christian Church has another great opportunity for world service. In its international life and contacts at all times and among all races, it must proclaim, interpret, and urge the application of Christ's law of brotherhood and justice, until war and the threat of war no longer cast sinister shadows over human life.

Admiral Alfred Mahan, one of America's greatest naval strategists, and, for many years, a member of the Board of Missions of the Episcopal Church, repeatedly announced his belief that one well-staffed and properly maintained mission station can do more to insure peace than a fleet of battleships.

The Christian Mission develops the spirit of brotherhood among men of good will. It embodies the elements of high courage, heroic adventure, heavy demands upon planning and executive abilities, combined with the call to sacrificial service. It exists to build a world based on the law of love and brotherhood.

—Dr. John W. Wood.

* St. John 17: 21.

The Federal Anti-Lynching Bill

By the Rev. Albert W. Beaven, D.D.

Former President, Federal Council of Churches

THE INTRODUCTION into Congress of the Costigan-Wagner anti-lynching bill again demands that we give attention to this disgusting relic of barbarism in the midst of our American civilization. National attention should be focussed upon it. And it is especially important that the attention of Church people should be centered upon it. The Christian message to the world seems strangely weakened when it goes out from a land that tolerates lynching.

There has recently been witnessed in one of our states an exhibition of incredible mob cruelty and vileness. Answering an invitation broadcast by radio thousands of men, women, and little children gathered from many states to wreak vengeance on a man accused of murder. A smaller mob broke into the jail where he was held, took him across the state line near the scene of the murder and for ten or twelve hours submitted him to forms of torture and mutilation that the Middle Ages could not excel. The body was then given to the mob where little children stabbed it with sharpened sticks.

Then followed a day of horror in that town. Not content with one victim a new mob formed and sought to force all Negroes from the town even going to the residential section to drive out Negro maids. Men, women, and children were attacked and beaten. The police were terrified and left the town at the mercy of the mob. The mayor finally secured the state militia which arrived in the late afternoon and dispersed the mob.

This case is a symbol of what can happen anywhere in America when mob violence seizes control of ordered life and legal process. Nearly two thousand times since 1900 the mob has over-ruled the law and in only twelve cases were there convictions of any of the lynchers.

The Costigan-Wagner bill seeks to remedy this situation by making it possible to try lynching cases in the Federal courts in the same way that kidnapping cases are tried. This will take them out of the scene of local prejudice and hysteria. A fine imposed on the county or counties involved will help to serve as a deterrent of lynchings.

This bill will be introduced when Congress convenes in January. On January 6th there will be held in New York City a great anti-lynching mass meeting sponsored by national religious organizations and the churches of the city, working in coöperation with the National Association for the Advancement of Colored People. During the week starting January 6th every Church member in the country is urged to act on the Costigan-Wagner anti-lynching bill in the following ways: 1, by writing President Roosevelt asking him to insist that it be brought to a vote at this session of Congress; 2, by writing Sen. Joseph T. Robinson asking him to put it on the calendar for debate and vote; and 3, by writing the Senators and Congressmen from your state asking them to vote for its passage.

Will Christians in America care enough to blot out this horrible crime so that they will take the trouble to write these letters? The week of January 6th will give the answer. God grant that it may be given in no uncertain terms.

Gentle Birth

THE FOLLOWING advertisement appeared in the *Times* on the 22d: "Patron of Living in East Anglia invites recommendations. Net value £530; large rectory and grounds. Primary qualification, capacity to be guide, philosopher and friend to agricultural people, for which, in this case, gentle birth essential. Open mind towards Bishop Barnes, birth control, and psychic research secondary but helpful.—Write 'Patron,' Box W. 222, the *Times*, E. C. 4." Gentle birth! And I recall Charles Marson's famous assertion: "What the Church of England wants for its priests are inspired cads like the Apostles!"

—*Laicus Ignotus in the "Church Times."*

The Sanctuary

Rev. George L. Richardson, D.D.

Editor

"God Hath Spoken"

READ the Epistle for Christmas Day.

THIS IS A GREAT thing to know.—Our reason tells us that it must be true that God can speak. Surely if we can speak to each other and even animals can make their wants known, it must be true that God can speak. History and experience combine to confirm the great truth of the Christmas epistle, "God hath spoken." Religion is sometimes limited in modern thought to man's quest for God. This is only its secondary aspect. The first great truth about religion is that God has made Himself known to us.

This is the Christian faith, the cornerstone of the Christian creed. We are reminded here that God has spoken in many ways, at many times through many agents, but up to the hour when the Word was made flesh He could speak only in portions as men were able to receive the truth. Now at last He has made the full revelation of Himself, not yet understood fully, not yet accepted by all, and very far from being realized by any of us. Yet there it is. "God hath spoken." This is the Christian faith. This is the Gospel, the good news as the first Christians called it. It is still good news.

"Though the darkness be noisy with systems,
Dark fancies that fret and disprove,
Still the plumes stir around us, above us
The wings of the shadow of love:
Oh! princes and priests, have ye seen it
Grow pale through your scorn.
Huge dawns sleep before us, deep changes,
A child is born."

(G. K. Chesterton)

God has spoken in His Son, born in time, yet heir of eternity; made of a woman, yet the Creator of all things. God spoke the supreme Word in the silence of the Bethlehem stable when the midnight hush was broken by the cry of a child. The writer of the epistle sees that He who lay on Mary's bosom was "better than the angels." The brightness of the Father's glory shone forth in the little town of Bethlehem.

That which our Lord was and is to us is further described as "the express image" of the Person of God. The Greek for it is *character*, a word which has passed into our English tongue, although of the original Bishop Westcott says "there is no word in English which exactly renders it." It was used sometimes of the impression upon a coin which gave it its name and value. So here it suggests that in the Incarnation God gave us not simply some teaching about the Divine nature but the revelation of Himself. In Christ we behold what God is; not all that He is, but all that we can know or need to know. This is our Christmas Gift, for which we owe, and offer, in carol, adoration, and Eucharist, our recurrent thanksgiving as year succeeds to year.

The story of Christmas, it has been said, is pure poetry. Of course it has to be. This does not mean that it is not also profound truth. The highest truth inevitably finds utterance in poetry. "God hath spoken" and what a word! The writer of the epistle gathers from the Psalms noble sentences sounding across the ages like the majestic chords of some great symphony, to clothe with splendor the memory of the birth of Christ. "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy Kingdom. . . . The heavens are the works of Thine hands. . . . Thy years shall not fail." So our Christmas meditation links Heaven with earth and man with God, for it was not to angels, nor to the universe of flaming suns, nor to the height of Heaven that He spoke, but to us. "The Word was made flesh and dwelt among us."

O Almighty God, as we keep with joy the feast of the birth of Thy dear Son, grant us grace both to hear the word which Thou hast spoken and to receive it with joy, through the same Thy Son, Jesus Christ, our Lord. Amen.

The Challenge to Protestantism

By Henry A. Wallace

Secretary of Agriculture

ONE of the tremendous unseen, but very real powers in the United States is the Protestant conscience. From its beginning in the sixteenth century, the Protestant conscience has placed grave responsibility on the individual. It was the individual's first concern to make peace with his God. It was the individual's second concern to worship God by regular labor, frugal living, and careful saving. The third concern was to provide for schooling and democratic institutions in the faith that the children better educated than their parents would reach a higher station in life.

Men who approached God after the manner of John Knox and John Calvin found their spirits cramped in the Europe of the seventeenth century. New worlds free from the ancient bonds of Church and state appealed to them. Iron men, resolute women able to bear hardship and endless toil because they thought they were carrying out God's will laid down the outlines of a structure which made it possible to conquer a continent in record-breaking time. And always they carried their families with them, built their schoolhouses and churches, and imbued the next generation with the principles of industry and thrift. In the nineteenth century, Protestantism in the New World reaped a marvelous material reward.

Several generations of hard work and frugal saving produced a capital surplus which was thrown into the rapid exploitation of huge natural resources and ingenious inventions. As a result thousands of families only six or seven generations removed from the Pilgrim fathers suddenly found themselves in positions of unusual wealth, power, and influence. Suddenly raised above their past and above their fellows they perhaps behaved with a little greater discretion and charity than families of similar power and wealth in previous civilizations. But it was not enough. The individualistic Protestant background of most of the new industrial leaders was excellent training for competitive expansion, for the accumulation of huge stores of capital, and for the donating of vast sums of money to educational institutions, missionary enterprises, and hospitals. But, unfortunately, the Protestant individualism of the nineteenth century was not sufficient to provide effective insight into the social problems of a world which had suddenly become filled up and drawn together. The children of many of the wealthy Protestants began to display an amazing inability to behave themselves decently—let alone shoulder responsibility or understand the trend of the times. By 1929 it almost seemed as though Protestantism were approaching mental and social bankruptcy. The hard times of the thirties have to some extent revived it. The original Protestant doctrine gave an enormous capacity to the individual to live economically, endure hardship, and work hard. Insofar as the solution of our present-day problems is to be found in individualistic hard work a renewal of the Protestant faith of our great grandfathers may be sufficient to get us out of our troubles. Frankly, I question whether the Protestantism of the nineteenth century had in it a sufficiently broad social vision to meet the problems which the world now faces. And this is not surprising when we remember that the different Protestant groups arose as minorities with intense convictions about the relation of the individual to God, but in no position to have any immediately practical, effective opinion on broad matters of social policy. The

THE original genius of Protestantism, states Mr. Wallace, was separation, proliferation, and the development of the individual. He stresses that the situation is changed today, that the Protestants must think not only of the United States as a whole but the world as a whole, and "this is a challenge which has never been faced squarely by Protestantism."

¶ *The address was given at a dinner in his honor by the World Alliance for International Friendship Through the Churches December 7th at the Union League Club, New York City.*

more earnest of the twentieth century Protestants have more and more sensed the need of a comprehensive pronouncement of Protestant social philosophy. It was in December of 1908 that an authoritative Protestant social creed was first enunciated by the Federal Council of Churches in America, as follows:

"We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand:

"For equal rights and complete justice for all men in all stations of life.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind. For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the suppression of the 'sweating system.'

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point; and for that degree of leisure for all which is a condition of the highest human life.

"For a release from employment one day in seven.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For the most equitable division of the products of industry that can ultimately be devised.

"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For the abatement of poverty."

THIS particular statement was adapted in considerable measure from a declaration by the General Conference of the Methodist Episcopal Church in May of 1908. Apparently, the panic and temporary depression which began in 1907, coming at a time when it was obvious for the first time that our frontier had definitely passed away, that unemployment could no longer be readily solved by shoving those without work out onto cheap land, and at a time when great corporations were beginning to dominate the life of our rapidly growing cities stabbed the Protestant conscience into the 1908 declaration of a social creed. Strange to say, this social creed of 1908 is almost identical so far as industry and labor are concerned with the New Deal of 1933 and 1934, which has provoked such outcries of Socialism, Red Bolshevism, and Fascism from certain of the business community who proclaim that they are interested in recovery and not in reform. The Protestant social creed also has much in common with the Papal Encyclical of Leo XIII issued in 1891 on *Rerum Novarum* and Pius XI, issued in 1931 on *Quadragesimo Anno*. The Protestant social creed recognizes implicitly and the papal encyclicals recognize explicitly that it is the duty of the state to watch, stimulate, and restrain business sufficiently to bring about social justice. The Catholic pronouncements are not as definite as the Protestant with respect to minimum wages and maximum hours, but (to use popular

terms) lay emphasis on the state devising rules of the game which will bring about a harmonious relationship between wages, industrial prices, and agricultural prices.

The most authoritative statements of both the American Protestants and the Roman Catholics have for many years endorsed in principle action almost identical with much of that which today we call the New Deal. Many of President Roosevelt's speeches sound as though they had found their inspiration in the social creed of the Federal Council of Churches. The concept of a fair and practical continual, harmonious balance between agricultural and industrial prices is almost identical in the New Deal with the statement of Pope Pius XI in 1931 in *Quadragesimo Anno*. The social machinery for carrying out these principles which are recognized as Christian by Catholic and Protestant alike may be faulty and the administration may not be perfect but the objectives recognized by the New Deal are not only those of the Christian Religion but also of Judaism and other sincere faiths recognizing the Fatherhood of God and the Brotherhood of Man. . . .

A GAINST THE NEW DEAL have come thundering highly individualistic business men, mostly of Protestant background but some Catholic, some Jewish and all cast in the mold of nineteenth century economics and biology. Ruthless go-getters, they are still determined to get theirs. The Protestants among them look on the Federal Council of Churches as a group of radicals and preach that the chief end of man is to work hard and save. The Catholics among them have not studied the papal encyclicals and assume as a matter of course that the Catholic Church, because it is on the side of law and order, is also on the side of the wealthy and powerful in their ruthless exercise of economic power. The Jews among them have all too often departed from their orthodoxy of old to replace Jehovah with the worship of Mammon.

Inasmuch as this gathering is chiefly Protestant, I wish to indicate the need of a restatement of the social creed of 1908. It is time now to give it a broader base, a deeper foundation, and a more comprehensive future. Frankly, I wish for a re-orientation of the whole Protestant outlook. At present devout Protestant families produce children some of whom become social workers, endeavoring to patch up our social system, part of whom regiment their lives successfully to become more or less religious business men, and part of whom become agnostics. Generally speaking, these children of devout Protestant families are splendid individuals. They usually have more of this world's goods than the average American; more of them have gone to college. They have more leisure, more opportunity to read, and a greater chance to travel. The devout ancestors from which they spring did not have these benefits but the ancestors did have the spiritual powers and traditions which conferred the benefits as soon as the doors were opened to competition for material goods on a grand scale.

The experience of the past 100 years would indicate that there is no better equipment for material success in life than the training of a devout Protestant or Orthodox Jewish family. As long as there was a frontier to be conquered, such training produced a truly social result.

But today now that the frontier is passed and the United States has suddenly become a creditor nation and larger segments of our national economic life have fallen under the control of the corporate form of organization, it becomes increasingly doubtful if the spiritual attitude of the Protestants of today can do for their children and grandchildren that which was done for this generation by our fathers and grandfathers.

The situation which has gradually come to pass in the twentieth century has probably never been more strikingly described by a conservative, thoughtful, and religious man than by Pope Pius XI in 1931 in the following words:

"In our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of the few, and those few are frequently not the owners but only the trustees and directors of invested funds, who administer them at their good pleasure.

"This power becomes particularly irresistible when exercised

by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will. . . .

"This concentration of power has led to a threefold struggle for domination. First, there is the struggle for dictatorship in the economic sphere itself; then, the fierce battle to acquire control of the state, so that its resources and authority may be abused in the economic struggles. Finally, the clash between states themselves. . . .

