

The Living Church



TRINITY COLLEGE LIBRARY
RECEIVED
DEC 7 - 1935
HARTFORD, CONN.

BRESLIN TOWER
The University of the South, Sewanee, Tenn.
(See article on page 622)



The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. FRANK GAVIN, Th.D.
 CLINTON ROGERS WOODRUFF } ..Associate Editors
 ELIZABETH McCracken
 PETER M. DAY.....Managing Editor
 Rt. Rev. Philip M. Rhineland, D.D.
Devotional Editor
 ELIZABETH McCracken.....Literary Editor
 ADA LOARING-CLARKWoman's Editor
 R. E. MACINTYRE.....Advertising Manager

Published and printed by MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. 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



DECEMBER

8. Second Sunday in Advent.
15. Third Sunday in Advent.
- 18, 20, 21. Ember Days.
21. St. Thomas. (Saturday.)
22. Fourth Sunday in Advent.
25. Christmas Day (Wednesday.)
26. St. Stephen. (Thursday.)
27. St. John Evangelist. (Friday.)
28. Holy Innocents. (Saturday.)
29. First Sunday after Christmas.
31. Tuesday.

CALENDAR OF COMING EVENTS

DECEMBER

- 6, 7, and 9. National Executive Board Meeting of Woman's Auxiliary.
- 10-12. National Council Meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

16. St. John's Cathedral, Wilmington, Del.
17. Good Shepherd, Waban, Mass.
18. Grace Church, White Plains, N. Y.
19. St. John's Society, Kenyon College, Gambier, Ohio.
20. St. Saviour's, Old Greenwich, Conn.
21. St. Peter's Church, Brushton, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

ACKERSON, Rev. ARTHUR MCKAY, formerly of the Chapel of the Incarnation, New York City, and not of the Chapel of the Intercession, New York City, as was printed in THE LIVING CHURCH of November 16th; has accepted a call to the rectorship of the Church of the Ascension, West Park, N. Y. Address, Ascension Rectory, West Park, N. Y.

ASELFORD, Rev. RICHARD, formerly vicar of the Church of the Redeemer, Morristown, N. J. (N'k); is rector of Grace Church, Woodside, Maryland (W.). Address, Silver Spring, Maryland.

GARLICK, Rev. BERNARD MCKEAN, formerly on the staff of Grace and St. Peter's Church, Baltimore,

Maryland; has accepted a call to St. Alban's Church, Centerdale, R. I., to succeed the Rev. JAMES M. DUNCAN, now rector of the Church of the Ascension, Auburn, R. I.

HARP, Rev. RENO S., Jr., formerly rector of Christ Church, West River, Maryland; to be rector of Trinity Church, Takoma, Washington, D. C. Address, 7003 Piney Branch Road, Washington, D. C. Effective, December 16th.

HIGGINS, Rev. GEORGE V., is curate at St. Andrew's Church, Youngstown, Ohio, and placed in charge of that parish during the absence of the rector, who is on CCC duty in Kentucky.

JEPSON, Rev. WILLIAM H., in charge of St. Luke's Church, Bridgeport, Conn., was elected archdeacon of the Fairfield Archdeaconry.

JONES, Rev. I. FREDERIC, rector of St. Andrew's Church, Youngstown, Ohio, has been granted a six months' leave of absence, and has accepted appointment as chaplain of the CCC at Harlan, Ky.

JUDGE, Rev. ARTHUR H., D.D., rector emeritus of the Church of St. Matthew and St. Timothy, New York City; is in charge of the Church of the Resurrection, New York City.

OLTON, Rev. ROBERT M., formerly vicar at the Church of the Advent, Bloomfield, N. J. (N'k); to be rector of St. John's Church, Dover, and St. Peter's Church, Mountain Lakes, N. J. (N'k). Effective December 15th.

PECKHAM, Rev. JOHN L., Ph.D., is rector of St. Stephen's Church, and in charge of the Church of the Redeemer, Niagara Falls, N. Y. (W.N.Y.). Address, 121 58th St.

ROUNTREE, Rev. J. R., formerly rector of Grace Church, Glendora, Calif. (L.A.); is in charge of Emmanuel Church, Farmville, and St. Barnabas' Church, Snow Hill, N. C. (E.C.). Address, P. O. Box 328, Kinston, N. C.

NEW ADDRESSES

APPLEYARD, Rev. EDWIN S., formerly 833 S. Main St.; 1307 N. Wisconsin St., Racine, Wis.

HAMMOND, Rev. KENSEY J., D.D., retired, formerly Culpeper, Va.; Hotel Altamont, Baltimore, Maryland.

ORDINATION

PRIEST

SOUTH DAKOTA—The Rev. PAUL JOSEPH CHEKPA was advanced to the priesthood by Bishop Roberts of South Dakota in the Chapel of St. John Baptist, Crow Creek, November 23d. The ordinaud was presented by the Rev. David Clark and is in charge of St. John Baptist's Chapel, Crow Creek Reservation. Address, R. F. D., Pukwana, S. Dak. The Rev. Paul Barbour preached the sermon.

Church Services

ILLINOIS

Church of the Ascension, Chicago
 1133 N. LaSalle Street
 Rev. WILLIAM BREWSTER STOSKOPF, Rector
 Sunday Masses: 8:00, 9:00, 11:00 A.M., and
 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

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

NEW YORK

The Cathedral of St. John the Divine,
 Cathedral Heights
 New York City
 Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
 Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

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.
 9:30 A.M., Children's Service and Church School.
 11:00 A.M., Morning Prayer and Sermon.
 8:00 P.M., Choral Evensong and Sermon.
 Thursdays and Holy Days
 12:00 M., Holy Communion.

St. Thomas Church, New York
 Fifth Avenue and 53d Street
 Rev. ROELIF H. BROOKS, S.T.D., Rector
 Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noonday Service, 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York
 Park Avenue and 51st Street
 Rev. G. P. T. SARGENT, D.D., Rector
 8 A.M. Holy Communion.
 9:30 and 11 A.M. Junior Congregation.
 11 A.M. Morning Service and Sermon.
 4 P.M. Evensong. Special Music.
 Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

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.

Church of the Incarnation, New York
 Madison Avenue and 35th Street
 Rev. JOHN GASS, D.D., Rector
 Sundays: 8, 10, 11 A.M., and 4 P.M.
 Noonday Service Daily (except Saturday) 12:20 to 12:40.

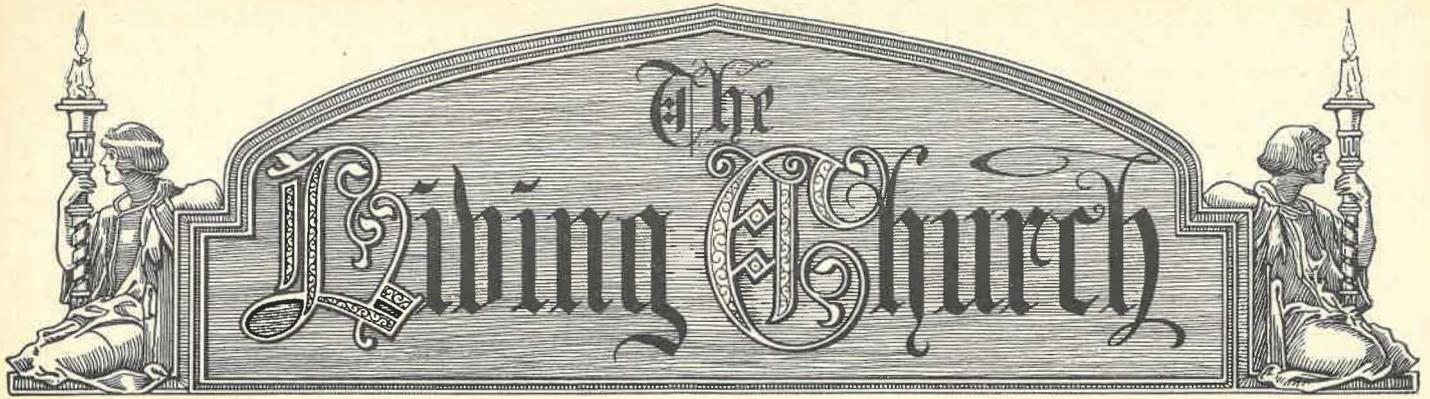
Church of St. Mary the Virgin, New York
 46th Street between Sixth and Seventh Avenues
 (Served by the Cowley Fathers)
 Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Vespers, with Address and Benediction, 8.
 Week-day Masses, 7, 8, and 9:30.
 Confessions: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

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: Saturdays 4 to 5, and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee
 E. Juneau Avenue and N. Marshall Street
 Very Rev. HENRY W. ROTH, Dean
 Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:30-5:15, 7:30-8:15.



EDITORIALS & COMMENTS

Our Young People

WHAT ABOUT our young people? Is there a youth movement in America? Is the Church dealing adequately with the problem of fitting youth constructively into a changing world?

There is no doubt that in other lands young people are effectively organized and ablaze with zeal for one cause or another. In Germany the Hitler Youth organization is the Nazi hope for the future. It is the most conspicuous thing in that land today. This editor, passing through a corner of Germany during the past summer, was struck with the way in which the Hitler Youth is everywhere brought to one's attention. Young people in uniform are to be seen on the streets, in the railroad stations, marching in groups along the highways—everywhere one looks. Signs and banners proclaim their headquarters in every city, town, and village. The land is aflame with a youth movement, and the objective of the Hitler Youth is the promulgation of those strange nationalistic and racial doctrines that are so sadly inconsistent with the teaching of Christianity.

In Italy the Young Fascists are an integral part of the organization of the corporative state. They have their party organizations and they are definitely trained to take their part in the adult Fascist organizations as soon as their age entitles them to do so. Moreover, the military training of the boys begins at the age of eight and continues progressively until they are old enough to bear their full part in the military organization of the State.

In Russia Communism is instilled into children beginning in the very cradle, and the most enthusiastic supporters of the Communist doctrines are to be found among the young people in their teens and in their twenties. It is a significant fact that this generation of young Russians, unlike the generation that brought about the Communist revolution, has no first-hand knowledge of Christianity in any form whatsoever or of any political or economic organization other than its own. The younger generation in Russia is as completely pagan and as ignorant of Christianity as the hordes of half-savages that battered down the walls of Rome in the Dark Ages.

In Ireland it is the young people who make up the core

of the Blue Shirt movement, the official title of which is the League of Youth. In China it is the student organizations through which the germs of new political thought are spread.

The Roman Catholic Church has a keen sense of the importance of drafting the youth of the world for Christianity. The various nations that are devoted to the doctrine of the totalitarian state are equally aware of the importance of capturing youth. It is at that point that the major friction between the Vatican and the dictator in power has come about in Germany, Italy, and elsewhere.

In our own land there seems to be no such consciousness of the vital necessity of enlisting youth in the cause of Christianity. Perhaps one reason is that in America the State also has until recently been careless of this problem. Now, however, the Federal government with its National Youth Administration and other agencies is beginning to face the problems of a generation growing up without opportunity for remunerative labor or for finding its place in a world already apparently overcrowded.

In the face of a world situation that demands a vigorous, constructive, straightforward Christian youth movement, the Church is silent, or nearly so. It is content to talk in terms of vague "challenges," committees, discussion groups, rallies, projects, programs, junior vestries, and such comparatively trivial matters while overlooking the fundamental fact that youth must be enlisted in the cause of Christ and the service of the Catholic faith in order to carry on Christ's own work, the redemption of the world.

IT IS OUR PRIVILEGE to present in this issue an article by one of the most vigorous young people of the Church of England, Peter Winckworth, who at the age of 26 is the youngest layman ever to sit in the Church Assembly. His rebuke to the Dean of St. Paul's—"You do not understand youth, sir. Youth is won not by stunts but by discipline"—ought to be a rallying call for Christian youth throughout the Church.

The Seven Years Association, which is the Anglican Catholic youth movement of England, has as its basis the

discipline expressed in the precepts of the Church. Its objective is not "an enthusiasm through activity, but an enthusiasm for a way of life." It is, in short, the enlistment of the youth of England in the basic work of the Christian Church, which is the sharing of man in Christ's redemption of the world and the bringing in of the Kingdom of God.

We badly need such a youth movement in the American Episcopal Church. The Forward Movement has set apart the period from Epiphany to Ash Wednesday, 1936, as a time for the Church to consider the subject of youth and education. It has been said that "this period may well be the occasion of a nation-wide awakening of interest on the part of the Church to the needs of youth." It is our opinion that enough has been said about "the needs of youth." Youth has no needs that are not those of every Christian man and woman. And needs are only a part, and a relatively unimportant part, of the heritage of youth.

The Christian young people of America, and specifically those of the American Episcopal Church, are called to carry forward the banner of Christianity and to win for Christ a world that is becoming increasingly pagan.

We venture to suggest four points around which a youth movement in the Episcopal Church should be built:

1. *Loyalty to Christ and His Church.* That means the whole-hearted and unreserved acceptance of the Catholic Faith—the doctrine of a God who so loved the world that He gave His only begotten Son to the end that all that believe in Him should not perish but have everlasting life. Personal and corporate discipleship to our Lord through loyalty to His Church must be the keynote.

2. *Orientation toward God.* That means that the emphasis of "young people's work" must be radically shifted from parish entertainments, diocesan projects, and the like to definite progress along the pathway pointed out by Him who said: "I am the Way, the Truth, and the Life. No man cometh unto the Father, but by Me."

3. *Devotion to the building of Christian citizenship.* The youth of the Church must be awake, informed, and aggressive if they are to accomplish miracles in Christ's name. They must know what the Church is and what it teaches. They must be determined to carry forward her program in the face of any opposition, though it may lead to persecution, perhaps even martyrdom. They must be characterized by the spirit indicated in the words of Mr. Winckworth: "We do not seek weapons of denial in order to preserve our faith in a modern world; we seek weapons of conquest in order that the modern world may be shaped to the glory of God. The new material forces are not to be destroyed; they are to be made the instruments of a spiritual purpose."

4. *For the coming of the Kingdom.* The model for any successful Christian youth movement must be our Lord's words: "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

There is ample guidance for the youth of the Church if they have the courage to take up this task. First and foremost, there are the Catholic Creeds and the Catholic Sacraments. Next, there is the Bible, especially the Gospels and that thrilling story of Christian adventure, the Acts of the Apostles. Third, there is the rich legacy of the experience of Christian saints in every age. Fourth, there is the marvelous spiritual treasury of the Book of Common Prayer. Finally, there are the contemporary aids of the Lambeth Conference resolutions, the bishops' pastoral letters, especially the fine one issued by the House of Bishops at Davenport, Iowa, in 1933,

and the wealth of material in books by Church leaders and in the Church press.

But no amount of theoretical instruction or reading can take the place of practical experience in the Christian life—daily prayer and meditation, invariable attendance at the Holy Eucharist on Sundays and the major Holy Days, frequent reception of the Holy Communion after adequate preparation.

These are the tools and the objectives of Christian youth in their task of winning the world for Christ. Dare we be satisfied with anything less?

Youth Versus War

SPEAKING OF YOUNG PEOPLE, our news columns this week report the highly creditable stand taken by a group of them in California in regard to the Los Angeles Armistice Day parade. The Eastbay Federation of Christian Youth was granted a permit to take part in the parade and exhibit a float, but when the Armistice Day committee discovered that the float was to carry such slogans as "War is a Racket" and "War destroys—it never builds," the permit was canceled. The reply of one of our own Churchmen, Gilbert Hooper, to the weak explanation of the chairman of the committee is a notable example of clear reasoning and restrained expression.

The plain fact of the matter is that, whether people who arrange Armistice Day parades like it or not, modern warfare is a racket. It does not follow that "all those fine Americans died in vain." They did not die as participants in the racket but as victims of it, and their sacrifice was no less heroic for that reason.

Whatever may have been the case in the past, it is virtually impossible to conceive of a just war today. Centuries ago the Catholic Church defined the conditions that determine whether or not a war is a just one. It is significant to restudy those conditions and note how utterly impossible it is to fulfill them in the world of today.

The California young people were simply saying what the House of Bishops has said in its Pastorals and General Convention in its resolutions. Because the young people said it in the language of the street and in picturesque fashion, it aroused opposition from those reactionaries whose ideas of national honor and patriotism are somehow perversely linked with mass murder rather than with Christian brotherhood. It is to the credit of the young people that they saw the question clearly and acted in accordance with Christian convictions.

Oberammergau

IN THE December number of the *National Geographic Magazine* is an excellent article by Anton Lang, Jr., entitled *Where Bible Characters Live Again*. So much has been written about Oberammergau that it scarcely seems possible that there is anything more to be said. Mr. Lang, however, writing from his own intimate experience, manages to throw new light upon this picturesque community where the faith of the early disciples is preserved among almost overwhelming temptations of commercialism.

Accompanying Mr. Lang's article are some splendid new photographs by W. Pfingstl, many of them being reproduced in the marvelous colored illustrations for which the *Geographic* is noted. These show scenes from the Passion Play and also views of the citizenry in their ordinary life and scenes of the surrounding countryside.

How long, one wonders, can this simple life lived in the shadow of the Cross continue under an anti-religious Nazi dictatorship?

The Archbishop of York

THE AMERICAN CHURCH welcomes this week a distinguished English visitor, the Most Rev. and Right Hon. William Temple, D.D., Archbishop of York and Primate of England. It will be a pleasure and a privilege to have him among us for a month and we extend to him the sincere greeting of all American Churchmen.

When Bishop Gore made his second visit to America in 1918 he summarized it in three words: "Spoke: interviewed: photographed." Doubtless these three activities will also occupy much of the time of the Archbishop of York, but we hope he will have some free time to see something of America and particularly of the American Episcopal Church less formally. He must, however, be prepared for a rather strenuous visit, as Americans are accustomed to planning to fill every moment of a distinguished visitor's time and Dr. Temple's program as published in advance looks particularly formidable.

The Archbishop's visit has several purposes. The original one, we understand, is to speak at the international convention of the Student Volunteer Movement at Indianapolis where Toyohiko Kagawa, the distinguished Japanese Christian, is also to be on the program. Here at last East and West will meet on the friendly ground of America's Middle West. The Archbishop will also speak at services and meetings in New York and Chicago on behalf of the World Conference on Faith and Order, of which he is the able chairman. It may be hoped parenthetically that at none of these will he find repeated another experience reported by Bishop Gore, who noted that following one of his meetings: "Conference met afterwards in church and the opening prayer informed the Almighty what I had said." The Archbishop will also deliver lectures at Harvard, Yale, the University of Chicago, and the Washington Cathedral College of Preachers.

The Archbishop of York is not only a distinguished Churchman and a noted statesman but one of the greatest living scholars in English speaking Christendom. His visit ought to mean genuine progress in the life and growth of the Church in this country.

Diocesan Histories

THE publication of local, diocesan, and state Church histories is a matter of importance that seldom receives the recognition it deserves. Representing as they do a tremendous amount of painstaking research, these studies are useful records of the development of the Church in a new country and valuable guides for later historians of the general Church.

It may be worth while to recall in this connection some of the most notable of the diocesan histories. Possibly the most monumental of these is the study of the diocese of Ohio by the Rev. George Franklin Smythe. Other such histories reflecting sound scholarship and worthy of permanent preservation are those of Alabama by the Rev. Walter C. Whitaker, California by the Rev. D. O. Kelley, Minnesota by the Rev. George Clinton Tanner, New York by James Grant Wilson, Western New York by Charles Wells Hayes, and West Virginia by Bishop George W. Peterkin. In this classification too is Bishop Boyd Vincent's *Recollections of the Diocese of Southern Ohio*.

To this list of distinguished diocesan histories must now be added two new ones. The *History of the Protestant Episcopal Church in Texas*, by the Rev. DuBose Murphy, covers not only the present diocese of Texas but all of the dioceses and missionary districts making up that state. Texas is unique among the jurisdictions of the American Church, having begun as a foreign mission, become a domestic one, become separated with the

rest of the dioceses in the Confederate States in the South at the time of the Civil War, and restored again to unity with the whole Church thereafter. Although Fr. Murphy's history is a comparatively short one it gives a good picture of all of these periods, particularly the earlier ones. (Turner Co., Dallas, Tex., \$2.00.)

The other new history is entitled *The Diocese of Western New York, 1897 to 1931*. It is written by the Rev. Dr. G. Sherman Burroughs and is published in preparation for the centenary celebration of the diocese, which will take place in 1938. It is intended to be supplementary to the history by Dr. Hayes, which brought the story down from the earliest times to the death of Bishop Coxe. The present volume carries the story through the division of the diocese in 1931. This volume of nearly 600 pages is exceptionally complete, tracing as it does not only the history of the diocese as a whole but that of each individual parish. In addition there are several chapters of biographical material, that on Bishop Brent being particularly noteworthy. The record of the trial of Dr. Crapsey is also a valuable piece of historical writing. The book is well printed and bound and would be a credit to the library of any Churchman, whether a member of the diocese of Western New York or not. (Obtainable from the Diocesan Committee on Publication and Distribution, 252 Summer St., Buffalo, N. Y., \$3.50.)

Fr. Murphy and Dr. Burroughs are to be commended for their enterprise in gathering and presenting in scholarly fashion the history of the Church in their respective parts of the country. Neither will ever be able to retire and live a life of ease on the royalty earnings of these volumes but both have performed a genuine service to the Church. We hope that capable Churchmen in the parts of the Church that have not yet collected and published in adequate form their local histories will follow the example of this devoted school of Church historians to which they are the latest additions.

Censorship

IN VIEWING the praiseworthy and astonishingly successful crusade undertaken by millions of individuals and thousands of organizations against immorality in the movies, one cannot help considering a fatal weakness of all censorship—that it is forced to confine itself to externals, to lay down a more or less arbitrary set of regulations which may on occasion militate against something that is really right and praiseworthy—and which on many other occasions may allow to slip by manifestations of evil much more corrosive than the nudity, pornography, and so on, against which the specific regulations are directed.

