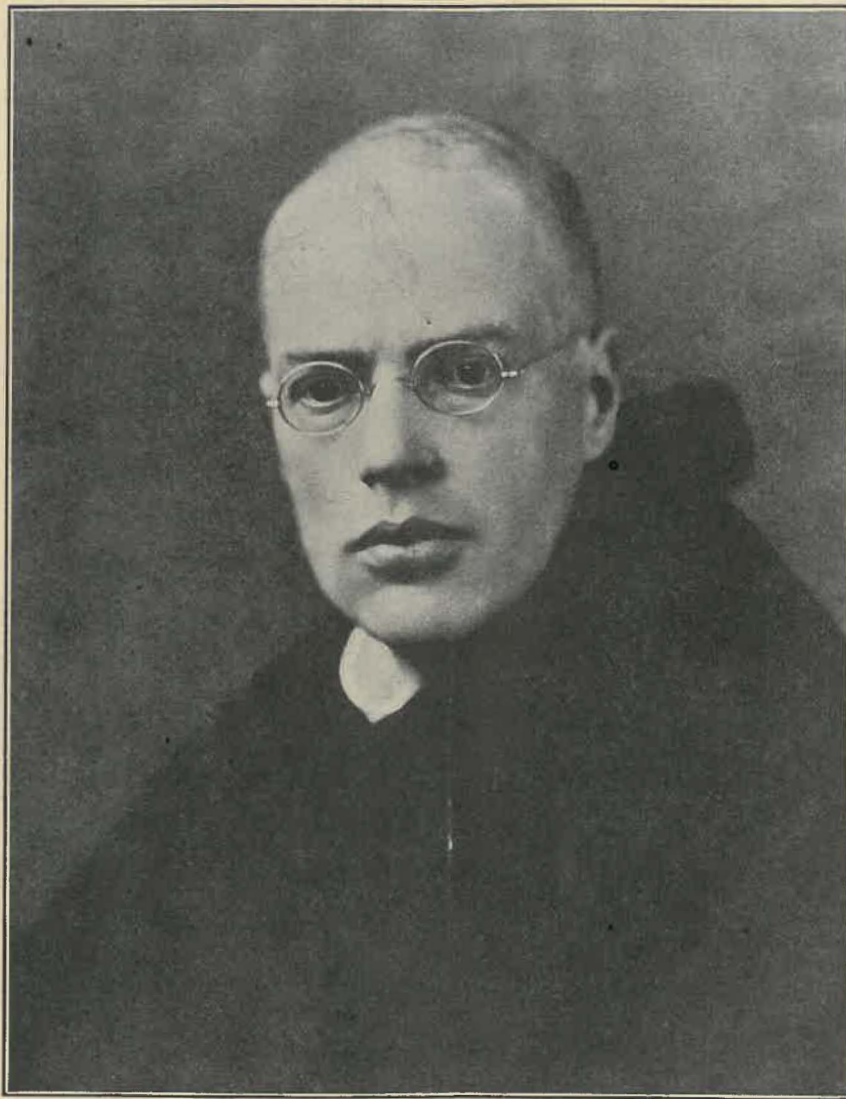


The
Living Church



DOM ANSELM HUGHES, O.S.B.

One of the foremost authorities on medieval music, now lecturing in this country

[See page 110]

They...



... ask so little—and need so much



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DECEMBER 11TH TO 18TH, 1932

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Please send me illustrated booklet containing 21 Golden Rule Economy Menus, with tested recipes. I understand that there is to be no charge for this.

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The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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 ELIZABETH MCCrackEN }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF..Social Service Editor
 ADA LOARING-CLARK.....Woman's Editor
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Church Calendar



NOVEMBER

- 27. First Sunday in Advent.
- 30. Wednesday. St. Andrew.

CALENDAR OF COMING EVENTS

NOVEMBER

- 27. National Every Member Canvass. Nation-wide Communion for Men and Boys.
- 28. Three-day First Wisconsin Ministers' Convocation at Milwaukee.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 5. Trinity, Haverhill, Mass.
- 6. St. Mary's-by-the-Sea, Pt. Pleasant, N. J.
- 7. St. Luke's, Lebanon, Pa.
- 8. Nativity, Bridgeport, Conn.
- 9. St. James', Washington, D. C.
- 10. Grace, Newark, N. J.

NEWS IN BRIEF

HARRISBURG—Fr. Lewis D. Gottschall, rector of St. Paul's Church, Philipsburg, on November 9th conducted the first quiet day ever held in that parish. After the meeting the congregation gathered in the parish house for tea and a discussion of ways and means of helping the parish. Looking forward to this first quiet day, five hours of silence seemed a long time, but, in retrospect to those earnestly seeking a broader and better life through prayer and divine guidance, the same was too short.

NORTHERN INDIANA—This year the 113th regiment, Indiana National Guard, participated in a special service at Gary in commemoration of the Armistice, parading in uniform with band and colors through the city to Christ Church. The mayor of the city was officially present. A detachment of reserve officers in uniform, officers of the regular army, and members of the Legion were also present. The service included a period of silence and congregational intercession. The rector of the parish, the Rev. James Foster, preached. He was assisted in the service by the Rev. L. W. Applegate, rector emeritus.—St. James' Church, Goshen, the Rev. Albert Linnell Schrock, rector, also held a special patriotic service on November 13th. All of the patriotic organizations of the city were present with their banners and colors, including members of the American Legion, the Veterans of Foreign Wars, the United Spanish War Veterans, and the Grand Army of the Republic, with their Auxiliaries. Fr. Schrock, who has been chaplain of his Post of the American Legion for the past nine years, arranged the service and preached the sermon.

CORRESPONDENCE

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

The Russian Seminary in Paris

TO THE EDITOR: I must again make an appeal for the Russian Orthodox Seminary of St. Sergius in Paris. In the past there have been many generous contributions through the courtesy accorded by THE LIVING CHURCH. This is not a favorable time to ask for funds, but this particular work is so important and its needs so great in this extremity, that it is not unreasonable to expect some sacrifice on the part of American Churchmen to enable it to continue.

Let me call attention once more to the fact that this seminary is the only one in existence for the training of priests for the Russian Church and for the serving of the Russian emigration in Europe. There is a faculty of eight professors, six lecturers, and two instructors. There are normally about forty students. The average salary of a full professor is \$70 per month, the food allowance for a student is 30 cents a day. The total budget for the coming year is \$17,000, a cut of \$4,000 over last year, obtained by reduction in salaries and maintenance costs for students. Even so, unless the sum of \$7,300 can be obtained from the United States, there is grave danger that the unique and invaluable work must be abandoned. England has contributed annually the sum of \$5,000—and in spite of her financial stringency, which is worse even than our own, is continuing her quota this year. The Russian refugees themselves, beset by extreme poverty and indescribable hardships, somehow find between \$2,000 and \$3,000 a year. The balance must come from the United States.

In addition to this amount of \$7,300 there is great need for at least five scholarships of \$200 a year for each student. There are few refugee families, whether noble, professional, or of middle class stock, that can contribute anything towards the training of their sons who wish to enter the priesthood, and in some way these vocations must be met. Two hundred dollars will provide for room, board, and instruction for ten months.

Another work of great importance connected with the seminary is the religious education of children. Professor Zenkovsky, who is professor of psychology at the seminary, spent a year at Yale and then organized this bureau. He serves without pay and has eight volunteer assistants. This is, for the Orthodox Church, an entirely new work, and it has the entire approval of the Metropolitan Eulogius. There is a main Church school in Paris under the leadership of a trained teacher who also has had a year of graduate study at Columbia. The enrollment in the school is about one hundred, but through bulletins, pamphlets, correspondence, etc., the work reaches out to boys and girls' clubs, Boy Scout groups, summer camps, etc., and appeals are increasing from all parts of Europe where there are groups of expatriated Russians. The budget for this work, which has such vast possibilities, is \$1,700. This includes the salary of \$400 for the woman principal, and also an allowance of \$500 for one graduate student of the seminary, enabling him to spend a year in the General Theological Seminary in New York. Already such students have been resident in England at Oxford, Kelham, and Mirfield, and the result in a growing feeling of fellowship between the two communions has been

so great that it is most desirable that America should be included. Mr. Zernof, who spent two years in Oxford, with the support of the seminary, has been asked by leaders in the Anglican Church to spend a year visiting English colleges and parish churches and schools as an interpreter to the English people of the Orthodox Church.

This, then, is what our Russian Orthodox brothers in exile ask of us in America for the coming year: For current expenses of the seminary of St. Sergius, \$7,300; for five scholarships at \$200 per year, \$1,000; for the Religious Education Bureau, \$1,200; for one graduate student at the General Theological Seminary for one year, \$500. Total \$10,000. Somehow, in spite of the straitened circumstances of most of us, I cannot believe that they will ask in vain. RALPH ADAMS CRAM.

Boston, Mass.

TO THE EDITOR: I should like to do all that I can reinforce and emphasize what Dr. Cram says in the above letter. As I write, I have in my hands a pamphlet of 32 pages, which has been sent to me by Professor Zander, of the Russian Theological Seminary in Paris. It is a list of books, pamphlets, and articles, produced by members of the Russian Theological Seminary since 1925. There are 432 items entered in this pamphlet: books, pamphlets, and articles on theology, history, sociology, economics, and culture, all written by the faculty of the Russian Seminary. This accomplishment is larger than the total intellectual output of all the theological faculties of the Episcopal Church since the war.

One can hardly over-emphasize the strategic importance of the Russian Seminary today. It is freeing Orthodoxy from the shackles of the Erastian spirit. It is making a vast contribution to Church Unity. It is preserving all that is best of the old Orthodoxy, and re-interpreting it to a new age. Into the hands of such people as these, the Holy Spirit has committed the future of Russian Christianity.

Contributions for the seminary may be sent to any one of the committees organized in this country, i.e., to Bishop Rhinelander, at the College of Preachers in Washington, to Rear Admiral R. R. Belknap, U.S.N., Ret'd, 175 Ninth avenue, New York City, or to me at the Church of the Advent, 28 Brimmer St., Boston.

Please also notice Dr. Gavin's article in THE LIVING CHURCH of November 19th.

(Rev.) JULIAN D. HAMLIN.

Boston, Mass.

White and Colored

TO THE EDITOR: Allow me to point out an error in fact in the letter of your correspondent, the Rev. John Alleyne Howell, in the issue of THE LIVING CHURCH for November 5th.

Fr. Howell states:

"... wherever the American flag flies today that is all changed; the colored people must have their own places of worship."

In the Virgin Islands of the United States white, colored, and black people of the Church worship together in the same edifices and at the same times.

(Rev.) HENRY S. WHITEHEAD,

Dunedin, Fla.

Cuban Hurricane Sufferers

TO THE EDITOR: A roaring 150 mile an hour tropical hurricane devastated the central part of Cuba, November 9th smashing towns, crops, shipping, and sugar mills for a whole day. The people, already in a pitiable state from a depression started six years ago, are now homeless and without food and clothing. The sea destroyed Santa Cruz del Sur drowning several thousand people. The fruit crops are nearly a total loss.

We lost three churches—La Gloria, Woodin, and Céspedes, and our people are at work beginning all over again from nothing. They need our sympathy and our help.

(Ven.) J. H. TOWNSEND.
Archdeacon of Camagüey.

Habana, Cuba.

Spiritual Integrity

TO THE EDITOR: The call of God is to preach the Gospel or to proclaim His word in Truth. When a man has vowed to teach certain doctrines as the Truth of God, surely his vow, unless renounced, binds him not to preach contradictory doctrines. If a man comes to believe that the Virgin birth of Christ is not God's Truth, how can he in plain honesty remain a priest in a religious body, which makes him say publicly that he does believe it to be God's truth? Spiritual integrity is of more priceless value than the ability to preach in an Episcopal church. That is the sole point of my letter.

All of us have had, and do have, periods of doubt, but we do not proclaim on the housetops that these doubts are God's truths; doubts are as variable as the wind. The man I had in mind declares that they are convinced, not that they are doubtful. It is they that set their particular views above the teachings of the Church whose doctrines they are vowed to teach. I cannot bring myself to believe that God will punish any man who acts in intellectual and spiritual honesty and follows his own conscience even into error, but the case is different with the man who juggles with truth.

It is also true that the Episcopal Church has comparatively few doctrines that it holds to be the essential Truth of God, but these are unqualifiedly stated to be this Truth, and surely no man who categorically denies these is a loyal priest of this Church. There are many doctrines that the Catholic Church has left open, and on the truth of these men who are loyal priests differ in sincerity and love. But vows are binding as long as they are not renounced.

(Rev.) H. P. SCRATCHLEY.
Hendersonville, N. C.

Laymen and Theology

TO THE EDITOR: May I pass to your readers the following paraphrase of a friend's comment on an informal meeting of Churchmen?

"I felt the wrench as of a sword in my bones, experienced too often lately for comfort; when the clergyman found himself referring to the Kenotic idea, and backed away from it apologetically by saying that it was one in which theologians sometimes had found material for debate. The clergyman most obviously longed to pour out the whole fullness of his heart on a subject that he felt keenly to hold life-and-death values for human beings. But how many were interested? He did go a little way, most inspiringly and thrillingly; and raised his hearers to a flashing view of the love that Jesus showed for men. 'Not interested!' A typical response to a suggestion for consideration of the kenosis would probably be, 'We want to follow the teachings of Jesus, and are not concerned with

abstruse doctrinal questions.' There might even be responders who would say impatiently, 'What difference does it make whether he emptied himself at all, or how much?' (The capitalization is theirs.) Maybe, maybe we would get further along the Christian way if we did discuss a few 'theologians' problems,' such as 'redemption,' 'Sonship,' 'sacraments'; taking seriously the assumption that there may be great, even blinding, perhaps illuminating truths in them. Maybe we hold back because we secretly admit that Truth is there, and is blindingly bright."

Well, the disturbed one said something like that, and he was a Churchman!—or, rather, perhaps it should be put, he happened to be a communicant of the "Episcopal Church"! Kansas City, Mo. BENJAMIN S. BROWN.

The Laymen's League

TO THE EDITOR: The aims of the Laymen's League of the Episcopal Church, as announced by the commission (L. C., October 29th), are most laudable, and should be welcomed by male communicants as giving them a recognized means of functioning, under the Primate and its national officers.

However, two apparently contradictory statements are contained in the article. In one place it says: "No Churchman should be without a personal share in the prosecution of the program." In another place it says: "Every baptized man 18 years of age or older, who is in sympathy with the general objectives of the organization . . . shall be eligible for membership."

A man (or boy) is not a Churchman until he has been baptized, confirmed, and is a communicant. A baptized man 18 years of age or older, who has not been confirmed, is only "a baptized person"; therefore, not a Churchman.