"Free competition is dead. Economic dictatorship has taken its place. Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel, and relentless in a ghastly measure. Furthermore, the intermingling and scandalous confusing of the duties and offices of civil authority and of economics have produced crying evils and have gone so far as to degrade the majesty of the state. The state, which should be the supreme arbiter, ruling in kingly fashion far above all party contention, intent only upon justice and the common good, has become instead a slave, bound over to the service of human passion and greed."

In this connection it is interesting to reflect that in 1929 in the United States the 36,000 families with the greatest income received as much as the 11,000,000 families with the least income. Again in 1934 Federal Deposit Insurance Corporation figures published November 30th indicate that the 800,000 deposit accounts over \$5,000 each averaged \$25,000 while the remaining 50,000,000 deposit accounts averaged \$325 each. I am not one of those who believe that the general welfare is best served by an absolutely uniform distribution of wealth. But I do question whether the 36,000 families at the top of the economic pyramid averaged 300 times as meritorious or capable or intelligent as the average family among the 11,000,000 at the bottom. As a matter of fact, judging from what I know about differences between individuals of the same species in nature, I would question whether they are, on the average, more than 10 times as capable and intelligent. It would seem that the economic rules of the game have been loaded to produce differences far greater than would be expected in a reasonable society.

Since 1929, of course, the income of the 36,000 has doubtless been cut in half and probably several hundred of this group have been forced to join the 11,000,000 families at the bottom of the pyramid. Nevertheless, most of the 36,000 still have far more than they can possibly consume and the measure of their service to society is the skill with which they use their surplus above personal consumptive needs to start industry to work producing at a fair price an abundance of those things which are so urgently desired by the farmers, the laboring men, and the middle classes.

The one common faith which more nearly than any other unites the vast majority of the 36,000 families at the top of the pyramid is their belief that the doctrine of enlightened self-interest has made and will make this into the best of all possible worlds. The men of these families are in position to influence the key decisions of all the great corporations of the land. But in the past they have never agreed among themselves on questions of broad-gauged social policy. Most of them recognize certain business abuses and many played their part in launching and administering the principles of the NRA. It becomes more and more apparent that while different individuals have very pronounced views as to what is sound and profitable for a particular corporation or even for a particular industry, there is no unanimity of opinion about the fundamentals of a national social policy.

It seems that most wealthy men still believe that the greatest good for the greatest number can be attained by relying on the free play of economic law and worshipping at the shrine of enlightened self-interest. "Enlightened self-interest" really presupposes that man is a higher order of beast or an abstract economic machine responding to the law of profit-seeking competition rather than to the law of service. Corporate structures represent social machinery made to carry out the principles of enlightened self-interest.

Illustrative of the way in which the families at the top of the pyramid have used the corporate form of organization to preserve their enlightened self-interest in contra-distinction to the social need, we have the phenomenon that in the year 1934 even after there had been substantial recovery in industrial production over the low point of 1932, the output was still 42 per cent under 1929. Prices of industrial products, however, averaged only 15 per cent under 1929. Some say it was because production had been cut so greatly that prices of industrial products remained so high; others say that unduly high prices of industrial products reduced consumption and, therefore, the production. In this connection, it is interesting to note that in 1934 in spite of the drought and the controls of the Agricultural Adjustment program, agricultural production for consumption was only 15 per cent under 1929 whereas the prices of agricultural products were 40 per cent under. Probably not one in one hundred of the 36,000 families sitting at the top of the economic pyramid is aware of this situation and among those which are aware, it is doubtful if one in ten has any very clear cut idea as to the responsibility of his group and the type of action which might be beneficial.

Probably 90 per cent of the wealthy 36,000 families would really like to do something to remedy the manifest suffering which is going on in the world today. Unfortunately most of them are so fortified with doctrines of complacency and enlightened self-interest, bequeathed to them by the textbooks of the nineteenth century, that efforts toward effective action are almost uniformly paralyzed.

THE VAST MAJORITY of the wealthy 36,000 families acts as an instinctive, almost unanimous unit in opposing class proposals brought to the front by agriculture or labor. They are excellent critics of proposals brought forward by other classes but when it comes to getting together on constructive proposals for national policy they seem to be able to agree on nothing more profound than such catch phrases as "balance the budget" and "return to the gold standard." Usually they quarrel and disagree among themselves when matters of significant, detailed policy are discussed. Thus far they have been aroused to effective action only when their selfish interests have been stepped on. More than anything else, their common bond has been an interest in lower income taxes.

If the more influential among the wealthy 36,000 families are genuinely interested in a continuance of modified capitalism and a democratic form of government, it would seem that they should concern themselves as never before with questions of long time policy to benefit the nation as a whole. Men who have an income 300 times as great as ordinary men have a profound duty to perform which cannot be discharged simply in an individual way. They have a duty to cooperate with other men of their class to furnish coordinated intelligent leadership in the enlightened national interest instead of chaotic, ignorant pursuit of enlightened self-interest. Frankly, I believe the best interests of all are served by a certain amount of economic *hierarchy* but I do not believe in the completely selfish, individual approach of the past.

In the old days when we still had a frontier in the west and we were a debtor nation, scrambling to produce to the limit to attain an excess of exports over imports with which to pay interest on our debts, the doctrine of enlightened self-interest was perhaps sufficient to preserve the necessary growth factor in our society and at the same time maintain all that was necessary of balance between productive and consumptive power. Today with the frontier gone and the United States a creditor nation, which insists on provoking the maximum of unnecessary misery by maintaining an excess of exports over imports, an extraordinary responsibility has been placed on the 36,000 families at the top of the pyramid which have an average income of \$75,000 or more a year. They can easily make mistakes which are more damaging to the order of civilization which they hold dear than the mistakes made by the Bourbons of France immediately preceding the French Revolution. They can cause unnecessary misery to themselves and to the 11,000,000 families at the bottom of the pyramid by refusing to recognize

their responsibility. They can, by a continuation of highly individualistic decisions in conformity with the principle of enlightened self-interest, bring about the destruction of the great middle class. Is their interest in dividends supreme? Are they concerned primarily with formulating rules of the game which give them a competitive advantage? Are most of them engaged in a ruthless struggle for power, such as was so strikingly described in the quotation from *Quadragesimo Anno* which I previously read? If so, the day will come when the pyramid will be inverted and there will be a great shifting of the blocks with accompanying woe and anguish while the new pyramid is being formed.

The supreme challenge to the Christian and Jewish conscience of this nation seems to me to consist in "whether or not the influential and/or wealthy members and adherents of the various faiths are willing to recognize as a substitute for enlightened self-interest, a community of responsibility to the economic world, and a recognition in the religious world that man is definitely more than an economic animal." Economic laws are very real and, of course, must be recognized. But they must be made the servants of the higher impulses of man. These higher impulses which operate in true science, art, and literature, as well as in religion, must master and give the reason for economic activities.

It is this situation which is challenging our youth whether they come of wealthy, middle-class, or lower-class parents. It is this situation which has been dodged by the rank and file of most of the Protestant churches. It is this situation which has been recognized and capitalized by the revolutionary right and left movements on the continent of Europe. Frankly, I question whether most of the dictatorships of Europe are either Christian or in the long run economically effective. It is my guess that a modified capitalism, operated with common sense by a Christian democracy will do a better job. But unless the religious consciousness of the American people is awakened, the result may be very bad indeed. At the present time, there seems to be more downright religious fervor in most of the European dictatorships than there is in the United States. In the strength of this fervor, several foreign people have denied themselves the comforts of life and worked together toward a common end.

The religious leaders among the Protestants, Catholics, and Jews in the United States profess broader, more humane objectives than is to be found among most of the foreign dictatorships. It may be that our ultimate destiny is a broader and, in the original sense of the word, a more catholic one, than is the case with these other nations. Our actions affect the world outside ourselves more than is the case with any other nation. We produce and consume such a high percentage of the basic raw materials of the world that our economic success or failure is a truly dominating factor in world prosperity.

The original genius of Protestantism was separation, proliferation, and the development of the uniqueness of the individual. The expansion of these qualities, however, tended to bring about their own destruction. Protestantism could succeed in many ways as long as it was a minority and as long as a frontier was yet to be conquered. But today we are forced to think in terms of the problem as a whole. The Protestants of the United States must think not only of the United States as a whole but of the world as a whole. This is a challenge which has never been squarely faced by Protestantism. It would seem to be high time for them to join hands with their Catholic and Jewish brethren in an endeavor to find the broadest possible religious platform on which all can cooperate in a fervor for the common good without giving up any of that individual flavor which each group so highly prizes. At any rate, it is obvious that in the economic world there is remarkable identity of Social Creed on the part of the Protestants, Jews, and Catholics. It is to be hoped that these common aims will be woven more and more into common social action.

CHILDHOOD often holds a truth with its feeble fingers, which the grasp of manhood cannot retain—which it is the pride of utmost age to recover.

—John Ruskin.

Goodness a Powerful Force

By the Rev. T. F. Opie, D.D.

Rector of St. Bartholomew's Parish, Montgomery County, Maryland

THE WORLD is not to be won by science, theology, or wealth, but by simple goodness wooing and warming the hearts of men and drawing all into one great brotherhood." The power of goodness is beyond calculation. Goodness is more potent than is evil. Goodness wins its way quietly like the rays of the sun, through a world of selfishness and sordidness.

It is said that the word good is synonymous with the word God in at least thirty languages. In the old Anglo-Saxon tongue the word was "God." This is a significant analogy. God, then, would seem to be the deification of goodness.

Goodness embraces love. Love which has not the element and nature of goodness cannot really be love at all, but something base, sensual, banal. And goodness without love is also impossible. Goodness embraces justice, also. Goodness that is not just is not goodness at all, but something much weaker, something blind and inert. And justice that is devoid of goodness is indeed cold, calculated, and inflexible.

Goodness embraces truth, purity, rightness. Anything that does not embrace these is not worthy of the term goodness. Surely goodness that is not true, pure, right, is not goodness at all, but mere sham and hypocrisy.

The power of a really and honestly good life is greater than a thousand lectures and sermons. There is no mistaking goodness. It makes itself felt in any society. But goodness in the abstract is inconceivable. Goodness must be sensed, must be observed and felt, through personality. Men, women, and children must give goodness a chance to manifest in their lives. Electricity as a principle has been in the world from the first, as a mere abstraction. It was not until the time of Franklin that it was made concrete, potent, useful to man. Now it is "manifesting" in a thousand different ways, but always through an instrument, clouds, a dynamo, wires, broadcasting apparatus.

It is so with goodness. The greatest force, possibly, in human affairs is goodness—goodness that is personalized in some high-minded, big-souled man, in some sweet-tempered, mild-mannered woman—or better still, in some philanthropic, altruistic group, organization, or nation of people. One truly, disinterestedly good nation of people, endowed with honor, selflessness, noble-minded fraternity, and good-will (if such a nation could be found anywhere in the universe!)—would do more to bring the world into universal brotherhood than could a league of nations or a parliament of man.

There is nothing weak or effeminate about goodness. It is majestic. It is mighty. It is regal. It shines in this old world like radium among baser elements. Goodness is contagious. Goodness is transforming. Goodness is elevating. Goodness is Godness. Those who are essentially and persistently good are reflecting God in human affairs. Goodness is God shining through.

Missions and Common Sense

IF WE WANT TO CLEAR a field of weeds, the quickest way to do it is to start fires in many places. If we want to bring the world to Christ, the quickest way to do it is to begin and maintain operations to that end in as many places as possible.

The world will never be what it might be until the majority of people in a majority of countries accept a common standard of ideals. We believe that the Christian ideals are the noblest ever given to man. Believing that to be true, it should be one of our greatest ambitions and joys and privileges to spread those ideals throughout the world, that they may win the countless millions of people all over the world.

It seems to me that if one is truly interested in Christ and His Gospel, if one is truly desirous of winning the world for Christ, he must believe in Missions. He can do no other. If one is loyal to the Master and willing to obey His commandments, he can do no other. Missionary work is plain, common sense. It is practical business, it is genuine Christianity. —Rev. Granville Taylor.

Churchwomen Today

Ada Loaring-Clark

Editor

ONLY A FEW DAYS remain of 1934, then we face a New Year fraught with tremendous possibilities for constructive and worthwhile things. New Years' resolutions may not impress some of us very much because experience has taught us that hasty resolutions do not last and that they fail of achievement. A good resolution should be an incentive for endeavor; there is always

so much each one of us should desire to *be* and to *do*. In wishing you a very happy New Year I am suggesting a motto that should become a resolution. It is one that Mrs. George H. Ames gave to the Daughters of the King when she recently closed her term of office as their president:

The New Year

His Kingdom—Our Vision

His Purpose—Our Goal

Progress—Our Watchword

Witnessing for Christ—Our Mission

Such a motto should prove a tower of strength to us throughout the coming year as we strive to realize and to make our own each noble objective.

THE CHURCH SERVICE LEAGUE of the diocese of Massachusetts has recently published a very fine series of papers on ideals for parishes through the consideration of three different phases of activity: 1, in work through organizations for women and girls; 2, in financial plans for women's work; 3, in promoting spiritual growth through women's organizations.

Ideals for Your Parish

Mrs. Homer J. Potter of Lexington and Mrs. Mary H. Kelley of Weymouth find ideals in enlarging our conception of Church work and helping every woman and girl in the parish to realize that service for Christ, through the Church, may be rendered in many ways and in many places. Both of these ladies outline varied activities for women and emphasize the importance of undertaking projects suitable to the environment and local conditions. How often we forget that programs fitted for one parish are totally out of place in another.

Mrs. Sherrill Smith of East Dedham, through financial plans for women's work, insists that in Church finances, as in Christian living, we should first seek Christian ideals. Money raising should come through the free-will offerings of the people. Any method of raising money that lowers the tone of the parish, or drives away those of small means, is interfering with the Church's work and not helping it. The subject of financial ideals merges inevitably into the subject of spiritual ideals.

I wish I had space to give you more of Miss Helen Bartel's ideals for promoting spiritual growth. She is both explicit and helpful. Miss Bartel divides her ideals into those of *Endeavor*, that is of *Becoming*, and of *Service*, that is of *Relations with others*. Worship and the prayer-life, leading to study which will give a clearer, readier knowledge of the teachings of Christ, a familiarity with the Prayer Book, a grasp of the symbols of the Church, come under *Endeavor* as do lectures that will inspire as well as inform. To "daily increase in the Holy Spirit more and more" asks for a transference of the spirit of worship into everyday tasks. All this points to an ideal of personal consecration, to a devotional life that is positive and intense.