For example, one typical movie situation which has not greatly decreased in popularity is the complicated reshuffling of married people to find the most agreeable arrangement of legal promiscuity, called divorce and remarriage. As long as there are no unduly passionate scenes and a legal minimum of clothes, such movies (and there are many of them) are not merely within the law, but in some quarters approved as serious attempts to solve "human problems." The late Will Rogers, whose wisdom and geniality called forth our profoundest regard and admiration, starred in a series of pictures the chief moral of which was that all culture was affectation, all polish either disguised viciousness or blatant shallowness, and the supreme ideal of life was making ourselves and other people comfortable. We are sure that Will Rogers did not believe these things himself; but his pictures were well calculated to soothe the souls of those who did.

The legions of decency have not, so far as we are aware, militated as yet against the good and valuable in motion pictures; but perhaps that is because there is so very little of the

good and valuable in them. Can one of our readers name a picture whose loss would have been a serious blow to the arts or to mankind? But in fields where the valuable is mixed with the vile, such as literature, drama, and painting, censorship has invariably tried to sweep away much that should be preserved—and preserved at considerable cost, even perhaps at the cost of allowing some of the smut to die a natural death. When the Puritans struck at the immorality of the 17th century stage, Shakespeare was banned; there are books on the papal index that many would be ashamed not to have read; Manet's famous nude of the courtesan Olympia was the victim of a great hue and cry (and was repainted, with clothes and with a much more lascivious general effect). Meanwhile, of course, the stultifying works of "popular" authors, painters, and dramatists continue to distort the vision of life of everyday people.

Those attacking the movies have been wise in refusing to resort to legislation, with its inevitable emphasis upon the letter rather than the spirit. But to some extent is it not true that their action is in itself a sort of unofficial legislation? And is it not also true that the only way in which their influence can be applied is by blind adherence to a set of external, visible standards?

Blind censorship, however praiseworthy its motives, is at best a blunt and clumsy weapon put into the hands of a well-meaning, but slow-thinking giant. If Christian censorship is to have any real meaning it must be directed at false beliefs primarily, and must understand whether portraying scenes contrary to Christian morals is done to praise such scenes or—as in the case of Hogarth—to attack them. It must be administered, not merely by practical men, but by philosophers.

Through the Editor's Window

CHRISTMAS SHOPPING DAYS are here again, and the crowds that fill the department stores seem to indicate that some measure of prosperity has returned to a considerable section of the American public. Early indications, at any rate, point to a record season of Christmas sales for the merchants.

THIS EDITOR has never outgrown his weakness for toy departments at this time of year. Particularly fascinating to us are the electric trains, which have developed a decided trend toward streamlining, as have toy automobiles, velocipedes, wagons, baby buggies, and even electric irons. The last-named is rather surprising, as it is not recorded whether or not one can press a pair of pants faster with a streamlined iron than with one of the old-fashioned ones.

EVER SINCE one bright promoter discovered the sales value of a popular name there has been a growing tendency to link every possible commodity for children about that name—with a complicated behind-scenes setup of royalties, dividends, and rakeoffs of sundry kinds. This year Mickey Mouse appears to be by far the most popular, with Shirley Temple second and the Dionne quintuplets third. Santa Claus retains much of his popularity but he has been multiplied so frequently on the street corners that his appeal to the average child has diminished considerably.

WITH THE SPREAD of these modern harbingers of Christmas the Christ Child has been virtually lost to sight. Certainly there is nothing in the toy department of the modern store to suggest that there is any religious significance at all to Christmas. Is this because the management of most department stores is Jewish? Or is it simply because our modern civilization is so pagan that it has completely forgotten the meaning of Christmas?

Everyday Religion

For a Gloomy Day

IT IS so dark at ten o'clock this morning that we must turn on the lights in order to work. Outside my window a lone ailanthus tree shivers in the rain. Its leaves lie sodden among stray papers and a tin can or two upon the sooty ground of the office yard. The rain comes down in a steady drizzle.

Just for fun, I am keeping track of the remarks addressed to myself or to the world in general since this dark day began. So far, nineteen persons have declared that the maker of this day has done a poor job. Most of them seem to want me to join them and vote it down. They take it as a personal affront that they have been forced into raincoats and rubbers. Had they not been so canny as to carry umbrellas they might even now be in the first stages of pneumonia!

They don't like it. Their verdict is "Bad day, isn't it?"—"Perfectly fierce weather, don't you think?"—"Worst day I've seen this fall!"—"Miserable climate!"—"Too bad it had to rain like this."

Curious, that the complainers are all well fed, warmly clothed, and apparently in good health. Now, the paper boy sheltering in the doorway of the Telephone Building at his strictly outdoor trade is not in their class. I wish he had a little more fat on his young carcass, a better pair of shoes, and an overcoat. His hand was wet and cold as it touched mine with three cents change. Yet he looked up brightly and cheerily into my face as he said, "'d morning!" No complaint there.

The best known saying of Mark Twain is, "Everybody talks about the weather, but nobody does anything about it." Is there anything we *can* do about it? Is there any practical theology for Churchmen concerning the weather? Is there anything more positive than "Stop complaining!"?

The Psalms are full of weather, but never a word of complaint. God is praised for winds, thunder and lightning, rain, snow and frost. In humble German homes the children say a touching little Grace around the table: "Gottes Brunnlein hält Wassers die Fülle." That is Psalm 65: 10: "The river of God is full of water." We are the greatest water users in the world. I wonder how we expect God to give it to us?

Someone cured me early of this habit of complaining about the weather. She was no Pollyanna. She was a brave, sensible, thankful soul. She used to say: "If we were all as good as the weather God gives us, this world would be like Heaven."

It's a small matter, perhaps, but a very practical bit of everyday religion. Man has made some very damaging disarrangements on the earth's surface. Some of this results in changing the weather. But God's arrangement of the weather is a marvelous thing. We should fear ever to complain against it. Wouldn't it be a real step forward if the world could say of us Churchmen: "They're a thankful people. It's against their religion to complain—even of the weather."

ACKNOWLEDGMENTS

STORM RELIEF IN HAITI AND SANTO DOMINGO

Mrs. Everett Saltonstall Tuckerman, Boston, Mass.	\$ 10.00
J. W. S.	5.00
Rev. A. G. Miller, Vergennes, Vt.	2.00

\$ 17.00

SAVE THE CHILDREN FUND

A Friend	\$ 5.00
--------------------	---------

An Anglican Catholic Youth Movement

By Peter Winckworth

INTRODUCTION

MR. PETER WINCKWORTH is one of the most interesting young laymen of the Church of England. In May he was elected to the national Church Assembly by the clergy and laity of the diocese of London at the top of the poll, his vote surpassing that of Lord Hugh Cecil, Lord Daryngton, and Sir Montague Barlow. At 26, he is the youngest layman ever to sit in the Church Assembly. His rebuke in the London Diocesan Council to the dean of St. Paul's, who had advocated pan-Protestant services "to attract youth," has become famous. "You do not understand youth, sir," he said. "Youth is won not by stunts but by discipline." He is a lawyer, partner in a prominent firm



PETER WINCKWORTH

of solicitors located in London.

The Young People's Movement of which he is the head is not a children's movement but one composed of people in their twenties and early thirties; young lawyers, medical people, nurses, men and women in business, and working people of the brainier sort.

Because both the movement and Mr. Winckworth are of such interest to those who would be alert to what is happening to religion in England, and because they challenge American youth so directly and incisively, I ask the privilege of introducing both him and the S. Y. A. to the readers of "The Living Church."

BERNARD IDDINGS BELL.

I HAVE SAID what is in this paper, more fully, in a booklet entitled *Youth Goes to Church*. I am glad to give more briefly here a summary of what we stand for in the Catholic youth movement in the Church of England which is called "The Seven Years Association," in the hope that it may lead young lay people in America to undertake a similar work. There is no desire on our part to make the movement particularly English or British. The world is one in spiritual need; and youth is very much the same both sides of the water.

Our name is more or less an accident. We began at the great centenary Congress of the Anglo-Catholic Movement which stirred the English Church mightily in 1933, and we go on until the International Congress which will take place in 1940. What will happen then, we do not venture to predict. Enough for us is this interesting seven years.

I. THE SITUATION TODAY

OUR ASSOCIATION as a youth movement must insist not upon any virtue of youth because it is young, but upon the responsibility of youth in the modern circumstances and a consequent need for discipline.

Secondly, our Association, since it stands, by a unity of the younger laity of the Anglican communion, to advance the Catholic faith, must insist, not upon the vague personal comfort of a new and modern religion, but upon the essential validity of Catholicism and a consequent need for instruction. These form an essential prelude to our success.

II. THE RULE OF LIFE

UNDOUBTEDLY the most important decision that we have ever taken was that as our sole condition of membership we should insist upon this rule of life:

1. To be present at Mass on Sundays and the greater Holy Days and to keep Sunday as a day of worship, rest, and recreation.

2. To receive Holy Communion at least three times a year, of which Eastertide shall be one.
3. To go to Confession at least once a year.
4. To fast in Lent, and to eat no meat on Fridays.
5. To uphold the Church's marriage law.
6. To give regularly to the support of the Church and Ministry.

This rule is commonly called the Precepts of the Church, and such a designation is used colloquially and on platforms in referring to it. Obviously, some bond or rule is necessary to distinguish membership; and we are all of us anxious to avoid a complexity of regulation and an extreme of piety. Ours is not a devotional guild; there are enough of them. It is a unity of young men and women who try to live a Catholic life, and to live it normally—not as something very unusual and rather furtive. So the precepts were chosen. We believe that we surrender nothing that is essential to Catholicism, and we demand no more than those essentials. Because we voluntarily take it as our basis of membership, it does become for our members an obligation—an obligation, be it added, that is the heritage of the Anglican communion.

The objections have been various. Some complain of what is left out: Bible-reading, the pre-Communion fast, and observance of vigils, are three. These do not concern us as a body. What we ask of members of S. Y. A. is the spirit, not the letter of the precepts. All devotional guilds have drafted conditions of membership as strictly as they think they can, with safety, go. The S. Y. A. aims at including all Anglican Catholics, busy ones and leisured ones. Moreover, it is our desire that, provided they are Catholics, they should not find it hard to join. They will continue to find it as hard as it ever is to be good Catholics, and if they are helped by a stricter rule than the essentials, they can make a personal rule or join a devotional guild. But if they are willing to enroll themselves upon the side of a young lay Catholic organization, quite apart from

their personal piety and solely because they want, individually and corporately, to advance the Faith, then we appeal to them to join us.

It has also been said that these precepts are dull; that they will not attract modern youth. As has already been hinted, that is not our attitude toward the youth of today. These precepts are not chosen as an inducement, and we have no inducement to offer, merely to make Catholicism more attractive or more easy to youth.

This, then, is the sole condition of membership. There is no obligatory subscription, though of necessity we invite contributions toward the unavoidable expenses; and this invitation is extended to persons who are not eligible to join, but approve of our organization and policy. The age limit, that every member shall have been born during the present century, and the rule that members shall be lay are the only other criteria for membership. The clergy cannot join. This is a laymen's movement.

III. NATURE OF THE MOVEMENT'S ORGANIZATION

MEMBERS are enrolled by stations, and each station is run by a station-master. So far as possible, stations represent a district, not just one particular parish; but this is not possible in some parts of the country. The parochial unit is clearly a fundamental in any Church organization, but where there are neighboring Catholic parishes we hope to consolidate the Catholic position and aid the youth of such churches by avoiding hard-and-fast parochial boundaries.

These stations have sprung up with remarkable rapidity, and there is growing throughout the whole country a network of centers. There are now well over 150 working stations. As it increases, always upon the precept basis, a powerful organization will emerge, and it has been led, with some care, to formulate its policy.

Before I begin to discuss the policy itself, there is a little more to be said about our method. As our name implies, we shall carry on for seven years, from the Centenary Congress to the next Congress in 1940. Throughout we shall keep in mind that these are the first seven years of the Oxford Movement's second century. A time limit will also serve to preserve the youthfulness of the membership, and our appeal for action is for a period definite and possible.

There are two things to be emphasized: first that our organization is the immediate consideration, for the machine must be built before it can work—obvious though that must appear, it is often ignored in religious undertakings; secondly, whatever the activity we superimpose, it is and must always be secondary to our fundamental construction upon the precept basis.

The potential force that the S. Y. A. already represents must be apparent. Glib phrases such as "The voice of youth is heard," and "Youth is organized and will make its demand," spring to one's mind. But I do not want to convey any such attitude as that. We are not attempting some precocious brilliance; we do not want to be blatantly extreme. But the impatience of today can only be met by action, a sphere more clearly youth's than the tired pre-War generation's. It is imperative that that action spring from a Catholic position.

Lastly, it must be made clear that we are something of a political organization. I have already said repeatedly that we are not a devotional guild. Nor are we political in the party sense. But insofar as we seek to evolve a Catholic opinion, at least among youth, upon questions that the laity must consider (for we are citizens as well as Churchmen), so it is

certainly more accurate to say we are a political organization. It is vital that the word political be understood to mean no more than that; we are not party politicians disguised! We are political rather as the League of Nations Union is political.

IV. THE FIGHT AGAINST A GODLESS MATERIALISM

I DO NOT wish it to be thought that in its fight against a godless materialism, our association is concerned solely with Communism or solely with a manifestation of the works of militant atheism. These are but the extreme condition of a far more general attack upon religion. We must insist upon a return to spiritual foundations. It is that return which alone can engender within us the necessary attitude or outlook; and it cannot happen until our instruction in the Catholic tradition is better. Remember that it is not an instruction in Catholic negation. We do not seek weapons of denial in order to preserve our faith in a modern world; we seek weapons of conquest in order that the modern world may be shaped to the glory of God. The new material forces are not to be destroyed; they are to be made the instruments of a spiritual purpose.

To the materialist any spiritual purpose is an impossibility. The aim of life to him is merely a further materialization. All our actions, as he sees things, must seek an extended mechanical dominion, and the optimum of it all is a complete mechanical production and a replete mechanical consumption. The machine has outstripped our invention, and in consequence we are suffering in an economic impasse; but what matters is that it is just this unhappy subordination to a false progression in materialism which has caused our plight; modernity calls us, not to further unthought-out action, but to reflection on our purpose.

The most important assault upon our religion is from materialism, and the attack is mental. We shall continue to lose ground so long as we continue to ignore the essential interconnection between politics, economics, and ethics; and our ethical position is clearly the outcome of our religious faith. We who are laymen cannot divorce and keep separate our twin responsibilities as Churchmen and citizens. So we look upon the armies of the godless and recognize in their alignments the opportunities of our religion.

FOREMOST is the positive attack of the militant atheist. It denies absolutely the existence of spirit: it justifies itself in a conquest of humanity by the machine. But fighting on the same side, though without so conscious or premeditated a purpose, is the modern drift toward materialism, oppressed with a false valuation of money. The struggle is to get rich, and then, perhaps, to live. Still any sense of spiritual purpose is lacking. Sentiment may creep in. Pennies are dropped for the poor and unemployed. But humanity is not super-related to God; it is left rather unhappily fighting for money, and man's success is in his bank balance. We must consciously meet the opposition of materialism, be it the positive attack of the godless or the negative drift of the god-forsakers.

It is to this end that instruction is necessary. We make no empty parade of our precepts nor are we content to let the basis of our faith be emotionally insecure. We must be prepared to defend the intelligence of our Christianity. It is most necessary that the clergy should help us in this matter and that youth should be clamorous in its desire for such mental equipment as will enable it to live more fully the Catholic life.

The further advance of Catholicism in the Anglican communion will not automatically happen if we remain mentally

lazy. It is surely an earnest that our hearts are rightly placed if in consequence our minds are tireless in seeking to understand and establish the reasonableness of our faith and practice, tireless in waging a war against the insidious attack of modern materialism. It is not enough to leave it all to others—that is not humility, but laziness. The decline of a civilization is stemmed, not by feverish action and a mental drift, but by a new virility; and if we are true to our Catholic heritage it is an intellectual and moral virility in Churchmanship and citizenship that it is our opportunity and obligation to achieve.

V. CHURCHMANSHIP

THE Anglican Catholic movement has reached a point where a further and different effort is needed, not in place of, but by the side of, the earlier method. If such a prospect is sound, it is necessary that we should appreciate it from the start. Our activity belongs to tomorrow; today we must build an organization that is sound because it is Catholic, and so Churchmanship is a first essential.

It is in this connection that we may well remember the modern thirst after some religion. There are those who question any necessity for going to church; they say God is in His landscape, and they are content in their conscience so long as they endeavor to lead an upright life, doing good to others. There are those of the Group Movement who change their own lives and those of others, and wait upon guidance in their quiet times at home. In these and the similar attitudes, whose name is legion, the humanist position has been allowed primacy over the spiritual. In their confusion they interpret the object of religion to be the leading of a good life, instead of as what it is—namely, the worship of God.

It is essential that in our own lives we restore the primacy of the spiritual, the Kingship of Christ. Until we have courage enough to preach that to the world, the churches will remain empty and God will not receive adequate worship. The fundamental idea is the rendering to God the things that are God's, the seeking *first* of the Kingdom of God. That must be the first basis of our Churchmanship. Whatever our conduct, whatever our humanitarianism and our popularity, whatever our emotional inclination, the essential allegiance of us, as members of the mystical Body of the Church, is acknowledged, and essentially acknowledged, by recognizing the centrality of the Mass. That alone places the spiritual above the temporal. That must determine the character of our whole conception of the obligation of Churchmanship.

I recognize that it is not always an easy attitude for us, with our upbringing. Our religion has become so very personal! We are concerned with individual responsibility as souls called to redemption, and we lose sight of our corporate responsibility as a part of the Church, the mystical Body of Christ. We have been persuaded to consider too much our personal inclination to pray and sing hymns. The result is in the godlessness of our country, and the extreme and distasteful piety (distasteful because it is in the last resort a self-centered piety) of some individuals. We Anglicans too long have sought salvation rather than redemption.

That is why we have chosen the precepts as the test of our Catholicism. They are the sign of a loyalty to the supreme spiritual body of Christians, and our personal religion comes second. Our personal virtue, be it partly by the Grace of God and partly through natural Grace, is virtue only if above and beneath it all is a personal allegiance to the Church.

Once this is accepted, we hope that our temporal activity, our everyday life, may remain normal, instead of becoming

fantastic through an extreme personalism in religion. To attempt to use the factors of our life as instruments for a spiritual purpose is not to condemn the world, but to seek redemption in and with the world.

Is our motive in religion a personal comfort or the worship of God? That strikes at the root of the question. In the S. Y. A. we seek two things: First, to consolidate the Churchmanship of the younger generation by accepting the precept obligation. In every station, wherever they are formed, there remains this fundamental unity, that its members are Churchmen first and citizens second; that they acknowledge the primacy of the spiritual; and that they practise their Catholicism by observing the precepts. Thus, as our membership increases, so at least to a little degree will increase the number of Christians who as normal people and as Catholics go to church. Secondly, we seek, through the instruction of our members, to make effective a witness to Churchmanship which regards first the worship of God.

VI. CITIZENSHIP

OUR concern with Churchmanship does not make us lazy with regard to politics, nor does it mean that we can justify any political opinion because it is our personal concern alone. We have an obligation, as practising Christians, to concern ourselves with things political, but to do so as Christians, testing each opinion and each policy by a criticism that is above and greater than the temporal, and is in accord with our membership of the Church. If with such an attitude we can fulfil our obligations as citizens, we must in some way be advancing the recognition of Christ's Kingship on earth.

The political responsibility of our generation is great enough, God knows. We have to build a peace, or else we and our children are likely to experience a more awful war than the last. An economic crisis mocks our mechanical power; coffee and raw materials are destroyed; and slums deface our country. A generation is growing up that has never known anything but a prolonged unemployment crisis. Many cures are offered, by persons outside the Church; and the question is often asked, "What is the Church doing about it?" Well, what?

It is not a matter of *amour propre* that the Church "should do something." What is important and matters supremely is that the solution should be a Christian solution. The primacy of the spiritual over the temporal is only kept secure if the crisis in the temporal is solved in a manner which still acknowledges an essential subordination to the spiritual. We do not wish to solve the temporal with spiritual methods, but with temporal methods which are spiritually loyal; and this, not because otherwise the spiritual would lose its validity, become undermined, but because otherwise the temporal will become based, not upon the laws of God, but of Hell.

That is why citizenship matters. We are surely a poor Christian laity if, righteously practising the precepts, we do nothing to increase the humanity of the State in which we are asking youth to live a Christian life. But I would emphasize two things:

First, any such activity on the part of our association is secondary to our fundamental basis of association—the observance of the precepts. We do not indulge in activity by way of stunts in order to keep alive a false sense of existence. We do not seek one excuse after another to do something merely in order to have something to do. For the seven years we are willing to consecrate ourselves to the advance of Christ's

(Continued on page 620)

The New Lectionary

By the Rev. Charles E. Hill

Rector of Christ Church, Ballston Spa, N. Y.

ALECTIONARY set forth by the Commission on Liturgics and authorized by General Convention for use in the services during 1936 and 1937 was available for use for the first time on Advent Sunday.

The Lectionary is beautifully printed by the Morehouse Publishing Co. in the *Desk Kalendar* and the *Living Church Annual*. Both publishers and compiler hope that the new arrangement of printing, whereby the lessons for Morning Prayer and the lessons for Evening Prayer are widely separated, will prove acceptable.

The Bishop of California in a brief note of introduction expresses the hope that many will use the Lectionary and criticize it. As the compiler, I strongly wish that the hope may be fulfilled. I shall be greatly helped if those who use the Lectionary will make notes of whatever infelicities and mistakes there are and jot down possible corrections, sending them to me or to the publishers.

