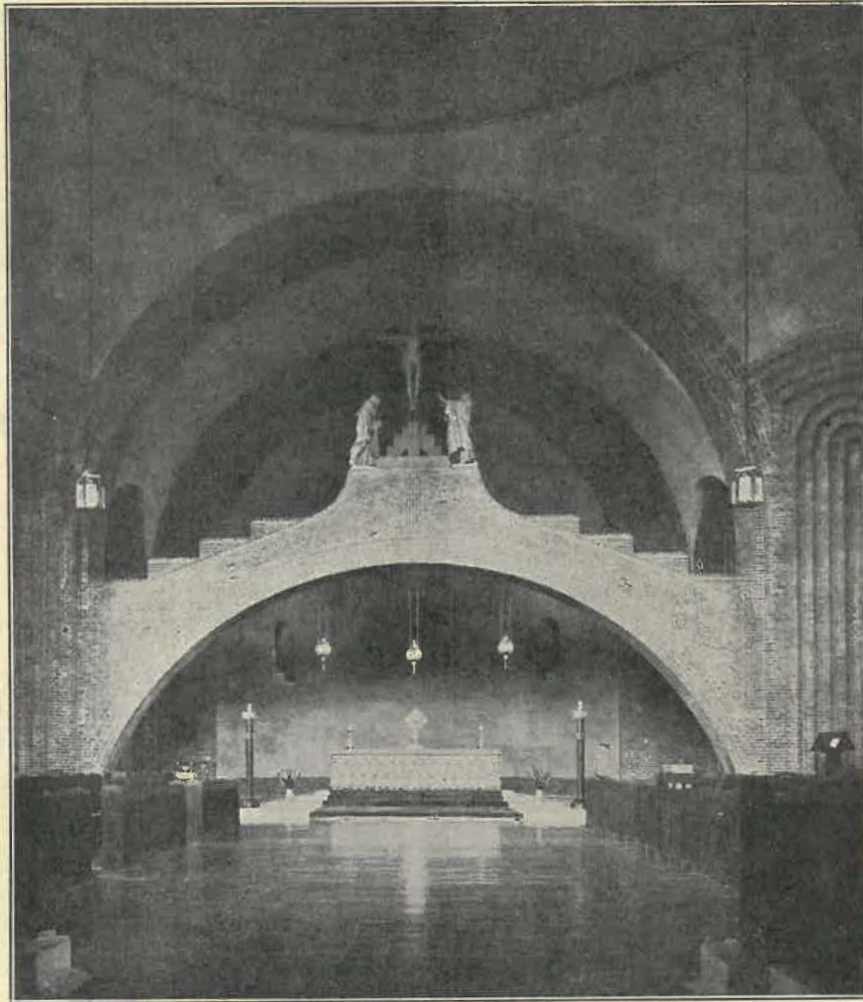


The Living Church



THE CHAPEL OF THE THEOLOGICAL COLLEGE
AT KELHAM, ENGLAND

(See Dr. Bell's article on page 49)

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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 ADA LOARING-CLARKWoman's Editor



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

SUBSCRIPTIONS

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

Church Kalendar



JANUARY

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

KALENDAR 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.
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

21. St. Luke's, East Hampton, N. Y.
22. Holy Cross, Jersey City, N. J.
23. Grace Church, Jersey City, N. J.
24. All Saints', Bergenfield, N. J.
25. Christ Church, Elizabeth, N. J.
26. All Saints', Dorchester, Mass.

His Presence

OUR LORD has promised that, where two or three are gathered together in His name, He is there in the midst. When we do the things He told us to do and say the words He told us to say, the effect of His Presence on the bread and wine is to make them literally what He called them, His Body and His Blood, the expression of Himself and the means of His self-communication. He has found a way in very truth to be among us still, to give us contact and communion with Him.

—Fr. Andrew, in "Meditations for Every Day."

Clerical Changes

APPOINTMENTS ACCEPTED

BRECKENRIDGE, REV. JOHN R., formerly priest in charge of St. James' Church, Freeland, Pa. (Be.); is rector of St. James' Church, Drifton; St. James', Freeland; and St. James', Eckley, Pa. Address, Drifton, Pa.

BUTT, REV. E. DARGAN, formerly rector of Grace Church, Galveston, Texas; is rector of Holy Cross Church, Valle Crucis, N. C., and chaplain of Valle Crucis School.

DEW-BRITAIN, REV. JAMES H., formerly rector of St. Luke's Church, Fort Madison, Iowa; to be in charge of St. John's Church, Independence, St. Mary's, Oelwein, and Grace Church, Charles City, Iowa, with residence in Independence.

FENNER, REV. GOODRICH R., formerly secretary of the Rural Church Division, Department of Christian Social Service, National Council; to be acting dean of St. Matthew's Cathedral, Laramie, Wyo.

FRASER, REV. DUNCAN, of the diocese of Rhode Island, is temporarily in charge of missions at Cairo, Palenville, and Ashland, N. Y. (A.). Address, Cairo, N. Y.

GILLESPIE, REV. JOHN S., has been appointed by the Bishop, with the consent of the Cleveland Chaplaincy Service Commission, to give special attention to the crippled and handicapped children in certain of the hospitals and institutions of Cleveland, Ohio.

MASON, REV. ROY WALLACE, formerly vicar of St. Augustine's Church, Rhinelander, Wis. (F.L.); to be rector of St. Andrew's Church, Milwaukee, Wis. (Mil.), effective February 1st.

MOFFAT, REV. WALTER GORDON, of the diocese of Los Angeles; to do supply work at the Church of the Good Shepherd, Allegan, Mich. Address, 934 Jefferson Ave., Grand Rapids, Mich.

NEWELL, REV. PAUL D., formerly rector of St. Thomas' Church, Glassboro, N. J.; to be vicar at St. Andrew's Mission of Grace Church, Trenton, N. J. Address, 1336 Brunswick Ave.

PEART, REV. MALCOLM, formerly in charge of the Church of the Redeemer, Rochester, N. H.; is priest in charge of the Church of the Transfiguration, Derry, N. H.

PIPER, REV. LAURENCE F., formerly executive secretary of the diocese of New Hampshire, and priest in charge of the Church of the Transfiguration, Derry, N. H.; becomes priest in charge of the Church of Our Saviour, Milford; the Church of the Transfiguration, Wilton; and St. Matthew's Church, Goffstown, as of January 1st. Address, 28 Amherst St., Milford, N. H.

PRATT, REV. GEORGE FOSTER, formerly rector of St. Stephen's Church, Baker, Oreg. (E.O.); to be rector of Trinity Church, Hoquiam, Wash. (Ol.).

ROBINSON, REV. ERIC M., formerly curate at St. Luke's Cathedral, Portland, Maine; to be missionary in charge of St. Andrew's Church, Newcastle, Maine.

WALNE, REV. VICTOR M., formerly priest in charge of the Good Samaritan Mission, Gunnison, Colo.; to be vicar in charge of Trinity Church, Greeley, Colo., effective February 1st. Address, 1020 9th Ave.

NEW ADDRESSES

BISHOP, REV. JULIAN MACL., formerly 510 Henry St.; 2004 Whitesboro St., Utica, N. Y.

MCGANN, REV. JOHN M., formerly 81 W. Cedar St.; 65 Mt. Vernon St., Boston, Mass.

TUHEY, REV. W. F., formerly 37 Revere St.; 28 Brimmer St., Boston, Mass.

RESIGNATIONS

BILKEY, REV. C. L., as rector of Grace Church, Defiance, Ohio. The Bishop has appointed him locum tenens until later appointment is made.

WILKIE, REV. WILLIAM J., resigns his charge of the Church of the Holy Trinity, Lansdale, and Emmanuel Church, Quakertown, Pa.; to be retired af-

ter an active ministry of more than fifty-three years. The Rev. Mr. Wilkie will make his home in Jenkintown, Pa.

ORDINATIONS

PRIESTS

INDIANAPOLIS—The Rev. IMRI MURDEN BLACKBURN, Ph.D., was advanced to the priesthood by Bishop Francis of Indianapolis, in St. Paul's Church, Evansville, Ind., December 23d. The ordinand was presented by the Rev. Joseph G. Moore, and the Bishop preached the sermon. Dr. Blackburn is a professor in Evansville College and is a member of the Evansville Associate Mission.

LONG ISLAND—In the Cathedral of the Incarnation, Garden City, L. I., N. Y., December 20th, the following men were ordained to the priesthood: The Rev. HAROLD G. F. COURTNEY, presented by the Rev. J. H. Fitzgerald; the Rev. ARDYS THELO DEAN, presented by the Rev. Samuel M. Dorrance; the Rev. JOHN ELLIS LARGE, presented by the Rev. Robert Rogers, D.D.; the Rev. ALLEN JEROME MILLER, presented by the Rev. Howard Dunbar; the Rev. SAMUEL DAVIS RUDDER, presented by the Rev. John T. Ogburn; and the Rev. HEDLEY JAMES WILLIAMS, presented by the Rev. James Williams. Bishop Stires preached the sermon.

MINNESOTA—The Rev. GEORGE B. GILBERT, Jr., was ordained to the priesthood by Bishop Keeler, Coadjutor of Minnesota, in St. Paul's Church, Pipestone, Minn., November 14th. The ordinand, presented by the Rev. Earl T. Knebone, is in charge of St. Paul's, Pipestone, Holy Trinity, Luverne, and St. John's, Lake Benton. Address, Pipestone, Minn. The Rev. E. B. Woodruff preached the sermon.

The Rev. PERRY M. GILFILLAN was advanced to the priesthood by Bishop Keeler in St. John's Church, St. Paul, Minn., November 30th. The candidate was presented by the Rev. Austin Pardue, and the Rev. Frederick D. Tyner preached the sermon. The Rev. Mr. Gilfillan is assistant at Gethsemane Church, Minneapolis, and City Missionary. Address, 905 4th Ave., S., Minneapolis, Minn.

The Rev. JOHN L. KNAPP was ordained to the priesthood by Bishop Keeler in Trinity Church, Anoka, Minn., December 19th. The ordinand, presented by the Rev. George L. Brown, is in charge of Trinity, Anoka, Trinity, Elk River, Trinity, Becker, and Grace Church, Zimmerman, with address at Anoka, Minn. The Very Rev. V. O. Ward preached the sermon.

The Rev. GALEN H. ONSTAD was advanced to the priesthood in St. Mary's Church, St. Paul, Minn., by Bishop Keeler, December 21st. The ordinand was presented by the Rev. Frank Zoubek, and the Rev. Monroe Bailie preached the sermon. The Rev. Mr. Onstad is canon missionary, Cathedral of Our Merciful Saviour, Faribault, and in charge of St. Paul's, Belle Creek, Holy Innocents', Cannon City, Redeemer, Cannon Falls, and the Church of the Ascension, Kenyon. Address, Faribault, Minn.

SASKATOON—The Rev. CYRIL CHARLES RICHARDSON, Th.D., was ordained to the priesthood by Bishop Dallas of New Hampshire, acting for Bishop Hallam of Saskatoon, in the Chapel of St. Paul's School, Concord, N. H., December 17th. Dr. Richardson, ordained to the diaconate by Bishop Dallas last year, is instructor in Church History in Union Theological Seminary in New York. The Rev. James E. Frame preached the sermon.

DEACONS

FOND DU LAC—HARVEY PETER KNUDSEN and WILLIAM JOSEPH WATTS were ordained deacons by Bishop Sturtevant of Fond du Lac in St. Mark's Church, Waupaca, Wis., December 21st. The Rev. Mr. Knudsen was presented by the Rev. A. J. Dubois. The Rev. Mr. Watts was presented by the Rev. W. F. Whitman, S.T.D., who also preached the sermon. Both deacons continue their studies for the year at Nashotah House.

HARRISBURG—ALBERT KING HAYWARD was ordained deacon by Bishop Brown of Harrisburg in St. Luke's Church, Mount Joy, Pa., December 30th. The Rev. Paul S. Atkins presented the candidate and also preached the sermon. The Rev. Mr. Hayward will be in charge of St. Luke's Church, Mount Joy, and St. Elizabeth's Church, Elizabethtown. Address, Mount Joy, Pa.

SALINA—JOHN DEAN MAURER was ordained to the diaconate by Bishop Mize of Salina in Christ Cathedral, Salina, Kans., December 19th. The candidate was presented by the Rev. E. M. Mize, and the Bishop preached the sermon.

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.

Definition of "Communicant"

TO THE EDITOR: In accordance with the action of the House of Bishops in General Convention at Atlantic City, New Jersey, in October, 1934, notice is hereby given to the bishops of all dioceses and missionary districts and to all secretaries of dioceses and convocations of the reaffirmation by the House of Bishops of the action of the General Convention of 1913, upon the definition of the word "communicant," as hereinafter follows; and of the request that this action be made known to their next diocesan convention or missionary convocation:

"The Joint Committee appointed in 1907, and continued in 1910, to report a plan for the uniform registration of 'Communicants,' respectfully reports that it has given the matter careful consideration, and is of the opinion that the different aspects of the question are admirably covered by the report made in 1907 by a similar Committee of the House of Deputies, to which they beg leave to refer. It will be found on pages 231 to 233 of the *Journal* of that year. We agree with all that is there said defining a 'communicant' as one who has received baptism and confirmation, or has been formally admitted to the Holy Communion as being 'ready and desirous to be confirmed.' We reiterate that all such should be enrolled and kept upon the parish register until death, transfer, or discipline removes the name.

"Neglect of the privilege of receiving the Sacrament, long absence, or even departure without a letter is not sufficient reason for erasing a name, as the person may reappear or ask for transfer after many years. His rights as a potential communicant should be scrupulously conserved. On the other hand, parochial reports should not be padded with misleading statistics. To *enumerate* all these non-effective members is to exaggerate the real strength of the parish. Communicants known to have neglected for three years the reception of the Holy Communion, in spite of due and sufficient opportunity therefor, should not be reported for statistical purposes. But, as above suggested, nothing but death, transfer, or discipline should justify the removal of a name from the register."

The above report was adopted by the concurrent action of both Houses of the General Convention of 1913.

(Rev.) CHARLES L. PARDEE,
Secretary of the House of Bishops.
New York City.

Apostolic Succession

TO THE EDITOR: It is the fashion in many circles to take it for granted that the Church's doctrine of Apostolic Succession is an exploded myth. But the reigning academic fashion and the *ipse dixit* of great names and attractive personalities can scarcely outweigh the evidence of history. Turning to the latter, we may rightly ask for one clear instance, *within* the Church in the early centuries, of a celebration of the Eucharist by one not episcopally ordained, or of an ordination by others than those who stood within the Apostolic Succession—*ordained to ordain* (whatever their title), by others similarly ordained back to the Apostles of Christ, Himself sent by the Father.

One instance by itself would *prove* nothing—for one swallow does not make a summer,

and there were doubtless individual eccentricities and irregularities in the primitive Church, no less than in the Anglican Church of today—but it would at least give them a toe to stand on, and make a plausible starting point for a discussion. It is surely a reasonable request—one single Church which had escaped the general corruption to exclaim, like Job's messenger, "I, even I only, am escaped alone to tell thee," or like Elijah—"Behold I, even I only am left, and they seek my life to destroy it."

Of course, not *one* clear instance is found *within* the Church. A peculiar and utterly unrepresentative document like the *Didache*, of very dubious origin and still more dubious authority, or the view of the leader of a queer little schism, like Hippolytus, and one or two other straws are grasped at with pathetic eagerness—not one clear case, still less one clearly *typical* and representative case, *within* the Church. And it is on the basis of "evidence" like this that the Church is asked to scrap her doctrine and practise, under the impression that this would tend to Church unity. The kind of "unity" that is achieved in this way is excellently illustrated by the history of the last four centuries.

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

TO THE EDITOR: In a letter (L. C., January 5th), the Rev. Dr. H. C. Robbins refers to the tenth section of *The Apostolic Tradition* of Hippolytus, and states, "In this section the Bishop is forbidden to ordain a confessor to the priesthood, the reason being that, by his confession of faith in the face of danger, the man has shown so plainly the energizing power of the Holy Spirit that he requires no further ordination. He can make his confession as a layman on one day, and celebrate the Eucharist and administer it to bishops and presbyters on the next."

Those who turn to the paragraph named will find that it reads as follows: "On a confessor, if he has been in bonds for the name of the Lord, hands shall not be laid for the diaconate or the presbyterate, for he has the honour of the presbyterate by his confession. But if he is to be ordained bishop, hands shall be laid upon him."

It will be seen that there is no mention of "the energizing of the Holy Spirit" as a sufficient substitute for an outward designation, and *nothing whatever is said of the celebration of the Eucharist or of its administration to anybody!* The fact is that in the early Church the Bishop was the normal celebrant of the Eucharist. *The Tradition* itself and St. Ignatius show this.

(Rev.) CHARLES C. EDMUNDS.
Clinton, Conn.

Recipes for Peace

TO THE EDITOR: In a recent letter to THE LIVING CHURCH (December 29th) one of your correspondents drew a distinction between "murder" and "killing," in his desire to justify defensive wars.

Since the last great conflict many thoughtful men have come to believe that war is unchristian. The message of the Angel during the Christmas Feast is "Peace on earth to men of good will."

Now I submit that to speak of defensive war is merely to quibble. The point at issue

is, under what circumstances may another person kill? When, as a boy, I was taught the Commandments I was taught to say "Thou shalt not kill." This same Commandment is now "Thou shalt do no murder." The definition of murder from a standard dictionary is "The offense of unlawfully killing a human being with malice aforethought, express or implied."

If we are afraid of "entangling alliances" let us recall our missionaries, let us appeal to Congress to make it unlawful for an American to engage in foreign trade, let us build a wall around these United States, let us curl up in our shells and die.

But if we are not afraid, let our missionaries be emissaries of peace, let our business men, whether at home or abroad, learn to live as Christian men should live, recognizing that in their dealings with their fellow man, the eternal law of love must operate—for then "war" between the so-called forces of Capital and Labor will cease—let the people of America realize that we are entangled and that the best contribution we can make to world peace is to give Christian leadership in the foreign fields among the nations of one blood, and let these nations see us as a nation functioning under the supreme law of love, and we shall lead the way where others have failed.

(Rev.) H. HAWKINS.
Stamford, Conn.

TO THE EDITOR: During the World War the country suffered from war hysteria, but now it is undergoing a siege of peace hysteria, and I am inclined to think that one is as unreasonable as the other.

Nature endowed me with red hair and a hairtrigger temper, but to offset these, it gave me a frail physique that made me willy-nilly a pacifist. At an early age I was sent to a boarding school and later on I was for over three years at an English public school.

Those who have had this experience know that a boy there has to rely on himself and fight his own battles. In a large group of boys there are ever some who are bullies who pick on the weaker ones and make their lives miserable. As a rule these unfortunates have to learn to grin and bear it, until they are able to retaliate in kind, or perhaps get protection from other boys whose sense of fair play urges them to their defense. I found out that the best way to handle a bully and perhaps reform him, is to knock him down. The boy who can defend himself is let alone by bullies, and if he will use his skill and strength also in defense of the victims of the bullies, he becomes a most potential influence for peace.

So it is with nations who behave much the same as a group of school boys. The strong nation which can fully protect itself and say if necessary to another stirring up strife, "Thus far shalt thou go and no farther," is the most effective pacifist.

The advice of Polonius to his son, is apt:

"Beware
Of entrance to a quarrel; but being in,
Bear't that the opposed may beware of
thee."

(Rev.) UPTON H. GIBBS.
Washougal, Wash.

Relief Work in Coal Fields

TO THE EDITOR: For the past three years you have kindly opened your columns from time to time to reports of the special services of relief and rehabilitation being carried on by the Quakers in the bituminous coal fields of West Virginia, Pennsylvania, and Kentucky, with the cooperation of the Federal Council of Churches. We should like to extend our thanks to your many readers who have contributed money or clothing

to this emergency work in what are perhaps the neediest areas in America.

You will be glad to learn that this work is entering its fourth year with increasing emphasis on rehabilitation and educational aspects. A conference of the twenty-four field workers held recently at Morgantown, W. Va., brought out the urgent needs to be met and the substantial services being rendered by this picked group of workers. The varied projects include subsistence gardens and canning, furniture and handicraft shops, supplementary relief, a health clinic service; and workers' education classes, both on subsistence homesteads and in certain active coal mining centers. Close cooperation is maintained with state and federal government relief agencies, coal operators, and the union. Small libraries are now being started in a number of communities which have never had such facilities before. A study course entitled *The Human Price of Coal*, including suggested solutions for the problems of the industry, is available for churches and study groups at 20 cts. per copy.

Contributions are urgently needed and may be sent to Olive Van Horn, treasurer, Coal Areas Committee, 105 East 22d street, New York City. Books and clothing should be shipped prepaid to 1515 Cherry street, Philadelphia, Pa.

JAMES MYERS.

New York City.

The Virgin Birth of Our Lord

TO THE EDITOR: I think Bishop Stewart's paper on The Virgin Birth of Our Lord in the Christmas number of THE LIVING CHURCH is quite the most valuable article you have published for a long time, and the best brief discussion of the subject that I have ever read.

On reading it I immediately thought of several persons whom I wanted to have read it and each one of them said, "Where could I get copies of that? I know a dozen people I should like to have read it." That leads me to ask if the article cannot be printed in the form of a tract.

I cannot think of anything that would do more good than the wholesale distribution of this brilliant paper among our people. It is safe to say that no one would read it without inducing somebody else to read it.

Thanking you for the splendid work you are doing through THE LIVING CHURCH, I remain,
(Rev.) WILLIAM R. CROSS.
Elizabeth, N. J.