Such a man, if a child of the Church, must be very indifferent, or actually opposed to the orderly progress necessary to become a Churchman. If he is not a child of the Church, he probably knows more about Calvinism than he does about Christianity; and his first need is Instruction. In either case, he should not be admitted to membership in a national Church organization for Churchmen, unless he is willing to qualify himself for confirmation and becomes a communicant.

Baptized men and boys, of any age, who reject confirmation (and consequently Holy Communion) are an actual menace, in many organizations, to confirmation classes; and, therefore, to the spread of the Gospel, and the growth of the Church.

Kansas City. W. ARTHUR MACDUFFEE.

His Lordship the Bishop

TO THE EDITOR: Your editorial comment on the use of superfluous phrases and awkward expressions is very much to the point. In line with it, could you not raise your own standards with regard to the description of English bishops when they happen to be in this country? There is an English bishop here at the present moment, and if he sees THE LIVING CHURCH it must cause him some amusement to see how, in a democratic country, he is always referred to as "the Lord Bishop of Exeter." . . .

Surely, simplicity and restraint in this matter would be more dignified and would please our English visitors.

New York. (Rev.) W. D. F. HUGHES.

We regret to observe that you're vexed, sir, At our name for the Bishop of Exeter

But until he's aboard ship

We'll refer to His Lordship

And we hope we're not too incorrect, sir.
—THE EDITOR.

"Man In the Street"

TO THE EDITOR: With your gracious permission on Jonah one word more. In the October 15th correspondence column of THE LIVING CHURCH, Fr. Stambaugh writes: "Jonah was narrow and self-centered," etc. All the more reason to give glory to God, who perfects His designs with respect to "our salvation" by the instrumentality of such a recalcitrant prophet as Jonah, such a denier of Christ as Peter, and so cruel a persecutor of the early Church as Paul.

Again, as Fr. Stambaugh writes: "Jesus told His hearers that their demand for a miracle-buttressed religion was going to leave them in the same predicament as that of the prophet." Now "Miracle faith" is not enough. "Multitudes followed Jesus (St. John 6:2 tells us) because they saw His miracles." It does not say, they were all "saved." Yet Peter in his sermon on the day of Pentecost, was inspired to refer to Jesus as "a man approved of God . . . by miracles and wonders and signs, which God did by Him." So, miracle is not without its significance in our holy faith. Or, is Fr. Stambaugh prepared to say that Jesus' resurrection, which gave birth to the Christian Church in the world, is not a miracle?

In simplest possible terms Jesus states as matter of fact, that "as Jonas was . . . so shall the Son of man be . . ." (Matt. 12:40). Our Lord said this almost in very sight of the tomb that was "to swallow Him up." Fr. Stambaugh calls this saying of our Lord "parabolic." Is our Lord's burial "a parable"? as Fr. Stambaugh seems to turn Jonah's virtual "burial" in "the great fish" into one.

But all this is not a matter for argument. It is a matter of faith, which is governed by our response to the great question: "What think ye of Christ?" And when the Church at the lips of her priests puts forth such conflicting teachings, my heart goes out with tender concern to the man in the street, who has no chance to make the Gospel of Christ, and the words of Christ, a matter of such personal investigation and prayerful study, as is the privilege of God's priests in God's house, and by this "confusion of tongues" bewildered cries: "Which is which?"

(Rev.) JOHN H. DEVRIES.

Old Saybrook, Conn.

We cannot devote further space to discussion of Jonah's adventures.—THE EDITOR.

Another Church School Paper

TO THE EDITOR: There is an interesting claim of priority seemingly made by the new mimeographed paper put out by the Church school of St. George's, New York City. As your editorial quotes it [October 29th], it is "the first Sunday school paper published in the diocese of New York." In the interest of accuracy, the claim must be modified. Around the years 1915 to 1918, a pithy little sheet was put out by the editorial committee of the school at Christ Church, Broadway at 71st. This board of editors was composed of four hustling young people, two girls and two boys. Money was raised for a mimeograph, a rebuilt machine found and bought by the board, and the paper was delivered to the pupils hot off the press upon the adjournment of the school each Sunday. The machine was placed at the exit from the school, and one editor ground the machine while another handled the sheets.

On two occasions the brief but excellent editorials of the twelve-year old editor-in-chief, William Bruns, were printed in your columns by Presbyterian Ignotus.

(Rev.) C. E. CRAIK, JR.

Hopkinsville, Ky.

Clergy Pensions

TO THE EDITOR: Referring to the two letters appearing in the [November 19th] issue of THE LIVING CHURCH regarding the Church Pension Fund.

I should like to point out that the pension fund premiums are paid for a particular individual, and that such individual's pension depends upon the amount of his salary and whether or not the pension premiums have been paid. To try to establish the idea that parishes contribute to the Pension Fund for all the clergy collectively is to befog the issue.

Again, I should like to point out that pension fund premiums are collected from parishes where the rector has already reached the retiring age and is eligible for a pension. This is not generally known or realized, so that the Church Pension Fund instead of paying a pension to a priest, collects additional premiums and still further adds to its reserves.

Again, both writers write from the standpoint of the married clergy, and naturally think in such terms, but the fact remains that the unmarried priest has no equity in the fund unless he happens to be disabled permanently, or unless he retires at the age of 68. In the case of a married priest, not only does he have such an equity, but in addition to this his wife and minor children have an equity, and a very generous grant for burial expenses. It is this inequality that ought to be corrected.

Should an unmarried priest die, despite the fact that there has been paid into the fund hundreds or even thousands of dollars, despite the fact that he may have remained unmarried from choice in order to support a mother or sister—as many men have done—neither mother nor sister would receive one cent; yet at the same time if the priest had married shortly before his death, his wife would receive a thousand dollars and a life pension. This is the point at issue. Now, no fair-minded person will say that this is just.

I would also point out that the initial fund was oversubscribed by more than three million dollars, that the Pension Fund has built up reserves which has enabled it to do things for the married clergy which was not contemplated when the drive for funds was put on; but with every increase in reserve, not one thing has been done to give to the unmarried clergy an equal equity in the fund.

One writer points out that thousands of dollars more than has been paid into the fund will be paid in a certain case; but does the writer also consider that in the case of a pension being granted to the mother of an unmarried priest, that the pension paid to her would in every case cover a far less number of years than that paid to a widow, and minor children.

"It is only because the fund saves money on the unmarried clergy that it is able to take care properly of the widows and children of the married." While this statement might seem to be true, is it true from the actuarial standpoint? Has the Church no obligation to the mother or the sister who has been just as faithful in caring for son or brother, as the wife has been in the case of the married priest?

I believe I am right in saying that one of the officials of the Church Pension Fund assisted in the plans for the Pension Fund of the Church of England; while the scheme devised is different from ours, yet I think I am right in saying that a scheme was drawn up whereby the equity of the priest, married or single, was established in the fund.

Until such time as some adequate equity is established for the unmarried clergy, this matter ought not to be allowed to rest.

(Rev.) H. HAWKINS.

Shippan Point, Conn.

Christian Science

TO THE EDITOR: The recent letter by Mr. Bird concerning your publication of Dr. Powell's article on Christian Science leads me to offer a word. I am glad you printed the article in question, because I believe in the Anglican principle of comprehension. And the correspondence following it has been most illuminating.

Please take note of what this exchange of ideas has indicated: that there are two distinct attitudes toward religion among Churchmen—the pagan and the Christian. The pagan cultivates religion for what he gets out of it; the Christian, for what it enables him to give. The pagan wants a church that will assure him of physical health, mental complacency, and material prosperity. This is the popular demand of our age—upon political parties, upon science, upon education, upon the Church, the production of material success. It has always been so. The popularity of Jesus Himself and the popularity of His Church have waxed and waned pretty much in ratio to the general belief as to their value for selfish purposes. Our Lord realized that it would never do to build His Church on a foundation of loaves and fishes, that such works of healing as might be by-products of His ministry would have to be done almost surreptitiously. He quickly disillusioned the multitudes, and most of them deserted Him. The Twelve were not among those who had "no serious financial problem." The catacombs were never "packed to capacity." Jesus said habitually to those whom He had healed, "Tell no man." The modern healing cult says, "Proclaim it to the multitude at the Wednesday night meeting. Our bill is enclosed."

It is, therefore, not at all surprising that those who desire a religion of "Big Medicine" should prefer to follow one whose ideas brought vast wealth and led to a gold-plated bath-tub, rather than One whose ideas brought dire poverty and led to the Cross.

(Rev.) B. Z. STAMBAUGH.

Akron, Ohio.

TO THE EDITOR: . . . Your correspondent [Mr. Bird] says, "Why have Christian Scientists no serious financial problems in supporting their work? In what collection plate is the 'penny' entirely absent? Why are not only lectures, but Sunday and Wednesday evening services in Christian Science places of worship nearly always packed to capacity?" The answer is, not as he states it ("that Christian Science is a practical religion," but an easy one if he is willing to admit it. The Christian Science congregations in every community are composed of groups of like-minded people on fire with what is to them a new discovery which fills them with the pride of a people set apart to lead the way.

Have you ever attended a summer conference with the cream of the laity from the churches in the district? What a thrill to see the entire enrolment packing the chapel every morning at the early celebration, and in attendance at every scheduled service during the day. A glimpse of the collection plate as it passes shows it teeming with large silver coins and greenbacks. What a spirit of Christian fellowship and good-will permeates the atmosphere. Upon investigation we find that these people gathered here are scattered by two's and three's in various parishes living day by day just as we find them at the conference. What humble priest has not fervently wished that he could have a congregation made up of these saints. Then in his parish there would be no serious financial problems; no times when Sunday and other services in his church were not packed almost to capacity.

But the Church cannot pick and choose or confine itself to populous communities where among thousands of souls there are sure to be found like-minded groups who would gather in sufficient numbers to give the appearance of a living, prosperous, practical organization.

No! The Church must go out into all the world. It must serve villages and farms as well as urban communities and is for all sorts and conditions of men.

When Christian Science has stood the test of two thousand years as an organized religious group let it then make comparisons. Meanwhile, I think, a little more modesty would be becoming.

(Rev.) J. WARREN ALBINSON.

Port Deposit, Me.

Churchman Series Reprints

TO THE EDITOR: May I offer enthusiastic congratulations on the article by the Hon. Clinton Rogers Woodruff! I like it so much that I am wondering if it is possible to secure reprints to mail to my parish. Coming from a man of his distinction and calibre it is very significant and ought to carry weight in the advancement of the faith. Will you advise me if it is possible to secure a number of reprints of the article as it appears on page 44 of THE LIVING CHURCH for November 12, 1932. If so at what price? (Rev.) L. JEROME DUNBAR.

Mount Vernon, N. Y.

Reprints of Mr. Woodruff's *Why I Am a Churchman* are available in leaflet form at \$1.00 a hundred. Would our readers like any other article in this series reprinted?—THE EDITOR.

Books Received

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

THE CATHOLIC LITERATURE ASSOCIATION, London, England:

Notes on the Achievements of the Oxford Movement. Paper, 6 cts.

Schism. Paper, 6 cts.

Spiritualism. By Donald Hole. Paper, 6 cts.

The Hands of a Priest. By H. A. Wilson. Paper, 6 cts.

The New Religion Known As "Christian Science." Points which Concern Churchpeople. By Mrs. Horace Porter. Paper, 6 cts.

Tomb of St. Edward the Confessor, Westminster Abbey. A Pilgrim's Handbook. By W. M. Bull. Paper, 6 cts.

CHRISTOPHER PUBLISHING HOUSE, Boston:

Lina Sarger. By Marque Maier. \$2.00.

Three Days of Gellert's Life. By Philip F. W. Oertel. Translated from the German by Carl A. Daniel. \$1.25.

Twenty-four Is Enough Or Two Dozen is Plenty. By Peter Redden. \$1.00.

THE METHODIST BOOK CONCERN, New York City:

Book of Service. Orders of Worship. The Ritual of the Methodist Episcopal Church and Responsive Readings. Paper Bound.

MOREHOUSE PUBLISHING CO., Milwaukee:

A Child's Story of Jesus. By Marion Ryan. Illustrated by A. L. Warner. Cloth, \$1.00. Paper, 25 cts.

The Desk Calendar With Lectionary for 1933. Reprinted from *The Living Church Annual, 1933.* Paper, 30 cts.

Instructions For Confirmation. By the Rev. S. A. Howard. Paper, 18 cts.

BOOKS RECEIVED (Continued)

- MOREHOUSE PUBLISHING CO., Milwaukee:
Discipleship and Christian Worship. A Study In the Mission of Christ and His Church. By Edward C. Rich. \$1.75.
John Keble. A Biography. By Lord Irwin. \$1.75.
Pastoral Lectures of Bishop Edward King. Edited with an Introduction by Eric Graham. Paper, 50 cts.
Temptation In the Twentieth Century. And Other Broadcast Addresses. By W. H. Elliott. Paper, 70 cts.
- THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH, New York City:
Handbooks on the Missions of the Episcopal Church. No. 1. *China.* Revised Edition. Paper Bound.
- W. W. NORTON & COMPANY, INC., New York City:
Stories of God. By Rainer Maria Rilke. Translation by M. D. Herter Norton and Nora Purtscher-Wydenbruck. \$2.00.
- THE PILGRIM PRESS, Boston:
The Lord's Prayer. By George Herbert Palmer. Paper, 50 cts.
- PRINCETON UNIVERSITY PRESS, Princeton:
The Roeblings. A Century of Engineers, Bridge-builders and Industrialists. The Story of Three Generations of an Illustrious Family 1831-1931. By Hamilton Schuyler. \$5.00.
- PUBLIC CHARITIES ASSOCIATION OF PENNSYLVANIA, Philadelphia:
Where to Turn. A Brief Outline of Social Resources. Prepared for the Use of the Protestant Episcopal Church in the Province of Washington. 50 cts. Second Edition. Paper, 15 cts.
- FLEMING H. REVELL CO., New York City:
Is Christ Possible? An Inquiry Into World Need. By P. Whitwell Wilson. \$1.75.
- ROCKEFELLER CENTER, INC. New York City:
Rockefeller Center. By Rockefeller Center, Inc.
- THE ROCKEFELLER FOUNDATION, New York City
The Rockefeller Foundation. Annual Report, 1931. Paper Bound.
- THE ROLLINS PRESS, New York City:
Prohibiting Poverty. Being suggestions for a method of obtaining economic security. By Prestonia Mann Martin. Paper Bound.
- ROUND TABLE PRESS, INC., New York City:
Abiding Values. A catalogue wherein is offered a selected list of New Religious Books. Paper Bound.
- RUSSELL SAGE FOUNDATION, New York City:
The Incidence of Work Shortage. Report of a Survey by Sample of Families Made in New Haven, Connecticut in May-June 1931. By Margaret H. Hogg. Department of Statistics, Russell Sage Foundation. \$2.50.
- CHARLES SCRIBNER'S SONS, New York City:
Character In Human Relations. By Hugh Hartshorne. \$2.50.
- THE UNITED STATES CATHOLIC HISTORICAL SOCIETY, New York City:
Historical Records and Studies. Volume XXII. Thomas F. Meehan, Editor Society's Publications.
- U. S. DEPARTMENT OF LABOR, CHILDREN'S BUREAU, Washington:
Employed Boys and Girls in Milwaukee. By Alice Channing. Paper Bound.
- UNIVERSITY OF CHICAGO PRESS, Chicago:
The Christian Ideal and Social Control. By Francis J. McConnell. Resident Bishop, The Methodist Episcopal Church, New York City. The Barrows Lectures, 1930-1931. \$1.75.
- THE YOUNG PEOPLE'S SERVICE LEAGUE, Province of Sewanee
The Young People's Service League of the Province of Sewanee. Handbook 11. Prepared by Commission on the Handbook. Paper Bound.