In examining the Lectionary I would call attention first of all to the Order for Reading the Lessons; therein permission is expressly given for interchanging of the Morning and Evening lessons, for lengthening or shortening of any lesson at the Minister's discretion, for substitution of the Gospel for the Day for the New Testament lesson at Sunday Evensong, and for reading of the lessons for the Festival on the Sunday in an Octave where an Octave is observed.

The scheme for the week-day lessons is as follows: For Old Testament lessons at Morning Prayer, Genesis is read followed by the Old Testament history (with of course necessary large omissions) throughout the year, the "course" being interrupted (and this is true of the other week-day courses) by the Christmas holy days, by Holy Week and Easter Week, and by Whitsuntide, for which period lessons appropriate to the seasons are used. For New Testament lessons at Morning Prayer in Advent, St. Mark is read; around Christmas Hebrews; in Epiphany and Pre-Lent I and II Thessalonians and I and II Corinthians; in Lent, St. James, Galatians, Romans; in Eastertide, Philippians, Colossians, Ephesians, Hebrews; and Hebrews in Ascensiontide; in the Trinity season St. Luke, Acts, St. John with Gospel and Epistles, I and II Corinthians.

For Old Testament lessons at Evening Prayer, "Second Isaiah" (Isaiah 40) is begun on the Monday after Advent Sunday and finished by Christmas; in Epiphany, Micah and Ezekiel; in Septuagesima and Lent, Joel, Amos, Jonah, Hosea, Zephaniah, Nahum, Habakkuk, Haggai, Malachi, and Zephaniah; in Eastertide Isaiah 1 to 35 and Daniel; in the Trinity season Jeremiah, Deuteronomy, Job, Ecclesiastes, Wisdom, Ecclesiasticus, and Proverbs are read.

For New Testament lessons at Evening Prayer, in Advent, Revelation is read; in Christmastide, I John; in Epiphany Ephesians and St. John; in Septuagesima and Lent St. Matthew; in Eastertide and into the Trinity season Acts; then the Pauline Epistles in chronological order, including the Pastoral Epistles, Hebrews, the Catholic Epistles (except St. John),

UNDER AUTHORITY of General Convention, the Liturgical Commission has set forth an alternative lectionary for trial use during the next two years. In this article its compiler explains the principles on which it is based and gives directions for its use.

and St. Luke. In the week-day lessons the morning and evening courses are kept distinct. For example, a portion of one book is read for the first morning lesson, and one of a different book is read for the evening lesson.

The scheme for the Sunday lessons contains certain features which I think are purely American in origin, as they do not occur in any other Anglican Lectionary; but they have been so long used here as to have proved themselves profitable; in particular these are the reading of St. Luke 1 and 3 in Advent, the Sermon on the Mount in Pre-Lent, and the Old Testament history on the Sundays after Trinity.

For the first part of the Christian Year, Advent to Trinity, the lessons are selected with special thought of their appropriateness to the season; alternate courses are provided for Advent (on judgment), for Epiphany (on God's Manifestations), for Pre-Lent and Lent, one from Ecclesiastes with New Testament lessons to match (on enforcing Lenten duties) and one from St. Mark 12: 33—15: 22 with portions of Jeremiah, and one for Eastertide.

For the Trinity season there are two distinct courses for Morning Prayer and two distinct courses for Evening Prayer, Genesis and the Old Testament "history" with Acts for the first course, and for the second course selections intended to illustrate the teaching as part of the teaching for the Sunday. In the choice of these lessons I am especially desirous of criticism; I doubt whether I have always caught the most appropriate lesson for the Sunday and I am sure I have not always used the best selections; this is partly due to the fact that I was restricted to using passages which, for the most part, had not been used before.

For Evening Prayer, Genesis and the "history" (in connection with the morning course) is used with New Testament passages not otherwise used, so as to ensure as much New Testament as possible through the year, and for a second course Proverbs, Ecclesiastes, Wisdom, Job, Daniel, Jeremiah, with the Catholic Epistles, Hebrews, St. John 14, 15, and 16 for New Testament lessons.

A feature employed and much liked in two or three of the Lectionaries published before 1928 is restored to this Lectionary, the provision of a short Old Testament lesson (generally from a prophet), for almost every Sunday, which may be used when Morning Prayer with one lesson only precedes the Holy Communion, or may be used in place of the regular Old Testament lesson.

The Power of the Gospel

IF THE CHURCH would only dare to reveal to the world the power of the Christian Gospel—unmindful of its invested capital, unmindful of its property or of its place in the affairs of worldly society—there would be witnessed in the experience of men today a revolution so far-reaching in power, so positive in attainments, so peaceful in character, that, of a sudden, the life of the world would have been completely changed.

—*St. Andrew's Messenger.*

T. S. Eliot

By Ruth Wallerstein

TO TALK ABOUT T. S. ELIOT at all is to talk about his religious point of view, for everything that he thinks about society, about the human personality, about literature either leads up to or derives from his view of man's relation to God and of his condition in the universe. This talk is concerned particularly with his poetry and with his attitude toward life as shown in his poetry.

But perhaps I can make his poetry more clear if I suggest the general lines which his critical discussion of his views has taken. In the preface to his volume *For Lancelot Andrewes*, published in 1928, he declares his point of view as Anglo-Catholic in order that his views on his earlier works may not be misunderstood. First, Mr. Eliot has discussed his general views, or given his particular comment on special religious problems, and on social and critical problems as he sees them from his religious point of view, in a number of studies such as his *Thoughts After Lambeth*, his *Use of Poetry*, and his recent Virginia lectures, *After Strange Gods*, in which he seeks to define the use of tradition and its part in the creation of a society. These are all direct discussion of religious problems or of critical and social problems as derived from religious problems. Then he has defined his point of view in the course of a number of essays in interpretation of particular men and their works, essays such as his essay on Lancelot Andrewes, one of the great founders of the Anglican Church; his luminous introduction to Pascal's *Pensées*; or a recent leader in the *Times Literary Supplement* on George Chapman which I am sure is by Mr. Eliot. To me this second group of studies is by far the most valuable. In the first group, his work is all more or less controversial, and while he has many things to discuss which to you will seem very important, his temper is wilful, that of a spoiled person, who has not known adequate discipline of character. Mr. Eliot was by his upbringing a Brahmin of the Boston Brahmins, perhaps all the more so because his birth in St. Louis made him a Brahmin in exile. In spite of its great interest in social problems and in work among the poor, the Anglican Church is on the whole composed of cultivated members, of members who themselves have some claim to Brahminism. To have found himself but one among the very varied mob of members of the Roman Church might have done more really to break his intellectual pride. Mr. Eliot speaks of the despair about life at which Jonathan Swift arrived as the despair of an impure soul, but almost alone of all his age Jonathan Swift, quite simply, felt himself involved with all the others in his indictment of mankind, and in that sublime fellowship lies one of the supreme elements of his genius. Certainly Mr. Eliot believes himself along with all men in need of the grace of God, and yet he does not give us the sense in these essays that he feels himself as other men, even the lowliest and the least gifted intellectually.

But in the second group of writings which I have mentioned this personal arrogance is absent, and we see his personal ideas in their purest form as he interprets various concrete significant achievements in human thought and art. He brings to bear upon them a wide cultivation, long thought, subtlety and precision, and artistic sensibility of the first order. I do not know, for instance, where one would find better than in his Pascal a brief luminous statement of the real nature of the intellectual problem involved in religious thought, as dis-

tinct from the often repeated false antithesis of science and faith.

Very much of Mr. Eliot's writing has been about the men of the Renaissance and particularly of the seventeenth century. This is the century in which our modern world was defined and in which the issue between religion and science, or religious skepticism, first took shape in modern terms; it is one of the great religious ages (it is after the Middle Ages, the only age in which great religious poetry has been written in English, unless Mr. Eliot be again writing it), and it is natural that he should return to that point of cleavage in seeking to re-integrate the human personality. And it is because he is so intensely aware of the history of the two hundred and fifty to three hundred years that lie between us and that age that his controversial thought takes certain particular forms. His greatest definition is the pure definition of the religious character and of the religious view of life. Within that definition two forms of statement which he has constantly in mind are notable. The first is his statement in regard to science. Religion has been asking science for leave to exist, or for support and demonstration of its truths. Mr. Eliot asserts boldly, not to say violently, that the intellectual truths of religion are of a different and higher order than the knowledge of science, antecedent to all science. He would welcome the men of science who come to religion not as leaders but as repentant sinners. Second, he reiterates as frequently and with equal vehemence that social service, sound morals, good will, manners, are not substitutes for religion and will not lead to it. They must derive from it. Religion will be had on no such comfortable terms but must be won by travail of the spirit.

OUT OF THIS BODY of critical writing, I select two brief passages to serve as an introduction to his poetry and then turn to that poetry itself. Mr. Eliot, as I understand, grew up as a Unitarian, whose character, manners, and attitude were formed also by the traditional classical education of a Bostonian and Harvard man of his time. And I think, therefore, that it is fair to take his characterization of Charles Eliot Norton as a characterization of himself in his first manhood. In the *Use of Poetry*, which is his series of Charles Eliot Norton Lectures, he says:

"And living as he did in a non-Christian society, and in a world which, as he saw it on both sides of the Atlantic, showed signs of decay, he maintained the standards of the humanity and humanism that he knew."

Beside this one may put the close of his *Thoughts After Lambeth*:

"The Universal Church is today, it seems to me, more definitely set against the world than at any time since pagan Rome. I do not mean that our times are particularly corrupt; all times are corrupt. I mean that Christianity, in spite of certain local appearances, is not, and cannot be within measurable time, 'official.' The world is trying the experiment of attempting to form a civilized but non-Christian mentality. The experiment will fail; but we must be very patient in awaiting its collapse; meanwhile redeeming the time: so that the Faith may be preserved alive through the dark ages before us; to renew and rebuild civilization, and save the world from suicide."

Mr. Eliot's poetry is of special interest to us because he

has thought long and deeply, and because he has read widely and reflected intently; but it is not a definition of his thought, it is the outflow of his feeling. It is not, insofar as it is religious, a critical analysis of religion. It is, in a sense, a spiritual autobiography.

His cultivation, intellectual energy, and sensibility gave him a bitter contempt of the state of civilization of his Boston world, with its intellectual and imaginative aridity, its superficial culture; and of the average man with his self-absorbed and mean sensuality; and of the physical conditions limiting the common man, and the meanness of his occupations. *Preludes* is a vivid expression of the last named of these disgusts or

Morning at the Window:

"I am aware of the damp souls of housemaids
Sprouting despondently at area gates."

He satirizes them all with a truly terrible incisive realism of detail as if he were obsessed by the physical. There is a ruthless brutality in his descriptions that makes us put up our hands to our ears and cry with Horatio: "'Tis to consider too curiously, my lord, to consider so.'" To see humanity thus is to see too much because we leave much unseen. Mingled with the brutality is some faint expression of despair for his own spirit that it should feel these things.

Some of the early poems picture such a despairing spirit, either himself, or, dramatically, another, when out of its despair it has sought to build a haven for itself in "culture"; or when it tries to communicate with others who have rested in "culture." *The Love Song of J. Alfred Prufrock* is such a poem. He portrays a man too self-distrustful because too bound in conventional patterns of thought to pull himself together even for a proposal, as he moves where

"People come and go
Talking of Michael Angelo."

The *Portrait of a Lady*, which I think one of his finest things, is another, the study of a troubled young man who can make no connection with a woman set in her mincing trust in her sensibility. The aridity or the self-distrust of such spirits is bleaker than the gross sensuality of the others.

He reflects upon the greater, profounder civilizations of the past which he knows in literature, as for instance in *Whispers of Immortality*. But he seems to realize that the heroic world of the past, closely viewed, was no less sordid than his own. *Sweeney Among the Nightingales* may be taken as the climax of that period of Mr. Eliot's spiritual history. Sweeney is his type of the natural man, ape-like, sensual, brutal, coarse. Mr. Eliot tells with the most cruel and bitter contempt of the murder of Sweeney in a dive. But he begins the story with the cry of murdered Agamemnon in Aeschylus' play; he sets that noble and tragic vision as a background to his sordid crime; and suddenly we see that the two crimes are one. The decay is in the heart of human nature and not in one age.

"SWEENEY AMONG THE NIGHTINGALES

"Oh, I am struck deeply within."

"Apeneck Sweeney spreads his knees
Letting his arms hang down to laugh,
The zebra stripes along his jaw
Swelling to maculate giraffe.

"The circles of the stormy moon
Slide westward toward the River Plate,
Death and the Raven drift above
And Sweeney guards the horned gate.

"Gloomy Orion and the Dog
Are veiled; and hushed the shrunken seas;

The person in the Spanish cape
Tries to sit on Sweeney's knees.

"Slips and pulls the table cloth
Overturms a coffee-cup,
Reorganized upon the floor
She yawns and draws a stocking up;

"The silent man in mocha brown
Sprawls at the window-sill and gapes;
The waiter brings in oranges
Bananas figs and hothouse grapes;

"The silent vertebrate in brown
Contracts and concentrates, withdraws;
Rachel *née* Rabinovitch
Tears at the grapes with murderous paws;

"She and the lady in the cape
Are suspect, thought to be in league;
Therefore the man with heavy eyes
Declines the gambit, shows fatigue,

"Leaves the room and reappears
Outside the window, leaning in,
Branches of wistaria
Circumscribe a golden grin;

"The host with someone indistinct
Converses at the door apart,
The nightingales are singing near
The Convent of the Sacred Heart,

"And sang within the bloody wood
When Agamemnon cried aloud,
And let their liquid siftings fall
To stain the stiff dishonoured shroud."

NOW, ONE who sees human nature and the conditions of life first with such disgust and then with such despair can take only one of two courses. He can allow feeling to wither into blank cynicism or burst into mad contempt; or he can say that the natural man in the conditions of his material and sensual environment is but a fragment, never meant to live alone. The next stage in Mr. Eliot's spiritual autobiography is *The Waste Land*.

What man does with sex seems to Mr. Eliot one of the defining aspects of human life, and *The Waste Land* treats of that theme. The poem is highly symbolic. The main symbol, from which the poem derives its name, is explained by Miss Weston in *From Ritual to Romance*. It is that of the fertility myth and ritual embodied finally in the Grail legend. Because of the sins of the world, its spiritual indifference, the King of the Land, the Fisher King, Amfortas, is impotent and his land is wasted by drought. One aspect of our drought is shown in Section II of *The Waste Land*. We surround our aridity, our refusal of spiritual sanction, with all the gorgeous pomp and decoration available to wealth and sophistication, or we leave it in all the rawness of the poor; it is all one. Let us look at this section of the poem. A Game of Chess (you remember lovers played chess in the Middle Ages). The first part of this section is full of literary allusion. The opening line will recall Cleopatra to you. The phrase, "the sylvan scene" is to evoke Satan looking upon Paradise. The beautiful fresco is the story of Philomel. But the horror of the story under the beauty creeps through:

"The Chair she sat in, like a burnished throne,
Glowed on the marble, . . .

* * *

"Above the antique mantel was displayed
As though a window gave upon the sylvan scene
The change of Philomel, by the barbarous king
So rudely forced; yet there the nightingale
Filled all the desert with inviolable voice
And still she cried, and still the world pursues,
'Jug Jug' to dirty ears.

* * *

"My nerves are bad tonight. Yes, bad. Stay with me.
 'Speak to me. Why do you never speak. Speak.
 'What are you thinking of? What thinking? What?
 'I never know what you are thinking. Think'

* * *

But

"O O O that Shakesperian Rag—
 It's so elegant
 So intelligent
 'What shall I do now? What shall I do?'
 'I shall rush out as I am, and walk the street
 'With my hair down, so. What shall we do tomorrow?
 'What shall we ever do?'"

That is the great world. And now the other, the sordid world of the poor. ("Hurry Up Please It's Time" is the voice of a waiter in a restaurant trying to close up):

"When Lil's husband got demobbed, I said—
 I didn't mince my words, I said to her myself,
 HURRY UP PLEASE ITS TIME
 Now Albert's coming back, make yourself a bit smart.
 He'll want to know what you done with that money he gave you
 To get yourself some teeth. He did, I was there.
 You have them all out, Lil, and get a nice set,
 He said, I swear, I can't bear to look at you.
 And no more can't I, I said, and think of poor Albert,
 He's been in the army four years, he wants a good time,
 And if you don't give it him, there's others will, I said.
 Oh, is there, she said. Something o' that, I said.
 Then I'll know who to thank, she said, and give me a straight look.
 HURRY UP PLEASE ITS TIME
 If you don't like it you can get on with it, I said.
 Others can pick and choose if you can't.
 But if Albert makes off, it won't be for lack of telling.
 You ought to be ashamed, I said, to look so antique.
 (And her only thirty-one.)
 I can't help it, she said, pulling a long face,
 It's them pills I took, to bring it off, she said.
 (She's had five already, and nearly died of young George.)
 The chemist said it would be all right, but I've never been the same.
 You are a proper fool, I said.
 Well, if Albert won't leave you alone, there it is, I said,
 What you get married for if you don't want children?
 HURRY UP PLEASE ITS TIME"

On through bleaker and bleaker despair we go, till in the last section of the poem we set out on a blind pilgrimage to a forsaken chapel in the barren mountains. There at the uttermost edge of despair, suddenly the thunder speaks. In this poem it speaks in the terms of the *Upanishads*. *Datta*: Give. Surrender the self to God and accept the Grace of God:

"DA
Datta: what have we given?
 My friend, blood shaking my heart
 The awful daring of a moment's surrender
 Which an age of prudence can never retract
 By this, and this only, we have existed
 Which is not to be found in our obituaries
 Or in memories draped by the beneficent spider
 Or under seals broken by the lean solicitor
 In our empty rooms"

Dayadhvam: Sympathize. Forget the self:

"*Dayadhvam*: I have heard the key
 Turn in the door once and turn once only
 We think of the key, each in his prison
 Thinking of the key, each confirms a prison
 Only at nightfall, aethereal rumours
 Revive for a moment a broken Coriolanus"

Damyata: Control. (Earlier in the poem Mr. Eliot had used passages from *Tristan and Iseult* as symbols and he returns to them.)

"*Damyata*: The boat responded
 Gaily, to the hand expert with sail and oar
 The sea was calm, your heart would have responded
 Gaily, when invited, beating obedient
 To controlling hands"

The next poem is the expression of the religious way, *Ash Wednesday*. This poem as I understand it is a series of psalms for Ash Wednesday. In the first psalm or prayer he

expresses his acceptance of asceticism, his surrender of the self-willed play of the personality. In the second, opening with *The Vision of Ezekiel*, he pictures the destroying life of the passions and prays to be reintegrated in the spirit. The lady seems to be at once a personification of Ash Wednesday, and of the Grace of God, and of the Incarnation. In the third psalm he recapitulates in the image of one mounting a stair into a tower the history of his progress and of his struggle with the self and the delights of the world. The fourth psalm is again a hymn to the Incarnation. The fifth is a prayer for those who are formally Church members but who are not so in spirit. The technique here is especially interesting. You will have felt, as I read, the beautiful rhythms. In this section there is a conceiting play upon words, which breaks the rhythms, in order to suggest the jazz life of these people, the outward jazz and the deeper jazz of the spirit. In the last poem, Mr. Eliot sees life as a moment between birth and death, and in that moment, as is said to happen to drowning men, the whole of his life rises up before him, with all the bright claims of the senses. But he puts this dream aside. Even in this time of drought—"it is not that this age is corrupt; all ages are corrupt"—he has the Grace of God. Again the lady, Ash Wednesday, the Incarnation. Like Picarda, whom Dante met in the outermost circle of Paradise farthest from God, but who saw His plan and knew herself a part of it, Mr. Eliot knows that, "In His will is our peace."

"Although I do not hope to turn again
 Although I do not hope
 Although I do not hope to turn

"Wavering between the profit and the loss
 In this brief transit where the dreams cross
 In dream crossed twilight between birth and dying
 (Bless me father) though I do not wish to wish these things
 From the wide window towards the granite shore
 The white sails still fly seaward, seaward flying
 Unbroken wings

"And the lost heart stiffens and rejoices
 In the lost lilac and the lost sea voices
 And the weak spirit quickens to rebel
 For the bent golden-rod and the lost sea smell
 Quickens to recover
 The cry of quail and the whirling plover
 And the blind eye creates
 The empty forms between the ivory gates
 And smell renews the salt savour of the sandy earth

"This is the time of tension between dying and birth
 The place of solitude where three dreams cross
 Between blue rocks
 But when the voices shaken from the yew-tree drift away
 Let the other yew be shaken and reply.

"Blessèd sister, holy mother, spirit of the fountain, spirit of the garden,
 Suffer us not to mock ourselves with falsehood
 Teach us to care and not to care
 Teach us to sit still
 Even among these rocks,
 Our peace in His will
 And even among these rocks
 Sister, mother
 And spirit of the river, spirit of the sea,
 Suffer me not to be separated.
 And let my cry come unto Thee."

* * *

The Parish and the Social Problem

THE PAROCHIAL UNIT is not now, at least in general, anything resembling a Christian community. The members of the Body of Christ in any one parish find it difficult to arrive at a common mind on the social problem. In fact reference to such matters becomes invidious and opens up the charge of "politics" whereas it means nothing more than "commonsense."
 —W. J. Torrance.

“Freedom and the Spirit”

Reviewed by the Rev. William H. Dunphy

Author of *The Living Temple*

THIS astonishing volume, excellently rendered by the translator, is something

FREEDOM AND THE SPIRIT. By Nicholas Berdyaev. Pp. xix-362. Scribners. 1935. \$3.75.

religious problem of creation, of human creative activity, remains to be solved. We must do away

more than an attempt to achieve a Christian philosophy; it aims to set forth a Christian theosophy—not the spurious product that usually goes by that name—in the spirit of Clement and Origen, Gregory of Nyssa, Nicolas of Cusa, Jacob Boehme and Vladimir Solovyoff. Certainly it is a task which the crisis of Christianity of today makes imperative, and one in which the distinguished Russian thinker attains no small success.

