

November 21, 1936

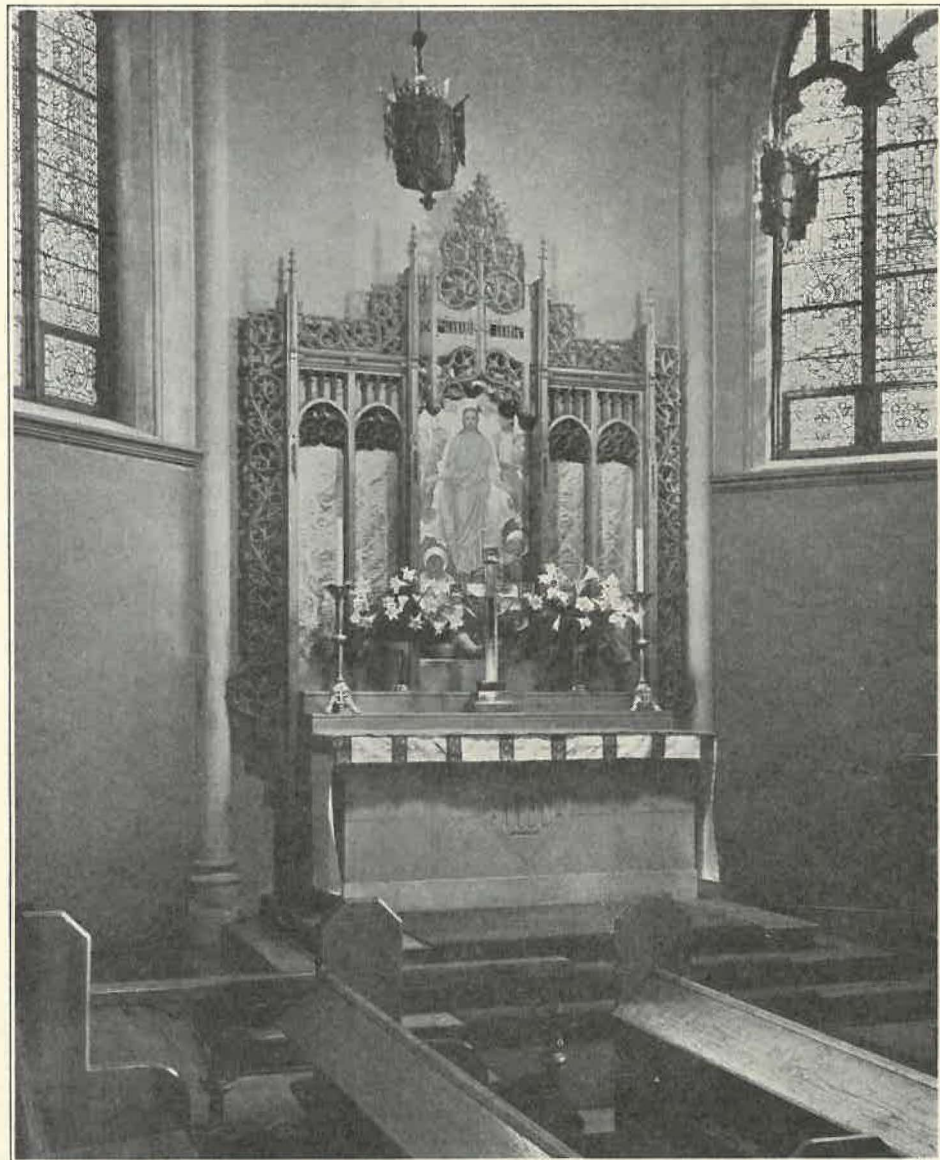
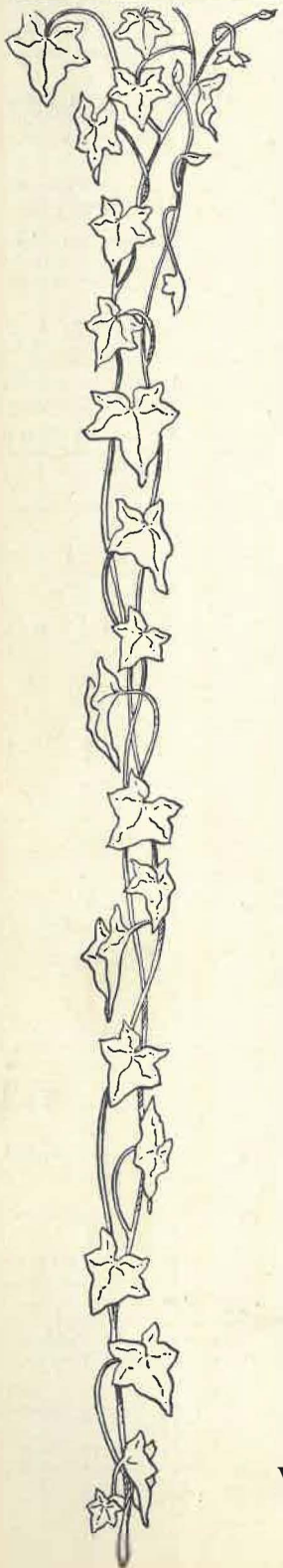
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The Living Church



ST. LUKE'S CHURCH, MECHANICVILLE, N. Y.

This memorial Altar and three chancel windows were dedicated by the rector of St. Luke's, the Rev. D. C. Huntington, on St. Luke's Day. The gift of Mrs. Herbert Otis Bailey and her children in memory of her husband, the Altar is the work of the Rambusch Studios, and the windows were designed by Miss Mary A. Frye and executed by Wilbur Burnham.

The Living Church

Established 1878

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

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 CANADA AND NEWFOUNDLAND..... 4.50 per year
 OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Kalendar



NOVEMBER

- 22. Twenty-fourth Sunday after Trinity.
- 29. First Sunday in Advent.
- 30. S. Andrew. (Monday.)

CALENDAR OF COMING EVENTS

DECEMBER

- 2-4. Forward Movement Commission Meeting.



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AMERICAN CHURCH UNION CYCLE OF PRAYER

NOVEMBER

- 30. Church of the Advocate, New York City.

DECEMBER

- 1. All Saints', Orange, N. J.
- 2. St. Barnabas', Burlington, N. J.
- 3. Grace Church, Ridgway, Pa.
- 4. Grace Church, Louisville, Ky.
- 5. St. Mark's, Jersey City, N. J.

BOOKS RECEIVED

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

THEOLOGY

- After Pentecost.* By MacKinley Helm. Harper, New York. Pp. 335. \$2.50.
 ¶ A history of the development of Christian ideas and institutions from SS. Peter and Paul to Ignatius of Antioch.
- Basic Convictions.* By William Temple, Archbishop of York. Harper, New York. Pp. 81. 75 cts.
 ¶ Four addresses delivered before the Indianapolis Convention of the Student Volunteer Movement last winter.
- The Foundations of the Christian Faith.* By John A. Bain. Scribner, New York. Pp. 112. \$1.75.
 ¶ A discussion of the meaning of faith, in its several aspects.
- The Holiness of Jesus.* By A. D. Martin. Cokesbury Press, Nashville, Tenn. Pp. 251. \$2.50.
 ¶ Written from the philosophic point of view of Otto, but original.
- Indian Thought and Its Development.* By Albert Schweitzer. Henry Holt, New York. Pp. 272. \$2.50.
 ¶ A fine study of the religious thought of India, by the distinguished theologian and missionary.
- The Meaning of History.* By Nicolas Berdyaev. Translated by George Reavey. Scribner, New York, Pp. 224. \$3.00.
 ¶ Seeing the coming of Christ as the central event in history, the author surveys the whole of man's recorded life. Berdyaev's *Freedom and the Spirit* should be read with this new book.
- Origen on First Principles.* Translated by G. W. Butterworth. SPCK. Imported by Macmillan. Pp. 342. \$4.50.
 ¶ Translation of Koetschau's text of Origen's *De Principiis*, with introduction and notes.
- The Spirit of Mediæval Philosophy.* By Etienne Gilson. Translated by A. H. C. Downes. Scribner, New York. Pp. 490. \$3.50.
 ¶ The Gifford Lectures delivered in 1931 and 1932 and published this October. The author's thesis is that the philosophy of the Middle Ages was a Christian philosophy, still a matter of dispute.
- John Wesley and Modern Religion.* By Umphrey Lee. Cokesbury Press, Nashville, Tenn. Pp. 354. \$2.50.
 ¶ A discussion of John Wesley's theological position, by the Dean of the School of Religion, Vanderbilt University.

OLD AND NEW TESTAMENTS

- Abraham: Recent Discoveries and Hebrew Origins.* By Sir Leonard Wooley. Scribner, New York. Pp. 298. \$3.00.
 ¶ A study founded on new material discovered by the author and others in the famous excavations at Ur and elsewhere.
- Hebrew Origins.* By Theophile James Meek. Harper, New York. Pp. 220. \$2.00.
 ¶ An account of the origins of the Hebrew race and the development of its ideas and institutions.
- A History of Religion in the Old Testament.* By Max Loehr. Scribner, New York. Pp. 192. \$2.00.

¶ A volume in the International Library of Christian Knowledge. It is based on the results of recent archæological and historical research.

- Lives of the Prophets.* By Stephen L. Caiger. SPCK. Imported by Macmillan. Pp. 307. \$1.75.
 ¶ The later history of Israel told in a series of biographies of the writing prophets.
- New Lights on Hebrew Origins.* By J. Garrow Duncan. Macmillan, New York. Pp. 282. \$2.00.
 ¶ A summing up of the results of recent archæological studies, to show how they uphold the traditional view of Genesis.
- Old Testament Religion.* By Elmer A. Leslie. Abingdon Press, New York. Pp. 289. \$2.00.
 ¶ A treatise contrasting Canaanite and Israelite religions and showing the contribution of Israel to all religion.
- A Fresh Approach to the New Testament and Early Christian Literature.* By Martin Dibelius. Scribner, New York. Pp. 280. \$2.00.
 ¶ An application of the method of form criticism to the whole New Testament, by an authority on the use of that method.
- The Glorious Galilee.* By J. W. G. Ward. Cokesbury Press, Nashville, Tenn. Pp. 234. \$2.00.
 ¶ Imaginary narratives of some of those who met with Jesus.
- The Gospel Parables in the Light of Their Hebrew Origins.* By W. O. E. Oesterly. Macmillan. Pp. 245. \$2.50.
 ¶ The Warburton Lectures for 1915-1919, only now published. A study of the Gospel parables from the point of view of their Jewish environment.
- Jesus and Greeks: Tutors Unto Christ.* By A. C. Purdy and George Macgregor. Scribner, New York. Pp. 366. \$2.75.
 ¶ A treatment of both the Jewish and the Hellenistic backgrounds of the New Testament.
- Some Studies in the New Testament.* By Clayton R. Bowen. Edited by Robert J. Hutcherson. Introduction by Edgar J. Goodspeed. University of Chicago Press. Pp. 182. \$2.00.
 ¶ Posthumous papers by a teacher and scholar.
- Some Studies in the New Testament.* By H. F. B. Mackay. Macmillan, New York. Pp. 205. \$2.00.
 ¶ A companion to the author's *Some Studies in the Old Testament*, published last year. Written in Fr. Mackay's characteristic style, whereby the New Testament is related to the problems of today.

CHURCH HISTORY

- The Church and the Twentieth Century.* By Norman Sykes, Percy Dearmer, C. E. Raven, Douglas White, H. D. A. Major, T. G. Rogers, A. T. Wilson, F. L. Cross, E. Elliott-Binns, and G. L. H. Harvey (Editor). With a foreword by the Bishop of Birmingham. Macmillan, New York. Pp. 448. \$4.25.
 ¶ Essays dealing with the various problems confronting the Church today.
- The Church in France: 1848-1907.* By C. S. Phillips. SPCK. Imported by Macmillan. Pp. 341. \$6.00.
 ¶ A brilliant study of a complex period in French ecclesiastical history, by a well-known Anglican scholar.
- The Church Through Half a Century.* By sixteen authors. Edited by Henry Pitney Van Dusen and Samuel McCrear Cavert. Frontispiece. Scribner, New York. Pp. 426. \$3.00.
 ¶ Essays in honor of Dr. William Adams Brown, by former students.
- The Great Forty Years.* By John Henry Hopkins. Illustrated. Centenary Fund of the Diocese of Chicago, Inc. Pp. 243. \$2.00.
 ¶ A history of the diocese of Chicago, interestingly told.
- The Mediæval Missionary.* By James Thayer Addison. International Missionary Council, New York. Pp. 176. Cloth, \$2.00. Paper, \$1.25.
 ¶ A study of the conversion of Northern Europe: A. D. 500-1300, by the professor of the history of religion and missions, Episcopal Theological School.
- The Russian Church.* By J. N. Danzas. Sheed & Ward, New York. Pp. 164. \$1.50.
 ¶ An invaluable brief history of the Russian Church from its beginning to the present day.

(Continued on page 607)

CORRESPONDENCE

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

"Glorified Giving"

TO THE EDITOR: I have investigated the facts surrounding the use of the name "Episcopal Executive Council" with a post-office box in Minneapolis in the sales promotion of an advertising campaign for the plan known as "Glorified Giving," published and circulated by the Rev. B. L. Shipman of Harmony House, Richmond, Va., and from such investigation, I believe that the name selected was in ignorance of the fact that the Episcopal diocese of Minnesota and its executive council maintains its office in the city of Minneapolis; and further, except only as such name was used, there is no evidence that there has been any claim made that such plan was ever approved, endorsed, or promoted by the diocese of Minnesota or its executive council.

The Rev. Mr. Shipman assures me that it is a matter of regret that the situation has arisen, and that the plan of Glorified Giving stands strictly on its own merits and the endorsements of all churches, including Episcopalian, that have adopted the plan; and further, that hereafter no advertising will be circulated which will connect or associate the Episcopal diocese of Minnesota or its executive council with the sales promotion of such plan.

The diocesan authorities likewise regret any damage which their warning may have occasioned, either to "Glorified Giving" or its author.

C. E. PURDY,

Chancellor, Diocese of Minnesota.

Approved:

E. R. COPPAGE,

Secretary, Diocese of Minnesota.

IN OUR ISSUE of October 31st we published, in the classified advertising columns, a "Caution" notice in regard to an organization using the name "Episcopal Executive Council," Minneapolis, Minn. The notice was signed by E. R. Copping, executive secretary of the diocese of Minnesota, and pointed out that the sponsors of the "Episcopal Executive Council" had no official connection with the diocese of Minnesota and that steps were being taken to stop the use of the misleading name, "Episcopal Executive Council."

After further investigation, the chancellor and the executive secretary of the diocese of Minnesota have sent us the above letter. The editor of THE LIVING CHURCH has also investigated the matter and has held a personal conference with the Rev. Mr. Shipman, author of the "Glorified Giving" plan. As a result, we are glad to be able to say that we feel that the use of an official-sounding name was simply an unfortunate accident, and that we see nothing objectionable in the plan itself. Indeed it has already been successfully used in a number of parishes of the Episcopal Church, and may well prove valuable in others.—THE EDITOR.

Lay Criticism

TO THE EDITOR: In the *Living Church Annual* for this year there is an interesting item on page 618 with reference to the

making and delivery of sermons. It is in a measure helpful, but it smacks too much of the parson preacher. It would be very valuable to have an expression from our intelligent laity of their opinion of sermons. If this could be secured, it would be far more helpful than any opinion of the clergy. Should you care to act upon this matter, I presume to suggest that the lay opinion might be formulated by a small group comprised of, say, a doctor, business man, educator, lawyer, with one or two others. In my opinion one of our weaknesses is that we get too many opinions from the clergy and too few from the laity who comprise the great body to be reached and nurtured. (Rev.) CLIFTON MACON.

Pittsburgh.

Spain

TO THE EDITOR: I read with regret your editorial of November 7th criticizing Bishop Paddock and others for taking side with the Madrid government. Since when has it become a sin to sympathize with a legal government against rebels who take the sword against their duly and democratically elected government and who have deliberately plunged their nation into a sea of blood? Many of us who hate the sword are driven to a more liberal position by the act of such rebels and by the support which their cause arouses even in this democratic land.

(Rev.) J. DE WOLF HUBBARD.

Saranac Lake, N. Y.

TO THE EDITOR: I read with considerable interest your editorial [L. C., November 7th], and let me say as a subscriber to what is presumedly a Christian and Anglo-Catholic paper, that I am amazed that Bishop Paddock, or any other member of the Episcopal Church, should have any question in his mind as to which side Anglican sympathy should be on in the civil war now raging in Spain.

Spain is one Roman Catholic country where—thank God!—we have no missions, to compromise our viewpoint or lead us into the shifty opportunism we seem to be pursuing in Mexico.

As long as we regard the Roman Catholic Church as a true and integral part of the Catholic and Apostolic Church throughout the world there can be no question of the side we ought to take when that Church is attacked by the avowed enemies of Christ and the religion He founded.

CHARLES PHILIP KRAUTH.

Riverside, Calif.

Two Davids

TO THE EDITOR: It's not that the lady is a commoner, for kings have before now married commoners and no harm followed. Kings themselves after all descend from commoners. Such was King Saul. And a former David was but a herder of sheep in his youth. Nor that she is an American, for in other circumstances that could be one of the pleasantest aspects of this royal courtship now being conducted in the public press. The real trouble is, those two divorces.

"And David wrote to Joab who was then in Ipswich saying, Set ye Uriah of the Guards in the forefront of the hottest battle, that he be pierced through with a decree nisi. . .

And Uriah also passed out of the picture. And David sent and fetched her to his house and she became his wife and bare him a son. But the thing that David had done displeased the Lord" (II Samuel 11). But I can't find that anybody but the Lord and His prophet Nathan paid much attention.

Our Prayer Book teaches about marriage the doctrine of the Catholic Church, derived from the words of our Lord. Our tribal customs, our canon on marriage, and the civil magistrate may have, do have, other views. One must be wrong. Which is right?

Anyway, we can now have a little sympathy for Cranmer, when we see his successor on the same uneasy spot. And if Canterbury today bends under similar royal pressure, we can recall and swallow our haughty cracks at, e.g., the Marlborough case and some other cases.

Perhaps the standards of Reno are right



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AT
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HADDON HALL

The many extra ways in which we entertain our guests and make them feel at home give unique charm to a visit here. There are timely lectures, informal concerts, plays, and various other entertainments to brighten the carefree hours. We also devote particular attention to the selection and preparation of food, making it one of the foremost and pleasantest memories of a visit at these great Boardwalk hotels. Ocean Decks. Game rooms. Sunny seaside lounges.

Come down for an autumn sojourn soon. You'll be surprised at how little it costs at our low fall rates.

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ATLANTIC CITY

after all, and those who think differently are half-witted dreamers, out of touch with life and progress. (Rev.) WILLIAM M. HAY.
Stepney, Conn.

The Anglo-Israel Theory

TO THE EDITOR: Permit me to object seriously to a statement by Catherine P. Baldwin in THE LIVING CHURCH for November 7th. After writing that the British-Israel Theory is committed to the destruction of the Roman Catholic Church and of Catholic countries, she says, "It is without question Freemasonry."

