

November 28, 1936

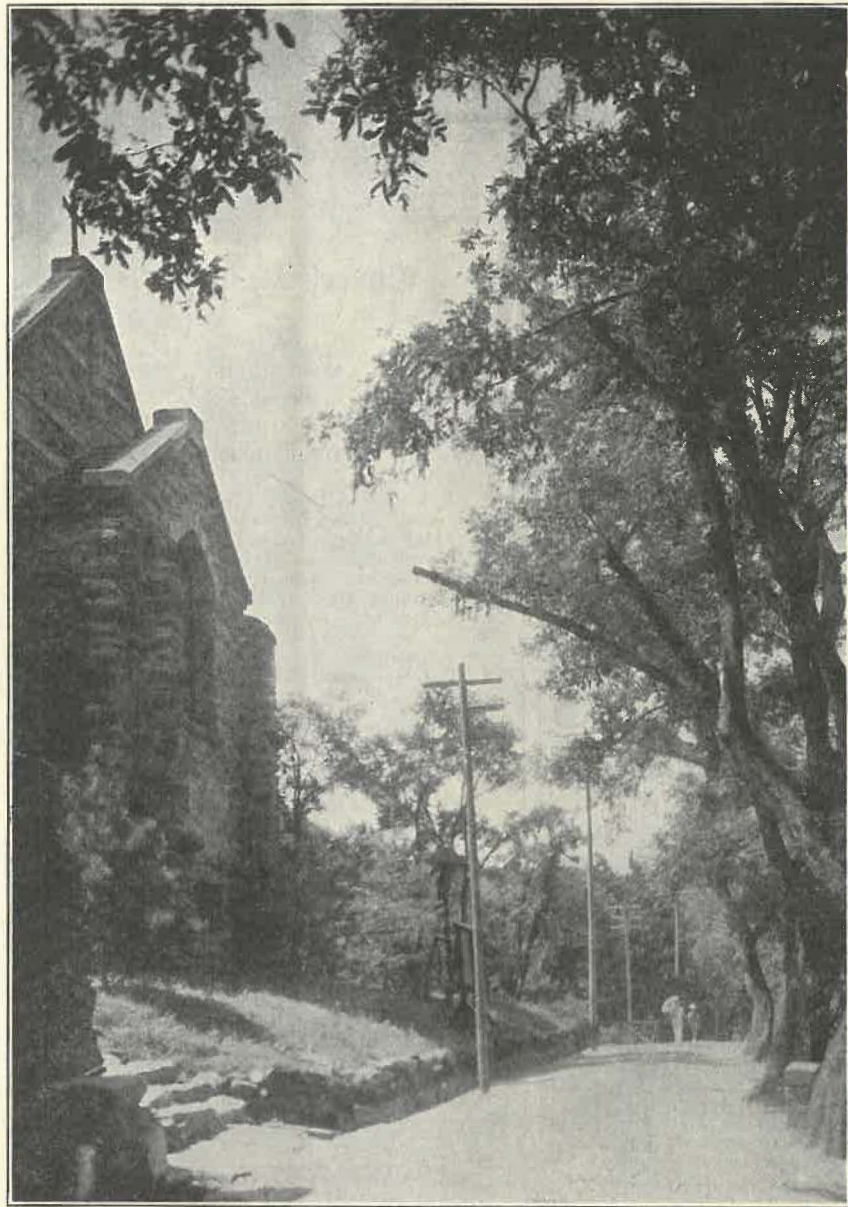
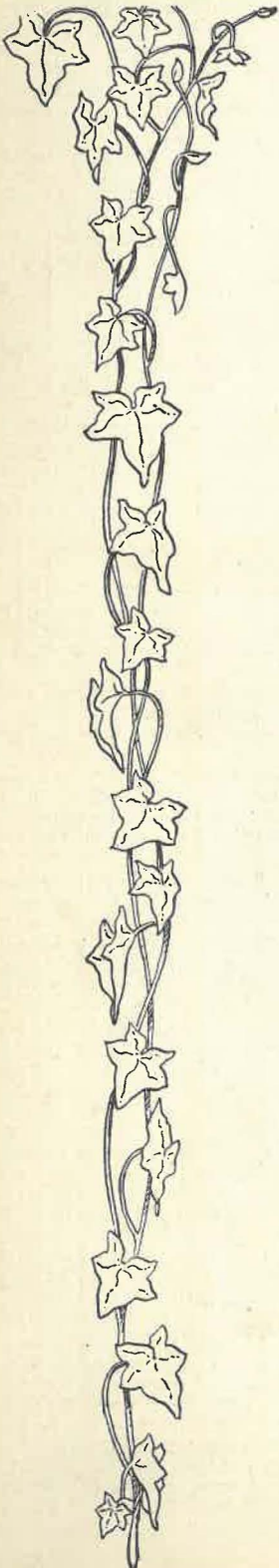
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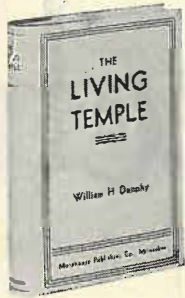
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(See page 619)

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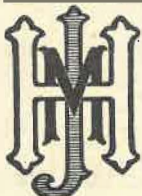
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Church Calendar



NOVEMBER

- 29. First Sunday in Advent.
- 30. S. Andrew. (Monday.)

DECEMBER

- 1. (Tuesday.)
- 2, 4, 5. Ember Days.
- 6. Second Sunday in Advent.
- 13. Third Sunday in Advent.
- 20. Fourth Sunday in Advent.
- 21. S. Thomas. (Monday.)
- 25. Christmas Day. (Friday.)
- 26. S. Stephen. (Saturday.)
- 27. S. John Evangelist. First Sunday after Christmas.
- 28. Holy Innocents. (Monday.)
- 31. (Thursday.)

CALENDAR OF COMING EVENTS

DECEMBER

- 2-4. Forward Movement Commission Meeting.

AMERICAN CHURCH UNION CYCLE OF PRAYER

DECEMBER

- 6-12. St. Michael and All Angels', Philadelphia.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BAILEY, REV. HARLAN, formerly on the staff of Grace Cathedral, San Francisco; is rector of the Church of the Incarnation, San Francisco, Calif. Address, 1374 19th Ave.

BAKEWELL, REV. HENRY T., formerly in charge of St. John's Mission, Lockport, Ill. (C.); is rector of All Saints' Church, Nevada, Mo. Address, 832 W. Cherry St.

BANNER, REV. EARNEST KELLNER, S.S.J.E., formerly assistant at the Church of St. Mary the Virgin, New York City; is assistant at the Church of St. John the Evangelist, Boston, Mass. Address, 980 Memorial Drive, Cambridge, Mass.

BISHOP, REV. WILLIAM S., D.D., is now vicar emeritus of St. Thomas' parish, Washington, D. C.

CANTERBURY, REV. CLAUDE E., deacon, is assistant in St. Paul's parish, Chattanooga, Tenn. and resident minister in Thankful Memorial parish, with address at 1607 W. 43d St., Chattanooga

COLES, REV. DR. C. E., formerly archdeacon in the District of Salina; has been appointed in charge of St. James' Church, Portland, Oreg.

CREWE, REV. B. H., formerly rector of St. Paul's Church, Newport, Ky. (Lex.); to be rector of Calvary Memorial Church, Saginaw, Mich. effective December 1st.

DEMAURIAC, REV. HENRY DEWOLF, formerly rector of St. Matthias' Church, East Aurora N. Y. (W. N. Y.); has accepted the rectorship of Trinity Church, Tariffville, Conn. He enters upon his new duties the latter part of November

FARNSWORTH, REV. HOWARD N., formerly rector of the Church of the Cross, Ticonderoga, N. Y. (A.); to be rector of St. Thomas' Church, Rochester, N. Y. (Roch.), effective January 1st. Address, 2000 Highland Ave.

FERRIER, REV. REGINALD W., formerly rector of the Church of the Good Shepherd, Elizabeth town, N. Y. (A.); is rector of St. John's Church Stockport, N. Y. (A.).

GAY, REV. ROBERT, formerly rector of St. John's Church, Cornwall, N. Y.; to be rector of Grace Church, Port Jervis, N. Y., effective December 1st.

GRAY, Very Rev. WALTER H., formerly dean and rector of Nativity Pro-Cathedral, Bethlehem Pa. (Be.); to be dean of Christ Church Cathedral Hartford, Conn., effective January 1st. Address 45 Church St.

GREENWOOD, REV. WESTWELL, formerly on the staff of St. Simon's Mission, Woodlawn, Cincinnati, Ohio; has accepted a call to St. Mary's Church, Hillsboro, Ohio.

HIGGINS, REV. JOSEPH, formerly in charge of Calvary Church, Chicago, Ill.; to be in charge of St. John's Church, Lockport, Ill. (C.).

HOFFMAN, REV. WILLIAM M. V., JR., S.S.J.E. formerly assistant at the Church of St. John the Evangelist, Boston, Mass.; is assistant at the Church of St. Mary the Virgin, New York City Address, 144 W. 47th St.

HOLLOWAY, REV. ALBERT M., formerly in charge of St. Paul's, Minersville, and of St. Stephen's, Forestville, Pa. (Be.); is rector of Trinity Church, Athens, Pa. (Be.). Address, 701 S. Main St.

HORTON, REV. JOHN MILLER, formerly rector of St. Mark's Church, Paterson, N. J. (N'k); is vicar at Holy Innocents' Mission, Lahaina, Maui, Hawaii.

JUNG, REV. G. PHILIP, formerly rector of Christ Church, Brownsville, Pa. (P.); to be locum tenens at Trinity Church, Rochester, Pa. (P.), effective December 1st. Address, The Rectory, Rochester.

LEAKE, REV. ROBERT E., is in charge of Grace Church, Pomeroy, and of St. Peter's Church, Gallipolis, Ohio, with residence in Pomeroy.

MILLER, REV. DR. ALLEN J., formerly in charge of St. Ann's, Bridgehampton, L. I., N. Y.; is assistant at St. Thomas' Church, Washington, D. C. Address, 1772 Church St., N. W.

MITCHELL, REV. LEONARD, formerly in charge of the mission at Neligh, Nebr.; is acting chaplain at St. John's School, Salina, and in charge of missions at Minneapolis and Bennington, Nebr. Address at St. John's School.

MORSE, REV. LESTER M., is assistant at the Church of the Messiah, St. Paul, Minn. Address, 476 S. Cleveland Ave.

ORVIS, REV. ROBERT WALKER, canonically resident in the diocese of Ohio, is curate at St. John's Church, Los Angeles, Calif.

POOLE, REV. JOHN, formerly at St. Luke's Church, Lakeview, Oreg. (E. O.); to be vicar of Grace Mission, Colton, Calif. (L. A.), effective December 10th.

RANDOLPH, REV. JOHN J., formerly vicar at St. Philip's Church, Putnam, Conn.; is in charge of St. Peter's Church, Plymouth, and of St. Mark's Mission, Terryville, Conn. Address, Plymouth, Conn.

SWEET, REV. HAROLD L., formerly in charge of the Church of the Advent, Pawtucket, R. I.; to be rector of that Church, effective in February. Address, 114 Trenton St.

WATTS, Rev. WILLIAM J., formerly curate at Trinity Church, Fort Wayne, Ind. (N. I.); is locum tenens at St. Paul's Church, Lock Haven, Pa. (Har.). Address, 403 N. Grove St.

WILKINSON, Rev. Dr. HOWARD S., formerly dean at the Cathedral of the Incarnation, Garden City, L. I., N. Y.; to be rector of St. Thomas' parish, Washington, D. C., effective December 15th. Office, 1772 Church St.; Rectory, 1320 New Hampshire Ave., Washington, D. C.

WOOD, Rev. TIPTON LEE, formerly chaplain in the U. S. Navy; is assistant at St. James' Church, Los Angeles, Calif. Address, 9920 Robbins Drive, Beverly Hills, Calif.

NEW ADDRESSES

CHRISTIE, Rev. ELMER B., is now at 1611 Water St., Olympia, Wash.; not at 1614 Water St., as was printed in THE LIVING CHURCH of November 7th.

DARBIE, Rev. WILLIAM H., formerly 241 Livingston Ave., New Brunswick, N. J.; Harrington, Del.

HART, Rev. OLIVER J., D.D., formerly 2219 California St.: 2203 Wyoming Ave., Washington, D. C.

PLENCKNER, Rev. PAUL O., formerly 816 N. Eutaw St., Baltimore; 3812 30th St., Mount Rainier, Maryland.

POLLARD, Rev. T. T., formerly P. O. Box 2092; 414 N. Sapodilla Ave., West Palm Beach, Fla.

TABB, Rev. A. MORGAN, formerly 827 N. Arlington Ave., Baltimore; 225 Wallace St., Cumberland, Maryland.

RESIGNATIONS

LEWIS, Rev. Dr. THOMAS D., rector of Lexington Parish in Southwestern Virginia since 1919; has resigned as of October 31st.

LUKE, Rev. FREDERICK, after 15 years as priest in charge of St. John's Church, Centralia, Wash. (Ol.); has resigned.

MILTON, Rev. Dr. WILLIAM H., resigned the rectorship of St. James' Church, Wilmington, N. C., as of November 1st, and will make his future home in Ruxton, Maryland.

MORGAN, Rev. SIDNEY H., for 31 years rector of St. Paul's Church, Seattle, Wash. (Ol.); has resigned. He was elected rector emeritus.

ROBINSON, Rev. WILLIAM H., formerly in charge of St. Paul's Church, North Arlington, N. J.; retired. Address, Townsend Blvd., R. D. 3, Poughkeepsie, N. Y.

SCHAEFFER, Rev. JOHN J., rector of St. Mary's Church, Waynesville, Ohio, for the past 14 years; has resigned because of ill health.

ORDINATIONS

PRIESTS

FOND DU LAC—The Rev. WILLIAM KARL REHFELD was ordained to the priesthood by Bishop Sturtevant of Fond du Lac in the Church of Our Lady of Grace, Sheboygan, Wis., October 25th. The ordinand was presented by the Rev. A. Parker Curtis who also preached the sermon. The Rev. Mr. Rehfeld will continue as curate at St. Peter's parish, Peekskill, N. Y., and assistant priest at St. Mary's Convent.

MARQUETTE—The Rev. H. ROGER SHERMAN, JR., was advanced to the priesthood by Bishop Ablewhite of Marquette in St. Alban's Church, Manistique, Mich., October 30th. The ordinand was presented by the Ven. Dr. G. A. Blackburn, and continues in charge of St. Alban's, Manistique, and missions at Munising, Gladstone, and Nahma, Mich. Address, 306 Oak St., Manistique.

PITTSBURGH—The Rev. THOMAS J. BIGHAM, JR., was advanced to the priesthood by Bishop Mann of Pittsburgh in the Church of the Advent, Pittsburgh, Pa., November 21st. He was presented by his father, the Rev. Thomas J. Bigham, Sr., and will be a student at the Graduate School of Applied Religion, Cincinnati, Ohio. The Rev. Dr. Edward R. Hardy preached the sermon.

SOUTHERN OHIO—The Rev. HAROLD JAMES WEAVER, in charge of St. John's Church, Columbus, Ohio, was ordained to the priesthood by Bishop Hobson of Southern Ohio on October 28th. Canon Gilbert P. Symons presented the ordinand, and the Very Rev. Dr. Charles E. Bryer preached the sermon.

CORRESPONDENCE

Spain

TO THE EDITOR: I want to congratulate you on the editorial [L. C., November 7th] on the situation in Spain. It is in accord with all that I have heard from that unhappy country. While we must sympathize with those poor people who are caught in a chain of events for which few of them are responsible; I do not see how we can possibly sympathize with either side in the blood-thirsty struggle which is going on there.

(Rt. Rev.) H. R. HULSE,
Bishop of Cuba.

Havana, Cuba.

Purely Occidental

TO THE EDITOR: In the November 21st issue of THE LIVING CHURCH, I am referred to as a "Chinese student." While I have great respect for the Chinese people, I am not of that race, and, as the possessor of a good Pennsylvania Dutch name, I protest such a label.

The item caused me much embarrassment, and I am sure that it irked the Oriental students on the campus. No doubt, it is only their great courtesy that prevents their making a more vigorous disavowal than I am making.

MERRILL JOSEPH YOH.

Chicago.

The Anglo-Israel Theory

TO THE EDITOR: I have read the letter in your issue of November 7th over the signature of Catherine P. Baldwin with some interest. In some respects I agree with her, but there are two points in her letter with which I must take issue: This theory does not deal with the British Empire as such, except as it is the head of the Anglo-Saxon race; but rather with the whole Anglo-Saxon and other "Israel" nations of the world as a whole. It is certainly not "to the detriment of all other" empires or nations, and the "supremacy" is one of service rather than of dominion, in fulfilment of God's promise to Abraham that "In thy seed all nations of the earth shall be blessed."

(Rev.) H. LASCELLES.

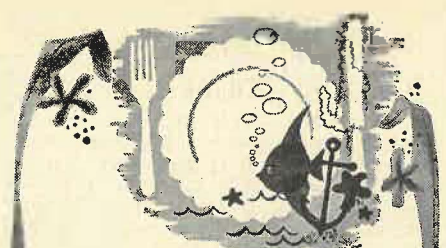
Winter Park, Fla.

The Missionary Problem

TO THE EDITOR: Your editorial, Diminishing Legacies [L. C., November 21st], hits the old sore spot in every Christian episcopal frame. Legacies mean money given out of abundance. The Church will never do its work as it should until it learns to give out of its stores similar to the widow's mite. One may often sit among a group of clergymen and hear many slurs thrown at Protestant sects. In this country town is a group of the latter, Nazarenes, and to hear about their giving would startle you. Giving is rising because dividends are increasing. Shall we go to sleep on this rising tide of benevolence?

Give all the reasons you please in your columns, one parson will stubbornly stick to his belief that two reasons account for the absolute lack of interest in missions entertained by half of our people: first, utter lack of knowledge of the life of God in Christ; second, ignorance of the facts about missions. No one who has found the Lord hesitates to go out and tell of his find to others. Having this foundation, nature, human and divine in man always responds to the stimulus of information.

About the former necessity, I am con-



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vinced that we clergymen are cowards. We mince about and miss the big facts about the selfishness of our own and our people's lives. What amazes a fellow is the warm welcome he gets when he does speak out in thundering tones (and I mean just that) on the awful responsibility of having what many of us have and doing such a confoundedly little bit to help the need of humanity. Fr. B. I. Bell has said much about us priests that is true. We must live the sacrificial life and what many of us live now is only a shadow of it. Yes, I'm guilty of it. Hit back all you please. But that is first. Life-giving preaching from a priest with the life.

Then information: the people will not, as a whole, attend over two services a day. Now a million things must be said in the preaching service. Devotional things, educational pointers, Church history, and you know all the rest of them. Fifty per cent of the parish will not be in church to begin with. Now how can you expect, under these conditions, to get the information over? I know

what you will come back with but after many sad hours of thinking, I believe you will be wrong.

Let's have an Archbishop. Woodrow Wilson said that he could not make a democratic university of Princeton unless they gave him full power. That's a fitting paradox . . .

We must have something or other we have not gotten yet. The Bishop writes to a few of our richest communicants. They give because they like him. They cut down their giving the same amount in their own parish. Nobody is inspired by that operation and the Church develops more dry-rot. Another depression comes and, real sacrifice never having been taught and the stimulus of wide knowledge never having been given except in pamphlets to the clergy, the whole missionary scheme languishes.

One other method might help: put every communicant on the mailing-list and send out short, crisp, inspiring messages and it would pay.

Well, we can all tell how to do it. Another thing is true: we are not doing it.

We here vow to try harder but still maintain that the leadership of our church is not conducting a campaign that reaches beyond the circle of a few interested families in the various bodies. The Protestant sects would teach us a heap if we were humble enough to learn from them. They do the very things that are mentioned above and they beat us all to pieces. God bless 'em, say I. And the Roman Church can teach us a lot too.