Do other readers want reprints of Bishop Stewart's paper? If a sufficient number of copies is ordered we shall be prepared to supply them at \$5.00 a hundred.—THE EDITOR.

The Wuhu Ricksha Shelter

TO THE EDITOR: May I thank most warmly all those whose interest in the Ricksha Shelter at Wuhu, China, has taken the tangible form of a gift in money?

It has been a joy to find so many eager to help along this very practical demonstration of brotherhood.

(Mrs. D. T.) VIRGINIA E. HUNTINGTON.
Hartford, Conn.

The Benedictine Rule

TO THE EDITOR: Mr. Kates' exaltation of the Benedictine Rule in his article, *A Seminary for Today* (L. C., December 8th), is quite in line with the ideals of Berkeley Divinity School, New Haven, Conn. The dean of Berkeley in his Church History classes assigns the rule to be studied in detail, and suggests it, except for slight modifications, as a sensible guide for seminary life. As an alumnus of the school, I prize most highly those features of our life which were

to a degree Benedictine. The monthly school meeting was a place where each student and faculty member had an equal right to express his opinions and help shape the routine program of the school. The cooperative plan, requiring a certain amount of work of all students each week with the pooling of all income therefrom, was an approach to the rule of poverty. The emphasis upon scholarship and the devotional life was—and is—maintained against strong inducements to concentrate on the material fabric. And most of all, the high place of ascetical and mystical theology along with concrete study and work in present-day social reconstruction gives the school a distinctive character and influence in its intellectual environment, Yale University. We were even so Benedictine that we referred to Dean Ladd, the exponent of our self-imposed rule, as "The Holy Abbot"—when he was out of hearing!

(Rev.) KENNETH D. PERKINS.

Honolulu, T. H.

The Church Unity Octave

TO THE EDITOR: Every year I look in vain for indications of a widespread observance among us of the Church Unity Octave. It seems a pity that the Church in this country should lag so far behind our brethren in England. Perhaps it is because we have no machinery here for furthering the observance, such as the English "Church Unity Octave Committee."

I am told that last year more than 800 incumbents in England pledged themselves to the observance of the octave in their parishes. The observance has spread into the Colonial Churches of the Anglican communion. The Church Unity Octave originated in America in 1908; it was approved by Pope Pius X in 1909 and extended to the Universal Church by Pope Benedict XV in 1916. Surely the method of intercessory prayer is one in which all Christians who are devoted to the cause of Reunion can unite.

No elaborate arrangements need be made, nor is printed matter essential. If rectors of parishes will simply announce that daily Eucharists will be offered from January 18th to January 25th with the intention of the fulfillment of the great High Priest's prayer, "That They All May Be One" a great step will have been taken.

(Rev.) H. BAXTER LIEBLER.

Old Greenwich, Conn.

A Change in Viewpoint

TO THE EDITOR: Sometimes it is of great value to know what an ordinary man thinks of the Church, its limitations, and how it can be improved. Coming back from the last meeting of the American Bar Association in Milwaukee, I got into conversation with a drummer in the smoker, and he brought up the subject of the Church. He told me he had always been a regular attendant at the services of the Episcopal Church in his town and that the service always inspired and helped him until he was elected to the vestry. From that minute, the value of the Church to him decreased enormously. He said it was too much like seeing a modern play from the wings. Up to the time he had taken part in the Church's affairs as a vestryman, he had thought that his contributions each week went in part to do some active material good; that part of his Sunday's offering reached the sick and helpless to their benefit.

Elected to the vestry, he was surprised to find that not a dime went from the church to the sick and needy. The entire proceeds were used to pay the rector's salary, the deaconess' salary, the sexton's salary, the organist's salary, and small payments to the best singers in the choir. The balance was consumed by

payment of interest on Church debt and contribution to the salary of the Bishop. Although the congregation to which he belonged contributed generously, all of their efforts were engulfed by the items mentioned above, so that no material help was given by his church to the poor, sick, and miserable.

He told me he contributed \$300 a year to his church under the envelope system but that his disappointment at finding all Church funds consumed in salaries and up-keep so discouraged him that he wavered if his \$300 would not do more real good in these days of depression if given direct by him to a needy family than in maintaining an expensive organization that gave nothing of a material character to the poor. He further told me that on investigation he found the situation in other churches to be not unlike that existing in his church.

If there is anything in what this man told me, and I know enough to know in some places there is, would it not be useful if the "Powers that Be" in the Church would curb the parish expenses and see that some of the income really reaches the poor? I don't merely mean salary cuts but a less expensive organization.

FREDERICK S. TYLER.

Washington, D. C.

An Offering from the Clergy

TO THE EDITOR: For some years the financial condition of the Church has attracted much attention. It appears that the last General Convention may be the turning point, but it is also plain, I believe, that all the energy the Church can muster must be used to pull the Church back up the hill, financially.

When any corporate body is run down, it becomes the duty of those who have received most to give most.

As I read the reports of the last General Convention, I saw that the women of the Church presented their offering in the United Thank Offering, the laymen of the Church presented the Everyman's Offering, while the children of the Church presented the largest offering of all. All of these received much and gave much but I believe they are not the ones who received most.

Those who have the privilege of being bishops, priests, and deacons receive most in the Church Militant. Why not let them present an offering at the next General Convention? Some would say the clergy give their lives to the work of Jesus and so we do but no more than a great many laymen, and we get paid for it. I venture to say that we get as good a salary as 50 per cent of those who contribute to our support, to the United Thank Offering, to the Everyman's Offering, and to the Mite Boxes.

A great many clergy certainly give liberally to the Church but is it not time for all of the clergy of the Church to get on the "giving side," *officially*? Is it not time for the clergy to be an example in this way too?

Why not start a new fund for the Church, call it by any appropriate name such as "The Offering of the Clerical Order"?

(Rev.) EDWARD M. LINDGREN.

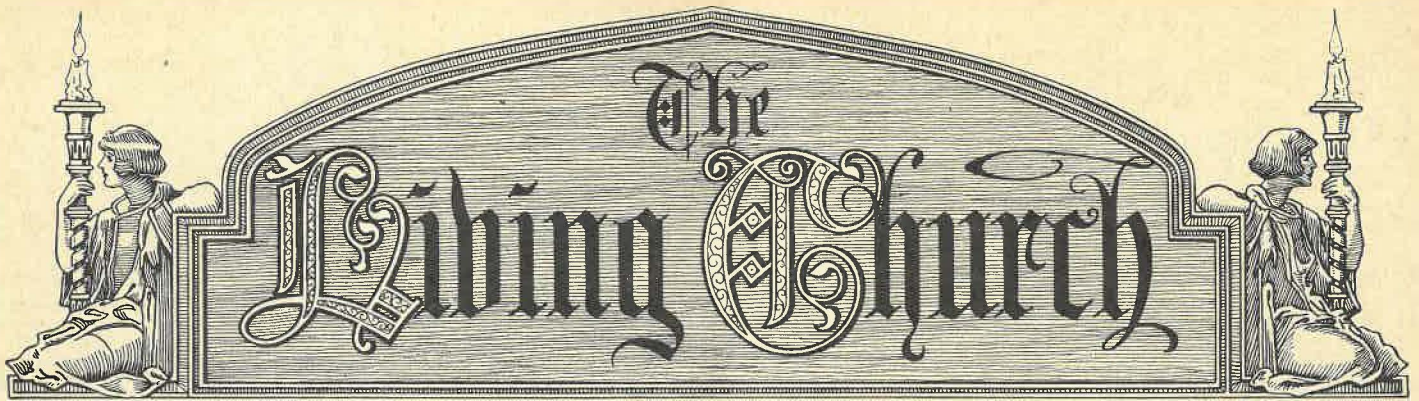
Raton, N. M.

"Capital Punishment"

TO THE EDITOR: It is not likely that you care to have "Capital Punishment" (L. C., December 22d) discussed any further in the columns of your esteemed weekly. So in conclusion I would simply say that when one person starts out from God as He has revealed Himself in the Old and New Testaments of Holy Scripture, and the other person starts out from pure "Humanism," seeing alike is impossible. Pity it is so, but so it is.

(Rev.) JOHN H. DE VRIES.

Old Saybrook, Conn.



EDITORIALS & COMMENTS

Mexico: An Appeal to National Council

IN THE LIVING CHURCH of December 1, 1934, we published a statement by Dr. Frank W. Creighton, formerly Bishop of Mexico, on the work of our Church in that country. Bishop Creighton in that article stated that our work of religious education in Mexico has been entirely reorganized to conform to government rulings and that our work is going forward in coöperation with the government. "I know of no other nation where there is no state Church," he wrote, "which concerns itself so vitally with religion."

In the same issue we criticized Bishop Creighton's article rather severely and raised six pertinent questions with regard to our work in Mexico. Since these questions have not yet received the official answer to which we believe they are entitled, we repeat them here in somewhat condensed form:

1. In view of the requirement of Mexican law that all Church property shall become the property of the nation, has the property of the Episcopal Church in Mexico been confiscated?

2. Under what government restrictions do our Bishop and clergy in Mexico perform their clerical duties and proclaim the Gospel of Jesus Christ?

3. What effect has the government prohibition of religious education had on the Christian conduct of our schools in Mexico, especially Hooker and St. Andrew's?

4. How has our mission in Mexico met the moral, practical, administrative, and legal problems raised by the dilemma of educational work (a) supported by missionary funds but (b) forbidden by government to derive its support from religious sources or to impart religious instruction?

5. In view of the widespread conviction of Catholic, Protestant, and Jewish Church leaders that the opposition of the Mexican government is not to Roman Catholicism alone but to all religion, on what ground do our spokesmen claim otherwise?

6. Has our Church, either in this country or in Mexico, done anything to protest against the persecution of fellow-Christians in Mexico on religious grounds? If not, why not?

The official body charged with full authority for missionary policy between the sessions of General Convention is the

National Council. The National Council will hold its next regular meeting in New York on February 12th and following days.

We hereby respectfully appeal to the National Council to put forth an official statement of the position of our Church with regard to educational and evangelistic work in Mexico, together with a clear evaluation of the state of the Church in that country in its relationship to the government and federal law.

THE FOREGOING appeal is one that we feel that Churchmen are entitled to make as a matter of right. It is we, clergymen and laymen of the Church in this country, who support its missionary work in Mexico by our interest, our prayers, and our gifts. We have a right to know whether our support given in these three ways is being expressed in terms of Christian missions or whether it is merely being used to advance more or less secular "educational and social service programs"—to use Bishop Creighton's own words.

But we should like to see the National Council go further. A representative group of American religious leaders—Protestants and Jews as well as Catholics—has set forth a vigorous formal protest against the Mexican government policy of religious persecution. That protest has been widely supported by the religious press and large sections of the secular press as well. Shall the Episcopal Church be left virtually alone to defend the anti-religious policy of Mexico and to pull such chestnuts of its own out of the fire as best it can, or shall we raise our voice on behalf of religious freedom in Mexico, as elsewhere in the world?

We therefore further request the National Council, this time not as a matter of right but as an expression of Christian liberty, to issue an official, vigorous protest, in the name of the Protestant Episcopal Church in the United States of America, against religious persecution wherever it may occur, and specifically in Mexico under the present régime.

We earnestly hope and pray that such a courageous document will issue from the official leadership of our Church when the National Council meets next month.

Is Mexico Anti-Religious?

ONE further word about Mexico. We have referred above to our editorial in *THE LIVING CHURCH* of December 1, 1934. A reply to that editorial, written by the Rev. William B. Spofford, was published in both the *Witness* and the *Churchman*, and this editor has been permitted the courtesy of a rebuttal in each of those publications. There is no need to continue that particular debate further, but since we have been challenged on one point made in our rebuttal we do wish to elaborate upon that point.

The editor of *THE LIVING CHURCH* wrote as follows:

"In conclusion let me say emphatically that I hold no brief for Roman Catholicism as taught and practised in Mexico. I have seen it at first hand and I know that it is shot through and through with ignorance, superstition, and idolatry. In many ways it is as different from Roman Catholicism in the United States as two entirely different religions. Perhaps there is no place on earth where religion is more in need of reformation.

"But reformation and extermination are two different things. The Mexican government is not interested in reformation. It has clearly and emphatically announced a policy of extermination of all religion, and its acts give force to its words. If our own Church has not suffered as much as the Roman Catholic Church I believe it is due to two causes: first, that our work in Mexico is so small as to be a relatively insignificant factor, and second, that the Mexican government may conceivably be working on the same hypothesis as that formerly followed by the Soviet government in Russia, namely, to build up minority religious groups so long as they may be of value in tearing down the dominant religious group and later destroying the minority ones as well."

We have been challenged on our statement that the Mexican government has "clearly and emphatically announced a policy of extermination of all religion," and have been asked to state our authority.

On October 20, 1934, Senator Ezequiel Padilla, secretary of the National Revolutionary Party (the dominating body in the Mexican dictatorship), made the following statement in support of the constitutional amendment providing for the complete laicizing of education:

"Religion is something that is in the heart, in the convictions of men. It cannot be destroyed by brute force. It can be destroyed, if at all, only by persuasion. For this reason the Mexican Revolution has made a chief instrument of its policy the diffusion of education which is eminently socialistic. Those who have studied history know too well that openly to fight religion would have gotten us nowhere. In the French Revolution priests were hanged and guillotined in every province. Who would have thought after this that clerical power would still live? Nevertheless, only a few decades were required for Catholicism once more to raise her powerful head in every part of France. *Religion is to be combated with the book, by teaching, and by persuasion.*"

There is one of the clearest statements of the anti-religious character of the Mexican government policy that has come to our attention. Other similar pronouncements by leading party officials might be quoted, including the statement by General Calles, who is the actual dictator of Mexico though nominally in retirement, quoted in these columns some time ago.

Even such an observer as Carleton Beals, who declares that he has always "stood unflinchingly on the side of the Mexican government in their theoretical position regarding the Catholic Church," admits that the character of the campaign against that Church has taken the form of religious and personal per-

secution. Nearly five years ago, at a seminar on Mexican affairs, he said:

"I was almost deported from Mexico because I dared to speak of the personal abuse of Catholics in that struggle. Every personal right of every Catholic was violated. They were held by the police, they had no legal protection, no protection whatever from the courts of Mexico. Often a Catholic was arrested and fined; and if he could not pay his fine he was sent to *Islas Tres Marias*, the Pacific Coast penal colony. It was a glorious moment for arbitrary robbing of Catholics in Mexico. They were jailed and mulcted of their properties without due process of law. If you can take away the personal liberty of a Catholic, you can take away the personal liberty of everybody else."

But more important than any words on this subject are the acts of the Mexican government. These are familiar to anyone who takes the trouble to inform himself through the daily press, through such news organs as *Time* and *News-Week*, or through reviews such as *Current History*, the *Literary Digest*, etc.

We stick to our point, that the government of Mexico is definitely anti-religious, and in that we take clear-cut issue with Bishop Creighton. The record speaks for itself. In this matter, as always, action speaks louder than words.

Reading the Bible

THE EPISCOPAL CHURCH is often accused of not being a Bible-reading Church. As a matter of fact there is no other religious body in which the Holy Scriptures, in the language of the people, form so large a part of the liturgical services. But so far as the private devotional reading of our people is concerned, the charge is entirely too well merited. It is encouraging, therefore, to note that two of the Church's national organizations are laying special stress upon the Bible during the current year.

A concerted effort to increase the number and membership of adult Bible classes throughout the Church during the coming year has been announced by the Brotherhood of St. Andrew. The plan is based upon a program for the year's activities adopted by the recent national convention of the Brotherhood in Atlantic City, coupled with the report of a special commission on Adult Bible Class Curricula, adopted by the Department of Religious Education of the province of Sewanee. After a year of investigation and study of all existing adult Bible class courses and lesson helps, this commission in its report recommended the "Improved International Uniform Lessons" as the best available course for the average Bible class in the Episcopal Church, and in particular recommended the use of *Peloubet's Select Notes* by leaders of such classes. Unfortunately, as the general secretary of the Brotherhood, Mr. Leon C. Palmer, observes, "as an interdenominational publication, it cannot be expected to reflect in all respects the particular point of view of our Church; but it does give in convenient form the basic exegetical material and lesson analysis upon which the teacher can build his presentation of the lesson, supplementing and reinterpreting it where necessary with our own Church teachings." We only hope the Brotherhood will be able to find such well-equipped teachers. In our experience, they are *rarae aves*.

The Daughters of the King have a similar program, with the slogan, "A Bible class in every chapter." This follows a report of the committee on Bible Study and Evangelism, which called attention to "the ignorance displayed today on the subject matter and content of the Holy Scriptures," as compared with twenty-five years ago, when a working knowledge of the

Bible "was considered part of the stock-in-trade of any educated man or woman." The Daughters have taken for their special study Bishop Wilson's newly-published *Outline of the Old Testament*, to be followed by his companion book, *Outline of the New Testament*, now in preparation. This has a distinct advantage over the material being used by the Brotherhood, in that Bishop Wilson deals with the Church's complete Bible, including the Apocrypha, and links it up definitely with the Church. The International Lessons, however excellent in themselves, cannot but foster the notion that the abbreviated Bible of Protestantism is complete.

Perhaps it will not be amiss in this connection to mention once more *The Bible Calendar*, by the Rev. Dr. D. A. McGregor, head of the Department of Religious Education. This is the successor to the popular *Churchman's Calendar of Daily Bible Readings*, formerly published under the auspices of the National Council. It is a handy guide to the intelligent reading of the Bible day by day, and is invaluable for private devotions.

Whether in class or privately, the regular reading of the Bible, with meditation upon its meaning, is as essential to the building of Christian character today as it has ever been. It ought to be an integral part of the devotional life of every member of the Church.

Dr. Richardson

WE ASK the prayers of THE LIVING CHURCH FAMILY on behalf of one of the members of our staff, who is ill. Dr. George L. Richardson suffered a heart attack about a month ago, and although he is recovering slowly he will require several more weeks of complete rest. We have therefore relieved him from the burden of preparing his weekly department, The Sanctuary, and the feature will be temporarily suspended. We hope Dr. Richardson will be able to resume these helpful meditations shortly.

Through the Editor's Window

THIS DEPARTMENT has a way of getting the Editor into more trouble than all the rest of the paper combined. However, nobody seems to skip it, like or dislike, and that's something.

ANY NUMBER of readers have called attention to the fact that the Rev. Norman B. Godfrey is not rector but curate of Grace Church, Utica, N. Y. We hasten to exonerate Fr. Godfrey: he never claimed to be the rector. It was our own idea, due to leaping to false conclusions. Fr. Godfrey wrote on Grace Church stationery, *ergo*, he must be the rector. *Sed non sequitur*.

BUT WHATEVER his title, Fr. Godfrey has some good bits of humor to contribute. Here are a couple of nineteenth century jingles that he sends, presenting opposite sides of a controversy of the day. The Evangelical side:

"From what befell our Mother Eve
A lesson may the Church receive;
For Eve, when she the 'vestments' wore,
Was *Eve-angelical* no more."

The reply:

"Not so: her beauty to restore—
Divinely taught—she vestments wore;
And well may we the teaching prize
Which taught us to *Eve-angelize*."

AND HERE is a modern limerick on the subject of stewardship, which comes to us from the parish paper of Calvary Church,

Pittsburgh, via the *Messenger* of the diocese of Southern Ohio:

"There was a wise man who said, 'Odd
If the Heavenly path could be trod
By spending your cash
Upon pleasures and trash
And not spending any for God.'"

HERE IS a business man who verily has the courage of his convictions. Says he, in a classified ad in the *Inland Printer*:

"I always said that if the government ever started telling me how to run my business I would quit, so I am offering an old established money-making job printing business, with \$75,000 plant all paid for, for \$15,000 cash. Come and get it!"

Frederick Lynch—An Appreciation

By the Rev. Granville Mercer Williams, S.S.J.E., S.T.D.

Editor of the "American Church Monthly" and Rector of the Church of St. Mary the Virgin, New York City

THE REV. FREDERICK LYNCH, D.D., prominent Congregational divine, editor, and worker for world peace, died on the evening of December 19th after a long illness. The funeral was held at the Church of St. Mary the Virgin, New York City, December 21st, where Dr. Lynch had long been a regular attendant at the services, and of which parish most of his immediate family are communicants. Interment was at Greenwich, Connecticut.

After holding a single pastorate in New York City shortly after his ordination, Dr. Lynch retired from the active parochial ministry, and devoted himself to editorial and social work, and to preaching. Greatly interested in the cause of Christian unity, Dr. Lynch attended a number of meetings designed to forward the union of the Churches, including the great Lausanne Conference. He was an intimate friend of a number of prominent English ecclesiastics, including the late Bishop Gore; and Dr. Söderblom, the late Archbishop of Upsala, of the Swedish Church, was also a close friend.

Of large and catholic sympathies, Dr. Lynch came to vision a reunited Church which should include those Catholic values lost sight of at the Reformation, together with the freedom of spirit which he knew in Protestantism. These ideals seemed to him to be realized, or at least realizable, in the Anglican communion, for which he had a great regard. His sympathy for Catholicism, as presented by our Church, made him a valuable interpreter of that point of view; to that Protestantism of which he so close a knowledge. He always stressed the need of absolute frankness and candor in the approach of Christian bodies one to another, if unity was finally to be achieved.

Dr. Lynch was an indefatigable worker for world peace, to which cause he brought all the resources of his tireless energy, and his great intellectual gifts.