As a Freemason for 30 years, and as a member of the California Grand Lodge for 26 years, I deny that Freemasonry in the United States has any quarrel with the Roman Catholic Church, nor any ideas subversive to any other country on earth. Freemasonry in the United States is too busy attending to its own affairs and helping to make this a better country in which to live, to have any time to spend in doing harm to anyone. As the Roman Catholic Church forbids its mem-

bers to become Freemasons, both the Church in this country and the fraternity suffer losses. . . .
JOHN P. GILMER.
Los Angeles.

The Presiding Bishopric

TO THE EDITOR: The trilogy in the correspondence columns [L. C., November 7th] is splendid. The letters from the laity express healthy, unadulterated desire for Catholic practice.

The priest's letter is symptomatic. It is a good example of the stop-watch intellectual cautious American Catholic Congregational Church attitude which puzzles not only our own people but most certainly those without. It is that habit which braces the opinion that "the Anglican Church can give birth, but that it cannot nourish." We can go only so far, stop, and wait. A tremendous responsibility is upon the shoulders of the American Church, because it must develop something unique!

This subject of the Presiding Bishop is a mere bubble. It isn't a matter of imitating

the English, Roman, or any other part of the Church, but of being honest as a part of the Catholic fellowship, convinced ourselves, first, and then determined by our actions to convince others.

After all our uniqueness in America we haven't made a dent in the average community as to our being a Catholic Church with authority. There is no question about our uniqueness. We are not convincing a sin-sick undisciplined world, no, not even our own people. Our neurosis is caution.

(Rev.) HARRY S. RUTH.

Burlington, N. J.

TO THE EDITOR: As one whose work for many years was concerned with the development of a corporate public service [A. T. & T.], having a central headquarters and coordinated sectional divisions throughout the country, I express my belief that the suggested establishment of the national headquarters of our Church in the city of Washington is a sound and constructive policy. The plan should be developed and discussed by the clergy and laity and, if possible, presented for consideration and action at the next General Convention.

The site, the cathedral, the College of Preachers, in fact the whole environment, invite the establishment of this headquarters with a resident Primate under whose guidance the several functions of our national Church may be administered.

As this is a matter which concerns the Church in all dioceses, I suggest that the question be presented at the coming diocesan conventions. If a representative number of dioceses favors the Washington plan, with a "full time" Primate as suggested in your articles, a group may then be assembled to prepare and present it at the next General Convention.

ANGUS HIBBARD.

Chicago.

A Layman's Missal

TO THE EDITOR: While the clergy are discussing in your columns the desirability of an Office Book, may a layman plead the great desirability of a laymen's edition of the American Missal for use in the pews and the study? This would be an enormous aid to true and understanding devotion in those parishes where this missal is followed. As it is now, much goes on at many Altars which to the ordinary worshiper is simply meaningless, and the familiar books of devotion now available are quite useless for meeting this situation. I wish very much that the Morehouse Company would print such a book.

JARED S. MOORE.

Western Reserve University,
Cleveland.

Hard Questions

TO THE EDITOR: What proportion of reports by parochial and diocesan groups (committees, departments, vestries) charge inaction to lack of funds? What proportion start off with laments, peter out in apologies? Is budget-poverty ever an alibi for poverty of thought? The depression is expiring; smothered by the bucks passed to it. Will any report to (or of) General Convention devote its first half to wails over lost opportunities, its last half to glowing pictures of results if parishes, dioceses, and national Church get more money? Will more and more of the clergy and laity be thinking harder and harder, as the year moves up to General Convention, about money? Or will more and more be thinking about Christian ways of making democracy safe for the world?

BENJAMIN S. BROWN.

Kansas City, Mo.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

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

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.
Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 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.

Weekdays: 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
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Evening Prayer and Sermon
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

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

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.

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.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. JOHN GASS, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days, Holy Communion
at 10 A.M., Fridays at 12:15 P.M.
Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 8.
Week-day Mass, 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
& Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thurs-
day 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, 4:15-5:00, 7:15-8:00.



VOL. XCV

NEW YORK AND MILWAUKEE, NOVEMBER 21, 1936

No. 21

EDITORIALS AND COMMENTS

The Presiding Bishopric—III

IN OUR TWO previous editorials on the subject of the Presiding Bishop [L. C., October 24th and November 7th] we set forth the first three of seven propositions as follows:

1. *The Presiding Bishop should be an Archbishop.*
2. *He should have a permanent see.*
3. *His see should be Washington.*

It may be thought by some that we have been putting the cart before the horse in dealing first with these matters of nomenclature and locale before dealing with the more important questions as to what the Presiding Bishop or Archbishop should be and do. It is true that his work is more important than his technical status, but we have observed that nomenclature *is* important and that it also makes a difference whether the Primate's see is temporary or permanent and where it is located. We pass on now, however, to the more important questions of what we expect our Church's ecclesiastical head to be and to do. But first we should observe that:

4. *His tenure should be permanent.*

The task of the Presiding Bishop (by whatever name he may be called) is a specialized one. It is a task requiring special abilities, special training, and a special method of approach. It ought rightly to be a lifetime position, not merely a temporary one into which a diocesan bishop is thrust and from which he will retire just when he is getting to the point where he can perform it to the best of his ability.

We have said that secular terminology should not be employed in the Church, but it may not be amiss to draw an analogy from the State and say that the Presiding Bishop is to the Church what the President and the Secretary of State together are to the nation. That is to say, the Presiding Bishop is the head of the Church, humanly speaking, and he is also its principal representative in the Church's "foreign relations"—that is, its contacts with other religious bodies in this country and abroad and with other branches of the Anglican communion throughout the world.

This is a matter of some importance. The members of the Church have a right to expect that their Primate will be present on important occasions in the Church's life, not only in the East but throughout the country. It is true that any bishop

can act as the principal consecrator in the advancement of a priest to the episcopate, but it is a valuable symbol of the unity of the Church if the Primate can ordinarily act as the principal consecrator. When there is a great anniversary celebration of Churchwide character or some other unusual festival the Church expects the Presiding Bishop to grace the occasion.

In regard to the matter of "foreign relations" it is particularly important to have our Church represented by an official who comparable in rank to any dignitary with whom he may come in contact, be he Presiding Elder, Moderator, Archbishop, or Patriarch. We may not place much importance ourselves on this matter of ecclesiastical rank, but our Eastern Orthodox and Old Catholic brethren and others have a right to expect to negotiate with an Archbishop who is the head of a national Church, rather than with a diocesan bishop or a counsellor in ecclesiastical relations who is merely a priest giving part time service in that position.

Far more important than rank, however, is the stability of policy that can come only from long tenure of office. The Presiding Bishopric is not a political job that requires the check of a minority party and frequent elections. It is a dignified permanent position that is worthy of the devotion of a man's lifetime. We do not depose or reelect diocesan bishops every six years; why then should we do so with our chief bishop?

There ought, however, to be a retiring age for the Primate, as there ought to be for other bishops. Our suggestion would be that the Primate be permitted to retire at any General Convention after he is 65 and compelled to do so by the time of the last General Convention before he is 75.

5. *His jurisdiction should be the whole Church.*

WE DO NOT want our Primate to be a monarch or a dictator but we do want him to be a *pastor pastorum* to the entire Church.

The ideal of the Presiding Bishopric ought to be that of St. James, who presided in the council of the Apostles not as a super-Apostle, far less as the infallible vicar of Christ, but as one recognized by his equals as their leader. The Primate should be one capable of giving kindly and wise guidance to his fellow bishops and to the whole Church. His should be the

power not of compulsion but of leadership in Christian charity. Yet he should be one who would not hesitate on occasion to speak out in the name of the Church using even such words as those of St. James, "It seemed good to the Holy Ghost and to us . . ."

But the Primate cannot act in the name of the whole Church if he is confined by diocesan cares or by business details. His connection with his former diocese, if he has had one, should be wholly severed when he becomes Archbishop of Washington. Nor should he be the Chief Business Man of the Church. We have consecrated laymen who can and should handle the financial and other purely business affairs of the Church, and the full responsibility for the conduct of those affairs should be placed squarely upon their shoulders.

The Primate will, of course, by virtue of his office, be the head of the House of Bishops. He will preside at all of its sessions and act as its constitutional head in carrying out its mandates, even as the Presiding Bishop now does.

This brings us to the next point which is that:

6. *He should be the chief missionary of the Church.*

WE HAVE SAID that the Primate should be the head of the House of Bishops. He should also be the head of the National Council.

Bishop Cook in his truly moving plea to the House of Bishops last October pointed out that the missionary work of the Church must suffer from the double leadership with which it is now burdened. Authority and responsibility are alike divided under the present system, to the detriment of the missionary work of the Church. The president of the National Council is expected to be responsible for the Council's policies, its methods of procedure, and its results. Yet when the National Council meets, not the president of the National Council but the Presiding Bishop is in the chair and directs its deliberations. It is only because of the mutual consideration and manifestation of Christian charity of Bishops Perry and Cook that such an anomalous system succeeds in working at all.

But that does not mean that the Primate should be burdened with the detailed direction of the staff of the Church's headquarters in its daily activities. There might well be a director of the staff—a bishop, priest, or layman who would not be responsible for the adoption of National Council policies but would be the active head of the headquarters staff.

In this way the division of authority would be avoided and at the same time the Primate would be relieved of the details of administering the headquarters staff. This would leave him free for his other duties and free to spend a considerable amount of time in travel.

And we believe that the Primate ought to travel, particularly in the mission field. It would be a healthy thing for the missions of the Church if the Presiding Bishop were to visit each missionary district, domestic and foreign, at least once in every 10 or 15 years. Such a visit would encourage the missionaries, renew the zeal of the Church people in the districts visited, add to the strength and prestige of the Church in those communities, and at the same time give the Church's chief missionary first-hand information of the work in the field.

We cannot stress too much this aspect of the Presiding Bishopric—that he should be the chief missionary of the Church. Missionary vigor is the truest index as to whether or not any Christian communion is carrying on the Divine Commission entrusted to it by our Lord Himself. Every member of the Church, clergyman or layman, is called upon to be a missionary to the degree and within the scope of whatever his

calling in life may be. Especially is this true of the Presiding Bishop, who should be nothing less than Public Missionary Number One.

In a final editorial in this series we shall set forth and discuss the seventh of our propositions and consider practical ways in which they can be put into effect.

Diminishing Legacies

THE WILL of Mrs. Henry Barton Jacobs of Baltimore, a devout Churchwoman whose death was recently noted in our news columns, is a remarkable example of the sense of public responsibility which still characterizes many men and women of wealth, while at the same time it is a warning to churches and charities that they can hardly depend in the future upon large gifts and legacies from wealthy or well-to-do for continuing support of good works which have benefited through past generosity.

After gifts of nearly \$600,000 to relatives, friends, and servants, and proper bequests to her husband, Mrs. Jacobs leaves \$2,000,000 to the Robert Garret Hospital for Children in Baltimore, which she has almost entirely supported for years at an estimated cost of \$1,500,000. Then comes a gift of her country home, "Uplands" in Carroll County, Maryland, as "a home for lonely Churchwomen," especially widows of the clergy, "unable to provide in whole or in part for their own maintenance and support," and a legacy of \$1,000,000 for its maintenance and upkeep. Coupled with these gifts are bequests for present support pending the settlement of the estate. To the parish of Grace and St. Peter's, Baltimore, is left a legacy of \$200,000, the income from the trust at 3% to be paid regularly until the settlement of the estate makes the bequest available. There are also legacies to the Church Home and Infirmary in Baltimore and a memorial fund to the Hospital for Children to cover all moneys received through the will of a sister, Mrs. Elizabeth D. Foster. Mrs. Jacobs, before her death, had given to the Baltimore Museum of Arts her pictures, tapestries, and other works of art, valued at \$2,500,000, and a new building is now in course of construction to house this collection.

What Mrs. Jacobs had in mind to do for numerous other charities, Church and public, to which she had been contributing lavishly during her lifetime cannot be made known; but the warning of the need of readjustments of future support is worthy of note, especially in connection with the will of the late Mr. Straus in New York, who felt compelled to cancel proposed gifts of \$600,000 to Harvard University and to Jewish charities, because of the heavy tax upon large estates. There is a pathetic note, as well as a warning one, in this paragraph of Mrs. Jacobs' will:

"Ever since the beginning of the financial depression which has existed since the fall of 1929 I have made a new will each year endeavoring to adjust to the constantly declining value of my estate my bequests to the many charities in which I have always been interested and always hoped to embody in any will made by me. Now I find that I must abandon almost all my charities, and must omit the many things I have so wished to do, and am obliged to considerably reduce even the amounts I can give to those I love. . . ."

Possibly the Episcopal Church, more especially in the East, will suffer more than any other religious organization from conditions thus made clear. What is to supply the future needs of the Church's work, if large gifts are to cease of necessity? In the diocese of Pennsylvania, for example, the devoted



ANOTHER CANDIDATE FOR POPULAR SUPPORT

members of the Church in the past generation whose interest in missions was so notable in former years, left generous legacies to our missionary work; but they are no longer here to contribute to apportionments larger than in their day. Conditions such as these call for larger gifts and more faithful continuous support from the "rank and file" of our membership. If that can be secured, the whole situation will be more healthy. Numerous givers will mean wider interest, deeper enthusiasm, quickening of love and devotion.

What an opportunity, in the present Every Member Catechism, for impressing upon our people their individual responsibility! We still believe in democracy in government despite warnings of its possible dangers and disappointments and disillusionments. The Church, in its very essence, is a democracy—a brotherhood with family responsibilities. Are we doing what must be done, if work is to survive, in quickening this sense of responsibility? What *can* be done to enlarge the hearts of the faithful and to induce the "other two-thirds" of our communicants to cease to live religiously on the dole? Have we not lagged far behind other Christian communions in developing tithing? If we can develop this practice, the loss of large gifts will be a blessing in disguise.

Good Music on the Air

WE OFTEN hear well-justified complaints about the quality of the average radio program that pours into millions of American homes daily. Certainly there is much

that is mediocre, much that is in poor taste, and much that is downright bad in the flood of programs, musical and otherwise, that fill the air. But there is a great deal that is good also if one will but take the trouble to watch and plan for it. Properly used the radio can be a means of receiving in one's own home much of the best that is to be had in religion, public affairs, education, entertainment, and fine music.

It is of the last named that we particularly wish to speak in this editorial. The Columbia Broadcasting System has recently published a brochure (obtainable from its administrative office, 485 Madison Avenue, New York) announcing the highlights of its schedule of serious music for the fall and winter. In it is to be found a wealth of entertainment in store for the music lover. Our own favorite and that of thousands of other Americans is the two-hour Sunday afternoon concert of the New York Philharmonic-Symphony Society which began its seventh season of broadcasting on November 8th. This season John Barbirolli and Artur Rodzinski are conducting most of these programs, and the composers Igor Stravinsky, Georges Enesco, and Carlos Chavez will direct for two weeks each. This program alone, in our estimation, has done more to raise the level of musical appreciation in this country than any other single factor in the past few years.

Other programs of fine music announced by CBS are too many and too varied even to list. They include a series of 10 "conversation concerts" devoted to Bach and Debussy, a series on modern masters, another on the chamber music of Brahms,

another on music by famous amateurs, and so on. Particularly deserving of notice are the children's concerts to be given by the Cincinnati Symphony Orchestra on Tuesday afternoons, and another series of children's concerts by the Philharmonic-Symphony on Saturday mornings.

In addition to the sustaining programs presented by Columbia and the other great national chains, there are, of course, fine musical programs presented over the networks by commercial sponsors and others presented over local radio stations. The discriminating lover of music does not have to take whatever happens to come in over a radio perpetually tuned to the nearest station. If he will control his radio instead of letting his radio control him he will be rewarded by a veritable treasure house of worthwhile presentations.

A Foreign Title?

AS A SORT of postscript (or rather interscript) to our series of editorials on the Presiding Bishopric, we should like to comment on an editorial in the *Southern Churchman* of November 14th, which objects to our suggestion that the Primate of the Church be the Archbishop of Washington. And our first comment is to welcome this criticism because, as we explained at the outset, our primary purpose in this series is to sound out the various views in the Church so that by the General Convention of 1937 there may be a well-defined body of public opinion and whatever action is taken may adequately reflect the mind of the Church. If it develops that Churchmen want their chief bishop to continue with the Wall Street title of Presiding Bishop and Chairman of the Board of the National Council of the Protestant Episcopal Church in the United States of America (Inc.?), or if they want to change it to something even more secular and less dignified—O. K., say we, if it really does represent what the Church wants and believes to be right.

But let's analyze the criticisms of the *Southern Churchman*. What points does our able contemporary make, and what are the merits of them?

First, the *Southern Churchman* says: "The office and name [of Presiding Bishop] is traditional with us." But is it—or rather, are they? The nature of the office has been frequently changed, the last and in some ways most radical change being made as recently as the last General Convention, in 1934. The name has continued for nearly a century and a half, true; but its meaning has by no means remained the same. At first "Presiding Bishop" meant merely the bishop who presided in any particular session of the House of Bishops. Later it meant the bishop recognized as the head of the House of Bishops, and this came gradually by custom, later enacted into canon, to be the oldest bishop having jurisdiction. Since 1925 the Presiding Bishop has been an officer elected by General Convention. Sometimes, as in the case of Bishops Murray, Anderson, and (for three years) Perry, the Presiding Bishop has been president of the National Council; sometimes, as in the latter days of Bishop Tuttle or the current ones of Bishop Perry, he has not. Where, then, is to be found any continuing tradition so weighty that it is itself worthy of being a deciding factor? Why, there is the universal one of the Catholic Church—early, medieval, Roman, and Anglican—that the chief bishop in a national division of the Church has the rank of Archbishop. *There's a tradition for you, Dr. Sheerin, if it's really tradition you want.*

Next point. Because of the wisdom of our forebears, says the *Southern Churchman*, "we have been saved from being either a political sect or a narrow one." Fine! Then why stand

out against all the rest of Catholic Christendom by insisting on our own peculiar customs and nomenclature? Isn't that a policy savoring of the sectarianism and narrowness that the *Southern Churchman* rightly deplores?

Again, "Why pick out Washington anyway?" Well, we've given our reasons for that, and we think they're good ones. But if the *Southern Churchman* or somebody else can suggest a "better 'ole," let 'em do it. In fact, some years ago we suggested Racine, Wis., as a possible alternative for location of the primatial see. Why not? It's much larger, more centrally located, and has more local Church tradition than Canterbury could boast of when St. Augustine designated it as the principal English see. Fr. McKim, in the November *American Church Monthly*, suggests a primatial see of Chelsea, bounded by Ninth avenue, 16th and 23d streets, and the North River—a sort of Anglican Vatican City in the heart of New York. The idea doesn't appeal to us, but it has some merits and if the Church wants it, we'll yield. Meanwhile, however, Washington appeals to us as by far the most appropriate place.

Finally, the *Southern Churchman* rather surprisingly raises the banner of 100% Americanism, and views with alarm the adoption of "foreign titles," with the consequent danger of "foreign prejudices." By all means, say we, let's keep our domestic prejudices—we have quite enough of them without importing somebody else's. (Incidentally, the prejudice against the title of Archbishop is a domestic, not a foreign, one.) But what does the *Southern Churchman* mean by "foreign titles"? Foreign to what? The title of Archbishop is certainly not foreign to the Holy Catholic Church, and it is the Church, not the nation, that we are talking about. It is not foreign to the Anglican portion of the Church, as we have previously pointed out. For that matter, it isn't even foreign to our own part of the Anglican communion; it is simply a part of our heritage of which we haven't yet made use. Maybe we should and maybe we shouldn't, but certainly it would be no more an adoption of a foreign custom to do so than was the consecration of the first American bishop.