At the center of the writer's thought and of the experience out of which it flows is the conception of creative freedom, that tragic, limitless freedom of spirit which alone can conduct man to Christ, as it is likewise capable of drawing him (by the seductions of humanism and self-deception) to the opposite pole. Now freedom is rooted not in the natural world—which lies under the sway of necessity and bondage—but in the spiritual world, ultimately in God. Yet true spirituality does not mean withdrawal from the natural world (abstract spirituality) but the illumination and transfiguration of nature by spirit (concrete spirituality). The material world itself, whether in its fallen state of disruption, divisibility, impenetrability and death, or in its redeemed state, is a “symbolization” of the inner states of the spiritual world. It is in the light of this fact that symbol, myth, dogma, and Sacraments are to be understood in positive religion. The banishment of myth and symbol from religion and the hardening of them into literal, naturalistic and rationalistic categories are alike great evils and miss the essential truth of Christianity. In this latter connection, the author has some harsh words to say about scholasticism, with which, however, he sometimes exhibits imperfect acquaintance.

There is a profound discussion of the problem of evil and redemption, quite in the spirit of Dostoevsky and the Greek Fathers. M. Berdyaev vehemently rejects all juridical treatments of redemption, especially the Anselmic, and finds fault with the Western Church for making justification instead of divinization and transfiguration the central idea in its scheme of salvation. He refuses to connect the Sacrifice of Christ on Calvary and in the Eucharist with the “vampire” ideas of God which have been too prevalent in some parts of Christendom. For M. Berdyaev the starting point of both philosophy and theology is neither God nor man (since there is no bridge between the two) but the God-man. The chapter on “God, Man and the God-man” is one of the most valuable in the entire work, but it is somewhat marred by Jacob Boehme's fantastic notions about “male-female” being and the nature of virginity— notions which Solovyoff, who largely accepted them, recognized as fraught with immense danger, but which his distinguished successor accepts without a misgiving. More satisfactory is the recognition that redemption itself must issue in a new creative activity on man's part, a creation in God's Name, not in his own, made possible by the infusion of the Holy Spirit.

The tremendous contributions of the Fathers to theology are acknowledged, but the limited and predominantly negative character of patristic anthropology receives some severe strictures. Indeed M. Berdyaev urges that Christianity to this day, while making man's *psyche* infinitely more complex than it was, has failed to provide it with sufficient illumination, and the

with such unhappy contradictions as Christianity without human creation, and human creation without Christianity: God without man, and man without God.

The differences between the mysticism of the Western Church and that of the Eastern are emphasized, indeed one is tempted to say exaggerated. That of the West dwells on suffering, sacrifice, the denial of human affection, the “dark night of the soul,” and the like; while “Orthodox mysticism is full of light and joy, and the mystery of divine creation lies revealed within it. The grace of the Holy Spirit is won by humility and not by suffering.” There is an element of truth in all this, but the differences are over-drawn. The writer prefers German Catholic mysticism to that of the West in general, but holds that Russian (Orthodox) mysticism has its own peculiar contribution, especially along prophetic and apologetic lines, to which neither Latin nor German mysticism is favorable. Here he is on solid ground—Dostoevsky and Solovyoff, for example, open up whole spiritual vistas which the West ignores.

The writer, while combatting what are commonly known as “Theosophy” and “Gnosticism,” insists on the need of an adequate, Christian answer to the problems which they raise—the need of a true, Christian, Gnosis and Theosophy. Unhappily M. Berdyaev himself falls into serious errors—in particular the undue approximation of the divine and human natures and the assumption that the Second Person of the Blessed Trinity possesses a human nature from all eternity. This curious view, derived (with some exaggeration) from Solovyoff, appears to go back to Apollinaris and seems to contain no element of positive worth which is not already included in the view that the Eternal Son is the prototype of all mankind, indeed of all creation, the *πρωτόκος πάσης τῆς κτίσεως*, who has moreover become incarnate in our own nature. Other dubious speculations of Boehme are also injected into an otherwise very valuable chapter.

Finally, there is an interesting treatment of the eschatological problem—one which modern Christians have generally forgotten or dismissed with a pathetically superficial treatment—and of the Church in its cosmic scope and nature, as God-humanity, in opposition to every type of bare monism or abstract dualism. The work concludes with a noble plea for true Christian prophetism—above and beyond mere human optimism and human pessimism, looking for the Coming of Christ and the Kingdom.

There is much which might be severely criticized in this volume, in particular the lack of clarity and definiteness on certain points, the seeming identification of freedom and the irrational, the blurring of the distinction between God and man and other errors above referred to, and the denial of substance. Spirit if not a substance, is life and movement. But can we speak of life apart from something which lives or of movement apart from something which moves?

Yet the merits of the work distinctly overshadow the defects and the writer is revealed in the true succession of *Christian* Gnostics—yes, of prophets too—one through whom we may, and must, hear what the Spirit is saying to the Churches.

A Strong Financial Foundation

By John Carey

Assistant to the Executive Vice-President, Church Life Insurance Corporation

THE NECESSITY for a strong financial foundation for the Church has become more apparent as the pressure of the depression has increased. Receipts and expenditures of Episcopal churches show that parishes have cut their budgets not too sparingly, although perhaps with more success than have many commercial organizations. The Church's total receipts including legacies, endowments, and matured investments for the three years preceding the General Convention of 1928 were \$125,028,364.57; total disbursements were \$129,264,435.91 (a few diocesan reports were not included in these figures as they were not available when the report of the National Council was published). For the three years preceding the General Convention of 1934 the receipts, amounting to \$93,853,910.90, were applied to expenses of \$100,017,541.18.¹

The figures just given show a 25 per cent decline in the total income of the Church. But when legacies, endowments, and matured investments are subtracted, the remainder, representing contributions for Church expenses and activities, has declined but approximately 10 per cent. That is, the individual communicant's annual contribution, paid out of his own pocket, went down only from \$23.19 in 1928 to \$20.68 in 1934.² This in spite of the fact that per capita income in the nation as a whole shrank 54 per cent in the same period.³ The per capita contribution of 25 Protestant religious bodies was reported to have declined from \$23.38 in 1930, to \$12.07 in 1934.⁴

It is to be hoped that the Church will profit by the experiences of the past few years and build up a sound financial framework as a bulwark against another period of financial turmoil. Compared to the declines of incomes and the rise of mortgages in other fields, the picture is not a bad one for the Church as a whole. But in individual cases, the scene is not too bright. Belts have had to be tightened; what were once thought to be necessities have had to be sacrificed, and there has been drastic trimming all along the line. The lesson that the Church should take to heart is one which every other organization has had to learn in these years: that a sound financial framework will aid materially in weathering a crisis.

No great fault can be found with the support of the Church, although it is a fact that church total indebtedness has increased approximately 37 per cent. Mortgages increased 56 per cent, that is, from \$6,605,817.96 to \$10,330,025.50 in the six year period preceding 1934. Church support as a whole has held up reasonably well. However, endowed churches have been able to ride through the depression with less distress and with less reduction of work. Many churches have been able to use the income from their endowment funds to carry on important work of a social character. This has been especially helpful during the past few years when there has been so much need throughout the nation. The adequately endowed church has been and can continue to be a social force in its community. The church that has no endowment, and which must use all of its current income for self-maintenance is not as powerful a force in the life of the community as it could be if it had endowment income that could be used outside of the four walls of the church. Current contributions of parishioners should probably be used to maintain the church and pay salaries and overhead. Income from endowment funds could be used to broaden the church's activities.

A sturdy base upon which to lay permanent financial solidity is a substantial endowment fund. While income from it may fluctuate, under wise management, it furnishes a backlog for church services all the more valuable in times of stress. Not only financial solidity, but continuity of effort and an integrated church program can be helped materially by the backing given by an endowment.

That the Church is capable of such sound financial structure is amply proved by the Church Pension Fund to which other Churches have increasingly looked for guidance in the last decade. Not only has it served a function and served it well; it has by its own solidity strengthened the fabric of the Church and enabled it to fulfill a wider function. It has moved a little ahead of the spirit of the times; now the individual parishes, for their own well-being may wisely move in the same direction.

SOCIAL FORCES are at work, now as always, to disrupt the Church organization and its influence. I have pointed out that, on the whole, our churches have survived the stresses of the recent years admirably well, but that, because they are absorbed either by immediate problems or by immediate solutions, they are in danger of neglecting the lesson those years have taught—solid preparation for future crises.

It may be argued that religious institutions have already accumulated more capital in property and endowments than any other philanthropy. In 1932 the total was estimated at \$4,835,800,000 while higher education totalled but slightly over three billion and hospitals over a billion and a half. But the latter two classifications together returned an operating income of \$1,391,400,000. More capital is tied up in Church property in the country, and more is required to keep them running smoothly in the way of endowments since they have no power to earn.⁵

The revival of interest in securing adequate endowments is evident, after a lapse of activity along this line during the depression years. Several Churches have resumed programs for a larger backlog of funds. Last year in other than Church fields, substantial gifts were made: the Bonfils bequest of \$10,000,000, the Markle bequest of \$2,160,000, and the Bauernschmidt legacy of \$1,700,000. Within the Church were such contributions as that of Preston Playes in western Massachusetts (\$267,158), and part of Maude Aguilar Leland's million.⁶

Testimony of the value of endowments to the Church is found in the recent words of Bishop Sherrill, speaking in May at the 150th annual convention of the diocese of Massachusetts, where he called attention to good done through the Leeds Fund and other endowment funds of the diocese. He pointed out the "difficulty of estimating the amount of money available for bequests, due to the uncertainty of the times" and, more important, suggested that "there may be those who would be willing to take out insurance policies for the benefit of the diocese. In this way there is no obligation upon an estate and yet the diocese is remembered." Bishop Sherrill's suggestion,

¹ See *Journal of the General Convention of the Protestant Episcopal Church*, 1928, 1934.

² *Are the Churches Insolvent?* by A. C. Marts.

³ *America*, June 8, 1935; *Fact*, III, 24, p. 224, June 8, 1935.

⁴ *Trusteeship of American Endowments*, by Wood, Struthers & Co., 1932, p. 6-7.

⁵ *Americana*, 1934. "Gifts and Bequests."

applicable also to individual churches, is one which will gain in recognition in the next years.⁹

This is meant as a timely word for the period, perhaps imminent, when Church treasurers will be somewhat relieved of their immediate worries. Determined efforts must be made to set up sufficient reserves for the future, while the experiences of this crisis are still with us.

There are many problems that face churches from time to time. The sound answer to their requirements is, "A Substantial Endowment," assuring steady income. In difficult times, then, the church will not be placed in the position of begging but will be able to lend its aid to those in need. A church does not have "earning power" as do industrial or commercial organizations. Yet they have the right to survive, and their most important work can be done when conditions are worst. How about "Old Age Security" for our churches? A reasonable endowment is the answer.

⁹ *The Churchman*, June 15, 1935, p. 22.

An Anglican Catholic Youth Movement

(Continued from page 613)

Kingdom, as citizens as well as Churchmen; and, while ever assuring our Catholicism in the practice of the precepts, we seize the opportunity to do anything that is in our power and needs to be done.

Secondly, all that we do is in no case done for the sake of *kudos* or publicity. The S. Y. A. does not indulge in the spectacular for the sake of precocious behaviorism. Patiently, and preferably from the background, we seek to discharge our twin duty of Churchmanship and citizenship, for no pleasure, for no gain, for no praise, for no comfort, solely for the glory of God.

VII. PRESENT POLICY

ALL that I have written is fundamental in the S. Y. A. Of its policy there is this further to say at present:

1. We believe that the function of the Seven Years Association is to enable the new advance of the work begun in the Oxford Movement, and in consequence that work must be our dominant concern, and not any temporary success of the Association.
2. Our method is neither defensive nor offensive, but an effective witness by young laymen and laywomen, the sincerity of whose Catholicism is pledged by the acceptance of the precepts.
3. Our first work is consolidation through instruction in the Faith.
4. The chief present menace that we must meet is the anti-God propaganda of militant atheism; and we can meet it only if we are instructed Catholics.
5. In the practice of our Catholicism we aim at remaining normal citizens, recognizing that the sincerity of our Catholicism is demonstrated in the consciousness of our responsibility as citizens.
6. We do not seek from our members an enthusiasm through activity, but an enthusiasm for a way of life which, we believe, alone can enable us worthily to worship God.

In all, we seek in ourselves and our members three things—the constancy of conviction, the loyalty of love, and the patience of pain, suffered to the Glory of God. We have not embarked upon a search for temporary excitement; we seriously seek the true Catholic heritage of our communion.

Churchwomen Today

Ada Loaring-Clark

Editor

General Instructions for a Day of Prayer

MANY GROUPS of Churchwomen who have not had much experience in organizing days of prayer inquire as to the necessary preparations for such a day. Miss Edna Eastwood has drawn up some general instructions as well as personal ones for the intercessor. They are merely suggestive and must be adapted to suit local conditions.

1. Pray daily for your day of prayer as a spiritual opportunity from the time the plans are made.

2. Decide on the theme of the intercessions and secure or write a helpful outline which may be used by the intercessors.

3. Decide on the general plan for the day with the rector: the time of commencing and ending; whether there are to be services at the beginning and ending—corporate Communion, vesper service; the length of intercessory period he would advise for those who have never taken part before. This would be the period requested of the intercessors. Some may want to take two periods while some may prefer to share a period rather than come alone.

4. Ask the rector to announce the plan for the day of prayer and to explain how such a day is conducted to the whole congregation so that women who have not been approached may have opportunity to volunteer. The name of a leader to whom names and requests for periods may be sent should be announced at the same time.

5. Prepare a set of instructions for the intercessors and give a copy to each intercessor before the day of prayer so that worship will not be hindered by fear of embarrassment or lack of preparation. These instructions will also be useful in approaching people to act as intercessors. If the plan is to have single intercessors for each period there will be a value in having the intercessor kneel at the litany desk just ahead of the front pews in the center. Here the intercessor will not be interrupted by others who may come and go during her period, as she might be if she were kneeling in a pew. Place a list of the intercessors, if individuals sign for each period, on the litany desk as a reminder of the time promised and the name of the next person.

6. Give a copy to the rector and keep one on file for future reference.

7. If the litany desk is not used, such a list should be placed on a table at the rear of the church in the center aisle with copies of the outline used for intercessions. Have a watch tied to the litany desk to guide the intercessors in keeping the time schedule so that all may have their share. This will also prevent worry about time from interfering with the worship of those who have no watches.

8. Have a Bible, a Hymnal, a Prayer Book, and an outline of the intercessions on the litany desk.

9. Have a few outlines in the front pews, on the table at the rear of the church, and send a copy to each intercessor if possible.

10. The Church atmosphere must be made helpful by satisfactory lighting, ventilation, and quiet. People should come and go with no conversation in the Church and as little interruption of others as possible.

Books of the Day

Edited by Elizabeth McCracken

Instruction in Mental Prayer

PROGRESS THROUGH MENTAL PRAYER. By Edward Leen, C.S.Sp. Sheed and Ward. 1935. Pp. x-276. \$2.50.

MANY ARE THE BOOKS being issued nowadays on the spiritual life and mental prayer, and among them this volume of theoretical and practical instructions by an Irish priest ranks high. Few works are so comprehensive in the grasp of principles, so clear in exposition, and so inspiring in the sense of kindling the desire to be and to do, and making the doing seem possible. While it reveals an undoubted grasp of the science and technique of the prayer-life, the instruction is given in such simple language that any untaught earnest soul could surely comprehend the teaching. The author is evidently a true pastor of souls.

The introductory chapter is in its way a gem. It sets forth sanctity as synonymous with the love of God and shows that perfection is found in the cultivation of intimacy with God; and "to become intimate with God, the soul has only to become intimate with Jesus" (p. 6).

The book is divided into three parts. The first treats of the nature of prayer and of the transformation in the soul that is effected through mental prayer; the second deals with method in general, rather than with any method in particular; the third looks at the necessary dispositions, touches on some trials and shows that mortification is an inescapable condition of progress in the spiritual life.

In the earlier chapters the stages of progress are carefully mapped out, and many questions that beginners commonly propound are answered in detail. The perplexities that come when early fervors abate are met by emphasis on the action of the will and advice to ignore emotional feelings. The snare of placing the ideal of perfection in our own progress in virtue is pointed out, and another trap is revealed, that of dependence on the inspiration of our fellows however spiritual. The author in a later chapter recognizes the stage when books no longer are of help and shows the reason for that experience.

Within the limits of a review it is impossible to give more than the barest outline of the contents of this work, rich in wisdom and suffused with supernatural faith and love. It is a book to be bought and studied by directors of souls and by persons who desire to cultivate their prayer-life and are so unfortunate as to be without direction. The firm of Sheed and Ward is to be congratulated on the type of books which it is giving to the public.

MOTHER MARY MAUDE, C.S.M.

Realistic Pacifism

REALISTIC PACIFISM. By Leyton Richards. Willett, Clark. 1935. \$2.00.

TOTAL DISARMAMENT and the formation of an international police force to implement the authority of the League of Nations are among the measures to ensure world peace advocated by Dr. Leyton Richards, life-long worker for world peace, in this courageous little book. While there is little that is specifically new in the author's proposals, it is refreshing to find world peace programs considered by a writer who keeps his feet on the ground. The ideal end does not blind Dr. Richards' eyes to the reality of the obstacles in the path.

While not all readers will be able to share the author's rather sanguine view that the problems of nationalism can be dealt with apart from those of economics, he presents a frank analysis of the scene of world politics in such a manner as to be of real value to anyone interested in world peace. His proposal as to the ultimate development of a federated world-state is certainly not the suggestion of a visionary.

Dr. Richards shows his Christian background in no place more clearly than in those sections of the book in which he sees that the horrors of a "next war" do not militate against world peace. The author's pacifism is not self-centered; he declares that the Christian views these horrors with the declaration that he cannot inflict them upon his fellow men.

Throughout the book, the author continually refers to the Christian point of view, and one cannot help but wish that, in the chapter where this viewpoint was explained, Dr. Richards had placed his emphasis upon the Incarnation rather than merely upon the ethics of Jesus.

CHARLES D. KEAN.

The Homiletic Use of the Apocalypse

PREACHING THE APOCALYPSE. By Daniel Russell. The Abingdon Press. 1935. \$2.00.

NOW THAT scientific knowledge of apocalypics has brought some kind of order into the interpretation of Revelation there has been a revival of practical interest in the Book. Mr. Russell, in fact, has been experimenting with its homiletic use, and in this volume gives us his results. He divides Revelation into twenty-eight parts and writes a sermon-outline on each, in the more difficult sections prefacing the outline with brief exposition. The exposition itself is sane and straightforward, and the sermon-outline generally keeps close to the text. But the temptation to irrelevancy is not always overcome. In discussing the thirteenth chapter, for instance, the exposition develops correctly the Church's struggles with Rome and the emperor worship, but the outline ignores both; instead it is occupied solely with a verse that is merely incidental—and which is probably mistranslated. And there are a few curious slips, such as the one on page 17 where "Mark 3" ought to be "Luke 9."

B. S. E.

New Fiction

VEIN OF IRON. By Ellen Glasgow. Harcourt, Brace. 1935. \$2.50.

SPRING CAME ON FOREVER. By Bess Streeter Aldrich. Appleton-Century. 1935. \$2.00.

LATTER HOWE. By Doreen Wallace. Macmillan. \$2.50.

BACK in pioneer days the Great Valley of Virginia was settled by a Scotch Presbyterian folk. And the following generations inherited the strong blood of their forebears, with a fixed faith that character can conquer destiny. Of such stuff were the Fincastles, whose sturdiness was typified at the opening of the present century by Grandmother Fincastle. Her greatest grief was that her son John had been deposed from the ministry for heresy, and had turned to the writing of philosophy. But she never faltered in her duty to him, for he needed her. His wife was fading—frail, beautiful Mary Evelyn, to whom life had been a choice between high spirits and low spirits, firmly convinced that it is only in the heart that anything happens. And their single-hearted daughter Ada was a dreamer, full of the will to live and with a zest for experience.

Yet Ada's inheritance was potent for good; whatever her mistakes, she met their results with unbeaten courage. In her love affair with the weak and cynical Ralph McBride she found her way past pitfalls fatal to a feebler nature, and steered him and herself to an ending both happy and—to her—inevitable. At the close Ralph says to her in bewilderment, "It's queer that a dreamer should be a rock to lean on." But even in her dreams Ada could feel the bygone generations reaching out to help her and from their strength she could draw her own.

Such is Miss Glasgow's latest—and finest—novel.

"Meadow larks are singing and I smell the spring" said pretty German-American Amalia, of *Spring Came on Forever*, as she and Matthias stood in the Illinois foundry and fell in love while bargaining over his best iron kettle. But fathers were stern in the 60's, and soon Amalia was in a covered wagon, with Matthias far behind, jolting along toward the Nebraska prairies and the husband of her father's choice. The quick-moving tale of the next seven decades follows, picturing pioneer life and its development; blizzards, Indian raids, droughts, floods, prairie fires; the rise of the small farmer to prosperity and more prosperity, and his almost catastrophic decline. Through it all the figure of Amalia preserves the unity. And in her old age her long cherished dream of love comes to light, when her great-grandson marries Matthias' granddaughter. As they come back to the farm and clean up the old

kettle to use once more, she stands on the porch, a gnarled old woman, saying "I smell spring."

Latter Howe, from which the third book takes its name, was a secluded farm, high in the hills of the English lake country. It was owned by Lanty Lewthwaite, a sheep-raiser who loved his fells and his lambs. One day a girl bicyclist had an accident at his gate—Katherine Parrett, who proved to be a "don" in anthropology, the niece of a canon, and well-to-do. Despite differences in age, education, and background, a romance sprang up between the two and their marriage opened idyllically. But Katherine's family began to interfere, and by pressure forced the young couple to move into more civilized surroundings; a change that led to tragedy, although never to the lessening of their love for each other. The pathos of the story, however, the author of *Barnham Rectory* has relieved by her instinct for the out-of-doors and by her knowledge and understanding of the English countryside.