With a common interest in worship there will ensue a spirit of friendliness, of understanding, of fellowship, as of one family in Christ, striving to be of help to each and every member. Then the responsibility of *Service*. Without expression the abundant life is impossible; among its avenues of expression are the spreading of the Gospel, true sympathy, coöperation with the leaders of the Church, and an expressed interest in missions. Lastly and most important is "the supreme service to the Church in a joyous being, a radiant spirit, letting that light shine which will win and guide others to the Christ."

FROM the same flower the bee extracts honey and the wasp gall.
—Italian Proverb.

The Return of Mumbo Jumbo

By the Rev. William George Peck, S.T.D.

Rector of the Church of St. John the Baptist, Manchester

THE MOST ANNOYING and anti-social effect of the habit of smoking is undoubtedly that it encourages small boys to pester the population of Great Britain for cigarette cards. Of these exasperating articles there was in our house, some time ago, a vast collection, filling many albums and overflowing upon the furniture. They appeared mysteriously upon the breakfast table, until stern threats caused them to vanish. They were to be seen in promiscuous confusion in a certain bedroom. The only reaction they produced in me was one of feeble protest; but, happening one morning to pick up one of the albums, I found something of real interest: a series of cigarette cards illustrating and describing ancient charms and amulets. I felt grateful to a certain famous tobacco company for providing me with so much curious (and I trust authoritative) lore.

The series included the classical Caduceus, the Egyptian Ankh, and the Eastern Cross with pendants inscribed with passages from the Koran. The Tau Cross, of great antiquity, and said to be still used in Ireland, was there. So also was the Bulla, popular in ancient Rome; the potent Nails of the Gnostics; and the Chinese Axe-Head of jade. Some of these charms appeared to have been most delicately fashioned; but apparently they have all worked wonders, and have greatly fortified the souls of men in their day. But I was specially attracted by the charms representing the signs of the Zodiac. These caused me profound thought, for their alleged power and significance seemed to be substantially grounded. For example, it is declared that those born under the sign of Taurus (from April 21st to May 22d) are "endowed with mental and physical strength, strong-minded, clever, fearless." This appears to me to be true. I myself was born under Taurus. I gather that most Scotsmen are born under the sign of Aquarius, the Water-carrier; not because I suppose that most Scotsmen are particularly fond of water, as a means of refreshment, but because those born under this sign (from January 20th to February 19th) are said to be "intelligent, of strong will power, deep thinkers, and cautious in money matters."

I observed, again, that the stone appropriate to the sign of The Fishes is the amethyst. It is said that this is called "the Bishop's stone," because it is supposed to effect a soothing influence, imparting a pious calm in time of danger. I know, now, the secret of the influence exerted by the Bishop of Birmingham. At all events, to wear as a charm a representation of the Zodiacal sign under which one was born, was no doubt a means of gaining comfort and assurance. There is one charm, however, which seems to require more of works than of faith. I refer to the talisman bearing the seven Greek vowels. The wearer, in order to obtain the benefits of this charm, had to pronounce each vowel in seven ways, and not until he had uttered the forty-nine vowel-sounds did the charm begin to work. I consider that the wearer had fully earned any favors that might afterwards reach him.

Many of us who are of middle age were reared in a school wherein superstition was regarded as a specially miserable sort of sin; and the word superstition was made to cover a great and various assortment of views and practices, from the fear of walking under a ladder to the Catholic Mass. Some of us, moreover, in the course of our careers, enriched the domain of superstition by the gratuitous addition of the Gospel miracles. But subsequent reflection has in many instances led to judgments a little more discriminating.

So far as I am able to learn, the Latin word *superstitio* originally indicated an excessive attachment to religious practices which, when moderately pursued, were considered quite proper. The word did not necessarily imply any absurdity in the beliefs and practices concerned. They might be the beliefs and practices of the ordinary, respectable *pietas*; but their too frequent and fervid

application constituted *superstitio*. It was as if we should say that a person who goes to Church once a month is religious, but a person who goes to Church twice every Sunday is superstitious. The Romans thought it possible to have too much of a good thing.

It may be difficult to trace the precise stages whereby the word passed from its original meaning of mere over-emphasis, to its modern meaning of absurdity and irrationality in the beliefs themselves. Nevertheless, I will hazard the guess that the process of this change was accelerated in the pagan decadence, when there was a wholesale importation of foreign cults into Rome, and people dodged from religion to religion, picking up scraps of teaching here and there, and held amorphous collections of beliefs without the slightest interior consistency or any pretense of a system. This extravagance of religious aptitude thus became absurd and irrational, and was bound to degenerate from a social and spiritual sanction to a trivial search for "luck." It was impossible that all these cults should be absorbed and synthesized. There was really no attempt made to deal thus with them. And they were sought after, not from those motives which had unconsciously and slowly produced the healthy paganism of the Romans, but in a mood of ephemeral experiment, for the sake of individual fortune.

I mean by this, that whereas the old Roman religion cannot be called superstitious, in the modern sense of the word, unless we are going to identify all primitive religion with superstition, the chaos of cult-mongering which eventually filled the cities of the Empire was very largely superstitious. The difference between the two kinds of religion was that the one was the product of long growth in a certain place, giving rise to a certain ethos and specific sanctions among a particular people; while the other was a mere tumult of unassimilated cults which had become detached from their roots in various lands where they had once been honest and more or less respectable, and now, for masses of their adherents in foreign cities, were nothing more than apparatus for luck-bringing.

This may help us to approach the question of alleged "superstitions" in some forms of Christianity. Certain beliefs held by Roman Catholics, and certain practices arising from them, may possibly be described as superstitious, since it may be possible to show that they have not the slightest organic connection with the main body of Catholic dogma. But others may not be so hastily classified in the same way. For example, the belief in the potency of relics, and the idea that physical benefits, by some such agency, may be derived from sources which are ultimately personal and holy, are not conceptions manifestly and obviously out of harmony with a fundamentally sacramental ethos. Whether we nevertheless believe in the potency of relics, holy wells, and shrines, is another matter. We may be able to adduce strong reasons for disbelief. But if superstition is only another name for belief in what is patently incredible, then I should be inclined to say that those who believe that Lourdes is all humbug are as superstitious as any persons in the world.

I am trying to avoid flinging insults at any genuine religion, or at any genuine religious attitude; and I am therefore confining the word "superstition" to that sort of coquetting with the supernatural where there is no traditional, or in any way coherent, conception of the supra-natural, where there is no bond of loyalty to any superhuman reality involved—no *religio*; but where the relation supposed to be produced is haphazard, unexplained, and trivial.

Superstition, in that sense, has been coming back, for some years, in the modern world. We have seen its gradual return, not without some considerable surprise, since we had learned in the dear, comfortable old nineteenth century that the thing was finally dead and buried. But due reflection reduces our bewilder-

ment; for, after all, an age of unfaith is always a prolific breeding ground of the wildest and most inconsequent credulity. When the supernatural has been ruled out, men will still hanker after it, and even conceive it in terms of moral idiocy. One could cite a great amount of evidence to show how this very thing has been happening in our midst, and perhaps mostly among people of wealth and leisure; but I will content myself with two examples that have come to my notice in recent years.

GLANCING over a well-known English newspaper a few years ago, I received a shock. The paper was a respectable sheet, published in London, but having a national reputation for sobriety and indeed for a high intellectual standard. And published within its pages—so that its proprietors had actually taken money for printing the stuff—I found an advertisement for what was called the Nigerian Ju-Ju. It was declared in the advertisement that this charm is an unfailing bringer of luck to those who wear it, and several testimonials were printed, describing the surprising strokes of good fortune enjoyed by previous purchasers. The Nigerian Ju-Ju was to be obtained from a Northern city, from gentlemen whose names seemed to indicate an origin nearer to the Holy Land than to Nigeria. In silver, the charm cost five shillings. In gold, its price was one pound. Accompanying this announcement, was the figure of a hideous little image, wearing upon its head what looked like a tin kettle without a spout. I do not know if one secures better luck by purchasing a golden Ju-Ju than by buying only a silver one; but I can believe that the makers consider *their* luck is in, when they succeed in extracting a pound note from a hopeful purchaser.

A little later, I found another advertisement in the same paper. This time, a philanthropist on the South Coast was offering for sale hairs from the tails of elephants, and these he vehemently declared to have the power of ensuring the best of fortune to their possessors. I should not know what to do with one of these valuable hairs, if it were given to me. I can imagine that a wig made entirely of the tail hairs of elephants might be esthetically pleasing, but a single hair would rather be a source of anxiety to me. Where does one keep it? But apparently some people go about with elephant's hairs secreted upon their persons. Since they have such permanently good luck, I suppose they are mostly millionaires. They are the people who get all the best cards at bridge, and whose water-pipes never burst in winter.

It would appear that all that our governments have to do is to pass laws compelling everyone to buy and wear Nigerian Ju-Jus and elephants' tail-hairs. I implore the President of the United States to consider this. I beseech the British Prime Minister, Herr Hitler, Mussolini, and Stalin, to put this matter to the test. They are patriots. They love their countries. They desire to lift their people out of the trough of depression, to economic affluence. Then here is something for their notice. And how little trouble! Financial reform, the alteration of the ratio between production and purchasing power is such a bothersome subject, and there are a number of powerful and interested parties who don't seem to like the notion of using what men can produce, for the good of men. But who could object to a national outfit of elephants' hairs and Ju-Jus? Beneath their benign operation, the troubles of our modern world will quickly vanish. That, at any rate, is the logic of these advertisements printed in a great English newspaper not very long ago.

Now, I am willing to admit that some of the specifics actually tried by modern governments with the purpose of improving the fortune of the nations, have been little, if any, more scientific or philosophical than these. But this shall not prevent me from offering a little criticism of the superstition which appears to be creeping back upon us. My chief criticism is that whereas a Ju-Ju may be respectable in Nigeria, where it is related to a perfectly sincere though benighted outlook upon the problems of man's existence, it becomes utter lunacy in a place like London or New York where not one man in ten thousand knows the difference between a Ju-Ju and a bull-roarer, and few indeed are aware that an elephant's tail possesses hairs, and not so many even know

that elephants have tails. The only significance of these things is that upon our sanitary and, until lately, self-satisfied, civilization of the twentieth century, there is returning the dark shadow of fear. This is proved in other ways by the prevalence of nervous collapse and by all those phenomena which a little while ago were providing the armies of the psychoanalysts with so rich and varied a field of enterprise, and also with good incomes. And by the way, what has become of all the psychoanalysts? Some of them, I believe, have now set up as hair-dressers and permanent-wavers; but I wonder if others are selling elephants' hairs! But we will not trouble about what has become of them, so long as we know that dozens of them have packed up and vanished.

The serious matter is that our teeming populations are being called upon to face one of the most critical periods in human history, with less resources of mind and spirit than men ever had. They have no God. They have no religion. They have lost, or are rapidly losing, the last threads of the tradition of a divine Companionship. The rationalists set out to kill the Christian conception of the supernatural; but the Christians appear to be about the only rationalists remaining. The old rationalists are dead, or, if still living, are now busy decorating themselves with ankhs, and axe-heads of jade, and the potent nails of the Gnostics.

The unbelief of Huxley would have laughed this appalling folly to scorn; but the unbelief of Huxley is far more certainly perished than the beliefs of Cardinal Newman or General Booth. Unfortunately, it is more perished than the most ancient superstitions. The necromancers and fortune-tellers have returned, and now, from the dimmest recesses of darkest Africa comes the new light, the new assurance. From amid the tom-toms and the blood comes the Ju-Ju for the comfort of our stockbrokers and our actresses, and the ordinary readers of a great newspaper.

But men must have some anchorage beyond their poor humanity, even though the cable be nothing more than an elephant's tail hair. They must have a god, even though they wear him upon a watch-chain. For they are desperately afraid and horribly lonely. They speak, and there is none to answer, save only other men as frightened and as lonely as themselves. They are conscious of their own ultimate helplessness, and a little comfort is cheap at a pound, and in nine carat gold.

There was a time when I supposed that the final alternative would lie between Christ and the Catholic Religion upon one hand, and a bald, bleak, thorough-going secularism upon the other. I am inclined to think that my surmise was wrong. It may yet fall out that the last and most determinative conflict must be between Christ and Mumbo Jumbo.

A Rule for Spiritual Growth

THE FOLLOWING GUIDE for growth in the religious life is recommended to new communicants in the *Weekly News* of St. Andrew's Church, Kansas City, Mo.:

1. Attend the Holy Communion every Sunday.

It is not necessary to receive every time you attend, but a Churchman should hear the Holy Eucharist read on every Sunday. Remember, our Lord is present at every Eucharist to give us His benediction. The proper observance of Sunday means following the above.

2. The matter of worship on Sunday is a closed question to the Christian.

3. Attend at least two week day celebrations of the Holy Communion a month. Make a rule about this.

4. Personal prayers morning and evening and Grace at meals.

5. Read Bible daily.

6. Keep informed on the Church.

(a) Read THE LIVING CHURCH.

(b) Read the *Spirit of Missions*.

(c) Read carefully Parish Bulletin and Diocesan Bulletin.

(d) Attend instructions whenever announced in church.

(e) Books recommended:

Episcopal Church and Its Message for Men of Today, by George Parkin Atwater.

The Divine Commission (A History of the Church), by Bishop Wilson.

Catholic Principles, by Dr. Westcott.

English Theological Training

The Usual Type of Seminary

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

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

THERE are thirty-one theological colleges in the Church of England, of which the present writer is familiar at first hand with thirteen and informed at second hand, by competent persons, of the life and work of the rest. Those he personally knows include examples Anglo-Catholic, Low Church, Evangelical, Modernist, and Eclectic; in university centers, in cathedral towns, and in a country village. They have an essential likeness, much more so than the seminaries of the American Church. It is entirely possible to describe a typical English theological college. There are, to be sure, minor variations from type; but these are not sufficiently marked to render the picture essentially inaccurate.

An American visitor, familiar with our own similar institutions, is almost sure to be first and most impressed by their deep and disciplined devotion. These are not merely educational institutions where the subject of study is theology rather than medicine or the law; but rather houses of religion. They are healthily and devoutly ascetic. They recognize that discipline is essential to Christian living, especially to priestly living. Those in them make no attempt to live the life of worldly men. In fact, neither teachers nor students will tolerate such an idea. It is not that the men are denying the goodness of God's earth or the propriety of ordinary social intercourse. Rather, they understand that, for the sake of pursuing a knowledge of God (which is not to be confused with a knowledge about God), a man must deny lesser goods in order to release time and attention for that greater end. And further, it is apparently believed that, since priesthood is an awesome profession, to be approached with serious searching of heart, it is necessary that one aspiring to enter upon it shall, like Paul, retire for awhile from usual contacts, to be more nearly with the Lord.