(Rev.) WALTER L. BENNETT.
LOWVILLE, N. Y.

The Presiding Bishopric

TO THE EDITOR: I wish every Churchman could be required to read THE LIVING CHURCH. The compelling reason at the moment is because of the series of editorials [L. C., October 24th, November 7th and 14th] on the status of the Presiding Bishop.

Many of the delegates who come to General Convention are inadequately prepared to discuss intelligently the vital problems that confront the Church. At the forefront of these problems at the next General Convention will be this question of the anomalous position of our Presiding Bishop. At the last Convention we tried to put upon its passage an amendment for a separate see for the Presiding Bishop; a life term of office, limited by age, etc. These proposed amendments were gleefully defeated, more particularly by the vote of the House of Bishops. The responses to the editorials now appearing in THE LIVING CHURCH would seem to denote a different attitude. Perhaps our efforts were not in vain. Principles have precedent over details. It is essential that the present anomalous position of our Presiding Bishop should be clarified.

To impose diocesan responsibility upon the Presiding Bishop, and even elect him chairman of the National Council, is anachronistic. As to his proper title, the precedent seems to me clear. The Primus of the Scottish Church furnishes the best exemplar. He is *primus inter pares*, and this title seems better to suit the genius of our branch of the Anglican Communion. If we desire to be technically correct, we should use proper terminology. An Archbishop is the Bishop of a province. We have eight provinces. The title "Primate" is more accurate than Archbishop, and in selecting this we would follow our Mother Church.

And again, why deny our own ecclesiastical common law for the sake of what some consider a higher sounding title, when by doing so we may quite unnecessarily offend our more Protestant brethren?

Let us have what we all so ardently desire; a Primus or Primate who will have his own see, so small as practically to relieve him of diocesan responsibility, speaking from his own Altar, as representative of our branch of the Holy Catholic Church in the United States of America; not limited by a prescribed term of service, but elected for life, or until the specified age of retirement, and adequate pension thereafter.

ORIGEN S. SEYMOUR.

Litchfield, Conn.

A Correction

TO THE EDITOR: St. Paul's Chapel, Trinity Parish, New York, reports the 170th anniversary of its dedication on October 30th, not its centennial, as you state on page 502 of THE LIVING CHURCH of October 31st. It is a colonial building, where Washington regularly worshipped.

M. E. HENRY.

New York.

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: 7:30 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

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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

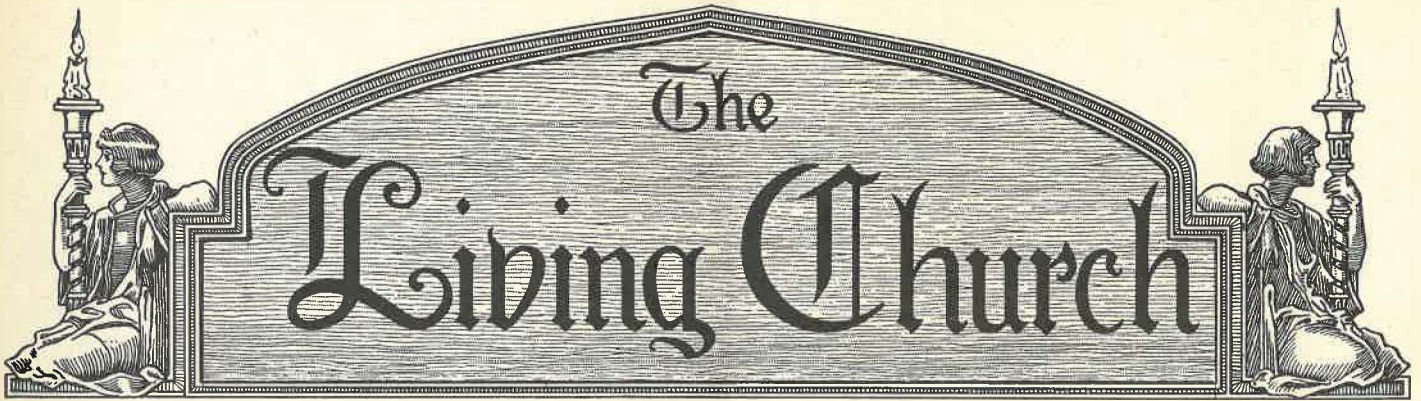
St. Mark's Church, Philadelphia

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 28, 1936

No. 22

EDITORIALS AND COMMENTS

The Presiding Bishopric—IV

PREVIOUS EDITORIALS in this series [L. C., October 24th, November 7th, and November 21st] have presented and given reasons for the following propositions in regard to the Presiding Bishopric of the Church:

1. *The Presiding Bishop should be an Archbishop.*
2. *He should have a permanent see.*
3. *His see should be Washington.*
4. *His tenure should be permanent, with a retirement age.*
5. *His jurisdiction should be the whole Church.*
6. *He should be the chief missionary of the Church.*

To these propositions we would add one final one which follows naturally from the others, namely:

7. *He should be elected by the whole Church.*

Article I, Section 3, of the Constitution of the Church provides that: "The House of Bishops shall choose one of the Bishops of this Church to be the Presiding Bishop of the Church by a vote of a majority of all the Bishops entitled to vote in the House of Bishops, except that whenever two-thirds of the House of Bishops are present a majority vote shall suffice, such choice to be subject to confirmation by the House of Deputies." This is further qualified by Canon 17, section I, which provides that "a Joint Nominating Committee consisting of eight Bishops (one from each Province) together with four clerical and four lay members of the House of Deputies (one member from each Province) shall present to the House of Bishops the names of three members thereof for its consideration in the choice of a Presiding Bishop."

If the Presiding Bishop (whatever his title may be) is to be truly the head of the whole Church, we believe that his selection ought to be by a more democratic method. At present the House of Deputies, which is the elected chamber of General Convention, has really very little to say about the choice of the Presiding Bishop. It is true that eight of its members are canonically entitled to serve on the nominating committee. However, this nominating committee proposes three names to the House of Bishops only and that House selects one of the three. The only nominee whose name comes before the House of Deputies as a whole is the bishop already chosen by the House of Bishops and referred to the House of Deputies simply for confirmation of the election.

Within a diocese the election of a bishop is much more democratic. Nominations are made in a full session of the diocesan convention, generally at a celebration of the Holy Communion. Clerical and lay delegates then proceed to vote separately by secret ballot, and a candidate must receive a majority in each order before he is declared elected. His election is then subject to ratification by a majority of the bishops and standing committees throughout the Church.

We propose a somewhat similar procedure for the choice of the Presiding Bishop.

In the first place we would not limit the choice as at present to the members of the episcopate. Inasmuch as the jurisdiction of the Presiding Bishop would no longer derive from a diocesan see previously held, there is no reason why any bishop or priest of the Church in good standing should not be eligible for election. Generally speaking, a diocesan bishop would probably be elected and would thereupon be automatically translated from his former see to the primatial see of Washington. However, it might conceivably seem wiser to some General Convention to elect a bishop who had resigned his jurisdiction, a suffragan or coadjutor bishop, or even a priest who would then be directly consecrated as Archbishop of Washington. At any rate, the General Convention ought to be free to choose the best man wherever he might be found in the ministry of the Church.

Secondly, we feel that nominations should be made in a joint session of the entire General Convention following a special celebration of the Holy Communion with the intention of asking God's guidance in the choice to be made. The procedure might be facilitated by having a nominating committee as now provided for canonically, but if so opportunity should also be given for additional nominations from the floor by any bishop or clerical or lay deputy.

Having received nominations in joint session, the House of Bishops and the House of Deputies should separate for balloting, and election should be by a majority vote in each House. This would give the Church's elected representatives a fair opportunity to express their choice freely without being faced with the embarrassing alternative of accepting or rejecting a choice already made for them by the House of Bishops.

At the same time the right of the bishops to a special share in the selection of their own *primus inter pares* would be protected.

Further provision should, of course, be made for procedure in the case of a vacancy through the death or disability of a Primate between sessions of the General Convention. This contingency might be met by providing that the vice-president of the House of Bishops be acting Primate until the next session of the General Convention. We believe that this would be more satisfactory than the present arrangement whereby the senior diocesan bishop in point of consecration becomes the acting Presiding Bishop.

HOW CAN these far-reaching changes in the Presiding Bishopric be put into effect? Several things are necessary to accomplish this object.

In the first place an informed public opinion in the Church should be stimulated by frequent discussion of the subject during the coming year whenever or wherever groups of Churchmen come together for conference, formally or informally. Particularly is this true of diocesan conventions, which might well adopt advisory memorials to General Convention. This is important if the solution reached is to reflect the mind of the Church. It is far more important that the solution should truly reflect the mind of the Church than that it should be the pet project of the Joint Committee on the Status and Work of the Presiding Bishop or of the editor of THE LIVING CHURCH or of any other individual or group.

Plans should be made now leading to the necessary changes in the Constitution and Canons of the Church at the 1937 General Convention. Specifically, a change will have to be made in Article I, Section 3, of the Constitution which provides for the election of the Presiding Bishop and succession in case of his death or disability. Curiously, the Constitution says little or nothing about what the Presiding Bishop is expected to be or to do, and we think that a statement as to the function of his office should be incorporated in the Constitution. It will also be necessary to repeal Canon 17, "Of the Presiding Bishop," and substitute for it a new canon on this subject. These constitutional and canonical changes ought to be drafted by the Joint Committee on the Status and Work of the Presiding Bishop, of which Bishop McElwain of Minnesota is the chairman, and presented to General Convention for its approval, modification, or rejection.

If it is not inconsistent with the present Constitution, the new canon adopted by General Convention in 1937 could go into effect immediately and a Primate could be elected to act in accordance with its provisions. However, the constitutional change would require submission to the conventions of the various dioceses, followed by ratification at the next General Convention in 1940.

If the Presiding Bishop is to be the Archbishop of Washington this three year interval while ratification of the constitutional change is pending would be invaluable. During that time it would be possible for the diocese of Washington to change its own constitution and canons to conform to the pending change in the Constitution of the general Church. By the General Convention of 1940, these changes would presumably be complete and the convention could proceed to ratify the constitutional change that it voted three years previously. On the other hand if some snag were struck in the Washington arrangements it would not be too late to kill the constitutional amendment and adopt a different one for subsequent ratification. Meanwhile, the Presiding Bishop could carry on under the present Constitution (which provides for

a six year term), though functioning under the 1937 canons.

One further suggestion is perhaps in order. It is not ordinarily the policy of THE LIVING CHURCH to suggest or discuss candidates for the Presiding Bishopric or for any other office in the Church. In this case, however, it seems to us that the proper man to effect the transition between the old and the new office is so obvious as to merit a departure from our customary rule.

We hereby recommend the election of the present Bishop of Washington, Dr. James E. Freeman, as the next Presiding Bishop of the Church. This we do in the full confidence that he is in any event well qualified to hold that position and that moreover his position as Bishop of Washington makes it possible for him to combine in his own person the headship of that diocese and of the general Church during the transition period. He would begin his six-year term as Presiding Bishop, retaining his title as Bishop of Washington. Three years later if the necessary changes were made in the Washington constitution and canons and the change in the Constitution of the general Church ratified he would automatically become the first Archbishop of Washington. Upon his retirement at the age set by General Convention the way would be open for the election of a new Archbishop of Washington to be the national head of the Church under the terms of the constitutional amendment.

We have set forth our proposals concerning the Presiding Bishopric in detail and at some length. As we said at the beginning, our object in so doing is not to enforce our own views upon the Church but to arouse and stimulate thought and discussion in the hope that the mind of the Church will be clarified and a satisfactory solution to the problem of the Presiding Bishopric found in 1937.

These are our views. What are the views of others in the Church?

The Church and Politics

WHAT should be the attitude of the Church, as such, toward public affairs? This is a question that is being constantly discussed, and not always in an irenic spirit. There are those who maintain that it is not the function of the Church nor of individual clergymen in their official utterances to approve or disapprove theories of government and economics, but, to use the words of a Southern priest, "to capture the motives of men with the mind of the Master." On the other hand there are those who believe that the Church has a direct responsibility for the pattern of society and for the functioning of society within that pattern. And there are not wanting those who believe the Church should take an active hand in politics. This was a prevalent, if not a prevailing, view during the pre-Prohibition era and the years Prohibition was the policy of the country.

There can be no substantial difference of opinion about "capturing the motives of men with the mind of the Master" but the Church must certainly go further. It must apply those motives directly and concretely to actual problems. If mankind was uniformly homogeneous the situation would be greatly simplified. It is not, never has been, homogeneous, perhaps never will be, certainly not in the lifetime of the present generation. As Charles Roden Buxton, a former member of Parliament, points out in a most suggestive little book which he calls *The Alternative to War* (published by George Allen of London), "We must look upon Japan, Germany, and Italy as countries with certain fixed characteristics of history, position, and population—in short, a certain place in the world, and

realize that their characteristics have to be taken into account, whatever their form of government may be, because, whether we like it or not, they will persist."

For two years past, the social service department of the province of Washington has been studying the question of the Church's participation in public affairs and finally took action at the recent synod in Wilmington. There was a great variety of opinions expressed, one member of the department going so far as to declare that it is not proper for the Church, by the appointment of committees or Commissions, by the signing of letters or telegrams, nor for clergymen assuming to represent the Church, to favor or oppose the passage of particular legislation as a means of applying religious or moral principles. Finally as a result of thoughtful deliberation, the department recommended the adoption of the following resolution:

"On the general subject of the Church and Governmental Relations, be it *Resolved*, that the entrance of the Church into the field of practical politics is unwise and unjustified, but in these days when civil regulations bulk so large in governmental affairs, the advocacy of social legislation is essential to protect the interests of the home, morality, and religion. Whether this should go beyond formal approval or disapproval is a question for each subdivision of the Church to determine in each particular instance, having always in mind the dangers which follow a too active participation in public affairs."

This statement was adopted without a dissenting voice. It represents a sane policy in regard to social legislation which is increasing in variety, complexity, and volume and concerning which the legislator is entitled to know the mind of the Church.

Unscrambling the Spanish Omelet

IN THE midterm election in 1938 Republicans and Jeffersonian Democrats had a combined popular vote of 5,051,955 as opposed to 4,356,599 for the Democrats. However, the Democrats won a decisive majority of 266 seats in Congress, the Jeffersonian Democrats and Republicans obtaining 217. In exuberant joy at their victory Democrats rioted about the country, burning Republican Halls and stoning the Union League Club. In New York, Washington, Boston, and Chicago they put torches to Episcopal churches, claiming that the rectors had taken part in politics—on the wrong side.

When Congress was convened the merry Democrats, not content with the majority they already possessed, unseated many Republican congressmen on whatever pretext they could find. They passed laws confiscating the estates of Ogden Mills, the DuPonts, William Randolph Hearst, Herbert Hoover, J. Pierpont Morgan, and many other "enemies of Democracy." Sobered by a threat of the army, whose leadership was dominantly Republican, to take the situation into its own hands to restore order, the Democratic cabinet declared a state of alarm to be in existence, and tried to persuade the rank and file of the party not to burn quite so many Republican Halls or kill quite so many members of the opposition parties.

Finally in a wild session of Congress so shameful that many of the Democrats joined with Republicans and Jeffersonians to abstain from the sham of voting, the President was impeached largely on the grounds of his being a Jeffersonian, and the Democrats obtained control of every important office in the government. Not long thereafter the defeated Republican candidate was assassinated.

This shocking array of violations of every canon of enlightened government is the kind of thing we are being asked

Do It Now

THANKSGIVING DAY has come and gone—the season of Advent is hard upon us—snowflakes are beginning to swirl about in the sharp wind—so it's time for that perennial bit of good advice, *Do your Christmas shopping early*. And knowing that members of THE LIVING CHURCH FAMILY will, this year as always, want to give subscriptions as gifts to other Church people, we are including a handy gift subscription form in this issue. Moreover, we have set a very special rate this year for Christmas gift subscriptions—\$3.00 for one, \$5.00 for two, and only \$2.50 each for additional ones. This rate is really below our own cost, and so we have to limit it to *new* names not already on our list. An attractive greeting card with the announcement of the gift will be sent to the recipient if requested.

So now then, all together, *Do your Christmas shopping early*—and let the little green coupon do the heavy work for you.

to support by the "Friends of Spanish Democracy"—translated, of course, into American political terminology. The "government elected by the people" actually polled a minority of the popular vote (the figures above are official Spanish statistics), but was far from considering this a necessity for it to proceed cautiously with economic reform, and from the time of its accession until now was for only one short week able to keep order in the country. What happened next to "the people" is vividly told by eye-witnesses in the current *Atlantic Monthly*—especially the leading article, which we heartily commend to Bishop Paddock and the other "Friends of Spanish Democracy."

Lest any reader think we support the Right-wing forces in Spain, let us declare here and now that we find absolutely no reason for doing so. The attitude of the Left, we believe, is entirely due to the often cruel and always unjust attitude of the very people and classes now supporting the rebels. But the argument that the legally elected government represents a majority of the people or that its activities represent an advance along the lines of Christian social reform is sheer blindness to facts which anyone may obtain for himself.

Now the managing editor of the *Witness* attacks THE LIVING CHURCH for "cracking down" upon the supporters of the "only government in Spain, the one elected by the people." (A minority of the electorate, by advocating economic reform, have turned into "the people.") "Those fighting for democratic government," Fr. Spofford says, "are accused of being Communists and atheists, just as those fighting for justice and freedom throughout the ages have been charged with being enemies of God and religion. To say that the government of Spain is Communist is nonsense." We agree; in fact we said in our editorial, which we could wish Fr. Spofford had read a little more carefully and less belligerently, that Communists in the Left-wing coalition are a small minority. On the other hand, atheists are not, and this must be stated even though it lays us open to the picturesque charge of joining with the Pope, Hitler, and Mussolini in "an international triumvirate that is determined to destroy democracy and restore autocracy." And the denial of human rights to people who have property—even the murder of them in cold blood—strikes us as quite as unjust as the placing of property rights above human rights. You can't unscramble the Spanish omelet and separate the good eggs from the bad at this late date.

We agree with almost everything Fr. Spofford says against

the Right-wing forces (whom he indiscriminately labels "Fascists" just as he accuses us of labeling all the loyalists "Communists"); but his assumption that every step toward a Socialist political economy is to be blindly supported is one we cannot share. Fr. Spofford sees a Christian Socialist Utopia, and marches straight toward it; but perhaps if he keeps his eyes only on the goal, he will tumble over a precipice in the line of march—a precipice which his Communist friends, incidentally, will neatly sidestep inasmuch as theirs is a radically different goal.

An Extra Thank Offering

MANY generous-hearted Church people, particularly those whose income is partly or wholly derived from income on investments, are rejoicing this year because for the first time since the beginning of the depression they have a surplus, large or small, from which they can make extra gifts to the Church and to charity. This is partly due to the rising securities market and the resumed and increased dividends due to normal business causes, and partly the extra dividends being declared by many large corporations because of the Federal surplus tax. Whatever the cause, a large number of men and women who were in former years privileged to contribute generously to worthy causes are genuinely thankful, in this Thanksgiving season, that they are once more able to devote a share of their income to worthy causes in which they are interested.

Churchmen naturally think of their own Church first in this connection. Not only does it have the first claim upon their allegiance and their generosity, but where there are ten or a dozen generous citizens ready to respond to appeals for general or "non-denominational" charities, there are only one or two to answer the plea for Church institutions and organizations. Yet these are the ones that are centered and built upon the strong foundation of the Incarnation of our Lord, and the Church which is the extension of that Incarnation.

It would perhaps be invidious for us to suggest particular Church institutions and organizations that might well be the beneficiaries of such gifts. There are so many worthy causes in the Church, parochial, diocesan, and general, that it would be next to impossible even to make an adequate list of them, to say nothing of attempting the impossible task of evaluating them. Yet we will perhaps be pardoned if we mention one or two such causes that are particularly dear to us, without thereby implying that they are more worthy of the support of Church people than other ones.