M. P. E.

The Meaning and Use of the Epiclesis

ON THE EPICLESIS OF THE EUCHARISTIC LITURGY AND IN THE CONSECRATION OF THE FONT. By E. G. Cuthbert F. Atchley. Alcuin Club Collections No. xxxi. Oxford University Press. 1935. Pp. 201. \$7.00.

STUDENTS OF LITURGICS cannot but feel a debt of gratitude to Cuthbert Atchley for this book in which he has made available in English the historical sources for our knowledge of a highly controversial subject, the Epiclesis. The author begins with a brief statement of the meaning of the term "Epiclesis," and its Latin equivalent "Invocatio"; he then proceeds to write chronologically the history of the subject beginning with the New Testament and ending with "English Divines of the Sixteenth and Seventeenth Centuries." The result of the investigation is stated in a concluding section. Thus, what is offered to the reader is a kind of source book consisting of a continuous but brief narrative in which are embedded copious quotations from "sources." To each of the sections into which the book is conveniently divided there is appended an extended list of references; and the whole is a small reference book which can be used with the utmost facility.

That the author has made any contribution either by way of presenting new material or of a fresh interpretation of familiar evidence cannot be maintained. At the same time it should be noted that the main contentions of the book are in agreement with those of a large number of liturgical scholars.

There are, however, two points which require some comment. The first relates to the author's interpretation of the New Testament account of the Last Supper. He states (p. 18) that our Lord used some "form of words," with "passages which could be described as giving thanks, and others which could be termed blessing." Surely, any such idea is quite contrary to present-day consensus of opinion among scholars of varying religious beliefs, most of whom agree that the words "thanksgiving" and "blessing" are interchangeable and refer to a Jewish thanksgiving said "over the bread," and "over the cup."

The other point concerns the statement (p. 199) that "the primitive idea is that the Eucharist is consecrated by prayer: that at the beginning of the third century that prayer already contained a petition for the Holy Spirit to come on the elements." It would perhaps be more accurate to say that "the primitive idea," and indeed, the idea of the Greek Liturgies and of the Roman Mass, is that the Eucharist is consecrated by a prayer which is in form a thanksgiving. The Eastern Liturgies designate this Thanksgiving, the Anaphora; in the earliest Roman Sacramentary it is called the Canon, while later Missals divide it into Preface and Canon. The Thanksgiving-Prayer, as Atchley notes, in early times already contained an "epiclesis"; but the emphasis was on the prayer as a whole rather than on any particular "moment of consecration."

HAROLD N. RENFREW.

LOAVES AND FISHES. By Hereward Carrington. Scribners. 1935. \$2.00.

MR. CARRINGTON brings what he regards as the assured results of psychic research to bear on the Gospel story and more particularly on the miracle. The value to be given his results will depend on the value his readers can attach to his premises, but in any event he could have written more convincingly if he had kept in closer touch with current Synoptic research.

B. S. E.

The Preface of the King James Version

THE TRANSLATORS TO THE READER. Edited by Edgar J. Goodspeed. University of Chicago Press. 50 cts.

EVEN IN this present day and generation a lamentably large number of persons still believe that the King James' Version is somehow verbally inspired. Dr. Goodspeed believes that this superstition would vanish if the original preface, *The Translators to the Reader*, were printed where it belongs; no one who reads its frank confession of the difficulties and uncertainties encountered in making this version could possibly believe that the text is infallible. But the preface is nowadays almost inaccessible and comparatively few even know that it ever existed. Dr. Goodspeed tells us that he has written to all the prominent Bible publishers, begging them to restore it, and that they have unanimously refused. And so he reprints it on his own responsibility, both in facsimile of its 1611 form and in modernized spelling. This was well worth the doing, for not only is the Preface most interesting in itself, but even today it has real value as a guide to correct Biblical translation. Thanks to a generous layman, this edition is a model of beautiful typography at an extraordinarily reasonable price.

B. S. E.

YOUTH UNCHARTED. By Stephen Lawford. Macmillan. 1935. \$2.50.

YOUTH UNCHARTED is a delightful book of true adventure. Stephen Lawford, the author, has had a remarkable career all over the world beginning with his enlistment as a British recruit in 1914. After the war he went to South Russia then under the control of General Denikin. Then he worked for the British Government in the League of Nations in assisting refugees and so on in various activities which took him to various parts of the world. Witty, informing, and illuminating, the book is a tale of adventure which can honestly be recommended to those who like such books.

C. R. W.

The University of the South *

By Wil King

THE UNIVERSITY OF THE SOUTH was founded in 1857. Sewanee, as it is usually called, is on Cumberland Plateau half way between Chattanooga and Nashville, Tenn.

With the exception of the buildings and byways this flat mountain top still retains its natural primitive appearance. Wherever possible the trees and shrubbery have been left untouched.

The views are many and magnificent. At Morgan's Steep the broad valley and distant slopes fading into a soft blue stretch out for miles. Another favorite spot is the site of the 55-foot World War Memorial Cross. At night it is brilliantly lighted and is visible at a distance of 30 miles.

The University of the South, in proportion to its enrolment, is reputed to have produced more famous men than any other school in the United States. So great was the influence of this small but mighty school that Robert E. Lee commented upon it in a letter. Many years later Theodore Roosevelt, when President of the United States, wrote to the directors highly praising its achievements.

President Taft is among the famous men who have visited there. In 1927 the Lord Bishop of London visited longer at Sewanee than at any other college or university while on his tour in this country.

School life at Sewanee has been continuous since its origin with the exception of a short period during the 1860's. At this time it was burned by the Union troops in their march south across the mountain. It was reopened in 1868, and has served without interruption ever since.

* Signed and numbered prints of the etching on the cover entitled Breslin Tower, printed in a deep brown, may be obtained from the Morehouse Publishing Company at \$7.50 each.

NEWS OF THE CHURCH

Archbishop of York to Speak in Chicago

Moody Lectures, Speeches at Pro-Cathedral on List of Appointments Released by Bishop Stewart

CHICAGO—Bishop Stewart of Chicago has announced the following tentative schedule of the appointments of the Most Rev. William Temple, D.D., Archbishop of York, during his stay in Chicago, January 4th to 9th.

The Archbishop will arrive at about 3 P.M., and following a short rest will have dinner with the Church club at 6:30 P.M. On the next day he will preach at the 11 o'clock service in St. Luke's pro-Cathedral, making a speech at 8 P.M. of the same day to the Chicago Sunday Evening Club at Orchestra Hall. This address will be broadcast over WGN.

On January 6th, according to the schedule, the Archbishop will take luncheon with the clergy of the diocese at the Pro-Cathedral, speaking in the evening to the adult education society in Oak Park.

On the 7th a luncheon is planned for the Archbishop at Seabury-Western Seminary, followed by a supper with the theology club of the University of Chicago. After the supper, the Archbishop will deliver the first in the series of three Moody lectures at 8 P.M., at the university. These lectures are to be published by the Morehouse Publishing Company.

On the 8th the Archbishop will have luncheon with the English-Speaking Union, and supper with the Anderson society and faculty of the University of Chicago, following the supper with the second Moody lecture.

On the 9th, the Archbishop is scheduled to speak to the Chicago Woman's Auxiliary at St. Luke's, at 11 A.M. At 8 in the evening he will deliver the third Moody lecture at the University of Chicago, leaving immediately thereafter for New York, where he will take ship for England.

Archdeaconry Supplies Forward Manuals to College Students

SHAMOKIN, PA.—The archdeaconry of Williamsport, diocese of Harrisburg, meeting at Trinity Church here recently, made an appropriation to supply copies of the Forward Movement pamphlet, *Forward—Day by Day*, and other religious literature to the Rev. Morris W. Derr, student chaplain at Bucknell University. Arrangements were also started for a regional mass meeting at Danville on a Sunday afternoon in Advent to bring the Forward Movement to the people of this part of the archdeaconry.

Correction

IN THE LIVING CHURCH of November 30th, the news story of Bishop Weller's death was attributed to W. F. Averill. The correct name of the writer is the Very Rev. E. W. Averill.

National Council to Study Problems of Young People

NEW YORK—At the National Council meeting to be held at Church Missions House here December 10th to 12th, two important items of business to be dealt with are: first, the relation of young people to the council, especially in regard to missionary activity; and, second, some plans and suggestions for promoting the Church's work, prepared by Dr. Reinheimer, executive secretary of the field department and Bishop Coadjutor-elect of Rochester.

The following are members of the committee dealing with the young people's problem: Bishop Juhan of Florida, Miss Eva D. Corey, the Rev. Ernest E. Piper, the Rev. W. Brooke Stabler, and Charles Wood.

B. F. Locke President of Pension Fund Conference

NEW YORK—Bradford B. Locke, executive vice president of the Church Pension Fund, was elected president for the ensuing year of the Church Pensions Conference at its meeting in New York, November 19th and 20th. More than fifty delegates from all parts of the United States and from Canada, representing 25 denominations, the Y. M. C. A., and the Y. W. C. A. were present.

The Church Pensions Conference is an informal group of denominational pension systems established about a decade ago. It meets periodically for discussions and for addresses concerning financial and related topics. At the meeting this year, the total resources of all the pension and discretionary relief funds represented at the conference was \$185,306,799, paying out total annual benefits of \$10,341,486.

Of the total resources represented at the conference, those of the Church Pension Fund alone were over \$32,000,000, and its benefits are on the highest scale of any in the group.

Missionaries' Pay Restored

TOKYO—On Tuesday evening, November 5th, at the monthly prayer meeting of Church Missionary Society of England Missionaries in the Tokyo area, the Rev. George Herbert Moule, treasurer for Japan, announced that all cuts on work and salaries for all C. M. S. missionaries in Japan and China would be restored from January 1, 1936.

Fr. Van Dyck Accepts Bishopric

BURLINGTON, VT.—The Rev. Vedder Van Dyck, rector of St. Paul's Church here, has announced acceptance of his election to be Bishop of Vermont. Fr. Van Dyck was elected on the first ballot at a special convention held in Trinity Church, Rutland, on November 12th. His acceptance was announced November 30th.

Permit Canceled for Anti-War Float

Los Angeles Young People Refused
Permission to Take Part in Armistice Day Parade

LOS ANGELES—A permit for the East-bay Federation of Christian Youth to take part and exhibit a float in an Armistice Day parade here was canceled by the Armistice Day Committee when it was discovered that the Federation's float was to carry such slogans as General Butler's "War is a Racket," and others, such as, "War destroys—it never builds," and "Friendships are better than battleships."

Protests were filed by the young people as well as by the Oakland Church Federation, and a group of some forty clergymen of the Episcopal Church sent in an inquiry in protest against the action canceling the unit.

The chairman of the Armistice Day Committee replied that one of the placards stated, "War is a Racket," and, naturally those who had some bullets still in their bodies from the last war objected.

"Now Armistice Day is the memorial day for those who died during or since as the result of the World War. If 'War is a Racket' then all those fine Americans died in vain."

To this, Gilbert Hooper, a member of Christ Church, Alameda, under whose chairmanship the float was arranged, replied:

"... We believe it represents a fair and impartial statement of *your* viewpoint but we young people brought up in the Church, with its ideals ever close to us, find that every explanation you give bears us out in our argument—that Armistice Day is a memorial to those who died for our country and that there is only one way to celebrate that day—by laying a wreath on the grave of the Unknown Soldier and by bringing the causes of war before the eyes of the public, so that never again shall such a catastrophe occur, and so that our soldiers shall not have died in vain. We believe no higher memorial can be given and I honestly believe that we have a much higher appreciation for their work than the gentlemen we became acquainted with at the parade.

NAMES CHURCH'S DUTY

"You say it is not your place to argue in 'War is a Racket.' May I point out that it is the Church's place, and also to bring out the horror and the uselessness of war and to bring forth a higher ideal, that of brotherhood and friendship. While this ideal may not concur with other peoples', we have a right to present our view in a civic parade, dedicated to peace and as a memorial to heroes.

"As the majority Christian view would be in favor of a standing army for police purposes, not for aggression of course, we did not mention that point and I can't see why our ideals are at variance with those of the American Legion."



CATHEDRAL CHAPEL OF OUR SAVIOUR

St. Matthew's Cathedral at Laramie, Wyo., Receives Improvements and Repairs

LARAMIE, WYO.—St. Matthew's Cathedral here has undergone extensive repairs and improvements. At the instance of Bishop Schmuck of Wyoming the chapter and vestry undertook the task of completely cleaning the Cathedral and relighting the choir, nave, and Chapel of Our Saviour.

A striking improvement was the installation of eight bronze Gothic lanterns in the nave, and the flood-lighting of the high altar. The eight lanterns—known as the Pioneer lamps—are the gifts of the sons and daughters of pioneer families who formed the first community with the coming of the Union Pacific in 1868.

Antiquarians passing through Laramie have shown interest in a fourteenth century crucifix which hangs in the chapel, the gift of Bishop Thomas.

Dr. Kagawa's Schedule Shows Visits to 90 Cities Planned

KANSAS CITY, KANS. (NCJC)—More than six months of intensive activity, during which he will visit more than ninety different cities from Maine to California, face Dr. Toyohiko Kagawa, distinguished Japanese Christian leader, on his forthcoming visit to the United States, it was indicated November 25th by The Kagawa Itinerary in America, which released Dr. Kagawa's schedule. Miss Helen Topping, former secretary to Kagawa, is executive secretary of the committee, with headquarters in this city.

Arriving at San Francisco December 18th on the S.S. *Chichibu Maru*, Kagawa will proceed to Los Angeles. He will spend the period from December 21st to January 16th mainly in visiting various southern cities where he is a scheduled speaker at a number of religious conferences. Cities visited will include Memphis, Birmingham, Atlanta, New Orleans, Nashville, Durham, and Richmond. From January 18th to 28th, Kagawa will visit cities in the East. He will then proceed to the Middle West, visiting many cities until March 8th. From March 8th to 22d he will again tour the South, mainly the state of Texas. From then on until April 30th he will tour cities in New York state and throughout New England.

From May 1st to 14th Kagawa will travel through Canada. He will sail on June 30th for the World Sunday School Convention at Oslo, Norway.



INTERIOR OF ST. MATTHEW'S CATHEDRAL

Parish Mission for Sponsors and Parents of Children Held

WYTHEVILLE, W. VA.—Under the leadership of the Rev. Dr. Devall L. Gwathmey, rector, an unusual mission, especially in the interest of the Church school, was held at St. John's Church, Wytheville, from Monday, November 11th, to Friday the 15th. The particular purpose of the mission was to reach the parents and sponsors of the young people of the parish and deepen their sense of responsibility and discipleship.

The subjects on the successive days were: Friendship, by the rector; The Christian Home, by the Rev. Charles W. Sydnor of Pulaski; Holy Baptism, by the Rev. Conrad H. Goodwin, temporarily residing at Wytheville; Wider Contacts, by the rector; A Message to Youth, by the Rev. J. F. W. Feild of Christ Church, Roanoke.

Cathedral Aids Hymn Movement

ALBANY—A festival service of Hymns was held in the Cathedral of All Saints, Sunday afternoon, November 24th, as part of a nation-wide movement to stimulate the art and practice of congregational singing.

Dr. Russell Carter, supervisor of music for the public schools of the State of New York, made an address.

Louisville Convention Set for January 23d

LOUISVILLE, KY.—At a meeting of the standing committee of the diocese of Kentucky held here November 12th it was resolved that the 108th annual convention of the diocese was to be held beginning January 23d at Christ Church Cathedral, Louisville.

At the convention the election of a new bishop for the diocese and the report of a committee which has been conducting an extensive diocesan survey are expected to be the two most important items of diocesan business.

Dr. Grenfell Speaks on Needs of Labrador Work

Tells of Close Relationship Between Science and Religion Near Arctic

NEW YORK—Sir Wilfred Grenfell spoke from the pulpit of St. James' Church on Sunday morning, November 17th, on the needs of the work in Labrador. He said in part:

"Right now their greatest needs are a new road and a hospital to replace the one destroyed by fire. I am now 70 years old; too old to undertake active winter work among my people in Labrador. I feel, also, that I can be of more assistance here in raising funds to continue the work of the Grenfell Association.

"We hear much discussion in these days about the relation of science and religion. The relation is close, in Labrador. Science has taught the people to grow and to store vegetables and other foods containing the food values they had so sorely needed. Religion was the motive power which sent Christian people there to teach them. Again: it was science which invented the aeroplane, making Labrador a different place in the long winter, when travel is hard and slow and the sick used to die before a doctor could reach them. Now, he can fly to them. Religion makes him wish to do this, and gives him the fortitude."

Sir Wilfred and Lady Grenfell will have their headquarters in Bryn Mawr, Pa., this winter. Dr. Grenfell will travel about the country, speaking in many places in his effort to raise the needed funds.

New York Church Observes 75th Year

ROUSES POINT, N. Y.—The 75th anniversary of the consecration of Christ Church, the Rev. Robert Heron, rector, was held November 24th, with a choral celebration of the Holy Communion at which the Ven. Guy H. Purdy, archdeacon of the diocese, was celebrant. Archdeacon Purdy preached the sermon at the evening service.

Pennsylvania Begins Mission Conferences

First Conference Under New Plan of Personal Meetings With Mission Heads Held at Philadelphia

PHILADELPHIA—Bishop Taitt of Pennsylvania and the diocesan department of missions have inaugurated a new practice in connection with the meetings of the department whereby missionaries in charge of fields of work in the six convocation districts of the diocese meet with the Bishop and the department and personally tell of the work in their respective fields.

This new departure began on December 2d in the Church house of the diocese, beginning at 5 P.M., and continuing into the evening with an intermission for supper, when missionaries of the Convocation of Chester met with the Bishop, the Very Rev. Charles W. Shreiner, dean of the convocation, and the missions' department members, and together went over the entire question of missionary service in that convocation. Meetings for other convocations will be held at intervals at later selected dates.

Included among those missionaries who will tell of the progress of their work, their various problems, and their needs are the Rev. George S. McKinley, in charge of St. John's, Pequea, St. Mark's, Honeybrook, St. Mary's, Warwick; the Rev. P. R. R. Reinhardt, in charge of St. James', Prospect Park; the Rev. Frederick B. Hornby, in charge of St. Luke's, Eddystone, and St. Luke's, Chester; and the Rev. Walter W. Gale, in charge of the Atonement, Morton, and St. Martin's, Marcus Hook.

Heretofore it has been the practice for the deans of the convocations to submit reports at the regular monthly meetings of the mission's department. While this will be adhered to it is believed that by giving the missionaries the opportunity of coming with their deans to occasional meetings of the department the whole missionary work of the diocese will be benefited.

Groups Meetings Feature of New Jersey Mission

ENGLEWOOD, N. J.—An eight-day mission held at St. Paul's Church here recently, the Rev. James A. Mitchell, rector, followed an unusual plan in presenting a series of open discussions for groups of varying character in the parish and community, and issuing special invitations to members of those groups to attend the meetings, which were conducted by the Very Rev. John M. McGann, honorary dean of Christ Church Cathedral, Springfield, Mass.

One evening was devoted to Christianity and Social Work, all the social workers, doctors, nurses, and Junior League volunteers in the community receiving special invitations. On another evening the topic was Christianity and Married Life, and the meeting was preceded by supper parties throughout the parish to which the young married people were invited.

New York Church Hears Liverpool Canon Preach

NEW YORK—In spite of a northeast storm, with a high wind and a pouring rain, Grace Church was filled on Sunday morning, November 17th, with parishioners and others who wished to hear Canon J. S. Bezzant of Liverpool Cathedral preach. Taking for his text St. Luke 10:42, Canon Bezzant said that many good people today think that religion is not necessary, forgetting that the very civilization in which they live has been conditioned largely by religion, forgetting also the extent to which their lives have been influenced by Christian parents and training. All that is best in literature and art has centered in religion, as all that is best in life. It would be impossible to cut loose from religion now. The world must have it to go forward.

Dickens Read for Advent

NEW YORK—An unusual preparation for Christmas is being made again this year at the Chapel of the Intercession, Trinity parish. Readings from Dickens' *Christmas Carol* are being given on the first, second, and third Sundays in Advent, at the parish house, accompanied by carols rendered by a newly formed carol group.

After the readings the audience is invited to remain for the evening service in the chapel. The vicar is the Rev. Wallace J. Gardner.

LAVABO OR Baptismal Bowl



Made of sterling silver, with gold-plate inside. \$7.50. Also a complete selection of flagons, chalices, patens and bread-boxes in sterling and plate. We invite you to write for illustrations and prices.

BLACK STARR & FROST GORHAM

Jewelers • Silversmiths • Stationers
FIFTH AVENUE AT 48th STREET
NEW YORK
586 CENTRAL AVE., EAST ORANGE, N. J.



50 cts.



35 cts.

Plus Postage

For Christmas

AT BETHLEHEM'S INN

By the Rev. B. Z. Stambaugh

Two Christmas stories. The first, "The Stable Boy at the Inn," is an imaginative tale of the Greek boy Stephen who in later years became the first of those martyrs who gave up their lives for the love of their Lord. The second story, "The Innkeeper of Bethlehem," is equally entertaining. Bound in blue cloth with a Nativity picture in color on the cover and a colored frontispiece of the Shepherds worshipping the Christ Child.

THE QUEEN MOTHER

By the Rev. Wallace E. Conkling

"The present brochure is an exquisite tribute of honor to the Blessed Virgin Mary considered as the Maid, the Mother, the Queen. . . . Dr. Conkling makes much of Mary because Jesus makes much of her, and no wonder since she is His mother, infinitely below Him, no doubt, yet nearer to Him than any other creature. . . . Small as is this booklet, we look upon it as a sign of the times, and recommend it highly to our readers."