Our typical college is in session for four almost equal terms of eight weeks each, separated by times in which the men leave its precincts, not for a holiday, in the sense of having a good time or taking a secular job somewhere, but for private study. There are no long summers to be spent, as with us, in interrupting and distracting activities or lack of activity. The student must do much of his private reading during "down" periods. There is too little time for it "in term," for then there are not only lectures to be attended but, much more important, a devotional routine to be followed.

In term, all at the college are on duty seven days a week, including Sundays. For Sunday afternoons and the major saints' days it is usual to have no formally assigned duties. Men may then do as they please, even go away if they desire; but even on these days they are expected to be back for evening devotions. It is very uncommon that a student is permitted to engage outside the close in remunerative labor, either secular or ecclesiastical. He has no time for such things. There are no social affairs at the college. Ladies are not entertained at all, and men rarely. Students must be in at night by 10 o'clock. There can be no going to theaters, concerts, parties. These would interrupt the routine.

The day, in our typical college, begins by everyone being called, with emphasis in the knocking, at 6:30 A.M. At 7 Matins is said in the chapel, with the faculty there as well as all the students. This is followed by a celebration of the Holy Mysteries. Attendance at this latter is "not compulsory"; but there is "an expectation" of attendance at least four mornings in the week. It is assumed that if a man in training does not wish to assist that often, there is probably enough wrong to justify the principal's having a talk with him about it. Breakfast follows at 8:10. At 9 the men go to the chapel or in good weather to the gardens, each to make for himself his fifteen minute morning meditation. In this, too, the members of the staff participate. Instruction is carefully and frequently given in *how* to make a meditation. The rest of the morning is for study.

THIS IS THE THIRD of four papers on this subject, the result of an investigation made recently by Canon Bell in which he received the assistance of the English Church officials, and in the course of which he visited fourteen leading theological colleges. The last paper will appear in an early number.

At 1 o'clock either Sext is said, or intercessions, or some other proper noon-office. Attendance is not compulsory except for the professors and instructors, but usually at least three-quarters of the students are there, too. Luncheon follows. The afternoon, until tea-time, is for sports or, occasionally, for just doing as one pleases. Tea is at 4, and then come two hours for more study. Vespers is sung at 6:30; dinner is at 7. The evening is free until 10, when everybody must be in, unless he shall have procured in advance a permission from the principal to be away, for cause duly stated and deemed reasonable. Compline is said by all in the chapel; and the day is over.

The day is really and truly done because, from Compline until after breakfast the next morning, there is kept "the greater silence." No one speaks. There may be reading or studying or direct going to bed; there is no conversation, either in public rooms or in private. Peace settles down over the busy little community. It is not only the Quakers who have discovered the value of refraining the tongue even from good words, of being still and knowing that He is God.

This routine is varied on Fridays by the addition of a devotional address—and that is what it is, not a sermon or a lecture but a sharing, by one of the priest-instructors with these younger men, of the inner life of priesthood, of what it means to adore and intercede and make effort to find God in holiness. And on Sundays there is normally a sung Eucharist, frequently with sermon, before breakfast, so that those who wish may visit parish churches.

SUCH IS the devotional discipline of the English theological college. The Low Church ones vary it by not having a daily celebration of the Holy Mysteries; but rarely in any other respect. In one place, the writer found that for meditation had been substituted a daily devotional reading together of the Greek Testament, under the leadership of the principal—devotional, not technical. In most places, the routine is about as has been said. And nothing—no studies, no other duty—is allowed to interfere with it, for to provide such training of the spirit, to promote such reverent discipline is, as the English see it, the greatest and primary business of a theological college.

At first, it seems rather strange to an American, used as he is to the much more superficial devotional life of our seminaries. He keeps saying to himself, "These people take personal religion seriously! They seem to think all this a normal thing for priests, and of course to be done by them who would become Christ's ministers!" Perhaps, looking back on difficult experience in American institutions, he wonders how such a discipline can be enforced. He asks for light on this, to meet with a certain bewilderment at his

query. Finally a vice-principal, who has been in America a good deal, smiles. "I do not wonder at your wonder," he says. "American theological students come from homes without discipline, schools without discipline, universities without discipline, to your seminaries at last. Quite naturally, the lads by then are heretics about discipline. Like most Americans, they think of discipline as an engine of repression instead of as what it really is, an insurance of freedom."

As a matter of fact, these English young men in the seminaries do indeed seem free and happy under the discipline, and neither repressed nor depressed by it. Their joy, their spontaneity, their absence of self-consciousness, their gaiety of spirit, are a delight; and they know why it is so. As one of them put it, "When you live for a while this way, things do come right side up, somehow. You see God and your job and yourself. Without the discipline I don't believe that that would happen." He was a very fine person. His family connections insured him possibility of every sort of fun. He was a handsome creature. He had rowed on his crew. He had "taken a first" at his university. "You know," he said, "when I arrived I thought of the priesthood as a chance merely to do some good in my own way, to be a young benefactor of mankind. Amusing sort of idea. Now I see it as a chance to give myself to God and God to people. I never knew God before coming here. I wonder if many chaps do, or can without the discipline. I at least otherwise never should have known Him." That young man is seeking a curacy in a slum parish, "not in London, but in the Midlands, Father. They need God in the Midlands." There is no student resentment at the rigor of the routine; and the staffs not only recognize the need of it for the students but follow it themselves with enthusiasm. They are priests, and understand these things.

THE INTELLECTUAL PROGRAM of the college is largely determined by the examinations which the students will have to take, tests set by the General Examination Board described in a previous article (L. C., December 15th). There are those who feel that these put severe limitations on the teaching; but almost everyone deems them beneficial to the colleges. They assure a balanced ration, at any rate, and prevent instructors from riding their respective hobbies too hard. The only adverse criticism that is fairly common is that the tests might be somewhat better if of a somewhat more general type. In that respect they seem to be improving from year to year. At all events, they do determine the curriculum, not only in subjects taught but considerably in content of subjects. It is the business of each student to get ready, individually, during the six to eight terms he is in residence, to pass those tests.

The means adopted to assist him are three: personal conferences, private reading of recommended books, and lectures. The stress is laid definitely upon the first two of these. Each man is regarded, of necessity, as an individual. Abilities vary; preparation in the various branches of knowledge differs.

The staff make it their business, first of all, to discover what a man already knows, and of what he knows little or nothing. In some of the colleges, this is done systematically, by a formal tutorial system, but normally this seems unnecessary. Whether the tutoring is done one way or the other, it is done not by young assistants but by the staff itself. Indeed, this is their main business.

This staff is usually small: a principal, a vice-principal, and a chaplain. (Sometimes there is another officer, called the tutor.) These do all the teaching—lecturing and personal instruction both. They do not pretend to share among themselves an expert knowledge in every field; but between them they know enough to direct reading in all the needed departments. Usually one of them is a dogmatics man, another a Bible man, and the third a historian. The other subjects they divide up as best they can. This seems quite all right, if it be remembered that it is not the business of these colleges to turn out technical scholars but rather working priests. For scholarship *per se*, the few peculiarly capable must go, in addition, to the universities. Nor is the number of teachers insufficient. Each college has only from a score to fifty students.

That intimacy of contact is very real. The staff members give their entire time to the students. They are on the job with them from Matins to Compline, seven days a week. As a rule, only the principal is married and has a house of his own; and even he is in term time rarely to be found with his family, day or evening. The development of the candidates is the matter in hand, rather than the convenience, the comfort, or the scholarly attainments of the teachers. Such matters must be put off, and gladly are, until the college "goes down." Nor does this arrangement prevent some very worthwhile writing by those who do the instruction.

As for pay, the teachers get very little, by American standards. The principal may be paid as much as \$3,000 a year and a house, the repairs of which he looks after himself. The vice-principal averages \$1,500 a year and lodgings, and the chaplain \$1,100 a year and lodgings. All three get their board in term times. All pay their own pension premiums. The present writer found no discontent anywhere at such stipends. It was felt they were enough, in view of the manifold needs of the Church for the support of missions and in other necessary directions. The importance of the task, many felt, was in itself no inconsiderable remuneration. They were astounded to hear what similar posts pay in our country; and they thought such salaries of questionable justification. The low pay does not keep out men of character and considerable intellectual attainment. Moreover, and finally, principals are appointed only after some years of successful experience as parish priests. Direction of candidates is not put into the hands of men whose careers have been only scholarly, nor are places made in the seminaries for those who have been tried in parish work and found wanting.

It is such men, consecrated, reasonably learned, wisely experienced, contented with small wages, who act as guides to those who are preparing not merely to pass the General Ordination Examination but also to be priests of God. It is such men who live with the students, study them, advise them as individuals, and see to it that each reads as is best adapted to inform and develop him. It cannot be too greatly stressed that the success of the English training depends chiefly upon the remarkable character of the instructors. Their work puts a very great strain upon them, as they readily admit; but the system works, and that makes the pressure endurable.

And so each student learns as best he can, under a personal direction constant, considerate, and competent. Incidentally, he attends lectures—usually one each day, sometimes two.

The lecturing impressed this observer as being, on the whole, quite bad. That is not to be wondered at, for English education generally suffers from poor lecturing. For unutterable dullness, listen to lectures at Oxford or Cambridge, for example. There are brilliant exceptions, to be sure; but most of it is poor stuff. Fortunately, neither in university nor in theological college is there any great dependence on the lectures. One relies on tutorial guidance and on reading. Still, the poor quality and bad method common in the lecture room are weaknesses, to be deplored. The usual lecture is scarcely more than a dictated syllabus, delivered to be copied down. There may be some minds that must be thus spoon-fed; there cannot be many. Only at Kelham, where Fr. Kelly, a born genius at teaching, has enforced his method, is the lecturing really mature. There the syllabus—what would be the whole lecture in most places—is typed and distributed for advance study by the students. The lecturer then meets his group, who are already as informed as the syllabus and thought on the same can make them. He can then really lecture, illustrating, elaborating, correlating. The chief adverse criticism which this observer would make, among many adulatory remarks, about the English seminaries, is that the lectures resemble too much what one would expect in a "cramming establishment" and too little what might be looked for in an institution of learning. They ought to be decorative, stimulating, mellowing. They could easily be made so, with a better method and a bit more care. Not, however, that our own seminaries can do much in the way of boasting. Still, let it be repeated the major dependence in England is not on the lecturing,

which is bad, but on the personal counsel and supervised reading, both of which are admirably done.

THE SEMINARIES may be divided into two general divisions—the normal and the extraordinary. The latter deserve a paper to themselves. The former fall into further natural groups:

a) The seminaries in the cathedral towns: Wells, Ely, Chichester, Lichfield, Lincoln, Salisbury. The principal is usually a canon of the Cathedral, which building is more or less used for collegiate devotional purposes. A certain traditional poise characterizes the colleges in this group.

Wells is the most charming of them, in respect to location at least. The little town, with its 5,000 people and no industries at all, nestles in the west end of the Somerset hills, surrounded by countryside unexcelled in England. The great Cathedral of St. Andrew, completed by the year 1400, dominates all. On one side of it is the only episcopal palace in England with a moat, on which swans play, and ring a bell at the draw-bridge when desiring to be fed. It has been the Bishop's residence for almost 700 years. On the other side is the Close of the Vicar's Choral, a row of delightful houses, built in the fourteenth century for the choir-men to live in, each one with four or five rooms and a tiny garden. In six of these is lodged the theological college. For the morning offices they use the Lady Chapel, back of the high altar in the Cathedral, and adore God before an altar 500 years old; for the evening offices they go to the top of the Close, to a little oratory built for the chaplains of the choristers, long before the Reformation. And six miles away are the ruined arches of Glastonbury Abbey, with its holy memories of Joseph of Arimathea and the Grail and the Thorn that blooms at Christmas, of Arthur and Guinevere, of Dunstan, and of Blessed Richard Whiting, martyred by the despoilers who came, bent on robbery of God's Church, from Henry VIII of evil memory. What a place for contemplation of what it means to be a priest! Nor, one finds, need all this atmospheric aura prevent a modern college, surrounded by modern books and led by modern men, from looking on the Catholic task in terms of today. In all the cathedral colleges it is the unconquerable Church, and the sureness grounded therein for us who are now on earth, which sets the tone.

b) The university city colleges: St. Stephen's House, Ripon Hall, and Wycliffe Hall at Oxford; Westcott House and Ridley Hall at Cambridge. There are also four small colleges at Durham; but it is the ones at the two older universities that are distinctive. They are colleges *in* Oxford and Cambridge, but not colleges of those universities.

These are not generally regarded in England as quite so desirable, on the whole, as those located in some other places. They tend, one is told, to become neither university-like nor seminary-like, but a mixture of both. This is admitted to be a difficulty by some of those directing them; but it is called a virtue by still others. These colleges send their men to listen to the university divinity lectures and do the tutoring themselves. The Broad Church group seems to esteem them the more highly; others not so much. The writer has not been able quite to make up his mind about them. He has a feeling that they tend, on the whole, despite valiant efforts to the contrary, to do what the American seminaries too often do, especially those of ours which have settled down adjacent to large universities, namely to fall between two stools: the one of undergraduate desire, the other of seminary intention. How to mix the two things, if indeed it can be done at all, has been learned as yet neither in America nor England.

c) There is one really rural college, Cuddesdon, eight or nine miles from Oxford. Cuddesdon is a tiny village, not on a railway line, with perhaps a hundred inhabitants (if one believes the postmaster), lying at the gate of the palace of the Bishop of Oxford, that palace which was the episcopal summer house from its erection in 1699 until better roads enabled Bishop Wilberforce to settle there for all the year. He built his theological college on the edge of his gardens. Every way one looks, one sees the lovely Oxfordshire vales. It is near enough to Oxford so that one feels the distant presence of the university, near enough for a needed book

perhaps to be procured, near enough for staff contacts with the scholarly world. It is far enough away to insure quiet, and to prevent the students being too much drawn to the college life from which they mostly came. The Bishop knows each man. The men are, as it were, his family.