The *Southern Churchman* editorial closes with the lugubrious prediction that if we take the steps proposed by THE LIVING CHURCH, we "may eventually ruin the fine democracy and freedom enjoyed by our Church from the beginning." Come, come, Dr. Sheerin; you must have been listening to the radio speeches the night before election. It isn't as bad as all that.

Consecration in Central America

THE ACCOUNT in our news columns of the synod of the province of the West Indies, recently held in Belize, British Honduras, and the accompanying pictures, present a colorful report of the missionary vigor of our sister Church. There can be no doubt that the Church has been strengthened in Central America by the very picturesqueness of these ceremonies. At 6 o'clock in the morning the cathedral in Belize was filled with native Hondurans there to witness the consecration of a successor to the Apostles with the full ceremonial of the Catholic Faith as taught and practiced in the Anglican communion. Thereafter the newly consecrated Bishop gave his blessing to other throngs that had been unable to gain admittance to the cathedral.

The new Bishop, Dr. Tonks, is well known to Americans because of his visits to this country under the auspices of the Church Union, as well as his recent attendance at the Pan-American Conference in Chicago. We wish him every success in his new work for our Lord and His Church.

Youth and the Church

An Address in the Church of the Air Series, November 15th

By the Rev. Theodore O. Wedel, D.D.

National Council Secretary for College Work

OURS IS A DAY of youth movements. In more than one country of the world, pavements are resounding with the marching of youthful feet. Especially is this true wherever the traditions of democracy are being overthrown and where people are building a brave new world under the gospels of social collectivism. The traveler to continental Europe can describe young people on the march, with new songs and new creeds on their lips and with new hopes in their hearts.

Youth, when it is alive and on the march, is always a moving sight. Youth is life untouched by tragedy, and we who have passed beyond it must inevitably look upon it with a measure of envy. Life is all before them where to choose. Whenever we are tempted to indulge in a disillusioned smile, we ought to recall the precept of Marcus Aurelius that age should look upon youth with chaste eyes. Hope is theirs by natural right—hope and daring. The Greek poet, Pindar, once took leave of runners in a foot-race with the words: "May they with feet so light walk on through life." All older people could breathe that wish as a prayer.

Nevertheless, we of an older generation cannot sign, as it were, a blank check for all the enthusiasms of youth. For if the young are the embodiment of courage and fresh daring, we are the custodians of wisdom and experience. We inevitably want to know the end of those hopes and the goal of that daring. A youthful army of Nazi storm troops, with their banners and their shoutings, may give us a thrill, but it may also fill us with alarm and possibly, as we foresee for them inevitable disillusionment, with a great pity. One of the most striking qualities of youth is its ignorance, and for that we are responsible.

While in America youth movements comparable to those in Russia and in Germany have not yet crystallized into parading battalions, except in an occasional peace demonstration or an association of veterans of future wars, they are with us in embryo. American youth, too, is beginning to cut itself loose from ancient moorings, is being won over to new visions and new dreams, is beginning to listen to prophets who would have sounded alien and strange to their grandfathers. It may be foolish for alarmists to think that Communism and Fascism are as yet practical issues in our national life. But the view of human progress which they symbolize, and which other apparently more innocuous gospels share, is today a philosophical issue on every college campus and is being discussed in every serious assembly of American youth.

As we of the older generation examine in the light of experience the gospels which are winning the hearts of the young today—yes, even in our own America—we have every right to voice doubts and wise caution. For some of those gospels are strange new things—never before seen in history. It is no wonder that the prophets of these newer gospels, clamoring for the allegiance of men in the modern world, turn instinctively to youth for their following. These gospels, of course, are many and various. In their more extreme forms they are still repudiated by the majority of mankind. Yet, if we set aside the challenge of Christianity itself, this multitude of gospels can

be gathered into one. There is a new philosophy of life underlying all of them, which is present in democratic America as in Communist Russia.

Walter Lippmann has given at least one description of this gospel in the current number of the *Atlantic Monthly*. He calls it a myth—the myth of a coming providential society. This myth has its eyes upon the future, as older gospels had theirs upon the past. To quote, "Men find themselves in a troubled world where they no longer look confidently to God for the regulation of human affairs, where custom has ceased to guide and tradition to sanctify them." Two sources of salvation, so Mr. Lippmann argues, are left—science and the power of government. The controls and ideals by which men have lived in the past, the oracles before which they have hushed their voices, have become discredited. But, now that power is in man's hands, what is to prevent our worshipping the future?

Mr. Lippmann limits his analysis to the problems of government. Popular thinking, however, is today enticed by this humanist hope in realms not limited to politics. Why not project dreams of progress upon the screen of the future in all fields of human living—a warless world, a society of economic justice, of ethical nobility, of man as he ought to be, or, to use a famous phrase of H. G. Wells, of "men like gods"?

DESCRIBE the gospel of social progress how you will, in terms of coercion as does the Communist or Fascist, in terms of mere persuasion as does the social idealist nearer home, one thing is certain about it. It does not see much sense in the traditional institutions of religion. It may credit that religion with the origins of some of its own ideals—the brotherhood of man, the poignant rights of the poor, the equitable sharing of worldly goods. But idealism, whatever may have been its origin, is not necessarily forever tied to traditional apron-strings. Take as one example the ideal of a warless world. The Christian code and the Christian liturgies have much to say about peace, but do they have a monopoly on so simple a dream? May not institutional Christianity have to relinquish whatever monopolist right it may once have had in its championing of peace, since it has manifestly failed to achieve it? Common sense and a good will ought to suffice as motives for peace. Certainly there is no necessity to limit pacifism to those who believe in God or in the Christian Creed or to those who go regularly to Church. Even an atheist could conceivably march in a pacifist parade.

As youth, therefore, faces the choice between a traditional, institutional Christianity and our contemporary humanist idealisms, Christianity is at an apparent disadvantage. Youthful thinking is often willing, to be sure, to treat institutional Christianity with a rather dreadful politeness, as something fine which has outlived its day, which can be respectfully enshrined in a museum, or which can be saluted on Christmas and Easter as one salutes a Victorian grandmother.

Christianity, too, has things to promise for the future. It even throws its beam into eternities of time and speaks of Heaven and of Hell. But it has never promised Utopia, and

it shies away from easy dreams of salvation by human means—even those achieved through science and government. It does not repudiate either science or government. It, too, when true to its genius, offers social salvation. But it starts with a realistic, not a dream view of our human problem, and must appear to many youthful enthusiasts first of all as a command to halt instead of to march. Above all, it speaks of sin and the necessity for repentance, of a strange experience which is described in its Founder's words as being born again. It speaks of judgment.

Perhaps one might illustrate how the Christian Faith starts with assumptions differing from those which underlie the merely human gospel of progress by alluding to the ideal of a warless world. It is perfectly true that Christianity has preached love between men for well-nigh 2,000 years, and still the world is an armed camp. Christianity, however, has not preached peace for 2,000 years to the same people. One might as well speak of the tragic failure of education, inasmuch as we are still teaching the simplest facts of arithmetic in the village school. Evidently some factor is involved in the problem of progress which is pretty stubborn.

THIS, Christianity asserts, is man himself. For one thing, as soon as a man acquires wisdom and a measure of virtue he grows old and dies, and a new generation is ignorant, and perhaps selfish and cruel too, all over again. The number of people in each generation who pass beyond the mere rudiments of arithmetic is not large. Perhaps the number of those who pass beyond selfishness and cruelty is not very large either. And unless selfishness and cruelty are curbed, it is idle to dream of a warless world or a society of brotherly men unless, to be sure, you choose compulsory peace and compulsory brotherliness under a super-Stalin patrolling the globe with 5,000,000 armed policemen. And even then you would have the problem of assuring the existence of at least a few honest police commissioners.

To replace romantic dreaming about a future happy social order to be achieved by man's unaided efforts with a realistic picture of what man himself really is has always been the starting point of Christianity. "Repent ye, for the Kingdom of Heaven is at hand" is the first recorded sermon text of Christianity's Founder. It is like a douche of cold water poured out upon fevered sentimental emotions. And it is hard for youth to pass through such a humbling of human pride. Older people find it a trifle easier. Yet Christianity's program for man's salvation can do little or nothing before man acknowledges himself a sinner, passes through judgment, and secures help not from himself but from God, who, as a traditional Christian prayer has it, alone can order the unruly hearts of sinful men.

G. K. Chesterton, in one of his last essays, comments on the realism of the Christian view of social salvation in a striking way. "I do not believe," he says, "that a good society can be achieved, or even approached, by anything like a mere improvement in social machinery or the establishment of bureaus for everything. I think it happens only when there is a strong sense of duty and dignity implanted in people, not by any government or even any school, but by something which they recognize as making a secret call upon a solitary soul. I do not believe in men like gods; but I do believe in men with gods; or preferably (such is my fastidious taste in such matters) a God."

The rival gospels to authentic Christianity which are asking for the allegiance of youth today have little to say about

God. Indeed, so-called Christianity itself in some of its modern forms short-circuits the problem of God. It does this when it interprets the Christian Gospel as a beautiful ethical idealism and makes of Christianity's Founder a mere masterpiece of human biography. Let the fear of God and the hunger for God once loom large as the primary problem of life. Then we may not think it useless or irrelevant to modern needs to think of man's first step toward building a better world that he go to a House of God and there learn how to pray; that he join with his fellow men in a great worship society called the Church—a society which cultivates brotherhood through shared humility before a common Heavenly Father.

The problem of God, when all is said and done, is central in human life. Take away from us our trust in a Father in Heaven and the belief that we mortal men have significance in His eyes, sinful and weak as we are, and no human society—no five year plan or fifty year plan—no forced abolition of the inequality of wealth, no warless world, can take away man's haunting sense of loneliness in a passing universe, nor give him for long an incentive to curb his selfish lusts and desires.

AND YOUTH, in these disillusioned and troubled days, is ready to look more honestly than we sometimes think at the real tragic facts of human life. Young people, as I find them anyway, are not half as afraid as some of their elders to hear a word like sin mentioned and to see that the problem of human living may involve eternal destinies—yes, even Heaven and Hell, however much these may have been cheapened in popular mythology. For we human beings are involved in fateful wrestlings with powers over which science and government have no control. How little could even a perfect dictator or a classless society really do for us!

"There never will be a time"—so Sinclair Lewis has the chief character in his latest novel put it—"there never will be a time when there won't be a large proportion of people who feel poor no matter how much they have, and envy their neighbors who know how to wear cheap clothes showily, and envy neighbors who can dance or make love or digest better." The spokesman in the novel continues, voicing the suspicion that no matter what Utopias we can produce "tornadoes, floods, droughts, lightning, mosquitoes would remain, along with the homicidal tendency known in the best of citizens when their sweethearts go dancing off with other men." "Men of superior cunning, of slyer foxiness, whether they be called Comrades, Brethren, Commissars, Kings, Patriots, Little Brothers of the Poor, or any other rosy name, would continue to have more influence than slower witted men, however worthy."

So much for Sinclair Lewis. He is not, of course, defending the Christian view of life. He might be surprised to learn, however, that the difficulties in man's search for happiness which he describes are illustrations of one of Christianity's most striking doctrines, the doctrine of original sin—the conviction, namely, that the chief source of man's difficulties lies within himself (in such a thing as envy for example) and that nothing will cure this evil originating in himself except the Grace of God.

AT THE OPENING of my talk I described the gospel which was enticing the world's youth today as a great myth of hope in the future. Without God this hope is a mere romantic illusion and its failure will lead men to a cynicism of despair. Christianity differs from our worldly gospels in refusing to live by sentimental dreams and in facing evil realisti-

cally—in man as well as in his environment. But once accept a realistic facing of facts and the Christian Gospel becomes a glorious Gospel of hope—a hope greater than that which any conceivable worldly Utopia can offer. Human goodness by itself must end in death. Christianity has a gospel of eternal life. And by eternal life it means not merely an extension in time of this worldly world, nor a colorless Heaven, but life with God here and now, with a Deity whose arms are everlasting arms. It offers citizenship in a City which hath foundations, whose Maker and Builder is God.

All that the worldly idealist can offer as a motive for doing good, for loving our neighbor, and building a brave new world, is pity for the poor or a dream of a good time coming. This motive breaks down in practice. Why should I be long concerned with my neighbor's welfare if he as well as myself are meaningless creatures of a passing hour? Why should I toil for a tomorrow which for me may never come and which, like today, will soon be lost with yesterday's 10,000 years? Pity is at best a sentimental emotion, glorious in word, but hard in deed. Christianity's motive for loving one's neighbor is wholly different. It first gives man dignity and meaning beyond time and space. Even the fact that man is pronounced a sinner indicates that someone cares what he does and that his actions involve eternal destinies. And the foundation for this faith in man is Christianity's astounding story of a Deity once visiting this sin-stained earth, walking its dusty roads, sharing our toilsome days, dying for us upon a Cross. The Christian's motive for goodness is a response to a Father's love, undeserved by man. And in response to that love, he can see in even the meanest and vilest of mankind a cousin of the King of kings. The true Christian toils for a warless world and for justice to the poor, not merely because he is moved by a beautiful temporal dream, but because in his Father's household there must be no fratricidal strife.

Before the eyes of an eternal Deity the generations rise and pass away. And the call comes to each in its turn to dedicate to Him its youthful daring. The time may be near at hand when, in a world which knows not God, the most courageous and revolutionary words which youth can utter will be: "Our Father, who art in Heaven; hallowed be Thy Name."

GLORIA IN EXCELSIS

FOR majesty of mountain heights,
 For realms of light
 And spaces where far spheres sweep by,
 For barred white mists that on the azure lie
 And presently are dyed
 In crimson flood—are glorified,
 For interludes the winds sing as they pass,
 For songs of joy hummed through the tasseled grass,
 For hum of bees adrift where sweet blooms grow
 And hum of humble wings below,
 For festal cups where birds stoop low to drink—
 All fringed with mosses at the brink,
 For brooks which ever pass
 On errands on the parted grass,
 For mirrored worlds
 Seen dimly through the frothy swirls
 Of torrents hurrying to the sea
 Or sleeping on the breast of majesty
 Where inland waters lie,
 The human heart, for beauty's pageant, joy's rapt songs swept by
 Throughout time's vistas: raise
 Unbroken anthem, ceaseless breath of praise!

GEORGE KLINGLE.



CHURCH MUSIC

Rev. John W. Norris, Editor



THE NEED for a center of Church music to which parishes might turn for help and guidance led to the creation of the School of English Church Music, out of which grew St. Nicholas College at Chislehurst, Kent. The influence of this school has been widespread, reaching to all parts of the world. The creation of such a center in this country would do much to improve Church music.

Until such a center, and possibly some associated centers, can be established there is ample opportunity for those who feel a deep concern about the present status of the music in the Church to help by having the bishop of each diocese appoint either a commission or a committee on music. Such a group of interested persons could then work together within their own diocese and, if aggressive, could do much to aid the choirmaster and organist who lacks knowledge of the subject.

The diocese of Pennsylvania has a very active commission composed of four organist-choirmasters and four clergymen. During the first part of this year it conducted a conference of choirmasters on the subject of Vocal Training for Volunteer Choirs, led by an eminent Philadelphia vocalist. This conference, which ran for seven successive Wednesday evenings, had an average attendance of more than 125 persons. During the second hour of each Wednesday evening members of the commission lectured on types and schools of Church music. Just before Lent there was held a one-night conference for the clergy of the diocese. The aims and the ideals of the commission were presented by Mr. Gilbert and a volunteer choir from one of the small parishes demonstrated the music suggested.

A further activity in the spring was a volunteer choir contest. Although there was only a small number of entries, a great deal of interest was manifested throughout the diocese with promise of a much larger enrolment another year.

A new series of conferences for choirmasters started last month. These will be divided into semesters of six and five weeks respectively, with classes being held for two hours each Wednesday evening. In the first hour the following lectures will be given: New Testament (three hours), Dr. George A. Barton; Choral Interpretation (three hours), Dr. H. Alexander Matthews; The Psalter (three hours), Dr. James A. Montgomery; and Liturgy and Music (two hours), Ray F. Brown. The second hour will be devoted to classroom work conducted by the members of the commission. Five such classes will be held each week and in the two semesters will cover the following subjects: Anglican Chanting, Practical Choir Repertoire, Volunteer Choir Work, Plainsong, The Choral Service, Young People's Music, Hymns and Hymn Singing, The Use of the Organ, and The Congregational Approach to Church Music.

Such a program is possible in a compact diocese. Yet in one that is scattered much could be done through the use of mimeographed letters (as is done in the diocese of Michigan), the distribution of phonograph records, the recommendation of suitable music, and the establishment of summer camps or schools for choirmasters.

THE LIVING CHURCH will be glad to know of the activities of this kind carried on by commissions or committees in any diocese.

EVERYDAY RELIGION

Blood Will Tell!

THEY BROUGHT OUR FRIEND to the Methodist hospital. The family was in tears. The patient was suffering from a serious malady, and a major operation was indicated.

After many days' tests the chief surgeon ordered a blood transfusion. The patient's blood proved to be what I believe is called "Type C." One after another of the attendant brothers, sisters, and cousins went down to the laboratory. They were all of German stock. One after another they were released. No member of the family group had blood of Type C.

Then a friend spoke up. She was a servant maid, a shy, retiring little thing who had never been known to put herself forward. It was a beautiful sight to see how completely transfigured she became at the possibility of giving life to a suffering acquaintance. She startled us as she said almost rapturously, "Would you try me? I'd just love to give my blood if it would be all right." And we had to console her when the laboratory report came back that she was Type O, and would not suit.

The surgeon was about to turn to his list of professional blood donors, when his assistant said, "Curious thing, but I don't know the type of my own blood. Let me take the test and I'll donate if I click."

I had known this young surgeon from the time he had sold papers. His people had been Rumanian Jews. His father was a peddler, poor until he died. But the boy had fought his way up through the night high schools and night university. And already he was marked as a man that would make a name for himself.

A queer look went around the family circle waiting in the solarium when the word came, "Dr. Santo is Type C, and is going to give his blood." Rumanian-Jewish blood for a German-American Christian!

Well, our friend is at home recovering after a most daring operation.

I don't say anything about it, but I think a good deal. Science is mighty chastening with its truth. For ages in our pride we have clannishly talked about blood kinship, to the casting out of other classes and foreigners. And here the microscope reveals in a time of life or death that real kinship reaches across what we thought impassable barriers.

What a combination: Methodist hospital, Catholic patient, Jewish volunteer.

And I had another thought—that had an echo in memory. A Jew willingly gave his blood—to save!

Spiritual Birthdays

MOST PEOPLE (except in those truly self-conscious years when one knows he is no longer young and cannot decently command respect for his revered age) keep the anniversaries of their physical birth into this world. They have a birthday cake and light candles. They call in their friends and rejoice together.

Few people, at any age, observe their spiritual birthdays—that is the anniversaries of their baptism into the family of Christ, the Church. People who can recall readily their physical birthdays have no remembrance of the date of their spiritual birthdays.