Clerical Changes

APPOINTMENTS ACCEPTED

BLOXHAM, Rev. FRANK, formerly student at the Virginia Theological Seminary; to be rector of St. Paul's Church, Clinton, with charge of the churches at Burgaw, Faison, and Warsaw, N. C. (E.C.) Address, St. Paul's Rectory, Clinton, N. C.

CAUTION, Rev. TOLLIE L., formerly rector of St. Philip's Church, Cumberland, Md.; to be vicar of Holy Cross Church, Harrisburg, Pa. (Har.) Address, 630 Forster St., Harrisburg, Pa. December 1st.

CRAIGHILL, Rev. FRANCIS H., Jr., formerly vicar of St. Andrew's Church, Douglas, Ga.; to be rector of Grace Church, Camden, S. C. (U.S.C.)

GIFFIN, Rev. ROBERT K., formerly deacon in charge of St. Peter's Church, Sycamore, Ill. (C.); to be rector of that church. Address, 718 Somo-nauk St., Sycamore. December 4th.

HEIM, Rev. EUGENE A., rector of St. Mary's Church, Reading, Pa. (Be.); to be rector of Trinity Church, West Pittston, Pa. (Be.) December 15th.

HIGGINS, Rev. GEORGE V., formerly of Niles, Ohio; to be priest in charge of Trinity Mission, New Philadelphia, Ohio.

OAKES, Rev. GEORGE B., formerly priest in charge of the Church of the Ascension, Salida, Colo.; to be rector of that church. Address, Rectory, Salida, Colo. January 1st.

SELWAY, Rev. GEORGE R., formerly priest in charge of Trinity Mission, New Philadelphia, Ohio; to be curate of St. Paul's Church, Akron, Ohio. Address, 354 E. Market St., Akron, Ohio.

SMALTZ, Rev. WARREN M., formerly missionary to the deaf, in diocese of Pennsylvania; to be missionary to the deaf in dioceses of Bethlehem, Harrisburg, Pittsburgh, and Erie. Address, 704 Chestnut St., Lebanon, Pa.

STONE, Rev. WILLIAM OWINGS, formerly rector of St. Paul's Parish, Frederick Co., Md.; to be rector of St. Mary's Church, Baltimore. Address, St. Mary's Church, Roland Ave. and 40th St., Baltimore. December 1st.

RESIGNATIONS

DAVIES, Rev. DAVID T., as vicar of Emmanuel Church, Detroit. New address, 405 Savannah W., Detroit.

WILBUR, Rev. PAUL D., as priest in charge of St. Peter's Church, Niagara Falls, N. Y. (W.N.Y.) New address, 274 Bedford St., Stamford, Conn.

ORDINATION

PRIEST

MICHIGAN—The Rev. IRWIN C. JOHNSON, rector of St. Thomas' Church, Detroit, and director of boys' work in the diocese, was advanced to the priesthood by the Rt. Rev. Herman Page, D.D., Bishop of the diocese, in St. Joseph's Church, Detroit, on November 20th. The candidate was presented for ordination by the Rev. William R. Kinder, rector of St. Joseph's parish. The Bishop preached.

Mr. Johnson succeeds in St. Thomas' parish, the Rev. John W. Ashlee, who retired from the active ministry on July 1st. He will not relinquish his work for boys and young people in the diocese, but will divide his time between the two positions.

NEWS IN BRIEF

QUINCY—At St. Peter's Church, Canton, enough money has been raised by the vicar in cash and pledges to put a new roof on the church and to pay present debts.—The confirmation class this fall at St. Stephen's Church, Peoria, was the largest in twenty-seven years.—Because of the complete breakdown of the heating plant of St. John's Cathedral, Quincy, the congregation has worshipped for six weeks with the members of the Church of the Good Shepherd. The experience may lead to a permanent merging of the two parishes.

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—Religious Book Club Bulletin

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By Karl Ruf Stolz

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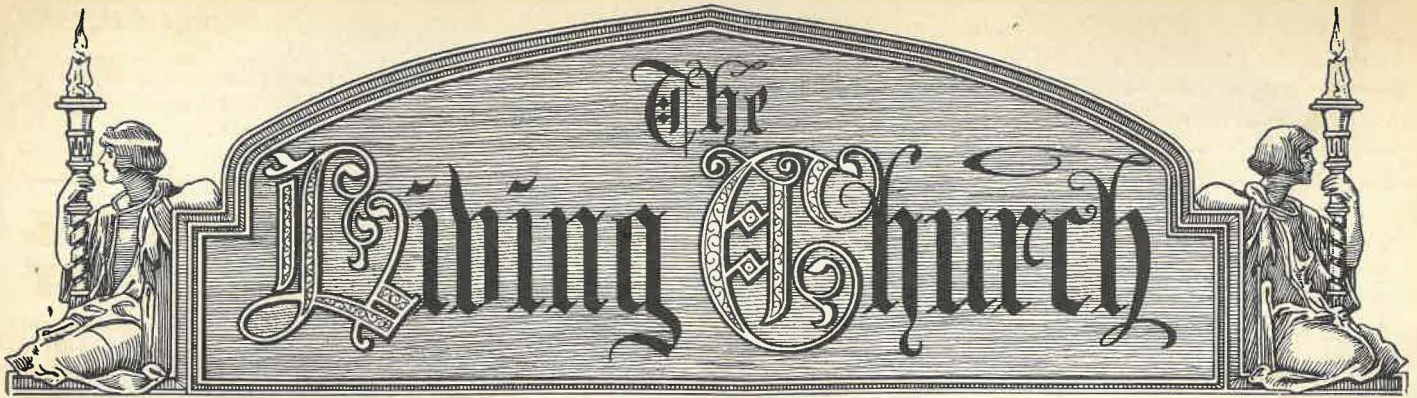
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EDITORIALS & COMMENTS

Sustaining Members

WHENEVER a new organization, or an old one that needs new members, has a membership drive, we are likely to hear or see the words "sustaining members." We know without being told that such members are expected to pledge themselves to pay yearly about five times as much as the annual dues of other members. There are never very many sustaining members as compared with the number of other members. One reason, of course, is that rich people are comparatively few. Another reason is that not all members who can afford to be sustaining members wish to be: they are not all "that much interested." On the other hand, a great many of the other members would be financially sustaining members if they could. We have all heard them say: "How I wish I could be a sustaining member!" They usually go on to say that they cannot possibly afford it.

THE LIVING CHURCH, too, has its "sustaining subscribers"—a great many of them, paying from \$5.00 to \$100 a year for their subscriptions—and it is their generosity that encourages us and makes it possible for us to continue to publish this periodical, even at a loss, during these days of curtailed advertising budgets and dwindling incomes.

One of the tremendous things about membership in the Church is that it does not depend in the slightest degree upon material riches. *Anyone* may become not only a member but also a sustaining member. Indeed, *every* member is expected to sustain the Church to the full extent of his or her ability. Moreover, every member *can*. Yet, by no means all *do*.

Even in the matter of finance, which can be measured, not all members of the Church are as sustaining as they might be. Is it possible that some are not "that much interested"? This question occasionally forces itself into the minds of those who are trying to get the funds for the necessary expenses of the work of the Church, at home and abroad. One of the excellent things about the annual every member canvass is that it reminds Church people that *all* members are eligible as financially sustaining members. The member who pledges \$1,000 and the member who pledges \$1.00 are sustaining members, both of them, provided that these respective sums represent all that

each can afford to give. That is the test: every member becomes a financially sustaining member by pledging to the utmost, be the amount large or small.

But there is much more than this required of sustaining members of the Church. Faithfulness in giving of such substance as we may have is part of it. Vastly more important is faithfulness in giving of ourselves. The tasks of the Church must be done by individual Christians. A sustaining member, in this sense, is one who does what he or she can, and does it well and regularly. Any bishop, any rector, any missionary, any deaconess, will tell us how joyfully they add to their lists of sustaining members those who qualify in this respect. There are not enough of them. And yet *every* Church member should

IT NEED HARDLY BE SAID that faithfulness in worship is still more important. For upon that depends faithfulness in giving and in doing. A sustaining member of the Church is one who is constant in prayer and thanksgiving; above all, one who is fed with the Bread of Heaven as regularly and as frequently as may be possible.

These are the great ways in which every Church member may be a sustaining member. There are smaller ways; or, at least, they look smaller. Certainly they are too important to be omitted or slighted. For example, there are various persons whom Church members should sustain. The bishop of the diocese is one of them. It is an astonishing fact that many otherwise discerning Church people regard their bishop as a man who can have no major difficulties because his office and his income are secure. They think that he can, from such a vantage ground, find the answers easily enough to all problems that he may meet. We venture to think that there is not a bishop in the land, however popular and beloved in his diocese, who is sustained as fully as he needs to be. Perhaps no one *opposes* his purposes; but what he must have if the work of the Church in the diocese is to be done, is steady help and loyal confidence. There are actually devoted members of the Church who consider that they have performed their whole duty to their bishop when they do not, as they say, "criticize" him. "If

he wishes to start a new mission, by all means let him," they say amiably. But how can he do even that without sustaining members? Every bishop has plans for improving and increasing the work of the Church in his diocese, or in the mission field through his diocese. He cannot carry out these plans unless he has sustaining members, and enough of them. He needs not only the money but also the prayers, the counsel, the confidence, the daily interest and effort of *every* Church member in the diocese.

ANOTHER WAY in which Church members might become sustaining is in their relation to their rectors. Many are, of course; but far from all. It is always interesting to observe the splendid loyalty of a parish to a devoted rector at a moment of crisis. Eagerly, ardently, they rally to his support. But the test comes a little later. After the crisis, the rector is sure to have a long, hard pull. He needs the support of his parishioners then quite as much as he needed it at the more dramatic moment. Will they sustain him to the end? If they are genuine sustaining members, they will.

In so many places in the Church are there lists of sustaining members. In the Woman's Auxiliary, in the Brotherhood of St. Andrew, in the Girls' Friendly Society, in the Church school, we find such lists. Many persons are naturally sustaining; they are fully coöperative wherever they are. Others are sustaining as a matter of principle; they will not join anything whatever unless able and willing to do their full part. Still others become sustaining after becoming members; these grow in a realization of their duties and of their opportunities. We have many; but we need more.

Not only in the great organizations of the Church, but also in other relationships of life, sustaining members are needed in greater numbers. Associations which have membership drives ask for them, in so many words. Might we not ask for them everywhere? Most families would be happier and more valuable to their members were *all* those members sustaining. Love and loyalty and helpfulness are the attributes of the sustaining members of a family. Neighborhoods need more sustaining members. In short, more of them are needed everywhere. Any man, woman, and child *can* be a sustaining member. When they all realize this, and *are* sustaining members in all their relationships, we shall indeed have the Kingdom of Heaven on earth.

HERE is a noteworthy citation, used by former Secretary of the Interior James R. Garfield in presenting the distinguished service medal of the Roosevelt Memorial Association to Robert A. Millikan last month:

"The Roosevelt medal for distinguished service has been awarded this year in only one domain, the field of science. For this medal, I have the honor to present the name of a scholar, a teacher, a mentor of scholars, a master of research, a scientist, imaginative and pertinacious, who has explored both the infinitely vast and the infinitesimally minute, returning from sidereal space with the secret of the cosmic ray, from the crashing of worlds within the molecule with the secret of the electron's speed, a prophet of the new time, bearing to bewildered man, alike from atom and from star, news of the presence and the goodness of God."

This strikes us as an apt and well-deserved tribute to one of the foremost living Christian scientists.

MANY PEOPLE have worries because they begin each day with the newspaper instead of the New Testament.—*Bishop Jenkins.*



The Living Church Pulpit

For the First Sunday in Advent

OLIVES!

BY THE REV. FR. JOSEPH, O.S.F.
SUPERIOR, ORDER OF ST. FRANCIS

THE RELIGION OF JESUS CHRIST is concerned with homely things, and shows how beautiful, even sublime, these things really are when used for God's purposes. Let us select one of the most homely words in the Gospel for the day as our text: "Olives." Olives? Yes, food and drink, clothes and medicine, cottages and mansions, the marriage-bed, dead bodies, the grave itself, all human things, are revealed by Christ as parts of the divine sacrament of life through which God is served, loved, and attained if we be children of God. Only the sinful stupidity of human minds sees evil where there is none, and seeing evil, creates its existence by evil choices. "What God hath cleansed, that call not thou common."

Olives were then as common as potatoes are today, yet even more useful. They provided food, medicine, unguent, and illumination.

The oil of the Good Samaritan, the light of the seven-branched candlestick, perhaps even the precious box of ointment, were products made from olives. They even furnished the title of the Son of God, Christ the "Anointed One," true prophet, priest, and king. They also gave their name to a section of the hills and slopes covered with olive orchards to the east of Jerusalem, the Mount of Olives. Here, under their silver-gray foliage and in their lacy, grateful shade, occurred much that is memorable to us in the earthly life of our Lord.

On these slopes were Bethphage and Bethany, one the starting point of our Lord's triumphal advent into Jerusalem for His passion, the other His place of retreat with Mary, Martha, and Lazarus. The slopes of this mountain were twice hallowed by our Lord's tears, at the grave of Lazarus and in His lament over Jerusalem. Here also He bedewed the ground with His bloody sweat in Gethsemane. What a hallowing of homely things our Lord made for us in the time of His mortal life "in which He came to visit us in great humility." Not only great humility but the greatness of humility was thus made plain to us. Humility is the rescue of human nature from the shame of imperfection by making it sublime through use for God. A humble apology for a wrong done crowns human failure with divine charity, and is immeasurably more beautiful and courageous than the assertion of pride and dignity. The manger of Bethlehem, the sacred three years' ministry, the supper of Eucharist, the cross and grave of shame, manifest God in terms of human flesh and life and show us how to be "partakers of the divine nature." Not without significance is the sacramental use of olive oil in baptism, confirmation, ordination, unction, and the consecration of churches and kings.