Cuddesdon is the crack college of them all. It is filled now, by advance application, for the next four years. Small wonder! Among its principals have been Liddon, King of Lincoln, Bishop Gore, the present Bishop of Wakefield, and now Eric Graham. Every tenth Anglican bishop is Cuddesdon trained. A man is half made already if he bears the Cuddesdon name. Yet nowhere are the students more simple, more humble, more earnest; and the mission fields abroad and the slums at home, as well as palaces and deaneries, know Cuddesdon men.

d) Then there are what may be called the city seminaries: Cheshunt, in a suburb of London, which until lately has specialized in older men and non-graduates, but now seeks a more normal career; Clifton at Bristol, St. Aidan's at Birkenhead near Liverpool; Egerton Hall at Manchester; and one or two others, very tiny. These all doubtless do good work; but with the exception of the first, they run to norm and have little or no special interest for the foreign observer. Cheshunt, backed by the Bishops of London, St. Albans, Southwark, and Chelmsford—the London dioceses—and at present very ably manned, would seem to have a good future of some sort, though exactly what that future is to be remains to be determined.

e) Last, there are the missionary colleges, five in number, of which St. Augustine's at Canterbury is the most attractive. It occupies what once was Augustine's Abbey, founded by the Saint himself. In the grounds are the ruins of the old abbey church; and priests of days to come wander with their books among tombs where Ethelbert and Bertha, Augustine, Lawrence, and Mellitus lie buried, or sit in the sunshine before the ruins of the altar where Augustine said his daily Mass. In 1849 modern buildings of dignity, charm, and effectiveness were added, around a central quadrangle. The college, like its four sister institutions (at Warminster, Dorchester, Burgh, and Bristol), was founded to take men who wished to become priests overseas but had not the money (perhaps sometimes not the brains) to go through a university and a theological college. The training lasted three or four years; now it is sometimes stretched to five.

The day for these colleges seems to be over. The mission fields have begun to train their own men for the lowlier sort of work. They need now from home only those best trained, those most competent. The missionary colleges are hard put to it to place their men. And besides, if there be a few exceptional candidates for whom a full and normal training is unwise, they should certainly not be segregated and made to feel inferior and peculiar. They should be scattered about among the other colleges, to gain advantage at least from contact with the more usual sort of man. Experiments have taught most of us that over here. The probable future of the missionary colleges seems to be extinction. Some better use will probably be found for the plant at Canterbury, the best equipment to be seen at any theological college except Kelham.

These, then, are the usual colleges—small, intimate, earnest, simple, ascetic, and on the whole effective. There remain to be considered the three experiments—King's College, London; Mirfield, and, above all, Kelham.

The Happiness of Christmas

SOMETIMES one meets men and women who resent Christmas. To them it means no more than a time when many presents have to be bought, and when a number of social engagements have to be kept—whether one is in the mood for them or not. But those who find Christmas in the Catholic religion do not become jaded. For them Christmas is the gift of a Child whom they have come to worship at Midnight Mass. The excitement and the happiness of Christmas does not fade with the years. It remains young. It is proof against old age and loneliness. We do not grow tired of the song of the angels. We have heard it often, but it is always new.
—*The Green Quarterly.*

Books of the Day

Elizabeth McCracken

Editor

BOOKS OF SERMONS

SOMEONE should attempt a history of religious thought as recorded in the sermons preached from age to age. One of the great values of the Old Testament is that in it can be traced the religious development of a people who had a consistent point of view and a unique character for a long period of time. The homiletic record of the Christian Church would seem to present the same sort of advantage. A few years ago, most sermons emphasized the popular notion that religion had nothing to do with business or politics. Religion was merely an inner state of being and had little to do with life as it must be lived in the world. Then the pulpit began to attack social and economic problems objectively as though these were realities apart from the inner spirit of man. That we are again in transition is strongly evidenced by the nine books of sermons by representative preachers which we have received. W. E. Sangster, one of the most able and forceful of the younger English Methodists, in his *God Does Guide Us* (Abingdon, 1934, pp. 147, \$1.00) leads his people into the ways in which God makes His will known. J. W. G. Ward of the First Presbyterian Church, Oak Park, Ill., in Harper's *Monthly Pulpit* (\$1.00) is also more concerned with the inner life of the Christian as the title sermon *The Refiner's Fire*, and other headings such as *The Secret of the Singing Heart* and *"In the Hand of the Potter"* reveal. An engaging book of sermons by Edgar De Witt Jones (published by the Bethany Press at \$1.00) is of the more personal type, having to do with personal feelings, attitudes, and relationships. In another book of Harper's *Monthly Pulpit*, *Taking a City* (\$1.00), by Douglas Horton, both points of view are brought together. Canon Leonard Hodgson preached *Six Sermons on the Lord's Prayer*, in Winchester Cathedral last Advent (Longmans, \$1.50). These are almost meditations and yet the dole, unemployment, and unlimited competition are considered and the aim is to lead us to consider these things in the light of "Our Father." The complete synthesis is seen with all its possibilities in the second book of sermons by the great American master, Harry Emerson Fosdick. In *The Secret of Victorious Living*—isn't it a stirring title?—(Harper, \$1.50), a man's inner life, his relationship to his immediate environment, and his place in the cosmos all seem to be integrated. The more sermons one reads the more convinced he becomes that preachers are preaching vital Christianity and that the people in the pews have not so much to complain of.

THE CHRISTIAN PRIEST OF TODAY, by the Rev. C. E. Osborne (Morehouse, 1934, \$2.00), is another book of unusual sermons. Canon Osborne, who delivered these lectures in pastoral theology in the University of Durham, is not only a man of fine scholarship but has the experience gathered in almost fifty years of parochial ministry to draw upon. He deals with the general principles and character of the ministerial life and work rather than with the application of these principles to the particular problems of our day. He recognizes that the principles must be applied in varying ways in different times and places but thinks it more important to establish the principles.

TWO EXCELLENT books of sermons just received are Doran's *Minister's Manual for 1935* (Harper, \$2.00), and *Prize Sermons*, Church Management Contest (Cokesbury, \$1.50). *The Minister's Manual* provides a large amount of homiletical material, including complete sermons, sermon outlines, and illustrative material for every Sunday in the year, a mid-week message, and a junior pulpit section. The "busy" parson will find much inspirational matter in it. The book of *Prize Sermons* is a fine collection of far better than the average sermons.

BIOGRAPHIES

WAS OLIVER CROMWELL a great and good man or was he only great? These are questions hard to determine. I may have my opinion, and I certainly have, but I am not a final judge. He certainly was a formidable soldier, and although he long held aloof from politics, he developed into so strong a leader

that he became if not a king at least a Lord Protector. John Buchan in his *Oliver Cromwell* (Houghton, Mifflin Co. \$4.50) has given us a strong, interesting picture of a Puritan who undid a King, usurped his place, became a painstaking Chancellor of Oxford, a devoted lover of music, and saved the Raphael cartoons for England, but he was also a "despoiler of churches." A bundle of contradictions, he provided for the ejection of incompetent schoolmasters, and for a licensing of the duly qualified; he appointed commissions to visit the universities and the public schools; he stood by Oxford in defending her endowments; he presented manuscripts to the Bodleian, and he continued to press the scheme which he had fathered in 1651 for a new college at Durham. Oxford under him, said Clarendon, "yielded a harvest of extraordinary good and sound knowledge in all parts of learning." He was more interested in higher than in elementary education, and he would have had it free to all. There is no evidence that he read much, or indeed anything, beyond the Bible, but he had a kindness for men of letters and protected even those who opposed him, and he was a painstaking Chancellor of Oxford. Buchan has given us a life history well worth reading.

CLINTON ROGERS WOODRUFF.

R. E. LEE: A BIOGRAPHY. By Douglas Southall Freeman. Scribner. 1934. 2 vols. \$3.75 each.

MR. FREEMAN has produced what must be as near as can be a definitive biography of the great soldier. Every scrap and rag of available evidence has been utilized and is treated with full respect; in disputed matters both sides are presented without special pleading. Yet, notwithstanding its mass of erudition and forests of footnotes, the book is extraordinarily interesting and at crucial points tense with excitement. It is primarily designed, of course, for students of the Civil War. They will find in it much that is new, such as Lee's activities in the seven weeks he commanded Virginia's forces, and also the explanation of much that has been hitherto obscure, such as the reasons for the failure of the critical operations in the Peninsula campaign. There are maps galore.

Yet almost the whole first volume is devoted to Lee's pre-war career. His interests were centered in his profession to an almost incredible degree. From the time he entered West Point he gave all his energies to the service of the United States, never hesitating until Virginia seceded; then he instantly followed what he thought was his proper allegiance. During this period even Mr. Freeman's meticulous research has failed to reveal any but the most casual comments by Lee on the political and social problems that were setting the country in flames. He treated them as not the concern of soldiers, and it was this supreme concentration of the man in his immediate tasks that is one explanation—and not the smallest—of his achievements. Of his religion Mr. Freeman tells us all that he can, but adds little to what is already known. Personally devout to the last fibre of his being, the stiff dogmatism of the period confused him; despite the close influence of two extraordinary Churchmen—William Meade and C. P. McIlvaine—he did not seek confirmation until late in life. During his residence in New York in the 'forties he heard something of the Oxford movement, but it was quite meaningless to him.

Volume 2 closes with the death of Jackson. Volumes 3 and 4 will be published in the spring. E.

AT WAR WITH ACADEMIC TRADITIONS. By A. Lawrence Lowell. Harvard University Press. \$3.00.

A. LAWRENCE LOWELL has had a distinguished career as an educator, first as a professor at Harvard, later as its president. He has gathered in a volume, to which he has given the stimulating and provocative title *At War With Academic Traditions in America*, the most important of his writings and addresses on education, including his inaugural address and extracts from many of his annual reports as president of Harvard. They are valuable both as a running commentary on recent educational history and as the revelation of the basic principles underlying his long and brilliant administration. Here will be found, with the added emphasis of collective presentation, those progressive ideas that must always be associated with his name: his scorn of pedantry, his impatience with the building-block conception of education, his insistence that the student, not the course, is the only real unit and that a higher type of scholarship than has hitherto prevailed in America should be provoked in the college and in the graduate and professional schools. In all this there is food for thought and discussion for years to come. CLINTON ROGERS WOODRUFF.

NEWS OF THE CHURCH

Baltimore Foundation Sponsors Lectures

Series Given During Advent in Grace and St. Peter's Church on Doctrine, Discipline, Worship

BALTIMORE—Under the auspices of the Baltimore Lecture Foundation, a course of 10 lectures on the doctrine, discipline, and worship of the Church was delivered during the first two weeks in Advent at Grace and St. Peter's Church here.

There was a good response considering the many activities of this season of the year. The purpose which the foundation had in view was the bringing of a fresh emphasis on the importance of Advent as a season of spiritual training.

Speakers and their subjects were the Rev. Messrs. W. A. McClenthen, The Need of Doctrine, and The Need of Worship; Bernard McK. Garlick, The Christian Doctrine of God, and Prayer, Its Art and Method; S. Tagart Steele, Jr., The Christian Doctrine of Man, and The Need of Discipline; E. R. Noble, The Christian Way Out; Gordon B. Wadhams, Christian Worship, and The Holy Eucharist; and R. S. Chalmers, rector, Personal Religion—Related to the Doctrine, Discipline, and Worship of the Church.

Nyack, N. Y., Church's Memorial Vestibule Dedicated by Rector

NYACK, N. Y.—The new memorial vestibule in Grace Church, erected in July of this year, was formally dedicated on the morning of December 9th, the rector, the Rev. Ernest W. Churchill, officiating. The vestibule is in memory of the Rev. Franklin Babbitt and members of St. Andrew's Guild. Individual memorial plates, setting forth the names of all those commemorated are placed on the several doors and windows.

The memorial vestibule cost \$1,116.04. The money was given for this special purpose by many friends of those remembered, with the provision that it should be used for this purpose alone. Roy Prosser, who designed the vestibule, gave his work; as did Tunis Garrabrant, who constructed it; and Gilbert H. Crawford, who engraved the plates. The vestibule had long been needed, partly in the interests of quiet and partly to keep out the cold winds in winter.

Dean of St. Paul's Installed

LONDON—Dr. W. R. Matthews, formerly dean of Exeter, has been installed at St. Paul's Cathedral as dean, in succession to Dr. Inge. The induction of Dr. H. R. L. Sheppard, formerly vicar of St. Martin's-in-the-Fields, and afterwards dean of Canterbury, as canon of St. Paul's, took place later.



FOUNDER OF CHICAGO SHELTER
Canon Gibson Christmas Day observed the 40th anniversary of service at the Chicago Cathedral and Shelter.

New Daughters of King Official Assumes Duties

JACKSON, TENN.—Miss Edna Eastwood, who has been appointed executive for the Order of the Daughters of the King, assumes her new duties on January 1st, according to Mrs. W. J. Loaring-Clark, president.

For the past three years Miss Eastwood has served as educational secretary for the Church of the Holy Communion, South Orange, N. J. Prior to that she was in the Department of Religious Education of the National Council, as secretary in care of work for the isolated in rural communities.

Massachusetts Bishop Elected Yale Corporation Senior Fellow

NEW HAVEN, CONN.—President James Rowland Angell announced that the Rev. Dr. William Adams Brown of New York City, Senior Fellow of the Yale Corporation, has resigned and that the successors of Yale's original trustees have elected in his place Bishop Sherrill of Massachusetts.

Bishop Sherrill entered Yale College at the age of 16, and was graduated with the class of 1911.

Bishop Jett Dedicates Memorials

BLUEFIELD, VA.—Bishop Jett of Southwestern Virginia November 18th dedicated two memorials given to St. Mary's Church, Bluefield, in memory of the late Rev. Herbert H. Young. They are a bronze wall tablet given by St. Mary's Guild, and a sterling silver ciborium given by the Young Peoples' Service League.

Women Raise Funds

PLATTSMOUTH, N. E. B. R.—Women members of St. Luke's Church here made and sold 400 quarts of mince meat as their contribution to the parish's current expenses.

Founder of Chicago Shelter Celebrates

Canon Gibson, "Friend of the Friendless," Observes 40th Year of Service

CHICAGO—Christmas Day was a red-letter day in the life of the Rev. Canon David E. Gibson, priest in charge of Chicago's famous Cathedral Shelter and "friend of the friendless." He celebrated the 40th anniversary of his attachment to the old Cathedral of St. Peter and Paul and his labors on the same site through the Cathedral Shelter.

As a "servant in the house of the Lord," as Canon Gibson prefers to call himself, he served as usher and doorkeeper at the old Cathedral for some 25 years. Finally he was called to the ministry of the Church and 15 years ago was ordained by the late Bishop Anderson, giving up a substantial business to answer the call. He established the Cathedral Shelter and has served as its director since its establishment.