—Catholic Daily Tribune.

14 East 41st Street
New York City

MOREHOUSE PUBLISHING CO.

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

To Give or To Own

The Renewing Gospel by

Walter Russell Bowie

author of "On Being Alive"

"It renews the heart and mind of the reader. In its pages one sees the gospel of the first century set down in the complexities of the twentieth."

Halford E. Luccock. \$2.00

The Church of Christ and the Problems of the Day

by **Karl Heim**

A noted German teacher and scholar analyzes—for American readers—the conflict of the Church with the destructive and powerful forces of Nationalism and Communism. \$1.75

The Russian Soul and Revolution

by **Fedor Stepun**

A penetrating study of the whole spiritual problem of man as exemplified in the battle between "barbarism and holiness" in Russia. \$1.50

Ventures in Dramatics

With Boys and Girls of the Church School

by **Hulda Niebuhr**

author of "Greatness Passing By"

Nineteen actual religious education play projects described and explained. An invaluable volume for the pastor and teacher—especially with the 9-10 to 14-16 age groups. \$1.75

Freedom and the Spirit by

Nicholas Berdyaev

"A great book—enlightening, convincing, moving. . . . No thoughtful reader can fail to be enlarged in mind and soul." Henry Sloane Coffin. \$2.75

Social Salvation

by **John C. Bennett**

"Well worth reading by every one eager to search into the nature of our social evils." The Living Church. \$2.00

The Plain Man Seeks for God

by **H. P. Van Dusen**

"Contains important insights on the religious significance of the present world situation." The Intercollegian. \$2.00

at all bookstores

CHARLES SCRIBNER'S SONS, NEW YORK

Conference Planned on Forward Movement

PHILADELPHIA—In connection with the Forward Movement Bishop Taitt of Pennsylvania called an all-day conference of the more than 300 clergy to meet in this city on December 11th.

In addition to the clergy of the diocese invitations have been extended by Bishop Taitt to Bishop Cook of Delaware and the clergy of Delaware to take part in the clergy conference.

Following the clergy conference, a dinner and conference for laymen will be given in the ball room of the Penn Athletic Club under the auspices of the Church Club, with the Bishop and the diocesan commission on the Forward Movement coöperating.

Bishop Hobson of Southern Ohio, chairman of the national Forward Movement Commission, is coming to Philadelphia to conduct the Clergy Conference and will also be the principal speaker at the dinner and conference for laymen. Arrangements for the Laymen's Conference are in charge of a special committee consisting of Percival H. Granger, Clarence L. Harper, Samuel F. Houston, Edmund B. McCarthy, Roland S. Morris, George Wharton Pepper, Louis B. Runk, Joseph R. Wilson, Clinton Rogers Woodruff, and E. Osborne Coates.

Federal Church Council Urges Aid for Christian Refugees

NEW YORK (NCJC)—Asserting that "almost nothing" has been done for Christian refugees from Germany, the executive committee of the Federal Council of Churches adopted a resolution endorsing the work of the American Christian Committee for German Refugees, November 22d.

"Having heard from representatives of the American Christian Committee for German Refugees of its work on behalf of thousands of Christian victims of the intolerance of National Socialism," the resolution said, "the executive committee of the Federal Council of the Churches of Christ in America . . . welcomes the knowledge that responsible Christians have organized to secure financial aid for the alleviation of suffering and the rehabilitation of those who have been rendered homeless by treatment which outrages every instinct of Christian brotherhood and the common standards of humanity among civilized nations.

"The Federal Council's executive committee commends this undertaking to the churches."

Mississippi Diocese Hears

Bishop Hobson at Jackson

JACKSON, MISS.—On November 14th Bishop Hobson spoke to a diocesan gathering in St. Andrew's Church. An unusual number of the parishes and missions in the diocese were represented at the meeting.

The Forward Movement was presented by Bishop Hobson in the morning hours. In the afternoon group meetings were held, and at night a service.

Bishop Stires Marks 10th Year as Bishop

Diocese and Former Parish Vie in Celebrating Anniversary of Long Island Diocesan's Consecration

BROOKLYN, N. Y.—From November 17th to 24th, Bishop Stires of Long Island celebrated the 10th anniversary of his consecration to the episcopate.

On November 24th, the exact date of the anniversary, Bishop Stires celebrated Holy Communion at 7:30 in the Cathedral of the Incarnation, at Garden City, L. I., and at 11 o'clock preached there to a large congregation. In the evening of the same day, a special service was held at the Church of the Messiah and Incarnation, Brooklyn, of which the Rev. Frederick M. Adams is rector. Several hundred people were present, including about forty of the clergy of the diocese. The preacher was Bishop Gilbert, Suffragan of New York, who paid tribute to Bishop Stires from the point of view of those who had been associated with him during his 25 years in that diocese.

On the 25th, a dinner was given at the Garden City Hotel, under the auspices of the Church Club of the diocese, at which Bishop and Mrs. Stires were guests of honor. About three hundred and fifty attended. At the dinner Frank Gulden, president of the Church Club, was toastmaster. Federal Judge Mortimer W. Byers, warden of the Church of the Messiah and Incarnation, made an address on behalf of the laity; and the Rev. Frederick L. Barry, rector of St. Gabriel's Church, Hollis, first priest ordained by Bishop Stires, spoke on behalf of the clergy, and presented a check for \$2,000 for the Bishop's discretionary fund, the gift of many friends. Mr. Gulder presented a bouquet of roses to Mrs. Stires. Modestly disclaiming any large share of credit for the accomplishments of the past decade, Bishop Stires expressed his satisfaction and gratitude for the cordial and unanimous support that had been given him in the diocese.

Bishop Stires' former parishioners, the congregation of St. Thomas' Church, Manhattan, on November 17th dedicated a new window in their beautiful church in commemoration of the Bishop's 10th anniversary, and on Tuesday evening, the 19th, the Bishop and Mrs. Stires were their guests at a dinner party.

Institute of International Relations to Hear Clergymen

PASADENA, CALIF.—The Rev. Dr. Herbert H. Gowen will represent the University of Washington at the Institute of International Relations December 15th to 20th. On the 15th he will speak at Pasadena on American Rights and Obligations in the Pacific Area and on the 18th at Riverside on Japanese Psychology and World Affairs. During the week he will conduct at the Mission Inn, Riverside, a round table on Factors of Stabilization in the Pacific Area.

Publication Program of Forward Movement

Conference at Washington Appoints Subcommittees on Manual and New Series of "Guides"

WASHINGTON, D. C.—A special committee on publications met here recently at the call of the Forward Movement Commission and formulated programs in three fields.

These fields were the Forward Movement manual of Bible readings and meditations, *Forward—Day by Day*, with authors and themes assigned for the coming year; "guides," formerly called tracts; and methods of cooperation with the clergy.

Bishop Cross, member of the Forward Movement Commission, was chairman of the conference, which was held at the College of Preachers at the call of Bishop Hobson, chairman of the Forward Movement Commission.

The demand for Forward Movement literature and the great opportunities offered were stressed in the call to leading clergymen to attend the conference. The committee made plans for publications program for the next two years.

Three sub-committees were formed. They met, elected chairmen, and studied the needs in their respective fields.

"FORWARD—DAY BY DAY" AUTHORS CHOSEN

The sub-committee on *Forward—Day by Day* endorsed the commission's present schedule of six booklets for the year and tentatively selected authors and themes for the coming year.

Members of the sub-committee are the Rev. Messrs. W. R. Bowie, Charles Clingman, James P. DeWolfe, W. H. Dunphy, Joseph Fletcher, W. Appleton Lawrence, Smythe H. Lindsay, Harry S. Longley, Jr., and Gilbert P. Symons, chairman.

SERIES OF GUIDES PLANNED

The sub-committee on guides (formerly known as tracts) made plans for a non-controversial book of devotions to be known as *A Guide for Churchmen*, and six guides to be ready by the first of Lent, with the following titles: *Forward in the Church*, *Forward with Christ*, *Forward to a Better Social Order*, *My Own Steps Forward*, *Forward in Prayer*, and *Forward Into All the World*. The size is to be uniform with that of *Forward—Day by Day*, with from 24 to 32 pages. Efforts will be made to keep the price down to two cents a copy.

The other important undertaking of this sub-committee was the beginning of work on a book of devotions, to be known as *A Guide for Churchmen*. It is to be a comprehensive devotional manual and book of information suitable for use throughout the Church. According to present plans, it will include about 128 pages, of slightly larger size than the *Forward—Day by Day* manuals, and priced at five cents a copy. The publication date is uncertain, perhaps Easter, 1936.

Members of this sub-committee are the Rev. Messrs. Victor Hoag, Fleming James,

Chicago Church Schools Study Heroes of Church

CHICAGO—A new and unique program for the Church schools of the diocese of Chicago has been worked out by the department of religious education. It includes the selection of modern "heroes" for the children in the work of the diocese itself.

Three of these "heroes" are present-day workers in the diocese—the Rev. A. E. Johnstone, member of the City Missions staff and chaplain of Lawrence Hall; Deaconess Helen M. Fuller, director of Chase House, and Deaconess Edith Adams, director of the Town and Country correspondence school work. The other two are: Sister Frances, founder of St. Mary's Home for Children, and Mrs. W. H. Benton, director of the infant class at St. Paul's Church which was responsible for the founding of the House of Happiness.

D. A. McGregor, A. M. Sherman, Theodore S. Will, and William M. V. Hoffman, Jr., S.S.J.E., chairman.

COÖPERATION WITH THE CLERGY

The sub-committee on cooperation with the clergy prepared a manuscript for a booklet entitled, *Leaders of Disciples—A Handbook for the Clergy with Suggested Aids for Coöperation with the Forward Movement*, and recommended a series of simple and inexpensive theological handbooks for the clergy and others, the first book being on *The Christian Idea of God*. The conference approved the plans.

This booklet is scheduled to reach the clergy a month before Ash Wednesday. The sub-committee consists of the Rev. Messrs. Thayer Addison, Horace W. B. Donegan, Conrad Gesner, Paul Roberts, R. K. Yerkes, A. C. Zabriskie, and Malcolm Taylor, chairman.

CLERICAL RABATS AND COLLARS

Cashmere \$2.00. Fine silk \$2.50.
Serge \$2.00. Suiting \$3.50.
ANGLICAN (single band)
Linen (height 1 1/2"-2") \$2.75 per doz.
Linen (height 2 1/2"-3 1/2") \$3.00 doz. (Special)
Cleanable Fabric (1 1/2"-2 in.) 3 for \$1.
ROMAN (double style)
Linen (height 1 1/2"-2 1/2 in.) \$2.75 per doz.
Cleanable Fabric (1-1 1/4"-1 1/2"-1 3/4"-2") 3 for \$1.
Choir Collars (Sizes 10 1/2 to 14) \$2.75 doz.
Effective at once, all goods sold on cash basis or C. O. D.

CENTRAL SUPPLY CO
GARY & FRONT STS. WHEATON, ILL.

LOUIS C. TIFFANY
STUDIOS
CORPORATION
46 WEST TWENTY-THIRD STREET
NEW YORK

STAINED GLASS
WINDOWS & MOSAICS
CHURCH DECORATION
INDOOR MEMORIALS
OUTDOOR MEMORIALS
MAVSOLEUMS

Ready Soon

AN INTRODUCTION TO THE EPISCOPAL CHURCH

By the Rev. JOSEPH B. BERNARDIN. Board cover 12mo \$1.00. Post extra. This is written for those who want to know more about the Church and for Confirmation and Study Classes. It is written from a modern and liberal, yet Churchly, point of view.

RELIGIOUS CHRISTMAS CARDS

Appropriate in design and sentiment for the Holy Season for sale at

EDWIN S. GORHAM, INC.,

Church Book Store located at
18 West 45 Street, New York
Established 1900. Catalogue on request.

OVERLOOKING EXCLUSIVE GRAMERCY PARK



One Block to
Church Missions
House

QUIET

Residential
Atmosphere

Special Summer
Rates

Effective April First

\$2.50, 3.00, 4.00 Single

\$4.00 and \$5.00 Double

Suites from \$6.00

EXCELLENT
CUISINE

HOTEL GRAMERCY PARK

52 Gramercy Park North, N. Y.

The American Church Monthly

The Rev. Granville Mercer Williams, S.S.J.E.,
S.T.D., Editor
The Rev. Charles Carroll Edmunds, D.D.,
Associate Editor

December, 1935 Vol. XXXVIII, No. 6

Editorial Comment
Emmanuel—Something Simple—The Mid-
night Mass—Confusing—Pro-Silence—
Modern Worship—Towards a Revival of
Penance—The Placing of Priests—For-
ward at Christmas.

**Samuel Peters (Sometime Bishop-Elect of Ver-
mont).** Charles Mampteng

Christianity in Modern Japan. Miki Sawada
Do Our Seminaries Fail? Newton Penberthy
Sacramental Relationships. Harry J. Stretch
An Anglo-Saxon Legend. Erich A. O'D. Taylor
The Mexican Question. Frederick S. Arnold
Heroes of Christianity, Saint Athanasius. Edgar
Legare Pennington

Book Reviews
Books Received
\$3.00 a Year 25 Cents a Copy

AMERICAN CHURCH MONTHLY
341 Madison Avenue
NEW YORK

THE CHURCH AGAINST THE WORLD

• By H. Richard Niebuhr, Wilhelm
Pauck, and Francis P. Miller

*The Religious Book Club Selection
for October*

Three brilliant theologians of the younger generation, speaking as members of a *threatened* Church, ask what Protestantism must do to be saved. They declare that the Church has lost its independence; it bows to the economic order, to the spirit of nationalism, to humanism. Neither fundamentalists nor Barthians, the authors call upon the Church to proclaim its inherent independence of state and world, and its dependence on God. \$2.00

FRONTIERS OF CHRISTIAN THINKING

• By Frederick C. Grant

May the relative impotence of the Churches today be due to willingness to escape problems instead of solving them? The president of Seabury-Western Theological seminary here urges a concerted attack on the inescapable problems that beset the Church today. \$2.00

TEN-MINUTE SERMONS

• By Lewis H. Chrisman

Seventy-seven sermons, each an example of the homiletic art at its best: a miniature, to be sure, but full of color and light, and with definite artistic structure. For their wisdom and encouragement they will be treasured by everyone. \$2.00

REALISTIC PACIFISM

• By Leyton Richards

A personal, practical program for the abolition of war. Today's events in Europe make the author's timely thesis almost prophetic! Every page is translatable into fruitful action today. \$2.00

Willet, Clark & Company
New York Chicago

Bishop Rowe Marks 40th Anniversary

Celebrates Mass at St. George's,
N. Y., Place of Consecration to
Episcopate in 1895

NEW YORK—Coincidence of time and place enabled Bishop Rowe of Alaska to celebrate the 40th anniversary of his consecration at the same altar before which that event took place. On St. Andrew's Day, November 30, 1895, he was consecrated in St. George's Church, New York City. He was the celebrant at a service there on St. Andrew's Day, 1935. Ten days earlier, on November 20th, he had his 79th birthday. Among many friends attending the anniversary service at St. George's were Bishop Jenkins of Nevada who for eight years was one of Bishop Rowe's missionaries in Alaska; the Rev. Dr. John W. Chapman who preceded Bishop Rowe in Alaska by nearly ten years and served there until 1930; Dr. John W. Wood who as national secretary for missions has known Bishop Rowe for more than thirty years; Carl J. Fleischman, business manager in the National Council's Publicity Department, who was confirmed by Bishop Rowe in Fairbanks, Alaska, and many other friends.

On December 1st the Bishop of New York held a service at the Cathedral of St. John in recognition of Bishop Rowe. Two gifts were presented which had been kept from Bishop Rowe's previous knowledge; one was a book of remembrance containing the signatures of the missionaries in Alaska, and the other was a pectoral cross on a chain made of gold nuggets.

Church's, Parishioner's Centenaries in Same Year

NEW YORK—Miss Annie M. Emery, of St. Peter's parish, celebrated her 99th birthday recently. She was born in the year when the corner-stone of St. Peter's Church was laid, and hopes to take part in the celebrations which will mark the centenary of St. Peter's next year. Among Miss Emery's callers on her birthday was the Rev. Richard Beaty, rector.

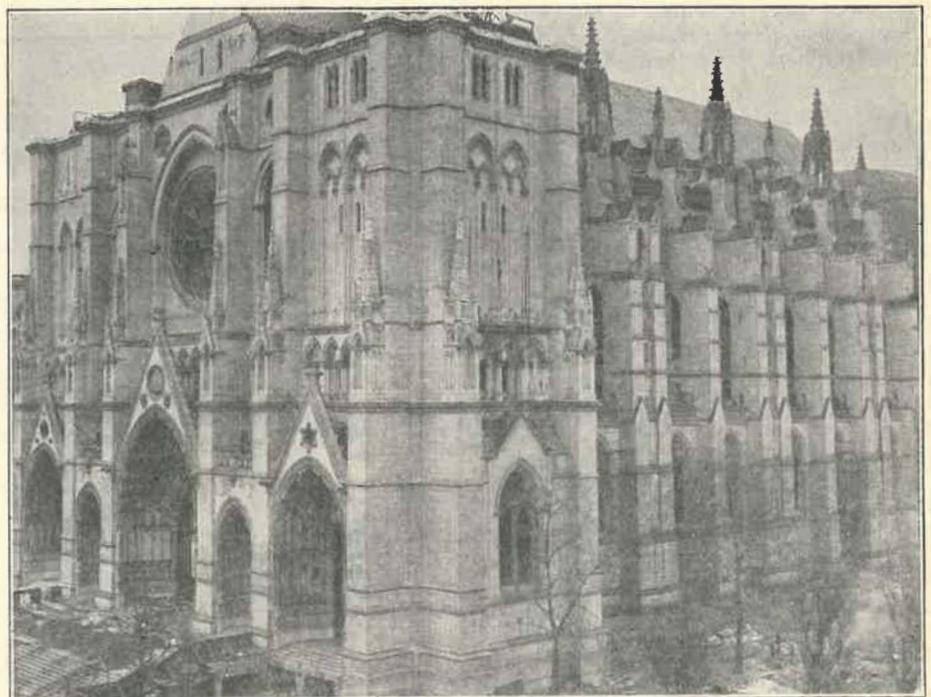
Romance of Three Faiths Discussed at New York

NEW YORK—A lecture on The Romance of the Holy Land, told in color and motion pictures with symphonic accompaniment, was given by Mark Haight in Trinity Church parish hall on Thursday afternoon, November 21st. The Seamen's Church Institute coöperated with Trinity in making the arrangements.

Mr. Haight has penetrated into many places in the Far East seldom visited by travelers. He has camped with the Bedouin Arabs, lived with the shepherds, and been permitted to enter mosques and synagogues not open to the ordinary tourist. All these experiences were incorporated in his lecture, under three sub-titles: The Romance of Islam, The Romance of Judaism, and The Romance of Christianity.

65th Year of Kentucky Church

PARIS, KY.—St. Peter's Church, here, celebrated the 65th anniversary of the dedication of its present building, November 18th. Bishop Abbott of Lexington preached the anniversary sermon Sunday the 17th.



Wide World Photo.

THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

On November 26th, the scaffolding surrounding the façade of the Cathedral was removed, affording for the first time an unobstructed view of the entrance.

**Freedom is Guaranteed
to Mexican Archbishop**

MEXICO CITY—The Most Rev. Francisco Orozco y Jimenes, Archbishop of Guadalajara, has been promised guarantees of personal freedom asked for by his Coadjutor, the Most Rev. José Garibi Rivera, in a letter addressed to President Lazaro Cardenas. The promise is made in a reply signed by Luis Rodriguez, private secretary to the president, and addressed to Archbishop Orozco.

**Free-thinkers Lose Suit
Against Trinity Church**

NEW YORK—The Appellate Division on November 22d dismissed a suit brought by the Free-thinkers of America against Trinity Church for damages, on the ground that the card issued by St. Paul's Chapel of Trinity parish, which includes George Washington's Prayer, is not genuine.

The Free-thinkers also demanded the removal of a brass tablet containing the prayer from the wall above the Washington pew in St. Paul's. They asked \$5,000 punitive damages.

Counsel for the church asked to have the case thrown out on the ground that the source of the prayer, Washington's Letter to the Governors, was given; hence there was no attempt to deceive; and on the further ground that the Free-thinkers have no rights in the case.

**St. Louis Church Dedicates
Buildings, Consecrates Chapel**

ST. LOUIS, Mo.—On November 10th, Trinity Church, St. Louis, formally opened its new buildings at Washington and Euclid avenues, formerly the property of the Church of the Redeemer. At solemn Evensong, at which Bishop Scarlett of Missouri officiated, and Bishop Sturtevant of Fond du Lac was the preacher and officiant at the dedication, the buildings were blessed, and a new chapel in honor of St. Francis, and a new chancel crucifix were consecrated. Many of the clergy of the diocese were there, and lay people from nearly every parish attended the opening of the fourth home which Trinity has had in its 81 years of existence.

The parish has adopted the policy of never closing the church, which was opened for perpetuity at that service, to be kept lighted and heated at all times.

Church Reviews 80-Year History

DECATUR, ILL.—Eighty candles lighted the old cross of St. John's Church, which was the first cross on a public building in Decatur, in the 80th anniversary celebration of the church, Friday night, November 15th. Eight tableaux depicting the 80 years of history of the church were witnessed by a crowd which filled the parish house. The cross scene was given between two of the tableaux. Harry E. Barber, mayor of Decatur, and Freeman Wilmeth, sang In the Cross of Christ I Glory, which was followed by an address by the mayor.