First of all we naturally think of the Church Literature Foundation, because the first charge against this endowment fund for the publication of Church literature is **THE LIVING CHURCH**. Surely the endowment of a Church periodical is a cause as worthy as the endowment of a school, college, or other educational institution—and quite as necessary. Beyond that, however, the purpose and ideal of the Foundation is to finance in whole or in part sound Catholic literature for the building up of intelligent and loyal Churchmanship. Publishers are constantly forced to decline scholarly publications that would be of tremendous value to the Church because the sale would be limited to libraries, professors in theological seminaries, and a few leaders among the clergy. These ought to have solid publications of this kind because through them the leadership of the next generation of the Church is built up. However, no publisher can afford to issue such works on a purely commercial basis. In England the Society for Promoting Christian Knowledge has funds at its disposal for assisting in

the financing of such publications, and that is one reason that American Churchmen have to look to England for most of the really scholarly Anglican publications—even in some cases those written by Americans. The Church Literature Foundation has not pressed its claim upon Churchmen during the depression years, though a loyal group of supporters has been faithfully paying quarterly pledges made many years ago. At present the Church Literature Foundation has a surplus of only about \$12,000. If this could be built up, even to the modest amount of \$100,000, the income from it could be used to excellent purpose in stimulating the production of sound Church literature.

Another cause that appeals to us particularly is one that was presented by the young Japanese layman, Tadao Kaneko, who recently made such a splendid impression in his visit to the Church in this country. That project is the provision of a conference and retreat center for the entire Japanese Church under the direction of the bishops of the ten dioceses in that country. We understand that an option has already been obtained on a beautiful piece of property on a lake near the foot of Mount Fuji and that an excellent beginning could be made in building a first rate center for as little as \$50,000. An article in this issue tells of the first summer conference in China; at present there is no suitable place for one under Church auspices in Japan. What tremendous dividends such an investment might pay in friendship and understanding between the Occident and Orient!

But we are allowing our enthusiasm to run away with us. We did not intend to mention specific causes when there are so many worthy ones in the Church. We hope our readers will forgive us—and we also hope that those of them who are in a position to do so will make an extra thank offering between Thanksgiving and Christmas this year—over and above their normal contributions to the Every Member Canvass, the UTO, the Community Chest, and the Red Cross—and will give that offering to some worthy Church cause. If you wish, **THE LIVING CHURCH** will be glad to act as your almoner. In that case checks should be made payable to **THE LIVING CHURCH RELIEF FUND**, clearly marked as to the specific cause for which they are intended, and sent to the office of publication, 1801 West Fond du Lac avenue, Milwaukee, Wis.

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Criticizing from Outside

A MAN said to a clergyman, a short time ago, "Why do not the ministers of this town come out with a remedy for this industrial situation? Are they afraid to speak out?"

The man who asked the question was not a Churchman. He does not really care what the ministers think, and he has never thought that the Church had anything worth while to say about social or economic questions. He has habitually ignored the message of the Church in the past, as it has been delivered Sunday after Sunday from the pulpits of Akron. But now, since the natural and inevitable result of an unChristianized social order has come upon us, he is ready to blame it on the Church that an immediate remedy is not forthcoming.

There are many people like him, on both sides. They sneer at the thought of trying to put Christian teachings into business and economics. And when their own methods bring disaster they vent their spleen on religion.

—*Weekly Kalendar, Church of Our Saviour, Akron, Ohio.*

The Four Last Things

I. Death

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

WHEN THE TITANIC went down in April, 1912, a survivor related that Charles Frohman, who perished, said to encourage the panic-stricken, "Why fear death? It is the most beautiful adventure life can offer." Commenting on this, Finley Peter Dunne wrote an article which began: "Any man who thinks at all is afraid of death." Both men were speaking with utmost seriousness.

According to Christian teaching, as opposed to vain dreams, wishes, and simple refusal to think at all, death is the definite end of a period of human life. Before death, man's activity in the body is a stage of probation. That stage comes to an end. Right here we are stopped by some questions. Why should there be this particular kind of termination to life here—this separation of soul and body for a time, a separation that applies to all, good or bad, young or old? If there had been no sin in man's experience, would there have been no death? What does St. Paul mean (Romans 5:12) in saying "by one man sin entered into the world and death by sin; and so death passed upon all men, for all that have sinned"? The answers cannot be given just now.

Death is definitely a gateway into another sort of experience than we have known here but for which our experience here has been a preparation. You ask, "What about those who have had only the most meager opportunity?" The only answer is, there will be no failure of perfect justice or perfect mercy. If one man is judged by the light he did not deserve, another will be judged by the darkness he could not help.

Now when we cast our thoughts ahead to what lies beyond the phenomena of death, we have to rely on faith in the teaching of the Church and its interpretation of the facts. Science, dealing with the phenomena, has nothing definite to say; scientists, not according to their science but their religion or lack of it, may say No or Yes or Perhaps. Philosophy, speculating on what underlies the phenomena, is also uncertain. Neither science nor philosophy, as such, denies the Christian interpretation, though individuals may and do. There is no space here to justify the distinctively Christian interpretation with arguments. Theology is not obscurantist, as some seem to think, but does carefully and continually recognize and consider the speculations of both science and philosophy.

The Christian teaching, then, is that there are but two final goals to life's observed processes. But death, marking a definite period of progress here ended, ushers life into not two, but three, possibilities—either hell (final fixation of the will against God) or heaven (final but ever-expanding rest of the good will in God), or a condition to be described as not-quite-heaven or not-yet-heaven. The common name is purgatory—the place or condition of cleansing from all vestiges of stain.

The Scriptural basis for a belief in purgatory is very slight; and the Latin Church, which is supposed to make it a keystone of theology, really says officially very little about it, not much more indeed than that "there is a purgatory."

The doctrine arises psychologically and philosophically. It is a practical answer to a practical pondering on the holiness of God, the unworthiness of even the best of men, the problem of justice plus mercy, at the same time holding fast to the

primary fact that probation lies on this side of death, does not continue and is not renewed. The doctrine is an inevitable development from bases that are assured.

As we observe life in its almost infinite diversity, two goals, two gates, two classes at the end, seem not enough. To us, men are not all black or all white, but a bewildering gradation of gray. There is so much good in the worst, so much bad in the best. Well, God can judge justly. True enough. But there is more to it than that. You have to take all the facts. The holiness of God is beyond our imagining, and in His final presence nothing can remain that is not immaculate. But men die who by any standard revealed to us, and by God's promise, are finally to "see God." But they have, let us say, still some lingering remnants of self-will in them, or some vestiges of old penalty not yet fully paid. Their fitting place is purgatory. That is, there remains for them a process or period (we have to use temporal terms) during which what they lack is made up, what they owe is paid, what is still dark is enlightened and glorified.

HERE is where God's justice comes in. Consider the countless, nameless multitude who are not justly destined for final loss of God in spite of ignorance, will-weakness, lack of opportunity, but who are, quite as justly, not ready at death for heaven, even when we put the least of meaning in that word. What purgatory means is that all such persons (almost everybody, I should say) shall have, not indeed a second probation (for there is not in Scripture the least basis for that), but the extraordinarily favorable environment that will develop to heaven-gaining fulness even the tiniest trace or hint of true desire for God that lay (however overlaid or choked or dim) in their hearts or hopes while life here remained.

As Christian men have pondered this matter, they have given us a few ideas that it seems safe to say are true because they are so congruous with more fully revealed doctrines. Some of these I here set down.

Purgatory—an unpleasant name, but I can't find a better—is not hell, for it has an exit of hope; nor is it heaven, though God is there. But it partakes of the character of both. The true view is not that it is a temporary hell, but an anteroom of heaven; not a place of horror, but of the charity of God to the unready.

There is happiness there, because the disturbances and lusts of life are over, because we know that our salvation is sure, that salvation that here we worked out with fear and trembling, because the fear of life or of death is ended, because our wills are finally set in one direction, toward the dawn, toward God.

There is pain there, and it consists in the delay of the satisfaction of the soul's most intense desire, the Vision of God. The soul is happy, for the end is sure; and unhappy, for the end is postponed. The joy increases as our sense of our anticipated good deepens; and our pain increases as we realize ever more deeply our own responsibility for the delay. So purgatory is a paradox—at once a growing joy and a growing grief.

Here are some brief answers of Catholic theology to ques-

tions that arise about the Holy Souls, as those in purgatory are called.

What about "fire" as a physical reality there? This is not taught by authority, now or ever, East or West.

If not fire, then other pains operating on the senses? The same answer. Some men argue for, others against (on I Corinthians 3: 12).

Can we pray for the Holy Souls? Of course. Why not? They are not dead.

Will our prayers avail to help them? Yes, even as when they were here.

How will our prayers help them? We do not know.

Will Masses help them? Undoubtedly—but how or how much, there is no telling.

If Masses help, have not the rich an advantage over the poor, who cannot pay? No. Masses have a spiritual not a numerical power, they are not counted but experienced. All prayers, including the Mass, are prayers to God that He will bless. He hears any prayer but, even as now, He answers according to His wisdom, not according to our petition.

Are the Holy Souls able to help us? Probably, but not certainly.

Do all who are destined for heaven have to pass through the delay and process of purgatory? The answer is probably No. First, Christ did not make it impossible for life here to be so lived as to merit immediate heaven. Second, we can have our purgatory here, as plenty of the poor do, I believe and hope. If pains and tears are *purging us*, we are having it here. Third, innocence rather than degree of sanctity seems to be the condition of avoiding purgatory. The saint for all his goodness may have some qualities still remaining that must be left behind—relics of temper, perhaps, or jealousy; while poor old granny, who also did her little best, may have no arrears to pay, no sins, even venial, to expiate.

O GOD, the Creator and Redeemer of all them that believe: Grant unto the souls of Thy servants and handmaidens the remission of all their sins; that as they have ever desired Thy merciful pardon, so by the supplications of their brethren they may receive the same; Who with the Father in the unity of the Holy Spirit, livest and reignest God, world without end. Amen.

Angels

TO US an angel is essentially a messenger, as the Greek word indeed imports; and it is the angel's message that is the veritable angel to us. I think, my dear friends, that all things are angels. You must not imagine that every angel is a gracious and smiling child, playfully diving through the light, or shedding it from his wings; there are angels that bear a sword, and there are fallen angels that bring temptation. We may discern messengers of the Lord in these also, not directly, as if the thought they bring or the action to which they prompt us were divinely commended, but indirectly, in that they come to us by God's leave and in some respect at least are commissioned, through warning or suffering or labor or sacrifice, to lead us back to Him.

Presume not to dictate to God what God shall be, or what He shall do. Run forth to Him as a child to his father, mold your wishes to His eternal decrees, accept the place and the nature He has assigned to you, and your ignominy will become your glory, and even in the midst of this earthly life and its wretchedness, you will be living among His angels. Summer and winter, youth and age, riches and poverty, will be His messengers, abiding only for a moment, yet revealing to you in that moment the very texture and pattern of eternity.

—*"The Last Puritan"* by George Santayana.



CHURCH MUSIC

Rev. John W. Norris, Editor



LAST WEEK we mentioned the need of a center of Church music in this country. In doing so we have not been unconscious of the large number of music schools which are giving courses in Church music, or which are working to develop "ministers of music." There is, however, a need for a center that will specialize in work for our own communion.

The Presbyterian Church has created a type of school that is desirable in the establishment of the Westminster Choir School at Princeton, N. J., under the direction of Dr. John Finley Williamson. The school is housed in its own buildings and gives a four year course leading to the degree of Bachelor of Music. Its graduates are expected not simply to go into a church as a musician, but to take an active part in its life. They become lay assistants to the ministers. Their program calls for work in the church school, with the young people, voice training, and the organization of junior choirs. The school of sacred music at Union Theological Seminary is doing a similar work. For students desiring to work in the Episcopal Church a special course is given by Dr. T. Tertius Noble, organist and choirmaster of St. Thomas' Church, New York City.

Dr. Williamson is not without an appreciation of the needs of the Episcopal Church and is planning to add courses, when it is possible, that will equip students for work in our parishes. He already has added to the faculty the Rev. H. B. Satcher of Cheltenham, Pa., as special lecturer in liturgics. This was done to supply the students with a working knowledge of the Prayer Book and to give them the principles underlying liturgical worship. As a means of furthering this knowledge demonstrations are given in the school chapel through the use of our forms of worship from time to time.

It must be recognized, however, that such progress as can be made in other schools is still greatly limited in scope because the primary training is for Protestant Churches. A more thorough grounding than is now being given is needed, not only in Church music, but in the Bible, the Prayer Book, doctrine, and Church history. Without some knowledge of these subjects it is hardly possible that the musician will be as sympathetic in his work as he should be. And it is to be deeply regretted that many of the organists and choirmasters who are the products of our choirs and church schools do not have the degree of knowledge which would equip them to adequately handle their field.

The gap which now exists between the musical training and the education in Church music may be partially filled by the work of a diocesan commission. Several such groups of interested men and women are doing yeoman service. Where it is not possible to have conferences, the need might be met by a summer camp which would occupy a week or two and at least supply the musicians with a deeper sense of the responsibility which is theirs.

The great need, however, is for a center to which parishes may turn for help and guidance and where church musicians can receive adequate and thorough training.

SOFT SHOULDERS are dangerous—on highways and bishops. To stand up under the traffic they need to be tough and well hardened.

—*Bishop Jenkins.*

The Summer Conference Comes to China

By Alice Gregg

American Church Mission, Anking, China

THE LEADING EDITORIAL of THE LIVING CHURCH of July 11th is entitled: A Post-Graduate Summer Conference. An account is given of the rise of the summer conference idea in America, and the part played by THE LIVING CHURCH in helping the idea to "take." In the autumn of 1903, we are told by the editorial:



BOOKSHELF AT THE KULING CONFERENCE

ence there developed the Conference for Church Work which met at the Episcopal Theological School, Cambridge, Mass., from 1909 to 1919, when the meeting place was changed to Wellesley College."

My first furlough fell in 1920, after four years in China. I arrived home too late in the summer to accept the invitation I found waiting for me, inviting me to attend the Wellesley Conference in 1920, which, according to the above statement, must have been meeting for the first time at Wellesley College. It was not until the summer of 1928 that I had my initiation into Church summer conferences—this time at Blue Mountain, in July, and at Sewanee in August. The Blue Mountain conference proved a delightful experience. Fr. Huntington was chaplain, and in no conference attended since has the devotional life seemed to equal the devotional life of that particular conference. The invitation to return to China as secretary for the Committee on Religious Education of the General Synod of the Chinese Church (Chung Hwa Sheng Kung Hui) had been received in June, a few weeks prior to this conference, so that I always remember Blue Mountain as my initiation into the religious education world. Mr. Suter's course on Worship forever remains the starting point.

In August, I attended the Sewanee Adult Conference, and there the seed-thought that had begun to germinate in my mind at Blue Mountain rose to the surface and became inarticulate in speech. One afternoon under the trees at Sewanee I was asked to speak on the work to which I had been called

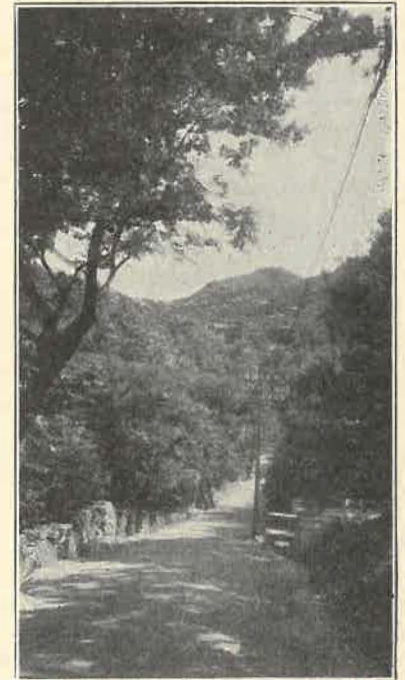
"THE LIVING CHURCH observed editorially that Church conferences on the Northfield or Chatauqua order would be appreciated by many, and suggested that the American Church Missionary Society take the initiative in arranging such a conference. The society took up the matter with enthusiasm, and under its auspices conferences were held in the summer of 1904 at Richfield Springs and Cooperstown, N. Y. In addition to these a summer school of theology was held for the first time in Sewanee, Tenn.; and in New Milford, Conn., Miss Lucy C. Jarvis held a little summer school for missions and Bible study. From this last-named confer-

in China. Among other things, I told them what such conferences as the Sewanee conference and the one I had just attended at Frederick, Md., the Blue Mountain conference, might mean to the Church in China. If clergy and Church workers at home need fresh inspiration, how much more the clergy and Church workers in a land that is not even nominally Christian! If our young people need to receive a vision of service, how much more Chinese young people. They should not be allowed to leave college without having a summer conference experience—particularly those who go to other than one of our two Church colleges.

Among the group was Mrs. Albert F. Wilson, a faithful attendant at Sewanee Summer Conferences. She voiced her determination that China should have a summer conference, and each year following, despite the depression, bank failures, and many other discouragements, she reminded the Sewanee conference, and each summer there was an offering for "a summer conference in China."

The first sum that reached us was for \$100 (American money), and the first conference was not a "summer conference," but was held at Wuhu during Easter week, 1933, and was called the Easter Round Table Conference. The bishops of the three American dioceses had often been together in consultation, but this was, I think, the first time that workers in religious education came together. Some 18 clergy and lay workers from the three dioceses met for three days, and it was a very happy experience. Two sessions of unusual interest were those led by Mrs. Huntington, wife of the Bishop of Anking, on Social Issues in Religious Education, and one by Louise Hammond on the possibility of creative work by the children. When our friends had departed, the Rev. Irving Wang of St. Lioba's, Wuhu, came over and said: "This conference has left a very happy impression on my mind!" He spoke for us all.

The next sum to arrive was almost three times the amount of the first, and came in 1934. Fortunately for us, just at this time a conference building built in Kuling by an American Millennialist millionaire came (through his widow) into the possession of the Presbyterian Church in China. We were the first applicants for a lease on the buildings for a part of July, 1935. The Presbyterians had been feeling that a white elephant had been landed on them, and the Sheng Kung Hui was the first ray of light in their darkness. (Needless to say, their fears



VIEW TOWARD KULING FROM THE SOUTH

proved groundless. The buildings are in use from July 1st to August 31st each summer.)

In August, 1934, representatives of the three dioceses in Kuling came together under the chairmanship of Bishop Gilman, and an executive committee was appointed to plan for the first summer conference to be held in July, 1935. (Kuling is in the diocese of Anking, but Bishop Huntington had already left for General Convention, and so was not present.) The executive committee appointed consisted of Bishop Gilman, the Rev. Robin T. L. Ts'en, the Rev. Stephen Tsang, Archie T. L. Ts'en, and the author. I worked with the executive committee over the plans and the set-up of the conference, but left on deferred furlough before July, 1935, when Miss Venetia Cox came on in my place.

The first conference was a success, and this success was due in no small measure to the personality and work of the Rev. Robin T. S. Ch'en, dean. And *he* would say that no one helped more during those strenuous days of a first conference than Miss Cox and Deaconess Clark. It was a success in spite of the sad beginning: when the delegates were all made ill by the fancy pastry fed them at the opening meeting! Fortunately, those responsible were too busy to eat, and so there were some left to take care of the sick during the night. The dean wore out a new pair of shoes running up and down the stone steps from dormitory to dormitory that first night.