It is conservatively estimated that Canon Gibson has assisted in one way or another more than 2,000,000 persons. In recent years the number passing through his offices in the course of a year runs well over 100,000.

Bishop Stewart of Chicago paid his annual visit to the Shelter on Christmas Day and confirmed a class.

G.T.S. Alumni Midwinter Reunion Will be at Seminary January 15th

NEW YORK—The Associate Alumni of the General Theological Seminary will hold its mid-winter reunion January 15th at the seminary. The members will be the luncheon guests of the seminary in the refectory at 1:15 P.M. At 2:30 there will be a lecture in Seabury Hall by the Rev. Dr. Marshall Bowyer Stewart, on A Refuge from History. At 3:30 there will be a second lecture by the Rev. Dr. Donald Fraser Forrester, on A Side-light on Early Christian History. Evensong in the chapel will be at 5:45, instead of the usual hour of 6 P.M.

At the alumni dinner in the refectory the speakers will be the Very Rev. Dr. Hughell Fosbroke, dean of the seminary; the Rev. Dr. Frank Gavin, and the Rev. Humphrey Beevor. Fr. Beevor, who is the librarian of Pusey House, Oxford, is this year's visiting lecturer at Berkeley Divinity School.

Wilksburg, Pa., Ministers Exchange

WILKINSBURG, PA.—December 9th marked the 12th annual exchange of pulpits for the Wilksburg Council of Churches, numbering 20. This plan was initiated by the Rev. Dr. William Porkess, rector of St. Stephen's Church.

American Students' Paris Center Opened

Dean Beekman of the Cathedral, Chairman of the Board, Presides and Tells History of Movement

PARIS—The opening originally set for October 10th but postponed because of the tragedy at Marseilles and the period of national mourning, the American Students' and Artists' Center at 261 Boulevard Raspail was formally opened December 5th with a brilliant array of speakers and guests on the platform and in the audience.

The center is to include a new St. Luke's Chapel, the only religious edifice in the Latin Quarter with services in English, replacing a smaller one torn down during the summer.

DEAN BEEKMAN PRESIDES

The Very Rev. F. W. Beekman, dean of the American Cathedral, and chairman of the board, presided and outlined the history and reason for the movement.

He then introduced André Mallarmé, Minister of National Education, who, representing the French government, welcomed the center, saying, that since his youth, when he had known many Americans in school, he had felt that the presence of Americans in Paris, especially those planning to return home after their studies, formed a splendid nucleus for propagation of international understanding and world peace. He concluded by citing the government's pleasure in saluting the new enterprise as an English-speaking center in Paris.

Sir George Clerk, the British Ambassador, said in part, "There can be no better pledge for true world peace and security than the constant interchange of young people from different lands who have set themselves the task of discovering what is that real message which some different culture and civilization from their own has to give. In these days, when the object of so much that is published in the daily press seems to be to display the worst features of every country, the universities have a special task. It is to them that we look to correct our sense of values and by a single-hearted attachment to learning to set the feet of their students on the right path—the path of true understanding and peace."

AMBASSADOR PRAISES WORK

The American Ambassador, Jesse I. Straus, then congratulated the dean and those who supported him in accomplishing the building of the new center. "This building," he said, gives ocular evidence of the fact that persistent effort in a worthy cause will, despite obstacles, yield results. In many branches of knowledge we have much to learn from France. A venture of this kind requires the American pioneer spirit which hewed down forests to create tillable land. For the youth who are welcomed and encouraged to enjoy the hospitality and cheer are part of the mental tillable land of our American future. A sympathetic understanding of other peoples

New Jersey Missionary Ministers in Section Evacuated by Loyalists

FLEMINGTON, N. J.—More than 220 years ago a little company of intensely loyal Britishers, settled in a township in this county which they had called "Kingwood," were visited by the Rev. John Talbot, S. P. G., missionary and rector of Burlington, some 50 miles away. They desired the services of the Church and the instruction of their children in the faith. Two years later they began a log church and in 1760 built a stone structure which has stood since.

At the time of the Revolution they fought for their king, buried six of their number who had fallen in his service in the cemetery of St. Thomas', and departed for Canada. The subsequent history of this now lonely house of worship is interesting but not possible of presentation here. Its present importance is that of being one of the focal points in a revival of Church teaching, practice, and missions throughout this whole sparsely-settled county.

The Rev. Rupert E. Noel, the missionary, has headquarters at Flemington and serves two other churches including the historic St. Thomas'. In addition he has a monthly Eucharist at three widely scattered points so as to touch all sections of his area. Many Church musicians know of the work of the Flemington Children's Choir, for a generation now a unique and worthy representative of true culture and artistic skill. All churches in Flemington cooperate in the use of the musicians trained through the five-year course of this institution and, while the Church has its difficulties in a situation largely dominated by Protestant influence, yet, together with the Romanists, it finds it possible to work the training into an efficient rendering of the traditional music of the Church. Fr. Noel has presented a strong Catholicism to these people, trained for generations in another tradition and atmosphere and, now, after five years of effort, is finding a response. The lesson of this area seems to be that the typical Protestantism of the American country-side is dying out fast, services are being abandoned, and even union efforts are failing at least in Hunterdon county, N. J.

can become one of the greatest forces in the perpetuation of world peace. For we always think more favorably of another people, whatever may be the cause of irritation between them and us, if we have lived among them, and have had on their own ground, opportunity to learn something of their points of view, their problems, and their difficulties."

The dean, having outlined the program developing under the lead of the chaplain-director, the Rev. Hillis L. Duggins, Mrs. Duggins, and his staff, invited the guests to inspect the building.

New Haven Rectors Instituted

NEW HAVEN, CONN.—Bishop Budlong of Connecticut instituted the Rev. C. Clark Kennedy as rector of Christ Church here the morning of November 25th, and the Rev. Dr. Robert S. Flockhart as rector of St. Thomas' Church here that afternoon.

Church Army Moving to New Headquarters

Grace Church, New York City, Permits Organization to Take Over Former Anna and Simeon Home

NEW YORK—After being housed for nearly a decade in Lafayette street, New York City, Church Army is moving on January 2d to Fourteenth street, east of First avenue.

Due to action on the part of the rector and vestry of Grace Church, Church Army takes over the former Anna and Simeon Home, and that building will become the headquarters and training center.

Capt. and Mrs. L. Hall are being placed in charge of the training center.

Capt. B. Frank Mountford, secretary, announces that in addition to there being classes (open to the public) for the development of lay-witness, and for Bible study and the promotion of personal religion, Church Army hopes to have a book shop.

Mamaroneck, N. Y., Church May be Forced to Close

MAMARONECK, N. Y.—The rector of St. Thomas' Church, the Rev. Frank Dean Gifford, has announced that the church will be obliged to close its doors for the winter unless 200 new subscribers make pledges. There are 600 families in the parish. Of these only 260 use the weekly envelopes. The rector hopes to secure the additional needed subscribers from the other families, who contribute irregularly. The parish has hitherto managed to carry these non-subscribers; but owing to increased tax rates, decreased income from invested endowments, and lessened amounts derived by regular supporters, a deficit is imminent.

Harrisburg Diocesan Y. P. F.

Convention in Williamsport

WILLIAMSPORT, PA.—The Young People's Fellowship of the diocese of Harrisburg held its semi-annual conference at Christ Church here November 30th and December 1st. Addresses were given by Canon Clifford W. French, chaplain to the Bishop, who outlined the essentials of a successful chapter; Miss Rosemary Reinhold, general secretary of the Y. W. C. A., who described life and customs in Chile; Dr. Lewis Theiss, professor of Journalism at Bucknell University, who spoke on journalism as a career; and the Rev. H. St. Clair Hathaway, rector of St. Paul's, Wellsboro, who depicted the power of the young people. Talks were given by Canon Hiram R. Bennett, rector of the parish, and the Rev. Frederic Witmer of Trinity Church, Jersey Shore.

Boston Rector Instituted

BOSTON—Bishop Sherrill of Massachusetts instituted the Rev. Benjamin I. Harrison rector of the Church of the Advent here December 2d. The Bishop also preached the sermon.

Hold Anglo-Orthodox Parley at Wellesley

Group Gathers to Consider Establishment of Movement Similar to St. Alban and St. Sergius Fellowship

BY THE REV. DR. E. R. HARDY, JR.

WELLESLEY, MASS.—“The experience of reunion” was the phrase which Paul Anderson of the European Y. M. C. A. used in describing to the recent Anglo-Orthodox Conference at Wellesley the character of the famous Fellowship of St. Alban and St. Sergius, as it exists in England.

The group was gathered, rather for a series of conversations than a formal conference, to discuss the possibility of some similar movement in this country. It met late in the afternoon of the day before Thanksgiving, at Tower Court, Wellesley College, and devoted an informal afternoon session and the dinner hour to getting acquainted.

On the Orthodox side were Fr. Sergius Bulgakoff from the Paris Seminary, Fr. Eftimios of the Greek Church, and Fr. Gregorieff of the Russian, Prof. and Mrs. Karpovitch from Harvard, and several others. On the Anglican side there were a number of interested clergy and laity, including students from Harvard, Wellesley, and the General Seminary.

THREE SPEAKERS

After dinner the group assembled in the pleasant atmosphere of Severance Hall. Three speakers were announced on the general subject of Anglo-Orthodox relations. Fr. Eftimios spoke in French, Prof. Karpovitch interpreting. Such gatherings as this reminded him of the unity of the first days of the Church. In spite of our differences, we hoped that such practical coöperation as the Stockholm Conference represents would open the way to future union.

Fr. Bulgakoff stated that the main difficulties were the question of Anglican orders, and the dogmatic divergence. The first was well on the way to solution, and was less crucial than the second. The increasing theological harmony between Orthodox and Anglicans, especially Anglo-Catholics, might be expected to lead to the solution of that.

The Rev. E. R. Hardy, Jr., outlined the relation of Anglicanism to Protestants, the Old Catholics, the Eastern Churches, and Rome. After a discussion, the group adjourned to the crypt of the college chapel. Here Fr. Eftimios, assisted by Prof. Conant of Harvard, sang selections from Greek Vespers.

In the early morning of Thanksgiving Day, Fr. Bulgakoff celebrated the Holy Eucharist in the same crypt chapel, Fr. Gregorieff having brought his choir for the occasion. In these surroundings the Liturgy of St. Chrysostom had great simplicity and great reality. After breakfast the group gathered for a final meeting.

COMMITTEES TO BE FORMED

It became evident that, while all desired to establish some form of Anglo-Orthodox

“Ambassador of Friendship” Plan Instituted to Improve Relations Between Parishes

JERSEY SHORE, PA.—The Rev. Frederic Witmer, rector of Trinity Church, Jersey Shore, and vicar of Trinity, Renovo, has hit upon a novel idea that seems destined to bear the fruit of success. In each of his parishes he has appointed a layman to be an “Ambassador of Friendship.” His duty will be to arrange excursions from his own parish to the other, and to cement more firmly the relationship and increase the friendship between the two parishes.

fellowship, the absence of an Orthodox theological student group in America and other circumstances made any direct imitation of the methods used in England impracticable. Yet the absence in this country of any association of those interested in Anglo-Orthodox unity made it imperative for the group to leave behind it some permanent expression. It finally decided to establish committees in the New York and Boston areas charged with the responsibility of developing possibilities of Anglo-Orthodox fellowship through Church and student groups. A small central committee was chosen, to replace the temporary “presidium” of the Wellesley gathering.

The interest roused in this country by Fr. Bulgakoff's visit produced the meeting and will, the group hopes, lead to further results. Those interested are urged to communicate with Miss A. V. V. Brown, 7 Cottage street, Wellesley, Mass., or (for New York) with the Rev. E. R. Hardy, Jr., 175 Ninth avenue.

Kyoto Priest Secures 40th Patron For Parish Social Center Work

KYOTO, JAPAN—The Rev. J. Kenneth Morris, rector of the Church of the Resurrection, Kyoto, is rejoicing because on November 12th the 40th Japanese gentleman has agreed to be a patron of the church social center for five years.

Each patron has promised 30 yen a year for each of the five years, to assure an income for the various activities of the parish, including the health clinic, the summer camp for poor children, night school for under-privileged workers, reading rooms for students, and the kindergarten.

The members of the patrons' association have been secured through the Kyoto branch of the International Rotary Club, which has previously contributed annual gifts to the Church of the Resurrection for its social service work, but never before to so generous a degree as is now assured.

50 Parties by New York City Mission

NEW YORK—The City Mission Society is giving fifty Christmas parties throughout not only Christmas week but also New Year week. A pageant, “The King of Peace,” was scheduled for the night of December 28th, in the Church of San Salvatore, with 100 children singing carols in Italian. At the Church of St. Martin in Harlem, Christmas parties began on December 27th, with a Christmas dinner, and end on December 30th with a pageant.

Committee Seeks “A Truce of God”

Church of England Group on Evangelistic Work Calls for Less Party Strife

LONDON—The representative committee on evangelistic work which was appointed recently by the Archbishops of Canterbury and York has issued the following statement:

“We believe that the Christian Church is today confronting one of the most serious crises in its history, and that the hour calls both for a renewal of our own personal consecration and for a solemn and sustained challenge to the people of England in the name of Jesus Christ.

“If that challenge is to be made effective, it must be made by us all as a united body irrespective of party, and it is in this connection that the phrase ‘a truce of God’ has been used.

“We are deeply conscious of the fact that party strife is the most formidable obstacle to the revival of religion throughout the country. Attempts to compose our differences by compromise or concession have proved futile, as they always must with men who have real convictions. We are convinced, however, that the things on which we agree overwhelm in their importance the things on which we differ, and that we must concentrate on the first, and for the time being deliberately set the second on one side in order that we may advance together to take our share in the conversion of England.”

Ohio Churches Observe Anniversaries Recently

CLEVELAND—Churches in the diocese of Ohio recently celebrating anniversaries included: Christ Church, Oberlin, 75th anniversary, November 4th; St. John's Church, Youngstown, 75th anniversary, December 9th to 16th; St. James' Church, Boardman, 125th anniversary, December 9th; and St. Andrew's Church, Youngstown, 25th anniversary, December 9th.

Culminating these various anniversaries was a union service at St. John's Church, Youngstown, the evening of December 16th, with Bishop Rogers of Ohio officiating.