—*Parish Bulletin of Christ Church, Corning, N. Y.*

The Red Cross

THE RED CROSS was founded at Geneva, Switzerland, in 1864 through the efforts of Henri Dunant, a young Swiss idealist. Its practical purpose was to bind nations by treaty to join in alleviating the sufferings of the sick and wounded of war, whether friend or foe. The emblem adopted by the founders was the Swiss flag in reverse colors, with a Red Cross on a white field, in honor of Dunant's native land. The society took the name of the Red Cross from this emblem. Today, 63 nations have Red Cross societies, affiliated with the International Red Cross for relief in war and with the League of Red Cross Societies for relief in time of peace.

Because of the unwillingness, then existent, of the United States to become a party to any kind of international treaty, the founding of an American Red Cross was deferred until President Garfield promised to reverse this policy. Upon his promise, Clara Barton, a volunteer nurse in the Civil War, founded the American Society of the Red Cross on May 21, 1881. Some months later, the United States signed the Geneva Treaty.

However, the American Red Cross on its modern lines, with local units spread over the United States and possessions and with its semi-official status, dates from the Congressional charter of January 5, 1905. Under this charter the society carries out the obligations imposed on our government by the Geneva Treaty, furnishing volunteer aid to the sick and wounded of armies in war, acting as the medium of communication between the American people and their Army and Navy, and maintaining a system of relief in mitigating the miseries caused by pestilence and disaster, and devising and carrying on measures for preventing the same.

Giving prompt aid to the victims of more than 100 different disasters a year is one of the major peace-time activities of the Red Cross. Only a few months ago this organization was giving emergency relief in the form of food, shelter, clothing, or medical care to nearly half a million victims of the spring floods and tornadoes. After the emergency period had passed the Red Cross stayed on the job to help those without resources to rehabilitate their homes, assisting them to repair, rebuild, and refurbish their houses damaged by the wind or water.

Without the local chapters and national headquarters staff, built up through the years by volunteer service, no amount of generous public giving would have been of much help in the early hours of the disasters.

Preparedness for disaster duty, though perhaps the most dramatic, is only one of several Red Cross activities supported by annual memberships. First aid, water life saving, first aid on the highways, public health nursing, home hygiene and care of the sick, home service for war-disabled veterans, civilian home service, production of garments for needy families, the transcribing of books into Braille for the blind, and Junior Red Cross are year-around programs maintained by the Red Cross in thousands of communities.

All Red Cross work is supported by the membership dues of citizens who share in its activity by enrolling each year between Armistice Day and Thanksgiving—the national Roll Call period. Your help is needed. Join!

Toning Down the Prayer Book

INDICTMENT number one, if true: "The most striking characteristic of an Anglican service is the complete contrast between the Prayer Book and the sermon. The Prayer Book says *confess*, while too often the sermon seeks to ease the tension of sin." (*Christian Century*)

—*Desert Churchman.*

The Littlemore Centenary

By the Rev. Desmond Morse-Boycott

Author of *The Secret Story of the Oxford Movement*, etc.

"Sacred to the memory of Jemima Newman, who laid the first stone of this chapel, July 21, 1835, and died before it was finished, May 17, 1836, in the 64th year of her age."

THAT IS the brief announcement on a conventional mural tablet which catches the eye of the visitor to Newman's historic church at Littlemore, near Oxford, a Littlemore in *his* time a rustic hamlet, but now, a century later, likely soon to become a very large parish through ribbon development.

But little Littlemore is still rural. The old grey church stands well back in its acre, surrounded by peaceful graves. Behind it is a large, quiet vicarage. Nearby is the "college," unaltered by age, in which Newman spent the years of his highest success and deepest agony.

Since his day the church has been enlarged, but nothing has been removed which belonged to Newman's pastorate. In the vestry there hangs, written in his neat hand, in jet black unfaded ink, a list of the subscribers who assisted him and his mother to build the church. On the Altar are two candlesticks, the date unascertainable, inscribed "Given by the Dowager Countess of Argyll, in thanksgiving for the Parochial Sermons of J. H. Newman." Did these candlesticks glimmer on the Altar when Pusey said the historic Mass at which Newman preached on *The Parting of Friends*? There is a stone Altar, of great solidity, there from the beginning.

The celebrations, organized by the new vicar, the Rev. J. H. Williams, who came in on the very eve of the centenary, included sermons by eminent preachers connected, in one way and another, with Newman. The Rev. J. F. Russell of Oriel; the Rev. F. A. Cockin, vicar of St. Mary's, Oxford; Dr. Kidd, warden of Keble; the Rev. R. M. Hay, vicar of SS. Philip and James, Oxford; Dr. F. L. Cross of Pusey House, and the Rev. E. Graham, principal of Cuddesdon, occupied the pulpit of the church in which Newman used to hold his village congregations spell-bound, congregations swollen by men from Oxford. The boys of St. Mary-of-the-Angels Song School sang several services, being now Littlemore's titular song school, and I myself was privileged to preach.

The story of Newman's connection with Littlemore is not, perhaps, as well known as it should be; it is a story, at any rate, that loses nothing by retelling. There is a generation of Anglo-Catholics who do not know much of the Fathers who begat them.

As the Oxford Movement grew, Newman bought some cottages at Littlemore, which he turned into a rudimentary monastery. A revival of monasticism was possibly in his mind,

because, although his intentions were vague, he and a few friends lived a severe life there. In 1836 he had built the church, and at Easter, 1840, had written: "We are all so happy that we are afraid of being too happy; we have got some roses, wallflowers, and sweet briar, and the chapel smells as if to remind one of the Holy Sacrifice." (Those are the flowers, I may say in parenthesis, which adorned the church on its centenary.)

He was a diligent catechist, and men came out from Oxford to see him handle the children in a way quite novel. When regarded (from 1841) with suspicion his happiness began to fade. He was come to the moor and fen and crag and torrent, and he wrote: "I cannot walk in and out of my house

but curious eyes are upon me. Why will you not let me die in peace? Wounded brutes creep into some hole to die in, and no one grudges it them. Let me alone; I shall not trouble you long. These are the very words in which I expressed it to myself." Again, "Heds of Houses as mounted patrols, walked their horses round these poor cottages. One day when I entered my house I found a flight of undergraduates inside. Doctors of Divinity dived into the hidden recesses of that private tenement uninvited."

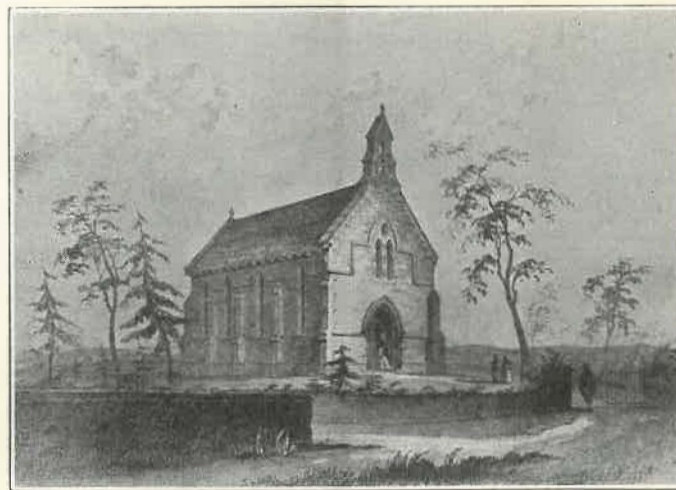
However, at the outset he was very happy. By employing

a curate at St. Mary's, Oxford, he was able to live in undisturbed semi-retirement. He began to plant his 10 acres, with a view to making any community which might develop there self supporting; he catechized the children and he practiced a choir. He studied, he prayed, he fasted. He resolved to lay aside all controversy and found himself, in the summer of 1841, "without any harass or anxiety." That July and November he received the three hammer blows which broke him. They are minutely described in the *Apologia*.

The suspension of Dr. Pusey for "heresy" greatly weighed upon him, there in retreat. He began to feel, not only that he was not wanted but that the Catholic Faith was not wanted.

On February 2, 1843, he preached his last sermon before the university, and on September 18 resigned, while Oxford felt an aching blank, an awful pause. A Presbyterian wrote at the time: "It was as when, to one kneeling by night in the silence of some vast cathedral, the great bell tolling solemnly overhead has suddenly gone still."

On September 24, 1843, he preached for the last time at St. Mary's, Oxford, and the next day his intimate friends foregathered at Littlemore, where the church was decked with flowers for the anniversary of the dedication, sorely distressed over the secession to Rome of William Lockhart, who afterward became well known as a priest in London. Pusey said



LITTLEMORE CHURCH IN NEWMAN'S DAY

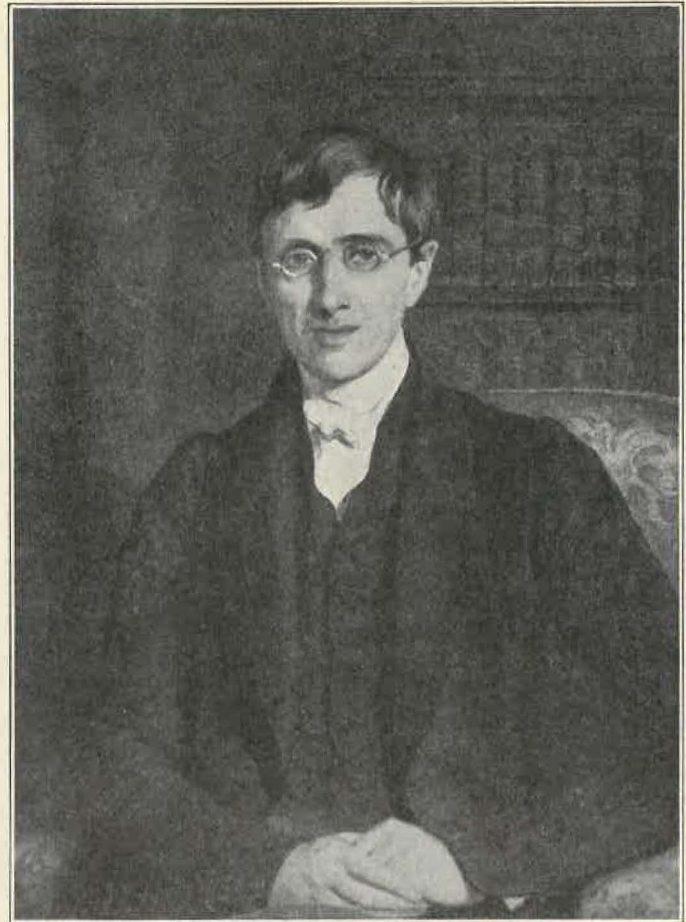
Mass, and "could hardly help mingling sorrow even with that Feast." Newman preached his last sermon as an Anglican, and it must ever ring down the corridors of *Ecclesia Anglicana* in rebuke. Entitled *The Parting of Friends*, it was based upon Scriptural incidents and in particular the grief of Christ over blind Jerusalem. "O Jerusalem, Jerusalem," he cried, his voice so trembling with sorrow that the eager listeners dared not look at him, but hid their faces in their hands and wept, "which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate. . . ."

Soon his immortal prose became a sorrowful "good-bye." "And, O my brethren, O kind and affectionate hearts, O loving friends, should you know anyone whose lot it has been, by writing or by word of mouth, in some degree to help you . . . remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfil it."

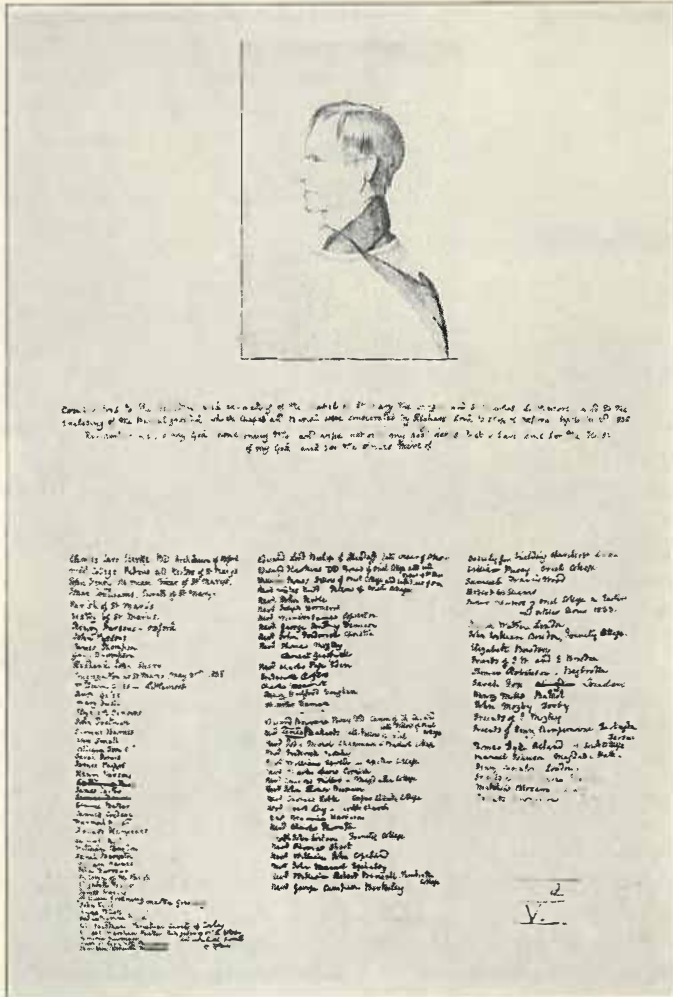
Pusey came away broken-hearted, yet murmuring, in his sanguine way: "If our bishops did but know what faithful hearts . . . they are breaking: yet, at eventide there will be light."

On October 3, 1845, he resigned his Fellowship of Oriel, and on the 9th sat waiting the coming of that strange, holy Passionist Father Dominic.

"It was a memorable day," wrote Oakeley, "that 9th of October, 1845. The rain came down in torrents, bringing with



NEWMAN IN THE "LEAD, KINDLY LIGHT" PERIOD



LIST OF DONORS IN NEWMAN'S OWN HAND

it the first heavy instalment of autumn's 'sere and yellow' leaves. The wind, like a spent giant, howled forth the expiring notes of its equinoctial fury. The superstitious might have said that the very elements were on the side of Anglicanism, so copiously did they weep, so piteously bemoan, the approaching departure of its great representative. The bell which swung visibly in the turret of the little Gothic church at Littlemore gave that day the usual notice of morning and afternoon prayers; but it came to the ear in that buoyant, bouncing tone which is usual in a high wind, and sounded more like a knell than a summons. The 'monastery' was more than usually somber and still. Egress and ingress there was none that day, for it had been given out . . . that 'Mr. Newman wished to remain quiet.' The 9th of the month passed off without producing any satisfaction to the general curiosity. All that transpired was that a remarkable-looking man, evidently a foreigner, and shabbily dressed in black, had asked his way to Mr. Newman's. . . . Very soon the mystery was cleared up by Mr. Newman and his companions appearing at Mass in the public chapel at Oxford."

We tend to forget the great hero of Littlemore, after Newman's secession. He was Charles Marriott, who, to help him, and further the good cause, bought the cottages and turned them into a printery, to produce many famous works. It was a work that wore him out. Newman, afterward, gave the schools he had built to the parish for the sum of 10 shillings. His going was all done "decently and in order."

It is the hope of the present incumbent to prepare the ground for the coming growth of his parish; to build schools; to restore the church; and to gather, at the centenary of *The Parting of Friends*, in 1943, friends from far and wide, to celebrate the fact that, although Rome gathered Newman to herself, *Ecclesia Anglicana* produced him.

Advent Comes Again

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

SOON THE CHURCH YEAR begins again, this year on Sunday, November 29th. On that day when you go to Church, you find the Altar clad in the season's color, purple, and the priest's vestment also is purple.

When the color is white, we are in a season of great things done *for* us, as at Christmas, when we worship Him who for us and for our salvation came down from heaven and was made man; or at Easter, Him who rose again the third day and ever liveth to make intercession for us.

When the color is red, we are reminded of what other men and women were enabled to do or suffer for the sake of their faith, and for the sake of our faith, too. The more we know of the lives of the saints and martyrs, the better. It heartens us in these queer times in which we live to feel ourselves a part of the great procession of those who through faith subdued various kingdoms, inward and outward.

When the color is green, we have to think of the completed Gospel, cast as a seed into the ground; of God, the Holy Trinity, in all His plenitude of relationships, as present and operative everywhere, filling the world with growth and sustenance, with beauty and knowledge.

But the year rolls around, and the Church Year compels us to a variety of thinking about God and man. The purple color asks us to remember, not what God has done, not what other men have done, but what our response to all that has been. And everything in the Church services is attuned to the key of personal religion and personal responsibility.

The Catholic religion is very largely objective—it takes us out of ourselves, turns us to God, reminds us of Him, tells us “it is He that had made us and not we ourselves,” that He is the Final Cause of all, that God, not man, is the center and the end of all we know or do. But it is also subjective, it turns us back again to ourselves, to our response and responsibility.

In two great seasons, Advent and Lent, the most of the emphasis is on *us*, on our repentance and amendment, confession and reparation, sorrow and salvation. Both seasons are leading up to great events, to mysteries outside of us and beyond our understanding—to the Birth and the Resurrection. But the Church, after centuries of experience of the guidance of the Holy Ghost, still sets the old penitential path for our feet as the way by which we are to advance, as far as we can, into those two central mysteries of what God has done *for* us. The path in both cases is the way of personal repentance, personal grasp (what St. Paul calls apprehension—“I apprehend or grasp or take hold upon that for which also I have been apprehended”).

Matins, the first service of the day, begins always on the note of confession. The Holy Sacrifice begins with the priest's confession. The Communion begins with a general confession. Everywhere the Church pulls us out of our pride and egotism and sufficiency and bids us say “I have sinned.”

It is great for man to be able to say, I have ruled a mighty kingdom, or I have builded a bridge, or I have written a deathless song, or I have taken wings and flown over that great and wide sea, or I have nursed the leper, or I have given my body to be burned. For man can be very great. But monarch and pontiff, saint and poet and artisan—the Church makes no distinction, but bids each alike to say “In spite of all that, great and good as it is, yet have mercy upon us, most

merciful Father: forgive us all that is past.” From that confession we go forward to God, and God comes to us.

Now, for many centuries Advent and Lent have had their special as well as general emphasis. For Advent the general emphasis has been on preparation, on waiting, forward-looking expectation. The Church now is like the old Testament Israel, watching for the Coming One. Joy is ahead, but it is not yet. There is a sense of the inadequacy of the past. There's a great day coming, but—how shall we measure up to it?

So the Church has long had as a special emphasis for this season the consideration of what is called the Four Last Things. These four are Heaven, Hell, Death, and Judgment. In the next four issues of *THE LIVING CHURCH* each of these will be discussed briefly.

The Church Congress

By the Rev. Canon H. Adye Prichard

Former Chairman of the Congress

THERE IS probably no official gathering in the Episcopal Church apart from its constitutional conventions which can look back upon a longer or more effective existence than the Church Congress. For well over 50 years it has stood in the foreground of progressive thought, and many a custom and viewpoint, which today we accept as a matter of course, received its first mention and support from speakers on the Congress programs.