In addition to carrying this first conference which began so inauspiciously on to a successful and triumphant finish, Mr. Ch'en also organized a *Conference Association of the Yangtze Valley Conference for Church Work*. ("The Yangtze Valley Conference for Church Work" was the name proposed by Mr. Ch'en, and accepted. His one conference in America was the Wellesley Conference for Church Work—hence the choice of the name.) Members in this association were to be patrons, promising dues equivalent—at present exchange—to about \$6.50 in American currency; and associates, pledging an annual sum of any lesser amount. Almost \$200, American currency, was thus raised for the 1936 conference. Some 20 patrons subscribed most of it, and the remainder was subscribed by some more than 30 associates. These patrons and associates are all missionaries and Chinese, but there is no reason why any American friend might not also join our ranks. We also received gifts from several missionary and Chinese friends. They did not feel that they could pledge annually, but they wished to contribute to the 1936 conference. There is also in the constitution of the association mention of "honorary members." Friends giving to the conference over a certain amount—about \$35 in American currency—may, upon invitation of the executive committee, become honorary members. Mrs. Wilson was chosen as the first person for this honor. Altogether, the support given by this association has almost doubled the China support of the conference in one year. In 1935, 42½% of the cost of the conference was raised in China; in

1936, we estimate that about 75% of the cost was raised in China.

Other contrasts between the 1935 and 1936 conferences which may serve to picture them to us may also be drawn. The first conference was eight days in length; the 1936 conference was 12 days. Last year there was a complaint that there were no Doctors of Philosophy on the faculty. This year, thanks to Hua Chung College, we had two: Dr. Francis Wei, president

of Hua Chung, and Dr. John Lo of the psychology department. Last year there were six courses; this year there were nine. There were more young people this year than last, which was a cause for rejoicing. Our numbers are still too few. There were 73, counting all workers and officers. We hope next year to offer a certain number of scholarships, especially to young college folk, that will enable them to come.

On the whole, while still seeing many goals ahead, and realizing that it will probably be years before we attain to the status of a "post-graduate conference"—with full-fledged schools of music, religious drama, and so on—still we feel content that a beginning has been made. If we cannot yet boast a school of music, at least we have offered *one* course for choir directors. If we lack a *school* of Christian social ethics, at least, Dr. Wei and Mrs. Huntington offered two splendid courses—Dr. Wei on

the underlying philosophies of Communism and Christianity, and Mrs. Huntington on coöperatives. The remaining six courses would come under the heading of a school of Church work: a course on the worship of the Church; a course for leaders of Altar guilds; psychology of character; methods courses (young people and children's work), etc. We look forward to the day when we can say, paraphrasing the words of THE LIVING CHURCH:

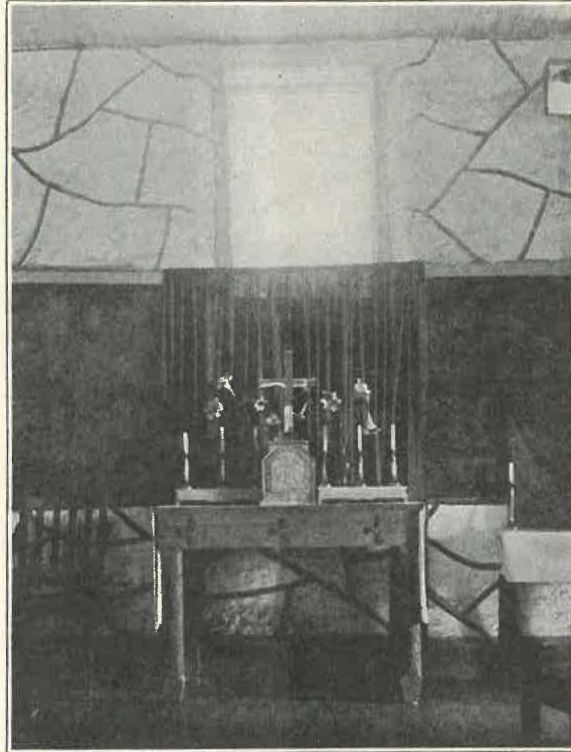
"At the present time, there is hardly a place in the land which is not influenced, directly or indirectly, by the summer conference. Clergy and laity either attend conferences or have close associations with others who do. It is not too much to say that the work of the summer conference has done and is doing a great deal to determine the trend of thought and action throughout the (Chinese) Church. All the more is this the case for the reason that young, middle-aged, and old go to summer conferences. Of even more moment is the fact that all types of Churchmanship meet together at the same conference!"

It will come!

Leaders and Disciples

THE CHURCH, with its endowment of spiritual gifts and powers, is the hope for the world, the undying witness to the never-failing love of God in giving Christ to the world. The Church needs leaders; leadership implies discipleship. A leader without followers is helpless; followers without leaders soon become like wandering sheep.

—Bishop Francis of Indianapolis.



AN IMPROVISED SANCTUARY FOR THE CONFEREES

An Earlier American Church Union

By Clinton Rogers Woodruff

WE ARE TO HAVE another American Church Union in the American Church. I use the word "another" advisedly, because we have had at least two others before the one announced in *THE LIVING CHURCH* of June 6, 1936, as continuing, developing, and broadening the Anglo-Catholic Congress. One ACU was listed in the Church Almanac for the late 60's and early 70's of the past century. In 1869 the president was the Rev. Dr. W. F. Morgan; in the Almanac of 1871, Dr. Floyd Jones; the last appearance in the Almanac is in that for 1874 when the presidency was described by a blank.

In 1908 another ACU was organized as a result of the widespread discussion and agitation of the disconcerting Canon 19 (now 23).

The second American Church Union sprang from a little gathering of priests and laymen, met to consider the forming of an organization for the maintenance and defense of the Faith. The English Church Union was then just 50 years old. It had done such a noble work in fighting the battles of the Mother Church, and had been so brilliantly successful in upholding her principles, that it was thought at first that a branch of this Union might render efficient services in this country. But a study of the literature sent over by its secretary quickly showed this to be inadvisable. The problems which confronted the Church of England were widely different from our own. Disestablishment, disendowment, parochial schools, the Deceased Wife's Sister's Bill, did not concern us as practical problems, and on the other hand, from many of the dangers which beset us the Church of England was happily free.

Moreover, the English Church Union was too closely identified with a particular party to serve the purpose the founders of the ACU had in mind, namely, to set up a Prayer Book standard to which men of every school of thought could rally, if they accepted the Prayer Book teaching, *ex animo*, and in the natural sense. Accordingly, while the ACU had the same general purpose as its English namesake, to "defend and maintain unimpaired the doctrine and discipline of the Church," the work and methods of the two societies ran on parallel, rather than identical, lines.

The aims of the ACU were positive. The first was to spread abroad the knowledge of the Church's principles, and especially of those doctrines and practices which at the time seemed rather in danger of being forgotten or obscured. Of course, it may be said that this was the duty of the Church at large. This fact, however, did not render the establishment of a Union of this sort any less useful. Efficient work in special lines within the Church is rendered by various societies, brotherhoods, and guilds for devotional and philanthropic purposes. It was pointed out in particular, we have a great missionary organization with numerous auxiliaries for the proclamation of the Gospel, so there might wisely be a corresponding society, equally general, having for its aim the development of the Faith in all its fulness among those who already profess it; matching with its idea of *intension* the missionary idea of *extension*.

The second aim of the ACU was equally important: to defend the Church's Faith against the assaults of heresy. No

previous age has been without false teachers, and it would be strange indeed if ours constituted the first exception. On the contrary it is easy to see why our dangers are in all probability greater than those of the past. The rapid progress of science, the popularization of knowledge, the social changes resulting from invention and travel give to the spirit of the age an impatience of antiquity and a love of novelty that challenges rudely the Church's ancient claims. Those who sincerely desire to have religious thought keep abreast of the time have not always escaped the pitfalls of error. There is no need to impugn the motives of these teachers, since error is destructive whether it proceed from the head or the heart. There is, however, im-

perative need to meet modern error with a bold and confident restatement of the Faith once for all delivered to the saints. Although "truth is mighty and must prevail, it does not follow on that account that the Faith will take care of itself," the Union proclaimed, "it will not now. We must earnestly contend, if it is to be preserved among us."

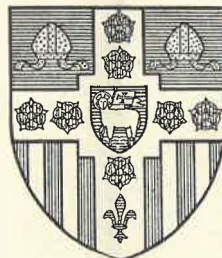
This is the duty of the Church at large, but what is every man's business is apt to be left undone. The average priest or layman, reading in the public prints the exploiting of strange and erroneous opinions within the Church, grumbles a

little, and—does nothing. Very likely he has neither the time, nor the ability, nor the opportunity to discuss the issue, with the all too frequent result that error is not even challenged. It was here that the ACU thought it might do a useful work, by a public appeal to the standards of the Church. As when through the selfishness or indifference of citizens the laws are left unenforced or administered in the interests of graft or crime, a handful of men animated by public spirit bind themselves into a civic association to insist that these laws shall be observed, so the ACU, in one respect at least, was a Church law enforcement movement.

IT WILL be seen from what has been said that the spirit of the American Church Union was far from one of pessimism. Never for one instant did it fancy that the gates of Hell were prevailing against the Church of Christ. On the contrary, its attitude was one of hopefulness and confidence. Believing that for the past 18 centuries the Church had kept unimpaired her Faith, her Bible, her ministry, her sacraments, believing that these have demonstrated their righteousness and helpfulness through these ages, the American Church Union sought to afford the means of overcoming such difficulties and therefore regarded their preservation as of prime importance.

In the choice of the particular principles which it advocated, the ACU was guided by what it conceived to be the Church's practical needs. Others might be in themselves of greater importance; those selected seemed in greater danger of becoming obscured. The ACU maintained:

- (1) That the Protestant Episcopal Church is an integral part of the One, Holy, Catholic, and Apostolic Church.
- (2) That the Church's Creeds are to be interpreted and believed as held by the undivided Church.
- (3) That, as declared in the preface to the Ordinal, the ministry of the Church has been from the Apostles' time, threefold; and those only are to execute the functions of this min-



SEAL OF EARLIER
CHURCH UNION

istry in this Church who have had episcopal consecration or ordination.

(4) That the Scriptures of the Old and New Testaments are divinely inspired.

(5) That the Church's Sacraments derive from Christ vital power to confer grace by the operation of the Holy Spirit.

(6) That the marriage tie is indissoluble, as is set forth in the Church's form of Solemnization of Matrimony.

(7) That persons unconfirmed by a bishop, who are known to be neither ready nor desirous to receive Confirmation, ought not to be admitted to the Holy Communion, nor enrolled as communicants of the Church.

The methods adopted by the ACU were twofold. The first, spiritual, by the use of prayer and preaching. These, though more important, need no comment. Of the second, the material means, a few words may be said. As opportunity was afforded and as means permitted, tracts* were published bearing upon the Union's principles. The Union aimed however at being more than a tract repository. While the tracts were at the disposal of all who chose to purchase them at a low figure, it endeavored by a free use of the mails to place them in the hands of individuals where they seemed likely to be most needed and to do the most good.

FROM THIS survey of the organization, purpose, and principles of the Union one can gain a fair idea of what the Union aimed to do and did do "for the maintenance and defense, of the doctrine, discipline, and worship of the Church."

From the very beginning of the movement, the Rev. Elliot White, then rector of Grace Church, Newark, and later rector of St. Mark's Church, Philadelphia, and Dean of the Cathedral at Fond du Lac, was the devoted, effective, and efficient secretary. The writer had the honor to be president.

For a full decade the Union earnestly sought to carry on, and as was said in one of its letters to its members written toward the end of its career: "The American Church Union was organized at a period of great unrest in the Church incident to the effort to use Canon 19 as a means of opening the pulpit of the Church and betraying the stewardship reposed in her. We are persuaded that the ACU played a helpful part in bringing about a solution of that distressing problem."

During the discussion about the question of the change of name the Union again played an interesting part in bringing men of divers views and activities into coöperation toward a definite end. Its activities in this connection were most interesting and useful. At some future time I hope to tell the story involving, as it did, a Church-wide correspondence with our bishops of that period and prominent lay and clerical leaders.

In its decennial letter to its members the Union declared that the problems revolving around the Canon 19 discussion might be regarded as settled, certainly for this generation. Those revolving around the discussion of the change of the name had temporarily been laid aside. In fact the Union had done little active work since the preceding General Convention, partly because of the fact that the secretary, having been called to a new and much more difficult work, had not been

able to devote the time and attention he previously did. Moreover, there was a feeling it was just as wise to stand aside for a while and study the situation rather than rush forward without a well-formulated policy. As a result of the consideration which had been given to the whole problem during this period of inactivity, the officers submitted to the members of the Union for their thoughtful and prayerful consideration the following suggestions:

The American Church Union should definitely endeavor to bring into closer affiliation and more harmonious coöperation the various societies and organizations now existing for the propagation of the Catholic Faith. This suggestion does not involve the discontinuance of the separate management of these several organizations for they should continue to exist unfettered, but each should be represented in the Council of the American Catholic Union and that body should serve as a means of making the work of each organization familiar to those in the others and of bringing all into harmony in a definite forward movement.

The ACU should be prepared at all times to stand by sound Churchmen, whether bishops or priests, in difficulties. In the past those who have fought a good fight for the Faith have all too frequently done it single-handed. Those who are valiantly fighting for the cause should be made to feel that they have the whole body of the Faithful back of them.

The American Church Union should promote the welfare of Church schools and colleges.

Public popular lectures and meetings to discuss Church policies should be organized at appropriate times and places and lecturers and preachers secured.

Certain abuses in the Church should be consistently and persistently attacked—*e.g.*, the abuse of the vestry system; candidating for vacant cures; and the entrenchments of latitudinarianism in Church order and doctrine.

There should be a systematic effort made to secure for the Holy Eucharist its proper place in the services of the Church as the chief act of worship.

To bring the Catholic parishes into touch with the social movement and to show thoroughly that this movement cannot succeed without the religion of the Incarnation and Sacraments.

It was not possible to undertake all of these activities at the same time. Nevertheless, these suggestions represented a program toward which Churchmen could and should work.

This was a program of far reaching significance and is as pertinent and as much needed now as it was then. No doubt the new ACU will adopt it as a part of its splendid program.

There was one feature of the work of the earlier Union that the new one plans to follow and that is the throwing open of its doors and its board of management to the laity. The great influence of the English Church Union is in large measure due to the active participation of laymen, whose ministry has up to the present been largely overlooked by the present generation of Catholic clergy.

Late in the second decade of the present century, the officers of the Union felt that a new society could do the work more effectively; and so it took steps to wind up its affairs and pass on the light to a new body, which was christened the Churchman's Alliance. The continuity of the work was for the time being effected by the selection of the Union's president as the presiding officer, but he was, on account of the pressure of other duties, unable to continue in that office for any considerable length of time. That body, however, did not survive for many years, although it succeeded in interesting a number of active men who have since made substantial contributions to the Catholic cause in the Church. We wish its successor a longer and equally successful career.

*These were issued in large quantities, especially in non-Catholic territory. In the series were: *The American Church Union: Its Origin, Organization, Aims, Principles, Methods, and Work*, by the Rev. Elliot White; *Canon Nineteen: What It Is, How We Got It, and How It Works; Union or Unity?* by the Very Rev. Dr. Frank L. Vernon, Dean of St. Luke's Cathedral, Portland, Me.; *Protestant Episcopal. An Appreciation*, by F. C. McCrehouse; *Unity and the Change of Name*, by the Rev. M. M. Benton; *Why Protestant?* by the Rev. G. Woolsey Hodge; *The Reconciliation of the Schools of Thought*, by Dean Vernon; *Why Not Our True Name?* by W. A. Buchanan; *What Is a Catholic?* by the Rev. Elliot White; *Confirmation*, by the Rev. Louis T. Scofield. There were sundry doctrinal leaflets and sermons and sundry pamphlets, one of which dealt in a comprehensive way with the Change of Name controversy.

The Centenary of William Grant Broughton

First and Only Bishop of All Australia

By the Rev. Robert Harley-Jones

Australian Correspondent of THE LIVING CHURCH

ONE HUNDRED YEARS AGO William Grant Broughton was consecrated the first (and only) Bishop of Australia. His importance to the Australian Church was not generally realized by the Australian nation until recently when the centenary of his consecration was celebrated in Sydney. Dr. W. H. K. Mowl, Broughton's latest successor as Archbishop of Sydney, with a statesmanlike insight into the opportunity of 1936, commenced preparations for the centenary two years ago. The result was beyond all expectations and the value beyond adequate expression. Sydney's program became a Commonwealth commemoration. It reached overseas and linked up Canterbury and Armagh (Ireland), New Zealand and India, and China and Japan. It revealed the truth that the Australian Church was not a thing of yesterday or an organization of opinions of modern growth in a modern nation, but a living Church with roots which reached into the early centuries, and which drew inspiration from spiritual springs of antiquity to blossom in a new world.

The Australian nation is nearly 150 years old. There were therefore more than 40 years of pioneering work done before Broughton came to New South Wales in 1829. In 1788 a British fleet under Capt. Arthur Phillip, R.N., and first Governor of New South Wales arrived at Sydney Cove and established a settlement under the gum trees. Those of my readers who know Circular Quay, Sydney, will realize how observant that naval man must have been to have chosen such a spot, now the center of one of the mightiest and most beautiful cities of the world. From that ship company's camp has grown a southern Pacific "New York" of more than 1,250,000 people. But Sydney is not Australia. Down south is the great and flourishing Melbourne, capital of Victoria, also Adelaide, the garden city and capital of South Australia. In far off Western Australia is Perth, while in Queensland, the northern state, is Brisbane, chief city of a vast tropical area of great wealth. Between these thriving centers are hundreds of coastal and inland towns and thousands of villages. And right round and through the continent is the Church with cathedrals, churches, parishes, and mission settlements.

When the Rev. Richard Johnson, British chaplain of the first fleet, conducted the first religious service on February 3, 1788, he did so as representative of the Church in England. All religious activities connected with British ships were under the jurisdiction of the Bishop of London, a very wise and far seeing provision. For six years Johnson worked alone among the inhabitants and was then joined by an English clergyman named Samuel Marsden. His name is immortal in Australia, because of a lifelong devotion to pioneer work in establishing the Australian Church in the life of the new colony. When Johnson went back to England in 1800, Marsden as senior chaplain threw heart and soul into organizing the Church and in addition to his Australian labors made visits to New Zealand where he became known as the Apostle of New Zealand. For 45 years he exercised a sacrificial ministry and success was granted to his work.

It was to an infant colonial Church which was being well nursed that William Grant Broughton came as Archdeacon

of New South Wales in 1829. His advent was, however, a great day for the Church and State. Broughton was born in Westminster, London, in 1788, the same year as the founding of New South Wales. He was educated at Barnet Grammar School in Hertfordshire and later at King's School, Canterbury. Although he had early desires to enter the ministry he was prevented through family circumstances from proceeding to theological training for some years and in the meantime was employed in the treasury department of East India House, London. The years spent there were valuable in developing the business and statesmanlike talents which were so beneficial to him in later life as administrator of a new and growing diocese.

In the year 1814 he became a resident of Pembroke College, Cambridge, and in 1818 took his Bachelor of Arts degree as sixth wrangler. The same year he was ordained both deacon and priest by the Bishop of Winchester. Also in the same year he married the daughter of the Rev. J. Francis, rector of St. Mildred's, Canterbury. He held curacies at Hartley, Wespall, and at Farnham. His learning and notable personality attracted the attention of his bishop and also the Duke of Wellington. The latter offered him the chaplaincy of the Tower of London but he had hardly taken over the duties thereof when he was chosen to succeed Archdeacon Scott in New South Wales at the stipend of £2,000 per annum.

HIS PROMOTION had therefore been swift, and those responsible for his Australian appointment made no mistake in their choice. Archdeacon Broughton had all the necessary gifts and attainments for the great work he undertook in the Southern World. He was a scholar of high standing among the leaders of the Home Church. He was a staunch Churchman with deep and strong convictions regarding the Catholicity of the Church of England. He was of a naturally pious disposition and carried an atmosphere of devotion. Physically he was described as "a man of short stature with a broad, expansive forehead, black hair, clear blue eyes, expressive mouth, and firm chin."