Rochester, N. Y., Little Helpers Present Children's Corner

ROCHESTER, N. Y.—The Church of the Ascension, Rochester, the Rev. Dr. W. C. Compton, rector, dedicated a Children's Corner at the 11 A.M. service on December 9th. The corner is in the Ingle Memorial Chapel in a nook reserved for the purpose by the architects. Shelving for books, meeting in one of the corners, extends along the adjacent walls, ending in carved panels. A prie dieu intersects the south wall surmounted by a cross. A dividing panel separates the corner from the rest of the chapel. A cork background where pictures may be displayed is provided. The corner is the gift of the members of the Little Helpers' Auxiliary.

Church Pension Fund Progress is Reported

1934 Officers Reëlected at Annual Meeting of Board of Trustees; Robert Worthington Secretary

NEW YORK—In spite of financial conditions which are still unsettled generally, the Church Pension Fund has continued its growth in 1934, strengthening its investment status and expanding its services to the Church. Such was the report of the fund's president, William Fellowes Morgan, made to the board of trustees at its annual meeting December 18th.

The fund is now occasionally receiving reports of increases in clergymen's salaries, although the curve still seems to be downward, according to Mr. Morgan's report. "It is estimated that the total pension assessments received this year will be only slightly less than last year," Mr. Morgan said. "This is gratifying proof that the Church Pension Fund has the confidence of the whole Church, and its benefits are recognized as of the utmost importance in the life of the Church."

OFFICERS REELECTED

The slate of officers which will guide the fund's policies in 1935 are substantially those of 1934. These men are: William Fellowes Morgan, president; Bishop Davis of Western New York and Frank L. Polk, vice-presidents; Bradford B. Locke, executive vice-president; and J. Pierpont Morgan, treasurer.

The only new election was that of Robert Worthington as secretary.

The same finance committee consisting of J. Pierpont Morgan, William Fellowes Morgan, and Stephen Baker, was reëlected.

During the year the market value of the fund's investments considerably appreciated, and at the present moment is in excess of cost. In addition, the fund has a net profit on all sales of securities since the fund's establishment in 1917.

Starting with an initial reserve in 1917 of \$8,616,295, the fund has built up its assets from assessments, interest, legacies, and other sources to a total figure of \$30,487,085, represented in cash and investments whose present value is larger than that figure. These assets are the present reserve of the fund, which are reasonably in excess of its liabilities. In the seventeen years of its existence, the fund has paid out \$11,500,000 to beneficiaries.

MINIMUM ADMINISTRATIVE EXPENSE

The expenses of administration have been held at a minimum, and have been only two and one-half per cent of the total income and disbursements. At present, 2,200 beneficiaries of the fund are receiving monthly checks totaling \$1,147,636 a year.

Mr. Morgan also reported sound progress for the subsidiary and affiliated corporations of the fund. "The Church Life Insurance Corporation has almost \$18,000,000 of insurance in force," Mr. Morgan states. "The amount of insurance written so far this year is 45 per cent larger than

last year and the total new business is expected to be approximately \$1,600,000. The Corporation has also found a substantial demand for annuities. This business, so far this year, is 117 per cent larger than last year.

HYMNAL CORPORATION SALES

The Church Hymnal Corporation, another wholly-owned subsidiary of the fund, publishes three editions of the Authorized Hymnal and two of the Prayer Book. Altogether, the Church Hymnal Corporation has sold 1,198,669 hymnals and 478,793 Prayer Books, the latter publication not having been undertaken until 1929.

FIRE INSURANCE GAINS

The Church Properties Fire Insurance Corporation, an affiliate, now has over \$63,000,000 of insurance in force on 2,300 churches and other ecclesiastical institutions. It has been able to reduce rates in every state except three, effecting savings ranging from 12 to 20 per cent of tariff rates. In addition, its feature of quarterly installment payment of premiums has helped many parish treasurers to balance their budgets. Financially, the corporation is in good shape and has added substantially to its surplus.

Brazil Faces Slash in Educational Fund

Theological Training Apportionment Reduced from \$2,000 to \$500; Work Handicapped

NEW YORK—Among the reductions made necessary by the emergency schedule for 1935 is the amount available for theological education in Brazil, which has been cut from \$2,000 to \$500.

The Theological School at Porto Alegre has always been small and has aimed to train only enough men to meet actual needs. It has been closed at times when there were no openings for new clergy, but this is not the case at present. Quite the reverse. Bishop Thomas has on his staff of Brazilian clergy men who have been serving 30 years or more, whose places must soon be filled. Any interruption now in the supply of newly ordained men, the Bishop reports, will severely handicap the Church's progress in Brazil.

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Protestant Papers Oppose Persecutions

Methodist, Lutheran, and United Church of Canada Endorse Move Against Mexican Situation

NEW YORK—Three Protestant denominational organs recently endorsed protests being made against the persecution of religion in Mexico. The *Christian Advocate*, general organ of the Methodist Episcopal Church, South, referring to the protest recently signed by more than 500 clergymen protesting against the persecution of the Church in Mexico declared: "The government has struck hard at the Church, with the result that religious freedom and education are imperilled. All denominations in Mexico have felt the restrictions of the governmental policy, particularly in their educational work. To deprive the youth of Mexico of any religious education would be a serious calamity. We hope that Mexico will find a better way. The method of the dictator is to dominate the schools—teaching political doctrines rather than the truth. The way of a dictator is not that of a free people. No nation can be self-governing unless its citizens are enlightened rather than indoctrinated in Fascism, Socialism, Communism, or any other 'ism.' Any nation which limits the freedom of religion and of education to teach the truth and establish moral principles in the minds of the people simply turns back the clock of time and invites the return of the Dark Ages."

LUTHERAN PROTEST

The *Lutheran*, official organ of the United Lutheran Church in America, declares the Lutherans of America will not approve "the enforced displacement of the Christian religion by atheism," and adds: "There seems to be no doubt that the Mexican government is at the threshold of adopting a completely atheistic policy with reference to religion and education. Not only is Roman Catholicism to be outlawed, and its ministry reduced to an utterly inadequate number of priests; not only is teaching to be taken away from the religious orders of monks and nuns who have hitherto conducted instruction as a department of religion, but religion is to be expunged from the training of the young. The radicalism of Russia is to be adopted as a model of the Mexican government. Certainly the Lutherans of America will not approve the enforced displacement of the Christian religion by atheism. . . . We have sympathy for the victims of Mexican politicians and we believe a Godless govern-

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Old Mississippi Chapel on Plantation is Fine Piece of Architecture

JACKSON, MISS.—One of the 14 centers in the extensive rural mission field of the Rev. V. H. Sessions of Bolton is a chapel said to be one of the most perfect pieces of Gothic architecture in America.

This chapel, known as the Chapel of the Cross, was built in 1849 by the owner of a famous plantation, with bricks and shingles prepared on the place. The morning services were for the master and mistress, with afternoon services for their slaves.

After the Civil War the chapel fell into disuse until in 1910 it was little more than a ruin, windows gone, doors down, and cattle wandering in for shelter in a storm. It has been restored and partly furnished. Services are held there twice a month.

ment a dangerous neighbor of our own nation."

CANADIAN CHURCH ORGAN JOINS

The *New Outlook*, an organ of the United Church of Canada, supports the three-faith protest against the Mexican government's Church policy. "The protest sets forth in dignified and respectful language the damage to Mexican prestige and repute in the eyes of the world certain to follow a ruthless deportation of members of the Catholic hierarchy and the attempt to deprive Mexican children of all religious instruction," it declares. "A fanatic strain marks the group now in power at the Mexican capital, and it is doubtful whether the protest of the outside Churches will have any salutary effect at the moment. As to the future of religion in Mexico, it has been pointed out that 90 per cent of the people have been bred in the Roman Catholic Church; and that this fact, together with the fact of the ineradicable religious impulses of the human heart, will ultimately mean the restoration to that Church of the free exercise of its rights and teachings."

Other non-Catholic periodicals that have made vigorous editorial protests against the anti-religious policy of the Mexican government include the *Christian Science Monitor*, *Christian Century*, *American Hebrew*, and *The Day* (Jewish).

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Chicago Deanery Women Take Missionary Project

ROCKFORD, ILL.—Leaders of women's work in parishes of the northern deanery of the diocese of Chicago, numbering 100, met at Emmanuel Church, Rockford, December 5th, to consider common problems. Out of the meeting came the acceptance of a definite missionary project by the group. The project for 1935 will be the raising of funds to pay the interest on a parish house debt at St. Paul's Church, Savanna, a mission station in the northern deanery.

Bellefonte, Pa., Rector Instituted

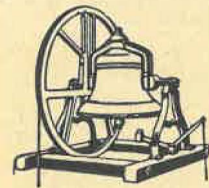
BELLEFONTE, PA.—The new rector of St. John's Church, the Rev. Robert James Sudlow, was recently instituted by Bishop Brown of Harrisburg.

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Hospital to Become Convalescent Home

Children Now in St. Mary's, New York, to be Transferred to Other Institutions in City

NEW YORK—With the consent of the board of managers, St. Mary's Hospital for Children will become a Convalescent Home for Children on January 1st.

The children now in the hospital will be transferred to the children's divisions in other hospitals in the city. Beginning on December 24th, persons applying for the admission of patients were helped to find the needed places in other hospitals.

There is room for from 50 to 60 children at St. Mary's. It will be used for all new cases. Received first at St. Mary's Convalescent Home, the children will receive the special attention required by children just recovered from illness. When in proper condition, they will be taken to the Noyes Convalescent Home at Peekskill, which will be reopened on January 1st. There is room for 25 children at the Noyes Home.

The Sisters of St. Mary, in addition to these two establishments for the care of ailing children, have a summer home at Norwalk, Conn. This home can care for 60 children. It is planned, when funds make it possible, to remodel the home at Norwalk, making it an all-year-round residence. These three homes will provide for the care of 145 at any one time.

A survey of conditions in New York City has shown that convalescent care is available only to a very limited extent, particularly for children. Hospital care is increasingly provided. The problem of the child, no longer ill but still far from normal health, has perplexed doctors and social workers. The change in the work of the Sisters at St. Mary's Hospital to meet this condition is welcomed.

Sister Hilary will continue as Sister Superior, assisted by other sisters and by nurses. A guild, made up of Associates of St. Mary, plan to conduct a kindergarten and play-room at St. Mary's Convalescent Home, under skilled leaders.



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Three Faiths Continue Drive for Better Movies

NEW YORK—Coincident with the renewal of the campaign of the Legion of Decency in Roman Catholic dioceses throughout the country December 9th Protestant and Jewish agencies expressed continued coöperation with the Catholic campaign and intensification of their own efforts to secure more wholesome movies.

Delegates from 25 Protestant denominations meeting at the recent biennial meeting of the Federal Council of Churches in Dayton, Ohio, expressed dissatisfaction with many pictures being produced, in a resolution declaring the intention of the Council to carry to completion the signing of Declaration of Purpose pledges similar to the pledge of the Legion of Decency.

In Canada all Protestant denominations promised support to the Legion of Decency campaign, while coöperation was also pledged by the Canadian Jewish Congress, the representative Jewish organization in Canada.

That the Roman Catholic campaign will soon be extended to include unwholesome and immoral stage productions was declared by the Rev. Thomas L. Graham of St. Patrick's Cathedral, New York. A list of approved plays will be published in the Roman Catholic press of the country and members of the Church will be asked to stay away from those considered immoral, Fr. Graham said.

40th Anniversary Kept

YONKERS, N. Y.—The 40th anniversary of the founding of St. Andrew's Church, Yonkers, was observed December 9th. The Rev. Dr. Karl Reiland, rector of St. George's Church, New York, was the preacher. Dr. Reiland was the second rector of St. Andrew's. The present rector is the Rev. Dr. William C. Hicks.

New York Girls' Friendly Society to Hear Series of Travel Talks

NEW YORK—The Girls' Friendly Society of the diocese announces three travel talks to be given at the Hotel Plaza by Mark H. Haight. These lectures will be illustrated with colored stereopticon and motion pictures, with musical accompaniment. The price of a season ticket is \$10. Half of the proceeds will be turned over to the Girls' Friendly Society. Particulars may be obtained from Mrs. Eugene W. Mason, 111 East 69th street, New York City.

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

P. M. KERRIDGE, PRIEST

NEW LONDON, CONN.—The Rev. Philip M. Kerridge, rector of St. James' Church here, was found dead in a chair in his study the morning of December 16th. Gas was flowing from an unlighted log in the fireplace.

He had attended a concert in New Haven and evidently was asphyxiated soon after returning home. The medical examiner reported the death as accidental from gas poisoning.

Born in Chatham, Ont., the son of James and Jean Kerridge, he received the degree of Bachelor of Laws from the University of Michigan in 1892, and studied for holy orders at Berkeley Divinity School. He was ordained deacon in 1898 and priest in 1900. In 1902 he married Sarah Agnes Briggs, of New York City.

The Rev. Mr. Kerridge was assistant at Grace Church, New York, from 1898 to 1900; rector of St. Paul's Church, Providence, and St. Peter's Church, Mantoloking, R. I., 1900 to 1902; Pro-Cathedral, New York City, 1902 to 1904; rector of Trinity Church, Easton, Pa., 1904 to 1910, when he became rector of the church here.

He is survived by four sons, Markham and David of New York City; Louis, living in Pennsylvania; and Charles, in California.

H. P. SILVER, PRIEST

NEW YORK—The funeral service for the Rev. Dr. Horace Percy Silver, who died December 15th, was held in the Church of the Incarnation, New York, December 18th in the presence of more than 1,000 persons.

Dr. Silver, a prominent clergyman, had been seriously ill for many months. He resigned as rector of the Church of the Incarnation April 19th.

The combined choirs of the Church of the Incarnation and of its chapel sang Dr. Silver's favorite hymns. The flowers sent filled every available space. The casket was draped with the American flag.

Bishop Manning of New York officiated, assisted by the Rev. Dr. Howard Chandler Robbins, Dr. Silver's predecessor as rector of the Church of the Incarnation.

Others who took part in the service were the Rev. George A. Robertshaw, assistant at the Incarnation; the Rev. Nicholas M. Feringa, vicar of the Chapel of the Incarnation; and the Rev. Arthur McK. Ackerson, assistant at the chapel.

Among those present were Bishop Freeman of Washington, Bishop Stires of Long Island, Bishop Lloyd and Bishop Gilbert, Suffragans of New York; Bishop Knight, Coadjutor of New Jersey, and Bishop Creighton, Suffragan of Long Island. The Very Rev. Dr. Milo H. Gates and many of the other clergy of the diocese of New York and nearby dioceses were present. There were special delegations from the

General Theological Seminary, headed by the Very Rev. Dr. Hughell Fosbroke, dean, and from the National Council, the trustees of the Cathedral of St. John the Divine, the standing committee of the diocese of New York, St. Luke's Hospital, the House of the Holy Comforter, the Army Relief Society, and several other organizations with which Dr. Silver was closely connected, as a member or director or trustee.