His final painful illness in no way dimmed his fine courage and Christian fortitude. Up to almost the very end he continued to read eagerly, and to write editorials and book reviews. He was a great Christian, a splendid follower of our Lord. May he rest in peace.

ACKNOWLEDGMENTS

[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.]

FOR REBUILDING THE MISSION AT LA TORTUE, HAITI	
Annie O. Treadwell, Philadelphia, Pa.	\$ 50.00
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The Paramount Obligation

By the Rev. Frank Gavin, Th.D.

Professor of Ecclesiastical History, General Theological Seminary

CHRISTIANITY has always proclaimed the paramount obligation of one great allegiance—to God alone. Loyalty to Him is supreme over all other bonds and relationships. To compromise one iota of that independence from all beside Him, in utter dependence upon Him, is sacrilege and treason. For example, we have been gravely remiss in the realm of the restatement of the Christian faith. Let us be clear and honest-minded, and let us call things by their right names. A theological “restatement,” in common honesty, should be the stating over again of an old truth in new terms. To say something quite different from the old cannot by any stretch of the imagination be fairly called “restatement.” It is absolutely necessary that there should be frequent restatement: be assured of that. But to disguise an entirely new statement as just another way of proclaiming an old truth is not honest.

It is important for us modern Christians to keep this principle clearly in view, no matter how keenly we realize the two-fold quality of the tradition of Christian Truth. This double-sided character appears most clearly in the matter of (a) the unchanging Truth, and (b) the changing apprehension of that Truth. What has been revealed is eternally *so*; *how* we perceive it, what “new” truths may be brought out of the treasury of the “old,” may change, under the guidance of the Spirit, from generation to generation. We must always keep in mind, to put this in another way, that what is *given* is not what is *received*; nor, for that matter, is what is received the same as that which is *mediated*. The generations of believers do—yes, must—make their contribution to the “Faith . . . once delivered,” under the guidance of the Spirit sent to guide them into all the Truth.

What we need today is what has been so marvelously evinced in generations of the past: the courage and fearlessness in reinvestigation and genuine restatement, which is consistently loyal to the Spirit’s guidance of our forefathers. Where reason and the intellect are concerned, we have not been rationalistic and intellectual enough. Denials and repudiations, ready dismissals with an easy gesture, and the verdict of irrelevancy of what the past has held of value, are all so absurdly easy of achievement. As a balking mule can stubbornly refuse to go forward, the smallest-minded of us can easily say, “No.” The real adventure, on the other hand, is the fearless quest of the orthodox believers’ restatement of truth. The courage it takes to repudiate is very slight, as compared with his who says: “I believe.”

The Church and Its Teaching

EXTERNALLY there is far less hostility to the Church and its teaching than there was. We are very far indeed from an anti-God campaign, and there are few who do not, at least in their own minds, profess and call themselves Christian. The newspaper problem is rather that the editor or reporter still believes that commonplaces of the Higher Criticism are taught only in the most exceptional instances: he still believes, possibly rightly, that his readers are shocked or thrilled by a parson no longer believing that Joshua made the sun stand still, though in an adjoining column he will have, without comment, a learned report of some astronomical lecture. It is in such newspapers that we find some of the wildest innuendoes as to the beliefs of the Church of today.

If an evangelistic effort is made, the Sunday school problem must enter into it, if the result is to be in any way permanent. Great efforts have recently been made to improve our Sunday schools in many places, but the pious young woman is still preferred to the teacher who is a student. The day school teacher is a rarity nowadays in the Sunday school—not without sound reason—but the contrast between the trained teacher of the weekday and the amateur of the Sunday plays havoc, and the definite refusal of almost all ex-secondary school or public school scholars to teach in our Sunday schools is a great blot on our Church organization.

—Rev. A. J. Morris.

The Sanctuary

Rev. George L. Richardson, D.D.

Editor

I Must

READ the Gospel for the First Sunday after Epiphany.

WE OWE TO ST. LUKE the record of the first utterance and the last of the earthly life of Jesus, as its story is preserved in the gospels. They both refer to His Father. The last, spoken from the cross, “Father, into Thy hands I commend My spirit,” makes a harmonious chord with the first, “I must be about My Father’s business” (or perhaps “in My Father’s House”; literally, “about the things of My Father”).

The first and most obvious meaning of the reply made by the Boy Jesus to His Mother is readily discerned. She said that they had been looking everywhere for Him; He replied, “How is it that ye sought Me (everywhere)? Wist ye not that I must be in my Father’s House?” There is evident in the words the simple and straightforward mental attitude of every child. The child does not see many possibilities in a situation, as an adult is inclined to do; he sees one thing at a time.

However, beneath this boyish utterance lies a deeper meaning. We catch it in the words “I must.” Even at the age of twelve, the constraint of that imperative had been laid upon His soul. His was no spirit of irresponsible youth, that careless temper which, excusable enough in children, unhappily lasts on in many of us beyond childish years. He had come to do the will of His Father. His Father’s House, His Father’s business were not only the first but the only possible consideration. When Christ said “must”—“them also I must bring,” “I must work the works of Him that sent Me while it is day”—there is a sense not of outward pressure but of inward compulsion. His life was directed and controlled, not tossed by the winds of chance nor swept this way and that by the tides of passion. With His example before us, we see what the life of a Christian should be. We are rebuked for our aimless days, our easy yielding to impulse and emotion, our senseless prejudices.

We go a step further and see here how “I must” is linked with “My Father.” We need not attempt, at this point, to press into the ultimate mystery of the relation within the Godhead, the sense in which we accept the great saying, “I and My Father are one.” Simply consider that the Child in the Temple among the doctors was a normal child, moving as we all must do across the line that divides childhood from adolescent youth. He was, as we are, sharing our human development from stage to stage, our human flesh with all its limitations. He lived by the same power that He has made available for us, and by that life on earth, He has done two things. He has shown us what we may be, and He has revealed the Father. For Him, and for us who have chosen Him as Master, the direction of life and its responsibility rests upon our knowledge that God is our Father. He cares for us. When “I must” and “my Father” are brought into their true relation, we are living as He who made us intended that we should live. There is no severing conduct from faith, nor morality from religion, when once we have grasped this central truth.

O God, whom to serve is to live, we thank Thee that Thou hast revealed to us through Jesus Christ our Lord the fullness of Thy love and so hast revealed the true purpose of every life.

Dean Inge and His Philosophy

By the Rev. Arthur B. Kinsolving, D.D.

Rector of St. Paul's Church, Baltimore, Maryland

THE RETIREMENT of Dr. William Ralph Inge from the deanship of St. Paul's Cathedral, London, and the appearance of the very striking monograph *Vale*, naturally turn the thought of his fellow-Churchmen to this man and his message. Two critics as diverse as Bernard Shaw and the late Bishop Charles Gore, when asked whom they considered the cleverest man in England, replied "Dean Inge." Yet, Dr. Hastings Rashdall on Inge's appointment to be dean of St. Paul's pronounced him a Buddhist. It is a little difficult to classify him, for he has shown himself quite independent of definite classification. But in a broad way, while the Wesleys, Whitfield, William Law, Simeon, Venn, and others, were leaders in the Evangelical revival, and Maurice, Thomas Arnold, Kingsley, Tulloch, Dale, and Phillips Brooks were leaders in the Broad Church movement, and Newman, Keble, Pusey and their associates in the Catholic revival, Dr. Inge is the outstanding mystic and Platonist in the Anglican communion today.

More than thirty years ago, while attending for a fortnight several courses of University Extension lectures at Oxford, I first became interested in this man.

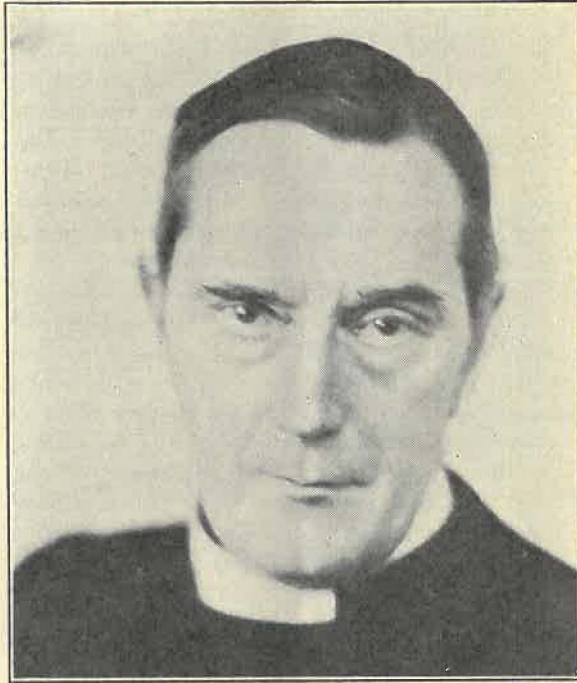
Among the lecturers were William H. Hutton, an able historian; Dr. B. J. Kidd, who afterwards rose to considerable eminence as an author in the English Church; Dean Strong, now Bishop of Oxford; and Dr. Bigg, a New Testament scholar. But the star of the group was a young, cadaverous, ascetic-looking man with a deeply lined face and piercing eyes, who delivered a course of lectures on the Logos doctrine of St. John. In the letter that I wrote home to a Church paper at the time, I remember venturing the prophecy that W. R. Inge would go further in the field of productive scholarship than any of the group. At that time he was Lady Margaret Professor of Divinity in Cambridge University. During the thirty odd years that have passed since, his pen has been one of the busiest in England, and perhaps no Christian teacher has been more widely quoted.

Dr. Inge was born in an English rectory in the North Riding of Yorkshire. His father was a Church of England clergyman of good abilities, was provost of Worcester College, Oxford, and was offered by Lord Salisbury a bishopric, which he modestly declined. His maternal grandfather, Edward Churton, archdeacon of Cleveland, was an early Tractarian and a close friend of Pusey, Keble, and Manning.

Young Inge made a brilliant record at Eton, later at Cambridge University, was a desperately hard student, and worked so incessantly that for several years he was somewhat handicapped by a species of depression which seems to have been

shared by several brilliant fellow-students. He attributes this trouble, which continued for a number of years, to overwork at school and the university; was much helped by a bishop's motto, "Serve God and be cheerful," and in later years writes, "I can say with Tennyson that, from the time of my marriage the peace of God descended upon my life." He was about forty when this happy event took place, and five children were born to this doughty champion of birth control.

Dean Inge has lived in one of the grippingly interesting periods of theological ferment. He has passed his whole life of now seventy-four years in Oxford, Cambridge, and London. At St. Paul's he was successor to such men in the deanery as R. W. Church, Milman, Donne, and Colet. It was his privilege to lead the life of a scholar for more than twenty years after his ordination, and in the region of theology his contribution has been of real value. I suppose he would be thought nearer Bishop Westcott in some respects than any other thinker, yet there is great divergence between Inge and Westcott, particularly in the social applications of Christianity, Westcott being one of the finest types of the Christian socialist, brother to Scott Holland and Gore, while



"THE GLOOMY DEAN"

Inge has been known as an English Tory with rather aristocratic sympathies. As master of a "lucid and forceful style," a man full of courage and audacity, he has often been sought as a contributor to the secular press and as a speaker on occasions of many kinds. Here at times his reputation suffered, often through the perversion of his words by the press for higher effect. Dean Inge's strength has lain in his more serious theological work, which has been of the highest order of ability, and in his lectures and sermons.

A SUBJECT which early engaged his attention was the question, "What is the seat of authority in religion?" Historically, there have been four—an institution, a book, the inner light, and human reason. "Most Christians," he says, "agree that all four contribute something, but they differ widely as to their relative importance. Hooker, a very typical Anglican divine, says: 'What Scripture doth plainly deliver, to that the first place both of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by force of reason; after these, the voice of the Church succeedeth.' 'The Bible,' said Chillingworth, much too strongly, 'is the religion of Protestants.' Archbishop Laud declares that all four are necessary; the work of the Holy Ghost in us is not the same as the force of reason." "It is clear," Dr. Inge continues, "that the Church and the Bible are both external authorities; if either of them is given the first place, reason and illumination

are no longer independent. During the wars of religion, after the beginning of the Reformation, each side was driven by the necessities of controversy to appeal to an external and infallible authority. Theology in both camps was hardened and coarsened. . . . But when the stress of conflict was relaxed, illumination and reason, mysticism and philosophy, came again into their own."

This explains the path by which Inge was led to hold that the center of gravity in religion had shifted in our day from authority to experience. His revulsion against an overstressed Church authority was strong and sincere. He says, "Fanatical loyalty to an ecclesiastical organization, which gives the Roman Church the driving force of a standing army, is the temper, not of Christ, but of the Jerusalem hierarchy who crucified Him. And yet, like all other perversions, it is the corruption of something good." He quotes with approval the words of Troeltsch, "The essence of all religion is not dogma and idea, but cultus and communion, the living intercourse with the Deity, an intercourse of the entire community."

It was perhaps inevitable that to Dean Inge the system of the Latin Church should be peculiarly repellant. In 1914 he wrote, "What the Latin Church preserved was not the religion of Christ, which lived on by its inherent indestructibility, but parts of the Aristotelian and Platonic philosophies, distorted and petrified by scholasticism, a vast quantity of purely pagan superstition, and the *arcana imperii* of Roman Caesarism." This is one aspect of Roman Catholicism, but how much more there is in a system into which, as Dean Inge says elsewhere, "so much of the honey of Plotinus was carried off to the Christian hive by Augustine and others." The Bibliolaters pleased him just as little. He says: "The traditional views about the Bible have in fact been so riddled by criticism that they can no longer be held honestly by an educated man." He continues, "I had therefore no choice but to study religious philosophy and the writings of the mystics. I soon found that here I was on firm ground. I have never myself had what are usually called mystical experiences. But in truth the typical mystical experience is just prayer." In this connection he quotes a great saying of von Hügel who declares that the "mysterious paradox which pervades all true life is that a human soul is active in proportion to God's action within it. A man is never so truly and intensely himself as when he is most possessed by God."

His first published work on Mysticism was his Bampton Lecture, Oxford, 1899. Only one English book on the subject had appeared before that, namely, Vaughn's *Hours With the Mystics*. Dr. Inge's lectures became the standard work on the subject, and had a wide sale. The dean recoiled from the tendency of William James, in his *Varieties of Religious Experience*, who, he thought, gives too much space to unhealthy psychical manifestations. The dean claims that the mystical tradition in Christian thought may be fairly described as the Platonic tradition. "It is as a prophet and mystic and champion of the immortality of the soul that Plato's influence has been strongest and most permanent."

He continues: "But I soon found that the greatest of all mystical philosophers was the Egyptian Plotinus, who taught at Rome in the middle of the third century after Christ." He had been studying Plotinus for more than a decade, and preparing a book when he was asked to give the Gifford Lectures at St. Andrew's in 1917 and 1918. This work is undoubtedly his most considerable book, and all his previous studies prepared him to make it the magnum opus of his life. Dean Inge does not think much of what he calls the "logic-chopping faculty" as

the instrument through which we acquire divine knowledge, and holds that the "Christian Stoic, Tertullian," as he calls him, materializes the conception of "spirit." He quotes St. Augustine as saying in *Confessions* that he found in Plato and Plotinus almost all that he wanted, *except* the Incarnation. "The Word was made flesh—that I found not among them." Inge says of Augustine, "His influence on the whole course of Catholic theology, even to our day, can hardly be overestimated."

As far as I know, he has published only three volumes of sermons, *Faith and Knowledge*; a collection of sermons under the title, *All Saints' Sermons*; and a little book called *Personal Religion and the Life of Devotion*. One of the sermons in *Faith and Knowledge* is on Liberal Catholicism, in which he takes issue with most of his fellow-Modernists. He says, "The philosophy of Modernism, in its repudiation of Platonism, repels me as much as in its virtual repudiation of the Jesus of the gospels." He utterly dissents from the position of Loisy and George Tyrrell. Of the former's book, *The Birth of Christianity*, 1934, Inge says: "This book is the most brilliant and most dangerous attack upon Christianity as a historical religion that I ever read."

IN 1907, soon after his marriage, he was elected to the Lady Margaret Professorship of Theology at Cambridge University, where three of his five children were born, and where he felt that his mind was at its best. In 1911 he became the dean of St. Paul's. From this time on, as a leader of Christian thought throughout the world, he became more eminent, and his books gained as wide currency as any religious literature of the period. He was the author of two volumes of *Outspoken Essays*. In one he treats of the State Visible and Invisible under five interesting sub-titles, The Birth-rate, The Future of the English Race, The Idea of Progress, Eugenics, Survival and Immortality. There is not a dull line in the essays. Like an x-ray, his incisive paragraphs at once "lighten and burn." He has laid us under a great debt in manifesting a keen scent for lurking materialism, and a scorn of shallow optimism. No man with his preparation could have failed to witness mightily to the claims of the spiritual and eternal as against the temporal and secular.

In dealing with the subject of progress, he says, "Neither science nor history give us any warrant to believe that humanity has really advanced, except by accumulating knowledge and experience and the instruments of living." And yet, he calls attention more than once to the "climbing instinct" of humanity, and the divine discontent with things as they are. Every other species is stable by contrast. He accepts the statement that the absolute values are truth, beauty, and goodness. These are the essentially creative energies; they cannot be idle. Our knowledge of God is true knowledge, but we know in part, yet I think he would add, we know enough. God is immanent and transcendent. "The Incarnation and Cross are the central doctrines of Christianity. The divine Logos through whom the worlds were made and who sustains them in being, is not exhausted in His creation, but remains transcendent as well as immanent." He speaks elsewhere of the world "as a hymn sung by the creative Logos to the glory of God the Father. . . . Love is a personal thing, called out by persons and exercised by persons. 'We love God because He first loved us.' Neither natural law nor the beauty of the world suffices to manifest or call forth the love which binds together man and His Creator. . . . So far as I can see, nothing but a personal Incarnation, and the self-sacrifice of the Incarnate, could either adequately

reveal the love of God for man, or call forth the love of man to God."

In regard to the divinity of Christ and the Incarnation, his belief is clear, and would seem to satisfy the complete claims of the gospels. He writes: "Surely Christ came to earth to reveal to us not that He is like God, but that God was like Himself. . . . To believe in the divinity of Christ is to believe that in the human Jesus dwelt all the fullness of the Godhead under bodily conditions." Again he writes: "Those who believe as we do that Christ was a divine and unique being will not be guilty of the presumption of denying that the circumstances of His birth into the world, and of His withdrawal in bodily presence from it, may well have been also unique. . . . I have made the weight of my theological position rest on a certain conviction about the historical Jesus—namely, that He was the incarnate Word or Logos of God, a perfect revelation of the mind and character of God the Father."

In some quarters it was a surprise that a convinced Liberal should have avouched so constructive a theological position, and the views on this subject of so acute and courageous a thinker have been highly appreciated by all who felt the importance in the Christian system of our Lord's deity.

In his *Vale* the dean says: "I am not myself an extreme 'Modernist,' for I have a great admiration for the old Catholic philosophy of religion, of which St. Thomas Aquinas is the most learned exponent. . . . There is a growing school of Liberal High Anglicans who need the sympathy and support which we ought to be willing to give them. With the Liberal Evangelicals our relations are most friendly. They have moved a long way from the 'Low Churchmen' of my early recollections. . . . A devout Christian may be a Liberal Protestant or a Liberal Catholic; he can hardly be a Liberal without any qualification."

DEAN INGE became a center of controversy because of his excursions into provinces contiguous to his main religious message. He spoke some wise and brave words on the subject of Christian eugenics and on the menace of overpopulation. But when he came to deal with the problems of industrialism he wrote at first like a Tory, though later he modified his attitude. The dean had been incensed by the violence resorted to during the British strikes, and afterwards admitted it. It is hard to understand how anyone who knew as well as he the spirit of Christ could imagine our Lord silent in the face of the heavy burdens and bad living conditions, the injustice and exploitation of so many of the labor people, or fail in sympathy with the effort to extend the best gifts of civilization beyond a privileged class. Could He who gave us the parable of the Good Samaritan condone our passing by on the other side the thousands wounded in the competitive struggle of life, or be content today with saying "a man's life consisteth not in the abundance of the things that he possesses." Of this detachment it is grateful to know that the Dean afterwards had a partial change of heart.

In 1930 he published his *Christian Ethics and Modern Problems*. It contains his views on many burning questions. He admits that the original Gospel leaves us no clear guidance in what for many men and women today is the purest and most disinterested of their aspirations—the desire to help in making human life in this world a better thing in future than now. He says: "The rapture of the forward view' was spoiled for the first Christians and long afterwards, by their strange delusion that they lived in the last time." However, here he would not go nearly so far as Albert Schweitzer. The dean is clear that no

morality based on secularism can be satisfactory. He says: "It is through the divine life in men, the Christ in us, that ethics belong to the eternal or spiritual world, and that moral conduct becomes as it were a sacrament, the outward and visible sign of faith, hope, and love, directed to a Being who in His nature sits above the conflicts between right and wrong." He writes further: "The persecutions of the early Christian Church hardened the temper and stiffened the organization of the Christian society; and the conflict with heresy made orthodoxy more dogmatic and intolerant. The Dark Ages were really dark. . . . The renaissance almost paganized Italy. . . . The counter-Reformation left the Western Church Latin, not Catholic, and the Protestant Churches have split up into sects. The only true apostolic succession has been in the lives of the saints." Then he says: "We must go back to our Lord's own teaching for our real authority. . . . I think," he continues, "that a clear outline of universal ethics can be found in the gospels as they stand, and that certain principles of inexhaustible value can be drawn from these records, even if we have to admit numerous accretions."