Times have changed, and the number of clerical clubs and gatherings has increased to such an extent that, for a while, the Congress lost in interest and attraction. Now, however, it has had a rebirth. Instead of being merely an annual meeting, it is planning an educational and inspirational program to last through the entire year. It is confined to no one school of thought, but its membership is catholic in the true sense of the word. It has affiliated groups in many sections of the country who are sympathetic with its purpose and methods. It is starting out once more to be a vehicle for the interchange of opinion among all the different truth-seekers in the Church. It has a real mission and a real opportunity, and there is no reason to believe that it will fail in fulfilling them both.

History does not repeat itself, it develops itself. We are charged with talking too much and doing too little. Other ages have met the same accusation. But the number of words is not significant provided there is meaning in them. And the content of the meaning changes from generation to generation. The Church Congress has something to say, and it will say it earnestly and convincingly. It will also say it in terms the modern world will understand. As one who was formerly very active in shaping its policies the writer wishes the new Church Congress Godspeed, in the full conviction that its labors and deliberations are not in vain.

Marks of Orthodoxy

AMONG some old papers, Clinton Rogers Woodruff recently found the following in the handwriting of Dr. Walter Rauschenbush, Protestant pioneer in the field of the “social gospel”: “Two marks of orthodoxy: (1) Faith in a present living God, (2) Faith in a present growing Kingdom of God.”

Candidates for Holy Orders

By the Rev. W. T. Townsend, D.D., Ph.D.

Rector of St. Martin's Church, Pawtucket, R. I.

SUCCESS in any walk of life is not easily attained. If one meets, as many of us do in our pastoral life, successful lawyers, doctors, or college professors, we may be assured of two things in practically every case: first that there has been good preparation, and secondly that there has been hard work and drive ever since. In fact young men about to enter these professions have no illusions. They know that the competition is keen, and that the chances of their being eliminated, even at the very last, by some state board is possible, if not even probable. Why is it that when men face, the most difficult calling of all, the sacred ministry, they seem to feel that they can make up in zeal any lack of careful preparation? Nay more, when examiners insist upon a minimum (and sometimes a very low minimum) of proficiency, the candidate's attitude is so often one of surprise and pain at not finding that kindly consideration which he thinks he should naturally expect from ministers of Christ.

It is heartening in the extreme to see the excellent articles by Canon Bell and Fr. Morse-Boycott in recent issues of *THE LIVING CHURCH*. We of the examining board of Rhode Island have made it our endeavor not only to raise the standards of the examination, but also to lay foundations for a constructive policy. From our group came the canon passed at the last convention of the diocese of Rhode Island making it compulsory for a candidate to pass all subjects before being ordered deacon. (To this of course were added the proper safeguards for the perpetual diaconate, etc.) This canon grew out of some years of experience in examining young men for the ministry. It sometimes happens that a man with a very sketchy background, by concentrating on the few subjects required by the general canon for the diaconate, can pass a very creditable examination.

He then goes to work either as assistant in a large parish or in a small mission of his own. The work is new and very exacting, requiring all his time; yet he is expected to prepare for the more difficult examination ahead on which he has not previously concentrated. The result is either that the man fails in several subjects, or, as sometimes happens, the date is set for the ordination before he is examined, invitations are even issued, and then pressure is brought to bear on the examining chaplains and the standing committee to find a way to get the man through. Imagine that happening in a bar examination or a state medical board! We have dealt with this in our own diocese by the canon mentioned above, and we have memorialized General Convention to consider a like step for the whole Church.

Two objections present themselves at the outset. Most candidates for the ministry seem to be handicapped financially. At least that is the impression I get from the many pleas that further scholastic preparation is a financial impossibility. Then I have heard the question honestly asked if all this care is really necessary. This summer a Bishop (not an American Bishop I am glad to say) even suggested to me that too much education could be a handicap, as the young man might feel too important to be wasted on a small country parish.

First let us consider the financial side of the question. We are frequently told, when we advise a postulant to get more pre-seminary training, that it is financially impossible,

he positively cannot afford it. The plea of poverty is made so strongly that one has to take a strict hold on his sympathies to keep them from being traitors to his conscience. In reality we have here the finest test of fitness. The one indispensable qualification for the ministry is to be able to do the impossible. The Church has been faced with that task in all ages, but never more than today. If these men are to be successful priests they must learn that lesson in the very beginning, and I know no better method than to work one's way through college. I know because I did it for 11 years.

Secondly, our colleges are graduating year after year groups of young men and women whose religious thinking is in the majority of cases hopelessly muddled. These boys and girls are coming back to our parishes. What message has the Church for such young people, the future leaders of their respective communities? That will largely depend on the ability of the local priest to help them in their religious thinking, and this will again depend on the respect which his mental equipment will inspire. The Church ought seriously to ask herself if she is willing to abdicate that leadership in the intellectual world which in ages past she has so proudly maintained.

ONE of the suprising things that I have gathered from my work as an examining chaplain is that the subjects in which candidates frequently make the poorest showing are dogmatic theology and English Bible. In these days when the Incarnation and all that it implies is being attacked on every side, it seems little short of suicide for the Church to put into her cures men who have not the most thorough grounding in the fundamentals of our faith. Those who hold the Unitarian position will have all the reasons why they do not believe at their fingers' ends, and our men cannot give any kind of an answer to one who asks them for a reason of the hope that is in them. It is merely elementary to say that the Bible is the main tool in the ministry. Unless the preacher can handle it as the mechanic does his lathe he is not qualified for his work. I once heard the late Bishop Courtney, that prince of preachers, say that when he decided to enter the ministry not only did he read his Bible, but for several years he read little else.

There is one great qualification which is largely out of the hands of the examining chaplains, that is training for conducting the services and preaching. I feel I can add little to what has been so ably said by Canon Bell and Fr. Morse-Boycott except by way of emphasis. In most of our parishes we are ministering not only to our own Church people, but also to the large fringe of the unchurched who live around us. In the majority of cases these are most excellent people, but paganly indifferent to all the claims of organized religion. These people can be reached, but only by real preaching. If our churches are half—yes and more than half—empty, we must not place the blame on the age; the flesh has warred against the spirit in every age. Nor can we blame the message; it is the same message that has stirred the souls of men for centuries. The fault must be the channel through which that message is presented to a perplexed world.

As a great teacher once said: "In the old days the prophet exclaimed, 'O Lord, here am I,' but now he says, 'O Lord, where am I?'"

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Thanksgiving Day

AS GOOD CHURCHWOMEN, we shall read in our Forward Movement Manual for Thanksgiving Day the question that our Lord asked, "Were there not ten cleansed but where are the nine?" How often we forget to express to our dear Lord our thanks for many mercies received. Our prayers too often are largely petitions for ourselves and those dear to us and we forget the giving of thanks for all His benefits. Thanksgiving is part of our worship and this year on Thanksgiving Day we should each remember with grateful hearts His gracious goodness to us and to our beloved country which has been spared the horrors and unsettlement that exist in so many parts of the world today. We shall think of the poor and suffering and do all in our power to alleviate the trials and afflictions of the fatherless children and widows and not make our day one of selfish feasting, remembering "it is more blessed to give than to receive."

Thanksgiving Customs

MAY I briefly take you with me to England, which in the days of my youth made its harvest festival one of the great festivals of the Church? How well I remember being in the country and walking two miles across fields and meadows in the keen autumn air, amid rustling leaves underfoot and hearing the pealing of distant chimes calling us to the service in our old parish church. It was the custom to decorate the church with the first fruits of the harvest, fruit, flowers, vegetables, corn, wheat, barley, huge loaves of bread, all artistically displayed and afterward distributed to the poor in alms houses and other places with a brief service, at the close of the day. Never did "Come ye thankful people, come" ring out more fervently and thrillingly than at harvest time as we realize it was "God's Almighty Hand" that had wrought the miracle of seed time and harvest after the plowing and "scattering the good seed on the land" had been done by man.

African Customs

IN VIEW of the fact that Africa is recommended for our mission study this year, it will be of interest to know of a few customs practiced by the various tribes when the harvest is gathered in. We find an expression of thankfulness at the time of the in-gathering of the kindly fruits of the earth among all peoples, whether they be Christians or pagans. At harvest time the natives of the Gold Coast throw bits of food into the sea as offerings to their gods. They also have strange dances in which different persons take the part of fish or animals. In East Africa among tribes of Bantu folk, where they raise crops of grain and beans, before the crops are quite ripe an old woman goes forth to pick the first fruits of the harvest. These are boiled and eaten by the chief and others, and the witch doctor offers a sacrifice of a goat and tells the people when they can bring in the full crops. In some parts the people chiefly depend on game which hunters bring them; in other parts native tribesmen raise herds of livestock and plant crops. These occasions are always festive and are accompanied by dancing and feasting. Surely we in a country where our Heavenly Father is worshiped, must not neglect the giving of thanks as we assemble together in churches on Thanksgiving Day.

THE SANCTUARY

Rt. Rev. Philip M. Rhinelander, D.D., Editor

Our Lord as Preacher: His Aim (Continued)

VIII

NEXT FOR CONSIDERATION are the parables. The Sermon on the Mount is characteristic of the *substance* of our Lord's public preaching. Its customary *form* is in the parables. They show great variety in structure, tone, and subject-matter. It is impossible for us to treat them here in detail nor is it necessary for our purpose. We read of our Lord saying to the Twelve: "Unto you it is given to know the mysteries of the Kingdom of God, but to the rest in parables." That gives us the right clue. In spite of their variety, the parables may be grouped under one head. All of them, not those only which so define their aim, are meant to tell us of the Kingdom.

This view seems the more reasonable as we examine the problems set us by the parables. It will, for instance, always be uncertain how closely the parables as we have them correspond to the originals. Even the best human memory is fallible. Nothing is more difficult than to recall verbatim more than a phrase or two of any public speech. And the difficulty is enhanced when the speech is in parabolic form. For a parable aims to provoke thought. The hearers, in the very act of hearing, are moved to reflect on what they hear. The mental process by which attention passes into interpretation is very subtle, spontaneous, almost unconscious. Our Lord's parables have this thought-provoking quality in a unique degree. A listener, even if bent on remembering the words actually used, must have found story and interpretation inextricably intermingled in his mind. In repeating a parable to others something of his own thought—some special emphasis, some expansion at one point, some omission at another—must almost certainly have taken place.

So we may confidently look for some underlying theme to which all the parables may be related. And this central theme is certainly the Kingdom. At first sight this does not help us. The Kingdom as our Lord speaks of it has a bewildering variety of aspects. Yet there is one emphasis which binds all aspects into one. The Kingdom is significant only because of the King whose realm it is. We hear nothing of laws, of ordinances, of institutions. The King is quite literally all in all. The "blessed life" is to be found only in His Kingdom because only there are men and women in direct, personal, intimate contact with the King. In that contact, not only individual but social, one with another that all may be one with Him, lies the fullness of life which the King offers to His citizens. To be with Him, under His personal care and guidance; to yield Him personal obedience; to recognize His right of final judgment; to rejoice in His love; to grow by His grace; to know His peace; to depend on Him for all things here and hereafter; what all this means, by way of gain or loss, is the message of the parables. In them, if so interpreted—and there seems no other key to their full meaning—we find new variations of the same refrain: "Come unto Me."

THERE ARE four kinds of Christian people: (1) those who do nothing for their faith; (2) those who do little for their faith; (3) those who work until they're tired; and (4) those who work on until the job is done. —Bishop Jenkins of Nevada.

BOOKS OF THE DAY Edited By Elizabeth McCracken

Canon Streeter on "Guidance"

THE GOD WHO SPEAKS. By Burnett Hillman Streeter. Macmillan, 1936. Pp. 224. \$1.75.

THE AUTHOR is the same Streeter who has contended for the fundamental beliefs of our religion, always aware of its being a hard fight, not over-sanguine, but sure of Reality. And it is the same God of whom he spoke then and speaks now. But there is an amazing difference. The God who then appeared as the Ultimate Reality, veiled and unveiled in all nature, now appears as the Voice Within, even explicitly in terms of the Oxford Groups, giving, to those who have surrendered, guidance in quiet times, for good that must be shared.

But Canon Streeter's statement is not extreme. It is kept very moderate by being kept in its place, in the cosmos, and in the order of revelation. Personal guidance is all subordinate to cosmic guidance, God's plan for me is simply a bit of God's plan as such. And His guidance is such as the Bible indicates. The third lecture is a brilliant sketch of the contents of the Bible; and the point of that must be the God who speaks in several languages, in different literary forms—and very indirectly in almost all. The word of God comes to us mostly in terms of men's response to it.

One would expect a fairly exact treatment of the psychology of hearing the Voice Within, rather than these discussions of the Bible and comparative religion. But aside from general words like "intuition," "creative insight," "imagination," we get nothing but a reference to an appendix of the book *Reality*. That Canon Streeter declares himself a believer in such divine guidance is more significant than what he says about the process.

MARSHALL BOWYER STEWART.

A Very Lovely Book

THE ESSENCE OF JUDAISM. By Leo Baeck. Macmillan. \$6.00.

DR. BAECK has written a very lovely book. The foundations of this devout Jew's religion are the highest levels of the Old Testament and the Rabbinic writers, and from these levels he deduces the "essence" of Judaism: an ethical monotheism of activity, in which a divinely chosen race is to fulfil its mission for the benefit of all mankind. The Jew is never to live to himself alone nor even for his own people alone; he must live always in conscious recognition of his missionary vocation toward the entire world. He respects all other religions that hold to faith in one God, and in particular he recognizes that Christianity and Islam have a share in Israel's Messianic vocation. And he looks forward to the time when Judaism's magnificent morality, together with its freedom from the bondage of speculative dogma, will make it the rallying point and the ultimate religion of humanity.

With such an outlook his references to Christianity are usually respectful in the extreme; when he ventures to criticize, most enlightened Christians of today will often find themselves in agreement with his strictures. (Only once does he mention Christ and then only in passing.) A Christian reviewer, consequently, can only return such courtesy in kind. One may, however, wonder a little whether it is quite fair to contrast the "essence" of one religion with some of the less edifying historic manifestations of another. One may wonder also how far Judaism as a whole will be satisfied with this reduction of it to an "essence." And especially one may wonder why it is that, if Judaism feels so strong a missionary vocation, Jewish missionaries are so very few.

BURTON SCOTT EASTON.

Charles James Fox: an Enigma

THE LIFE OF CHARLES JAMES FOX. By Edward Lascelles. Oxford University Press. 1936. \$3.75.

CHARLES JAMES FOX was a bundle of contradictions and in some respects an enigma. In his own words he loved idleness "so much and so dearly that I have hardly the heart to say a word against it; but something is due to one's station in life, something to friendship, and something to the country." A man of

sound learning and great personal charm; a gambler and a hard drinker, or as one of his friends put it, a man who drank "what I should call a great deal"; a party leader, a statesman, and a friend of America in its hour of need. Surely a remarkable record. "Beloved, esteemed, renowned, lamented": This is what his friends and admirers said over his grave at the time of his burial, and his bust was everywhere displayed. All this is brought out in Edward Lascelles' highly interesting volume.

Fox was not regarded as a statesman by his opponents and his enemies. They merely regarded him as a politician who wanted to hold office. Be that as it may, Fox has come down to modern days with a reputation well enough established to justify a scholarly, full length biography like the present one published by one of the foremost houses in English-speaking countries. He may be called "a humbug, a spellbinder, and a gambler" by his present-day critics, but they admit that he was a great man. Special attention is given in it to his life in opposition during the days of the French Revolution and the War. His story and the events of his time are made vivid by his own letters and by the brilliant comments of such contemporaries as Horace Walpole, George Augustus Selwyn, Lady Bessborough, and Creevey, all of which contribute to making the volume one of real interest to students of English history and affairs.

CLINTON ROGERS WOODRUFF.

A Devout and Helpful Book

GETTING HELP FROM RELIGION. By James Gordon Gilkey. Macmillan. 1936. \$1.75.

DR. GILKEY writes explicitly as a "liberal," in the older sense of the word that sees in Christianity only the doctrine of God's Fatherhood as revealed by Jesus. Within the limits thus set he has written a genuinely devout and helpful book; although designed primarily for those to whom religion is thus far meaningless, it will be useful to many others as well. But one must regret that Dr. Gilkey has included a few pages of polemic against those whose religious outlook differs from his own; these may well repel readers who might profit from what he has to say. And it is worth noting that very few historians today will agree with his belief in "the simple Gospel" as taught by Jesus.

B. S. E.

Social Security

SOCIAL SECURITY is the title of the volume issued by the American Association for Social Security, embodying the record of the eighth national conference of that organization. It contains a number of illuminating articles by well-known contributors. One of the most interesting is the paper of Edward F. McGrady on The Need of a United Front in Social Security. It was delivered at a session over which our fellow-Churchman, Charles C. Burlingham, presided. The various papers discuss all phases of the security problem, not only the matter of unemployment but the economics of security for transportation workers and health insurance. (22 E. 17th street, New York City. \$1.75.)

C. R. W.

Dr. Goodspeed's Story of the Bible

THE STORY OF THE BIBLE. By Edgar J. Goodspeed. University of Chicago Press. 1936. \$1.50.

TO WRITE brief introductions to all the Books of the Bible, including the Apocrypha, with chapters on the Canon and chronological tables, add bibliographies and examination questions, and pack the result into 337 pages of large type is something of an achievement. Of course a certain unevenness of treatment is inevitable; Dr. Goodspeed, for instance, takes the unity of Ezekiel for granted and describes the Epistle of James as a "sermon." Yet even the critical reader will agree that the tremendous task has been accomplished with more success than anyone could expect, while Dr. Goodspeed has a special knack in making dry bones live.

B. S. E.

NEWS OF THE CHURCH

Synod Discusses Work of Church

Sessions on Educational, Rural, Social, and Mission Work Feature Meeting of 2d Province

BUFFALO, N. Y.—Four meetings on Church work featured the 21st synod of the province of New York and New Jersey, which met here November 10th and 11th, with an excellent attendance both at meetings of the synod and at the concurrent meetings of the Woman's Auxiliary, the Girls' Friendly Society, the Church Periodical Society and the Church Mission of Help.

On the 10th at a meeting on religious education, the Rev. Dr. D. A. McGregor spoke on *The 1936 Christian Nurture Revision and Its Purpose*. This was followed by a panel discussion on *Young People's Work* led by the Rev. Charles H. Ricker and Miss Dorothy May Fischer. The Rev. Dr. T. O. Wedel spoke on *The Intellectual Firing Line of Christianity*.

A conference on rural missions of which the Ven. Guy Purdy was chairman was followed by a panel discussion on the subject *Why Rural Work?* under the following heads: *Rural Work in the Province, as a Feeder to Larger Communities, Economy in Rural Work, and Religious Education in Rural Work*. The Rev. Dr. Niles Carpenter of Buffalo, A. F. Freeman, the Ven. H. W. Foreman, the Rev. Canon George Dawson, and Mrs. Eugene Perse of Michigan took part in this discussion as leaders.

In the evening there was a service of Evening Prayer with a sermon by Bishop Maxon of Tennessee on the *Forward Movement*.

On the 11th there were conferences in the morning on foreign and domestic missions, led by Dr. John Wood and Dr. Lewis B. Franklin; and on Christian social service, led by the new executive secretary of the national Social Service Department, the Rev. Almon R. Pepper, and Edward L. Parker, general secretary of the Newark bureau of social service.