The slopes of Olivet remind us not only of the great humility of God's incarnation but also of that "last day, when He shall come again in His glorious majesty to judge both the quick and the dead." For here the ascension took place, and according to Jewish tradition here also the last judgment at the resurrection day is to be. Doubtless the criterion of divine judgment on human life is, Have you used created things for divine purposes? Transfiguration is the principle of Christian redemption. The olive branch overshadowed Jesus in many a moment of homely, human life, even in the time of His agony of temptation before the passion. It is also the symbol of peace and victory.

Advent calls us to vigilance in caring for the humble, little things that they may be given to God, and so become "an inheritance incorruptible, and undefiled, and that fadeth not away."

So can we escape "the corruption that is in the world through lust" and be made "partakers of the divine nature."

What is New in Religious Education

By the Very Rev. Maurice Clarke

Dean of St. Paul's Cathedral, Marquette, Mich.

THE FIELD OF RELIGIOUS EDUCATION is becoming so amazingly complicated that it is almost impossible for anyone but a specially trained research worker to keep in touch with its numerous developments. And inasmuch as the present writer does not belong to that group, inevitably there will be what to some readers may seem "startling omissions" in this article.

I

LET US begin our discussion with some of the new books dealing with the general theory of religious education. And let us begin with the most recent book by our own national leader, the Rev. John W. Suter, Jr., because it contains such a splendid statement of what religious education is all about.

In *Open Doors in Religious Education* (Harper's, 1931. \$1.25) religious education is described as "education for the religious life; more specifically, Christian religious education is education for the Christian religious life; therefore whatever is fundamental to Christian religious life should be made basic in Christian religious education. Worship must occupy in our religious education program a place corresponding to that which it occupies in our religion; and the worship of Almighty God is the main thing in the Christian life, the heart of the Christian religion." Many a Church school would be happily revolutionized if that fundamental theory were put into practice. Every clergyman of the Church ought to read this book; every superintendent should be required to read it, and it ought to be placed in such a position that every Church school teacher would see its attractive "jacket" and want to read it.

Much larger and more comprehensive in its scope is a book which is the fruit of the best thinking of twenty-nine specialists under the editorship of Drs. P. H. Lotz and L. W. Crawford. *Studies in Religious Education* (702 pp. \$3.50), published by the Cokesbury Press, covers more ground in religious education than any other single volume we know of. And when we add that authors are fitted to subjects as wisely as Bower on Curriculum, Chave on Tests and Measurements, Goodwin Watson on *Research in Religious Education* there is only this to add that to those who are seriously interested in religious education this is an indispensable book.

From England we welcome a new book by the Rev. Basil A. Yeaxlee, previously well known through his massive two volume work on *Spiritual Values in Adult Education*. The title of the new book is *The Approach to Religious Education* (Macmillan. \$1.50). The subject is "approached" from six different directions—Biology, Psychology, Philosophy, the Bible, Theology, and Personality (the teacher). It is a book which presupposes a considerable background of training in educational theory and practice but, as Mr. Suter has said, "It is what many of us have been looking for for years; a foundation for good religious education theory."

And speaking of English books we would like to call attention to two books by the Rev. W. H. Cock which do not seem to have received the attention they deserve. They do not belong to the realm of theory but are reports of findings made concerning the religious education (?) of children in English Church schools through the medium of "examination papers." Some of those findings raise disturbing questions concerning what goes on in our own Church schools as well as in English ones. The titles of these two books are very similar: *Religious Psychology of the Child*, and *Spiritual Psychology of Children* (Morehouse. 85 cts. each).

Going back to the subject of the theory of religious education we should like to call attention to an interesting and illuminating

discussion of *Objectives in Religious Education* (Harper's. 1930. \$2.50) as these are defined in the writings of a few well known leaders such as Coe, Bowers, Betts, etc. The author, Dr. Paul H. Vieth, was at one time research director of the International Council of Religious Education, now a professor in the department of Religious Education of Yale University, and the book was written in partial fulfillment of the requirements for the Ph.D. degree. From Leon Palmer's facile pen to which we are already indebted for useful books on *Church School Organization and Administration* (Paper, \$1.25; Cloth, \$2.00), and *Religious Education of Adults* (Paper, 75 cts.; Cloth, \$1.25) has come another one—*The New Religious Education* (\$1.50) which gives an interesting and useful summary of the newer tendencies and methods in religious education. For those who are interested in these newer developments but are unable to find either time to read or money to buy many books this book gives a good and thoroughly understandable survey of the field. A veteran in the field of religious education, Dr. H. H. Horne, has deepened the debt we already owe him with a new book, *This New Education* (Abingdon Press. \$2.50). Chapter XIV is entitled, Fifty Points of a Good Church School—A Self-Rating Test. It contains material enough for half a dozen meetings of the Church school staff.

Another new and stimulating book on the theory of religious education is *Education in the Christian Religion* (\$1.50), by John W. Shackford, published by the Cokesbury Press. The author describes his point as follows:

"In this volume religious education is thought of as having to do with the innermost realities of religion itself in all of its manifestations. Nothing that affects the ongoing experience of religion in life is foreign to religious education."

The book is a working out of that thesis and deserves a wide reading.

A book that will be found useful in parish and inter-parochial teacher training schools is Harold J. Sheridan's most recent book, *New Tendencies in Teaching Religion* (\$1.25) published by the Abingdon Press. With a book like this in his hand almost every reasonably interested clergyman could lead his Church school teaching staff into better ways of doing the work the Church school exists for. Each chapter discusses some new tendency, balances it against the old method, and draws a conclusion.

While we are on this subject of teacher training the Department of Religious Education at 281 Fourth avenue, New York City, has issued in mimeographed form *Predicaments in the Church School* consisting of Outlines for Teachers' Meetings. Each "predicament" is a problem that has actually arisen in some Church school and an outline is furnished for the discussion of the problem. The predicaments include behavior problems, environment, measuring progress, money, planning the curriculum, pupil participation, worship. The value of these will depend largely on the leader.

A book that will cause a good deal of heart searching on the part of all who read it is Prof. G. H. Bett's book, *Character Outcome of Present-Day Religion* (Abingdon Press. \$1.25). It is the result of a questionnaire addressed to 300 ministers, religious education workers, professors in colleges and seminaries, and other active Church members, containing the following questions:

1. Do our Churches today teach and preach a religion that can effectively influence character and conduct?
2. If they do, why is it not working better to that end?

The answers, which are generously quoted from, furnish the material for a penetrating discussion of the problem suggested by the title. If anyone can read the book without being seriously disturbed there is something wrong with him. Some of the illustrations seem to us to be extreme but they do not affect the

main contention that religion is not carrying over into life and life relationships as it ought. The closing constructive suggestions are helpful and the list of "experience areas in which religion may be a factor" should help to vitalize religious teaching. It is published by the Abingdon Press.

From the Macmillan Company comes what is probably the most recent book dealing with both the theory and practice of religious education. In an *Introduction to Religious Education* (Macmillan. \$2.25), edited by J. M. Price, we have a book of 487 pages to which twenty-seven persons have contributed. The various chapters are organized into three sections. Part I with five chapters under the heading, Orientation. Part II with eight chapters on Principles. Part III with eleven chapters on Institutions. There is much that is useful in this book and some chapters are both interesting and stimulating but much of it is spoiled by an imperfect acceptance of modern points of men and their implications.

II

COMING FROM BOOKS concerned more with the theory of religious education to others concerned more with the *practice* we would like to begin again with one from a member of our own Church family. Miss Mildred Hewitt is a member of the staff of the Department of Religious Education at 281 and has special responsibility for Church schools. The title of her book is *The Church School Comes to Life* (Macmillan. \$2.50). How suggestive the title is! Was the Church school dead? No! One of the troubles with many Church schools is that they are neither harmlessly dead nor vibrant with the joy of adventurous and creative living. They are just hopelessly uninteresting and boring to children and prejudice their attitude toward religion throughout the whole of their lives. Religion becomes associated with all kinds of unhappy Sunday morning compulsions which are later swept away before the rising tide of adolescent independence. The purpose of Miss Hewitt's book is to change all this and to make the Church school session an experience of joyous Christian fellowship and an incitement to joyous Christian living and serving. Clergy and superintendents in charge of average small schools may object that it is written too much from the point of view of the large school with the advantages of superior equipment and trained teachers. That is, however, a superficial criticism as the real purpose is to show how equipment may be improved and teachers familiarized with better methods of procedure.

We hope we shall not be thought ungracious if we point out that the Dedication Service on pages 106 to 109 is modelled after the service in the present writer's book, *A Church School Book of Prayer and Praise* (Paper, 40 cts.; Cloth, 60 cts.), published by the Morehouse Publishing Company and that the entire section on pages 108-109 with the exception of the final commission is taken from that book, without any acknowledgment of indebtedness to it. It is true that a reference is made to "Acts of Devotion" from which some of the sentences were taken originally but the arrangement quoted here is taken in total from *A Church School Book of Prayer and Praise*. We are not blaming Miss Hewitt for this as the service is introduced with the remark—"One school worked out the following:" It does raise the question as to the right of a Church school to use books of services in compiling services of its own, and then sending them in to the New York office as original.

Miss Hewitt's book ought to be at least in every Church school library and any superintendent who was willing to use it faithfully as a guide for a period of two or three years would have the joy of seeing his own Church school "come to life."

A very different book on the Church school as an institution for religious education is Arthur Kendall Getman's *The Church School in Action* (Abingdon Press. \$1.50). The great difference between the two books is that this one is mainly concerned with the fundamental principles underlying "the Church School in Action," whereas Miss Hewitt's follows the principles through to the details of organization and administration.

And here is a book written especially for small Church schools which will be welcomed—or deserves to be—by all who are in any way concerned with them, *Children's Work in the Church: For the Church Without Separate Departments* (65 cts.). By Mary E. Skinner, published by the Cokesbury Press. And here are some words from the Preface which will be a delight to those concerned: "This book has been written with the rural and small town church particularly in mind."

So far as we have been able to discover it is the best and most up-to-date book on the small church and Church school in existence.

A question that is constantly arising is that of the relation of the clergyman to the parish program of religious education. Does a clergyman's responsibility end when he has found a layman willing to act as Church school superintendent? Harry C. Munro has discussed this important problem in an interesting and suggestive way in a book, *The Pastor and Religious Education* (Abingdon Press. 1930. \$2.00). The final chapter of the book is entitled, The Pastor His Own Educational Director. The author does not suggest that parishes that can afford it should not employ a director of Religious Education, but that even after having done so the final responsibility for direction and inspiration is "the pastor's." Of course this assumes that such pastors will be at least as "educationally intelligent" as the trained director which we are inclined to question at present.

Another problem which is receiving considerable attention at the present time is that of supervision in the Church school. How can we secure the best possible use of the time at our disposal in the sessions of the Church school? How can our teachers be stimulated to constant self improvement for the greater happiness and good of our boys and girls? How can we find a supervisor who can really supervise the "tremendous undertaking" of educating our children in the Christian way of life? Prof. E. J. Chave has written a book, *Supervision of Religious Education* (University of Chicago Press. \$2.50) which is the result of "years of experimenting with methods for improving the quality of work done in the ordinary Church school, and after conducting many conferences with various groups of religious leaders on the problems met in their work." Every well staffed Church school today should include a supervisor—a person of tact, of educational training and experience, of real religious character. With Professor Chave's book as a guide such a supervisor would soon be able to make an enormous improvement in Church school procedure.

III

BUT WHAT IS NEW along the line of *curriculum material*?

Beginning with the pre-school department we have something quite new and different in Mrs. Bigler's *A Lantern to Our Children* (Morehouse. \$1.50). It is a four year course for children too young to attend the sessions of the kindergarten department of the Church school. The material consists of a leader's handbook, parents' leaflets, birthday cards, and a record book for the secretary of the department, and more artistic material it would be very difficult to find anywhere. Some of the values of this course are: *First*, it makes available to Church schools really worthwhile material for the religious training of its youngest members. *Second*, it puts into the hands of parents material which will make them wiser parents and better teachers of religion to their little ones. *Third*, it aims to establish in the minds of the children themselves a sense of membership "in that blessed company of all faithful people," the Church. And finally, it lays foundations of Christian experience and knowledge which can be built upon later in the Church school.

We think that acknowledgment should have been made that Ideals for Christian Parents on page 20 was taken from material issued from the office of the Department of Religious Education at 281 Fourth avenue, New York.

Speaking of material for parents reminds us of *Outlines for Leaders of Parent Discussion Groups* which have been prepared by the pre-school section of the Child Study Commission at

281. They deal with such vital subjects as "How shall we answer children's questions? How can we make God real to our children? How can we help our children to pray?", etc. This material ought to be found very helpful in such "parent discussion groups."

A Child's Story of Jesus (Morehouse. 1932. Cloth, \$1.00; Paper, 25 cts.), by Marion Ryan, is the story of the life of Jesus interestingly told and profusely illustrated for younger children. The bright pictures will certainly attract their attention and the story is simply and reverently told. We think it would have been even more useful if, instead of a continuous narrative of 32 pages with pictures, it had been broken up into the more convenient unit forms of chapters.

From the office of the national department of Religious Education an announcement has come of the planning of a new series, supplementary to the present Christian Nurture Series. The publisher will be the Morehouse Publishing Company. One of these courses, after two years of experimental use, is in the hands of the publishers now and would have been published in time for the reopening of the Church schools last September except for grave economic reasons. However, it is practically certain that it will be published in the early summer of 1933. It is intended for Grade VI and will be an alternative for *Church Worship and Membership*. The title will be *Adventures in Church Worship*. The course is divided into nine "adventures" and the more important services of the Prayer Book are used as source material in the order in which they enter into the experience of the child, not in the order of their liturgical or theological importance.

The announcement has also come of two new courses that are being used experimentally in eight or ten centers "under the close supervision of the curriculum committee." These courses are being tentatively called "An Activity Program for the First Grade," by Katherine Smith Adams, and "Following Jesus in Everyday Living," for Grade V or VI by Mildred Fish Jones. While these courses are not available for general use all who are on the look-out for new material will want to place these on their list of "things to look forward to." It is possible that they may be available for the year 1933-34.