This book on *Christian Ethics and Modern Problems* the dean expected to be his last considerable work, but being invited to give the Warburton Lectures at Lincoln's Inn, he yielded, and his *God and the Astronomers* was the result. In the book which contains these lectures as a nucleus he says with honesty and humility: "I found that my hand had lost its cunning. I used to be complimented on the 'frosty brilliance' of my style. The style of my last effort is neither frosty nor brilliant, and I spent two most exasperating days in cutting out sentences in which I had repeated myself." With a too sensitive humility, perhaps, he came to the conclusion that the chief message of his life had been given.

And yet in his delightful book *Vale*, written last summer at the request of his publishers, and written to forestall a possible life, to which he is much opposed, he says that this book, *God and the Astronomers*, embodies his most mature convictions on the central doctrines of theology. "The question is really between Theism and Pantheism. Is God transcendent as well as immanent? Is His being bound up with the existence and destiny of the Creation? Is the universe the product of His power, will, and love, or is it the external aspect of His essential nature? If the universe ceased to be . . ., would the life of God also come to an end?" Men like Pringle Pattison believe it would. The dean stands with the Platonic school and with Coleridge, who said that whereas for Spinoza God minus the world equals 0, for Christianity, God minus the world equals God. This for him is expressed with deep insight by the last words of Emily Brontë:

"Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee."

Then the dean caps his summary in these words: "Philosophers and saints express this faith in their own language. Socrates claims his citizenship, not of Athens, but of the city of which the type is laid up in Heaven. St. Paul says that 'though our earthly tabernacle be dissolved, we have a house not made with hands, eternal in the heavens.' The god of Pantheism offers us no such refuge. He is not safe himself."

NO ACCOUNT of Dean Inge's philosophy of life would be complete without reference to a small volume of devotional literature of rare beauty and depth which came out of an agonizing experience. On Maundy Thursday, 1923, a gifted

and saintly child of eleven years, after eighteen months of great suffering, fell asleep in Jesus. From the testimony of nurses and friends, little Paula must have been a singularly intelligent and loving spirit. She "lived like a fairy princess, busy with thoughts of others all through the months of her discipline." On the Sunday before she died her father read her Milton's sonnet on his blindness. She caught the line,

"They also serve who only stand and wait,"

and asked repeatedly to have it read to her. After her death he wrote a little volume entitled *Personal Religion and the Life of Devotion*, one of the gems of recent religious literature. In the chapter on bereavement, he says, "I think that those who have had to bear this sorrow will agree with me that bereavement is the deepest initiation into the mysteries of human life, an initiation more searching and profound than even happy love. Love remembered and consecrated by grief belongs, more clearly than the happy intercourse of friends, to the eternal world; it has proved itself stronger than death. Bereavement is the sharpest challenge to our trust in God; if faith can overcome this, there is no mountain which it cannot remove. And faith can overcome it. It brings the eternal world nearer to us, and makes it seem more real. . . . It transports us into a purer air, where all that has been, is, and will be lives together, in its true being, meaning, and value before the throne of God." Perhaps only in a passage like this, when, in the case of a man who has lived in the full glare of publicity and success, the curtain is lifted which habitually hides from our view the deep places of his soul, is there revealed to us the secret of a life deep hid with Christ in God.

In the pulpit of St. Paul's Cathedral, London, and elsewhere, he has had some mellow things to say of life at eventide. "The rich colors of autumn are as beautiful and ripe and natural as the delicate greens of spring. Rest and be calm. Leave to others the whirl and bustle of life. . . . No pure hope shall wither, except that a purer may spring out of its roots. If it is our lot to die in faith, not having received the promises, and this is the lot of all who have worked for humanity, some better thing, probably very unlike what we hoped for, may be in store for those who come after us."

Advertising Rampant

THE LENGTHS to which the activities of aggressive advertising men will go to secure trade do not even hesitate on the border line of our churches and their services. They first exploited the outside bulletin boards of the churches. Then they made attractive offers by which many churches turned their lobbies into "advertising billboards" by having bulletin boards there to which advertisements were attached.

The latest "wrinkle" invades the sanctity and dignity of the church and the service. Here is a circular from an "enterprising bulletin firm" of Brooklyn telling the "Dear Reverend" (!) to whom it is addressed:

"We want to present you with one or two of these beautiful Hymn Boards, free of charge.

"We will pay you \$10 if you will give us the privilege of selling one or two dignified advertisements to appear at the bottom, in gold letters on a small black card.

"If you will sign the enclosed authorization and return to us at once, we will proceed to deliver same with our check."

It is equally as important to expose such desecration as to issue warnings about other imposters who prey upon Church folk. Those \$10 will be hardly earned by any pastor or Church who is unwise enough to "sell" the furniture of the sanctuary for advertising purposes. If the hymn board, why not the pulpit, lectern, font, or altar as advertising media?—*Lutheran News Bulletin*.

Quinine and Spiritual Instruction

By the Rev. Vincent H. Gowen
St. Anne's Mission, Besao, Philippine Islands

IN OLD DAYS a cane was the proper equipment of a schoolmaster; in these mountains it might well be a bottle of quinine. Historians have been explaining the fall of Rome as caused by malaria; if we may adapt this lesson from the macrocosm of Rome to the microcosm of our isolated community, it is astonishing to recall what havoc this same malaria has played in the fortunes of our school. Much has been said about the disheartening instability of Igorot character, the suddenness with which boys who have shown great promise by several years of steady work will appear with the announcement that they wish to leave school "to earn." And they always wish to leave immediately; twenty-four hours of thought over the matter is too much for their flagging patience to endure. They are restless, dissatisfied, unable to concentrate on study; in the barbarism of phrase so abominably current on their lips, they "do not like."

Recently the writer has taken to diagnosing these cases as malaria and in every instance has had his diagnosis confirmed by the hospital at Sagada. Twice this term the situation has occurred, each time with a boy near graduation and on whom the Mission has spent much time and energy. It is always the best boys, the more sensitive, less phlegmatic, whose nerves seem to go to pieces under the stress of this insidious disease. One will just begin to say, under his breath, "Well at least So-and-so has never given me any trouble" and the next afternoon, perhaps ten minutes before Vespers, So-and-so will appear with the message that he must depart that evening! But in the two cases mentioned, I am glad to state that the boys have been persuaded to reconsider and to try a course of quinine before tossing their career to the winds.

The mountain people seem to have been free from malaria until comparatively recent times. Many have developed the disease in the lowlands, however, and this is giving it a chance to spread. Dr. Brunot, several years ago, found the anopheles mosquito breeding in the pitcher-plants which grow so abundantly on our hills. His conclusion was that our anopheles was then not infected with the malarial germ. But there seems abundant reason to conclude that this infection is progressing swiftly; the increasing number of Igorots who go to the lowlands for seasonal labor or who come into close contact with malarial subjects at the mines in Baguio is giving the anopheles his chance. Our malarial immunity in these mountains is disappearing and a new threat to the existence of the Igorot people is making its presence felt.

In Besao, in the large barrio of Agawa which is so closely shut in by high ridges that it gets much less than the normal amount of sunshine, malaria appears to be endemic. It has been almost epidemic in some of our western barrios where the people naïvely blame the airplanes, which recently have flown over our hills, for the incurse of the disease!

The Sagada hospital of course is our bulwark against the ravages of this enemy; I have mentioned these instances from our experience at St. James' School to show again how close, uniquely close, is the connection between our medical and spiritual work, doses of quinine often doing for the mission what hours and even days of instruction and advice have failed to do.

THE STAIR

OH, CLIMB with me the lofty stair
Of ever-mounting, living prayer,
And thence from Faith's empearled redoubt,
Her star-pavilioned tower, look out
On realms that glow with Light instilled,
Promise and prophecy fulfilled!
The stair too steep? Leave doubt behind,
Angelic wings are on the wind—
Lean out! and hear in that high air
Celestial answerings of prayer.

MARGARET RIDGELY PARTRIDGE.

The Church and Society

By the Very Rev. John Warren Day

Dean of Grace Cathedral, Topeka, Kansas

A FEW YEARS AGO the late Studdert-Kennedy, one of the great prophets of his day, said in stirring words to the Church of England:

"The Church of Christ has indeed come to the point where she must choose and make up her mind as to whether she is going to accept or reject this gospel of the Kingdom. She must

decide whether her purpose and duty is to rescue a certain number of individuals out of a lost and ruined world, and to bring them to such a pitch of personal piety that they will be safe for the world to come—or whether it is her purpose and duty to claim the whole world for Christ; to enter bodily into the world of commerce, industry, education, and politics, and declare that there, and everywhere else, His Will must be done."

It is common knowledge that the Church is no longer looked to for leadership in great social problems because of her obvious lack of leadership in a world torn with pain, disillusionment, and chaos. This lack of leadership has become such a habit of mind in the Church that when a clerical voice is raised in condemnation of certain outstanding social, economic, and political evils there are always objectors who ask the question, "By what right has he to speak?" The presumption is that the clergy should stick to their preaching, as though the Gospel were merely a curriculum to be followed in the preparation of Christian people for entrance into another world, entirely removed from the realities of our present existence.

For example, in an address made recently at a young people's conference I attempted to point out some of the brutalities, inequalities, and downright paganism of our present economic life. As a result I have been accused of being a "Communist" and a "Socialist." This accusation was made chiefly because I stated that the profit motive as now used and practised must be eliminated. It is quite a simple matter to accuse a man of holding so-called radical views, especially if they do not fall into line with one's own, but to prove such charges is not so simple.

Let us for a few moments examine these horrible words, "Communist and Socialist." Webster's dictionary gives as the definition of Communism, "the doctrine of having property in common." In that sense every home owned by a man, and his wife and children is a Communism. Every church, every public school, all public roads, municipal water, light, and power plants are Communistic. The New Standard Encyclopedia says that "Communism is a system of society in which private property is abolished and all or practically all goods are held in common, the needs of each individual being supplied from public sources."

Communism was the first form of government in the primitive Christian Church. It was dissolved because the Jewish Christians complained that the Greek Christians were receiving more than their share of the common stores. The first Christian Communism, which was purely voluntary, did not work in those days among the early Christians, any more than

THE "APOLOGIA" of Dean Day, who was criticized by a communicant of his parish, a banker, because of a General Convention address, is here presented. It was preached in his Cathedral October 28th in answer to the attack, demanding his resignation and accusing him of being a Socialist and a Communist. The clergy of Kansas endorsed the dean's stand for freedom of the pulpit.

it will today because of primitive human jealousies and self-consideration. Ideally speaking, instead of being a low form of government, voluntary Communism requires the very highest type of unselfish citizenship. Plato in his *Republic* taught community of goods as also did Sir Thomas More in his *Utopia* written in the year 1516.

But when we speak of "Communism" today our minds do not picture the primitive Christian Church nor the governmental theories of Plato or More. We think not of abstractions and theories, but rather of the fact of the government in Russia—a very different thing. In the first place Communism in Russia is not a voluntary association of all the people. It is a compulsory Communism set up by the Bolsheviks and backed by a strong minority of the laboring classes and maintained by ruthless armed violence in the hands of the class in power, as over against all other classes. The Russians have practically no individual liberty. Because of this ruthless violence and because of the total absence of individual liberty, I loathe and despise Russian Communism. I have no patience with a government that takes away individual rights and liberties, which in no way interfere with the rights and liberties of others.

LET us glance at the word "Socialism"—another of these horrible words, so much used today by those with whom you do not happen to agree, on matters economic and political. Webster says that "Socialism is an economic theory or system for the reconstruction of society on the basis of the coöperation of labor and collective ownership of land and collectively-used property, with individual ownership of property used by the individual or family." The encyclopedia states that "as the term Socialism is now used it is an ideal economic system in which industry is carried on under social direction and for the benefit of society as a whole. It is contrasted with the competitive régime of existing society." Karl Marx was the great writer and modern sponsor of Socialism. He believed that the only way Socialism could be established would be for the workers to seize—by force, if necessary—the means of production and establish the dictatorship of the proletariat. The difference between the two philosophies of Communism and Socialism depends largely upon the interpretation of the writings of Karl Marx. Personally I am not interested in Marxian Socialism, in fact I despise it, because it is founded upon class hostility and as practised in Russia today, it is atheistical. Ideally, Socialism, as set forth by some outstanding leaders in this country, is attractive because it proposes to eliminate poverty and distribute wealth in accordance to the needs of men. Marxian Socialism, which is today classic Socialism, is untenable by me because it would set up the state as the only worthwhile object of worship and dispense with the worship of God.

I am not an advocate of any "ism" as such, whether it be Communism, Socialism, Fascism, or what not, but I am

deeply interested in a Christian social order. If that Christian order includes certain elements of Communism and Socialism than I say let it do so, so long as the unchristian elements are excluded.

One thing I am certain of and that is that a Christian social order cannot include the profit system as it has been practised here in America for more than 100 years. The profit motive in industry has, for the most part, been based upon greed and avarice and upon brutal and ruthless competition. It has made of men mere cogs in a piece of machinery. It has literally murdered thousands of people. It has been a plunder system—a system that, even in the days of so-called prosperity, necessitated the existence of an army of the unemployed, numbering between two and four millions. It also required that other millions live in a condition below the scale of ordinary subsistence and decency.

When I say the profit motive must go and a motive of service put in its place, I am speaking of a profit motive, separated entirely from the principles of Jesus Christ. I admit that it is within the realm of possibility that a profit system could be set up and motivated by the spirit of brotherliness and service. In fact there are some such institutions in the land today but they are so rare they are exceptions to the general rule. However, it is not my business as a Christian minister to say what the name of any particular system shall be, but it is my business to attempt to point out that no system can ultimately be made to serve God and His purposes, which is not based upon the motives and teachings set forth by our Lord. In those teachings I can find nothing but motives of brotherliness and service. Certainly no one would claim that brotherliness was ever given a predominant place in most of our industrial and commercial life for many decades—but on the contrary, the motivation of “everybody for himself and the devil take the hindmost” which included warfare and all its attendant evils was the guiding principle. It is this pagan principle that must be eliminated from industry if we would ever realize a Christian social order.

ONE DAY Jesus was asked a question by His disciples as to who would be placed in a position of power in His Kingdom. His reply was, “Ye know that the princes of the Gentiles exercise dominion over them and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you let him be your minister; and whosoever will be chief among you let him be your servant, even as the son of man came not to be ministered unto but to minister.”

The center of Christianity has always been and will always be Christ. Is the Church which is His body, His feet, His hands, His ears, His very soul—is it going to stand by supinely and say nothing of the evils of a social and economic system which is essentially pagan and which destroys so much of the saving grace it attempts to pass on to the individuals of that society?

I agree with those who say the Church should not declare itself in favor of man-made political systems, but I also believe that the Church which does not have a cheering word of sympathy for the millions of dispossessed and physically, morally, and spiritually depressed citizens of our land, and at the same time point out the basic immoralities of a social order that makes of a man a piece of machinery, a physical commodity—I believe that such a Church is not only disloyal to its divine Lord but that it actually crucifies Him anew through its cowardice and indifference. Our Lord said to the people of His day, “Come unto me all ye that are weary and heavy laden

and I will give you rest.” It is not the Church’s business to attempt to outline the details of an economic system but it is the Church’s business to point out those social injustices which prevent God’s gifts from being used for the purposes for which they were intended. Who will deny that the worker in industry has all too long been regarded as a commodity or article of commerce, “whose labor has been bought and sold with little regard for his moral claims to security or self-expression as a child of God?”

Let me quote from an address made by Dr. Nicholas Murray Butler, President of Columbia University, in which he discussed these very conditions:

“Present conditions are marked by disunion of every kind—the breaking up of families and family life; the constant insistence upon selfish and carefully planned industrial war, waged with particular vehemence by those whose every expression as to international war is of opposition and abhorrence; the eager attempt to divide society into permanent economic and social classes; the subordination everywhere of the moral and the ideal to a greed for gain and for power, which is the wickedest manifestation of the unchecked profit motive, when unguided by the spirit of service, and the vain exaltation of local, sectional, and national temporary interests and vanities under the guise of a wholly false patriotism.”

ONLY THOSE who are so blind that they will not see are unconscious of a social condition in our country which is intolerable—a condition which reveals the astounding fact that about 80 per cent of the wealth is controlled by about four per cent of the people. I am told that these figures have been used repeatedly by Senator Borah. It is also reported to me that Prof. Nystrom of Columbia University has used the same figures. The Federal Trade Commission in a report to the United States Senate in 1926, on National Wealth and Income, reported after a study of estates that about one per cent of the estimated number of the decedents owned about 59 per cent of the estimated wealth and more than 90 per cent was owned by about 13 per cent of the decedents. The National Bureau of Economic Research reports that in 1932 “One-third of one per cent of the people received nearly one-fifth of the total property income paid out in that year.”

No actual day by day figures on the control of wealth are obtainable. The latest were those of 1921, compiled by Wilford King, who estimated at that time, thirteen years ago, that ten per cent of the people owned about 75 per cent of the wealth. Since these estimates were made concentration and control of wealth have been proceeding rather rapidly so that Senator Borah as reported to me has used the four per cent and 80 per cent ratio as also has Prof. Nystrom of Columbia University.

BECAUSE of my Atlantic City address I have been accused of being un-American and undemocratic. Both of these words are abstractions. In order to obtain any adequate idea of their meaning they must be interpreted in the light of our national beginnings and our history. We go back to the Declaration of Independence and we find such words as these, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty, and the Pursuit of Happiness.” Of course, we know that all men are not created free and equal. But Thomas Jefferson—a member of the Episcopal Church—was expressing a deep longing, a hope, that some day all men might be born free and equal. Therefore it has always been the foundation stone of American democracy that all citizens of this nation have a right to life,

liberty, and the pursuit of happiness, also to free speech and a free press.

From the time of Andrew Jackson to the inauguration of Franklin D. Roosevelt that statement has been interpreted by those who were greedy for wealth and power as meaning—"Come on boys, let's get while the getting is good. The spoils belong to the strong—first come, first served." Especial emphasis has been placed on the word "liberty," which has often meant license. It has been a kind of Aladdin's lamp for those who have been with the right gang. The net result of the past hundred years of liberty has meant in part, at least, the exploitation of the country's resources and many of its citizens in industry, by those who had the physical and legal power to carry on. If you are interested in this phase of our national history read Mr. Josephson's book, *The Robber Barons*.

The meaning of the word liberty changes from time to time and is changing now. It is determined by the circumstances and needs of successive generations. There is no such creature as an absolutely free person. The most accurate description of one would be a man dangling at the end of a rope ten miles removed from the earth's surface. He could move about exactly as he pleased, conditioned only by the rope and the security of the peg to which the rope would be fastened.

As we become more and more civilized the greater will be the restrictions imposed upon every man in the interest and welfare of the whole of society. The wise men who wrote our constitution were writing for the conditions of their own times, that is, for a nation predominantly agricultural. They had no presumptions to omniscience. They had no thought that the liberty of the future generations of this nation was to be limited to the exact terms of their own time. "They were not so stupid as to think the word 'liberty' had always been interpreted in the same way from the time men began to dream of personal rights. The founders of our nation did not manufacture a straight-jacket in order to limit the growth and shackle the spirits of their descendents. They gave to this nation a political instrument, which, while firm, was also flexible enough to serve the best interests and needs of a changing social order."

In the light of the teachings of Christ what does personal liberty mean today?

In the first place, "it means that every man who is willing to work shall have a job at sufficient wages to support his family in decency and even in comfort." Liberty, according to our constitution means that every man shall have a chance to educate his children and to be provided with the time and means for healthful recreation. Liberty, in the light of democratic interpretation, means economic security in times of sickness and old age. "Liberty, according to our present day American interpretation, means the right to the protection of the state against exploitation by any man or any group of men." It goes without saying that liberty, as seen through the gospel of love and brotherliness, means the abolition of child labor and the sweat shop. It means the elimination of the slums of our large cities and the building of decent living conditions and healthful educational facilities.

It follows then that there can be no real liberty in this nation, for the common man, so long as ten millions of him are unemployed and dependent upon charity, whether it be the charity of a community or that of a national government.

A GAIN, I have been accused of being partisan for having attempted to set forth Christ's teaching as applicable to some of the social problems of our day. The implication is that a clergyman unfits himself to minister to a congregation if he

takes sides in any social question of the day. He is merely to exhort to individual righteousness and is never to condemn social immoralities and injustices as though our Lord never engaged Himself with such partisan matters. I have always resented the idea, or even the implication, that the founder of the Christian religion was demure and sweet at all times. Many of us seem to forget that He was born in a stable, that He was raised in the home of a carpenter and learned the trade of Joseph. We sometimes forget that He stood before the ultra respectable Pharisees of Jerusalem and called them vipers and hypocrites because their social conduct did not square with their religious professions. Our Lord condemned evil wherever He found it and He did not mince His words in doing so. In the end He died on a cross in order to prove to future generations that love is stronger than hate.

May God help the Church if a clergyman's interpretation of Christ's teachings is to be throttled by the representative of any particular group of individuals, it makes little difference whether that representative be from a political, financial, social, or ecclesiastical power. If ever the time comes when the clergy shall be dictated to by a secular power then I suggest that the pulpit be removed as the symbol of the glorious liberty of the Gospel of Christ and that in its stead, be placed a platform upon which shall be raised a stock, imported from a New England museum, and let it be the symbol of a fettered, a shackled, and a class interpreted gospel of worldly contentment.