Bishop Davis of Western New York was elected president again. Bishop Davis was largely responsible for the planning of the synod and as host did everything to make this year's gathering a success. Secretary of the house of bishops is Bishop Gilbert, suffragan of New York. The chairman of the house of deputies as elected is Col. Leigh K. Lydecker of Mayville, N. J. Col. Lydecker was also elected to represent the synod on the National Council. The Ven. Roy Farrel Duffield of Garden City was elected honorary secretary and the Rev. John E. Gerstenberg of Merrick was elected acting secretary. The Rev. Charles Ricker of Manhasset was elected assistant secretary and Donald Ross of Scarsdale, treasurer.

The next meeting of the synod, which will be held in 1938, will be in Garden City, L. I.

The Woman's Auxiliary program under the direction of Mrs. Frank H. Nixon was

Vestrymen Subscribers to Church Periodicals

CHICAGO—Every member of the vestry subscribing to one of the national Church weeklies—that is the accomplishment of two Chicago parishes. They are St. Paul's, Kenwood, the Rev. F. C. Benson Bellis, rector, and Christ Church, Winnetka, the Rev. E. Ashley Gerhard, rector.

As a result of a concerted effort made by these two rectors, all of the vestrymen in their parishes take one of these three periodicals—*THE LIVING CHURCH*, the *Churchman*, and the *Witness*.

Commenting upon the situation, the Rev. Messrs. Bellis and Gerhard both expressed the belief that Churchmen would be better Churchmen if they subscribed to and read conscientiously some Church weekly.

a decided success. The address by Miss Margaret Marston, national educational secretary of the Auxiliary, on Wednesday afternoon was notable. The report given by the Woman's Auxiliary to the joint meeting as well as the reports from the Daughters of the King and the Church Periodical Club were also of much interest.

Cincinnati School of Applied Religion Has Formal Opening

CINCINNATI—The graduate school of applied religion here was formally opened the afternoon of November 4th.

Bishop Hobson, the Rev. Joseph F. Fletcher, director of the school, and the board of trustees welcomed the visitors.

The school supplies for the young seminary graduate in Holy Orders an "internship" so he may be better equipped after instruction and experience under authorities in various fields for his duties in the ministry.

Maharajah's Decree is Blow to Caste System

MADRAS, INDIA—A partial answer to the spirit of unrest and dissatisfaction among millions of Hindu "untouchables" was a decree promulgated on November 13th by the young Maharajah of Travancore, declaring that none of his 4,000,000 subjects may in the future be barred from temples under his jurisdiction on grounds of "birth, caste, or community."

The decree provided that rules and conditions might be laid down to preserve the proper atmosphere and ritual.

The "untouchable" class restrictions originally arose as a measure whereby Aryan Hindus sought to preserve the purity of their race against intermarriage with subject "non-Aryans."

Hearst Forces Seek Churches' Support

Misquotation Charged by Clergy; Statements on Communism Were Applied to Strike

SEATTLE (NCJC)—The Hearst forces in this city, attempting to break a three-month strike by the Newspaper Guild against the *Post-Intelligencer*, are seeking to embroil the religious forces in a controversy in which they desire no participation.

Statements against Communism were obtained from leading clergymen and then interpreted as supporting the Hearst position.

A group of women, organized as the "Women of Washington," sponsored what was reputed to be a non-partisan, non-political, and non-sectarian mass meeting for women only in the civic auditorium. Admission was by ticket.

REPUDIATE ALLEGED STATEMENTS

The drive to enlist the support of the Churches was started by circulating pamphlets to all congregations in the city for two consecutive Sundays urging attendance at this mass meeting. Prominent clergymen were quoted in the pamphlet in statements which most of them later repudiated, charging a hoax.

The Rev. M. L. Nesvig, pastor of the First Norwegian Danish Lutheran Church, was quoted as follows:

"Such grave problems and conditions caused by racketeering, Communism, and other great forces of evil now so evident in Seattle, can and must be eliminated. This can be accomplished by the Church, laboring classes, and all others uniting, with the spirit of Christianity in their hearts, to abolish forever rackets and other forms of lawlessness."

In a special interview with an NCJC correspondent, the Rev. Mr. Nesvig denied the statement attributed to him.

"The first sentence in the quotation," he said, "is not mine at all. I simply told Mr. Mitchell [ex-Church editor for Mr. Hearst and not on strike] that all of the problems that face this country can be solved by allowing the spirit of Christianity to permeate the hearts of the people."

OPPOSED COMMUNISM, NOT STRIKE

Dr. P. W. Erickson, pastor of University Presbyterian Church, was quoted as condemning the closing "of a newspaper plant in a city of 400,000 people," and asserting that "we know that Communism is playing a part in this terrible situation."

When interviewed, Dr. Erickson declared that he had received an anonymous telephone call and had been asked some sort of a general question about Communism.

(Continued on page 605)

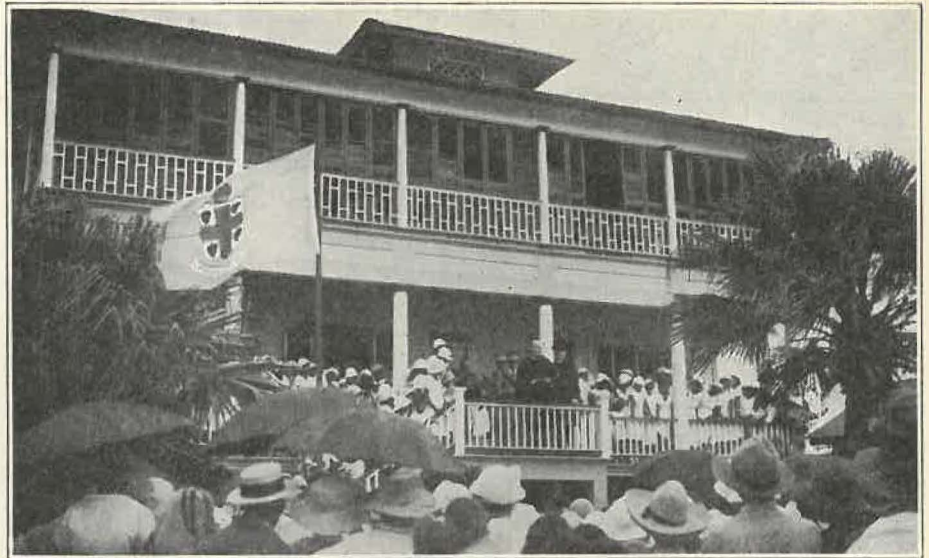
Five Bishops Attend West Indies Synod

Consecrate Bishop of Windward Islands; Bishop of Gambia Speaks Before Large Gathering

BELIZE, BRITISH HONDURAS—Three years ago at Antigua the provincial synod of the West Indies resolved to meet this year in Belize and hopes ran high that there might be present nine bishops of the Church, including the Lord Archbishop of the West Indies, the Bishop of British Guiana, the Bishop of Nassau, and the Bishop of Haiti as a visitor from the American Church. Death removed the Bishop of Guiana in August and the much beloved Archbishop of the West Indies in October. The Bishop of Nassau was called home by the death of his mother and urgent diocesan business prevented the Bishop of Haiti from coming. Even so, the presence of the five bishops of Trinidad, Jamaica, Windward Islands, and Gambia, as well as the diocesan of British Honduras, was a unique and glorious event for the see city of Belize and for the diocese.

The bishops of Jamaica and Gambia arrived on October 19th and spent part of the extra time visiting Corozal in the north of the colony where the Church of St. Paul was reconsecrated by the Bishop of Jamaica after restoration, and the Bishop of Gambia pleaded his missionary cause. The Bishop of Trinidad arrived by the Pan-American Airways on October 23d. Bereft of their Archbishop, who died in Chicago on October 22d, the Bishop of Honduras and Archdeacon Tonks, Bishop-elect of the Windward Islands, arrived in Belize by the United Fruit Company's launch, the *Wild Goose*, on the 26th.

The bishops arrived and the Church in Belize gave them a rousing reception. Tuesday was observed as a Quiet Day by the bishops in preparation for the consecration service, a sung Requiem was held early that morning in the cathedral for the souls of the Archbishop, the Bishop of British



M. Avery Photo.

THE BISHOP-ELECT ADDRESSING THE PEOPLE

Guiana, and Sir Eyre Hutson, brother of the late Archbishop and late governor of the colony.

THRONGS AT CONSECRATION

The Feast of SS. Simon and Jude was the consecration day of the Bishop of the Windward Islands. At 6 A.M. the cathedral was crammed with a reverent throng of worshipers and was indeed a scene of historic grandeur and solemnity. The senior Bishop, the Bishop of Honduras, was celebrant. He was assisted by the bishops of Trinidad and Jamaica as Gospeler and Epistoler, and the Bishop of Gambia, who sang the Litany. The Bishop of Jamaica, filling the place that was assigned to the Bishop of Nassau, preached a stirring sermon, and those who had never witnessed the consecration of a bishop grasped the inwardness of the life handed on through Holy Church as never before.

The provincial synod was then declared open and events of varying importance, ecclesiastical and social, followed one another in rapid succession for a complete week more, until the departure of the

visiting bishops by the S. S. *Connector* for Jamaica on November 4th.

A pastoral letter from the bishops of the Church of the West Indies has been prepared and embodies the message produced by the Pan-American Conference in Chicago.

The Bishop of Gambia made a tremendous impression upon all his hearers in Belize at the big missionary meeting on November 3d. This augurs well for the success of his tour of the whole province by which it is hoped his work in West Africa will be still more closely linked with the Church of the West Indies.

Seminarians Evaluating Social Service Programs of Parishes in New York

NEW YORK—Five students from the General Theological Seminary are planning this winter to present through a symposium the results of a study they will make to evaluate the social service programs in operation in the parishes of New York City having active social service organizations. The young men will use as a basis for their study the standards which the National Council's Department of Christian Social Service advocates and the program it promotes.

The students are engaged in assisting the rectors of five parishes in New York City and these parishes will form a nucleus for their initial approach to the study.

The determination to undertake this project is a corollary of the Cincinnati summer school for seminarians which the five young men attended this year. The Episcopal social work conference in Atlantic City last May also stressed the importance of pausing at this strategic time to evaluate the work being done in the field of the Church's social work by the diocesan departments of social service and through those organizations in the parishes throughout the country.

The findings of this study by the seminarians, it is believed, may serve to gauge the value of such a survey on a national scale.



M. Avery Photo.

ON THE WAY TO BISHOPSTHORPE, BELIZE

Compulsory ROTC Law to Continue

Effort of Oregon Church Groups and Others Fails to Bring End to Required Military Training

PORTLAND, ORE. (NCJC)—The battle to alter Oregon's compulsory military training law requiring two years of study in tactics and drill under U. S. Army officers as a part of the curriculum of the state's higher educational system met defeat at the polls November 3d.

Leading the battalions fighting for the proposed amendment which, if it had been adopted, would have completely reversed the state's program of military training for students, were many leading Churchmen, ministerial and lay, and a section of the press, led by the state's most widely known newspaper, the *Morning Oregonian*.

While Churches as organizations did not initiate the petitions which placed the anti-military training measure on the ballot, many units endorsed the move by resolutions, these including Methodists, Baptists, and some smaller denominations; and youth groups, including the Oregon Christian Endeavor union. Many strong Churchmen, young and old, campaigned ardently in support of the proposal to outlaw compulsory training at the state college and university, but on the other hand, many leaders with just as much influence took their stand against any change of the kind.

The petitions for the anti-compulsory military training act were initiated by a new organization, which took the name of the Oregon League for Peace and Freedom. It was led by a student at Willamette University, Methodist school at Salem, capital of Oregon, and was comprised of a many-sided group of peace proponents.

Install New Superior of St. Barnabas' Brotherhood

GIBSONIA, PA.—A large and representative group of priests advocate, associates, and friends gathered at St. Barnabas' House, Gibsonia, to celebrate the 40th year of Brother Gouverneur, SBB founder, in Christian work, and to assist at the installation of Brother Charles, SBB, as superior of the Brotherhood.

The service consisted of a solemn Eucharist of thanksgiving "for the 40 years of the Brother Founder's life of service to God and his fellow men; for God's continued blessing upon him and the works founded by him, St. Barnabas' Free Home, St. Barnabas' House by the Lake, North East, St. Barnabas' House, Gibsonia, and St. Barnabas' Brotherhood; and for God's blessing upon the new superior and the Brotherhood." Bishop Mann of Pittsburgh was the celebrant.

Following the reading of the Gospel, the Brothers in a body presented the superior-elect to the visitor of the Order, Bishop Ward of Erie, praying him to install him as their superior. Following the custom of the Brotherhood the visitor led the superior-elect to his stall and there read the sentence of installation and gave him his blessing. After the Creed Bishop Ward gave an address.

After the service a luncheon was given to all, when short addresses in honor of the Brother Founder were given by representatives of the priests advocate, associates, chaplains, etc., as well as the bishops.

Masonic Post to Bishop Stevens

LOS ANGELES—Bishop Stevens of Los Angeles has been appointed grand chaplain of the Masonic Grand Lodge of California by the grand master, Rollie W. Miller. Bishop Stevens is a 33d degree Mason and is the orator of the Scottish Rite bodies of Los Angeles.

Calvary Centenary Celebration Closes

Second Sunday of Festival is Day of Dedication for the Future; Seek God-Controlled World

NEW YORK—The celebration of the centenary of Calvary Church, which was begun on All Saints' Day, November 1st, continued throughout the octave and well into the next week. Bishop Manning's words of commendation [L. C., November 7th], spoken at that first service, provided the keynote for all the subsequent occasions; every speaker stressed the fact that Calvary was and always had been a ministering church.

Whereas the first Sunday of the festival was a day of remembrance and thanksgiving, the second Sunday, November 8th, was a day of dedication for the future. The rector, the Rev. Samuel M. Shoemaker, made this point clear in his stirring sermon. He said in part:

SAYS REVOLUTION NEEDED

"The Church has at times produced spiritual awakening and revival, and immeasurably blessed lives, communities, and nations. But today the Church must push right on through revival to revolution, and on to reformation and renaissance, and literally remake the world into a God-controlled society. A little society which hopes to retain its faith while it lives on the sidelines of life in this world and is content to help and save a few people, is not the royal Church of Jesus Christ. . . .

"The slogan of this centennial celebration of Calvary Church is: 'Out of a hundred years, a thousand men to bring America under God's control.' The Church, if it is going to do God's will in the world, must meet the personal needs of us all and then it must relate us to God's plan for our lives and for our age; and then it must bind and band us together in a working force that sets out with gladness and determination to build according to His plan."

SERVICE LINKED WITH PAST

The service, while its aspirations looked toward the future, was also linked with the past. Many clergy formerly on the staff of Calvary were in the procession. These included Bishop Brewster of Maine; the Rev. Dr. Theodore Sedgwick, the only surviving former rector; the Rev. Wolcott Cutler; and the Rev. B. Duvall Chambers. The Psalms were read by Dr. Sedgwick's son, the Rev. Harold B. Sedgwick. Fr. Cutler read the First Lesson, and Dr. Sedgwick the Second Lesson. Bishop Brewster pontificated. An interesting feature of this service was the music, almost all of which was composed by former organists of Calvary and the present organist, Vernon de Tar. The church was crowded.

On Sunday evening, All Saints' Day, there was a service of music. On the evening of the 8th, there was a service of witness. On several days of the weeks of, and following, the celebration, there were receptions and other gatherings. Seldom has a celebration of such length and fullness been so enthusiastically attended.



BISHOPS AT WEST INDIES SYNOD

Left to right, Bishops of Windward Islands, Trinidad, British Honduras (Senior Bishop), Jamaica, and Gambia (West Africa).

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**Union Plan Seems
Sure of Adoption**

**Two Leading Methodist Bodies
Vote Overwhelmingly for Plan;
Third Expected to Concur**

BIRMINGHAM, ALA. (NCJC)—Impetus to the move for the unification of American Methodism came from the Alabama Methodist Protestant conference meeting in Clanton which voted 52 to 8 in favor of the union last week.

This action made Alabama the last state necessary among the Methodist Protestant branch to provide the required number of ratifying conferences.

Present Status of Plan

By T. OTTO NALL
NCJC Methodist Correspondent

CINCINNATI—With 59 of the 135 conferences of the Methodist Episcopal Church and 15 of the 25 conferences of the Methodist Protestant Church on record in favor of the proposed plan of union, the proposal seems certain of adoption. The conferences of the Methodist Episcopal Church, South, will not vote until after their general conference meets in 1938.

In the Methodist Episcopal Church, with most of its strength in the North, the sentiment has been overwhelmingly in favor of unification. In conference after conference, meeting during the summer and fall, the vote has been unanimous.

Even in the border and southern conferences, six in number, the vote has been unanimous for the plan, with the exception of two ministerial negative votes in Alabama.

Of the more than 6,000 ministers who have voted, only 204 have registered in the negative. Of some 4,000 laymen only 46 have voted no. The acceptance or rejection of the plan by the Methodist Episcopal Church will be made on the basis of the vote by individuals in the ministerial and lay conferences, not by the conferences themselves.

Dr. J. H. Straughn, president of the General Conference of the Methodist Protestant Church, is confident that the plan of union will be accepted by his communion. In this Church, constitutional amendments are adopted by the conferences as organized bodies, rather than by the individual votes of ministers and laymen.

The record to date is 15 conferences for and five against. Alabama and North Carolina were voting as this was written. Their approval of the plan would mean its adoption.

Two Methodist Protestant Conferences recently voted unanimous approval. They were the Fort Smith-Oklahoma and the Arkansas conferences.

A movement by friends of the plan in the Methodist Episcopal Church, South, has been urging a vote on the plan in advance of the general conference of 1938.

A taste of events that are to come was experienced by Methodists of the Oklahoma conference in the Northern Church and the conference of the same name in the

Southern Church, when they held a joint session recently at Tulsa. When the question of a united Methodism came up, union was voted enthusiastically by the ministers and laymen of both conferences. The members of the Southern group voted to "urge their board of bishops to call for a vote on unification in 1937 instead of 1938." The vote was unanimous with the exception of six who voted no on technical grounds, urging that the proposal be considered in the regular order.

**Redlands, Calif., Church
Marks 50th Anniversary**

REDLANDS, CALIF.—Trinity Church of this city celebrated its 50th anniversary on November 1st with special services. Holy Communion was celebrated by Bishop Stevens of Los Angeles, and the preacher was the Very Rev. Edwin Seldon Lane, a former rector of the church, now Dean of Trinity Cathedral, Phoenix, Ariz. At the evening service the sermon was delivered by Bishop Gooden, suffragan of Los Angeles. The present rector is the Rev. William Cowans, who has been in charge of the parish for 10 years.

Bishop Stevens was the guest of honor at the dinner on November 2d, and the toast list included the Rev. Henry Clark Smith, rector of All Saints' Church, Riverside; the Rev. Ralph P. Smith of Menlo Park, a former rector; the Rev. Herbert C. Ide, pastor of the Congregational Church; and Miss Marjorie Boulton of Beaumont.