**Protestant Message
Discussed at Chicago**

"Four-Square Against Totalitarian State," According to Dr. Shailer Mathews

CHICAGO (NCJC)—Dr. Shailer Mathews, dean of the Divinity School of the University of Chicago, addressed the Interdenominational Conference on Work with New Americans here, November 22d, on the subject: The Meaning and Message of Protestantism to These Present Times.

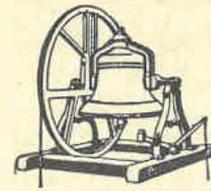
"It is of the very nature of Protestantism to develop freedom and so it stands four-square against the modern idea of the totalitarian state," Dean Mathews said.

In the discussion period which followed, Dr. Gleiss, secretary of the Detroit Baptist Union, said, "We are interested in social reform, of course, but the main message of Protestantism is that men are lost in sin and need Jesus Christ as Saviour."

The Rev. William B. O'Neil, pastor of the Mexican Methodist Church in Chicago, who spent last summer in Mexico, said that there was no persecution of religion as such in Mexico; that Protestants believe in any social movement which will lift up the masses.

The Rev. E. G. Merlanti, pastor of the Italian Waldensian Church of Chicago, said:

"We cannot establish individualism in a community like mine, where 85 per cent of the workers are unemployed. There is a sense of futility among the Italians in Chicago as regards democratic methods. There is a going back to authority. Many feel that the Protestant Church does not speak with sufficient authority."



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

ST. HILDA GUILD, INC.
CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
Conferences with reference to the adornment of Churches
Old Embroidery Transferred
147 E. 47th Street NEW YORK
Telephone: Eldorado 5-1058

**A Carol Service
CHRISTMAS
AROUND THE WORLD**

● There is yet time to prepare this beautiful service for your Church school, if you order your copies now! This special edition is obtainable only from our New York or Milwaukee stores. 10 cts. each; 75 cts. a dozen; \$3.10 for fifty; \$6.00 a hundred.

**An Epiphany Play
PRECIOUS GIFTS**
By Mary Royce Merriam

● A simple and beautiful play for presentation at any time during the Christmas season and with an ending for use at a Christmas Manger offering service. Eight characters, who may all be children, if desired. 20 cts.

Postage Additional
MOREHOUSE PUBLISHING CO.
14 E. 41st St., New York City
1801 W. Fond du Lac Ave., Milwaukee, Wis.

THE STORY OF THE BIBLE

Retold from Genesis to Revelation
In the Light of Present Knowledge
For Both the Young and the Mature

By
WALTER RUSSELL BOWIE

THE STORY OF THE BIBLE by W. Russell Bowie is endorsed in the Advent number of *Forward—Day by Day*, the Episcopal Church manual of Daily Bible Readings issued by our Forward Movement Commission. I heartily join in that endorsement. It would be a great step forward if in thousands of our homes Dr. Bowie's book could be read aloud in the family circle—a chapter, or part of a chapter, every day. It is the Sacred Story itself wisely retold, together with just the kind of comment which will commend and explain the Scriptures step by step and as a whole. Appealing to children and the average reader as it does, *The Story of the Bible* deserves wide use. What a fitting Christmas present for a household this kind of a book would make!"—*The Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio.*

IT IS A PRIVILEGE to commend such a book, for here are combined to a remarkable degree the results of modern scholarship, real spiritual insight, and the beauty of the expression of the poet. In a day when the Bible is neglected or misunderstood by so many, this book meets a vital need."—*The Rt. Rev. Henry K. Sherwill, Bishop of Massachusetts.*

DR. BOWIE will be found to have done for the present generation what Dean Hodges did for the first decade of the twentieth century and that the work will not need to be repeated for another thirty years. A distinguishing feature of the book is the beauty of its diction."—*The Rev. Howard G. Robbins, General Theological Seminary, New York.*

Size, 5 1/2 x 8 1/4 inches, 557 pages
20 illustrations in color
Net, \$3.00, postpaid

At the Better Bookshops
THE ABINGDON PRESS [NEW YORK CINCINNATI CHICAGO
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

KNIGHTS OF STS. JOHN



Why not have a Church Fraternity for the boys and young men of your parish, and their friends? Manual of Initiation, Ritual and Instructions \$1.00. 3012 W. Coulter St., Philadelphia, Pa.

PERSONAL PRAYER DESK



A fitting Christmas remembrance. This attractive solid oak prayer desk occupies very little space and provides a convenient and suitable place for private devotions.

Prices reasonably low

AMMIDON & CO.

31 S. Frederick St. Baltimore, Md.

HARPER EDITIONS
of the book of

**COMMON
PRAYER
and the
HYMNAL**

As authorized and approved by
General Convention.

Exclusively bound in the Tubular Back Binding . . . Books will always lie open flat and show no creases on the shelfback. Also wrapped in gold paper and attractively boxed.

For sale by booksellers and Church supply houses, or send for Catalogue P5.
HARPER & BROTHERS, Publishers
49 E. 33rd Street, New York, N. Y.

Also publishers of Bagster Bibles, The Moffatt Translation of the Bible, Daily Light on the Daily Path and other Devotional and Bible Study books.

Books Received

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

- ABINGDON PRESS, New York City:
The Hebrew Heritage. By Charles W. Harris. \$2.50.
Preaching the Apocalypse. By Daniel Russell. \$2.00.
Singing Worship With Boys and Girls. Edited by Edith Lovell Thomas. \$1.00.
- D. APPLETON-CENTURY COMPANY, New York City:
Boston and the Boston Legend. By Lucius Beebe. Illustrated. \$5.00.
The Boy Scouts Year Book for 1935. Edited by Franklin K. Mathews. Illustrated. \$2.00.
If This Be I. By Margaret Deland. Illustrated. \$2.00.
Older People. By Hector Bolitho. Illustrated. \$3.50.
Snake Hunters' Holiday. By Raymond L. Ditmars and William Bridges. Illustrated. \$3.50.
Spring Came on Forever. By Bess Streeter Aldrich. \$2.00.
- THE BEACON PRESS, INC., Boston, Mass.
A Dramatic Service of Worship. By Catharine M. Conradi. 60 cts.
The Life and Religion of the Early Hebrews. By Emily F. Ellis. 60 cts.
Making a Better Neighborhood. By Thelma J. Burdick and Josephine Gifford. 60 cts.
- COKEBURY PRESS, Nashville, Tenn.:
The Basic Beliefs of Jesus. By Bishop Paul B. Kern. \$2.00.
- COWARD-McCANN, INC., New York City:
Gone Is Gone. By Wanda Gag. Illustrated. \$1.00.
The Patient's Dilemma. By S. A. Tannenbaum and Paul Maeker Branden. \$2.50.
- THOMAS Y. CROWELL COMPANY, New York City:
Automobiles from Start to Finish. By Franklin M. Beck. Illustrated. \$2.00.
The World of Myths. By Frank Chapin Bray. \$2.00.
- E. P. DUTTON, INC., New York City:
Brownstone Fronts and Saratoga Trunks. By Henry Collins Brown. Illustrated. \$3.75.
- HARCOURT, BRACE AND COMPANY, New York City:
The Autobiography of Lincoln Steffens. Illustrated. \$3.75.
Murder in the Cathedral. By T. S. Eliot. \$1.25.
Rainbow in the Sky. Edited by Louis Untermeyer. Illustrated. \$3.00.
- HARPER & BROTHERS, New York City:
The Flame. By Jeanette Eaton. Illustrated. \$2.00.
I Discover the Orient. By Fletcher S. Brockma. \$2.00.
An Interpretation of Christian Ethics. By Reinhold Niebuhr. \$2.00.
Personality Preferred. By Elizabeth Woodward. \$1.50.
The Power to See It Through. By Harry Emerson Fosdick. \$1.50.
Saints Among Savages. By Francis Talbot, S.J. \$3.50.
Stamps. By Kent B. Stiles. Illustrated. Revised edition. \$2.50.
Henry van Dyke. By Tertius van Dyke. Illustrated. \$3.50.
John White of Mashonaland. By C. F. Andrews. \$1.50.
The Wood-carver of Tyrol. By Edward A. Walsh. \$1.00.
- HENRY HOLT AND COMPANY, New York City:
Heroes of the Shoals. By Allen Chaffee. Illustrated. \$2.00.
Mussolini's Italy. By Dr. Herman Finer. \$3.75.
- HOUGHTON MIFFLIN COMPANY, New York City:
Chivalry. By Rafael Sabatini. \$2.50.
The Victorians and Their Reading. By Amy Cruse. Illustrated. \$4.00.
What Is a Book? Edited by Dale Warren. \$3.00.

- P. J. KENEDY & SONS, New York City:
God's Amazing World. By Dr. Tihamer Toth. Translated by Stephen Chapkovich. \$2.00.
That Cathedral Team. By Alan Drady. \$1.50.
- ALFRED A. KNOPF, New York City:
The Ordinary Difficulties of Everyday People. By John Rathbone Oliver. \$2.50.
- LITTLE, BROWN AND COMPANY, Boston, Mass.:
The Cat in Verse. Compiled by Carolyn Wells and Louella D. Everett. Illustrated. \$2.00.
- LOTHROP, LEE & SHEPARD COMPANY, Boston, Mass.:
Here Comes Peter. By Verna Hills. \$1.50.
The Ranees' Ruby. By Nina Brown Baker. Illustrated. \$1.50.
- THE MACMILLAN COMPANY, New York City:
Adventure for Happiness. By S. Parkes Cadman. \$1.90.
A Handbook of English Mediaeval Sculpture. By Arthur Gardner. Illustrated. \$5.00.
Jamaica Johnny. By Berta and Elmer Hader. Illustrated. \$2.00.
King Jasper. By Edwin Arlington Robinson. \$2.00.
The Legend of St. Columba. By Padraic Colum. Illustrated. \$2.25.
Luck of the Roll and Go. By Ruth and Latrobe Carroll. Illustrated. \$1.50.
The Saints Go to Bethlehem. By Helen Hill and Violet Maxwell. Illustrated. \$2.00.
Shakespeare's Imagery. By Caroline F. E. Spurgeon. \$4.50.
Three Circus Days. By Edna Turpin. Illustrated. \$1.00.
Trial Balances. Edited by Ann Winslow. \$2.00.
What Happens in Hamlet. By J. Dover Wilson. \$3.50.
Yearbook. By William Lyon Phelps. \$2.50.
- A. R. MOWBRAY & CO., London (Imported by Morehouse):
Every Child's Story of Jesus. Anonymous. Illustrated. 85 cts.
New Thursday Evening Talks. By W. H. Elliott. 70 cts.
Religious Drama. By A. H. Debenham. 85 cts.
The Sacraments and the Church. By Henry de Candole. \$1.20.
The Year With Christ. By T. J. Hardy. \$2.10.
- MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:
Shining Moment. By Virginia E. Huntington. \$1.75.
- THOMAS NELSON AND SONS, New York City:
Across the Cotton Patch. By Ellis Credle. Illustrated. \$1.50.
Bible Books for Small People. By Muriel Chalmers and Mary Entwistle. Illustrated. 12 volumes. 25 cts. each. \$3.00 for the set.
Down, Down the Mountain. By Ellis Credle. Illustrated. \$2.00.
Pedro the Potter. By Idella Purnell. Illustrated. \$1.50.
- UNIVERSITY OF NORTH CAROLINA PRESS, Chapel Hill, N. C.:
The Collapse of Cotton Tenants. By C. S. Johnson, E. R. Embree, and W. W. Alexander. \$1.00.
- OXFORD UNIVERSITY PRESS, New York City:
The Bible In Our Day: A Symposium. By Various Authors. \$1.00.
The New Architectural Sculpture. By Walter R. Agard. Illustrated. \$3.00.
An Oxford Anthology of English Prose. Chosen by Arnold Whitridge and John Wendell Dobbs. \$4.50.
- FLEMING H. REVELL COMPANY, New York City:
God Works Through Medicine. \$1.50.
- REYNAL & HITCHCOCK, INC., New York City:
Mary Poppins Comes Back. By P. L. Travers. Illustrated. \$1.50.
- ROUND TABLE PRESS, INC., New York City:
The College Conundrum. Edited by James M. Todd. \$1.50.
- CHARLES SCRIBNER'S SONS, New York City:
Let's Read. By Alice Dalgliesh. Illustrated. 3 volumes. \$1.95 for the set.
The Twenties: Vol. VI of Our Times. By Mark Sullivan. Illustrated. \$3.75.

Bishop Cites Causes for Giving Thanks

Bishop Oldham, Addressing Albany United Churches, Terms Religious Liberty "Citadel of All Liberties"

ALBANY—Bishop Oldham of Albany, in his sermon to the united Church congregations of the city, gathered on Thanksgiving Day in the Cathedral of All Saints, spoke of returning prosperity, freedom from war, and religious liberty as three causes for special thankfulness. The Bishop emphasized the last of these, saying:

"This is the most precious of all our liberties, the supreme contribution of our early fathers, the thing on which all other liberties and most of our blessings depend, and the loss of which would prove an incalculable calamity.

"Religious liberty," he said, "is a concept with which we Americans are so familiar that we fail to realize its novelty as well as the very real danger of losing it."

Citing history, also a careful survey of modern conditions, the Bishop said these indicate plainly that there is more than an occasional relationship between the rise and fall of a civilization and the decrease or increase of persecution.

"It would seem logical," he said, "to believe both from history and experience that religious liberty is the foundation of all other liberties."

Annual Sale and Luncheon Held at St. Luke's Home, New York

NEW YORK—The annual sale and luncheon of St. Luke's Home for Aged Gentlewomen, held on November 20th and 21st, was unusually successful. Over three hundred attended the luncheon on the first day, the largest number ever served.

Among those present were many of the clergy of the diocese of New York, their parishioners and other friends of the ladies of the Home.

There are over eighty ladies resident in St. Luke's Home. Most of them assist in the preparations for the sale, making articles, planning the booths, and otherwise sharing the work and responsibility with the board of managers.

SHEED & WARD, New York City:

- Edmund Campion.* By Evelyn Waugh. \$2.50.
- Catholicism, Protestantism, and Capitalism.* By Amintore Fanfani. \$2.00.
- A History of the Church: Book II.* By Philip Hughes. \$4.00.
- The Pilgrim's Regress.* By C. S. Lewis. \$2.25.
- Religion and the Modern State.* By Christopher Dawson. \$2.00.
- The Well and the Shallows.* By G. K. Chesterton. \$2.50.

W. A. WILDE COMPANY, Boston, Mass.:

- After All It's Up to You.* By Frank H. Cheney. \$1.50.
- Peloubet's Select Notes for 1936.* By Wilbur M. Smith. Illustrated. \$2.00.
- The Scriptures in Cross-Word Puzzles.* By Charles S. Brown. \$1.00.
- To Him That Overcometh.* By Alfred E. Stearns. \$1.50.

WHITTLESEY HOUSE, New York City:

- Crime Incorporated.* By Martin Mooney. \$2.50.

Archbishop Kasbarian Dies in Erivan, Armenia

ERIVAN, ARMENIA—Archbishop Shahe Kasbarian of Boston, former director of the Antelias Seminary in Syria, died here on November 24th of a heart attack. He was buried in the historic Armenian monastery at Etchmiadzin.

Archbishop Shahe Kasbarian was born in Aintab, Syria, 57 years ago.

In 1910 he became rector of the Armenian Church in Boston and took a post-graduate course at the Episcopal Theological Seminary at Harvard University. He remained as rector of the church in Boston until 1930, when he became dean of the Armenian Church Seminary at Antelias, Syria, holding that post until this year, when he resigned because of ill health.

Becoming a bishop about ten years ago, he had been an archbishop for two years. His parents, Mr. and Mrs. Kasper Kasbarian of Boston, survive.

Y.M.C.A. Studies War Question

NEW YORK (NCJC)—An "inquiry" on the war question will be shortly undertaken among Y. M. C. A.'s throughout the United States as a result of a decision made at the recent meeting of its national council at Niagara Falls, it was revealed November 25th in the *National Council Bulletin*. This "inquiry" will be made in order to determine "the course which Y. M. C. A.'s ought to take in the event of war involving the United States."

HANGINGS

Materials - Fringes - Ornaments
Vestments for Choir and Clergy
Clerical Clothing
Catalogs Free

THE C. E. WARD CO.
NEW LONDON, OHIO



A TRIBUTE OF HONOR
ENDURING AND DISTINCTIVE
Graded in
CEMETERY MEMORIALS
By
JOSEPH NEWALL & CO.
ESTABLISHED IN 1820
311 FIFTH AVE. NEW YORK
Tel. phone VAnderbilt 3-0134
Western, Ill. On Receipt of Money
(Write or phone for conditions & designs)

A Genuine Pipe Organ

For as \$775⁰⁰
Low as

Wicks Company, builders of famous Cathedral organs, offers a remarkable pipe organ of finest quality at the cost of a good reed organ or piano.



Solves all problems of space and expense.

Representatives wanted in every leading city and county. Write for details stating whether interested in purchase or agency.

WICKS PIPE ORGAN COMPANY
DEPT. L.C. HIGHLAND, ILLINOIS

VESTMENTS FOR CLERGY AND CHOIR



- Cassocks
- Girdles
- Cottas
- Rabats
- Surplices
- Birettas
- Albs-Amices
- Hoods
- Custom Tailoring for the Clergy
- Priest's Cloaks
- Bishop's Robes

EMBROIDERIES
Superfrontals Hangings
Silks Fringes Linings
Applique Designs

Over half a century of experience is at your service.

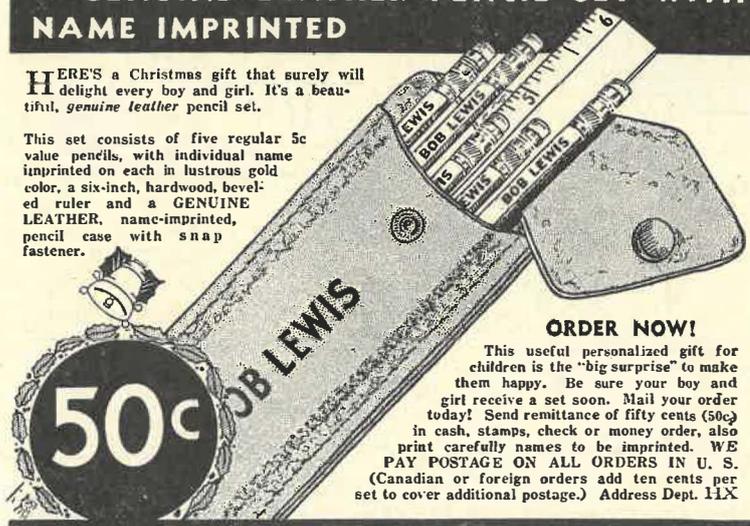


COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK.

For Xmas Give Your Boy or Girl A GENUINE LEATHER PENCIL SET WITH NAME IMPRINTED

HERE'S a Christmas gift that surely will delight every boy and girl. It's a beautiful, genuine leather pencil set.

This set consists of five regular 5c value pencils, with individual name imprinted on each in lustrous gold color, a six-inch, hardwood, beveled ruler and a GENUINE LEATHER, name-imprinted, pencil case with snap fastener.



ORDER NOW!

This useful personalized gift for children is the "big surprise" to make them happy. Be sure your boy and girl receive a set soon. Mail your order today! Send remittance of fifty cents (50c) in cash, stamps, check or money order, also print carefully names to be imprinted. WE PAY POSTAGE ON ALL ORDERS IN U. S. (Canadian or foreign orders add ten cents per set to cover additional postage.) Address Dept. 11X

UNION PENCIL CO., Inc. 385 BROADWAY, NEW YORK, N.Y.

CATHEDRAL STUDIO

Established 40 years. Church embroideries, exquisite Altar linens, etc. Stoles from \$6.50. Burse and veil from \$10. Surplice from \$8. Cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook, 50 cts.

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

Established 1857

The J. and R. Lamb Studios
Home Office and Craftshops
Genesee, N. J.

Stained and Leaded Glass in the best traditions of Christian Art
Mosaics • Interior Decoration • Murals

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; 1. for the dying; 2. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

T. E. SMITH

539 Ninth Street, Brooklyn, N. Y.

Daily Bible Studies

By the Rev. Floyd Tomkins, D.D.

is now bound in a heavy paper cover.

50 cts.

Cloth binding as heretofore
\$1.00

Postage Additional

MOREHOUSE PUBLISHING CO.

14 E. 41st St., New York City
1801 W. Fond du Lac Ave., Milwaukee, Wis.

Increased Attendance at Thanksgiving Day Services

NEW YORK—The clergy of the city commented upon the fact that the congregations at Thanksgiving Day services were the largest in a considerable number of years. This was the more noteworthy for the reason that the weather was uncertain, heavy rains with the possibility of snow alternating with the high winds and warmer temperature promised by the weather bureau. The Very Rev. Dr. Milo H. Gates, dean, preached at the Cathedral of St. John the Divine. Canon J. S. Bezzant of Liverpool Cathedral, was the preacher at Grace Church, but at all the other churches, the rectors preached.

The City Mission, the Seamen's Church Institute, and the organizations of the several parishes furnished holiday cheer to thousands of individuals and families who could not provide it for themselves. Special thought was taken for children, the old, and the sick. More Church people than usual joined in making this possible.

"Forward Today" Title of Letters to Clergy From Forward Movement Head

CINCINNATI—"Forward Today" is the title of the letters Bishop Hobson, chairman of the Forward Movement Commission, writes from time to time to the clergy and other Church leaders, giving information of special interest about the Church, and particularly listing workable plans being carried on in the various dioceses and parishes.

The executive committee authorized Bishop Hobson to send these communications when the need for such aids in diocesan and parish planning was recognized.

Opportunities in the radio field were stressed by the Bishop in his first letter. He emphasized that "if only 16 clergymen, in strategic locations over the United States, were able to make daily broadcasts (from local stations) our Church would have a national broadcast daily."