As for me let me say with Louis Untermeyer:

"Ever insurgent let me be
 Make me more daring than devout;
 From sleek contentment keep me free
 And fill me with a buoyant doubt
 Open my eyes to visions girt
 With beauty and with wonder lit,—
 But let me always see the dirt
 And all that spawn and die in it.
 Open my eyes to music;
 Let me thrill with spring's
 first flutes and drums—
 But never let me dare forget
 The bitter ballads of the slums.
 From compromise and things half done,
 Keep me with stern and stubborn pride,
 And when at last the fight is won
 God keep me still unsatisfied."

I FRANKLY ADMIT that I am partisan, I pray God that I may have the grace to become more partisan—a partisan of Jesus Christ our Lord. I crave a deeper and a wider partisanship in that religion which can never be satisfied with a low view of the Incarnation—a partisan of that religion which does not tolerate the idea of men becoming a commodity—a piece of mechanism.

In the year of our Lord 1905 a group of starving Russian people—men, women, and children—went to the palace of the Czar to ask for food. At the head of that procession was one lone monk of the Russian Church, carrying a cross. When they reached the front of the palace instead of bread they received lead from the rifles of the Cossack guards.

Should you go to Leningrad today and visit St. Isaac's Cathedral, which the Bolsheviks have turned into an anti-religious museum, you will find there a painting of that event which happened before the Czar's palace in 1905. Among the Cossacks you will notice the figures of Russian bishops, bedecked in all their fine robes and vestments. They are giving orders to the soldiers to fire on the starving people. We know that the

bishops were not there and that they gave no such orders, but is it not true that there are times when not to be for a man is to be against him. Is there no relation between a situation in which one lone monk stands up for social justice and righteousness and the condition of the Russian Church today? If those starving people had been led to the Czar's palace by the metropolitans and archbishops of Russia would there have developed such a hatred against religion and the Church as exists in Russia today?

In Germany we have the distressing picture of a large portion of the German Lutheran Church giving itself over to the Nazi rule under the German Reichsbishop, because there were thousands of names on the Church rolls, names of men who were indifferent Church members, names of men, who, because of their lack of loyalty to the Church and to Christ, were willing to turn the Church over to the state to be used as an instrument for political action under a dictator.

At a meeting held in the Atlantic City Auditorium on October 18th, Francis Sayre, Assistant Secretary of State, said:

"A Church that thinks only of its own safety can never lead. If, at this time of general social and economic breakdown, the Christian Church is to assert a spiritual strength and leadership, there can be only one way. It must refuse to accept merely, because they are current, the beliefs and ideas generated by other social forces and institutions; it must formulate its own beliefs based upon the teachings of Christ. If it is to prove itself a strong power in the world, it must be ready to sacrifice everything for those beliefs, no matter how far they depart from the accepted teachings of the day. Without audacity, without adventurous daring, the Church will forfeit its birthright. It cannot lead and be comfortable. If the Church is to make its power felt in our changing civilization, first of all it must determine the meaning of Christianity in its application to modern life. Christ is not a mythical personage. He is not a stained glass window picture.

"We must go back to the red-blooded, masterful, utterly fearless figure that He actually was, electric with thrilling power, guided by a matchless intellect and driven by a flaming fire, preaching a definite and revolutionary message. It is the living, masterful Christ that the Church must uncover, and fearlessly preach, if it is to prove itself a power in this materialistic age."

Our Lord was not only concerned with the salvation of individual men and women, He was also concerned with the salvation of the world. He came to build a Kingdom of Righteousness wherein God's highest law of love should operate. He left the Church to carry on His work. By the very law of her being the Church should be able to guide men in these troublous times. "Her function then is a revolutionary one. She is in the world to change the world. Loyalty to Her founder means that she is committed to a new social order—a Christian social order, the Kingdom of God on earth."

HUMILITY

HUMILITY is a lowly door
Opened with scanty grace
By lagging rich, reluctant poor,
A sorry populace.

*We opened it the other day,
My better self and I;
Heavenly we found the way
For God was road, was sky.*

VIRGINIA E. HUNTINGTON.

Spiritual Aspects

By the Rev. Harold G. Willis

Rector of St. Mark's Church, West Orange, New Jersey

IT IS OUR UNAWARENESS of God's continued action toward us and in us which so impoverishes modern religion. We live in a hard, matter-of-fact, materialistic, un-supernatural atmosphere and our greatest need today is for a rebirth of the supernatural in religion. At least one merit of the "Crisis" theology of Karl Barth is the greatly needed reminder that there is no roadway from man to God, only from God to man.

There seems to be an astonishingly large number of Christians today who regard our Lord almost exclusively as a teacher external to themselves, not as a Saviour in the full Christian sense of the word, nor as the *life* destined to become their life. The Apostle exhorts his converts to "be imitators of God as dear children" (Ephesians 5: 1). We are able to imitate God only because He has made that imitation possible by the gift of His own life in and through Jesus Christ our Lord. "To as many as received Him, to them *He gave power* to become the Sons of God" (John 1-14). "The glory which thou gavest me *I have given them*" (John 17-22). This is that eternal life of which our Lord speaks; not a future gift, not a continuation of our natural life under improved, more up-to-date, and perhaps more luxurious conditions, but a present interior possession, deeper than the level of outward circumstances, of "power from on high," by which we are made "new creatures" in Christ Jesus; so that we are here and now so united to Him, so filled with His Spirit, His Mind, His Will, His Love, that our life becomes more and more a continuation of His Life. The Christian religion is, in fact, a revelation, not a discovery. *It comes from God.* It is not the product of man's search after God, but the *answer* to that search.

In our religion, then, we find the answers to momentous questions. These answers are summed up for us in the dogmas and doctrines of the Church. Since you cannot have any kind of philosophy of life, let alone a religion, without dogmas and doctrines, it should be more apparent than it sometimes seems to be, that to live a rich spiritual life requires at least some working knowledge of the doctrines or eternal truths upon which that spiritual life and growth depend. To try to think "theologically" or "doctrinally," therefore, is merely another way of saying that we ought to think in ordered fashion about our religion; to the end that we may not only be able to "give a reason for the faith that is in us," but the *best* reason. This capacity will be of the greatest use in helping others as well as ourselves, and will most certainly assist our spiritual growth by enabling us to see more clearly what our interior attitudes and responses toward God must be if we are to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Family Relations

I KNOW A CLERGYMAN who gave twenty-five lecture-conferences on family relations. Five were conducted before Church groups with an average attendance of ten. The remainder he gave publicly with the general title, "Psychology," with an average attendance of 300; and at one lecture alone 700 people gathered. And this without spectacular publicity!

The pulling power was the general interest of people in marriage, childhood, sanity in sex education, and related subjects. The implication seems to be that the priest had no message worth while, but that the man, as a student of sociology and psychology, most emphatically had. Yet it was the same man; and it was his training as a priest in the Church that brought recognition of his use to the community.

Regardless of the apathetic response of Church groups at the present moment, there is a tremendous challenge to the Church in such a response from that community: it is an indication of a real need.

—Very Rev. Raimundo de Ovies.

English Theological Training

Three Experiments

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

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

PREVIOUS ARTICLES in the series of which this is the final paper have attempted to describe: (1) the kind of men being trained for the priesthood of the Church of England; (2) the general system of looking after and examining them; and (3) the more usual type of theological college. There remain to be mentioned three unique efforts being made to do this work even better. They are not mere variations from the normal, but rather the result of attempts to think the problem through anew. They vary in degree of originality.

KING'S COLLEGE, UNIVERSITY OF LONDON

THE UNIVERSITY of London is the result of an amalgamation of constituent institutions, the largest of which was King's College, founded in the early nineteenth century to provide higher education under Church auspices. When it became a part of the university, in 1908, the theological faculty was separated, in order that it might remain exclusively Church of England, and became a school of the university. It is still housed in magnificent buildings, between the Strand and the River, along with the rest of King's College; and its dean remains director of the religious life of the "secular side"; but the faculty of theology itself is responsible directly to the university. It prepares men for the Bachelor of Divinity and higher degrees set by the university, which, like Oxford and Cambridge, has no official connection with the Church; and also trains toward the gaining of its own certificate of Associate of King's College (A.K.C.).

The work is non-residential, and therefore much more economical for a resident of greater London than is pre-ordination training in other places; except that for those contemplating ordination, since 1902, residence in a "hostel," located in Westminster, is now required during one year at least. This hostel is really a theological college of the more normal sort, as far as rigid spiritual discipline is concerned; but it does no teaching. It was added because it had become plain that the college instruction, of high quality though it was, hardly insured in itself a proper personal training for priesthood.

The course for the A.K.C. is three years long. Before a man enters, he takes the London Matriculation Examination, which implies work in Latin, Greek, and Logic or History equal to that done in the first two years of an American university. He then begins at once, and pursues exclusively, his theological studies. In American equivalents, his course lasts five years beyond our high school, as against our seven, spent in college and seminary; and during all but the last of these he lives at home. The fees are \$160 a year, except for the last year, when necessary residence in the hostel brings the charge to \$490. The whole cost, for the three years, will be certainly less than \$900, as against from \$4,000 to \$5,000 at university and theological college elsewhere.

THREE UNIQUE EFFORTS in the field of English theological training are here described by Canon Bell in the final paper in his series of four on this subject. ¶ These three seminaries are King's College, University of London, the Leeds-Mirfield School, and the Kelham School for Ordinands.

The faculty consists of ten professors and four tutors, men of considerable distinction. This insures an expertness of instruction in all fields hardly to be expected in the ordinary theological college; but, on the other hand, there is of necessity a formality about the teaching and a lack of

intimate personal direction, the price paid for these advantages. On the whole, it would seem that the advantage still lies with the smaller theological colleges; but no one nowadays disparages the work being done at London, as once they most certainly did. The A.K.C. certificate is, in fact as well as by permission, fully on a par with that of the General Examination Board which tests the men trained elsewhere. As for the Bachelor of Divinity degree, it is quite the equivalent of an honors degree in theology from Oxford or Cambridge. It is well that these things are true, for a considerable, and growing, proportion of English ordinands is so trained. There are now more than a thousand persons holding the A.K.C. certificate.

Finally two things need to be noted. First, King's College also instructs a considerable number of women in theology, though of course not for priesthood. They may read for the Bachelor of Divinity, the university diploma in theology, or the certificate in religious education. In much of their work, they attend the same classes as the men. Second, there is also in the University of London another similar theological school of the Church, not so well known or at present so far developed, St. John's Hall, Highbury. This is predominantly "Evangelical" in complexion, even as King's College is for the most part conservatively Anglo-Catholic.

THE LEEDS-MIRFIELD SCHOOL

THE COMMUNITY of the Resurrection has a theological college adjacent to its monastery at Mirfield in Yorkshire, and in connection with it a hostel for pre-theological students located at the University of Leeds. These also were developed to reduce expenses for men of small means. There are 60 students at Leeds and 45 at Mirfield. The combined five-year course from matriculation is much in demand. In 1933 there were over 400 applicants, of whom 26 were accepted. A very high selection, on bases of intellect, religion, and personal effectiveness, is possible; and it shows in the caliber of the students. None is accepted who can pay his fees himself. The students are all poor men, though this by no means signifies that they are all from families of small tradition. It costs the community \$55,000 a year to run these houses, of which diocesan grants supply \$12,500. The rest, \$42,500, is contributed by over 10,000 individuals, who constitute the Friends of Mirfield.

In Leeds the men read as ordinary students in the university, not in theology (for none is taught there), but chiefly in history or philosophy or "general honors." They take their full part in university life, including the sports. Their curriculum,

insofar as it involves choices of study, is dictated by the principal of the house. All are carefully trained in Latin, almost all in Greek. They live in a charming quadrangle, eat together, and worship in their own chapel. Four of the fathers are in residence to set the tone and supervise the work. All do their own housework, staff and students alike. Attendance at one office a day, and at Mass five times a week, is expected. Every resident makes a private meditation every day. Regular use of the confessional is taken as a matter of course. The "greater silence" is kept from Compline through breakfast. There is a devotional lecture every Saturday and a sermon at a sung house Mass on Sunday. A month a year, in summer holiday time, is spent at the Mirfield College. The students, who come from every social stratum, live on a basis of equality, even in pocket money.

When they have taken their degrees, those who seem really to show promise of having vocation migrate to Mirfield, where another delightful, though simple, quadrangle adjoins the mother house of the community. Then theological study and discipline begin in earnest. The men are all clothed in a gray habit, which they wear everywhere, in the college and out. Attendance is expected at daily Mass, at Matins, and at either Vespers or Compline, in the great church of the order. The fathers sit in choir, the seminarians in the nave. The staff, as usual of three, is supplemented by the fathers in the monastery, who number among them specialists in almost every field of theological learning. This insures very fine instruction.

Those thus trained have had the advantage of a university degree, residence in a theological college under more than ordinary teaching, and five years of disciplined life, as well as contact with a group of men as spiritually developed as the Anglican communion possesses; and all for whatever they can afford to pay. Small wonder that the graduates of Leeds-Mirfield are everywhere well spoken of, and much in demand. Very few of them enter the society. It is not expected that many will wish to do so. The purpose of the training is not to fit men particularly for the monastic life, but merely to turn out competent priests, and to do it in such a way as brings priesthood within the range of financial possibility for any man, provided only that he has true vocation and really good brains.

THE KELHAM SCHOOL FOR ORDINANDS

AT KELHAM, a little village on the north side of the Trent, in Nottinghamshire, in the diocese of Southwell, is a school for training ordinands which is at once the largest in England (with 160 students), a happily hilarious religious house, and one of the most interesting institutions from an educational point of view that this writer has ever examined. To visit it is to gain a new conception of what Christian education may mean, a new encouragement about the Anglican communion, and a certain sense of shame that allegedly democratic America has not produced anything comparable to it in the way of Catholic democracy. To speak of Kelham anywhere in the English Church is to find a certain pride in it. This is true even among those who dislike its Catholicism—for make no mistake, it is unqualifiedly Catholic. There is neither "spikiness" nor Roman fever to be found within its walls; but no one could call it in any sense Protestant.

England did not always approve of it. Its founder, Fr. Herbert Kelly, when as a young curate in London in 1890 he had his first idea of what a theological college might be, could not have foreseen how difficult his way was to be. The English idea was then still that the ministry is a highly honorable profession for gentlemen, closed to the poor boy and hardly suitable for him. To Fr. Kelly, the priesthood was a vocation for

all of a man, a calling for those willing to be poor for life, to remain unwed lest pledge be given by marriage to the world as it is, to willingness to go where needed rather than into pleasant paths; and a work that ought to be open to any man, no matter whether or not he or his people had a penny. With no backing, in the face of skepticism from authorities and indifference from the Church at large, he began his work. His concentration was unbelievable, his courage and cheerfulness and faith unlimited. Besides, he was himself one of the few who are born teachers. He bears the marks of his travail upon him but, though bent in body, he lives still, a great genius and a great priest, one of the most honored and beloved men in the English Church.

He has seen grow out of nothing a society of mission priests at work in many parts of the world. He is himself a man of cosmopolitan experience. Few men know Japan and Corea as he knows them, or better understand the Oriental mind. He understands the English mind as well. And also, out of it all has come this extraordinary college, conducted now with the assistance of many scholars who have come to join the society and to share in his hopes and labors. He saw the college through its years of formative travail in Kennington, a part of London, from 1890 to 1897. He saw it as it came to adolescence at Mildenhall, in the diocese of Ely, from 1897 to 1903. He saw it take the dare and move to its present quarters in 1903, and struggle there for very life until after the war. He has seen it, in the last 15 years, come into its own, raise and spend \$300,000 on its great plant, and grow in the hearts of Churchmen. His has been a great life, and the Lord has blessed it with the success of a great service, a service that will long outlive his frail body.

The society seeks only those students who are determined to give to God all they have, with no holding back. It seeks them young, at 17 or 18 years of age. That, say the fathers, is the age a man must decide if he is to go into the army of the nation, and submit to the training preliminary thereto. Why should it be too young for one to decide, who desires a place in the priestly army? The school keeps these young men for six years, two in preliminary work and four in history, philosophy, and theology. It provides its own collegiate training, as well as what comes after. If they miss "college life," what does that matter? Men miss it at West Point or Annapolis, too. The university is a good place for scholars, say the fathers. (They occasionally send a man to Oxford or Cambridge if he shows evidence of extraordinary potential scholarly drive.) But for the ordinary man, they think it a waste of time. They are very careful whom they take; and are kindly merciless in sending home those who either cannot stand the intellectual pace they set or fail to show, as time goes on, continued desire completely to give themselves to God. The fathers are the judges. There is no appeal.

After a few weeks, the young student is made an associate member of the society. That means that for the rest of his time in residence he will live (save for one month at home each year) the life of the brotherhood. He will eat with them, live with them, pray with them, work with them, study with them, and as they direct him. He will have no money of his own. The society will feed him, clothe him, tend him if ill, instruct him, be his very brothers. It is not an enclosed life that he and they will live, but a working one. There is no note of repression at Kelham, but rather one of immense vitality. There are no long faces, but everywhere good humor. It is impossible to imagine such utter freedom from self-consciousness. A healthy naturalness is coupled with a charming courtesy; and yet there is no

trace of forced cordiality. Quite literally, those in this house seem to forget themselves. Yet all wear the habit of the society and all are members thereof; the fathers and lay brothers members for life, the students members for six years. A few stay on forever, but not most. There are about 350 priest alumni now. Seventy of them are in the mission fields. Three are bishops. One finds them in every diocese of England. For the most part, the bishops think well of them. It has not hurt them at all to live, from seventeen to twenty-three, a life intensely and happily Christian.

Not one of them pays his own way, or at all supports himself. The clothes he wears, the food he eats, the two ounces of tobacco weekly which he has to smoke, all that he uses, the society gives him. The principal and he fare alike, wash dishes together. It is a brotherhood. Side by side, the boy whose father is a collier and the one whose parent is a barrister, he who comes from a home of gentle tradition and he who comes from a farmer's cottage or a slum, live equal men, knowing little and caring less about distinction of caste or class or financial status. They are all poor, and all the children of the good God, and all the brethren of a Carpenter.

It costs the society \$325 a year to look after each student—for eleven months a year—for his entire maintenance, including clothing and tuition. The living is, obviously, of the simplest. The buildings are large, roomy, more than decent in comforts. The capital investment has made that possible. All necessary work is done by the society—fathers and students and lay brothers sharing such tasks as equals. Only the head cook is a hired person. Tables are thus set and cleared, dishes and pots washed, food prepared for cooking, cleaning attended to, forty acres of lawns and gardens looked after. Even typing, mimeographing of syllabi, wood and metal work, printing and book-binding, all repairs (including electrical work), are mutually done. Each department is headed by a lay brother of the society, a skilled mechanic in his line. Each student does about ten hours work a week in manual tasks, besides looking after his own room. That all makes for economy. Tables in dining hall are scoured wood. There is no napery. Dishes and cups are of metal. They do not break or crack. The hall itself has a great and spacious dignity; but simplicity characterizes all its furnishings.

The food is the food of workingmen, enough but very simple. Here are the menus for a typical day:

Breakfast: Bacon, bread and butter, jam, tea or coffee.
Dinner: A stew of beef, peas, and onions, bread, stewed rhubarb and custard, water to drink. *Tea:* Bread and lettuce, tea.
Supper: One boiled egg, a salad of beetroot and tomato, bread and butter, milk.

There is plenty of it; but it is hardly a "gentleman's fare." It is not intended to be. The twelve Apostles would, one thinks, have found it very good.

The time-table daily is as follows:

6: 40 Matins.	3: 30 Tea (taken standing).
7: 20 Mass.	4: 00-5: 15 Study.
8: 00 Breakfast.	5: 15-6: 30 Free time.
9: 10-9: 30 Meditation.	6: 30 Supper.
9: 30-12: 30 Study.	7: 30 Evensong.
12: 30 Sext.	9: 30 Compline.
12: 45 Dinner.	
1: 15-3: 30 Manual labor or sports.	

From Compline through breakfast there is "the greater silence." Meals, too, are eaten in silence, save on Sundays

and great saints' days. On these last the time-table is easier, as follows:

7: 15 Matins.	12: 30 Sext.
7: 45 High Mass, followed at once by meditation for twenty minutes.	12: 45 Dinner.
9: 15 Breakfast.	1: 15-5: 45 Free Time.
9: 30-12: 30 Free time.	5: 45 Evensong.
	6: 45 Supper.
	7: 15-9: 30 Free time.
	9: 30 Compline.

The free times are marked by the usual happy hilarity of healthy young students anywhere; and at sports-time the fields are white with men in shirts and shorts. There are tennis and several teams in football and cricket, besides swimming in the river in summer. When these men play, they play; when they study, they study; when they work, they work; when they pray, they pray. It is no place for moony dilettantes, gossipy loungers, or sentimental young persons of any sort. They seem to enjoy life with a zest uncommon in these latter days.

The curriculum covered is as follows:

First Two Years: Ancient History, Medieval History, English History, English Literature, Latin and Greek (taught by the direct or conversational method), the English Bible (very thoroughly done but not critically examined), and Logic.

Third Year: Critical study of Old Testament History and Theology through the Exile; The Book of Acts and the Corinthian Epistles; Church History to 400 A.D.; Patristics: St. Ignatius, St. Cyprian, St. Athanasius; and Psychology.

Fourth Year: Metaphysics: Ontology and Cosmology; Post-exilic Judaism; Galatians and Romans; The Synoptic Gospels, especially St. Mark, critically examined; Church History 400 A.D.-1250 A.D.; Patristics: St. Augustine, St. Cyril, St. Anselm.