The title of the second of these courses reminds us of another of the helpful books coming from the Abingdon Press. Its title is *Jesus in Our Teaching* (1931. \$1.50), by Clarence Tucker Craig. The author states the purpose of the book as follows:

"The aim of this book is to state in brief compass the present status of the research about Jesus and then to provide some suggestions in the practical use of those results. It attempts to offer a bridge between the work of New Testament scholars on the one hand and workers in the field of religious education on the other."

The workers referred to will find Chapter V, "What Has Jesus for Different Ages?" especially valuable.

All who are familiar with Sidney A. Weston's *Studies in the Teaching of Jesus* for young people will give a warm welcome to his most recent book, *Prophets and the Problems of Life* (Pilgrim Press. 1932. 65 cts., and 35 cts.). There are eleven chapters on the teachings of the prophets Amos, Hosea, Isaiah, Micah, Jeremiah, Jonah. But the eleven chapters contain enough material for at least a full Church school year and make the messages of these great men of God very real and inspiring.

A skillful teacher might be able to make *An Outline of the Literary History of the Bible* (1932. 50 cts.), by Margaret B. Crook, the basis of a fascinating course on the Growth of the Bible. It is published by the Abingdon Press.

IV

THOSE who are looking for worship material will probably be interested in two arrangements of Morning Prayer included in a little handbook prepared by the Church school committee of the diocese of Southern Ohio. In addition to these two services the book contains a collection of prayers, a list of suggested hymns for the different seasons of the Church year,

some Worship Service Notes and—the best thing in the book, a "Foreword" to the clergy by the Bishop of the diocese. One question which services like these raises, in one mind at any rate, is this: Is the worship service of the Church school intended to be a substitute for attendance at the regular Church service? If so, then the use of such services is probably justifiable. If not, then the Church school worship service should be something different from the regular Prayer Book services and planned especially for it.

Another book which will be found useful in the training of children in worship is *A Children's Service Book* (1931. \$1.25), by the Rev. Elwood Haines and published by the Century Company. There is a different service suggested for each Sunday built on a theme suggested by Collect, Gospel, or Epistle for the day. The services are Churchly in the best sense but are not taken from the Prayer Book and illustrate the difference that should mark Church school worship services from the regular services of the Prayer Book.

V

A BRIEF REFERENCE must be made to the new method of discovering weaknesses and measuring progress in our religious education work through what are known as "new type tests." These tests are known by such names as true—false, multiple choice—completion, and many others.

Several interesting series of these tests have been developed in the office of our national department of Religious Education at 281, and are deserving of a wide use. The titles of the series are:

- I. *In the Church Building.*
- II. *In the Prayer Book.*
- III. *Meanings and Interpretations.*
- IV. *The Church and Every Day Living.*

Children enjoy doing them and their diagnostic value is very great.

VI

FOR ALL who are looking for help in the development of helpful programs for young people's societies, Dr. Homer W. Starr's book, *Believing Youth* (Morehouse. 1931. \$1.25) is the most valuable that has yet been written by a priest of the Episcopal Church. That raises a question with which we would like to close this article.

Why is it that so very little of this new material of religious education is being contributed by scholars of the Episcopal Church?

"THE DOOR OF CHARITY IS HARD TO OPEN"

THE devil and the deep sea may be translated "communists and flood" for some of our Chinese clergy. The Rev. C. Y. Ma of Singti, a friend of the late Rev. M. T. Feng who was killed by Communists in 1930 at Chuho, has for months on end bravely remained at his dangerous post in that same region and has been laboring week after week with the harassing details of administering famine relief.

The city of Singti received thousands of refugees who had fled their homes last spring before the Communists, only to run into a great flood at Singti. They were reduced to desperate plight; many killed themselves, and many died of starvation, disease, or cold.

Through Mr. Ma's reports and the Bishop's assistance, the relief committee of Hupeh province provided funds for rice and clothing. This was last February, and from then on, day after day, Mr. Ma and his helpers have tried to relieve the situation. Summing up his efforts, he writes:

"I thank God for putting it into the hearts of foreign and Chinese people to provide these funds, giving the money without distinction of race, proving that the world is one and, in the words of the old Chinese proverb, 'Within the four seas all are brethren.' But I think the door of charity is hard to open. There is no good way really to cope with the problem of helping the refugees. Still we have overcome all obstacles and pressed forward to our goal."

Give Books This Christmas

Recommended by the Rt. Rev. Philip M. Rhinelander, D.D.

THE ELEMENTS OF THE SPIRITUAL LIFE (Macmillan, \$3.00), by F. P. Harton, deserves the careful attention of every conscientious priest and indeed has a real message for intelligent and thoughtful laymen. It covers a broad ground, perhaps too broad. Yet a high level is sustained of penetrating insight and convincing exposition. It would be hard to find in recent literature an abler analysis of the interior Christian life.

Arthur C. A. Hall, Third Bishop of Vermont (Houghton, \$3.00), by G. L. Richardson, is a biography which commemorates a life perhaps as significant for the whole Church as any other in the last generation. No single personality among us has had a more potent or permanent influence than Bishop Hall. Dr. Richardson, who throughout his whole ministry was in close contact with the Bishop, is very competent as an interpreter. He has done his work extremely well.

Charles Gore (Morehouse, 85 cts.), by Gordon Crosse, a short sketch of the life of the late Bishop, is a telling and skillful bit

of work. A full biography of the great Bishop is being prepared by Fr. Talbot, Superior of the Community of the Resurrection which Bishop Gore founded. Of course, we shall be eagerly expecting its publication. Meanwhile, Crosse's short sketch is the painting of a life-like portrait, drawn to an accurate scale, and giving a vivid insight into the Bishop's life and character.

Psychiatry and Mental Health (Scribner's, \$2.75), by Dr. John Rathbone Oliver, being the Hale lectures for 1932, bears out the reputation of the author as the best informed and most discriminating of our clerical minds in this exceedingly difficult subject-matter. It will certainly make clear to the clergy the necessity of thorough knowledge and careful skill before experimenting in it. More than this, Dr. Oliver's book will put the clergy on the right lines of approach and give a true perspective, for the whole tone and background is uncompromisingly Christian. Not its least charm is its flowing and attractive style.

Recommended by Dr. John Henry Hopkins

THE GREATEST SAINT OF FRANCE. By Louis Foley (Morehouse, 1931. Pp. 321. \$2.50). A fascinating and compelling life of the great St. Martin of Tours. Reads like a romance. Brims with history. Makes the intense and heroic faith of the saint a stimulus and a joy. Well illustrated. Delightful style.

Religion of Scientists. By C. L. Drawbridge, M.A., of The Christian Evidence Society (New York: Macmillan Co. 1932. Pp. 160. \$1.50). A very valuable book. Six questions on Personal Religion and Christianity were sent to all the Fellows of the Royal Society (except Royalty), and two hundred of these brilliant scientific leaders replied. The preponderating agreements are that there is a spiritual domain, that humans are responsible, that God is personal, that nothing in science makes the Christian doctrine of God impossible, or negatives a belief in immortality. Each set of answers is analyzed carefully and personally.

The Splendor of the Dawn. By John Oxenham (Longmans. 1930. Pp. 232. \$2.00). Not quite so recent as some books, but gleaming with the radiant faith and solid with the deep reverence of the gifted author, who has succeeded in the difficult task of writing a thrilling story about Holy Week and Easter. Young people would be impressed and older ones delighted, by its power.

The Romance of Leonardo da Vinci. By Dmitri Merejkowski. Translated by Bernard Guilbert Guerney (New York: Random House. 1931. Pp. 574. \$5). A vivid translation of "a Russian masterpiece and a world classic." Brings that Florentine age to one's doorstep. Shows the manifold genius and pathetically noble character of the mighty Leonardo. Profusely and artistically

illustrated. One of the great biographies of the current decade.

The Hinterlands of the Church. By Elizabeth R. Hooker. (New York: Institute of Social and Religious Research. 1931. Pp. 314. \$2.50). No one who wants to know, thoroughly, about his own country and times, so far as some three millions of contemporaries in the Hinterlands are concerned, should miss this remarkable book. Great labor and wide travel have given it publication. It sparkles with history and manifold data, and it is well written. The charts and diagrams alone are worth much more than the price of the volume.

Heaven and Earth: A Modern Astronomy. By Oswald Thomas, formerly chief of Urania Observatory, Vienna. Translated by Bernard Miall. (New York: W. W. Norton and Co. 1930. Pp. 231. \$2.50.) One of the leading English Church papers said that this is one of the best general bird's-eye compendiums of the latest astronomical findings and conclusions that has been published of late. It is of deep interest from cover to cover.

Science and Faith: On Life, Death, and Immortality. By Paul B. Bull, M.A., C.R. (Morehouse, 70 cts. and \$1.05). Father Bull has given us a rare treat in this able and conclusive book. Replete with quotations from latest authorities in science, it deals with great questions and Christian answers.

Morgan's Yard. By Richard Pryce. (Houghton, Mifflin Co. 1932. Pp. 312. \$2.50.) A charming post-war novel, with the unusual features of several references to Evensong and the Church, and other attractive settings for an interesting tale. The reader's attention is held easily throughout.

Recommended by Dr. Bernard Iddings Bell

THE REVOLT OF THE MASSES. By Jose Ortega y Gasset (New York: W. W. Norton. 1932. \$2.75). One of the leading thinkers of contemporary Spain deals with the tendency of the modern crowd to assume civilization as its natural right, forgetting that it depends always on unique and original individuals—a profound contribution to the theory of democracy.

The Great Amphibium. By Joseph Needham. (Scribner's. \$1.75.) The great Cambridge bio-chemist talks of religion in a world dominated by science. Religion and science, he shows, can never be reconciled. Both must be held, for sanity, in a sort of paradox. Some of this book is very technical, but the last quarter of it is not, and is important.

Broadcast Minds. By Ronald Knox. (Sheed and Ward. 1932.) The greatest wit in England, and a priest, makes merry with those scientists who broadcast *dicta* on everything, visible and

invisible, to the gullible modern world. Great fun, and more than fun.

History of the Anglo-Catholic Movement from 1845. By W. J. Sparrow Simpson (Allen and Unwin, London, \$3.00). A great scholar writes an accurate and understanding account of the most significant movement in modern England. This is not to be missed by those who wish to understand English Christianity. Every priest should read it, especially those not Anglo-Catholics.

The Catholic Faith and the Industrial Order. By Ruth Kenyon. (Philip Allen, London, 1931.) A digest of the Anglo-Catholic summer schools of sociology, held at Cambridge, England, 1928-30. Based on a belief that the Catholic faith means nothing save as it possesses a social philosophy and results in social righteousness. Full of conscience-moving material, excellently analyzed and never handled sentimentally.

Current Literature for the Clergy

Recommended by Bishop Fiske

BISHOP FISKE, in his diocesan magazine this month, makes a few recommendations of books for the clergy. He writes:

"I like 'little' books about religion as more useful for most of the clergy than 'big' ones; books which are brief enough and plain enough to present the life and truth of Christianity, its teachings and the obligations arising therefrom, in a way to appeal to the 'average' man and not merely to the more scholarly or devout.

"Just now biography is all the rage, and we have had some remarkable bigger books this year from the secular publishing houses, beginning with Bowers' book on Beveridge and then through others on almost everybody from Edwin Booth to Carl Schurz. There are, also, ecclesiastical 'lives' galore. I recommend two 'little' books about great Churchmen and recommend them most heartily.

"Miss Eleanor Slater has written a book of 128 pages (Morehouse. \$1.50) on the life and work of Bishop Brent which in its way is almost perfect. A large definitive life will come later; but

"Charles Henry Brent" I cannot believe that it will give a clearer picture of *Charles Henry Brent: Everybody's Bishop*, than does this small volume.

We have here, not a complete record of Bishop Brent's life, but a study of his work and character, written with deep understanding and affectionate sympathy. It shows him a man of strong convictions, with a beautifully tolerant spirit and a fine balance which made possible an appreciation of Protestantism, on the one side, and Roman Catholicism on the other. In his passion for Church unity this gave him a mediating influence which was unique; his breadth was of the heart and sprang from an intensity of affection and a depth of consecration which led him always to seek for the best in others and to make this faith in men the basis on which he hoped to build, first, Christian unity of purpose and then Church unity in organized effect.

"He was a mystic, a poet, a scholar, and a priest, a rare combination of ecclesiastical statesmanship and devotional fervor. His best friends could not always follow him, for his idealism led him to attribute to others what was often but a reflection of his own sincerity and sanctity; but whether they agreed with him or not they could not but love him. It was the scholar that made him say: 'I wish I could declare that the reconciliation between science and the Christian religion had been reached, but I cannot; my greatest difficulty is to believe that God is love.' It was the poet who said: 'The ruthless and inexorable ways of nature are staggering.' It was the mystic and the man of faith who added: 'It is into the mystery of the Incarnation that I plunge headlong and find in it my sole salvation. It does not answer my questions, but it abates my questionings.'

"He was aware of the dangers of his own idealism and tried to school himself to practicality, though not always succeeding. Indeed, he often smiled at his own enthusiasms and tried to drag himself down to practical levels, as when, *e.g.*, Mr. Proctor (of Proctor and Gamble) urged him to cable whenever he needed help in his work in the Philippines, promising him whatever he required, and received this reply: 'Ship me a ton of Ivory Soap.' Though a great leader in world affairs, he was singularly sensitive, diffident, humble, and self-conscious; 'only as he built in himself reliance on something more than himself did he transcend his own limitations.'

"I may give a small example of his humility and humor out of my own experience. He had written to several parishes in my care (doubtless in answer to requests) with advice about parish policies, and at last I ventured (though a much younger man) to write him by way of protest, telling him that I knew my own diocese reasonably well and had my own plans, and while I was glad to have his counsel I did hope that in the future it might be sent through me and not to others without informing me. A few days afterward we were at the celebration of his twenty-fifth anniversary in Buffalo and the inevitable newspaper photographer was on hand to take a group picture of the bishops present. 'Where shall I sit, Bishop?' I asked.

He smiled broadly and answered, 'My dear Fiske, *sit on me*; I deserve it.'

"I wish every one of our clergy might read this little book, with its story of a man who did great things, did them in a great way; always did them as a humble follower."