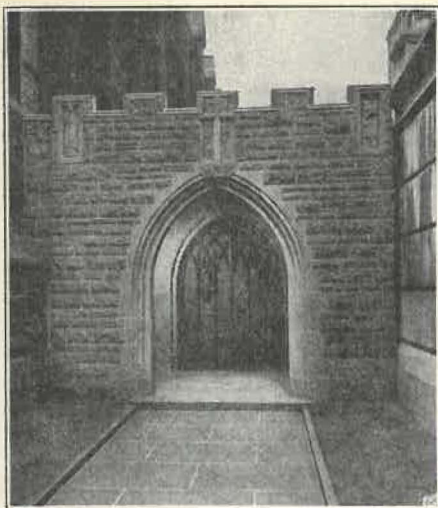
Trinity parish was opened as a mission field by Bishop Kip, the first Bishop of California, in August, 1886, and was raised to the status of a parish in February, 1892. The Rev. William T. Manning, now Bishop of New York, became rector in February, 1893, and continued until August, 1893, when he resigned to become professor of dogmatic theology in the University of the South at Sewanee. Among other rectors were the Rev. Fredrick Foote Johnson, later Bishop of Missouri; the Rev. Charles F. Blaisdell, now rector of Calvary Church, Memphis, Tenn.; and the Rev. John Easter.

**Churchmen Make Braille
Available to Japanese**

TOKYO—Translation of Japanese histories into Braille so that the blind may learn their country's history is the task that has been undertaken by Shigeda Sakimura, a graduate of a Tokyo school of the blind.

At present in Japan textbooks are about the only reading matter the blind have. Recently Bishop Dallas of New Hampshire secured a Braille writer for Paul Rusch of St. Paul's University. Mr. Rusch has turned the machine over to Prof. Edward Gauntlett of St. Paul's middle school, who is turning out Christian tracts in Braille for the Christian blind men and women of Japan.

It is hoped that eventually some way may be found to put the Japanese Forward Movement literature in Braille.



Wurts Bros. Photo.

ALL SAINTS' MEMORIAL CHAPEL

Chapel at Church of the Ascension is Dedicated

NEW YORK—Bishop Manning of New York visited the Church of the Ascension on the morning of Sunday, November 8th, confirming a class of 16 and dedicating All Saints' Memorial Chapel in the church. This beautiful chapel, erected with the gifts of many members of the congregation in memory of dear friends or relatives, will be used for a chantry and also for other special services; it will be kept open at all times for private devotions. The architect was Merritt F. Farren.

Bishop Manning, speaking at the dedication, said:

"I am especially glad to be here for the dedication of your beautiful chapel erected by the gifts of many among you in memory of dear ones who are now in the other world. I congratulate you with all my heart on this beautiful expression of faith and love. This Chapel of All Saints will speak to you and to many others of the reality of the other life and of our unbroken fellowship in Christ with those who are now with Him in His nearer Presence. It will speak to you also, as the Church itself does, of our constant dependence upon Almighty God and of the place which belongs to him in the life of each of us individually and in our life as a nation."

The rector, the Rev. Dr. Donald Aldrich, said in part:

"All Saints' Chapel in its appropriate beauty and loveliness is one more symbol of the outgoing spirit of the Church of the Ascension. This church—whose door is never closed by day or night and which welcomes more than 10,000 people during the night hours for their devotions and prayers—must ever stand ready to go out with kindness as these people have come in with faith. Within a stone's throw of this spot, thousands of people are dwelling in apartments. When death comes, their loved ones cannot remain with them but must be taken away to some impersonal establishment—and at a cost.

"Through your generosity, to anyone in the community or parish there is now offered a resting place without cost in the House of God, where those who have gone on into the larger life may rest in the midst of the present-day saints you have known."

The names of those in whose memory the chapel is given are carved on the walls. Everything in the chapel is a memorial.

Roman School Aid Certain in Ohio

Election Results Indicate that Bill Will Pass if Introduced in State Legislature

CLEVELAND (NCJC)—If a bill for state aid for parochial schools is introduced in the 1937 state legislature it will probably pass.

This is the opinion of the Rev. O. M. Walton, associate secretary of the Cleveland Church Federation after a survey of the results of the general election. Roman Catholic leaders are making no predictions regarding either the introduction of any such bill or the support which it may receive. They state that they are willing to let matters take their own course. This is interpreted to mean that a bill will be introduced and that there is probably strength enough to carry it.

In the spring primaries there was an endorsement of candidates favorable to such legislation. But from that time on the Roman Catholic leaders have been silent. The *Catholic Universe Bulletin*, spokesman for the Cleveland diocese, gave no space to the subject until the week before election. Then it published, not a list of recommendations, but the letters sent out by the Ohio Council of Churches, a Protestant organization, together with the list which the council recommended as candidates who would not favor such state aid.

The *Universe Bulletin*, in an exclusive interview with an NCJC News Service correspondent, states that it will offer no editorial comment on the election insofar as any school bill is concerned, believing that its most effective publicity is merely to give space to the publicity of those opposed to the bill.

The Rev. B. F. Lamb, executive secretary of the Ohio Council of Churches, who was very active in leading the opposition to the bill before the election, also declines to comment on the result.

An informal survey by NCJC News Service shows, however, that support for parochial schools from state public school funds is available if the bill is introduced. Gov. Martin L. Davey, Democrat, re-elected, is known to favor the bill. Representatives and senators from the populous Cuyahoga county are practically unanimous in favoring such legislation. Previous opposition has been in the rural counties which have sent Republicans to the state legislative body. Many of these men are being replaced by Democrats who are expected to support such a measure.

It is probable that such a bill will be introduced. For several years it has been one of the major subjects of debate in the legislature. Once such a bill is passed and signed by the Governor it will probably immediately be challenged before the courts on the grounds of its constitutionality. Attorney General Bricker, the defeated Republican candidate for the governorship, has consistently ruled against the constitutionality of any such legislation.

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Translated by Donald A. Lowrie

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KYOTO, JAPAN—The dedication of the Church of the Resurrection, Kyoto, and its adjoining social service center, October 17th, was an occasion of international interest. The entire morning was devoted to the service of consecration for the church, whose beauty was enhanced by the sunshine pouring through the rose window above the reredos.

This window, the gift of the young people of Alabama to the young people of Japan, contains a figure of the Risen Lord, surrounded by an aura of chrysanthemum petals, to symbolize His coming to Japan. The reredos is silk brocade, woven by one of the families represented in the parish, the frame of the reredos being handcarved oak to match the Altar.

At the close of the service, most of the congregation had lunch together in the new parish house, in honor of the workmen who had constructed the buildings. Some of these men had been present at the service. Formal Japanese scrolls containing letters of thanks from the vestry of the church were presented to the contractor and to the architect, and a gift from the parish was presented to the superintendent of construction, in accordance with Japanese custom.

After the luncheon, short, informal speeches were made by two of the former pastors of the church, tracing its history from the time when, more than 30 years ago, the parish had its beginning.

At 2 o'clock, a formal ceremony opening the new social service center was held in the parish hall. The Governor of Kyoto prefecture graciously came in person and delivered a speech of congratulation and good wishes. The American ambassador was absent in the United States, but he sent a message which was read by the Rev. Edgar Knipp of the United Brethren mission. Speeches were made by 11 other dignitaries, including the Bishop of the diocese and a member of the Japanese Diet, who is also chairman of the parish social service patrons' association.

The present land and buildings have so far cost 94,122.03 yen, of which, through the rector's efforts, a considerable part has been raised in Japan. The investment represents the concerted efforts of a large group of people both in Japan and in the United States, and both Christian and non-Christian. Its activities have the interest and sympathy of both government authorities and the community.

Bishop Freeman Lays Cornerstone

WASHINGTON—On November 7th Bishop Freeman of Washington officiated at the laying of the cornerstone for Trinity Church, the Rev. Reno Harp, rector. This is to be a stone building with 60-foot tower, to cost between \$40,000 and \$50,000.



CHURCH OF THE RESURRECTION, KYOTO

First Annual Meeting of
N. J. Cathedral Builders

TRENTON, N. J.—The guild of cathedral builders of New Jersey held its first annual meeting at Trinity Cathedral, Trenton, on Armistice Day, November 11th.

The day was selected not only on account of its national significance but as the anniversary of the consecration of the late Bishop Ralph Ernest Urban, first Dean of the Cathedral.

At 11 A.M. the silence was observed in memory of the war dead, followed by special prayers and the hymn "The supreme sacrifice" so much used in England at such services. This served as the Introit to the Eucharist which was celebrated by the Rev. Canon Walter Lowrie, the sermon being preached by Bishop Matthews of New Jersey, who also said the memorial prayers for the late Bishop Urban and Ferdinand W. Roebling, Jr., the donor of the crypt.

The choir of St. Peter's Church, Perth Amboy, sang at the service under the direction of their choirmaster, thus inaugurating what is to become a feature of this annual observance: the participation of choirs from various parts of the diocese. After a luncheon, served in the undercroft, and a business meeting, the new sets of lantern slides of the building which are now available for use in lectures throughout the diocese, were exhibited. Mrs. F. W. Roebling, whose late husband gave both crypt and synod hall, as well as generous donations to future construction, is president of the guild of cathedral builders.

Anniversary Marked, Memorial
Dedicated, Dean Instituted

DENVER—The 25th anniversary of the first service held in the present cathedral building of St. John's-in-the-Wilderness, Denver, was celebrated on All Saints' Day, with the institution of the Very Rev. Paul Roberts as Dean of the Cathedral. Bishop Johnson of Colorado conducted the service of institution and preached the sermon. The keys of the cathedral were handed to the new incumbent by C. H. Hanington, for many years the senior warden. At the same time the Bishop dedicated a new stained glass window, the gift of Patterson C. Fisher in memory of his family. The window, second in a series designed and constructed for St. John's Cathedral by Charles J. Connick of Boston, is installed in the west clerestory.

Canadian Diocese Joins in Forward Movement

VANCOUVER, B. C.—The influence and work of the Forward Movement is making itself felt in the dominion of Canada. The diocese of New Westminster is energetically seeking to promote the literature, spirit, and goals of the Forward Movement.

Through the generosity of several laymen, 20 copies of the fall issue of *Forward*—day by day have been sent to each priest in the diocese in order that he may introduce them to his congregation.

An informal supper was recently held in the crypt of Christ Church Cathedral, Vancouver, at which the Very Rev. C. E. McAllister, Dean of the Spokane Cathedral, was the guest speaker on the Forward Movement and the Church's mission. The literature of the Forward Movement was on display.

On St. Andrew's Day a service of witness and dedication is planned.

The Rev. F. A. Ramsey, rector of St. Stephen's Church, Hollyburn, and chairman of the educational committee of the diocesan board of missions, is the leader of the Forward Movement in the diocese.

Bishop's Address on Peace is

Aid to Armistice Observance

ALBANY, N. Y.—The diocesan department of Christian social service, the Rev. William E. Sprenger, chairman, 10 days in advance of Armistice Day circulated among the clergy copies of Bishop Oldham's address, *The Western Hemisphere and World Peace*, made at the recent Pan-American Conference of Anglican Bishops. They earnestly requested a fitting observance of the anniversary of the Armistice. Many rectors on the Sunday previous preached on the subject of world peace. The Very Rev. E. R. Welles, Dean of the Cathedral of All Saints, Albany, doubly emphasized the matter by preaching on peace two successive Sundays preceding Armistice Day.

The usual memorial service for the people of Albany was held in St. Peter's Church, the Rev. C. C. Harriman, rector, on Armistice Day, after observing the two minutes of silence.

Setback in Relation of

Romanists to Nazis Seen

BERLIN—Hopes that the recent visit of Cardinal Faulhaber to Hitler's Bavarian residence indicated Roman Catholic rapprochement with the Nazi State were given a setback November 8th when Der Führer's Special Guard prevented an ovation for the Cardinal.

His Eminence was preaching in the Frauenkirche to a large crowd which overflowed into the street when the guards checked rising enthusiasm by going among the people saying, "No ovations, please; demonstrations are forbidden." In his address the Cardinal made no specific reference to the conflict of the Roman Church with the Third Reich.

Florida Women Ask New Marriage Law

Auxiliary District Meeting Seeks Five-Day Wait Rule; Negro Study During Lent Supported

JACKSONVILLE, FLA.—Women of the Auxiliary in a recent district meeting, held in Orange Park, near Jacksonville, took a hand in the Christian social service department of the diocese when they adopted the following resolutions relative to the marriage laws of the state of Florida, and provided for the further spread of their ideals:

Resolved: That the Woman's Auxiliary of the first district of the diocese of Florida, in meeting assembled, urge the legislature of the state of Florida to consider an act regulating the issuance of marriage licenses and prescribing:

First, that each application for a marriage license shall be made at least five days in advance of issuance thereof.

Second, no license to marry shall be granted to any male under 18 years of age, nor any female under 16 years of age.

URGE MEDICAL REQUIREMENT

Third, no license shall be issued unless each of the parties thereto shall have filed a certificate of a physician stating that, as nearly as can be determined, the party is free from any venereal disease in a contagious or infectious stage.

And be it further resolved: That a copy of the above resolutions be sent to the annual meeting of the Woman's Auxiliary in the diocese of Florida to be held in All Saints' Church, South Jacksonville, in January, 1937, requesting that they take similar action.

And be it further resolved: That copies of this resolution be sent to the department of Christian social service of the diocese of Florida and to the state legislators of this district.

The resolution was presented by Mrs. Henry Havens, district chairman of Christian social service. The general provisions were approved by Bishop Juhan, by Judge W. S. Criswell, chairman of the diocesan department, and by Judge Ollie Edmunds, Duval county judge.

TO STUDY LYNCHING PROBLEM

The district also passed a resolution seeking to bring before the women of the diocese in their Lenten study classes authentic information concerning the Negro race and some of the problems that must be frankly faced in the South. The resolution, offered by Mrs. W. P. Cornell, stressed coöperation with the Association of Southern Women for the Prevention of Lynching.

Bishop Rowe to Continue Work

WASHINGTON—On November 8th, Bishop Rowe of Alaska preached at the Church of the Epiphany and stirred the large congregation with a vigorous discourse, despite his 80 years. In interviews with the press he said, "When you get old you can't stop, for if you do, you will not be able to get started again"—so he will not be retiring soon, he indicated.

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ST. PETER'S RHYTHM BAND IN ACTION

Fond du Lac Pays Honor to Late Bishop Weller

FOND DU LAC, Wis.—November 8th was observed as Bishop Weller Memorial Day throughout the diocese of Fond du Lac. It was the 37th anniversary of the consecration of Reginald Heber Weller on November 8, 1900. He died a year ago on November 22d.

In most parishes and missions of the diocese there was a corporate Communion early of all those who had been confirmed by the late Bishop, and at the later services special sermons were preached in his memory.

The observance was combined with an effort to create a permanent memorial in the form of an organ to be placed in St. Paul's Cathedral, Fond du Lac, and to receive offerings from every communicant of the diocese and many other friends toward this objective. The offerings are now coming in although it is too early to know

what the success of the financial phase of the memorial will be. George E. McConahay, 82 S. Bell street, Fond du Lac, has been appointed treasurer of this special fund.

At the cathedral Bishop Sturtevant was the preacher and a large congregation attended, including the Fond du Lac Rotary Club, of which Bishop Weller was a charter member.

Chicago Students Elect Chinese

CHICAGO—Church students at the University of Chicago have organized for the current school year by electing Joseph Yoh, Chinese student, president.

The group is called the Anderson Society. Monthly dinners and meetings are held, usually at Brent House.

Bishop Stewart of Chicago addressed the group at its first meeting. The Rev. Edward S. White, rector of the Church of the Redeemer, is chaplain.



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Mountain Mission Has Rhythm Band

St. Peter's-in-the-Mountains Under Charge of Miss C. L. Davis Gives Services to Mountain Folk

ROANOKE, VA.—In Franklin county, some 35 miles from Roanoke and 10 miles from the railroad, is an interesting mission, St. Peter's-in-the-Mountains. Miss Caryetta L. Davis, missionary in charge for many years, has done a remarkable work, with activities of several kinds: day school for the children, instruction in industrial work for their mothers, religious instruction for both, and social service of many types.

Since October, 1932, Miss Davis' associate has been Miss Mary Louise Wood of Washington, D. C. Miss Wood is versatile, with music as her speciality, as she was for years the organist and choir director of one of the Washington churches. Now she is putting music in the heads of the children at the mission.

For instance, there's a "rhythm band," of one of whose performances Miss Wood says:

"The children were seated in a triple semicircle, with a box on the floor in front for the conductor's stand. Each child held an instrument that rang, chimed, rattled, clinked, or thumped. A conductor was called forth, mounted the box and raised his baton, and waited until every eye was upon him. The little children played the thump and the click with their sticks of bright yellow, red, blue, or green. The older ones struck, in their appointed time, with tambourines, clogs, castanets, bells, a shining triangle, brass cymbals, toned blocks, jingle bells, xylophone, and chimes made of galvanized iron piping. Two selections were played, accompanied by their teacher at the piano. Almost every child can conduct, as a result of a long period of training based on Duleroze Eurythmics. The program concluded with a bang, and was enjoyed by all, but mostly by the children."

St. Peter's has recently suffered a grievous loss in the death of its friend and benefactor, Arthur Chase Needles, president of the Norfolk & Western Railway Company. Many years ago, Mr. and Mrs. Needles established a trust fund for the benefit of the mission as a memorial to their daughter, Phoebe. Since that time Mr. Needles had taken the greatest interest in the mission and had contributed steadily and most generously for its support.

Easton Forward Conferences

EASTON, MD.—Three regional conferences in the interest of the Forward Movement were held on November 10th, 11th, and 12th in the diocese of Easton.

The one of November 10th was at Princess Anne; the second at Denton, and the third at Chestertown.

The speakers for these conferences were the Rev. Dr. Noble C. Bowell, rector of Emmanuel Church, Baltimore, and the Rev. F. Bland Tucker, chairman of the Forward Movement committee in the diocese of Washington.

Japan School Given Emperor's Portrait

Picture of Japanese Ruler Taken
From Governor's Office to School
With Solemn Ceremonies

By EDITH L. FOOTE

KYOTO, JAPAN—St. Agnes' School on October 27th received from the prefectural office a portrait of H. I. M. the Emperor.

Bishop Nichols of Kyoto; the principal of the school, the Rev. Kishiro Hayakawa; the headmaster, Mr. Saito; the chaplain, the Rev. Kazuo Nishikawa; and 19 students representing the various departments and classes of the school, acting as a guard of honor, went to the Governor's office to receive the portrait, and solemnly and silently marched back to the school, between double rows of students lining both sides of the street.

SILENT PROCESSION

First in the procession came Dr. Hayakawa, bareheaded and in formal morning attire, holding the veiled portrait on a level with his eyes. Next came the Bishop, also bareheaded, and escorted by a uniformed policeman on his right hand and the headmaster on his left. The headmaster carried his own and Dr. Hayakawa's hats. The 19 school girls followed, with the bareheaded chaplain coming last in the silent procession, which moved on to a door reserved for use only on the most important occasions. Here the head of the procession was met by the treasurer of the school and another teacher. The rest of the faculty waited in line in the corridor.

KEPT IN FIRE-PROOF VAULT

A halt was made while the principal of the school retired to put on his Doctor's gown and hood. While he was robing, the headmaster held the portrait at eye-level, facing the silver screen opposite the open door, until Dr. Hayakawa returned to carry the picture to the specially built fire-proof vault in which it will be kept except on the four occasions every year when it will be placed behind silk curtains on the assembly hall rostrum while the student body and faculty make their obeisances to it.