Fifth Year: Metaphysics: Epistemology; the Doctrine of Man; the Doctrine of God; Comparative Religion; St. John's Gospel, critically considered; the Epistle to the Hebrews; Church History, 1250 A.D. through Hooker; Patristics: a year's study of St. Thomas Aquinas.

Sixth Year: Doctrines of the Trinity, the Atonement, the Holy Spirit, the Church, Last Things; Ephesians and Colossians; the Bases of Pauline Theology; Church History, from Laud to this date; Christian Ethics; Liturgics.

IF THERE IS a more comprehensive theological curriculum in the Anglican communion, this writer does not know where it is. It could not be covered except by extraordinary diligence on the part of vigorous men. The pace set is terrific; and the instruction is expert. A large reliance is placed on lectures and on long written reports prepared on set subjects each term by each student in each subject, papers built out of a wide reading of the most modern books. There is no obscurantism anywhere about. The lecturing is pedagogically sound. Syllabi of the lectures in each course are typed in advance and bound copies put in each student's hands at the beginning of term. The substance of the lecture having been mastered by the learners before the professor begins, he may devote all his time to elaboration, illustration, and correlation. The syllabi are condensed mines of suggestive material.

All in all, Kelham is wonderful, as different from anything else English or American as may be imagined. No one interested in theological education can afford to neglect it.* Would that there were an American equivalent!

* Those more interested in Kelham may well read: *An Idea in the Working and Theological Study*, both by Fr. Herbert Kelly, S.S.M. The former costs 75 cts. and the latter 50 cts. Published by the S. S. M. Press, Kelham, Newark-on-Trent, England.

The Teacher—Down and Then Out

The Main Dilemma of the So-called "Creative Method"

By the Rev. Elwood L. Haines

Rector of Christ Church, Glendale, Ohio

WE ARE conscious today of a new impulse in Religious Education. It was formerly believed that, if you gave a child a sound knowledge of the facts of the Bible and followed it up with impressive moral dissertations, all would be well with him spiritually. Later, it seemed wise to add a certain amount of Church teaching, backing it up with the authority of the Church. It was customary to school the child in definite acts of obligation, whether he understood and liked them or not. Then came the attempt to adapt Bible knowledge and Church teaching to his age and intelligence, and we were told much about the psychology of the various ages, and encouraged to introduce a very careful system of grading, both of children and materials.

Today, without discarding the wisdom of the past, we conceive of teaching differently. We have learned that the dissection of Bible passages, the committing to memory of sacred texts, the solemn pronouncement of truths about the Bible and the Church do not, of themselves, create Christian character, however carefully the procedure is adjusted to fit various age characteristics. Now we talk in terms of series of vital experiences in worship, study, and service, and the teacher's task is to guide, control, and share these experiences. It puts a much greater strain upon the teacher; it presupposes a skill and a personal religious experience which the majority of our volunteer teachers do not possess. It is, therefore, timely to ask: Where are the leaders who are adequate for this new order of things?

Every clergyman and religious educational worker I have yet consulted has admitted that the frequent turnover of teachers is a major problem. In my own medium-sized school of 150, 82 different persons have taught in the past 15 years, 44 of them for one year or less. The number of different teachers in each grade within that period ranges from 8 to 25. This is, perhaps, an unusual instance, but it is safe to say that the teacher who remains a fixture for five consecutive years in the average Church school is a rare article. A close runner-up to this problem is that of getting teachers to make thorough preparation for the work of the class, and to equip themselves for greater effectiveness by a process of training.

These two problems have become more acute because of the changes in the social habits and the life philosophy of our modern men and women. The difficulties are greatly increased when we deal with the purposes and techniques of an experience-centered method. The teacher, for the method to succeed, must be a leader in religion. She must be "God-minded"; she must know her tools and her human material; she must be willing to give first place to this enterprise in all her personal judgments and choices. She must be an enthusiast in religion because she is, herself, experienced in religion—as one who teaches golf is an enthusiast because he has played golf. I, who do not know a mashie from a niblick, cannot enthuse with my friend who practises strokes with a cane on my living-room rug. I, therefore, have no business teaching golf, even though my theoretical knowledge of the game may have become sound by frequent reference to the rule-book. Teaching by the experience-

centered method presupposes some religious experience which has engendered an enthusiasm for the whole process. The teacher is one who is eager to qualify herself more fully to lead others into the joy of her own discovery. She is constantly striving to make her Church life and her devotional life more vivid. She is a seeker of inspiration and instruction in the Bible, the needs of the world today, the nature and background and everyday reactions of children. Nothing short of this standard will suffice for the success of creative teaching.

Now, when you face the conventional type of teacher with such a standard of excellence, she is at once dismayed. She has no delusions about her own piety. The prospect of leading a group of children through a series of religious experiences in which factual material is only a tool toward a certain character-building end is little short of terrifying. The result is, she clamors aloud for a textbook to tell her what to do next. If she is told that the new method is one which calls, not for textbooks but books of reference, she will turn to some book for protection and proceed to teach as she always has done, coloring her work with a few bright trimmings from the new terminology. The result, of course, is pedagogical chaos, with each teacher a law unto herself. New teachers who are recruited tend to welcome the experience-centered approach at the start. It looks easy, and they erroneously suppose that it requires less of them. But, because their own religion is not "experience-centered," they never get much beyond modern heroes and motor-boats. When the consciousness of failure sets in, discontent expresses itself in condemnation of the group or of the method and material (or the lack of any definite material) and ultimately results in abandonment of the cause. Teachers seem unable to account for failure by consulting their own unwillingness to make the sacrifices demanded, or by sensing deficiencies within themselves.

THE NEW IMPULSE in religious education has therefore added greatly to our old problem of the teacher. Who shall teach our children? Where can we find a group of consecrated, humble-minded, open-minded men and women to man this rejuvenated vessel which we call progressive religious education? The answer is, we cannot find them in sufficient numbers for our educational dreams to be realized. The method is too far in advance of our leadership, and therein lies its weakness. People in the past have taught in our Church schools for far different reasons from those we are demanding today. Church loyalty has made them feel that they should "do their bit" for youth, and having served their turn, the time soon came to pass the reins to other hands. Hence the turnover. Others looked upon Church school teaching as a chance for self-expression which was denied them every day—a choice field for the overcoming of an inferiority complex. Some have been inordinately fond of children, and have indulged that fondness by contacts in the class circle.

But why go into the reasons further? The point is that we are finding it more difficult than ever before to find volunteer teachers without lowering the standards which the new approach has created for us. Even if, in our desperation, we do

appeal to motives lower than that of religious leadership, the volunteer who responds will, in most cases, prove unequal to the task set for her.

What shall we do then? I think, for the time being at least, we must place less reliance on the volunteer, and more on the professional leaders of religion. Until we can train up a group of workers who are truly religious, and therefore conscientious and enthusiastic people, the burden must fall more heavily on the clergy and a staff of paid teachers who combine skill with consecration. Here the objection will be raised that clergy have little time for teaching and that churches are too crippled with overhead already, and that paid workers cannot be found in sufficient numbers. All of which is partially, but not altogether true. Clergy can, if they will, sidetrack some of their less essential functions. Vestries can, if they will, spend less for music and more for the religious training of the young. There are at least some trained people of the right sort in some communities, and others who could become trained if the clergy would take them in hand. Such persons might work without pay, but it is wiser to dignify their office with a nominal salary if that can be done, on the principle that the laborer is worthy of his hire. Such a plan will probably mean a smaller staff, each member responsible for several groups, and a schedule distributed through the week if local arrangements permit. Unless we can effect some arrangement of this sort, it would be better to abandon altogether the advance ground we have gained in educational principles, and go back to less demanding methods until our personnel can catch up with us.

Whose Gift Is It?

NO MAN was ever bled white by his gifts, but hundreds of thousands of us have been bled to a very pale white trying to supply the *wants* of ourselves and our families. Of the total income received by me how much of it is due to my efforts, and how much is the result of the society in which I live and the God who furnished all the materials?

God furnishes the sunshine, the rain, the soil, the raw materials, the food, the fuel, the materials for buildings, sources of clothing.

Society furnishes a market for the product of my activities, people who will pay for my time, the product of my mind and hand.

I am then the partner of God and society giving what I have been able to produce with them. My income, having been made possible by God and society, if I am a really regular man, I will share with them, I will give to welfare work for more unfortunate people than I, I will make my Church and its work throughout the world a sharer of my income, I will love God and society and give as one who loves, not as a selfish old miser, for one may be as much of a miser on an income of 10 cents as on an income of \$10,000,000.

—Harry S. Myers.

MIRROR

TODAY I looked into the world and saw
 My own eyes gazing back at me
 From other faces, my own hand—a claw
 Out-stretched and hollowed hungrily.

I saw feet so like mine in restless ways
 Go up and down with sinister
 Impatience past the blindly groping days,
 Nor ever pause to minister.

O God, give me a little time to tear
 Away this horrible disguise
 That is not I. For I would be all fair—
 Look into Life and meet Your eyes!

DOROTHY MARIE DAVIS.

Churchwomen Today

Ada Loaring-Clark

Editor

Missions in This Age

FAR TOO MANY of us support missions because of our membership in the Woman's Auxiliary and not from a sincere conviction, or in obedience to our Lord's command." This is the concluding *finding* of the statement, prepared by a committee of the triennial, which reflects the discussion of the conference groups which met to consider Missions in This Age after Dr. Francis C. M. Wei spoke on the subject in Atlantic City. I think this particular finding will be one of the most challenging points to be carefully considered when we study Dr. Wei's address and the statement prepared for us. How true it is that "we need a deepening of our own spiritual lives, a vitalized personal religion, and a renewed sense of self-consecration, if we be His disciples." That gifts to missions are made by many Churchwomen because they are members of the Auxiliary and not in obedience to our Lord's command is a startling thought and, whether it be true or not, it is one that calls on each one of us for a serious self-examination.

Our Missionaries

MANY RESOLUTIONS passed in Atlantic City will be worth just the paper on which they are written unless we vitalize them into action. Such an one is that which called for a closer relationship between the women of each diocese and their missionaries in the field. It reads:

"**BE IT RESOLVED:** That this Triennial Meeting recommend to the diocesan officers of the Woman's Auxiliary that the name of each missionary who has gone out from the diocese, together with that of her home parish and her address in the missionary district where she is serving, with her occupation and United Thank Offering designation, if that be the case, be printed in the Annual Report or given suitable publicity in order that the women of the diocese may establish friendly relations with them."

Each diocesan president will note and act accordingly.

Lenten Mission Study

DR. MCGREGOR, executive secretary of the Department of Religious Education, has prepared for our young people a study to be used during the coming Lent, on *The Gifts of Christ to the Modern World*. Miss Winifred Hulbert is the author of the stories which are written for the junior-senior age but can be readily adapted for primary and kindergarten departments. The six divisions are comprehensive and should give those of our Church schools not only information but the inspiration that is necessary if we would carry on the missionary work of our Church through the Lenten Offering placed in the Mite Boxes so dear to the hearts of our children. His gifts, selected for consideration, are: Release from Superstitious Fear; Healing; Friendship Which Surmounts National Barriers; Education; A Good Neighbor; Fair Play in Industry. Leaders' Helps and other literature is provided. Everyone rejoiced that the offering of the Church children, during the past triennium, was the largest offering made to the Church for her missionary work, by any one group; it is hoped the children will continue to carry on or even exceed their own record.

Books of the Day

Elizabeth McCracken

Editor

THE BURDEN OF BELIEF. By Ida F. Coudenhove. Sheed and Ward. 1934. Pp. 94. \$1.25.

WHEN ONE KNOWS many fine people who live inspiring lives without Christ and indeed seem to have no need for Him in order to live a splendid human life, one is tempted to distrust the validity of his own faith. It is a great temptation to cry out "Almost thou persuadest me to be a . . . pagan." What right have I to seek to bring such persons under the yoke of Christ? Why should I do them the disservice of inserting such a two-edged sword as Christ into their peaceful lives? Why should I lead them to suffer the strain and tension with which most Christians seem to be torn? A frank facing of this situation which is often a real fact of experience is almost certain in its initial stages to lead to a loss of the sense of mission. This fine dialogue states the difficulty and resolves it by demonstrating that Christianity is unique in that its ends cannot be limited by ethics and morals and culture. The Christian vocation extends beyond these human interests and ends. Man is not an end in himself but is made ultimately for God.

DANIEL CORRIGAN.

DOMINICAN SPIRITUALITY. Translated from the French by Anselm M. Townsend, O.P. Dominican Library of Spiritual Works. Bruce Publishing Company, Milwaukee. 1934. Pp. 134. \$1.25.

THE ENTERPRISE of publishing a series of books on the spiritual life, Dominican in character, is wholly laudable. Too little of this nature has been done heretofore in the English language, whereas a wealth of material on ascetical and mystical theology has been appearing in French for several decades. The present volume comprises a series of papers that were originally published in a French periodical entitled *La Vie Spirituelle Ascétique et Mystique*. One wonders why the translator fails to mention this fact. They give historical information as to the life of St. Dominic and the development of his order, and in three consecutive papers treat of the character of its spirituality and the place of liturgy and prayer in the life of its members. The paper which is central in position and perhaps in importance is that of R. Garrigou-Lagrange on the principles of Dominican spirituality. He emphasizes his favorite theme that the higher ways of prayer are not extraordinary in that they are miraculous, but extraordinary in that few persevere so far. The translation is on the whole accurate, but does not escape the defect, unfortunately common to most translations from the French language, of a stiff and un-English phraseology and sentence structure.

MOTHER MARY MAUDE, C.S.M.

SANT' ANGELA OF THE URSULINES. By Mother Francis d'Assisi, O.S.U. Bruce Publishing Co., Milwaukee. 1934. Pp. 172. \$1.50.

THERE ARE TWO outstanding facts of interest relating to St. Angela Merici and the order of St. Ursula. She was a pioneer in the Christian education of girls and foundress of the first teaching order of women; and yet that order, of which she is the undoubted foundress, is not the order as she conceived and initiated it. The Ursulines have developed on conservative lines, not dissimilar to other enclosed and semi-enclosed orders of the Roman Church. She planned a company of women living in the world in their own homes, bound together by religious ties and devoted to the instruction of children and young girls. However, this little book is concerned with the events of the saint's life and her spiritual history, and not with the development of her order after her death. The author claims to have adopted a fiction form, but the element of fiction is negligible and there is no attempt to create a plot. It is an historical account, with a background of historical events, and a very successful suggestion of the Italian atmosphere of the period. The material might well have been expanded to make a longer book, it would have been worth while; but within the scope to which the author has limited herself she has done well. Despite the occasional uncritical acceptance of tradition for fact in historical statements, as, for instance, that the *Te Deum* was composed by St. Ambrose and St. Augustine,

and a certain tendency to sentimentality, the story can be recommended as a good introduction to the life of a saint and foundress who deserves to be known and venerated. M. M.

DON JOHN OF AUSTRIA. By Margaret Yeo. Sheed and Ward. 1934. Pp. 345. \$2.50.

CHESTERTON in *Lepanto* calls Don John "the last knight of Europe" and Cervantes writes his eulogy and gives knight-hood a decent burial. He is a hopelessly obscure figure. When the reader picks up this biography and tries to remember what he knows about Don Juan while he inspects the coat of arms on the jacket, he finds that none of his pictures seem to fit. This biography of Margaret Yeo's does much to clarify the situation but I have an idea that after a year or two the same conflict will reassert itself, perhaps intensified by one more contradictory figure. Byron has painted a picture in colors which are not likely to fade and Don John is the saviour of Europe from the heel of the Mohammedan oppressor, the arch-enemy of the World, the Flesh, and the Devil is always likely to be confusing.

DANIEL CORRIGAN.

MY POETRY BOOK: An Anthology of Modern Verse for Boys and Girls. Selected and arranged by Grace Thompson Huffard and Laura Mae Carlisle, in collaboration with Helen Ferris. Introduction by Booth Tarkington and illustrations by Willie Pogany. John C. Winston Co., Philadelphia. \$2.50.

THE WORD "modern" in the sub-title of this excellent compilation does not mean "present-day." The poets represented include William Blake and Christina G. Rossetti and Ann Taylor and William Brighty Rands—author of *Lilliput Levee*—as well as Edna St. Vincent Millay and Rachel Field and Anna Hempstead Branch. In fact, most of the selections are from the writings of the poets dear to an earlier generation. The book is a very fine piece of work. In every instance, the entire poem is given, even when it is a long one. Poets seldom found in anthologies are here, and poems not often included. For instance, Walt Whitman's "Pioneers! O Pioneers!" is here, and William Morris' "Tapestry Trees." There is a generous allowance of Robert Louis Stevenson and the other "children's poets," except Abbie Farwell Brown. One of her poems is surely not enough. The pictures are charming—the artist at his best.

ONE HUNDRED POEMS OF PEACE, compiled by Thomas Curtis Clark and Winfred Ernest Garrison. Willett, Clark & Co. 1934. Pp. 90. \$1.25.

THE COMPILERS feel that poetry has been used to add a false glamour to war. Peace also has a lyric quality and the poets have sung its song. Peace can be sung as well as preached. It must be sung by a people before it can possess a people. Here are a hundred and more such poems gathered together from many sources.

DANIEL CORRIGAN.

THE VISION OF GOD. By Kenneth E. Kirk. Abridged Edition. Longmans, Green & Co. \$3.25.

PROF. KIRK'S Bampton Lectures of six years ago took their place at once as a classic; there is nothing comparable in English on the history of moral and devotional theology. Unfortunately their necessarily high price put them beyond the reach of most of us. Hence this abridged edition is more than welcome; it contains practically the original text of the lectures and will fully serve the needs of all but special students. E.

ERNEST HOWARD GRIGGS is generally regarded as having the largest lecture following in the country, perhaps in the world. For thirty years, ever since he resigned his professorship at Stanford, he has been going up and down the land preaching his ideals and inspiring his audiences to lead more useful lives. Although he has written many books his *The Story of an Itinerant Teacher* is the first one he has written about himself. It is a delightful story of a life filled with interesting adventuring involving the delivery of upward of 10,000 lectures to upward of six and a half million people and involving the traveling of nearly two million miles, not to mention his education, itself an inspiring story and his professorial experiences and his travels abroad. The volume is dedicated to our fellow Churchman, Lyman P. Powell, who suggested the writing of the book, and who himself has no mean record as an indefatigable lecturer and writer (Bobbs, Merrill, \$1.50). CLINTON ROGERS WOODRUFF.

NEWS OF THE CHURCH

Pennsylvania Union Sponsors Lectures

Dr. Gavin Giving Series on Bible Under Auspices of Catholic Laymen of Diocese

PHILADELPHIA—Under the auspices of the Catholic Laymen's Union of the Episcopal Church in the diocese of Pennsylvania, the Rev. Dr. Frank Gavin, professor of Ecclesiastical History in the General Theological Seminary, will give a series of public lectures in this city on The Bible, beginning January 7th and continuing on succeeding Monday nights throughout this month.

The lectures will be given in St. Clement's Church, 20th and Cherry streets, beginning at 8:15 P.M. Admission will be free and each lecture will be preceded by an organ recital at 7:45.

It will mark the fourth year in which this organization of laymen has provided a series of public lectures, and the series this year on the Bible is being given in connection with the general commemoration of the 400th anniversary of Miles Coverdale's translation of the Holy Bible. Dr. Gavin's subject for the first lecture will be The Books of History. Other subjects on the succeeding Monday nights in the order named will be The Books of Prophecy; The Books of the Gospel; The Books of the Church.

Church Music Conference in Albany January 25th

ALBANY, N. Y.—A Church music conference will be held at the Cathedral of All Saints, Albany, January 25th and 26th. The conference will include practical demonstration lectures on choir training, hymnology, organ music, singing of the service for clergy, service planning, and music selection.

School of Religion in Washington

WASHINGTON, D. C.—Under the leadership of the Rev. William R. Moody, chairman of the diocesan department of religious education, a diocesan school of religion is being held this winter, beginning January 8th and continuing for five weeks, with two sessions a week. Among those who constitute the faculty are Canon Anson P. Stokes, the Rev. Dr. Oliver Hart, the Rev. C. E. Buck, and the Rev. Harry Lee Doll.

New York Parish to Observe Centenary

NEW YORK—St. Bartholomew's Church will observe its 100th anniversary throughout the week of January 13th to 20th. Among the interesting events will be a pageant, to be presented the night of January 18th, and again on the afternoon of January 20th.

Priest Observes 65th Ordination Anniversary

LOS ANGELES—The 65th anniversary of the ordination to the diaconate of the Rev. E. J. H. Van Deerlin, retired, was observed December 23d in St. Matthias' Church here. Canon Van Deerlin was the preacher at the 11 A.M. Mass.

Confirmation Class of 118 Presented at Long Beach

LONG BEACH, CALIF.—A great confirmation class which would consecrate the new building of St. Luke's parish because, according to the rector, the Rev. Perry G. M. Austin, "those within it would dedicate their lives to the spiritual interpretation of life which lies behind all its structure" was presented to Bishop Stevens of Los Angeles December 16th. There were 118 members in the class, 52 of them adults. This is the largest class ever presented in the diocese of Los Angeles.

The communicants of the parish agreed among themselves that they would surround this confirmation class with their own re-affirmation of loyalty to Christ and His cause, so that, when the Bishop asked for the declaration of loyalty, there was not only the original declaration of the class, but the surrounding witness of the seasoned communicants. The class was presented on the 17th anniversary of the rector's ordination to the priesthood. The new church building was erected after the old one was destroyed, by earthquake.