The vastness of the work undertaken by Broughton was enough to daunt the courage of most men. In an early letter to a friend in England he compared his work to that of an English clergyman who had a church at St. Albans, another in Denmark, another at Constantinople, with the Bishop at Calcutta. Broughton was however not an ordinary man and was the right man in the right place. He threw himself into the work with sacrificial zeal. Immediately he made himself a leader of authority in Church and State. Again and again in his public pronouncements he urged the necessity of adopting Christian morals as the normal standard of life, and religious education as the primary task of those responsible for the development of the young country. He saw the immediate need of more clergymen and a strongly organized religious education policy.

The lukewarm response he received from those in State authority inspired him to visit England in 1834 to conduct a publicity campaign among the leading people of the old land.

He vividly outlined the moral and spiritual needs of Australia. He emphasized the degradation of the convicts and the spiritual destitution of the settlers: "Through many extended districts they are unable to procure the right of religion; sacraments are not administered except at long intervals, marriage cannot be celebrated without much difficulty, many children are unbaptized." While the English friends of Broughton were sympathetic with him and the SPG and the SPCK promised generous help, the English government was slow to respond. Eventually the Archdeacon's efforts brought forth fruit in a manner he never dreamed of. It was none other than the establishment of a bishopric in the new colony with Broughton as the first Bishop. Although the Archdeacon does not seem to have expected the appointment he accepted it and was consecrated on February 14, 1836, in Lambeth Chapel, London, as Bishop of Australia.

HE SOON RETURNED to New South Wales with his added episcopal authority and great hopes, but his cherished desire to take additional clergymen with him was not realized. The return welcome he received in Australia was remarkable. All sections of the community hailed him as the one in whom they placed their hopes of spiritual progress. He was enthroned at St. James' Church, Sydney, in June, 1836, amid an influential gathering. He threw himself unreservedly into his larger duties. Confirmations were held for the first time in all parts of the state. He soon held a local ordination. A chaplain was appointed for Norfolk Island in the Pacific. He persuaded an old friend to accept the Archdeaconry of Van Dieman's Land (Tasmania). Soon after, the bishopric of Tasmania was established and the Rev. F. R. Nixon became its first Bishop.

The stupendous task of providing religious education and spiritual ministrations to the scattered people caused Broughton to appeal again to England. In a letter to his friend Edward Coleridge he unburdened his soul and outlined his needs. He was anxious to secure the possession of the Kings School at Parramatta near Sydney, which, although a Church school and the best in the land, was in danger of being lost through State influence. He was very much concerned about the lack of church buildings in the growing town of Sydney, and the financial state of the parochial schools called for instant help. In addition he appealed again for young English clergymen to come to Australia. At the time of writing (end of 1836) there was only one clergyman in Sydney proper. Slowly help came to his need and his lonely persistence eventually brought success. His long vision and statesmanlike wisdom caused his interests to be much further extended. He concerned himself in the problem of training an Australian ministry, and through the generosity of Thomas Moore of Liverpool, New South Wales, a theological college was established. He was quick to use his influence in the building of St. Andrew's Cathedral, Sydney. He realized that extension of the episcopate was essential and the division of the country into dioceses very necessary. Through his English friends the Colonial Bishopric Fund was commenced and became an instant success.

In 1838 he paid a visit to New Zealand to help forward the work inaugurated there among the Maoris by Samuel Marsden. During this visit he conducted the first ordination and the first confirmation in New Zealand. On the division of the diocese of Australia in 1847, which was effected by his persistent efforts to establish early in the colony's history an organized episcopate, his title was changed to "Bishop of

(Continued from page 627)

THE SANCTUARY

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

Our Lord as Preacher: The Place of Words

IX

WE HAVE BEEN SEEKING an answer to the question: Why did our Lord preach? What was His aim? We have found cumulative evidence for our guidance. The significant fact that He Himself wrote nothing; His method and aim in training His Apostles, and their response in telling others what they had learned from Him; His own preaching "to the multitudes" as given in the Sermon on the Mount and in the parables; all this leads to one conclusion, namely, that our Lord's Gospel was not in His words but in His person; that all His preaching can be summed up in His loving invitation, "Come unto Me."

His Gospel not in His words but in His person. That is the point to dwell on till we have fully grasped its meaning. Though He "came preaching," preaching was not the primary purpose of His coming. His presence, not His preaching, was what mattered; what made, and still makes, all the difference. The authentic Gospel is not the "good news" of what He said to the men and women of His day and what, through them He says to us. It is the "good news" of His personal presence with men and women everywhere and always.

His Gospel not in His words but in His person. Equally that is the point at which we modern men and women stumble. It leaves us blank and cold. It cuts straight across our mental habit. For we almost worship words. Someone has called "verbalism" the idol of the modern market place. Words, strictly speaking, are only momentary agitations of the ether, or else mere streaks of ink on paper. Yet we almost make a God of them. We give them magic power. We think of them as living, acting, "doing things." We bow down before the "laws of nature" as though they somehow of themselves kept the universe in being. We believe the laws on our statute books have power of themselves to affect human character, to make men good or bad. Reading in Genesis that "God said, Let there be light, and there was light," we very probably infer that God creates by fiat, not by His silent, wordless will. Much is said and written of the Eucharist, which implies that the Consecration of the Elements is effected by the utterance of words, not by the silent, wordless Spirit.

We are following this same foolish superstition—for it is nothing else—when we reduce the "Gospel of the Grace of God" to a mere verbal message, that is, to a system of ideas or set of rules urged on us by our Lord; or to some beautiful and comforting spiritual counsel and advice which He gave to His contemporaries and which, fortunately, have been preserved through all the centuries for our edification.

It seems that the battle against this same "soul-destroying" error which St. Paul fought and won for the salvation of His converts must be fought again and won again for the salvation of our modern Christendom. "The Kingdom of God is not in word, but in power." So the Apostle wrote to the Corinthians. May God give us grace to realize it. Else there can be no forward movement of His Kingdom in the world.

Love is the creation, preservation, and restoration of society.
—Toyohiko Kagawa.

I Am a Rebel

By the Rev. Robert J. Murphy

Chaplain, Howe School, Howe, Ind.

I AM A REBEL. Let us think this thing through together, for we may discover that you, too, are a rebel, and in that case we should know each other better.

I suppose that, at heart, most of us are rebels of one sort or another. We rebel at what we consider imperfect. If we are militant of spirit, we seek to change things as they are to that which we hope they may become and we are willing to use force, if necessary. If we are peace-loving at heart, we seek to effect the transition by peaceful means. I have not yet decided, in the case of my present revolution, in which category I belong. So far, my revolution has been a strictly private and personal affair. Ultimately, it may burst those bounds and sweep you and you and you into its torrential stream. This, however, is not to be understood as a recruiting talk.

My rebellion did not come into being full-blown. Few rebellions, if I remember correctly, do. Roughly speaking, the causes may be traced back at least two decades. I have a vague recollection that the tendencies underlying the causes, which have grown more marked with the passing of the years, were first recognized as such during and following the days of the World War. Since that time, they have grown amazingly. Of course, they have always been latent, like the plague, and, like the plague, have from time to time broken out in unmistakably virulent forms. Today, we are witnessing not an isolated but a more or less universal epidemic in the whole field of literature.

Of course, each of us has his or her own philosophy of art. Personally, I have always labored under the impression that art had something to do with the true, the beautiful, and the good. If your philosophy cannot comprehend mine, too, it may be that you are not qualified to become a rebel.

To be concrete, I find much in current literature which violates my canons of art—a great deal that has little of the true about it, still less of the beautiful and none of the good.

Shall I be specific? Very well.

Let us begin with the vogue for profanity.

Not so very many years ago, profanity of any sort was taboo. Even in those unenlightened days, we managed to produce some fairly good literature. The verdict of the years has called some of it art. Today, the magazines which consider profanity taboo are few and far between. Even the "slicks" have, in the interests of art one supposes, let down the bars and most of them have now dispensed entirely with the dots and dashes which were formerly a concession to the sensibilities of some of their readers. Nowadays, the "God damns" and worse are printed boldly so that even the dullest moron will not be in doubt as to the author's meaning.

Incidentally, I am wondering why our writers of profanity are so provincial. As I read their fiction, I am moved by their narrowness—nay, it may even be, by their bigotry. I have never seen them curse roundly and whole-heartedly "by the beard of the Prophet." I fail to find any profane references to "the sacred lotus of Buddha." Nor, to come closer home, do I find them cursing by the Jehovah of the Jews. This looks like discrimination.

I suppose that the explanation is, after all, quite simple. None of us would be really startled by the Prophet's beard. We might wince a bit at the mention of Jehovah but, after

all, with such an unwieldy name, it would be rather difficult to curse either forcefully or euphoniously.

Personally, I am rebelling against this tendency to profanity in modern literature, first of all, because I am a Christian. I happen to revere and try to follow (very poorly but none the less sincerely) the Author of the Christian religion. I can no more tolerate hearing His Name bandied around than I can tolerate being called the kind of person which implies that mine is a canine ancestry.

Secondly, I rebel against this tendency because, according to my own personal canons, it is the antithesis of artistic expression. It is entirely foreign to anything that will help me perceive, or appreciate, more fully the true, the beautiful, and the good.

And, lastly, it is the record of the thoughts and words of those who have never learned to express themselves forcefully or gracefully. I prefer to associate, in fiction as well as in life, with those who at least make the effort to think clearly and speak accurately and with well-bred restraint.

I rebel against profanity in literature.

I REBEL, too, against the pornographic character of much that passes for literature today.

I am no prude. I might even go so far as to say that, at 40, I know practically all the facts of life. Sex does not shock me; in fact, I can look it straight in the eye without wincing.

I know that there are such people as prostitutes; such places as houses of ill fame. I know that sex irregularities are not confined to those places and that they are not the monopoly of one particular class of professional woman. I am quite aware of the fact that the amateurs seem to be giving the professionals a run for their money. Certainly, the amateur standing of many, both men and women, might be questioned. I know that sex irregularities are being carried on more or less openly, and on a larger scale than ever before in the history of this country.

I know all this; don't you? And so does the average 12 year old boy and girl of today.

So what? Four pages of a modern novel devoted to a description of just what happened to our Nell. All the details. So what?

I grant you that there are pages in literature devoted to such subjects that are immortal. But our modern salacious writer can't produce that kind of literature. He is like the illiterate preacher who relies on noise and bombast to cover up a dearth of ideas. If only he can work in enough of the good old sex hokum, the customers will not discover the poverty of his genius.

I rebel against the pornographic literature of our day, first of all, because I have a mother to reverence, a wife to love, and children to cherish and protect. Having then, so to speak, more than a merely academic knowledge of sex, I feel qualified to speak on the subject.

I rebel because modern sex literature gives a warped and distorted notion of the place of one of the strongest and most beautiful instincts with which a benevolent Creator has endowed us. It is that instinct which has given us sacrificial mothers and devoted wives. I resent the implication that only

the gratification of an ungovernable animal passion can send a woman down into the valley of the shadow that a child may be born into the world. I resent the implication that your baby, and mine, is the by-product of gratified lust. That is the blackest of lies.

And I rebel, secondly, because the appeal of the salacious is always to the lowest side of men and women. It would make love and lust synonymous. Salacious literature will never send a man out resolved to create a home and enjoy the love of one woman and the heritage of children. Conceivably, it might send him out to gratify and find expression for an aroused sex instinct in solitary vice or the brothel.

I rebel against the salacious in so-called literature.

NOW, of course, the writers who prepare and the editors and publishers who serve this kind of fare must have a reason for doing so. Let us see.

Do they feel that by so doing they are contributing to the well-being or the happiness of their fellows? Nominally, this is a Christian nation. At least one-half of our population is affiliated with some form of organized Christianity. There are also many thousands who are not so affiliated but who would classify themselves as Christians. Will it contribute to the happiness of these millions to drag the things they reverence, Christian names and Christian symbols, in the mire? Will it gratify them to mock at purity and seek to turn love into lust?

And those who are not Christians—will a diet of profanity and obscenity help them to find something higher, something nobler and more helpful than Christianity?

Obviously, the profanity and obscenity of much modern literature cannot be defended on the grounds that it will lead to a happier or finer type of living. There seems to be little that is altruistic about it. What then lies behind it?

It would seem that these writers, and their publishers, must defend themselves against two charges.

The first charge is that such writing is a form of exhibitionism. The second is that it is, frankly, a commercial proposition. If the first charge be true, the writer and the editor who prints his work are merely succeeding in giving us unlovely glimpses into the vacuous foulness of minds which have not yet evolved higher than the "dirty words on the sidewalk" stage.

If the second charge be true, I am reminded of a skit I once heard years ago on the burlesque stage.

Said the first comedian to the second who was standing in front of the very scarcely clad girls, "Get out of the way, you're spoiling their view. They paid to see this!"

Said the second: "They paid to see this?"

The first: "Yea."

Second: "Suckers!"

If we accept as literature the efforts of the writer whose first thought is of his two cents, or five cents, or even ten cents a word, and who will write anything to make sure of that, then we find ourselves not on the heights but in the pig-sty.

So I rebel. I would not invite a viper to sleep in my bed. Nor will I, by the same token, tolerate under my roof magazines and novels which glorify filth and drag through the mire all that I hold sacred, no matter what the reviewers may write or the so-called intelligensia say. Their presence is as positive a menace to my children, and just as damning to my own self-respect, as that of the viper.

I'm a rebel and I'm enjoying a top-hole revolution. But I'm not selfish—the line forms at the right!

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

World Day of Prayer

LENT COMES exceptionally early next year and the Call to Prayer has already been issued. The first Friday in Lent (February 12th next year) is always the special day set apart by the more than 50 countries in which the day is observed. The program is sponsored by the Council of Women for Home Missions and the Foreign Missions Conference, on which organizations our own Church is represented. "Thou Art the Christ" will be the theme for next year's gathering and we shall first uplift our hearts in thanksgiving to God for "the manifestation of Himself in Jesus Christ and the abundant life: For followers of Jesus Christ who have made Him known," as well as for the world fellowship of prayer. We are asked to pray: "That the Church be strong and courageous. That the missionary zeal of Christians be purified and spread throughout all the world. That the community in which we live be recreated through the consecrated service of God's children. That our nation measure all activities by Christ's law of love and universal brotherhood. That the whole earth be filled even in this our day with the knowledge of the living God, and of His Son, Jesus Christ."

Poems of the African Trail

WHILE we are busy studying the African, his tribes and races in our various study classes, let us not overlook a charming book of *Poems of the African Trail* by the Rev. Elwood Haines, written a few years ago. The Rev. Mr. Haines was a missionary in Liberia at that time and gives us some vivid pictures of the lights and shades of native life. Bishop Overs of blessed memory, fifth missionary Bishop of Liberia, has written the introduction, in which he states:

"This volume is a pioneer in its field. It aims to picture a land and a people about whom the world knows little. The author spent more than three years in Africa and had opportunities to observe tribal life. He traveled many weary miles along forest trails, where a white man had never preceded him, and had numerous interviews with tribal chiefs. He is quite familiar with the conditions of African people not, as yet, touched by outside civilization."

This most interesting book is published by the Morehouse Publishing Co., price 50 cents.

The Ministry of Letters

NO WONDER Church Army missionaries retain and multiply their friends. Mission Sister Frances Jolly, who is stationed at Monrovia in Liberia, recently wrote to Capt. Mountford, national director of Church Army:

"So far this year I haven't left any letters unanswered. I believe there is a great ministry in letters. I have a notebook where I keep track of letters, then I know to whom I have written. I counted the other day and find that in the year since entering Church Army, I have written 484 letters—recorded ones."

If only our Churchwomen would be as systematic and prompt in answering their mail as this splendid missionary, it would facilitate the transaction of business and would convey messages of comfort, good cheer, and information to many interested persons who need this ministry of letters.

The Cardinal Points and Religion

By the Rev. Claude A. Beesley

Rector, Church of the Good Shepherd, Wichita Falls, Tex.

REGULAR ATTENDANTS at the motion-picture houses are acquainted with an ingenious arrangement whereby the initial letters of the cardinal points north, east, west, and south are made to jump together to form the word *news*, thus showing that the news has been gathered from the four quarters of the earth. This device is not only interesting because it is clever, but it is also interesting as being reminiscent of the cult of the cardinal points, a cult that has existed in many lands and in many ages.

The Mayas and the Aztecs of Central America knelt down before wooden crosses centuries before the arrival of the Spanish friars in 1519, but they were not the crosses of the Christian; they were emblems of the gods of the four world directions. Four gods, the Acantun, were stationed one at each of the corners of the underworld, four more, the Bacabs, at the cardinal points of the earth, and another four, the Chacs, or rain gods, were in similar places in heaven. The sacred colors, white, black, yellow, and red, were each assigned to one of the world directions. Yellow was the color for the south, which was presided over by the Bacab called Hobnil; red was the color for the east, which was presided over by Canzianal; white was the color for the north, over which Zaczini presided; while black was the color for the west whose Bacab was called Hozanek. The Aztecs also worshiped gods of the cardinal points called Tlaloque. In British Honduras the Kekchis still have their Mams, who are the descendants of the four ancient Maya gods. Yaluk rules the west, Cocha the south, Itzam the east, and Xucaneb the north. When the Maya-speaking natives became Christianized, the Spanish priests allowed them to associate certain of the saints with the world directions. St. Gabriel became the patron of the north, St. Dominic presided over the east, St. James the west, and St. Mary Magdalene the south. While the four sky-gods, the Chacs, were thunder and lightning and fertility gods, the Bacabs were Atlanteans supporting the heavens like the four pillars of Shu in the Egyptian mythology. Whenever a sacrifice was made by the Mayas, the heavenly gods were represented by four priests who also bore the name of Chac and whose chief occupation was holding the victim spread-eagled over the sacrificial stone by his arms and legs while the high priest pierced his breast with an obsidian knife and extracted his throbbing heart. Their modern descendants in southern Mexico and Guatemala are still called Chacs and still hold a turkey in a similar fashion when they make their sacrificial feast while a portion of every dish in the festal meal is scattered to the north, east, south, and west.

The heads of the Bacabs are sometimes found as the lids of funerary jars in Mayan tombs in exactly the same manner as the heads of the four sons of Horus (Hapi, Amset, Duamutef, and Kebechsenuf) were used on the Canopic jars in Egyptian tombs which contained the viscera of the royal mummies. As a rule, these four Canopic jars in Egypt were made of alabaster and each of them bore the head of one of the four sons of Horus. These had the form of a man, a monkey, a jackal, and a hawk, respectively, and each shared in taking charge of the dead man's entrails. The festival kalendar of Edfu enjoins that the sacred spells shall be uttered four times while four geese are set free to fly to the four winds to inform

the gods that Horus, King of Edfu, the great god, the lord of heaven, has taken the white crown (of Southern Egypt) and has joined it to the red crown (of Northern Egypt). A man who was known as the "beloved son" shot with a bow to the four quarters of heaven and so slew the enemies of the gods.

The Babylonians and Assyrians also had their cult of the world directions and their astral gods of the four corners of the earth to whom we are introduced in the Old Testament by the prophet Ezekiel (Ezekiel 1:5, ff.). The creature which the prophet describes as having the face of a man was the Babylonian god, Nebo, the god of wisdom and agriculture, the one with the face of a lion was Nergal, the god of war and of hunting, the creature with the face of an ox was Marduk, the great god of the city of Babylon, while the eagle-faced god was Ninib, another god of war and of hunting. In the Revelation of St. John the Divine we meet with the same set of forms, but the ox is described as a calf. Traditional Christian symbolism associates these beasts with the four evangelists. St. Matthew's emblem is the man, St. Mark's the lion, St. Luke's the calf, and St. John's the eagle.

Ezekiel's vision makes the Babylonian gods subservient to the great god Yahweh. St. John's makes the four beasts the prototypes of all worshipers at the throne of heaven. May we, as we view the news that is gathered from the four quarters of the earth, be reminded that it is our privilege and responsibility not only to gather but also to scatter the good news of the Gospel of Jesus Christ so that the kingdoms of this world may become the Kingdom of our God.