BISHOP FISKE also urges another short biography, *Charles Gore: A Biographical Sketch*, by Gordon Crosse (Morehouse. 85 cts. 128 pp.). He says:

"Just after his death, I received a five line note from Bishop Gore, written a day or two before his last illness in reply to a letter I had sent him asking him to recommend some popular

"Charles Gore"

books which I might use in studying certain problems for a course of addresses to college students; books which I might afterward pass on for the students themselves to read. This was the note:

"My dear Bishop Fiske: I am glad to help, not only for your own sake, but because of my affection for your uncle, whom I knew well. I know of no small books which deal in particular with the subjects you mention. I imagine the best things you can find for your problems are—and then he gave chapter and page in a list of five of his own books! It did not seem to me to be an indication of undue self-praise; I translated it to mean: 'I have dealt with the subjects as best I could. Why did I write the books? Surely because there were no others that dealt satisfactorily with the problems; I was doing my best to fill a need which I, too, felt.' It was the sort of thing a man would write, not because he was conceited, but because in the humility of self-forgetfulness he left himself out of the problem and judged his own books impersonally as he would the writings of others.

"I find in this brief sketch of Bishop Gore's life and work deep satisfaction, more especially as the periodical and newspaper notices, at the time of his death, were hopelessly unsatisfactory and full of misunderstanding and false emphasis. Bishop Gore was for the last forty years of his life the strongest single personal influence in the Church of England; a true saint, a great teacher, a social prophet; as preacher clear as crystal, so that 'the man in the street' could not but understand; as teacher packing Westminster Abbey for his biblical lectures and drawing crowds in later years for his sermons at Grosvenor Chapel and All Saints', Margaret street; a scholar who at a critical time set forth fearlessly, in *Lux Mundi*, the critical position with regard to the interpretation of the Old Testament; the founder of a great theological college; founder, also, of the Community of the Resurrection, a teaching order; head of Pusey House; canon of Westminster; Bishop of Worcester, of Birmingham, of Oxford, giving all his private fortune to endow his second diocese; an expounder of social reform in a day when the social implications of the Gospel were little understood; an expounder of the Christian faith so deeply in earnest and so manifestly sincere that Sir Oliver Lodge never missed his lectures in Birmingham, although not accepting his religious or theological position—I don't believe more than half he says; *but he does*; a pronounced Anglo-Catholic, whose deep understanding won Protestants as well as Anglicans and Romans to a profound respect; an Anglo-Catholic whose heart was full of devotion and whose clear convictions led him to repeated rebuke of extravagances and excesses; a man so humble that at the Lausanne conference he could be seen, often, acting as server to some humble priest at the altar; one whose kindness even in controversy won to the Church the famous pastor of the London City Temple; in private life lovable, witty, loyal, affectionate, living simply as under monastic vows, giving all his possessions to the Church, winning men like Dean Inge among the Liberals and Canon Mackaye among the Catholics; writer of books which changed the life of the English Church.

"This book about him is a splendid pen picture of one of the greatest and one of the two saintliest men of his generation—the other saint being Lord Halifax."

LET ME RECOMMEND, also," says the Bishop, "a book of Bishop Gore's, on sale by Morehouse for only 50 cts., *The Doctrine of the Infallible Book*—a short essay on the newer view of the Bible which can be read in an hour and is invaluable for those who cannot accept the old-fashioned doctrine of infallibility (which Fundamentalists have made popular in an exaggerated form in this country) and putting the broad case for reverent freedom in our attitude towards criticism in a way that cannot fail to be helpful. Bishop Gore's last book, published the day after his death (Morehouse. 50 cts.) and containing the concentrated essence of all his teaching, social, doctrinal, and devotional, *Reflections on the Litany*, is also to be recommended.

Two Books by
Bishop Gore

AND NOT TO SLIGHT the Church in America, Bishop Fiske adds:

"Next year we shall be celebrating the centenary of the Oxford Movement. There are books galore to tell its story; none better than some reprints of Canon Church's history, Ollard's newer book, etc. But why not make the year an occasion for teaching, also, something of the history of our own American Church? And why not teach it by telling the life story of some of its great leaders? The late F. C. Morehouse wrote, some thirty years ago, ten sketches of such men, in a volume entitled *Some American Churchmen* (\$1.00). It is still good and can be supplemented by giving the story of later leaders: Bishop Brent, Bishop Hall (a biography by Dean Richardson came out this fall), Bishop Potter, Bishop Doane, Bishop Brooks, and many others who were powerful influences in their day. 'Let us now praise famous men.'"

THE AXEMAN OF GOD

"Even now the axe lieth at the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire."
—ST. MATTHEW 3:10.

UNCOUTH and rude, the desert-nurtured man
Strode through the Jordan valley, shouting high,
"Change you your minds, the realm of God is nigh!"—
To make a highway ere the Christ began.
Throughout the land the strident message ran,
And motley crowds came trooping to the cry,
Many to melt before his burning eye,
Pass 'neath the wave, and join the expectant clan.

With speech, demeanor, garb, all coarse and odd,
The Baptist swung a fierce and ruthless axe,
And to his time and ours this truth upbore—
Boors may be saints and yokels men of God
When prophets, priests, and kings, in duty lax,
A nation's wide unfaith and vice ignore.

EDWARD HENRY ECKEL.

OUR AIM

UNTIL OUR MOTTO is, Every Churchman for Christ, every Churchman a communicant, every Churchman a worker, and every Churchman a man of prayer, the Church of Christ in a parish will remain a *dead* Church.

Deeper than the need for men, deeper than the need for money, aye, deep down at the bottom of our spiritless lives, is the need for the forgotten secret of prevailing, world-wide prayer. . . .

The greatest need of the Catholic Church today is a mighty increase of *spiritual intercession*. Intercessors—men and women—who, having fulfilled the conditions of answered prayer, really pray in spirit, before the altar, at home, in the quiet silence of the night.

If an army of such intercessors were created by the Spirit of God, and brought to know experimentally what it means to *claim victory* over all the powers of darkness in the Name of our Victorious Lord—all our difficulties would soon vanish, and our needs would be met.

—J. W. L.

A PLAINSONG ENTHUSIAST

[See cover illustration]

DOM ANSELM HUGHES, O.S.B., whose photograph we are reproducing on the cover of this issue, is now in this country lecturing on Church music. Writing of him in the San Francisco *Examiner* last spring, Redfern Mason, music critic for that paper, gave the following interesting résumé of Dom Anselm's work:

"That autolytus of music, that 'snapper up of unconsidered trifles' of every age and genus of the art of tone, Julius Gold—a good fiddler, too, by the way—is keyed up with a new enthusiasm.

"Dom Anselm Hughes is coming to California. True, he won't be here till November; but Julius is anxious that everybody should hear Dom Anselm who is worthy of the privilege, so, like a good humorist, he is preparing his impromptus well ahead of time.

"But you must be told who this good gentleman is and what he stands for. In the first case he is a monk of the order of St. Benedict; in the second he comes from the see of St. Dunstan, the saint who tweaked the devil by the nose with a pair of tongs and incidentally left us a beautiful Gregorian Kyrie. Then he is secretary of the Plain-song and Medieval Music Society; he wrote the learned articles on *gimel* and *conductus*, *faux bourdon* and *descant*, which you may have conned over in the last edition of Grove.

"Probably his greatest service as a musician and scholar is his *Worcester Medieval Harmony*.

"For a long time only the elect knew that long prior to the great Madrigalians of Queen Elizabeth's time there were eminent composers in England, men who, like Dunstable, exercised influence all over Europe and were revered as masters.

"When the Reformation came, the great monastic libraries were scattered, and priceless books were sold for a song and tradesmen used pages of missals and antiphonaries to wrap butter in. Just as the beautiful rood screens and stained glass in the cathedrals and collegiate churches were torn down or defaced, just so everything that savored of 'Papisty' was destroyed. Among that wreckage were countless monuments of England's ancient music.

"But everything did not perish in the ruin. Villagers buried the lovely stained glass and the altar with its five crosses and, in the old Guild church of Shakespeare's Stratford, scholars have recovered from its protecting cover of whitewash frescoes of the Martyrdom of St. Thomas of Canterbury.

"In the cathedral libraries of Durham and Worcester, at the Bodleian and the British Museum are preserved documents that prove how great was the music of England in the thirteenth, fourteenth, and fifteenth centuries.

"Into this treasure Dom Anselm delved with the zeal of a musical apostle. He found the early composers making the experiments which, in the course of time, were to make possible the art of Palestrina, Lassus, and Sebastian Bach.

"It was not for nothing that the Northumbrians of Bede's time, doubtless taught by missionaries from Ireland, sang in a sort of natural harmony. The tradition persevered; the choristers, greatly daring, embellished the plain song with a descant, often shocking their priestly monitors, but playing the part of path-breakers.

"In a hundred great monasteries the ferment worked. The scholars were inspired and a great school of polyphony came into existence.

"It is about this long forgotten period of musical gestation that Dom Anselm will talk to us. Already the Sisters of Dominican College in San Rafael have indicated that they want to hear him. Pro Musica, anxious to discover the new of the past as of the present, will surely claim his services. This good monk ought to be heard at the University of California, at the College of the Pacific, in our teachers' colleges, everywhere in fine where the genesis of musical greatness is a matter of interest."

THE THREE CHURCH HOSPITALS in ZULULAND and one in SWAZILAND, assisted by an organized campaign directed by the Bishop of Natal and the missionaries, have been effective in checking a severe epidemic of malaria, which, however, resulted in the death of from 10,000 to 40,000 natives.

It Can Be Done

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

THEY CAME to see me the other night—a group of men from one of our larger parishes, to ask my judgment on their plans for the Every Member Canvass. For weeks, it turned out, these devoted laymen had been at work on them. They had been for months without a rector, but that apparently only intensified their responsibility. And how they had studied their problem! They knew precisely the number of communicants in the parish and who was pledging and who was not. They had estimated the cost per week per communicant for carrying on the parish work; and they had evaluated that work in terms of service to the community at large; they had acquainted themselves with the diocesan needs; they knew just how the quota given the parish was figured out; they even knew, *mirabile dictu*, all about the National Council, its economy program, and the share of its budget which their parish must take if the line of the Church now held by three thousand representatives in many fields is not to yield.

Their major problem, however, was this: How are we to get all this information over to all our people? And here were some of their answers:

1. They must be called upon, not called upon the phone, every one by two men.
2. We don't like the name "canvasser" and we don't like the word "canvass."
3. We prefer to think of *the Divine Commission*: "Go ye!" and, therefore, we are proposing to send *commissioners* into every home. I approved the new nomenclature.
4. We know that we can get the men, but the big question is, how can we make sure that every man will competently present the commission? How can we assure an adequate presentation of the Church's program in parish, diocese, and in the general Church?
5. To be sure, the education of these men will be attempted, and to an extent achieved by our preliminary meetings and by the excellent literature already in their hands. And many of them are already experienced in this work. But we know that we are bound to have many commissioners who are devout, consecrated, willing, faithful, but who are—well to put it coarsely and we hate to use the words—"poor salesmen."

"And so," said I, "this is one of your pivotal problems. I admit it. Many a pledge would be made that is not now made; many a pledge would be an increase and not a decrease: many a pledge would be several times bigger than it is if the representatives of the Church not only knew their subject better, but could present it more clearly and more persuasively.

"How do you propose to overcome this difficulty?"

There and then, with not a little satisfaction, that committee of men brought forth their secret. They had faced the facts, they had grasped the situation, and they had evolved a plan.

"Will you let us," they said, "treat you for a few moments as if you were a home, a family, a father and mother and children, gathered round, to whom we might show an interesting series of charts?"

"Certainly," I replied, "delighted!"

Whereupon, there was brought forth an impressive folder—perhaps three feet square, bound in rough cardboard. Instantly it was set upon the table, the front and back folding and locking to form a convenient holder for a series of attractive boldly printed and illustrated sheets, the first of which after the approved manner of the moving pictures announced that we were about to witness in a dramatic series *The Romance of the Church*.

The first few sheets were pictures. They told in graphic fashion the growth of the local parish church. Presently appeared the names of vestrymen, who they were, and what their business.

One sheet was devoted to what the parish had done the past year in its Church school work; another was devoted to the community service of the parish; still another to the clergy calls on the sick in hospitals and homes. Then came an analysis of cost per week per communicant with the emphasis upon economy of administration. Several sheets were devoted to the diocese showing precisely where the diocesan quota was spent; and these were well illustrated sheets. Several showed the work of the National Council in its many fields. And then as the end drew near the subject began to narrow down to the listener's obligation, "What should I give?" This opened up the vital question of stewardship. There was no suggestion of ten cents a week in these charts—no dodging, no evasion. One challenge was there, clear, peremptory, inescapable. *What is your income? And what proportion of it is dedicated to the Master to whom you pray "Thy Kingdom come"?*

I could have shouted for joy as I sat silent while the climax came in the large display of the duplex pledge and the place where I was expected to sign, and my wife and each of my children.

WELL, when they had finished their story, or rather the chart had finished its story, I was convinced. Here was one more answer to the question—how can it be done and well done?

Now I do not for a moment assume that all parishes can carry out this plan even in a modified form. Not every parish has in it perhaps a group of such imaginative men. But I am prepared to say this: That every parish and mission in the Church needs to emphasize the following points:

1. That the so-called Every Member Canvass should be and must be an Every Member call to the Great Commission to discipleship: Go ye into all the world and witness for Me!

2. That this year, if never before, every single person should be seen whether he is employed or unemployed, because if a man has no income and cannot help, then is when he needs the friendly call of his fellows who must report back that the Church has a chance to help one of its families. No one must be overlooked.

3. That our men who are to do the calling must be themselves informed on every detail of the Church's program, soaked in its literature, and fired with enthusiasm for its work. If the question is popped at them, "Why send money out of the country when there is so much need at home?"—they must be able to answer that one half of the red side stays in the diocese and only a small part of the rest ever leaves the country. If a man says, "I don't believe in *foreign* missions," they must demand to know what *foreign* means. Is any part of the earth foreign to God? Is Jesus Christ an American? And whose religion is this Christianity? Ours or His?

4. That the Church should be the *first* channel, not the last, for Churchmen's contributions to poverty. She and not the State should be prepared and equipped to look after Christian poor. Her institutions, her settlements, her hospitals, her workers among unfortunates are our first concern. After we have provided for these, but only *after* we have done so, our sacrificial offerings should be poured into community chests and emergency welfare and relief funds. This is rational, for if the Church fails in her evident duty and responsibility here, the State will stagger under vastly greater burdens.

5. That every parish and every mission can raise its needed budget for local, diocesan, and national work, if its leadership, clerical and lay, is in deadly earnest, is intelligent in analyzing its problems, is imaginative in planning its canvass, and is undaunted and determined in spirit.

The other day two United States Army colonels got together and sent to me a proposed general field order which they hoped

I would send out as commanding general to one division of the Church's Army. It is too good to keep. Let me share it with you. It seems that a field order consists of five sections:

1. Disposition of the enemy,
2. Disposition of our troops,
3. The objective of the attack,
4. Administrative details,
5. Information on points for report and lines of communications.