New \$15,000 Chapel Organ at Bard College Dedicated

NEW YORK—The dedication of the new chapel organ at Bard College took place just before the close of the fall semester, and was occasion for considerable festivity. The organ is the gift of the Rev. G. D. Barr and is one of the finest of its kind in the country, according to reports. It is a three-manual organ erected by the Austin Company and especially designed for the college chapel at a cost of about \$15,000.

The service of dedication was conducted by the Rev. Miles L. Yates, the college chaplain. A banquet followed the dedication after which the chapel filled to capacity with students, patrons, and friends from neighboring estates to hear a recital with Dr. Greer, organist at Vassar, at the console.

Dom Martin Collett Elected Abbot

LONDON—Dom Martin Collett, O.S.B., has been elected to succeed the late Dom Denys Prideaux as Abbot of Pershore. Dom Denys, who had been the elected head of the order for 13 years, and in 1922 was invested by Bishop Chandler with the mitre, ring, and crozier, died on the vigil of St. Andrew's Day.

New Wyoming Church Building Consecrated

Bishop Schmuck Officiates at Service in Riverton; Structure is of Logs

RIVERTON, WYO.—The new St. James' Church at Riverton was consecrated December 16th by Bishop Schmuck of Wyoming.

For a number of years the congregation had been worshipping in a very small and inadequate frame building. Several years ago a movement was begun to erect a new church building by the local congregation on lots adjacent to a rectory given by Miss Grace Scoville of New York some years ago. The Rev. Mr. Hastings, then in charge with the Rev. M. M. Morris his assistant, took steps to make the church building a reality. A sufficient number of logs were given by the local tie company. Bishop Schmuck obtained a gift of \$3,000 from the diocese of Pennsylvania's Advance Work program of 1931. This together with the money raised locally and gift of logs made possible the building of the present church structure.

St. James' Church is complete in every respect and, being built of log, is a very attractive church building suitable to this section of the country. There is a very roomy chancel and choir and a nave with a seat-

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Dr. Dudley Elected Head of Washington Clericus

WASHINGTON, D. C.—The Rev. Dr. George F. Dudley, rector of St. Stephen's parish, Washington, was elected president of the Washington clericus at its last meeting December 18th.

Dr. Dudley has been secretary of the clericus for 36 years and is one of the best loved clergymen in the diocese.

New Baltimore Guild Gives Tea

BALTIMORE—Mrs. James Roosevelt, mother of the President, was the guest of honor on New Year's Day at a reception and tea given by the newly organized Woman's Guild of the Church Home and Infirmary, Baltimore. The reception marked the first public function of the newly formed guild, which was formed to arouse interest in the institution.

Chicago Churchwoman Honored

CHICAGO—Miss Edna L. Foley, Churchwoman, superintendent of the Visiting Nurse Association of Chicago, has been honored by the award of the first "citizen fellowship" to be conferred by the Institute of Medicine of Chicago. The award was given Miss Foley for her 22 years of service as head of the visiting nurses.

New York Cathedral Women's Group Meets

Bishop Manning Tells of Far-Reaching Effect of Continuing Work on Building

NEW YORK—Bishop Manning of New York, speaking at the meeting of the Women's Division of the Cathedral of St. John the Divine the afternoon of January 2d, in Synod Hall, congratulated the officers of the division on the large attendance. The Women's Division is pledged to raise \$1,000,000.

The Bishop went on to say:

"The attendance shows how deeply interested in the Cathedral the members of the Women's Division and their friends are. I am sure that all who are here are glad to have the opportunity to welcome their beloved chairman, Mrs. Baylies, who has returned home for only a brief stay. I am sure, also, that all who are not here are thinking of the meeting and wishing that they might be present.

"You will all be pleased to hear that, since work was resumed on the Women's Transept, following your last meeting on November 7th, 60 workmen have been employed on the transept. They and their families are rejoicing, because of the money earned. In addition to all these persons, still others have benefited: trades-people and others who have received the money as it was spent by the workmen.

MANY AIDED BY WORK

"To realize the far-reaching effect of the continuation of the work on the transept, we must remember that quarrymen in the limestone quarries of Bedford, Ind., are being employed to quarry huge blocks, which will in turn be shipped over the railroad to New York, thereby giving work to employes of the railroad. When this stone arrives in New York it will give further employment to trucks and truckmen, who will haul it to the cutting shops. Thus we cannot count all who will be helped.

"Our contractor, Mr. Edward Bell, who is here with us and will answer any questions you may like to ask, reported to me on December 27th that seven carloads of granite have been delivered and set. Orders have been placed for the exterior granite, which is being cut in Peekskill, 42 men being employed there on this special work. Certain setting of stone has been done. More will be set as the weather moderates."

ASSOCIATION TO BE FORMED

Bishop Manning concluded by mentioning a plan by which it is hoped to provide a maintenance fund for the Cathedral of sufficient size to warrant the opening of the great nave. An association to be called "Friends of the Cathedral of St. John the Divine" is in process of formation. Further details will shortly be announced.

The question often asked him, Bishop Manning said, was "When are you going to open the nave?" This will be done as soon as maintenance income permits. Recently the son of the senior canon of Canterbury Cathedral, the Rev. Dr. S. Bickersteth, visited the New York Cathedral. When the Bishop took Mr. Bickersteth into the nave, he exclaimed: "Compared with this, Canterbury is tiny!" He declared that never had he seen a more beau-

tiful nave. The work of Dr. Ralph Adams Cram, the architect of the Cathedral, had never been surpassed, he said, and seldom equalled. Everyone of the many visitors to the Cathedral, Bishop Manning said, speaks with similar enthusiasm.

Mrs. Edmund L. Baylies, chairman of the Women's Division, presided at the meeting and made a brief address, in which she bade every member be confident as to the future. With the Women's Division pledged to raise \$1,000,000, even during the worst year of the depression, much was accomplished.

Central New York Rector Observes 11th Anniversary

UTICA, N. Y.—The Rev. Harold E. Sawyer celebrated his 11th anniversary as rector of Grace Church, Utica, January 1st. On that day in 1924 he preached his first sermon at Grace Church, coming there from St. Agnes' Chapel, Trinity Church, New York, where he was curate for six years.

The local press carried an article indicating some of the highlights of his ministry at Grace Church during this period of 11 years as rector. These include a growth of from 850 to well over 1,200 communicants; an increase of fivefold in the Church school; the rebuilding of the stone spire at a cost of \$40,000; the refacing and re-decorating of the church interior at a cost of \$80,000; the installation of a new organ in the chancel, and the installation of a new organ in the nave; a new parish house costing \$400,000 was built; a new Lady Chapel erected and furnished. The Rev. Mr. Sawyer is active in community and diocesan affairs and has been delegate to General Convention several times.

Record-Breaking Confirmation Class Presented in Elkton, Md.

ELKTON, MD.—The Rev. Dr. J. Warren Albinson, rector of Trinity Church, Elkton, presented December 18th to Bishop Davenport of Easton, a class of 40 persons to be confirmed. This is the largest class ever confirmed in the more than one hundred years of Trinity's existence and the largest class ever confirmed in the diocese by Bishop Davenport.

Pilgrims Attend Reunion

LONDON—A reunion of those who have made pilgrimages to the Holy Land and other places was held recently under the auspices of the Church Union Pilgrimage Association. An outline of the 1935 pilgrimage to the Holy Land, which is to be led by the Bishop of Bradford, was given. The pilgrims will leave London on Wednesday in Easter Week, sailing from Marseilles the following day.

20th Anniversary Observed

OMAHA, NEBR.—The Rev. Dr. Fred Clayton was greeted by a congregation that filled All Saints' Church, Omaha, December 16th on the occasion of the 20th anniversary of his ordination.

Second Pilgrimage to England Planned

Group Will be Divided Into Two Units, One Sailing June 7th and the Other on July 5th

CHICAGO—Plans have been completed for a second pilgrimage of American Churchmen to English cathedrals during the summer of 1935, according to John D. Allen, president of the National Federation of Church Clubs and the Church Club of Chicago. Fifty Church men and women made the pilgrimage last summer.

The pilgrimage this year will sail in two units, the first June 7th, headed by Mr. Allen; the second July 5th, headed by Bishop Stewart of Chicago.

The English cathedral itinerary has been greatly enlarged for the first group and this year will include such points as Liverpool, Edinburgh, York, Lincoln, Canterbury, Winchester, Salisbury, Worcester, Gloucester, Wells, and Hereford.

The second group will cover virtually the same itinerary in the southern part of England as last year's party did. Both groups will sail on the Cunard Liner *Scythia*, a cabin class boat similar to the *Carinthia* used last year. The plans this year include complete arrangements from departure in New York and returning to New York. Extension tours to the Continent will be available.

President Roosevelt Praised at Service in Greek Church

WASHINGTON, D. C.—At a special service held recently in the Greek Orthodox Church of Sts. Constantine and Helen, a liturgical celebration in honor of the President of the United States, the Rev. Thomas Daniels lauded President Roosevelt. He said in part:

"We in this land today are fortunate in having a leader in our great President, who has followed and is following the precepts laid down by Christ. Mr. Roosevelt cannot bring prosperity by putting money in your pockets or mine. If he did so that would only be false prosperity such as our last-lamented one.

"The President is going deeper than that—to the root of the thing. As he said in his inaugural address, the only thing which this country has to fear is Fear itself. His advisers come from all walks of life and from all parties."

New Accounting Warden

PHILADELPHIA—Theron B. Clement, son of the late Gen. Clement of Sunbury who was chancellor of the diocese of Harrisburg, is the new accounting warden of St. Clement's Church, succeeding Sheldon Potter Ritter, who retired at the end of the year.

Bishop Rogers Recuperating

CLEVELAND—Bishop Rogers of Ohio is in Miami, Fla., where he is recuperating from an attack of influenza contracted before Christmas.



RE-DEDICATION OF JAPANESE BROTHERHOOD MEMBERS

The Rev. Prof. P. O. Yamagata, professor of Church History, Central Theological College, and chaplain-general of the Brotherhood of St. Andrew in Japan, is shown conducting the service of re-dedication for some 200 Brotherhood members in Holy Trinity Church, Tokyo, at the annual St. Andrew's Day service of the organization.

New Church in Wyoming is Consecrated by Bishop

(Continued from page 55)

ing capacity of about 150 together with choir and Sunday school rooms.

Riverton is a developing town in the midst of a large irrigation area and the completed St. James' Church and rectory assures a strong Church life for the future in this growing community.

The Rev. Nelson L. Chowenhill is priest in charge. Bishop Schmuck consecrated the church and celebrated the Holy Communion. The Rev. Dr. Barrett P. Tyler, warden of St. Michael's Indian Mission, Ethete, and the Rev. Laurence D. Stuekland of the Shoshone Indian Mission at Wind River together with the Rev. Mr. Chowenhill took part in the service.

Rector Gives Radio Address in Week of Prayer Program

PITTSBURGH—In connection with the Week of Prayer, planned by the Pittsburgh Council of Churches, the Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkesburg, gave a radio message over Station KDKA, January 10th. His subject was The How of Prayer.

The Rev. Dr. Frederick Kempster, rector of St. Mark's Church, Pittsburgh, was a speaker on the international New Year's program to the English speaking world over Radio Station KDKA December 31st.

Meriden, Conn., Church Redecorated

MERIDEN, CONN.—The interior of All Saints' Church here recently has been entirely redecorated, including refinishing the pews, altar, and choir stalls. A special service marked the reopening of the church. The exterior of the rectory has been remodeled and extensive repairs and improvements made inside. All this was done through a bequest to the parish.

Paul Revere's 200th Birthday Anniversary is Observed by Service in Boston Church

BOSTON—In spite of a miniature blizzard on New Year's Day, the eight bells of Christ Church (the Old North), Boston, pealed merrily in honor of the 200th anniversary of the birth of Paul Revere. The President, through a personal message, the Commonwealth of Massachusetts, the City of Boston, and the governors of the original thirteen states joined with the rector, wardens, and vestry of the Old North, and the Lantern League of America, in paying due recognition to the patriot known mainly for his spectacular exploit in arousing the countryside, but who served his country well in other and numerous ways beside.

Bishop Babcock, Suffragan of Massachusetts, conducted the service, a picturesque adjunct of which was the presence of a guard of Lexington Minute Men in uniform. The bells, among the oldest in the country, were pealed both before and after the service by the Boston Guild of Change Ringers. Among the small group of Paul Revere's descendants was Miss Laura Revere Little, known throughout the domestic and foreign mission fields as the head of the Massachusetts Church Service League Supply Bureau.

Bishop Gilbert Given Car

NEW YORK—Friends of Bishop Gilbert, Suffragan of New York, gave him a happy Christmas surprise by presenting him with a fund with which to provide himself with a new automobile. Arrangements have also been made whereby he will have the services of a chauffeur during the busy months of the coming winter and spring.

Set of Stations Given to Church

RIDGWAY, PA.—Mrs. J. K. P. Hall has given to Grace Church here a set of Stations of the Cross. The set is the work of the Rambusch Co., New York City.

200 Japanese Attend Brotherhood Festival

Prof. Yoshitaro Negishi Re-elected National President at Meeting After Annual Service

TOKYO—Two hundred men and young men from the dioceses of Tokyo, North Tokyo, South Tokyo, Kyoto, Osaka, Hokkaido, and the Tohoku of the Church in Japan participated in the annual St. Andrew's Day service of the Brotherhood of St. Andrew held at Holy Trinity Church. A large choir and 20 vested chaplains of the organization assisted in the choral service with Bishop Matsui of Tokyo as chief officiant.

Immediately after Evensong, the Rev. Prof. P. C. Yamagata, national chaplain of the organization, led all members of the order in a rededication of their vows of prayer and service, the two obligatory rules of the international laymen's organization of the Anglican communion.

The Rev. P. C. Daito, rector of St. John's Church, Asakusa, preached the annual sermon and the Rev. Todomu Sugai, rector of All Saints' Church, Koishikawa, read the lessons. The Rev. Ikuzo Tagawa, rector of Holy Trinity Church, said the opening sentences of Evensong, the Rev. Prof. Enkichi Kan, dean of St. Paul's Junior College, and the choir chanted the versicles and responses and creed, while the Rev. Toru Tsujii, rector of St. Andrew's Church, Yokohama, said the collects. Bishop Matsui received the annual thank offering and said the closing prayers and pronounced the benediction.

NATIONAL PRESIDENT PRESIDES

Prof. Yoshitaro Negishi, national president, presided at the dinner which followed in the parish house. The Rev. Kazuo Nishikawa, a young deacon of the Church in Toyama, diocese of Kyoto, made the principal address, urging the young men of the Church to greater effort in the spread of the modern Christian Gospel among college age youth as a means to offset the restlessness of the present day.

During the afternoon the national council of the organization met in annual meeting and elected the national officers for the new year and passed an operating budget of 3,400 yen for 1935 and an Advance Work Budget of 129,500 yen—29,500 yen for a headquarters building, 95,000 yen for a leadership camp and buildings and 5,000 yen for a literature endowment fund. Bishop McKim of North Tokyo, as senior Bishop of the Anglican communion in Japan, was re-elected honorary national president and the Bishops of Kyushu, South Tokyo, North Tokyo, Kyoto, Osaka, Kobe, Tokyo, Tohoku, Hokkaido, and Bishop Hamilton, retired, of Nagoya, and the Suffragan Bishop of North Tokyo were re-elected honorary vice presidents.

Prof. Yoshitaro Negishi was re-elected national president and the following vice presidents were elected: Dr. Shigeharu Kimura for Tokyo, Judge Akizo Saito of

Maebashi for North Tokyo, Tsumoru Matsuura of Yokohama for South Tokyo, John Ogura of Nara for Kyoto, Sasuke Saito for Osaka, Atsushi Yamaoka of Kurume for Kyushu, Dr. Toshio Nakajima of Nagoya for Mid-Japan, and Kyota Okakawa for Kobe. Paul Rusch, honorary council member, was elected chairman of the finance committee and Kwanichi Ogawa of the National City Bank of New York, national treasurer. Prof. Tokuji Ogawa was reelected general secretary.

At the dinner President Negishi presented the annual thank offering to the Rev. Toru Tsujii, representing Bishop Heaslett of South Tokyo, for work among young men in the South Tokyo diocese. Prof. Ogawa reported considerable progress in the growth of the Brotherhood movement in Japan and stated that a new chapter was being installed that night at Hachinohe in the Tohoku and one at St. Luke's Cathedral, in Fukuoka.

N. Y. Governor Asked to Aid Fight for Better Movies

NEW YORK—The social service commission of the diocese of New York, through its executive secretary, the Rev. Dr. Floyd Van Keuren, has sent the following letter to Gov. Lehman, on behalf of the committee on motion pictures of the commission. The other members of the committee are Robert McC. Marsh and James A. Hamilton. The letter reads:

"We have been instructed by the board of this department of the Episcopal diocese of New York to express to you the profound interest which we have in the improvement of motion pictures. The Episcopal Church has nationally in the General Convention, and locally in our diocesan convention, passed resolutions deploring the showing of unwholesome motion pictures and asking that some action be taken which would establish higher moral and social standards.

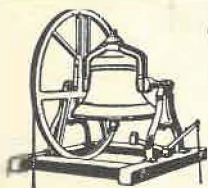
"We heartily agree with the purpose of these resolutions, a copy of which we are enclosing herewith. Together with the General Convention of our Church, we believe that one of the best and quickest methods for the accomplishment of this purpose would be through legislation which would liberate exhibitors from block-booking and blind buying. Exhibitors would then be able to cooperate with the desires of their local constituents for better pictures.

"We venture to express the hope that, if possible, you may feel it wise to incorporate in your message to the legislature some suggestion for helpful legislation on this subject."

Gov. Lehman entered upon his second term January 1st.

Philadelphia School Observes 45th Year

PHILADELPHIA—The Church Training and Deaconess House commemorated January 7th the 45th anniversary of the opening of the school.



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Sangreal Honor Cross Presented to Dr. Keller by Southern Ohio Bishop

CINCINNATI—Bishop Hobson of Southern Ohio at a quiet service December 31st made the formal presentation of the Cross of Honor awarded to Dr. William S. Keller by the Order of the Sangreal.

The service was held at the Chapel of the Community of the Transfiguration and was limited to the sisters, the children of Bethany Home, Dr. Keller's family, and a few intimate friends who have for the past 10 or 12 years been interested in the summer school.

In the citation, the Rev. Irwin St. John Tucker, Grand Master, said the award was made to Dr. Keller "because for years he has devoted his home, his skill, and his utmost energy to acquainting future clergy of the Church with the depths of human misery and need; unfolding to students of theology the reality and horror of evil, and therewith nerving their arms and steeling their courage to the struggle against evil, that they might bring to countless souls in extremity the healing compassion of the Christ."

Check of Decline in Gifts to English Church Seen

LONDON—The Official Year-Book of the Church of England, which is just issued, states that the severe economic strain felt throughout the world continued to affect the voluntary contributions to the work of the Church at home and overseas in 1933. There is, however, distinct evidence that the rate of decline has been considerably checked.

The total of voluntary contributions received by incumbents for parochial and extra-parochial purposes in 1933 was £6,139,397, as compared with £6,309,843 in 1932—a decline of £170,446, as compared with £219,317 in the previous year. These figures do not include large sums sent direct to charitable institutions, missions, etc.

The amount contributed through the parishes for overseas missions was £451,015, as compared with £453,628 in 1932 and £484,228 in 1931.

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Archbishop of Wales, Dr. Green, Enthroned

Congregation of 1,500 Present at Service in Bangor Cathedral; Message from America

LONDON—A congregation of 1,500 persons filled Bangor Cathedral December 18th to witness the enthronement of Dr. C. A. H. Green, Bishop of Bangor, as Archbishop of Wales. Mr. Lloyd George attended with Dame Margaret Lloyd George, and several other Welsh members of Parliament were present.

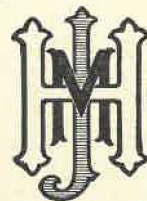
Minor Canon Gwilym Davies read a telegram conveying the prayers and good wishes of the Church in the United States.

The ceremony was performed by the Bishop of St. Davids (Dr. Prosser), and round the throne, which is a replica of St. Augustine's Throne in Canterbury Cathedral, were assembled all the other Welsh bishops, their chaplains, and the diocesan registrars.

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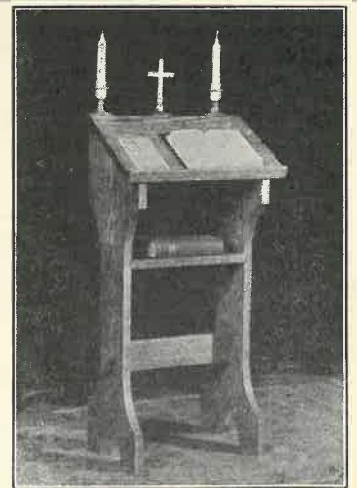
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Pacific Conferences in 1935 on Preaching

**Bishop Stevens of Los Angeles
Director of Movement to Aid
Younger Clergy**

LOS ANGELES—The Pacific Conferences on Preaching have been organized to provide an opportunity for the younger clergy of the Church to meet in conference to discuss, under expert guidance, the preaching and teaching work of the ministry, according to Bishop Stevens of Los Angeles, director.

For 1935 there will be two one-day conferences and two two-day conferences on the following dates:

One-day conferences: January 22d and March 2d.

Two-day conferences: February 6th and 7th; April 3d and 4th.

The success of the College of Preachers in Washington has created a demand for similar agencies which will supplement its work. In offering these conferences there is no thought of paralleling the work of the College of Preachers, but merely of offering in a more limited way something of the inspiration which that institution provides in such large measure. The leaders will be men of experience in the field of preaching and teaching.