The Broughton Centenary

(Continued from page 624)

Sydney" and "Metropolitan of Australia," with the Bishops of Newcastle, Adelaide, Melbourne, Tasmania, and New Zealand as his suffragans. His ministry extended over 20 years, from 1829 to 1852. He will ever be remembered as a great Bishop whose administrative genius, missionary zeal, educational enthusiasm, and social service were mainly responsible for the Christian development of Australia while he lived there. When he delivered his primary charge as Bishop of Australia there were 23 clergy present and 12 absent. Today there are in Australia more than 1,700 clergymen of the Church of England, of whom 300 are in the diocese of Sydney.

In the year 1852 Broughton took another trip to England to increase the home sympathy with the increasing needs of the Australian Church. A sickness overtook him and he died there in February, 1853. He was buried in Canterbury Cathedral. There is a very fine memorial to his name in Sydney Cathedral.

Worship

IN VIEW OF the secularization of all life today, we need to give point or direction to people in living their Christian lives. We need constant reminders of the part which worship plays in the Christian life. We need to bring up children to feel that it is an essential thing in their life.

—Bishop Parsons of California.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

Stories of the Desert Fathers

THE DESERT FATHERS. Translations from the Latin. With an introduction. By Helen Waddell. Henry Holt. 1936. Pp. ix-312. \$2.50.

READERS WHO HAVE but small acquaintance with the lives and writings of the early Egyptian monks will find this volume an excellent introduction to the subject; but only those who are familiar with the sources can at all appreciate the scholarly skill with which they have been handled. Helen Waddell has a charming style and one has only to compare her translations with some earlier versions to be grateful for the rhythmic English in which the stories are told. Most valuable of all, perhaps, are the introduction and the forewords to the various sections. Here within a comparatively small compass the author gives a balanced survey to the whole ascetic movement, which has most profoundly influenced all later monastic development. She does not reveal an equal comprehension of the reach of the mystic doctrine, for instance, in the *Collationes* of Cassian. Nevertheless she shows that behind the extravagances which have been so thoroughly exploited by Gibbon and others lies a sweet and sound ideal. With a touch of irony she remarks that "the only field of research in which a man may make no sacrifices under pain of being called a fanatic, is God" (p. 25).

The book consists of a series of brief translations from the Latin of the *Vita Patrum*, including anecdotes, sayings, and some biographies, drawn from a period when "men were flocking for religion to the desert, as eight hundred years later they flocked for philosophy to Paris and to Bologna for law" (p. 7). Concerning these old fathers and teachers of the spiritual life she says: "Of the depth of their spiritual experience they had little to say; but their every action showed a standard of values that turns the world upside down. It was their humility, their gentleness, their heart-breaking courtesy that was the seal of their sanctity to their contemporaries, far beyond abstinence or miracle or sign" (p. 29). After suggesting that the contribution of these men to human thought had been "meagre enough," she gives them credit for a fundamental contribution. "One intellectual concept they did give to Europe: eternity. Here again they do not formulate it: they embody it. These men, by the very exaggeration of their lives, stamped infinity on the imagination of the West" (p. 30).

The printing and binding of the book are attractive. One slight criticism may be offered. Author and proofreader have overlooked a superfluous accent in the name of Henri Bremond.

MOTHER MARY MAUDE, C.S.M.

The Centenary History of Calvary Church

CALVARY CHURCH, YESTERDAY AND TODAY. By Samuel M. Shoemaker. New York. Fleming H. Revell. 1936. Pp. xxii-324. \$2.00.

HERE we have a history of a parish which has emerged from a morass near the Bowery into one of the most influential parishes in the American Church. This is one of the best parish histories which the author has seen. It contains much material, well authenticated, and a number of appendices which will prove indispensable to the future student. We feel that every parish should start collecting its historical data before it is too late; and in this respect Calvary Church has set an excellent example. The last chapters give an interesting and not disproportionate treatment of the relation of Calvary to the well known Oxford Group Movement.

EDGAR L. PENNINGTON.

Nine New Testament Studies by Dr. Bowen

STUDIES IN THE NEW TESTAMENT: Collected Papers of Clayton R. Bowen. University of Chicago Press. 1936. \$2.00.

DR. BOWEN wrote far too little. Dominating all his work was a passion for precision, a dread of over-statement or under-statement that led to endless verification of the facts and to perpetual revision. This inevitably made for small output. But

it also made for great authority; his only separate volume in the technical field was published a quarter of a century ago but is still a standard. So we are very grateful to his colleague, Dr. R. J. Hutcheon, for editing this collection of nine papers, which represent both the technical and the more popular aspects of Dr. Bowen's work. But none of the nine is—or ought to be—over the ordinary clergyman's head, while his inaugural lecture at Meadville and his presidential address, *Why Apocalyptic?* show not only the depth of Dr. Bowen's technical knowledge but the profound religious conviction that inspired him.

BURTON SCOTT EASTON.

Measuring Delinquency

CAN DELINQUENCY BE MEASURED? By Sophia Moses Robison. Columbia University Press, for the Welfare Council of New York City. 1936. \$3.00.

DELINQUENCY is not like, say suicide, Dr. MacIver in his foreword points out, an act which is recorded as such whenever it occurs, with a relatively small margin of doubt that the figures represent the facts. The figures of delinquency are a very imperfect index of the degree in which are involved, in any particular situation, either the actions or the attitudes which we seek, if roughly, to define under that term. A whole series of human factors intervenes to bias the record. Mrs. Robison is fully aware of this. She knows that we cannot take the comparative figures for groups of different nationality, of different religion, of different economic standing and proceed straightway as though they recorded the social or the psychological realities. It is refreshing to come across a social worker that realizes that social problems cannot always be stated in figures and that there are some conditions that cannot be adequately treated statistically.

As the publishers maintain, this volume can be read with interest by the citizen concerned with his mounting tax bill, the boys' worker, the neighborhood coördinator, the student of research and social science, the clergy, the mathematician interested in developing formulae for application to social data, the advocate of maintenance of cultural difference in immigrant groups, the melting-pot enthusiast, the church school worker, the teacher, the public school principal, the school administrator. Mrs. Robison is in charge of the division of neighborhood statistics of the Welfare Council of New York City, and has carried out this study as a joint project of the Columbia University department of sociology, and the research bureau of the Welfare Council. The book is Volume XII in the series of publications sponsored by the research bureau.

CLINTON ROGERS WOODRUFF.

Joseph Lincoln's 35th Cape Cod Story

GREAT-AUNT LAVINIA. By Joseph C. Lincoln. D. Appleton-Century Company. \$2.50.

THIS is Mr. Lincoln's 35th novel of Cape Cod! That they have a family likeness, who can deny? But who wants to deny it? Or who would for worlds have it otherwise? Other writers may plague us with characters who to an inherited degeneracy add psychotic complexes and rave through 800 pages until in these days we are almost afraid to open a novel. But "by Joseph C. Lincoln" is a perfect guarantee, nor are his people any the less real people because they are so benighted as never to have heard of Freud. Nice girls and nice boys really do exist and really do marry each other occasionally; in fact, it has even been known that the kindly supervision of a shrewd and affectionate great-aunt has helped them over the rough places. Even in Mr. Lincoln's stories rough places appear—his ideas about the course of true love coincide with those expressed by the late Mr. Shakespeare—and the surmounting of the roughness makes up his story, which is told with his usual beloved chorus of Cape Cod "characters." Most of the latter we have no doubt met before, under one name or another, but we are always delighted to renew their acquaintance. And this time Mr. Lincoln gives us a hero who does not suffer inordinately from self-depreciation.

E.

NEWS OF THE CHURCH

5,000 at New York Bishop's Meeting

Bishop Freeman Emphasizes Duty
of Church to Halt War; Diocesan
Urges Deeper Religious Life

WHITE PLAINS, N. Y.—The fifth annual Bishop's Meeting convened by Bishop Manning of New York in the community center here on the afternoon of Sunday, November 15th, had an attendance that taxed the capacity even of that large building.

The choirs of 60 churches in Westchester county took part. These with the clergy and the congregation raised the number at the service to more than 5,000 persons. To reduce the time spent in procession, the choirs marched six persons abreast and the clergy four abreast. Even so, several processional hymns were required. The Rev. Frank D. Gifford, rector of St. Thomas' Church, Mamaroneck, who was chairman of the meeting, declared that never had such a large and enthusiastic group been seen in the county.

Bishop Manning and Bishop Gilbert, suffragan of New York, both spoke. Bishop Manning then welcomed Bishop Freeman of Washington, the guest of the meeting. Bishop Freeman said in part:

"There are gathering over Europe deep shadows and dark clouds which are ominous warnings that these countries are at the threshold of another world war. In Washington there is a maze and mist of unrest. Yet there is an indifference about the Church which should not be. The Church must go forward and stop these wars, that may come. The seas are no guarantee of peace in the United States of America. The Churches must stand together and be the bulwark.

"We in this country are too confident, while the outside world is confused. Right here in Westchester the clergy should note an alarm and spread the Gospel far and wide that the Church may stand as the protector."

"FUTILITY" OF HUMANISM STRESSED

Bishop Manning made an earnest plea for a deepening of the religious life. He said in part:

"We are beginning to see the weakness and futility of a merely humanistic Gospel with the supernatural left out. A merely humanistic Gospel is like telling a drowning man to save himself by clutching his own hands.

"God has the power to save this whole world. But the world denies Him. Still His love, His truth, His power and glory will prevail. All nations in this disordered world will come to bow down to Him.

"Our part and duty is to stand by the Church. We must be faithful communicants. Thus it will be given to us to help to bring in the Kingdom of Christ. We are called to do day by day our simple duty as faithful Christians."

America "Last Refuge," Metropolitan Declares

CHICAGO—America was termed the "last refuge" of religion by leaders of the Russian Orthodox Church from all parts of the Western Hemisphere, meeting in Holy Trinity Cathedral, Chicago, last week.

The session was the first of its kind since a reunion of the various branches of the Russian Church. The conference opened with a solemn high Mass at the cathedral, with Metropolitan Theophilus of New York celebrating. The group visited Seabury-Western Theological Seminary and was received by Bishop Stewart and the Very Rev. Dr. F. C. Grant, Dean.

"America is the last great refuge for religion," said Metropolitan Theophilus, speaking of present-day conditions in the religious world. "All people of all faiths should be unspeakably thankful for the freedom of worship and practice in this land."

Sessions closed Sunday, November 22d. Bishops were present from Montreal, Winnipeg, Detroit, Alaska, and Pittsburgh; and Archbishops from New Jersey, Philadelphia, and Seattle.

Committee Brings Shut-ins to Church

CHARLESTON, W. VA.—Once each month shut-ins and the isolated of St. John's Church, Charleston, are brought to one of the weekly celebrations of the Holy Communion by the motor corps of the Woman's Auxiliary social service committee.

One Churchman in Three is Active

Bishop Maxon Tells Sewanee Synod
Many Are Members in Name
Only; Secretary Plan Rejected

NEW ORLEANS—Of the 1,500,000 registered communicants of the Church in this country only one-third are in active good standing, and one-half of the remainder are "communicants in name only," Bishop Maxon of Tennessee stated at the opening service of the 15th synod of the province of Sewanee, which met here November 17th to 19th. The Bishop's subject was Forward in the Province.

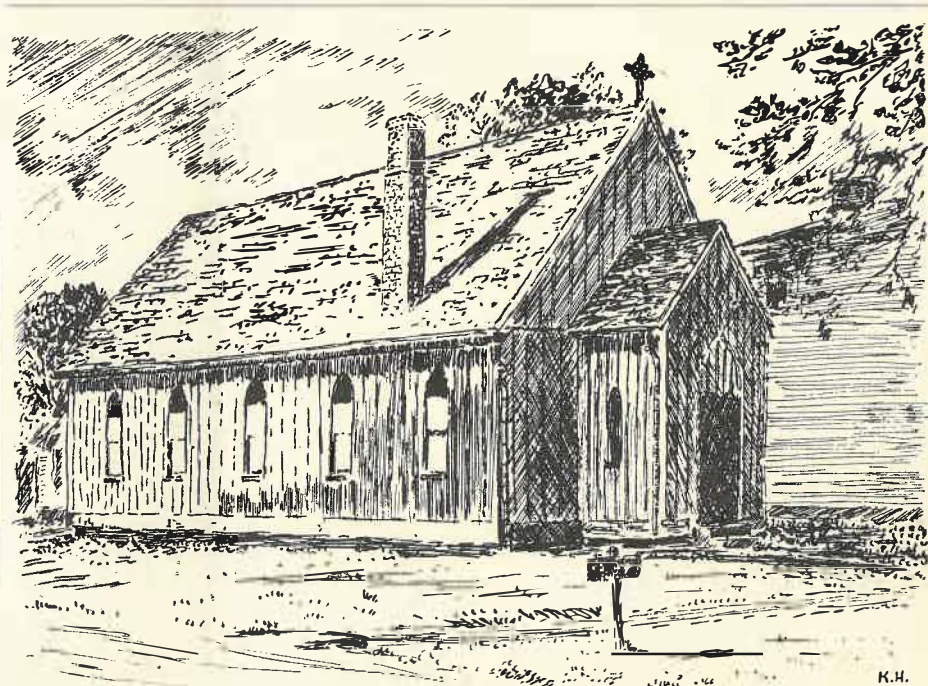
The proposal to elect a full-time field secretary for the province at the joint expense of the National Council and the province was rejected by the synod as inexpedient at the present time.

Bishop Morris of Louisiana was the host of the synod.

MEET WITH AUXILIARY

There were joint sessions of the synod and Woman's Auxiliary of the province at the cathedral, at which time the reports of the president of the province and the secretary of the provincial Woman's Auxiliary were heard. There was also an open forum led by the president, Bishop Darst of East Carolina, on How to Make the

(Continued on page 635)



ST. MARY'S CHURCH, FAYETTE, MO.

St. Mary's Church, which the Kansas City (Mo.) "Times" says is the "third oldest west of the Mississippi," celebrated its centennial recently. It is now served by the Rev. J. Roy Gregg, rector of Christ Church, Boonville. One summer the parish was served by two young layreaders, Ethelbert Talbot and Abiel Leonard. The former became Bishop of Wyoming and Idaho, the latter Bishop of Utah. This pen-and-ink sketch was drawn for "The Living Church" by Kent Haley.

Insurgents Promise Religious Freedom

Representatives Say Gen. Franco, Spanish Rebel Leader, Will Not Strike at Protestantism

GENEVA, SWITZERLAND (NCJC)—Officials of the Spanish legation and representatives of General Franco, rebel leader, have assured Dr. Adolf Keller, director of the General Bureau for Relief of the Evangelical Churches of Europe, that "the atrocities committed by an anarchistic 'canaille' against the Catholic Church would not be repeated in the form of an unleashed terror and reprisal directed against Protestants."

Representatives of General Franco even promised to secure a declaration from the rebel government promising protection of religious freedom.

Dr. Keller also announced that certain steps have been taken looking toward a joint protest on the part of the governments of the great powers in Europe on behalf of the Protestants in Spain.

Protestants in different parts of Spain—in districts under Loyalist as well as under the Rebel government—report unutterable distress and ask the Central Bureau for help. Dr. Keller urges all Church authorities and organizations in the United States to take immediate action to help the Spanish Protestants by sending to pastors, teachers, and other leaders the necessary funds to buy food, clothing, first-aid supplies, and blankets.

Most recent reports from Madrid indicate that the evangelical institutions, schools, and churches are intact. There is some unverified evidence, however, concerning persecution of Protestants in the area occupied by the rebels. It is difficult to prove, according to Dr. Keller, "that the persons who were killed were done to death because they were Protestants or because their political loyalties met with the disapproval of the victors."

West Virginia Parish Publishes

Catalog of Religious Education

CHARLESTON, W. VA.—A thousand copies of the first bulletin of religious education of St. John's Church, Charleston, were published in November.

The 30-page catalog contains outlines of courses offered in the church school, extension courses for parish organizations and the general parish, with full bibliography of text and source books used in each course.

Reading courses on Preparation for Marriage, Family Worship, and Christian Ethics are included in the extension courses for the general parish.

Rev. Norman B. Nash Elected

BOSTON—The Rev. Norman B. Nash of the Episcopal Theological School at Cambridge was unanimously elected president of the Massachusetts Council of Churches November 12th.

Roman Catholics Launch Anti-Fascist Campaign

NASHVILLE, TENN. (NCJC)—A Roman Catholic attack on Fascism and the Totalitarian State has just been launched here by the Committee for the Alliance of Agrarian and Distributist Groups. James M. Waller, executive secretary, announced November 20th that the alliance would likewise oppose the denial of economic freedom under monopolistic finance-capitalism and Communist regimentation.

Informal discussion groups have been formed in five cities and in some of the Jesuit educational centers. The alliance is also seeking closer relations with coöperative groups. A monthly publication, to be called *New America*, will probably issue its first number in January, 1937.

Vatican Charged to Be Warring on Democracy

Methodist Social Service Federation Attacks Hierarchy in Survey

NEW YORK—Alleging that the "simple priests of the poor" in Spain are supporting democracy and the democratically elected Spanish government, while many members of the Roman Catholic hierarchy are lined up with the Fascist rebels, the Methodist Federation for Social Service in a survey made public November 23d asserts that the Vatican's announced campaign against Communism in Spain and elsewhere is in reality a campaign against democracy on a world-wide front.

The survey, prepared by Prof. Harry F. Ward of Union Theological Seminary, declares that the Vatican in its *Pro Deo* societies seeks the coöperation of Protestants by raising what Professor Ward calls the "false battle cry" against Communism.

At the offices of the federation, it was stated that Professor Ward's survey was prepared following his return from Europe recently and after careful study of the policy of the Vatican on relationships in Spain, Germany, Italy, and the United States.

Professor Ward writes: "The issue is not religion and anti-religion. . . . The issue is not Fascism or Communism; it is Fascism or democratic government. The Pope put his attack on Communism in between those of Hitler and Mussolini. He became their ally. That means settlement of the Catholic educational question in Germany as it was adjusted in Italy. The Vatican is one of the international triumvirate lined up to destroy democratic government and restore autocracy. The statements of each make it clear that their purpose is to destroy democratically elected people's governments, first in Spain, next in France; then to prevent them elsewhere. Hitler and Mussolini leave no doubt of this. The Pope says plainly that many of the elect have been deceived into political coöperation with Communists and this must be stopped. So when the democratic procedure leads to a coalition of all anti-reactionary forces to protect democratic government against Fascism, democracy must be destroyed."

Christianity in Public Life Urged

Dr. Jones Says Spirit of Christ Must Be Embodied in All Fields, at Chicago Preaching Mission

CHICAGO—Declaring the spirit of Christ must be embodied in public as well as private life, Dr. E. Stanley Jones, noted missionary, called upon Churches of all faiths to present Christ to Americans in a more forceful way than ever before, speaking at the preaching mission sponsored by some 1,200 Chicago churches this week.

Dr. Jones was one of several noted preachers who led the preaching mission. Included in the group was Bishop Spencer of West Missouri. Others were Dr. Lynn Harold Hough, former president of Northwestern University, and Dr. George W. Truett of Dallas, Tex., president of the Baptist World Alliance.

More than 1,000 ministers gathered at the Chicago Temple (Methodist) for the first session of the preaching mission. Seminars for clergy and sectional mass meetings featured the program Thursday and Friday nights. The mission came to a close Sunday night, November 22d, with a great service at the Chicago Sunday Evening Club. More than 30,000 persons attended the first day's meetings.

"Today religion is at the judgment bar in America," said Dr. Jones, addressing 1,000 businessmen Friday noon. "We are in the process of change and face three choices. The changes will take place under Communism, under Fascism, or under the Kingdom of God on earth. The question is, can religion provide a goal and power to move toward that goal? Let us make no mistake, however. The system of religion built around Christ is at the judgment bar but Christ and His Kingdom are not. The call to the world is not to modify Him but to obey Him."