Interment was in the West Point Military Cemetery. Dr. John W. Wood, executive secretary of the Department of Foreign Missions of the National Council, Samuel Riker, senior warden of the Church of the Incarnation, and Thomas S. Mc-Lane, junior warden, accompanied Dr. Silver's two sisters and brother to West Point. The Rev. Mr. Robertshaw took the committal service. Present also were cousins of Dr. Silver.

Dr. Silver was three times nominated as bishop, and twice elected. The election as

Coadjutor of Kansas was not confirmed. Dr. Silver refused the election to Wyoming and withdrew his name when nominated as Coadjutor of Texas.

Dr. Silver is survived by two sisters, Ethel B. Silver and Harriet L. Robertson; and a brother, J. Robertson Silver. He was married in 1897 to Miss Agnes C. Sewell of Lincoln, Nebr. The marriage ended in a divorce in 1901.

W. H. LAROM, PRIEST

CODY, WYO.—The Rev. Walter H. Larom, rector emeritus of St. Luke's Church, Saranac Lake, N. Y., died December 8th at his home near Valley after failing health of several years.

He had made his home at the Tepee Ranch for the past 10 years, since his retirement from the active ministry.

The son of Walter and Sarah Emerson Larom, he was born September 6, 1858, in New York City, studied at St. Stephen's

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Week-days: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

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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

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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.

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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.

College and the Berkeley Divinity School, and was ordained deacon in 1883 and priest in 1884.

The Rev. Mr. Larom was assistant at St. Thomas' Church, New Haven, Conn., from 1883 to 1884; rector of Grace Church, Stafford Springs, Conn., 1884 to 1886; Santa Clara, N. Y., 1886 to 1887; All Saints' Church, Hudson, N. Y., 1887; assistant, St. Andrew's Church, New York City, 1888 to 1889; rector, St. Luke's Church, Saranac Lake, 1889 to 1909, and archdeacon in the diocese of Albany from 1908 to 1920.

Survivors are his widow and a son, Henry Van Bergen Larom.

The funeral service was conducted by the Rev. Alexander E. Pawla in Christ Church, Cody, December 10th, with burial at Valley cemetery.

LEILA MORTON BARNES

CLIFTON HEIGHTS, PA.—Leila Morton Barnes, daughter of the Rev. and Mrs. George W. Barnes, died in the rectory of St. Stephen's Church, Clifton Heights, December 6th, after an illness of about ten days. An attack of pneumonia about two years ago had left her heart in a weakened condition and rendered recovery from a second attack impossible.

Miss Barnes was a graduate of the University of Pennsylvania, a member of Zeta Tau Alpha, and a social service worker, being connected with the Starr Community Center in South Philadelphia. She was actively engaged in various branches of Church work, but particularly interested in the Junior Woman's Auxiliary, being the founder and president of St. Stephen's branch.

The funeral service was held in St. Stephen's Church December 10th, with Bishop Taft of Pennsylvania officiating, assisted by the Rev. George R. Miller, rector of St. Nathaniel's, Philadelphia, and other clergy. The interment was in Calvary Churchyard, Rockdale, Pa., the Rev. Mr. Miller reading the committal.

E. L. KATZENBACH

TRENTON, N. J.—Edward Lawrence Katzenbach, warden of Trinity Cathedral and chancellor of the diocese of New Jersey, died December 18th at the age of 56, following a long and complicated illness dating from early in the summer.

Mr. Katzenbach was one of the most valuable members of the Church in this diocese and was diocesan general chairman of the General Convention committees during the preparatory period for the Atlantic City gathering and a trustee of General Theological Seminary.

He was deeply interested in every phase of the Church's work and ever gave generously of time, interest, and financial support where needed. Trained at Princeton University, class of 1900, and Harvard Law School, he had a notable record of achievement in his profession, founding one of the foremost law offices in the capital of the state and serving as Attorney-General of New Jersey from 1924 to 1929, and lecturing in the department of Politics at Princeton University for many years. He was also

president of the State Board of Children's Guardians, trustee and treasurer of the Public Library, trustee of Rutgers University, General Theological Seminary, a former president of the Y. M. C. A., in Trenton, and of the Rotary Club in addition to his many memberships on boards of directors in the commercial world and other societies and clubs. Rutgers and Lafayette both had granted him the honorary degree of Doctor of Laws.

He is survived by his widow, who was Miss Marie Hilson of Trenton, and two sons, Edward Lawrence, Jr., a student at Lawrenceville School, and Nicholas de Belleville, and a brother, H. Hall Katzenbach of this city.

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ANNOUNCEMENTS

Died

JOHN VAUGHAN MERRICK

Entered into the rest of paradise the blest, suddenly at Newport, R. I., Advent Sunday, December 2d last, JOHN VAUGHAN MERRICK, A.M. (senior), a resident of Overbrook, Pa. Rector's warden, St. Timothy's Church, Roxborough, Philadelphia; lay canon of the Cathedral Church of Christ Foundation, diocese of Pennsylvania, in his 71st year.

"I will lift mine eyes unto the hills from whence cometh my help." R. I. P.

Resolution

ST. TIMOTHY'S CHURCH Roxborough, Philadelphia, Pa.

WHEREAS: Almighty God in His loving wisdom called to his reward, December 2, 1934, JOHN VAUGHAN MERRICK, II, a member of the vestry of St. Timothy's Church, Roxborough, Philadelphia, since 1896 and senior warden since April 20, 1906

THEREFORE BE IT RESOLVED: that the vestry of St. Timothy's Church, Roxborough, Philadelphia, record their appreciation of Mr. Merrick's lifelong love and service of God in this parish. He brought to all of us those rare gifts of gentleness, love, and wisdom, that are the marks of the choice vessels of God's grace.

Our prayers are offered for his continual growth now in God's love and service. His prayers for our faithfulness to God have not ceased by the fact of death, but deepen our realization of the activity of the great body of all the faithful in Paradise and on earth who go on from strength to strength in the service of our Lord Jesus Christ looking for the final coming of His kingdom.

We share with his family their sorrow of his visible loss and ask God to comfort them and strengthen us all in holiness of life.

CHARLES M. STOUT,
Secretary of the Vestry.

ANNOUNCEMENTS—Continued

Notice

FLEMING—The office of the Rev. Dr. FREDERIC S. FLEMING, rector of Trinity parish, has been moved to 74 Trinity Place, New York. The new telephone number is Bowling Green 9-6640.

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Books Received

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

- BRUCE PUBLISHING CO., Milwaukee, Wis.: Thomas More. By Christopher Hollis. \$2.25. The Spirit World Around Us. By Joseph Husslein, S.J., Ph.D. \$1.50. The Protestant Reformation in Great Britain. By Joseph Clayton. \$2.00. STEPHEN DAYE PRESS, Brattleboro, Vt.: Black Angels of Athos. By Michael Choukas. With illustrations. \$3.00. CLAUDE KENDALL, New York City: The Psalms for Modern Life. Interpreted with drawings by Arthur Wragg, with an Introduction by H. R. L. Sheppard. THE MACMILLAN CO., New York City: The Story of American Furniture. By Thomas H. Ormsbee. With illustrations. \$4.50. American Ballads and Folk Songs. Compiled by John A. and Alan Lomax. \$5.00. Cinderella. With illustrations by Helen Sewell. \$1.75. Roundabout. By Alice Daglish. With illustrations by Hildegard Woodward. \$1.75. Grey Eyes. By Katharine Adams. With illustrations by Marguerite de Angeli. \$1.75. Branches Green. By Rachel Field. With illustrations by Dorothy P. Lathrop. \$1.50. Her Soul to Keep. By Ethel Cook Eliot. \$2.00.

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Merger of Norfolk Parishes Completed

Final Action Taken With Consolidation of Three Churches to Take Effect July 1, 1935

NORFOLK, VA.—Final action has been taken assuring the proposed merger of the three Norfolk churches, Christ Church, St. Andrew's, and St. Luke's. The vestry of St. Andrew's accepted the contract. The vestries of the other two churches also accepted but requested the approval of their congregations. Both congregations have met and endorsed the action of their vestries. All that remains is the formality of signatures which will be completed in a few days. The consolidation will take effect July 1, 1935.

In order to aid the work of consolidation the Very Rev. H. Dodson Peacock, rector of Christ Church, voluntarily offered his resignation to be effective July 1, 1935. Dean Peacock has not definitely announced his plans for the future.

The Rev. Taylor Willis, rector of St. Luke's, and the Rev. Dr. E. Ruffin Jones, rector of St. Andrew's, will continue as co-ordinate ministers under the new arrangement. Shortly after the merger is completed, the new vestry will elect one of these two clergymen as rector of the consolidated churches and the other as associate rector.

St. Andrew's will continue in its present location indefinitely.

St. Luke's will not build a new church but will merge with the Christ Church congregation. The combined congregation will be named Christ and St. Luke's.

All indebtedness now existing will be paid between now and the date of consolidation.

This brings definitely to a close the long drawn out negotiations which have continued for nearly a year.

Huguenot Society of America Holds Memorial Service in French Church

NEW YORK—The Huguenot Society of America held its first memorial service the morning of December 16th in the French Church, L'Eglise du Saint-Esprit, of which the Rev. Dr. John A. F. Maynard is rector. About 300 were present. The speakers included the president of the Huguenot Society, Dr. William J. Schiefflin; the Rev. Dr. William H. S. Demarest, president of New Brunswick Theological Seminary, who is vice-president; the Rev. Dr. Edgar F. Romig, pastor of West End Collegiate Church, president of the Huguenot Society of Pennsylvania; and the Rev. Dr. Arthur Adams, of Trinity College, Hartford, Conn., who is chaplain of the national society.

This church is the second oldest congregation in New York City. The first rector took office in 1672, 16 years before the first edifice was built. Dr. Maynard, who is the twenty-first rector, is, like all the others, a Frenchman.

Dean of Edinburgh Disposes of Fallacies About Liturgy

LONDON—Dr. Perry, the dean of Edinburgh, in an article contributed to the *Guardian*, disposes of a number of fallacies about the Scottish liturgy. The motives of the Scottish liturgy were not those of ecclesiastical compromise but of scholarship and devotion. The aim was to produce a reasonable rite in the natural order, one that recognized the fullness of the Godhead and that breathed the atmosphere of thanksgiving; one that asked a blessing on the earthly gifts, and at the same time kept in view the purpose of communion for which that blessing was asked. It is because the Scottish liturgy possesses these features that the older school of High Churchmen attached so much importance to its existence (with its American daughter) in the Anglican communion. In the rite of 1928 this older tradition finds a place in the provinces of Canterbury and York, where it is steadily gaining ground by its intrinsic merits. The welcome given to the 1928 rite by Orthodox theologians such as Archbishop Germanos of Thyateira is an additional reason for thankfulness.

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Harrisburg W. A. Hears Addresses

ALTOONA, PA.—The Woman's Auxiliary of the diocese of Harrisburg held a very largely attended and enthusiastic annual meeting in St. Luke's Church here, November 20th and 21st. Besides the regular business of the meeting, a quiet hour was conducted by the Rev. J. Moulton Thomas of Trinity Church, Williamsport, Pa., and an address was made by Mrs. John E. Hill, president of the Woman's Auxiliary of the diocese of Pennsylvania. At a mass meeting addresses were given by the Rev. Charles H. Collett of the National Council, New York, and Bishop Brown of Harrisburg.

Former Falkland Islands Bishop Dies

LONDON—Dr. Norman Stewart de Jersey, until the beginning of the year Bishop of the Falkland Islands, died recently at Bristol at the age of 68.

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The Bible Calendar, arranged by the Rev. D. A. McGregor, Ph.D., presents a helpful devotional outline for daily Bible readings, according to the Church Year. Those for 1935 are chosen chiefly from the New Testament and are arranged mostly in sequence, thus giving unity to the year's reading. After the selection for each day appear a few words giving the central idea of the selection. For the Calendar the Rev. T. O. Wedel, Ph.D., has written a brief, helpful chapter "On Reading the Bible"; and there is a page of devotions for use before and after each reading. Single copies, 8 cts.; 25 copies, \$1.75; 50 copies, \$3.00; 100 copies, \$5.00. Size, 7¾ x 5 inches.



THE EPISCOPAL CHURCH KALENDAR

A triple-fold Kalendar on heavy stock, giving all Sundays and Saints' Days. A convenient reminder for carrying in purse, pocket, or Prayer Book. These Kalendars can be imprinted with the name of your church and hours of service at a small additional cost. Single copies, 8 cts.; 2 copies, 15 cts.; 12 copies, 75 cts.; 25 copies, \$1.55; 50 copies, \$2.50; 100 copies, \$4.50. Size, 3½ x 2¼ inches.



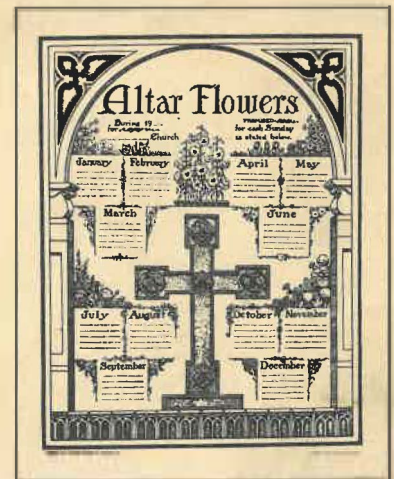
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A complete Church Kalendar in sixteen small pages: all the days of the year, with Sundays, Holy Days, days of abstinence, and both Red Letter and Black Letter Saints. These Kalendars can be imprinted with the name of your church and hours of service at a small additional cost. Single copies, 8 cts.; 2 copies, 15 cts.; 12 copies, 75 cts.; 25 copies, \$1.55; 50 copies, \$2.50; 100 copies, \$4.50. Size, 3½ x 2¼ inches.

ALTAR FLOWER CHART

For Inscribing Names of Donors of Flowers for the Altar

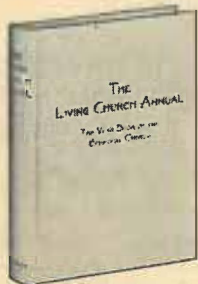
Admits of five lines under the heading of each month, in which the names of those who have promised to supply flowers for the altar are to be written in. Posted in the vestibule of the church, this chart is a constant invitation to the people to volunteer to supply the flowers for particular dates and an expression of appreciation to those who have volunteered. Each, 50 cts. (*Hand tinted in water colors, \$2.50.*)



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