While no definite age limit has been established it is the general purpose of the conferences to provide instruction for those who have been in the ministry not more than fifteen years.

Each conference is limited to 12 men. The sessions are all to be held at 929 Buena Vista street, South Pasadena. For the one-day conferences, breakfast and luncheon will be provided, and for those coming from a distance, special arrangements will be made for lodging for the night before or the night following the conferences. For the two-day conferences, breakfast, luncheon and dinner for the first day will be provided and breakfast and luncheon for the second day, with lodging as required. Applicants are asked to write to the director, enclosing their application and a letter of recommendation from their Bishop. No charge will be made those attending.

Bishop Freeman Addresses Students

WASHINGTON, D. C.—At a recent gathering of over 1,000 students at the University of Maryland, College Park, Bishop Freeman of Washington made an address—a challenge to leadership among American youth. The Bishop of Washington was made an honorary member of Omicron Delta Kappa, a national leadership college fraternity.



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Bishop Sherrill Gets

Results After Address

BOSTON—Bishop Sherrill of Massachusetts is a convincing speaker. He was one of the first group of four Church leaders to broadcast on Christmas Day in behalf of the Emergency Campaign of 1935. Within five minutes after he had ended his appeal, he was called to the telephone in the broadcasting studio by a man who said, "I'm going to double my subscription this year, Bishop!" And he did.

Expressive Christmas

Greeting to Bishop

From Sioux Indians

SIoux FALLS, S. D.—Bishop Roberts of South Dakota received a Christmas letter from a group of the Oglala Sioux women, on the Pine Ridge Reservation. Its English is uncertain, but it expresses the missionary spirit for which the South Dakota Sioux are famous:

"Dear Bishop:

"We are sending you this message for a Christmas greeting. In our meeting the women decide to send you and extend you a most hearty and joyous Christmas for this year. And we cannot express too highly for your past patronage and leader, but the effect and felt of your action is taking place itself, and may you do your best efforts for the coming year and we will try to think of doing our part. Again we are greeting you in a mutual and solemnly for a most joyous Christmas with happy thoughts, we remain your Coworkers for Christ Kingdom.

"Pres., Mary Brave Heart. Vice, Julia K. C. To Lodge. Sec., Elizabeth Broken Nose. Treas., Cecelia Jumping Bull. Sale Manager, Julia Little. Collector, Jennie Little Finger."

Chicago Church Adopts Specific

Missionary Responsibilities

CHICAGO—The Church of the Redeemer, Chicago, has adopted the plan of accepting specific missionary responsibilities for its 1935 budget, according to the Rev. Edward S. White, rector.

Under this "personalized" plan of missions, the parish has been allotted certain mission projects both in the diocese and outside to which its missionary givings will go. Its allotments from the general Church include work in Nevada, Wuhu, China, and Zamboanga, Philippine Islands.

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G. F. S. in Michigan Sponsors Lectures

Five-Session Program Being Held in
St. John's Church House, Detroit;
Bishop Page Speaker

DETROIT—The opening of a five-session program to develop leadership, sponsored by the diocesan Girls' Friendly Society, took place the evening of January 8th, in St. John's Church House, Detroit.

Bishop Page of Michigan was the speaker on the subject Worship and Worship Service Building.

Future topics and speakers are: February 5th, Capturing the Child Mind, the Rev. Charles C. Jatho, rector of St. John's, Royal Oak; March 5th, A Member Looks In, Miss Ellen Cloke; My Ideal Associate, Miss Mary Richardson, and An Associate at Work, Mrs. George H. Severance; April 2d, Life's Principles, Mrs. E. R. Breitenbecher, diocesan president; May 5th, A View from the Tower, Miss Erie Rose. All the meetings will be held in St. John's Church House.

Parish Uses Russian Chalice Veil

ALTON, ILL.—A rare chalice veil that was used in the chapels of the czars was used at the Midnight Mass at St. Paul's Church here Christmas. The veil was purchased by the late Mrs. George Levis and presented to the church in her will.

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January Selection of the Religious Book Club

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DR. HARRY EMERSON FOSDICK, Riverside Church, New York City, writes:

"I have read your book, *God and the Social Process*, with high enthusiasm. It is positively exciting to anybody who is interested in the field. You have written what I regard as an indispensable book on the development of the idea of God."

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Challenge in Message on Race Relations

Holds Churches Must Face Reality
and Recognize Friction and
Prejudice so Evident

NEW YORK—"The Churches of America must face reality and recognize the friction, unfriendliness, and race prejudice so evident in the relations between racial groups," says the Message for Race Relations Sunday, February 10th, issued by the Department of Race Relations, Federal Council of Churches.

"Our profession of ideals of justice and goodwill must be made effective by positive acts. If we talk brotherhood we must act brotherly; if we profess interracial goodwill we must live it. The fundamental changes taking place in American life make it imperative that the great and good qualities of each racial group should be recognized and that the power of Christian Love and Fellowship should operate to utilize these qualities of each group to enrich all.

"Moral and spiritual reconstruction is as greatly needed in relations between races in America as between economic classes. . . . This mutual failure to recognize worth retards the exchange of values and prevents cooperation by which all would be enriched. It leads the stronger to deny a fair sharing of work with the weaker group in days of unemployment. It further restricts the awards of economic wealth in times of prosperity. It places barriers in the way of participation in the political, educational, and cultural advantages which should be available to all. In the color discriminations now so evident in recovery programs . . . Churchmen have a clarion call to work for justice and fair play."

In addition to the Message which is a section of the literature prepared by the department for nation-wide use on the day, suggestions for special programs and services are given for all departments of the Church: women's societies, young people and student groups, children; a Church service with prayers and litany; special information for speakers includes new and authoritative facts about American Negroes, American Indians, Mexicans in the United States and Orientals.

Radio stations will carry a special service with appropriate music for this observance, as well as messages from Dr. Daniel A. Poling and Dr. S. Parkes Cadman.

This will mark the 13th annual observance of Race Relations Sunday, initiated by the department in 1922.

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Ordinations in England, Wales, Remain the Same

LONDON—The number of deacons ordained in England and Wales in 1933-34 was, by a strange coincidence, exactly the same as in the previous year, namely 614. While there were eight fewer in England, there were eight more in Wales.

The lack of increase is not due to a shortage of candidates. But there are not sufficient titles for the men, owing to the difficulty in finding stipends. All the theological colleges are full, and the more favored have lists for several years ahead.

It is significant that the number of men ordained is divided almost equally between those who have been to a university and those who have not, with a slight majority of university candidates.

Meditations at Trinity, New York

NEW YORK—The half-hour meditations at Trinity Church, held from 12:30 to 1 P.M., are being led by the Rev. Dr. Royden K. Yerkes of the Philadelphia Divinity School on Tuesdays from January 8th to February 26th. On Thursdays, from January 10th to February 28th, the leader will be the Rev. Dr. Frank Gavin of the General Theological Seminary.

New Church School Mission in Georgia

WAYCROSS, GA.—The John B. Walthour Church school mission was officially opened on the Third Sunday in Advent. The mission is named in honor of the Rev. John B. Walthour, who has served as rector of Grace Church for the past several years, but who resigned, effective January 1st, to become rector of St. Andrew's Church, Tampa, Florida. Services will be held in the mission every Sunday afternoon.

The Holy Cross Magazine

Published Monthly by the
Order of the Holy Cross

January, 1935 Vol. XLVI. No. 1

The Doctrine of God. M. B. Stewart
The Truth of the Incarnation.

The Meaning of the Incarnation. William Scott Burnet

The Work of the Incarnate Lord. Karl Tiedemann, O.H.C.

"In the Bleak Mid-Winter." A Story. William P. Sears, Jr.

The Royal Way of the Holy Cross. James O. S. Huntington, O.H.C.

Instructions on the Parables. C. R. Fielding.

The Wise Men—A Meditation. Karl Tiedemann, O.H.C.

Nov et Vetera. Monachus Minor

Five-Minute Sermon—The Extension of the Incarnation. R. S. Chalmers

Leadership. A Book Review. Ivor Thomas

Book Reviews—Community Notes

A Kalender of Praise and Prayer

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New Books Received This Week from England

Standing Orders of the Church of England

Edited by J. V. BULLARD

An attempt to state what canon law is now in force in the Church of England, by a number of writers. This work has been moved by the urgency to take a positive step toward revision of the canon law in the Church of England.

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More Than This World Dreams Of

By E. M. SHADWELL

Some thoughts on the Sermon on the Mount. "The Sermon on the Mount sets before us a standard which we can only reach through much tribulation, because it reverses the natural order and puts in its place the supernatural. But since, by virtue of our Baptism, we are 'inheritors of the Kingdom of Heaven,' we are bound to live our lives by its laws, until we come to 'a perfect man, the measure of the fullness of Christ.'" 80 cts.

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† Necrology †

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

F. C. HUBER, PRIEST

NORRISTOWN, PA.—The Rev. Francis Christian Huber died December 17th at his home here after an illness of over three months.

Fr. Huber was graduated from the Moravian College in 1896 and for the next two years was a student in the Moravian Seminary. Then for a year he taught Latin in Nazareth Hall after which time, by virtue of his convictions, he was led to enter the General Theological Seminary.

Shortly after graduation from the General Seminary in 1902, Fr. Huber was made deacon by Bishop Talbot of Bethlehem, to which diocese he continued to be canonically attached through his ministry, and spent his diaconate as curate at St. Luke's Church, Altoona, Pa.

From there he went to St. Paul's Church, Minersville, Pa., returning to St. Luke's, Altoona, for his ordination to the priesthood in May of 1903. In 1904 he was appointed priest in charge of St. Paul's, Troy, Pa., and in 1906 he moved to Holy Cross, Mount Pleasant, Tenn., where he served for one year.

By this time a serious heart condition had developed which necessitated his retirement and he took up his residence near Evansburg, Pa. In 1911 he moved with his family to Norristown where he has lived since, assisting at the parish church from time to time, where by courtesy of the rector he was privileged to use the altar week by week until his health made it impossible for him to leave his home.

In 1904 Fr. Huber married Susan Wiest of Minersville, Pa., who with their two daughters, Mrs. Emmett Chesser of New York City, and Miss Elizabeth Huber of Norristown, survives him.

The burial office and Requiem were sung for him at St. John's Church, Norristown. Burial was in the adjoining churchyard.

C. L. THACKERAY, PRIEST

PASO ROBLES, CALIF.—The Rev. Charles Laumaster Thackeray, rector of St. James' parish here, died suddenly from a stroke of apoplexy December 26th at the age of 60.

Born in Philadelphia, he was ordained deacon in 1902. Coming to California, he was missionary in Selma from 1902 to 1906. He then entered the Church Divinity School and was ordained priest in 1907.

The Rev. Mr. Thackeray was rector of All Saints' parish, Watsonville, from 1907 to 1918, and of St. John's, San Francisco, from 1918 to 1921, serving for a term as dean of the convocation of San Francisco.

Returning in 1921 to country work, which he preferred, he became rector of St. James' Regional parish, with headquarters at Paso Robles, and served here until his death. Survivors are his widow and two children.

The funeral service was held in Paso Robles December 28th.

MRS. SAMUEL BARRELL

COLUSA, CALIF.—Mrs. Samuel Barrell died at Colusa December 19th. She was born in Augusta, Me., July 5, 1833, and came to California in 1853.

When Bishop Kip arrived in San Francisco January 29, 1854, a committee from Trinity Church met him to welcome him to his new diocese. Mrs. Barrell was one of the committee.

Mrs. Barrell lived for many years at Colusa where her son, the late Edward C. Barrell, was the first warden and one of the organizers of St. Stephen's Mission.

JOHN H. FRANCIS

LEAVENWORTH, KANS.—John Hegeman Francis, 21, son of the Rev. and Mrs. John M. Francis of St. Paul's parish, Leavenworth, died early Christmas Day of injuries received in an automobile accident near Victoria Junction, Kans.

He was home for the Christmas holidays from the University of Indiana, where he was a student.

The Requiem was celebrated in St. Paul's Church December 28th at 10 A.M. by Bishop Wise of Kansas. Burial was at 2 P.M. with the Rev. Mr. Francis officiating. Burial was in Mount Muncie cemetery.

THEODORE C. CAZEAU

ROCHESTER, N. Y.—Theodore C. Cazeau, a vestryman of St. Andrew's Church, Rochester, died December 23d. Mr. Cazeau has been active in Church work for many years, especially in work among boys.

MRS. R. H. GARDINER

GARDINER, ME.—Mrs. Alice Gardiner, widow of Robert Hallowell Gardiner, a prominent Churchman who was keenly

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Six organ recitals—January 22, 30 and February 6, 13, 20, 27 at 8:30 P.M. Titus, Watters, McLaughlin, Downes, White, Zeuch.

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

St. James' Church, New York

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

Trinity Church

Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

interested in the international conferences on Faith and Order, died in Boston on St. Stephen's Day, following a long illness.

She was born in Watertown, Mass., a daughter of Edward and Ann Hodgkinson. She was a direct descendant of Elder William Brewster of the Plymouth Colony and three colonial governors of Massachusetts. For a long time she lived at Oaklands, the Gardiner estate in this city. She was a member of the Colonial Dames and of Christ Church, Gardiner, in which she was greatly interested.

Survivors are two sons, former Governor William Tudor Gardiner, and Robert Hallowell Gardiner, and two daughters, Mrs. Alice Gardiner Davis of Gardiner, and Mrs. Anna Lowell Shepley of Brookline, Mass. Following the funeral service in Boston, there was a memorial service in Christ Church, Gardiner.

MRS. S. C. GOMEZ

SAN FRANCISCO—Mrs. Suzanne C. Gomez, prominent social worker of this community, died December 27th.

For the past 19 years she has served as head of the Travelers' Aid Society in San Francisco. In her early years Mrs. Gomez was very active in Trinity parish here.

The funeral was conducted by Canon George B. Wright of Grace Cathedral December 29th.

MRS. W. D. F. HUGHES

NEW YORK—Marguerite Jay Hughes, wife of the Rev. William D. F. Hughes, headmaster of the Choir School and precentor of the Cathedral of St. John the Divine, died of pneumonia at St. Luke's Hospital December 26th. She was in her 28th year.

The funeral service was held in the Cathedral December 29th, Bishop Manning of New York officiating. Interment was in the Jay cemetery at Rye.

Mrs. Hughes was the daughter of Mr. and Mrs. John Clarkson Jay of New York and Newport, a direct descendant of John Jay, Chief Justice of the United States. She attended the Brearley School in New York and Bryn Mawr College. She was married to the Rev. Mr. Hughes in 1927, in the Cathedral, the ceremony being performed by the bridegroom's father, the Rev. Stanley C. Hughes, rector of Trinity Church, Newport, Rhode Island.

Surviving are her husband, three children, John Jay, Jane, and Dudley Hughes;

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ANNOUNCEMENTS

Died

HUBER—On December 17th at his home in Norristown, Pa., in his fifty-ninth year, the Rev. FRANCIS CHRISTIAN HUBER after a lingering illness. He is survived by his wife and two daughters, Mrs. Emmett Chesser of New York City and Miss Elizabeth Huber of Norristown, Pa. R. I. P.

Resolutions

PHILIP EUGENE WOMELSDORFF

WHEREAS: Our Heavenly Father has called his servant PHILIP EUGENE WOMELSDORFF from the Church Militant to the Church Triumphant, and

WHEREAS: Our brother Philip has faithfully served St. Paul's Church, Philipsburg, Pa., as vestryman and warden for over forty years, and

WHEREAS: By his personal charm and unflinching optimism our brother has so endeared himself to all of us, therefore, be it

RESOLVED: That we formally record the deep feeling of loss which has been sustained by the parish, and particularly by the members of this vestry in his removal from our midst, and that we convey to his loved ones our sincere sympathy in their bereavement, by sending them a copy of these resolutions, and be it further

RESOLVED: That these resolutions be spread upon our minutes and a copy sent to the *Harrisburg Churchman* and *THE LIVING CHURCH*.

THE RECTOR, WARDENS, AND
VESTRY OF ST. PAUL'S CHURCH.

HOWARD R. SHEPPARD

By the death of HOWARD R. SHEPPARD on December 24th, the Evangelical Education Society of the Protestant Episcopal Church lost one of its most efficient and esteemed members. Always distinguished by the fidelity of his attendance and the sanity of his counsels, he was the inevitable selection for the treasurership, when that office became vacant by the death of Alfred Lee in 1927.

The burdens of this office he bore cheerfully in the recent hard times and to the entire satisfaction of the board.

His sudden death is felt by all its members to be the loss not only of an important official but also of a valued friend and of a sincere Christian, who fought valiantly for the truth as it is in Jesus, and also adorned his profession by the friendliness, integrity, and sincerity of his life.

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CHARLES H. LONG.

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also her parents, a brother, John Clarkson Jay, Jr., and two sisters, Mrs. V. Wiltshire Harcourt and Mrs. Arthur M. R. Hughes.

MRS. JOHN C. KUNKEL

HARRISBURG, PA.—Mrs. L O U I S A Sergeant Kunkel, widow of John C. Kunkel, and long active in Church, charitable, and civic affairs of this city, died at her home here December 31st.

Mrs. Kunkel was born May 21, 1857, the daughter of Col. William Sergeant and Eliza Espy Sergeant. Her husband died December 3, 1914.

Mrs. Kunkel was a lifelong member of St. Stephen's Church. At the time of her death she was president of the Woman's Auxiliary of the Cathedral. She was a member of the board of managers of the Home for the Friendless, and a member of the Civic Club, the Wednesday Club, the Country Club of Harrisburg, the Art Association of Harrisburg, the English Speaking Union, and the Historical Society of Dauphin County.

She is survived by a son, John C. Kunkel, Jr., a vestryman of St. Stephen's Cathedral, Harrisburg; two sisters, Miss Mary Sergeant and Miss Sarah Sergeant of Carlisle, Pa.; and a cousin, Mrs. W. W. Galbraith of Harrisburg.

The funeral service was held in St. Stephen's Cathedral January 2d, with the Very Rev. J. Thomas Heistand, dean, officiating, assisted by Bishop Brown of Harrisburg. Burial was in the Harrisburg cemetery.

MISS ELIZABETH LEE

DAMARISCOTTA, ME.—Miss Elizabeth Lee, younger daughter of the late Rev. Charles Follen Lee, died at her home in Damariscotta, December 24th.

Miss Lee has been active in Sunday school and Woman's Auxiliary work, both at her late home and also at North East Harbor, Me., where her father was rector for many years.

She is survived by one sister, Miss Sophia Lee, and one brother, the Rev. Frederick Crosby Lee, rector of St. Andrew's Church, Rochester, N. Y.

R. H. WELLER, III

MADISON, WIS.—A long illness resulted in the death January 2d of Reginald Heber Weller, III, son of Bishop and Mrs. R. H. Weller. He died in a sanitarium here.

Born in Waukesha, Mr. Weller graduated from Harvard University in 1911. After teaching for two years he became a reporter on the New York *Tribune*.

At the outbreak of the World War he joined the Harvard ambulance corps and when the United States entered the war, returned to America and received a second lieutenant's commission. He was personal aide-de-camp to Brig. Gen. Douglas MacArthur. He was gassed several times.

After the World War he joined the re-organized Lafayette Escadrille and fought in the Riff war in Morocco.

Survivors, beside his parents, include four brothers and a sister.

The funeral service was held in the Nashotah House Chapel January 4th.

Books Received

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

- ASSOCIATION PRESS, New York City:
Fourteen Reasons Why I Believe in God. By John R. Hart. \$1.00.
- CONKEY, W. B. & CO., Hammond, Ind.:
Journal of the General Convention of the Protestant Episcopal Church, 1934.
- CUPPLES & LEON COMPANY, New York City:
Famous Stamps and Their Stories. By Montgomery Mulford. \$1.00.
- HARPER & BROTHERS, New York City:
Hobbies for Everybody. By Ruth Lampland. \$3.00.
- MACMILLAN CO., New York City:
The Beginnings of Our Religion. By Fleming James, Charles B. Hedrick, Burton Scott Easton, and Frederick C. Grant.
Through Space and Time. By Sir James Jeans. \$3.00.
- MEADOR PUBLISHING CO., Boston, Mass.:
Poetry of Life. By Rev. Walter E. Isenhour. \$1.50.
- A. F. PATTEE, Mount Vernon, N. Y.:
Dietetics. By Alida F. Pattee. 19th edition. \$2.75.

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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, London:

The Official Year-Book of the Church of England, 1935. 3/6.

UNION OF AMERICAN HEBREW CONGREGATIONS, Cincinnati, Ohio:

The Rise and Destiny of the German Jews. By Jacob R. Marcus. \$2.00.

WALKER, EVANS & COGSWELL CO., Charleston:

What Is Truth? The Approach By Infinition. By R. Maynard Marshall.

WILDE, W. A. & CO., Boston:

Peloubet's Select Notes, 1935. By Wilbur M. Smith, D.D. \$1.90.

PAPER-COVERED BOOK

ABINGDON PRESS, New York City:

Plays to Live By. Four Plays for Church Production. Compiled by Harold A. Ehrensperger. 25 cts.

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This is a very readable book of 104 pages, easily understood and sure to fill a need for those studying the Old Testament. The book is very useful for study groups. Included is a separate chapter on the Apocrypha. The book is similar to Bishop Wilson's other outline studies: *Outline History of the Episcopal Church* and an *Outline of Christian Symbolism*.

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