Hundreds were turned away from a young people's meeting sponsored by the mission. Muriel Lester of Kingsley House, London, was among the speakers at the youth meeting.

The preaching mission was sponsored by the Chicago Church Federation.

Third Annual "Churchman" Dinner

NEW YORK—The *Churchman* Associates held their third annual dinner on November 18th at the Hotel Pierre. Among the speakers were Bishop Gilbert, suffragan of New York; Bishop Ludlow, suffragan of Newark; the Rev. Dr. Howard Chandler Robbins of the General Theological Seminary; the Rev. Wilbur L. Caswell; the Rev. Joseph H. Titus; and Dr. Dan Brummitt, editor of the *Christian Advocate*. They united in praising the editor of the *Churchman*, the Rev. Dr. Guy Emery Shieler, for his management of the paper. Dr. Shieler replied, thanking the *Churchman* Associates and all others who had assisted the *Churchman* during difficult times.

Celebrate Greek Liturgy at ETS

Orthodox Clergy Accept Invitation to Officiate in St. John's Chapel at Cambridge, Mass.

CAMBRIDGE, MASS.—In St. John's Chapel at the Episcopal Theological School here, the Eucharist was celebrated according to the Liturgy of St. John Chrysostom by clergy of the Greek Orthodox Church in Boston, November 11th.

The service was made possible largely through the efforts of Prof. Kenneth Conant of the architectural school in Harvard University, a member of the board of visitors of the school. Through his mediation the Greek Church accepted an invitation extended by the faculty of the school to celebrate their Eucharist in St. John's Chapel.

USE APPROPRIATE FURNISHINGS

The chapel was prepared under the direction of Professor Conant. A 13th century Crucifix, loaned by the Fogg Art Museum, was placed above the Altar. Screens placed midway in the chancel, decorated with brocades and icons, also lent by the Fogg Museum, gave the semblance of the Greek enclosed sanctuary.

The celebrant, the Rev. Protopresbyter Basil Efthimiou of the Church of the Annunciation (Greek Orthodox Cathedral) in Boston, was assisted by the Rev. E. Righellis of the Church of the Transfiguration in Lowell. The Greek cathedral choir, led by its choirmaster, George Alevissos, was an integral part of the celebration. In the congregation were the Rev. Fr. Papatheophrastou of the Greek Church of St. John the Baptist in Boston and the Rev. Timothy Pantelakos, missionary of the Greek Church for the district of New England.

The congregation was assisted in understanding the progress of the celebration by printed outlines of the complete Liturgy prepared by Professor Conant. At

Communicants Form "Rectory Foundation," Make It Work

SEATTLE—Believing that the purchase and maintenance of a rectory was the most important item of unfinished business before the parish of Christ Church, Seattle, of which the Rev. Paul B. James is rector, and finding that the vestry was inclined to take a somewhat cautious attitude toward the subject, a group of communicants incorporated themselves as the Rectory Foundation and have been active in obtaining funds and enlisting support for the rectory project. Their efforts have met with encouraging response, and a very desirable house at 1857 23d avenue, North, in the attractive Montlake district, has recently been purchased.

Christ Church parish serves the district adjacent to the state university of Washington and has been seriously handicapped by the lack of a rectory.

the conclusion of the service, according to the Greek custom, Fr. Efthimiou distributed the (unconsecrated) Altar Bread at the Altar steps to the congregation as they came forward in single file.

SEES DEEPENING UNDERSTANDING

But the actual celebration had especial point for the non-Greek speaking congregation in the short sermon given by Fr. Efthimiou.

"I thank God for having given me this opportunity to meet you here in common fellowship," he declared. "The Episcopal and the Orthodox Churches have mutual understanding, and as time goes on this understanding seems to be growing deeper!"

He referred to the impetus which Bishop Manning of New York has given to the cause of intercommunion. He said: "Only the power of the grace of Jesus Christ can save the world; and we look to that infallible Chief of the Church, Jesus Christ, to make us one."

Professor Conant has announced that the Greek cathedral choir is to sing in the Boston Museum of Fine Arts on the occasion there of his free public lecture on the subject of Byzantine Architecture, December 5th.

Stresses Duties of Parents in Baptism

Bishop Strider's Mission at St. John's, Washington, Followed by Forward Movement Activity

WASHINGTON—Answering a question about infant baptism, "The proper approach to the problem is not 'What happens to an unbaptized baby?' but 'What happens to us?'" said Bishop Strider, Coadjutor of Virginia, at a parochial mission which he conducted in St. John's Church here recently.

This approach was emphasized by the Rev. Dr. Oliver J. Hart, rector, in his "follow-up" of the mission.

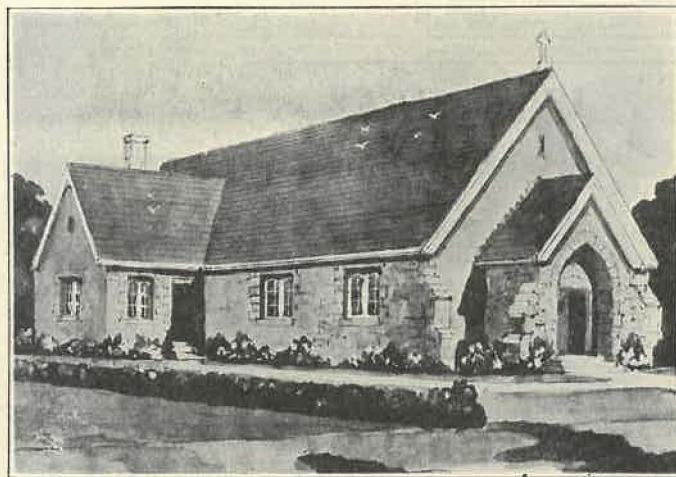
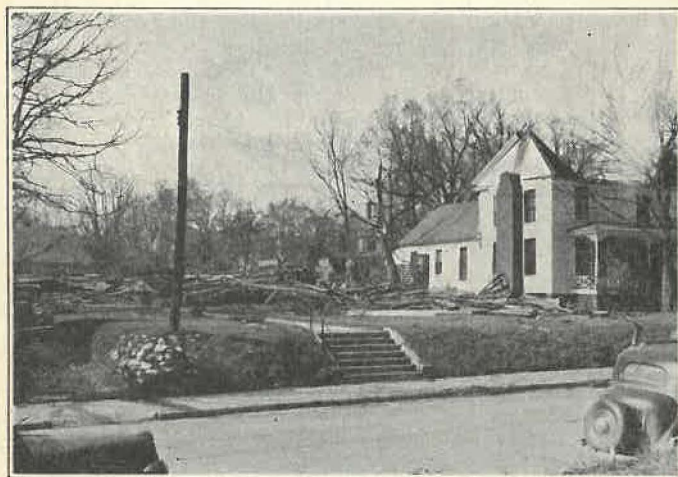
"The theoretical question about what happens to an unbaptized child can be left, where it belongs, in the hands of God," Dr. Hart declared in a message to his parishioners. "But we can face the practical problem of what happens to us if we show no desire to bring all children into the fellowship of His Church. . . . We have had a good mission. The question remains, 'What is going to happen to us?'"

SUGGESTS USE OF FORWARD LITERATURE

"The material for a splendid follow-up," Dr. Hart told his parishioners, "is available in the literature and plans of the Forward Movement. The *Forward—day by day* booklets, used prayerfully and diligently, will be a potent factor in reinvigorating the spiritual life of the individual communicants in our parish. Will you use the booklets yourself? Will you help us give them as wide a circulation as possible?"

Bishop Strider had previously laid similar stress on the use of Forward Movement material.

Dr. Hart pointed out that the Advent-Christmas number of *Forward—day by day* is now available. He also urged his people to take part in following up the mission by making an effort to interest all who are not now active members of a local parish, suggesting especially the use of the new 9:30 Sunday morning service for this purpose.



AFTER . . . AND . . . BEFORE

Grace Church, Gainesville, Ga., is shown here after a tornado which demolished the church building, and before rebuilding, which will begin as soon as the Rev. Geoffrey C. Hinshelwood, vicar, has \$1,500 more in hand to make up the cost of \$6,000. C. H. Hopson of Atlanta is the architect.

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Wilson Honored in Armistice Day Rite

Bishop Freeman Hits "Barbarism" of Modern Warfare in Address at War President's Tomb

WASHINGTON—"Modern warfare glorifies and deifies barbarism," declared Bishop Freeman of Washington, at an Armistice Day ceremony at the tomb of Woodrow Wilson, in the National Cathedral, November 11th.

The chapel was filled to overflowing with friends and admirers of the late War President, assembled in an annual gathering to do him honor. Dr. James H. Taylor, President Wilson's pastor, offered the invocation. Floral offerings were placed at the tomb by the Woodrow Wilson Foundation, the Woodrow Wilson Armistice Day Committee, the American Legion, and other organizations.

"A minority, and that a grossly selfish one, in some states a mere handful of willful men, whom the hot breath of war did not touch, are plotting to usher in another Armageddon," asserted the Bishop in his address. "Their lust for power knows no restraint, they would gamble for high stakes at the cost of millions of human lives. They would make the world a bloody shambles if by so doing their greed and carnal desire might be satisfied."

"Modern warfare glorifies and deifies barbarism. For mass production it substitutes mass destruction and by every diabolical agency it conspires to work havoc and waste and death wherever men and women and little children dwell.

"We stand today appalled by the callousness and cruelty of these conniving plotters against humanity and an ordered and orderly life. A small spark kindled at Sarajevo lit a flame that scorched the nations of the world and left them waste. For a while they were rendered penitent and sought with all their genius to restore their spent fortunes and rebuild their shattered economic systems."

SCORES "FLABBY" MORALITY

Reviewing briefly the present world status, the Bishop said that America's weakness as a world power is due to the "supineness and flabbiness" of our moral convictions. He showed that we have developed in physical prowess, in wealth, in commerce and industry, by reason of a native genius and then asked, "Have we a like genius for developing within ourselves those strong, sterling virtues that constitute moral worth and stability?" He declared that "those who are fanning the flames of rivalry and hate have little of moral worth and nothing of religious conviction."

Concluding his remarks amid a hush that might almost have been felt, in the impressiveness of the words and the occasion, Bishop Freeman said:

"A Godless man or a Godless nation is a menace to Christian civilization: the enemy of all who would 'do justly, love mercy, and walk humbly with their God.' . . . Against the forces of evil and hate and intolerance, we of America set our face. We still believe with Washington that morality and religion are the sustaining pillars that buttress the nation. Neglected and unprotected, they

Colorado Exempts Church Property From Taxation

DENVER (NCJC)—Amendment No. 3 of Section 5 of Article X of the Constitution of the state of Colorado, providing for the exemption from taxation of property, real and personal, that is used solely and exclusively for religious worship, for schools, or for strictly charitable purposes was carried by a majority vote in the Colorado election, November 3d.

In view of a recent decision "most reluctantly" given by the Supreme Court of the state of Colorado denying tax exemption to the personal property of charitable, religious, and educational institutions, the legislature in special session by a vote of 86 to 2 authorized the submission of an amendment to the Constitution of Colorado.

The amendment was endorsed by the leading clergymen of the state and had the unqualified support of churches, hospitals, schools and colleges, lodges, American Red Cross, Camp Fire Girls, veterans' organizations, and the Colorado State Federation of Labor.

weaken our security and jeopardize the state.

"In this hour of a world's distress and confusion let us solemnly resolve, God helping us, to repair the breaches in our estate and to make our republic the exponent and guardian of those eternal verities that constitute at once, our security, our peace, and our permanence.

"It was for these things that Woodrow Wilson lived and for which he died. Through four trying years he heroically battled disease, never losing faith in his ideal, and though discouraged, he still clung to the hope that the world would ultimately find the way to peace. Apart from all party bias and from all selfish aims we as a people are challenged today to stand and stand firmly, for those enduring principles that secure to us life, liberty, and the pursuit of happiness."

Bishop Hobson to Be Speaker at New York W. A. Meeting

NEW YORK—Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, will address the Advent meeting of the diocesan branch of the Woman's Auxiliary in Synod Hall December 1st. Bishop Hobson's subject will be Missions and the Forward Movement. The second speaker will be Mrs. Grafton Burke of Alaska, who will have as her subject Eventually It Thaws.

The Advent meeting is the principal gathering of the New York Auxiliary during the year. Members from all over the diocese attend, many of them coming to town the night before in order to be in time for the corporate Communion in the Cathedral of St. John the Divine. The celebrant this year, as in many past years, will be Bishop Manning. Bishop Gardner, coadjutor of New Jersey, will be the preacher. Following the service, luncheon will be provided in the Undercroft of Synod Hall. Then follow the addresses. A large attendance is expected.

**Coöperative Fellowship
Opens Membership Drive**

CHICAGO (NCJC)—The Christian Coöperative Fellowship in North America is seeking the membership of all persons who are interested in the message of Kagawa and believe in the principles of the coöperative system which he enunciated, Blaine E. Kirkpatrick, executive secretary, announced November 17th.

Since the International Conference, held last June at Lake Geneva, the Fellowship has developed a definite program of action. It now has a permanent headquarters here, a full-time executive secretary, and a series of working committees.

"The Coöperative Movement," Mr. Kirkpatrick declared, "will give religious life a new meaning to multitudes of Church members as they put their religion to work in the actual everyday struggles of men. It will help to bring about a genuine unity among the religious bodies as they join their efforts in a great constructive task of rebuilding the economic order through the coöperatives."

**Progress Seen in Canada
Church Union Branches**

TORONTO—All branches of the Canadian Church Union reported substantial progress at their annual meetings held November 3d. Each branch elected two of its members to the national board of directors.

Under the direction of the national executive council, the Church Union has formed a committee on Catholic Education which will endeavor to teach Church people the true meaning of Catholicism. The actual method to be employed will be decided upon after intensive study.

It was generally felt that prejudice and misunderstanding were gradually becoming less noticeable throughout the dominion and, with careful investigation, such a committee could further develop better relations between the two schools of thought.

The national executive council of the Union will be elected by the board of directors before the end of this year.

Bishop Condemns Expense of Palace

CAMBRIDGE, ENGLAND—The Bishop of Ely, Dr. Heywood, speaking at his diocesan conference here November 10th expressed his annoyance with the expenditure necessary to keep up his episcopal palace.

"It is a source of constant irritation to me," he declared, "to be compelled to spend so large a proportion of my income in the maintenance of such an immense dwelling house."

New Retreat Association Secretary

WASHINGTON—In place of the Rev. Malcolm S. Taylor, who has found it not practical for him to retain the office, Bishop Rhineland, the president of the Retreat Association, has appointed the Rev. Henry Thomas of Kingsville, Md., as acting secretary and treasurer of the Retreat Association until an election can be held.

**Representatives of
Youth Groups Meet**

**Youth Organization Council Agrees
on Leader's Handbook, Makes
Plans for General Convention**

NEW YORK—Two significant matters developed at the fall meeting of the Council of Representatives of Youth Organizations held November 13th in the Department of Religious Education, Church Missions House, New York.

First, it was learned that the Girls' Friendly Society is working on a comprehensive Leader's Handbook for adult leaders of youth. The members of the CRYO have long felt the need of just such a handbook. Several were planning to publish leaders' guides and such duplication seemed a waste of effort and expense. The result of discussion at the meeting is that the Girls' Friendly Society has offered to change such words as "branch," "society," and "candidate" to "young people's group" and "young people" in order to make it available for boys' or girls' organizations or mixed groups. The same principles of leadership would apply to all youth groups.

It was felt that a Leader's Guide based on the Leader's Handbook will be needed for those who will wish to use it as a textbook in a course at summer conferences. This project is to be a coöperative effort of the CRYO.

The second important development from the November meeting concerns the young people at General Convention. Heretofore the several youth organizations have worked independently, each putting on its own "show," exhibit, etc., unrelated to the other youth organizations in the Church. There was a strong sentiment that whatever is done at General Convention in the way of a young people's week-end, exhibits, and leadership training should be done coöperatively through the CRYO.

These recommendations must be approved by the boards of the several youth organizations before work can begin. The CRYO felt, however, that their boards would be 100% behind them.

**When Fifth Avenue Goes West,
Church Is on Hand to Meet It**

BOISE, IDAHO—Readers of a popular weekly news magazine have been informed of the movement of Fifth avenue westward to Sun Valley, Idaho. Occupying a prominent place on the reception committee will be the Church, to whom this territory is familiar. Bishop Funsten knew every square mile of this huge area, where the Episcopal Church has been the only religious body at work regularly.

Services have been maintained for years, but now for the first time in 22 years there is a resident priest, the Rev. James Opie, who lives in Hailey and cares for Ketchum, Bellevue, and other communities.

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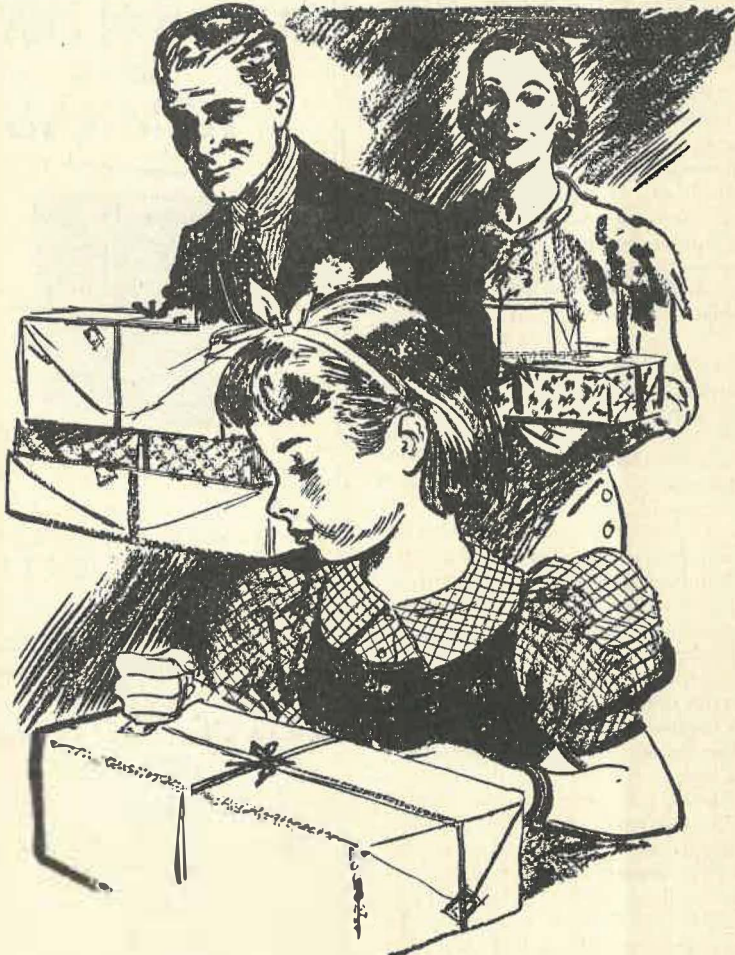
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Bishop Reinheimer Addresses Albany Vestrymen on Program

ALBANY, N. Y.—Bishop Reinheimer, Coadjutor of Rochester, spoke to clergy and laity at an informal meeting of the

wardens and vestrymen of Albany, Troy, Rensselaer, and their vicinity, at the Bishop's House, on November 18th. Bishop Oldham planned the meeting especially for the purpose of bringing before vestrymen a presentation of the Church's program.



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\$500; Other Advances in Diocese
Seen as Recovery Grows

PITTSBURGH—The diocese of Pittsburgh will close the year with no missionary deficit as the result of a special appeal sent out by Bishop Mann to all parts of the diocese. The amount asked for was oversubscribed by \$500, making the total received \$4,500.

Bishop Cook of Delaware, president of the National Council, spent two very successful days in the diocese during the week of November 8th. He was special guest at a luncheon of a group of prominent business men of the city at the Duquesne Club and that night the speaker at a dinner at the University Club attended by nearly 200 Churchmen and Churchwomen of the diocese. The next day he addressed a mass meeting in St. Mark's Church, Johnstown, in connection with the approaching Every Member Canvass.