Here it is, then:

1. *Disposition of enemy:*

Right flank rests on river of Greed. It is fordable at Humanity point. Left flank rests on Ignorance Mountain which is steep and densely covered with thorny variety of prejudice. Mountain is being mined by our engineers. Center is posted behind swamp of Indifference, which we are draining.

2. *Disposition of our troops:*

Right flank rests on Mountain of Faith. Its defenses are secure. It will hold. This flank cannot be turned. Our left flank rests on river of God's grace which is too deep to ford. This flank is impregnable. Our center is strongly fortified by projecting redoubts of hospitals, settlements, shelters, prison work, from which a heavy barrage of love is being laid down continually. The spirit and morale of our troops is high. No breach in the line has occurred and there have been no surrenders.

3. *Objective:*

To take and hold our necessary budgets in local field, to meet our diocesan and National Council quotas. To present to every person in the Church the call to share in the Church's program.

4. *Administration details:*

All shock troops in addition to equipment prescribed in the Epistle for the twenty-first Sunday after Trinity will be provided with sufficient ammunition in form of data. They will assemble early that morning at the altar and be issued the divine rations for the day.

5. *Communications:*

All squad leaders will report that night. Mopping up will continue throughout the week.

EVERY UNIT MUST TAKE AND HOLD ITS OBJECTIVE!

NOW that comes from laymen, military men. It recalls to my mind my experience as a chaplain in France. One of the unforgettable phrases which I learned to expect always from men sorely wounded or gassed or shellshocked was this: Upon regaining consciousness every man looking up in a dazed way into the chaplain's eyes had but one instant eager question. It always surprised me. It was never "Am I badly hurt?" It was never, "Will I lose a leg or an eye?" It was always this, always the same, always the old heroic leap of a soldier's deepest longing: "Chaplain, did we take our objective?"

There you are. Will we take our objective?

I remember once going to call on Judge Gary in New York. He was the head of the biggest industry in the United States. Upon his desk there was, besides a pen and blotter, but one other thing—a curious little ornament which every now and again he playfully turned on by pressing a button. It flashed into flaming letters and then off again. It consisted of four words—a legend, a declaration—a conviction, perhaps an explanation of one man's success. These were the words—

IT CAN BE DONE.

TO SAY I DON'T NEED THE CHURCH is mere bravado. I needed it when my father died. I needed it when we were married and when our babies were taken from us, and I shall need it again, sooner or later and need it badly. I am in good health now, and I could, I suppose, get along nicely for a time without a clergyman or a choir or even a prayer. But what sort of a man is he who scorns and neglects and despises his best friend until his hour of tribulation?—*Edgar A. Guest.*

FOR THE SERVICE OF CHRIST

FOUR STUDENTS at the Episcopal Theological School, Cambridge, Mass., who are looking forward to service overseas, have signed the following clear statement in which a sane and quiet reasonableness is joined with the rousing insistence of a trumpet call.

Having declared to the Department of Missions our intention to serve the Church in Foreign Mission Fields, we present, for the prayerful and personal consideration of this school, our convictions:

I. The spirit of Christ is inherently missionary. Recognizing the lack of Christianity in this country, we are convinced that there are other lands equally in need of an opportunity to hear the Gospel. There should be no frontier; yet, for lack of pioneers, many remain outside the knowledge and love of God. The Gospel is for all men.

II. The Church of Christ must be missionary. Static Christianity cannot live. Hand in hand with the emphasis on beauty of fabric, which has engrossed our Church of recent years, must go a depth of spirituality manifested in missionary zeal. Our interests and expenditures must include others to an ever increasing degree.

III. Missionary advance stimulates and invigorates domestic advance. Seeds sown in foreign lands have always borne fruit at home. Our present reevaluation of Christianity has received a great impetus through contact with, and criticism from, the religions which have been put on the defensive by Christian missions. The Christian message has also been enriched by the thinking and personalities of those who have received the Gospel, and have brought it back to us.

IV. The world is in a molten state. Especially is this true of our foreign missionary fields. These agricultural nations are feeling the impact of the industrial revolution. Their slow movement is being quickened by the rise of the nationalistic spirit. Their ancient philosophies are being abandoned for scientific dogma. In one generation they are facing the development of centuries. Now is the time to act. Metal can be molded most easily in the liquid state. Every effort made now is worth two later. Every opportunity lost now is irretrievable. God has brought forth fields white unto harvest.

V. The laborers for Communism are many. They are zealous missionaries, working especially in the very lands in which we are carrying on missionary enterprise. They are self-sacrificing, well organized, and intelligent. Their program is forceful and clear-cut. They spare no effort. We are not yet awake to the fundamental opposition between Communism and Christianity, which lies not so much in Communism's antagonism to religion as in its philosophy of force and hatred. Our generation may see the tide turn in either direction.

VI. The gospel of love must go forth. It must be all things to all men. Any special abilities we have for service can be used to greatest advantage in countries where trained men are rare. The field is open for social service, for medicine, for education, for rural work.

VII. Finally, our Church must carry the Gospel. We feel that it is preëminently fitted to serve the Church Universal. By its episcopal government, it is raised above the purely parochial. It moves as a body, in communion throughout the world, by the life-giving fellowship of the Spirit, externally manifested in the Sacraments. In worship, it transcends the intellectual differences of men.

With these convictions before us, we are forced to recognize our own inadequacy. Yet with these same convictions before us, we feel we can do no other than enter upon this work. For we can do all things through Christ who strengthens us. Therefore, asking the prayers of this school, we ask also that others join us in the great work which lies ahead, in the foreign mission field, and sign ourselves humbly for the service of Jesus Christ our Lord.

EUGENE MARSDEN CHAPMAN ('33) India,
JOHN DEFOREST PETTUS ('33) China,
LESLIE LINDSEY FAIRFIELD ('34) China,
CLIFFORD L. SAMUELSON ('35) Japan.

Thank God for the Sunshine!

A Missionary Describes the Cuban Hurricane

By the Rev. Frank S. Persons

Rector, Church of the Most Holy Trinity, La Gloria, Cuba

La Gloria, Camagüey, Cuba,
November 11, 1932.

ARMISTICE DAY! Our armistice with the forces of nature. Sitting on one of the pillars of a destroyed church, amid the wreckage of an American colony, I try to associate the golden sunshine with the destruction of a tropical hurricane — one of the worst this island has ever seen.

Tuesday morning was windy, but La Gloria had had no storm in fifty years, so we felt safe, although we had heard of the storm. Thousands of pigeons in one flock flew rapidly over, then came a government wire saying the windy night before meant we were to get it—we had just until 10 o'clock to prepare—it was then 8:30.

The rectory was frail, so we moved to a small bungalow across the way and gathered in a few neighbors; then we made things as secure as possible and sat down, parson, wife, and two children, our Cuban maid, and folk we could bring.

Wind from the east struck hard at about 10:02, then the houses around began to go. We said the Litany and sang hymns as trees and sheet iron danced merrily by.

We looked out the window and saw our beautiful little white church disappear as if by magic. After five and a half hours the deadly calm came and the barometer had dropped then two and a half inches, 30.2 to flat 28! Poor people thought it was over, so we spent the time gathering in folk and warming others. We found in the wreckage our big church crucifix, the *only* thing left absolutely unharmed and dry despite terrific rainfall. Saved that.

When a neighbor's house began to go we found them huddled in a couple of trucks, brought them in, and the parson and Frank Tucker toured the town looking for injured; found none. Storm then drove us back home.

At about 3:30 the storm, which had been from the east and then north, began again from the west. Soon a wind of 150 miles per hour covered the streets with a perfect hail of sheet iron roofing, timbers, and everything else. Tall cocoon palm trees were doubled, twisted around like rags, and fell like straws. We could not think of more rescue work, for nothing could have lived an instant in the open. It was like the open door of a blast furnace, and the wind appeared like a solid, moving object.

Thirty odd of us, Americans, Germans, Cubans, Spaniards, and Jamaicans, stood for more than two hours—we could not remain in the house—huddled on a flimsy porch, clinging together as the house swayed and shuddered under the awful blasts of wind. Every instant something left the house and every blast promised to see the end of us all. The parson's wife bravely led the singing of hymns—often improvising them—holding her little daughter in her arms, while the father held the son. Thus linked we were ready for our journey.

But under God, it held and the force abated finally. All night everyone in town, forgetful of losses, thankful for life and family, went from place to place searching in the darkness for any injured, while the women kept hot drinks for children—all soaked and no changes of clothing—warm.

An aged man was found pinned under a staircase, both legs broken, his wife dead, and the wife's sister with several tons of cement on her leg; this had to be chipped away. Could *not* be

HERE is an eye-witness account of the hurricane in Cuba, written by our missionary at La Gloria, in the stricken province of Camagüey. In an accompanying letter he explains that it was written (on leaves torn from a notebook) "with many interruptions in nursing and salvage work. . . . We need help—haven't had time night or day to remove clothing—oh, I forgot, there is nothing to change to! We sleep, when we sleep, in chairs, wrapped in damp blankets."

lifted. A lad, Joseph Kelly, walked through the storm four and a half miles, got a doctor. Dr. Carlos M. Campos of Sola risked his life and worked all night. The injured are cared for in the cottage the parson and family and others are using.

Sr. Victor Gutierrez, although financially ruined, entertained over one hundred persons, including a few wounded, and is killing his last cattle to feed the needy.

On inspection tour afterward, the parson and a friend covered many miles and found almost every house flat—two men sat all night clinging to bags of charcoal—every orange grove, cocoon palm grove, and cane field wiped out.

At our port, Piloto, five miles away, many boats wrecked and some driven to sea. One had three fishermen, one of these a boy. As the boat was wrecked they stripped and dived—the older man and boy were lost, and the other man, seriously injured in the chest and with toes crushed, swam for three hours, then walked stark naked four and a half miles to La Gloria. He left the boat at the height of the return hurricane at about 5:30 P.M., reached town at 7 A.M. On those crushed feet, naked, suffering agony, he had the courage to walk after a three hour swim, in the rain all night. He may recover.

Thank God for the sunshine—it may save an epidemic. We have our lives and the strength to work for others. But we possess little but the soaked clothing on our backs, and how *can* we feed the hungry and clothe the naked?

And we have not suffered like the others!

WHAT I GET FROM READING THE OLD TESTAMENT

FORMERLY I SPENT a half hour each morning reading the newspapers. Recently I have devoted the time to reading the Old Testament. The books I have read so far are Joshua, Judges, First Samuel, and Second Samuel. The fact that these narratives picture a barbaric period of history has not detracted from but has added to their value and significance.

In the first place, I have sharpened my sense of the reality of religion. Primitive peoples may be more crude in their pursuit of righteousness and their lapse into wickedness, but they are not essentially different from the men and women of today. They find and follow their ideals in much the same way as we do ourselves.

In the next place, I have strengthened my belief in the power and presence of God in my own life. The early Hebrews sought the help of Jehovah to accomplish their heartfelt purposes. As they did so, they became aware of their personal relationship with God and their spiritual relationship with one another. This is the beginning of loving your God with heart, soul, mind, and strength, and your neighbor as yourself.

Finally, by reading this part of the Bible I have gained more comfort and inspiration from other parts of the Bible. The great sustaining truths and assurances of religion are not so obvious in these books as they are in the Psalms, the Prophets, and the Gospels. But they are there, and as I see their influence in the actions and aspirations of ancient heroes and leaders, I can experience their influence on myself more deeply when they fall from the lips of Him who spake as never man hath spoken.

—Rev. Edmund J. Cleveland.

THE BISHOP OF EXETER BIDS AMERICA FAREWELL

In His Final Message He Pays High Tribute to the Church in This Country, Then Adds a Few Things to Think About

I AM WRITING a message of thanks for the great kindness we have received from many who have given my wife and myself a welcome, which is so hearty and generous that it can be only expressed by the one word "American."

I have been charmed and impressed by the vigor and energy of the Anglican Church on this continent. The splendid cathedrals and buildings, which are being erected in several cities, are a witness in stone of that energy, and I may add, of the good taste which is a growing feature of ecclesiastical art in this country.

I feel more and more that there is a close affinity between the American and English Churches. It was most interesting to learn how you are solving our common problems. There are no doubt profound differences in environment and therefore in those problems. In England, for instance, there is a population of one race and one tradition. Here I recognize that all social problems are rendered more difficult by the difference of race and religion which divide the laboring class of the great cities from their employers.

The strain that has developed between classes in every country has therefore an added importance in this country.

The difficulty of stemming the red or Bolshevik movement, if it obtains anything like the strength it has reached in Europe, must be tenfold. This closely affects the purpose for which I came to this country.

I came here to encourage the friendship between English-speaking nations; one of the results of that friendship will be to oppose the growth of this devastating atheism.

To us in Europe it seems as if national war was a danger but that class war was a greater danger.

It is hard to justify our social system to a man out of work. He has in no way sinned against society, yet society reduces him to poverty, perhaps to actual want. At the same time he sees round him an expenditure on luxuries and pleasures, which convinces him that there is much wealth in the country. His home, if he still has one, is mean and unsanitary. Yet he sees hundreds and hundreds of miles of splendid concrete roads in both countries made so that the richer citizens may escape the slight discomfort of railway journeys. As long as he is in work well-paid, there is of course no temptation to wish for a social revolution. But the time now often comes when the factory closes and he is left without means. I was told sad stories of thrifty men who had saved money and bought their own houses, leaving only a small sum to be paid, secured by mortgages. These men, after an heroic struggle, have failed to pay their mortgages—with the result that they have lost their homes.

Can any reasonable person expect those men to be admirers of our social system?

They crowd into an already overcrowded house in a big city. Their children suffer from unsanitary housing. They are humiliated at every step by their poverty. They fight gallantly, but economic causes are too strong for them. Their suffering can be likened to a man lying helpless on a road, watching a steam roller come toward him.

One early morning I was walking in Central Park, when I saw a young fellow making his toilet in one of the lakes. He knew that his only chance of a job was to be clean and tidy. May God help this plucky young man.

It may be, this want and poverty will shortly pass away. I have been assured by optimistic American after optimistic American, that it will do so, but no sufficient reason has been given me.

Now, one of the charms of your people is their optimism. It is a great and beautiful gift, but it has its disadvantages. I come from an island where rain has washed out all optimism, where the misty air and the low elevation of the sun makes us see everything in a sepia reality ungilded by sunshine. This attitude of mind has its disadvantages but it makes for prudence and care. Opti-

mism is charming. How pleasant it is to take a motor drive with an optimist, who sees beauty and interest in all that surrounds him, but it is safer to have a pessimist as chauffeur, for a pessimist will look for danger at every corner and gloomily diminish his pace as he approaches a crowded city.