The vault is made of concrete, with heavy steel doors leading into the corridor. Inside the vault is a steel safe about four feet high, with thick outside doors and with inside steel doors, protecting still another set of doors made of paulownia wood. The steel doors are decorated with the Empress's crest—the paulownia flower.

MEASURES TO PROTECT PORTRAIT

It is difficult for Westerners to appreciate the reverence felt for the Imperial Portrait. It is given—never sold—to schools; but before it may be received a special place must be prepared for it. In many schools a special concrete or stone building is erected on the playing field, in which nothing but the portrait is kept.

Where such a building is lacking, there is a regulation that at least one member of the faculty must be on duty throughout the year, both day and night, so that in case of any disaster the portrait may be safely removed from the building. In case the teacher on duty should fail to remove it before its destruction (by fire, for example), cases have been known where the principal of the school has committed suicide.

SUED FOR CLIMBING ON ROOF

Not long ago, at a country high school, during an athletic meet, one of the teachers climbed on the roof of the little building in which the school's Imperial Portrait was stored. His purpose was to take a picture

of one of the contests. The local patriots' association heard about his act, and caused suit to be brought against the teacher for *lèse majesté*.

The special place built for the portrait at St. Agnes' School is the joint gift of the alumnae association and the mission. Its location and its type of construction were supervised and approved by the prefectural authorities.

GIVEN TO OTHER SCHOOLS

In addition to the gift to St. Agnes' School, a large number of other primary and middle schools received portraits at the same time. We understand also that St. Paul's University in Tokyo likewise received a portrait.

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for

Thanksgiving and Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or contribution to the work of the Church.

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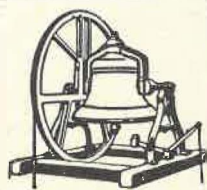
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Nurses' Organization Celebrates
Semi-Centennial in City of Its
Founding by Fr. Osborne

BOSTON—The 50th anniversary of the Guild of St. Barnabas for Nurses was commemorated at the annual council of the Guild held in Boston October 31st and November 1st. It was in the Church of St. John the Evangelist, in Boston, that the Guild was inaugurated, October 28, 1886, under the guidance of the Rev. Fr. Osborne, then superior of the Cowley Fathers, afterward Bishop of Springfield. Fr. Osborne became first chaplain of the Boston branch of the Guild.

Representatives from 15 branches of the Guild were in attendance at the semi-centennial council. Some came from as far as Kenosha, Wis. Business meetings were held on the 31st in the Diocesan House. The semi-centennial banquet was held at the Hotel Vendome, and Bishop Sherrill was the chief speaker. On All Saints' Day, November 1st, a corporate Communion was held in the cathedral, Dean Sturges celebrating, assisted by the Rev. Charles Henry Webb, chaplain-general of the Guild. The closing service was in the Church of St. John the Evangelist on Sunday evening. The Guild service from the Guild manual was rendered; Fr. Burton, present superior of the order of St. John the Evangelist, greeted the delegates and spoke reminiscently of Fr. Osborne. The Rev. Dr. Howard C. Robbins, a former chaplain-general of the Guild, was the preacher. An offering was received for the work of the Guild's missionary representative, Miss Ellen T. Ricks, R.N., superintendent of St. Luke's Hospital, Ponce, Puerto Rico, whose salary has for years been wholly provided by the Guild. The service and commemoration closed with a solemn *Te Deum*.

The Guild now numbers 2,500 members in 40 branches. Most of these are nurses, graduate and pupil; a few are associates.

National officers were reelected.

Southern Ohio W. A. Sponsors "Educational Days" This Month

CINCINNATI—Five educational days, sponsored by the Southern Ohio Woman's Auxiliary but open to members of all parish organizations were held throughout the diocese during November. The date for the Cincinnati convocation was November 5th. The dates for the Columbus convocation were November 12th and 13th; for the Dayton convocation, November 10th and 20th. The theme for all conferences was Toward Understanding Negro Americans, the missionary educational subject for the current year.

Miss Esther Brown, field secretary of the Woman's Auxiliary to the National Council, Miss Hilda Shaul, diocesan adviser in religious education, and diocesan officers had charge of the program.



BISHOP WILLIAMS' HOUSE
As it Looked in Miss Neely's Time

Kyoto House for Japanese Church Workers Made Out of Late Diocesan's Home

KYOTO, JAPAN—Bishop Nichols has fulfilled a hope of many years by formally opening and presenting to his Japanese staff the rebuilt house which Bishop Channing Moore Williams bequeathed to the diocese in 1910, and which for 25 years was the residence of Miss Clara J. Neely, now retired and living in her home in Virginia.

At the opening ceremony, many of Bishop Williams' old friends and disciples came to pay tribute to his memory and to admire the present building, which stands, it is believed, somewhere near the spot where it was first erected many years ago, at a total cost of 500 yen. It is an interesting commentary on the change in prices to note that to tear down the old building and rebuild it with certain changes cost more than 3,000 yen—more than six times its original cost.

The present building—known in Japanese as *Ro Kantoku Kinen Kwan*, or the Old Bishop's Memorial Hall—now stands on the mission compound, which also accommodates the diocesan office, the Bishop's residence, and three other buildings. During the latter years of Bishop Williams' residence in Kyoto, and until it was torn down this spring, it stood close to St. John's Church, Kyoto, which Bishop Williams built and paid for out of his private funds. The second floor is now finished in Japanese style—with thick straw mats on the floor and other appurtenances suitable for Japanese living—and will be used for large meetings and as a dormitory for Japanese country workers visiting Kyoto. The first floor contains Bishop Williams' books, and a few bits of his furniture gathered together from various places. The back room serves as an office for the Japanese diocesan treasurer, and for meetings of the various Japanese administrative committees. This releases one room in the office building for use as a library and language study room.

Layman Advances Plan for Better Conventions

CHICAGO—Declaring that diocesan conventions at present are not welcomed by the laity as "opportunities for performing constructive service," Angus Hibbard, veteran Chicago layman, has designed what he believes is an ideal program for such sessions. In brief, his plan is:

(1) Let every delegate and alternate be informed of principal matters to be discussed and voted upon at least one week before convention.

(2) Let the convention be a business meeting of the Bishop, the clergy, and lay delegates.

(3) Let the convention meet and do its business in one day.

Mr. Hibbard contends that many laymen who should be in the rosters of diocesan conventions avoid election as delegates or do not attend when elected because of the lack of proper dispatch of such conventions.

Forward Movement League Pledge

WILLIAMSPORT, PA.—The members of the Forward Movement League in Christ Church parish, Williamsport, the Rev. E. E. Piper, rector, use the following pledge:

"I am interested in strengthening my own spiritual life and that of this parish. I will especially endeavor to give some time each day to prayer and Bible reading, using the Forward Movement booklets, *Forward—day by day.*"

Hearst Forces Seek Churches' Support

Continued from page 595

He stated his opposition to Communism but "I absolutely did not say anything about 'racketeering,' Communism, and other great forces of evil now being so evident in Seattle."

The Rev. Leslie Zimmerman, pastor of Findlay Christian Church, likewise repudiated the statement attributed to him in the pamphlet.

Five thousand women attended the advertised meeting in the civic auditorium, indicating great interest in the controversy.

New Members of Unity Commission

SAN FRANCISCO—The joint commission of General Convention for conference with the Methodist, Presbyterian, and Lutheran Churches on approaches to unity has been reconstituted in its membership, according to Bishop Parsons of California, chairman of the Commission.

Other members now are Bishop Strider of West Virginia and Bishop Wilson of Eau Claire; the Rev. Drs. Howard C. Robbins of New York, George F. Dudley of Washington, and Frank Gavin of New York; and Messrs. W. L. Balthis of Western North Carolina, Clifford P. Morehouse of Milwaukee, and Kenneth C. M. Sills of Maine.

Good Neighbor League to Continue, Director Says

NEW YORK (NCJC)—The Good Neighbor League, which supported President Roosevelt in the past political campaign, will enlarge its major purposes and continue as a permanent body, it was announced by Dr. Stanley High, director, November 10th.

The league has already organized branches in more than 100 towns and cities, it is stated. Similar branches will be set up in various parts of the country.

In outlining the enlarged program of the league, Dr. High stated that it would include campaigns of a national character to educate the people regarding fundamental public questions, especially those which have a bearing upon the principles of democracy, as opposed to subversive movements, and to build up a stronger sentiment in favor of those measures which have for their purpose the creation of better social conditions for all classes.

The league will also seek to break down racial and religious prejudices, and to create a broader conception of our international obligations.

Coast Clergyman Elected

SAN BERNARDINO, CALIF.—The Rev. W. A. Thomas, rector of St. John's Church, this city, has been elected president of the San Bernardino Ministerial Alliance for the coming year and will be installed on November 24th.

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Seminary Seniors Placed Two Months After Opening of Term

EVANSTON, ILL.—Go into the ministry, young man, if you would be assured of a work to do at the conclusion of your college career!

Thus advises the Rev. Dr. Frederick C. Grant, president and dean of Seabury-Western Theological Seminary, with the announcement that all members of the seminary senior class of 1937 have been placed less than two months after the fall term opened. In fact, Dr. Grant says he has

more openings for seniors than he has students to fill them.

"While Seabury-Western definitely limits its enrolment to men who are most likely to qualify for the work of the ministry, it is quite clear that we could use more men of the right calibre," said Dean Grant of the situation.

"Seabury-Western has a two-fold record throughout the period of the depression; it has never run a deficit in any year and it has never failed to place its graduating class before commencement. This past year the seniors were all placed two months before the end of the term."

Archdeacon Kennedy Retires

ASHEVILLE, N. C.—The Ven. James T. Kennedy, Archdeacon of the work among the Colored people in the diocese of Western North Carolina, himself of the Colored race, has just closed an active ministry of 46 years in the diocese.

On October 29th a testimonial dinner was given him by the congregation of St. Matthias' parish, Asheville, of which he has been rector, at which a loving cup was presented to him. For 49 years he has lived in western North Carolina.

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Thursday to Saturday, December 10th to 12th

The Rev. Wallace E. Conkling, St. Luke's Church, Philadelphia

Second Sunday after Epiphany, Saturday to Monday, January 16th to 18th

The Rev. Leicester C. Lewis, Ph.D., St. Martin's-in-the-Field, Philadelphia

First Sunday in Lent, Saturday to Monday, February 13th to 15th

The Rev. Shirley Carter Hughson, O.H.C., West Park, New York

Passion Week, Thursday to Saturday, March 18th to 20th

The Rev. William Pitt McCune, St. Ignatius' Church, New York City

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The Rev. Karl Tiedemann, O.H.C., West Park, New York

The retreats will begin at five o'clock in the afternoon and end with breakfast on the second morning. Three dollars for all expenses. One suite with private bath five dollars inclusive.

Thanksgiving Service to Mark Completion of Canadian Fund

TORONTO—The Canadian House of Bishops has set aside the first Sunday in Advent as a day of thanksgiving for the completion of the Restoration Fund campaign.

The sum of \$1,076,250 was asked for to replace the lost endowments of the western dioceses. To date, a total of \$800,000 has been realized. This will be increased as outstanding promises materialize.

Kent Building Program Advances

KENT, CONN.—An advance in the permanent building program of Kent School here was made with the laying of the cornerstone for a new study hall and auditorium building, November 7th. The Rev. Frederick H. Sill, OHC, headmaster, officiated. Faculty, students, alumni, and many friends were in attendance.

BOOKS RECEIVED

(Continued from page 578)

Thus Religion Grows. By Morris Goldstein. Longmans, Green, New York. Pp. 358. \$3.00.
 ¶ A history of Judaism, treating it as an organic whole. The only such history in one volume.

RELIGIOUS EDUCATION

How the Church Began. By Robert S. Chalmers. Morehouse. Pp. 244. Cloth, \$1.35. Paper, \$1.10.
 ¶ Course Four of the Pastoral Series. Lessons in Church history, based on Acts.

A Humane Psychology of Education. By Jaime Castiello, S.J. Sheed & Ward. Pp. 254. \$2.50.
 ¶ Psychology as applied to religious education by a Roman Catholic. Valuable for Church school teachers.

Peloubet's Select Notes for 1937. Edited by Wilbur M. Smith. W. W. Wilde, Boston. Pp. 400. \$2.00.
 ¶ Sixty-third annual commentary on the International Uniform Sunday School Lessons.

Snowden's Sunday School Lessons for 1937. By James H. Snowden. Macmillan, New York. Pp. 374. \$1.35.
 ¶ Sixteenth annual volume of Dr. Snowden's practical expositions of the International Sunday School Lessons.

SERMONS

Doran's Ministers' Manual for 1937. Compiled and edited by G. B. F. Hallock. Harper, New York. Pp. 549. \$2.00.
 ¶ Twentieth annual issue of this well-known handbook. Contains, in addition to other material, sermon outlines.

Give Me Another Chance. By Allan Knight Chalmers. Harper, New York. Pp. 95. \$1.00.
 ¶ Forty-eighth book in Harper's Monthly Pulpit.

Making Friends with Life. By James Reid. Cokesbury Press, Nashville, Tenn. Pp. 288. \$2.00.
 ¶ Fifty-seven sermons, reprinted from the *British Weekly*.

Toward Discovering a Religion. By John Howland Lathrop. Harper, New York. Pp. 108. \$1.00.
 ¶ Forty-ninth book in Harper's Monthly Pulpit.

A Tramping Parson's Message. By Desmond Morse-Boycott. Skeffington, London. Pp. 200. 6 shillings.
 ¶ Thirty-one sermons by the founder of St. Mary of the Angels' Choir School.

DEVOTIONAL BOOKS

Practicing the Presence. By Ralph S. Cushman. Abingdon, New York. Pp. 202. \$1.00.
 ¶ A book of meditations by a Methodist bishop.

Songs in the Night. Frontispiece. By a Poor Clare Colettine. Sheed & Ward, New York. Pp. 217. \$2.50.
 ¶ Meditations based on mystical experience.

Victorious Living. By E. Stanley Jones. Abingdon Press, New York. Pp. 380. \$2.00.
 ¶ A book of daily meditations and devotions by the well-known evangelist.

SOCIOLOGY

Cash Relief. By Joanna C. Colcord. Russell Sage Foundation, New York. Pp. 263. \$1.50.

Christianity in America. By E. G. Homrighausen. Abingdon Press, New York. Pp. 227. \$2.00.
 ¶ An appeal to the Churches to concern themselves with the causes of the present confusion in the world.

Escape from America. By Struthers Burt. Scribner, New York. \$2.00.

Fire on the Earth. By Paul Hanley Furfey. Macmillan. Pp. 159. \$2.00.
 ¶ A plan for social reform by a young Roman Catholic priest.

Girls on City Streets. By J. A. Goldberg and Rosamond W. Goldberg. American Social Hygiene Association, New York. \$2.50.

Millions of Dictators. By Emil Lengyel. Funk & Wagnall, New York. \$2.00.

Nursing as a Profession. By Esther Lucile Brown. Russell Sage Foundation, New York. Pp. 120. 75 cts.

The Professional Engineer. By Esther Lucile Brown. Russell Sage Foundation, New York. Pp. 86. 75 cts.

¶ The two books listed above are monographs in a series on the present status of certain established or emerging professions in the United States, being prepared by the Department of Statistics of the Russell Sage Foundation. The first monograph was *Social Work as a Profession*, published last May.

PUBLIC AFFAIRS

The Eagle Screams. By Coley Taylor and Samuel Middlebrook. Macaulay Co., New York. \$1.00.

Fires Underground. By Heinz Liepmann. Lippincott, Philadelphia. Pp. 300. \$2.00.
 ¶ A study of Socialistic and Communistic organizations in Germany.

The Jews of Germany. By Marvin Lowenthal. Longmans, Green, New York. Pp. 444. \$3.00.
 ¶ A history of the treatment of Jews in Germany for the past 16 centuries.

The Symbols of Government. By Thurman W. Arnold. Yale University Press, New Haven, Conn. \$2.50.

Vital Peace. By Henry Wickham Steed. Macmillan, New York. Pp. 346. \$2.75.
 ¶ A treatise on how to bring about a world beyond war, by the famous editor.

BIOGRAPHY AND AUTO-BIOGRAPHY

Across the Years: An Autobiography. Illustrated. By Charles Stedman Macfarland. Macmillan, New York. Pp. 367. \$2.75.

Characters of the Reformation. Illustrated. By Hilaire Belloc. Sheed & Ward, New York. Pp. 342. \$3.50.

Mohammed. By Essad Bey. Translated by H. L. Rippenger. Longmans, Green, New York. Pp. 376. \$2.50.

New Faith for Old: An Autobiography. By Shailer Mathews. Macmillan, New York. Pp. 303. \$3.00.

The Odyssey of Francis Xavier. By Theodore Maynard. Longmans, Green, New York. Pp. 364. \$2.50.

Connop Thirlwall. By John Connop Thirlwall. Illustrated. SPCK. Imported by Macmillan, New York. Pp. 271. \$4.00.

Voltaire. By Alfred Noyes. Sheed & Ward, New York. Pp. 643. \$3.50.

Wrestlers with Christ. By Karl Pfleger. Sheed & Ward, New York. Pp. 297. \$2.50.

The Desert Fathers. Translations from the Latin. By Helen Waddell. Henry Holt, New York. Pp. 297. \$2.50.

OTHER BOOKS

Old Historic Churches of America. Illustrated. By Edward F. Rines. Macmillan, New York. Pp. 373. \$6.00.

The Living Garden. By E. J. Salisbury. Illustrated. Macmillan, New York. Pp. 338. \$3.00.

The Psychology of Dealing with People. By Wendell White. Macmillan, New York. Pp. 256. \$2.50.

The Reader's Digest of Books. By Helen Rex Keller. Macmillan, New York. Pp. 1447. \$1.97.

¶ A new and inexpensive edition of this valuable reference book, containing 2,400 digests of books, from the *Iliad* to *The Rise of American Civilization*.

The Silver Fork School. By Matthew Whiting Rosa. Columbia University Press, New York. Pp. 223. \$3.00.

¶ A study of the novels of fashion preceding *Vanity Fair*.

The Squirrel's Granary: A Countryman's Anthology. Illustrated. Compiled by Sir William Thomas Beach. Macmillan, New York. Pp. 386. \$2.50.

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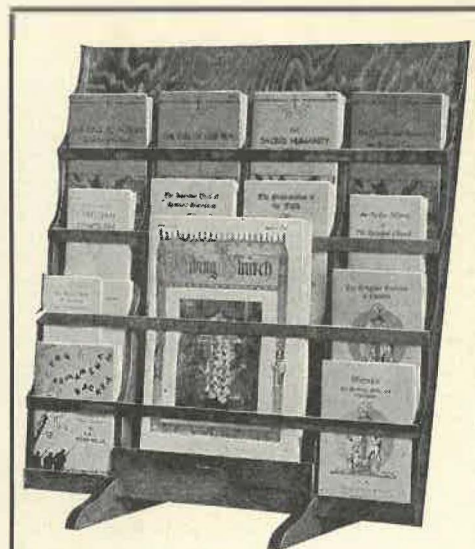
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