OFFERINGS, CONGREGATIONS INCREASE

Improved business conditions throughout the diocese are already reflected in the Church. The offerings are showing a healthy increase and the congregations are improving. Chiefly has the change been felt in the church schools during the past few months with increased enrolments and an absence of the old argument that the children of many families could not attend the school on account of not having presentable clothes.

The diocesan Woman's Auxiliary is sponsoring a new plan in parts of the diocese where the smaller parishes are close together. In Beaver county, which has five missions and parishes within a radius of 15 miles, a central Auxiliary for all the women of the county is being tried. If this proves successful, the same plan will be tried in other sections.

The Rev. Albert N. Roberts, missionary in Brazil, who is on furlough here at his former home, is giving much time going through the diocese telling of the missionary work.

CEMENT ROAD TO CHURCH

After many years of vain effort to secure a state road to the door of St. Michael's Church, Wayne township, at last a new road has been ordered. It is expected that work will begin on this road early in the spring. This is the only church in the diocese at the present time on a dirt road.

The sacristy of Trinity Cathedral is being enlarged through special donations for the purpose received by the Bishop from members of the Cathedral chapter and others. The present sacristy was too small for use in preparation for the numerous diocesan services held at the cathedral. The attendance at the daily noonday services with the special preachers each week shows an increase over each previous year.

Cathedral Service Honors Erasmus

Dean Fosbroke, Dr. Romig Speak on Work of 16th Century Dutch Scholar and Satirist

NEW YORK—A service in commemoration of the quadri-centenary of the Desiderius Erasmus was held in the Cathedral of St. John the Divine on Sunday afternoon, November 15th, under the auspices of the Erasmus Quadri-Centennial committee of the Netherland American Foundation.

Bishop Manning was unable to be present, being in White Plains at the fifth annual Bishop's Meeting; but a message from him was read by Dean Gates of the Cathedral.

Addresses were made by the Rev. Dr. Edgar F. Romig, pastor of the West End Collegiate Church; Dr. John H. Finley; and the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary. Dr. Romig said in part:

SEES SPIRIT OF DEVOTION

"Erasmus has been praised as an educator, a New Testament scholar, a humanist, and an internationalist. Add to this—that Erasmus had within him deep down in his nature an inner citadel of true devotion to the Spirit of Christ. There are those who in appraising Erasmus will range themselves on one side or the other according to whether they sympathize or not with his break with Luther. It is a fact of history that he was never willing to be called a Protestant. Yet he refused to become a belligerent for Mother Church"

PRAISED AS SATIRIST

Dean Fosbroke stressed Erasmus' achievements in the field of satire. He said in part:

"Here was a man whose laughter shook the world. In two books which had for that day and age an amazing circulation, the *Praise of Folly* and the *Colloquies*, he held up to ridicule the ignorance and credulity of priest and friar. His raillery spared neither prince nor prelate nor pope as he exposed the follies and the frauds of those who professed to serve the Church and the cause of Christ's religion and in reality were seeking only their own advantage and profit. And this mockery moved the heart and conscience of his age because behind the laughter lay a great seriousness.

ERASMUS' CATHOLICITY DEFENDED

"Erasmus then was Catholic by the deepest convictions of his being—Catholic in his refusal to be content with anything less than the whole range of Christian truth as the stimulus and the corrective of his own individual thinking; Catholic in his humanism, in his belief in the worth and the value of the human and the natural, marred though it may be by man's sin and frailty; Catholic in his recognition of God at work in the whole of His universe and in his consequent refusal to departmentalize religion and set it over against culture; Catholic in his realism, in his placing facts before theory, life before logic; Catholic above all in his sense of the unity of the Church, his hatred of schism, his devotion to a fellowship 'whose compre-

hensiveness and continuity are its strength' within which all men shall be set free to think because they love not their own souls but the God of all truth whom to serve is perfect freedom."

There was a large congregation, representing many important groups. Among these were the Federal Council of Churches, the American Society of Church History, the Holland Society of New York, the American Classical League, the Huguenot Society, Union Theological Seminary, the General Theological Seminary.

One Churchman in Three is Active

Continued from page 629

Province More Effective in All Fields of Service.

On November 18th Bishop and Mrs. Morris entertained at a reception at their residence. The annual dinner of the province was held at "La Louisiane" on the same day.

At noon on the 19th a Quiet Hour was conducted by Dean deOvies of the Atlanta Cathedral. In the afternoon there was a drive through the Vieux Carre to the Gaudet School where a brief Vesper service was held by Bishop Morris in the recently completed chapel.

The regular reports of the various departments were presented in order, and there were many speeches. The Rev. Cyril E. Bentley, associate director of the American Church Institute for Negroes, spoke on the Institute's work. The Rev. Robert C. Fletcher, missionary for the deaf mutes of the province, spoke upon his work.

APPEALS FOR SEWANEE

Bishop Bratton of Mississippi, chancellor of the University of the South, speaking on Our College, made an appeal for the further endowment of the university whose "first" cornerstone was laid by Bishop Polk, first Bishop of Louisiana. The Rev. Dr. Theodore O. Wedel, National Council secretary for college work, spoke on Our College Students. Mrs. H. J. MacMillan of Western North Carolina, president of the Woman's Auxiliary of the province, spoke on The Ministering Women, and the Rev. Alfred Loaring-Clark, director of the young people's division of the Sewanee Summer Training School, spoke on The Youth of the Church.

As this was the 22d anniversary of the primary synod held in Trinity Church, New Orleans, in 1914, the occasion was fittingly observed at the closing service with a vigorous sermon by Bishop Mitchell of Arizona on Forward with Christ in the Missionary Work of the Church.

The next meeting of the synod will be held at St. Paul's Church, Winston-Salem, N. C., in 1938.

The Rev. Albert R. Stuart of Charleston was elected secretary. Dr. Warren Kearny of New Orleans was elected to represent the Fourth province on the National Council. Bishop Abbott of Lexington, the Rev. Dr. Prentice A. Pugh of Tennessee, and Dr. Alexander Guerry of Tennessee were elected members of the provincial council. The Rev. Dr. Gardiner C. Tucker was elected histographer and Frank P. Dearing of the diocese of Florida, treasurer.

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Await Results of Travancore Decree

Proclamation Extending Rights of Untouchables Viewed as Attempt to Forestall Revolt

(By NCJC News Service)

NEW YORK—Christian missionary leaders are awaiting with intense interest the results of the recent action of the Maharajah of Travancore in permitting Hindu untouchables to worship at temples controlled by his government. Competent observers believe that the Maharajah is attempting to forestall a widespread revolt of the untouchables against Hinduism.

Seven months ago the Izhavas of Travancore unanimously adopted resolutions at their representative gatherings in favor of renouncing Hinduism. Similar resolutions were later adopted by the leaders of this same caste living in the neighboring Hindu state of Cochin.

MANY SEEK INTERNAL REFORM

Large sections among the depressed classes, however, are not in favor of giving up Hinduism. They desire to remain within its fold and fight for civic and other rights which are denied them. Reformers within Hinduism have been carrying on an active campaign in Travancore for many months and through well-organized propaganda are trying to change the outlook of the higher caste Hindus toward the depressed classes. The Maharajah's proclamation will greatly strengthen the work being done by reformist Hindus.

The widespread revolt of the untouchables has manifested itself in a refusal to worship Hindu deities, to observe Hindu festivals, or to visit Hindu holy places. They have extended invitations to representatives of Islam and Christianity to present the claims of their respective religions. Missionary organizations of Islam, Christianity, and Sikhism are wide awake, according to recent reports, and are watching for every opportunity to convert the untouchables.

SIKHISM FAVORED

While it is undoubtedly true that the untouchables are seeking a new religious home, they have adopted an attitude of mind that may negative Mohammedan and Christian hopes and ambitions. The untouchables want to bargain with the creed that will offer them the greatest advantages. More thoughtful observers are of the opinion that the untouchables will eventually embrace neither Mohammedanism—despite the fact that Hiralal, the eldest son of Mahatma Gandhi, recently embraced Islam—nor Christianity, but the religion of the Sikhs—a minor religious group in India.

There has always existed an intense spirit of rivalry between Mohammedans and Hindus. Bloody riots between these religious groups have been frequent. It is not likely, therefore, that many Hindu untouchables will follow Hiralal's example

and put aside this ancient tradition of hostility. The objection to Christianity is that it is largely identified with the British overlords in India. The Hindus as a whole appear to have little desire to associate themselves with the religion of alien conquerors. The religion of the Sikhs, however, contains within itself elements of both Mohammedanism and Hinduism. It rejects idols. It is liberal. It would welcome the conversion of the outcasts.

If the untouchables adopt the religion of the Sikhs, it will not be for exclusively religious motives. Any conversion carries with it various social, economic, and political consequences. The religious claims of the Churches will take second place to the non-religious advantages which may be derived from accepting membership in church, temple, or mosque. The outcasts are striving for social recognition, for economic emancipation, for political power. The creed which can offer the maximum advantages along these lines is most likely to capture their loyalty and devotion.

The action of the Maharajah of Travancore may be interpreted as an attempt to prevent a wholesale "walkout" of the Hindu untouchables from the Hindu religion. Dr. Ambedkar, champion of the untouchables, advocates this radical step. At the Mahars' Conference in Bombay he declared that he had already chosen another faith but declined, at that time, to disclose what it is.

ACTION OF OTHER STATES AWAITED

If the caste system which Mahatma Gandhi has repeatedly attacked is radically modified so as to permit a greater measure of justice to the depressed millions, the revolt of the lower classes may be effectively checked. It remains to be seen, however, whether similar measures will be adopted in the neighboring state of Cochin, in the great state of Mysore, and elsewhere in India.

The Maharajah insisted that Hinduism was based not only on truth but on an "all-comprehending toleration." His recent proclamation is regarded as one of the greatest reforms in Hinduism since the days of Ramanuja, 800 years ago.

"We have decided," he declared, "and hereby declare, ordain, and command, that subject to such rules and conditions as may be laid down and imposed by us for preserving their proper atmosphere and maintaining their rituals and observances, there should henceforth be no restriction placed on any Hindus by birth or religion on entering or worshipping at temples controlled by us and our government."

PREDICT BRAHMAN RESENTMENT

This "emancipation" proclamation resulted in thanksgiving demonstrations throughout the state of Travancore. No word has yet been received, however, regarding the reaction of the higher castes. Some observers are of the opinion that the Brahmans will bitterly resent this innovation and will attempt to bring pressure to bear on the government in favor of the traditional caste system which prohibited intermarriage between the castes or eating, drinking, and smoking with members of groups other than one's own. It is not likely that the Brahman will immediately break bread with an untouchable.

Leftist Christians Form Organization

"United Christian Council for Democracy" Draws Up Platform for Christian Radicals

COLUMBUS, OHIO (NCJC)—An attempt to organize left-wing religionists into a radical federation of Christians was launched here last week by 85 clergymen and six laymen drawn from more than 10 of the leading Protestant denominations.

Named the United Christian Council for Democracy, this group proposes to form organizations within each of the larger denominations similar to the Methodist federation for social service and the Episcopal Church League for Industrial Democracy, unofficial organizations within the two communions which have long been the center of attack from conservative sources. It aims to unite these groups on local, regional, and national lines into an interdenominational alliance.

FIVE-POINT PLATFORM

Dissatisfaction with existing Church and inter-Church agencies as instruments for social change formed the basis of the "statement of principles" drawn up by the Columbus conference. Declaring that the "Christian faith in a God of love and righteousness . . . leaves us with no alternative save to labor for a radically new society," the conference adopted five basic principles:

"(1) We reject the profit-seeking economy and the capitalistic way of life with its private ownership of the things upon which the lives of all depend.

"(2) We seek to establish a social economy which, under social ownership and democratic control of the common means of life will make possible the highest potential development of persons and society.

"(3) We hereby pledge our resolute effort to accomplish this change in the organization of society by the democratic process.

"(4) We propose to support the necessary political and economic action to implement these aims.

"(5) In all this we rely upon the availability of spiritual resources adequate for the redemption of society."

DISAGREE ON TWO ISSUES

Since the meeting was composed of individuals carefully selected on the basis of their general sympathy with the purposes of the meeting, and all sessions were held behind closed doors with the press and visitors excluded, differences of opinion within the group were confined to two sharp issues. The first was represented by the pastor of a community church in Ohio who denounced the conference as urban-minded and indifferent to the problems and the psychology of rural America.

The second came from representatives of the Christian Socialist point of view and was directed at the fact that the conference refused to commit itself definitely to the use of the democratic method, but confined its third resolution to pledging a resolute effort to accomplish

social change through the democratic process. This was attacked as simply making the conference the football of left-wing politics.

SOCIAL ACTION STRESSED

The program of action recommended by the United Christian Council to its member groups included picketing and otherwise helping labor to organize and

bargain collectively, support of the cooperative movement, assistance to left-wing political activity including labor legislation, neutrality legislation, and child labor legislation, work for civil liberties and support, moral and financial, for any minister who is penalized for the advocacy of unorthodox social or economic views.

After electing William F. Cochran, a business man of Baltimore, Md., who is



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a member of the Church League for Industrial Democracy, as its president and the Rev. Richard Morford, a Presbyterian minister of Albany, N. Y., as its secretary-treasurer, members of the conference returned to their homes to organize ministers and laymen within each of the larger denominational units of the United Christian Council.

Strong delegations from the Congregational and the Presbyterian Churches, and smaller groups from the Baptists, the Disciples, and the Evangelical and Reformed Church attended the meeting, as well as individuals of a few other groups. Leaders of the conference included the Rev. Harry F. Ward, Dr. Reinhold Nie-

buhr, professor at Union Seminary, New York, and the Rev. William Spofford of New York, managing editor of the *Witness* and secretary of the CLID.

Nearly 1,500 Church Students in Central New York Colleges

UTICA, N. Y.—Nearly 1,500 students and 53 members of the faculties of the six educational institutions within the diocese of Central New York have enrolled as Church members, according to a survey made this fall. Six hundred twenty-five are at the State University at Cornell and 435 at Syracuse University, with also 49 members of the faculty at the latter institution.

Christmas Fair of St. Luke's Home
NEW YORK—More than 300 guests attended the luncheon held as part of the Christmas Fair of St. Luke's Home for Aged Gentlewomen on Wednesday, November 18th. Almost as many gathered for tea on the afternoon of the second day of the fair, Thursday, November 19th. Among all these were many of the clergy and Church people of the city.

On both days, sales were brisk and an unusually large amount was realized.

Many of the articles sold were the handiwork of the ladies themselves, who devote much time and thought through the year to preparing for the fair. There are now 85 residents in the home.

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ARNOLD—MARY MOORE ORR, at her home in Crookston, Minnesota, on November seventh, in her eighty-fifth year.
May she rest in peace.

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NECROLOGY

† May they rest in peace. †

MRS. JAMES COLLETTI

OAK PARK, ILL.—Mrs. Edith Sarah Best Colletti, wife of the Rev. James Colletti of Oak Park, died November 10th.

A requiem was celebrated at St. Christopher's, Oak Park, November 13th, the Rev. W. Ridley Parson celebrating, assisted by the Rev. Dr. Harold Holt, the Rev. Gowan Williams, and the Rev. John Scambler.

After services at Grace Church, Oak Park, in charge of Fr. Parson, the body was taken to Davenport, Iowa, for burial.

WILLIAM G. HUBBARD

WISCASSET, ME.—William G. Hubbard, veteran hotel proprietor, died here of heart failure, November 12th, aged 86 years. He was a vestryman of St. Philip's Church of this town, where the burial service was conducted on November 14th, with interment in Riverside cemetery, Day's Ferry, Woolwich, Me.

Mr. Hubbard was born in Wiscasset, May 5, 1850, the son of Lewis H. and Ann B. Hubbard. He was at one time a driver on the stage route between Bath and Wiscasset; later, a member of the surveying crew that laid out the Knox and Lincoln railroad, and in 1876 took control of the Hilton House and was its proprietor until the hotel was burned in 1903. From 1906 until 1912 he was postmaster, and for 34 years was a fire warden of Wiscasset. Besides being one of Maine's best known retired hotel men, he was an ardent collector of antiques.

CHARLES H. STRONG

ERIE, PA.—Charles Hamot Strong, multi-millionaire industrialist, philanthropist, member of the congregation of the Cathedral Church of St. Paul, died at his home of a heart attack on Sunday afternoon, November 8th. He was a first cousin of the late Bishop Boyd Vincent.

He was born in this city March 14, 1853, the son of Dr. Landaff Strong and Catherine Cecelia Hamot Strong.

Mr. Strong was educated at the old Erie Academy and Yale University, from which he was graduated in 1877. He belonged to the Delta Kappa Epsilon fraternity and Skull and Bones.

From the humble beginning as shipping clerk in the Mount Hickory Iron Works here, he rose to the presidency of the company. Among the many positions of responsibility in industrial life he held may be mentioned: president of the Union Coal Co., Shamokin; vice-president of the Youghiogeny River Coal Co.; vice-president of the Spring Valley Coal Co. from 1890 to 1920, when he became president; vice-president of the W. L. Scott Co.; president of the Erie and Pittsburgh railroad. In 1902 he entered the newspaper

field in addition to his other interests as president of the Dispatch Publishing Co., and at his death he was president and owner of the Erie *Dispatch-Herald*. Mr. Strong was one of the early public utility men in the country, for he was president and one of the organizers of the Edison Electric Light and Power Co. in 1886. Later he organized the Erie County Electric Co., which became part of the U. G. I.

He contributed generously to the developing needs of the Hamot Hospital. The original building was his mother's family homestead. He gave the site for the Zem Zem Hospital for Crippled Children and helped maintain it. He donated the property on which the Erie Day School was built, and the sites for the future Erie County Historical Society Museum, and for an art gallery. Recent benefactions include gifts to the Cathedral Church of St. Paul and the diocese of Erie.

As a life-long Republican and public utility organizer, Mr. Strong was bitterly opposed to the New Deal and was listed as a substantial contributor in the financial reports of the Liberty League. Although a man of temperate habits, from conviction for 12 years he fought strenuously against prohibition.

On September 8, 1881, Mr. Strong married Miss Annie Wainwright Scott, a native of Erie. She died about eight years ago. He is survived by his daughter, Mrs. Mathilda Thora Wainwright Strong Ronalds, a granddaughter, Miss Thora Scott Ronalds, and a niece, Mrs. Sumner Welles, wife of the former assistant secretary of state. Mr. and Mrs. Welles are on their way to Buenos Aires, members of the American delegation to the Pan-American Peace Conference.

The burial service was conducted by the Very Rev. Dr. Francis B. Blodgett, Dean, on Thursday, November 12th, in the Cathedral Church of St. Paul. Interment was in Erie cemetery.

The honorary pall bearers, consisting of business associates and friends, included: F. J. Rutledge of Philadelphia, Robert J. Virtue of New York City, George B. Taylor, D. W. Jardine, A. O. Chapin, Judge Henry A. Clark, Dr. C. C. Kemble, Dr. Guy C. Boughton, John J. Mead, Sr., and James Burke.

The active pall bearers were employees of the Erie County Electric Co. and the *Dispatch-Herald*.

Memorial Window in Newark Church

NEWARK, N. J.—A window in memory of Mrs. Caroline Hayward Brice, faithful communicant of Grace Church, who died April 21, 1932, was dedicated in the church by the Rev. Charles L. Gomph, rector, November 15th.

Given by her son, William E. Hayward, the window was designed and executed by Valentine d'Ogries of New Hope, Pa. It depicts the visit of the Blessed Virgin to St. Elizabeth.

Offer Daily Prayers for Peace

WASHINGTON—Beginning on Armistice Day and continuing for at least a year, daily prayers for peace are being offered at the Church of the Epiphany here, the Rev. Dr. ZeBarney T. Phillips, rector.

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