N. Y. Commission Praises "Churchman"

Social Service Group Unanimously Adopts Resolution Asking Aid for Religious Journal

NEW YORK—At its first meeting of the autumn season, the Social Service Commission of the diocese of New York unanimously adopted the following resolution submitted by Judge Robert McC. Marsh:

"RESOLVED: that the following minute be entered in the records of the commission and printed in the *Bulletin* and that a copy thereof be sent to the *Churchman*: The elevation of the moral standards portrayed in motion pictures has been consistently regarded by the social service commission of the diocese of New York as a matter of predominant social importance. In fulfillment of this policy, the commission has cooperated with other groups and agencies, both in the development of an effective demand for better pictures, and in criticism of industrial practices which tend to hamper improvement. It is, therefore, a matter of deepest concern to the commission to learn that since its last meeting the esteemed *Churchman*, which is published in this diocese, and its militant editor, Dr. Shipler, have been penalized by a judgment of over \$10,000 in a libel action brought against them by an individual connected with the motion picture production interests.

"The *Churchman*, which is the oldest religious journal in the United States, has been for many years campaigning for better movies, vigorously, courageously, intelligently, and persistently; but its opponents have found opportunity to take technical advantage of its reprinting in good faith an erroneous statement in a reputable trade journal, for which immediate apology was offered, and have dealt this venerable champion of motion picture reform a blow which must prove mortal unless judgment is reversed on appeal or its comrades-in-arms come to the rescue.

"The commission has no funds for this purpose, but it unhesitatingly records its conviction, based upon its own experience with the motion picture problem, that the extinction or crippling of the *Churchman* will be a severe loss to the social forces striving for advance in this vitally important field. Every Church member who deprecates the predominance of crime and passion in the movies, has an opportunity to do something useful about it by pledging a contribution, however small, to the collective payment of the judgment, and so enabling a noble fighter for righteousness to return to the combat."

Should the judgment be upheld, the *Churchman* will be obliged to pay at once \$10,000 and costs. In response to appeals, about \$6,000 is in hand.

"Churchman" Appeal Again Postponed

NEW YORK (NCJC)—The appeal of the *Churchman* against a verdict of \$10,200 rendered in favor of Gabriel Hess, attorney for the Motion Picture Producers and Distributors, has been postponed until February at the request of attorneys for Mr. Hess, it was announced November 29th. The appeal was scheduled to be heard in December.

Give the finest
of all Bibles for Christmas!

CAMBRIDGE BIBLES

offer a wide selection . . . Printed in the Most Readable Types . . . Beautifully Bound . . . Reasonably Priced.

From \$1.25 to \$9.50.

... at all Bookstores, or write for a Catalogue . . .

THE MACMILLAN COMPANY
60 Fifth Ave., New York

† **Recrology** †

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

BENJAMIN EVANS DIGGS, PRIEST

MACOMB, ILL.—The Rev. Benjamin Evans Diggs, a retired priest of the diocese of Quincy, died in St. Francis' Hospital, Macomb, on November 22d. He had been severely ill of heart trouble for a week before his death.

Fr. Diggs was born in 1861. As a young man he practised law in Alabama. He was ordained to the diaconate in 1901 and to the priesthood in 1902 by Bishop Johnston of West Texas. His wife, whom he married in Fort Worth, had been a missionary in China, a teacher in St. John's University, Shanghai.

His charges were: St. Mary's Church, Houston, Tex.; Grace Church, Galesburg, Ill.; St. Andrew's Church, Peoria, Ill.; St. Andrew's Church, Oakland, Calif.; St. Paul's Church, Bakersfield, Calif.; archdeacon of Denver, Colo., and of Omaha, Nebr.; St. Mary's Church, Medford, Wis.

For the past seven years he has lived in Macomb, Ill.

The Requiem was held in St. George's Church, Macomb, on Sunday, November 24th, the Rev. Frederick C. Price, of Peoria, officiating. The burial office was read by the Rev. John S. Neal of Rock Island, who was assisted at the grave by the Rev. William L. Essex of Peoria. His widow survives him.

AUGUSTINE ELMENDORF, PRIEST

HACKENSACK, N. J.—The Ven. Augustine Elmendorf, archdeacon of Hackensack and rector emeritus of Christ Church, died in Dallas, Tex., on November 25th, it was learned here November 26th.

Archdeacon Elmendorf was born in Belows Falls, Vt. His father, the late Rev. Dr. John Jay Elmendorf, founded St. Mary's School at Peekskill, N. Y., and was professor of Philosophy in the College of Racine (Wis.). Archdeacon Elmendorf received a degree in philosophy from Columbia University and was graduated from the General Theological Seminary. He was ordained in New York in 1895 and was made rector of Holy Cross Church, Jersey City.

Serving there until 1913, he was appointed canon of the diocese of Newark in charge of the social service department. In this position he effected the founding of the Church Mission of Help, and the Bonnie Brae Farm for boys.

Archdeacon Elmendorf served as executive officer of the Diocese War Commission in Camp Merritt during the World War. He succeeded the Rev. Robert Blickensderfer at Christ Church in 1920.

When Archdeacon Elmendorf came to Hackensack he held positions on 21 boards and societies doing welfare work. When he became archdeacon he dropped many of his other activities.

His survivors are his son and two married daughters, Mrs. Horace Frederic

Isleib and Mrs. George A. Schultze. Funeral services were held at Christ Church November 30th at 11 A.M. Bishop Washburn officiated.

JAMES O. LINCOLN, PRIEST

SAN FRANCISCO—The Rev. Dr. James Otis Lincoln, a retired priest, died in St. Luke's Hospital, San Francisco, on November 15th.

Dr. Lincoln was born in Boston, Mass., February 1, 1851. He graduated from Harvard in 1873, receiving the degree of Master of Arts in 1880. He graduated from the Berkeley Divinity School in 1883,

and married Nellie Olmsted Pitkin in 1885. Their golden wedding was celebrated October 5th, 1935. Dr. Lincoln's first charge was at Williamstown, Mass., for two years. He was rector of St. Luke's, Troy, N. Y., for four years, rector of Trinity Church, Whitehall, N. Y., in 1891, and chaplain and professor of Greek and Latin at the College of the Sisters of Bethany, Topeka, Kans., for two years.

Called to California by Bishop William Ford Nichols in 1893 to open the Church Divinity School of the Pacific, he was for 27 years chaplain of the school and taught Greek, Latin, and Homiletics. At the age of 70 he retired and devoted the rest of his life to St. Dorothy's Rest, a convalescent

E D U C A T I O N A L

COLLEGE FOR GIRLS

New York

WILLIAM SMITH COLLEGE

FOR WOMEN
Geneva, New York

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

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

SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

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

New Jersey

St. Mary's Hall *on the Delaware*

Episcopal boarding school for girls. College preparation emphasized. General and secretarial courses. Music, art. Capable, sympathetic teachers. Simple wholesome school life; carefully planned amusement and work. Supervised sports, riding, golf, swimming. Lower school. Two hours from New York, one hour from Philadelphia. 99th year.

Write for catalog.

EDITH M. WELLER, B.S., Principal, Box E, Burlington, N. J.

New York

Saint Mary's School

Mount Saint Gabriel
Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Modified Kent Plan. For catalogue address

THE SISTER SUPERIOR

SCHOOL FOR BOYS

New York

CATHEDRAL CHOIR SCHOOL

NEW YORK

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

THE PRECENTOR, CATHEDRAL CHOIR SCHOOL,
Cathedral Heights, New York City

THEOLOGICAL SEMINARIES

Colorado

St. John's Missionary College

GREELEY, COLORADO

Three-year theological course. Fourth-year course leading to the degree of S.T.B. Tuition, including board and room, two hundred and fifty dollars per academic year. Next quarter begins January the second. For further information address

THE REV. MANFRED LILLIEFOES, Ph.D., Dean

Massachusetts

THE EPISCOPAL THEOLOGICAL SCHOOL

Cambridge, Massachusetts

Affiliated with Harvard University
Dean H. B. Washburn 3 Mason Street

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

Virginia

The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN

home for children and young women which he and Mrs. Lincoln founded in 1901 in memory of their daughter Dorothy Pitkin Lincoln.

MRS. HARMON A. VEDDER

PARIS—Mrs. Effie Boulton Vedder, for seven years a communicant of St. Luke's Chapel, pro-Cathedral of the Holy Trinity, here, died recently.

Following the War, in which they lost two sons in the Somme with the 27th Division, now buried at Bony, Dr. and Mrs. Vedder visited France in 1920, 1923, and 1925, and in 1928 came to live in Paris. Before this Mrs. Vedder was one of the conspicuous organizers of the Gold Star Association at home. During the past seven years she was a faithful worker in the Church and teacher of the Church school.

SAMUEL KING WARD

SAVANNAH, GA.—Samuel King Ward, a vestryman and one-time warden of St. Paul's Church, died suddenly on November 18th. Mr. Ward was born in Savannah, August 19, 1867, the son of Jacob and Sarah Ward and lived here all his life. The funeral took place from St. Paul's Church on November 19th, with services conducted by the rector, the Rev. Geoffrey Horsfield, and the Rev. S. B. McGlohon, retired, former rector of St. Paul's Church.

In Mr. Ward's death St. Paul's loses one of her most devoted and most beloved communicants. At the time of his death, Mr. Ward was master pattern maker for the Central of Georgia Railway and gave freely of his talents to his parish. He made the oak reredos to the altar in the chapel of St. Paul's Church, a memorial to Miss Elizabeth Waller, and made the altar and reredos for the kindergarten room. He also made the brass processional cross for the junior choir. He supervised the construction of St. Paul's parish house when the contractor in charge of the work was accidentally killed.

Memorial Service for Actors

Held at New York Cathedral

NEW YORK—The annual memorial service for members of the Episcopal Actors Guild who died during the past year was held recently at the Cathedral of St. John the Divine. Tributes to 19 actors were delivered by Edwin Milton Royle, playwright.

The Very Rev. Milo H. Gates, dean of the Cathedral, welcomed the guild in a short sermon and praised acting as "one of the world's greatest fields of art." He said that the Episcopal Church "always has recognized the great opportunity which the stage, and which the stage has so splendidly taken, has to educate, to culture, to cultivate, and to elevate our people."

Church Observes Centennial

ALTON, ILL.—St. Paul's Church here, the Rev. Robert H. Atchison, rector, celebrated its centennial in an eight-day celebration beginning November 17th and ending November 24th.

W. Va. Laymen's Leagues Plan Formation of Diocesan Group

WILLIAMSON, W. VA.—Seven local laymen's leagues of the diocese of West Virginia sent 60 representatives to the first diocesan conference in Williamson November 2d and 3d. Speakers at the two-day meeting were Bishop Strider, Coadjutor of West Virginia; R. P. Holland, of Logan; Thomas Foulk, of Wheeling, and W. G. Peterkin, of Parkersburg.

A number of men's clubs in the diocese are to be organized in leagues before a conference to be held at Jackson's Mills, W. Va., June, 1936, at which time a diocesan branch will be organized.

Classified Advertising

RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 25 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 4 cts. per word, including one-line heading.
- All other classifications, 4 cts. per word where replies go direct to the advertiser; 5 cts. per word including box number and address when keyed in our care to be forwarded by us plus service charge of 25 cts. on first insertion.
- Minimum price per insertion, \$1.00.
- No time, space, or cash discounts on classified advertising.
- Copy for advertisements must be received 10 days before publication date.

ALTAR BREAD AND INCENSE

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

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

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

BOARDING

Florida and Washington, D. C.

THE ABBOTT HOUSE, 1451 Harvard St., N.W., Washington, D. C., and 239 N.E. 17th St., Miami, Fla. Clean and well appointed. For the discriminating traveler who appreciates refined environments and home comforts. Daily and weekly rates. MAUD M. ABBOTT, Hostess.

New Jersey

ATLANTIC CITY, N. J.—15 South Montpelier Avenue. Ideal for rest, convalescence. Excellent meals, location, environment. Medical references. Reasonable. Phone 5-0928. H. AND J. BARFOD.

New York

ST. MARY'S HOSTEL, 407 West 34th St., New York City. In charge of the Sisters of St. Mary. Single rooms by day, week, or month at reasonable rates. Breakfast if desired, no other meals served. References required. For rates and reservations address the SISTER SUPERIOR, C.S.M., 407 West 34th St., New York.

Washington

WASHINGTON, D. C., near Cathedral, one single and two adjoining rooms with shower. Sunny exposure. Excellent meals. Garden. Near transportation. Write, CHURCHWOMAN, 3562 Macomb St.

BOARDING—Continued

Health Resort

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

Houses of Retreat and Rest

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

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

CHURCH FURNISHINGS

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

FOR SALE

Miscellaneous

ALTAR, NINE FEET LONG, one priest bench, desk, credence, lection, all of oak. Reasonable. Address, SISTER MARY, Wilton, Conn.

DEVOTIONAL CHRISTMAS CARDS

20 Selected Cards in each Packet
Sample Packet A \$1.00
Assorted Packet B \$1.00
GRACE DIEU PRESS, Little Portion, Mt. Sinai, Long Island, New York

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

PLUM PUDDINGS made by the Ladies' Guild of St. Andrew's Episcopal Church. Weight, 2 lbs. Price, \$1.00. Postage prepaid. Send order to: ST. ANDREW'S GUILD, 514 McCormick St., Clifton Forge, Va.

SHAKESPEARE REVIVAL! How many questions could you answer on Shakespeare? Consult the game "A Study of Shakespeare." Authoritatively endorsed. Price 60 cts.; postage 5 cts. THE SHAKESPEARE CLUB, Camden, Maine.

LENDING LIBRARY

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

LINENS AND VESTMENTS

FINE IRISH LINEN especially selected for Church use, 36 inches to 54 inches wide, cut any length. Samples of 12 qualities on request. MARY FAWCETT COMPANY, 812 Berkeley Avenue, Trenton, N. J.

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

POSITION WANTED

Miscellaneous

CHOIRMASTER AND ORGANIST desires change. Excellent reputation. Present position big city parish, six years. Churchman. Boy choir preferred. Moderate salary. Write, Box E-86, THE LIVING CHURCH, Milwaukee, Wis.



No. 828X



Christmas Suggestions



A PRAYER BOOK is always a very acceptable Christmas gift. We can still supply a medium size, standard page, Prayer Book, printed on India paper and beautifully bound in leather, in the following styles:

MEDIUM SIZE
32mo

PRAYER BOOKS

\$1.75 each

PAGE SIZE,
3¾ x 5⅞ inches



No. 843X

828X—Red genuine Morocco, flexible, gold cross on cover, red leather lined, gold roll, round corners, red under gold edges, red ribbon marker.

841X—Black Morocco, gold cross on cover, water silk cloth lined, red under gold edges, purple marker, headband, round corners.

842X—Black Morocco, plain cover, water silk cloth lined, red under gold edges, purple marker, headband, round corners.

843X—Black Morocco, IHS monogram in lower right-hand corner, water silk cloth lined, red under gold edges, purple marker, headband, round corners.

831X—Red genuine Morocco, flexible, red leather lined, gold design on backbone, gold fillet, round corners, red under gold edges, red ribbon marker.

● When our present stock is exhausted, it will no longer be possible to obtain medium size books with leather binding at so low a price.

Postage Additional

14 East 41st Street
New York City

MOREHOUSE PUBLISHING CO.

1801 W. Fond du Lac Avenue
Milwaukee, Wis.

ADVENT HERALDS OUR REDEEMER ADVENT PREACHES OUR RESPONSIBILITY ADVENT URGES A RENEWAL OF CHRISTIAN STUDY

A REAL OPPORTUNITY

The Holy Cross Magazine offers every Churchman a real opportunity to make his Christian service intelligent and effective.

The Holy Cross Magazine is the only monthly periodical in the Church entirely devoted to teaching the ways of Christian living.

Month by month we offer twenty-four large pages of regular and systematic spiritual instruction, simply and persuasively stated.

SOME OF THE ABLEST TEACHERS IN THE CHURCH WILL CONTRIBUTE:

Dr. Robert Casey, Brown University

Dr. H. N. Fairchild, Columbia

Dr. Louis Gray, Columbia

Dr. C. A. Manning, Columbia

Dr. William Orton, Smith College

Dr. W. P. Sears, Jr., N. Y. U.

Dr. William Urban, Yale

Dr. Abbie Tuller, Brown University

The Rev. Doctors Hardy, Renfrew, Simpson, and Stewart of the General Theological Seminary

The Rev. Fathers B. I. Bell, Joseph Fletcher, L. C. Lewis, Alfred Newbery

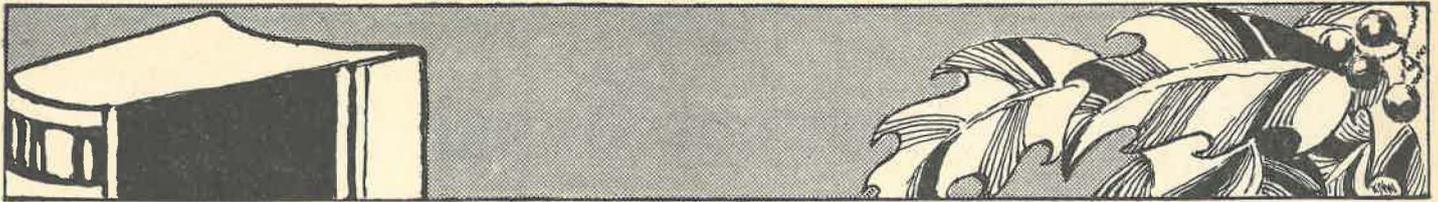
THE FINEST IN CHRISTIAN ART

Good pictures make a readable paper. Through the courtesy of the Boston Museum of Fine Arts *The Holy Cross Magazine* receives many beautiful pictures to supplement its own excellent collection.

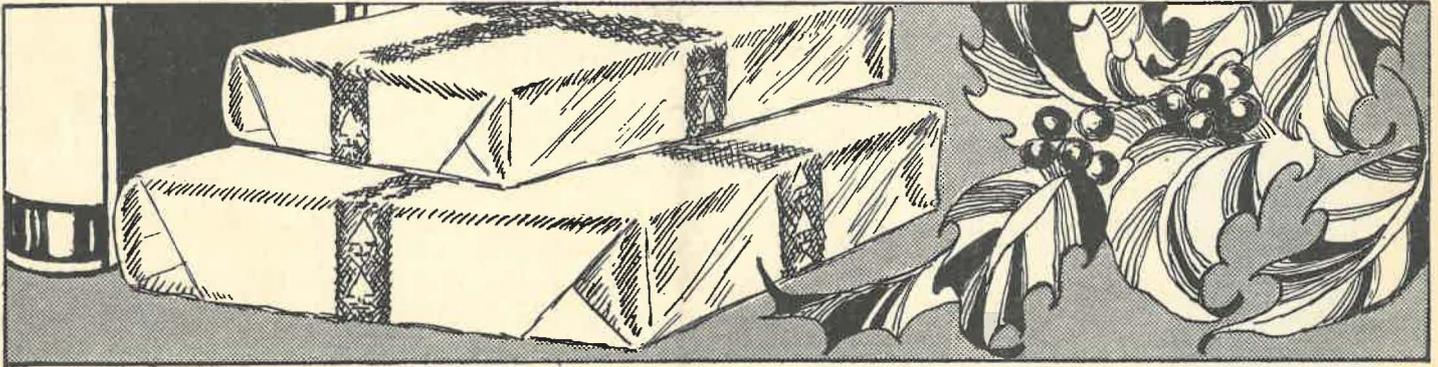
SUBSCRIBE NOW, PRICE, \$2.00 a year

THE HOLY CROSS PRESS

West Park, N. Y.



BOOKS to TOP your CHRISTMAS LIST



A History of the American Episcopal Church

By the Rev. *William W. Manross*

This new history vividly tells the story of the Church in America up to the present time. It shows the Episcopal Church as a *living* institution and supplies a connected narrative of its development both internally and in its relations with the society in which it is situated. There are marginal headings for easy reference, a complete Index, and a Bibliography. Beautifully printed and bound in handsome waterproof green vellum. Illustrated. 424 Pages. **\$2.75**

Anglicanism

Compiled and Edited by *Paul Elmer More* and *Frank Leslie Cross*

"Mr. More and Dr. Cross have produced their magnificent compilation of seventeenth century Anglican theology at a moment when it will not only be of value to the student of historical theology, but when it has a contribution to make of great value to the religious life of the present day. The representative documents which the book contains cover the whole realm of theology and religious practice." — *The Church Quarterly Review*. **\$5.00**

REMINISCENCES OF A PARISH PRIEST

By the Rev. *Archibald Campbell Knowles*
Rector, St. Alban's, Philadelphia

\$2.50

"One will not feel like putting this book down without reading it right through. Many of the stories that he tells are exceedingly funny. . . . But it is not all funny stories. The author's chief interest is religion, specifically the Catholic religion, and he has much to say about that."—*The Church News* (Dio. of Pa.).

SHINING MOMENT, By Virginia E. Huntington

\$1.75

". . . Mrs. Huntington is the wife of an Anglican bishop, and is a new poet who has not been deceived by self-consciousness, and who writes worthily in the tradition of Burns. Consequently, the volume might find a place in the highest ranks of light poetry. . . . All the verses are characterized by a peculiar charm—most possessing a light humor, some with a hidden note of tragedy."—*Catholic Daily Tribune*.

CHRISTIANS, AWAKE! By Rosamond Crompton

\$2.50

"Each one of the twenty-one homilies or lay sermons usually centers around a single word like Fear, Ridicule, Reward, Mildew, Choice, and Cotton Wool. The paragraphs are pithy, pointed, practical, and often picturesque. The very incisiveness of the sentences commands attention. . . . She dedicates her book 'To the greater glory of God, and all those brave enough to go adventuring for faith.'"—*Boston Evening Transcript*.

Postage Additional

14 East 41st Street
New York City

Morehouse Publishing Co.

1801 W. Fond du Lac Avenue
Milwaukee, Wis.