When American optimists told us that prohibition was a great advance, we could only gloomily ask "Will it succeed?"

So to our gloomy disposition it seems to us probable that wages are in all countries on the down grade; that various causes made them advance beyond their just standard, and the reverse process of reducing wages to the world level can only be accomplished after several years of financial tension.

In such a situation the Bolshevist may yet find the ground ploughed and tilled, ready for a diabolical seed in this country.

But man's failure is God's opportunity. The distress and difficulty, which might drive men to Bolshevism, can be made to be the motive for a real religious revival. We ought to hold out the right hand of fellowship to our brother in distress, not merely by helping him—though I am told that the generosity of Americans has been, as we might expect, very splendid—but also by a readiness to lead and depend him.

WHAT is so much needed by men borne down by a great economic disaster is to know that there is someone who can and will take their part and see that such as are in need and necessity have right.

I am told that in America the men of the highest families and of the greatest intelligence are unwilling to serve the State. I am also told that without doubt the Anglican Church has great influence among such leading people.

I would plead that in the message from the pulpit it should be suggested that in serving the State, even in its humbler councils, we have an opportunity of serving the poor—God's poor. Many who are without political ambition and have a sufficiency of means would none the less be willing to work in this way for that reason. That mysterious power by which our Saviour's love holds weak mankind would compel such service.

For as the communicant kneels and hears the words, "This is My Body," he would remember that the same voice said "Inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me."

Such service would knit the bonds of friendship and lighten the gloom of many a saddened heart. Thus, out of distress and poverty, be it of short or long duration, would arise a growing sense of unity and Christian brotherhood. For after all, the great object of Christians is to promote brotherhood. The characteristic of the Christian address from apostolic times has been that it has begun with the word "brethren." If we can develop a new world, where each class shall feel that sense of brotherhood and where each nation shall act and behave as a brother to other nations, we shall be really fulfilling the test our Lord gives us of true Christianity, "By this shall all men know that ye are My disciples if ye have love one to another."

God has wonderfully blessed this age with all that man can possibly need, yet there are twenty-five million men out of work and in poverty in Western countries and if we ask the reason, the answer is brief—Western civilization is rich and prosperous, but it lacks the sense of brotherhood.

Is not this a challenge to America to take the lead in this matter?

THREE GIFTS

GOD GIVES to those who labor long
 Three gentle gifts: the gift of song
 That makes the hours less slowly run
 Until the long, long day is done;
 The gift of hope, that fills the soul
 With promise of some brighter goal;
 And in the time of deepest grief,
 The gift of tears, tired heart's relief.

RICHARD F. HAMILL

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

PRAYER: A STUDY IN THE HISTORY AND PSYCHOLOGY OF RELIGION. By Friederich Heiler. Translated and edited by Samuel McComb with the assistance of J. Edgar Park. Oxford University Press. 1932. Pp. xxviii-376. \$3.00.

CHRISTIANITY is "the religion of prayer," and Dr. Heiler has put us greatly in his debt by this survey of the world at its devotions. "Survey" is indeed an inadequate word to describe this profound study of prayer—Christian and non-Christian alike—a study which combines an amazing wealth of scholarship, with a deep and penetrating spirituality, by which alone spiritual things can be discerned. As the author notes, prayer is not so much the work of man striving toward God as of God energizing in man. The naïve, crudely anthropomorphic prayer of primitive peoples, the "cultured" prayer of the Greeks, the "ethical" prayer of the philosophers—among whom thinking about God or the Good tended to drive out converse with a living God—the creative prayer of the great religious personalities, all are set before us with a winsome and compelling power. The lives of the outstanding spiritual personalities and the pages of the world's devotional literature are made to yield up their spoils at the magic touch of the writer.

Two principal types of prayer are distinguished—the mystic and the prophetic.

"Mystical prayer has its roots in the yearning of a devout person for union with the Infinite; prophetic prayer arises from the profound need of the heart and the longing for salvation and grace. Mystical prayer is artificially prepared through a refined psychological technique of meditation; the prophetic petition breaks forth spontaneously and violently from the subconscious depths of the religious soul that has been deeply stirred. Mystical prayer is silent, contemplative delight; prophetic prayer a passionate crying and groaning, vehement complaint and pleading. Mystical prayer is solemn exaltation of the spirit to the highest good; prophetic prayer, a simple outpouring of the heart. Mystical prayer is a passing out of oneself, an entering and sinking into the Infinite God; prophetic prayer is the utterance of the profound need that moves the inmost being."

"The God of the mystic is the Infinite One, the *summum bonum*, in whom the mystic is completely absorbed; the God of prophetic prayer is the living Lord, to whom the worshipper is bound with every fiber of his being, the kind Father to whom he clings in absolute trust and confidence."

This comparison is in the main excellent. The distinction is too sharply drawn, however, and it is not true that mysticism, at any rate of the orthodox Catholic type, aims at absorption into the Deity. Rather it aspires to perfect union with God—a union in which the personality is not destroyed but enhanced.

This is not to deny that some Catholic mystics, influenced by a Neo-Platonic cast of thought, have veered perilously close to the former position.

The chief criticisms one might bring against the work are its neglect of the Anglican saints and mystics, and its rather ungenerous appraisal of Eastern Orthodox devotion. *Das Gebet* was originally written during the war—subsequent writings of Heiler (e.g. his preface to Arseniew's *Ostkirche und Mystik*) give a far more favorable and accurate judgment. It is, however, to be regretted that he does not draw more largely on the immense wealth of spirituality of the Eastern Church—on the conceptions of Panchrism, etc.—a defect which he shares with Pourrat, *Spiritualité Chrétienne*; Kirk, *The Vision of God*, etc. But there is immeasurably more to praise and admire (in the literal sense)

than to criticize. Dr. McComb's excellent translation adds tremendously to the pleasure and profit of the reader.

W. H. D.

CHRISTIANITY. By Edwyn R. Bevan. No. 146 in the Home University Library Series. New York: Henry Holt & Co. Pp. 240. \$1.00.

THIS very small history of the whole life period of the Christian Church is written in pleasing and interesting style by its distinguished author and seems to have few limitations above that which its very brevity imposes upon it. Its chief weakness is, of course, that it is—as it could not but be within such limits—so very sketchy. For example, it passes over the tremendous medieval phenomenon of Scholasticism in a portion of one sentence. And this is not merely an exhibition of the oft-expressed contempt which brings only an indication of ignorance in those who show it, as is shown by the at least mildly complimentary tone of that one short reference. Again the treatment of the Greek Orthodox Church is very summary and, in the opinion of the present writer, much too severe. But such defects are probably well-nigh inherent in an attempt to deal so briefly and cursorily with such huge topics.

The treatment of Christian beginnings, allowing for the same general defect, is good. And the discussion of "the Situation Today" is very enlightening. Surely his complaint is fair (p. 236) that "most contemporary attacks on Christian views" seldom "come to close quarters with any Christian view as set forth by its best exponents." And without intending in any way to belittle the vital importance of a thoroughly thought-out apologetic for the other functions that Apologetics has to fulfill, it is to be feared he is right in saying that for the function of producing belief it is seldom if ever effective. It fulfills the much humbler rôle of "helping where the impulse to believe is there but is thwarted and neutralized by an apparent conflict between belief and a rational view of the facts of the world." And there is much else that is very true and well said. The book as a whole, apart from the main weakness mentioned above, is very good and quite up to the splendid standard set by this series as a whole, and may be heartily recommended.

F. L. CIRLOT.

NEW ANALYTICAL INDEXED BIBLE. Chicago: Buxton-Westerman Co., 1931. Various bindings, \$7.75 to \$18.75.

THE TEXT of the present edition is that of the Authorized Version with some additions from the American Revised. The work is quite rightly described as "a biblical library," a great quantity of material helpful for the study of the Bible is included; such as articles on the ancient versions, manuscripts, inspiration, forty pages of subjects for topical study, an "Index and Digest" extending over two hundred pages, a concordance of one hundred and fifteen pages, also an introduction to each book with an outline of its contents. The editor, Dr. James R. Kaye, has given an immense amount of labor to his task; unfortunately his viewpoint is one which none but the ultra conservative can now accept, e.g., "The unity of the Pentateuch is generally admitted" (p. 221). Isaiah, too, is a unity, "Part II" (chapters 40-66) is written "From the standpoint of the Restoration" (p. 800). On the mechanical side the edition cannot be too highly praised; the arrangement of references is an improvement upon that generally employed, the type and printing are excellent, the binding attractive and substantial.

F. H. H.

NEWS OF THE CHURCH

Group Movement Is Under Way in Canada

Dr. Buchman, Founder of the Plan, and the Rev. S. M. Shoemaker, With 31 Others, on Speaking Tour

TORONTO, Nov. 15.—The visit of a team of thirty-three men and women representing the Oxford Group Movement to Montreal created a very deep impression. The visitors included Dr. Frank N. Buchman, founder of the Movement, the Rev. S. M. Shoemaker, Jr., rector of Calvary Church, New York, Vice-Admiral Drury-Lowe, Professor Brown of Princeton, and Dr. Sladen of the Henry Ford Hospital, Detroit. On Sunday addresses on the Movement were given in thirty-five churches. During the week the meetings were held at the Ritz-Carlton Hotel, where the large ballroom was packed. The visitors were welcomed to Montreal by the Bishop and the Rev. Leslie Pidgeon, of the United Church.

Mr. Shoemaker said that his first impression of Buchman was of a man having a good time. He had not usually associated hilarity with religion. The second impression was that his religion seemed to work in the lives of ordinary people, for people come to these gatherings who do not usually go to church. He made Christ a real personal factor, a real vital experience.

Then Dr. Buchman took charge, and changed the gathering from a meeting into a social function by the simple expedient of getting everybody to break the straight ranks of chairs and to sit comfortably. He said he knew exactly how people felt . . . great big question marks . . . what is it all about? Well, he would let some of the young people speak for themselves.

Then followed a number of short talks by members of the group, who explained very simply and sincerely why they had become connected with the Movement and the change that had taken place in their lives.

Perhaps the main feature of the message which the group has to give was given by Prof. Marshall Brown, of Princeton, N. J. He asked, "Was Jesus Christ right?" If He was, then it is up to us to follow Him without any reservations and to see the thing through with Him.

The solution of international, political, and business problems is to be found in Christ, said Vice-Admiral Sidney Drury-Lowe. This could not be done, however, until the individual life was given to Christ.

REV. G. H. GUITON TO TAKE UP MISSIONARY WORK IN INDIA

The Rev. Geoffrey Guiton, who has for the past five years been assistant to Dean Carlisle at Christ Church Cathedral, Montreal, is leaving in December to take

BISHOP WOODCOCK ON THE AIR NOVEMBER 27TH

NEW YORK—The Rt. Rev. Charles Edward Woodcock, D.D., Bishop of Kentucky, will conduct the morning service of the Columbia Church of the Air November 27th, to be broadcast over the WABC-Columbia network from 10 to 10:30 A.M., E.S.T.

Bishop Woodcock will preach a sermon on the Incentive of Hope during the program, which will be formed as a miniature Church service. The hymns will be sung by twenty women's voices from the Auxiliary Choir of Christ Church Cathedral, Louisville, under the direction of Mrs. John E. Worrell, organist. The service will originate in the studios of WHAS, Columbia outlet in Louisville.

up missionary work at Palampur, in the Kanagra district of the Punjab. His work will be chiefly among boys and young men. Before taking orders, Mr. Guiton was for seven years boys' and young men's secretary of the North Branch Y. M. C. A., Montreal. Mr. Guiton was one of the originators of the Fellowship of the West. He has spent several summers in Western Canada in connection with the Fellowship. From its inception he has been organizing secretary, and has given numerous lectures describing the work. Another sphere in which Mr. Guiton has been prominent is in the relief work during the past two or three winters. No praise is too high for the way in which he has done this very difficult and trying work.

MISCELLANEOUS NEWS

The Cathedral Singers is the name of a new choir which has been formed by Dr. Alfred Whitehead, organist of Christ Church Cathedral, Montreal. Its aim is the production of a big scale of sacred choral works to be performed in the Cathedral.

The centenary of the founding of the Church of England in Sault Ste. Marie was concluded with the unveiling of an enlarged portrait of Archdeacon William McMurray at St. Luke's parish hall. Mr. McMurray arrived at the Sault on October 20, 1832. Archdeacon C. W. Balfour spoke briefly on the coming of William McMurray and his work among the Indians. Archbishop Thornloe unveiled the portrait.

The sixth annual Church Music Conference of the Canadian College of Organists, Winnipeg Centre, opened with choral Evensong in St. Matthew's Church. The service was sung by the combined choirs of Holy Trinity, All Saints, and St. Matthew's Churches, under the direction of Bernard Naylor, and Hugh Bancroft at the organ. In all, there were 150 voices.

St. Mark's, Minnedosa, diocese of Rupert's Land, has just celebrated its jubilee. According to records the first regular services of the parish were held some fifty-one years in the old town hall, with the Rev. J. P. Sargent, of Rapid City, in charge, the congregation numbering some of the earliest pioneers of the district. In December, 1882, an organization meeting was held in the old Brunswick house, the Rev. Mark Jukes, first resident clergyman, presiding. Later the services were not only held in the town hall but every second Sunday in the old Presbyterian church which was later burned. A committee was appointed to secure lots for a church and parsonage in 1883 and a year later the church was dedicated to St. Mark.

Bishop of Exeter Sails for Home

President Butler Is Host to English Couple at a Farewell Dinner—The Gibson Committee Appeal

BY HARRISON ROCKWELL

NEW YORK, Nov. 18.—The Rt. Rev. Lord William Gascoyne Cecil, Bishop of Exeter, and his wife, Lady Florence, terminated their American visit today, sailing on the *Europa* at midnight Friday. Among the final honors paid the couple were a reception yesterday at the rooms of the English Speaking Union, and a dinner at the home of President Nicholas Murray Butler. [The Bishop's farewell message to America, written especially for THE LIVING CHURCH, is published elsewhere in this issue.—THE EDITOR.]

A CIVIC-MINDED BISHOP

Readers of the public press know of the speech which Acting Mayor McKee has made this week at the Chamber of Commerce dinner, in which he made a valiant plea to our citizenry to take such a stand as to put an end to the infamous political reign that now dominates the municipality of New York. One news report, telling of the tremendous enthusiasm expressed at the end of the speech, adds, "there was shouting and clapping. Bishop William T. Manning jumped to his feet, the first to shake the Mayor's hand."

TRINITY'S RECTOR-ELECT

It is a great satisfaction that the uncertainty attending the action the vestry of Trinity parish would take in filling the vacant office of its rector is at an end. There were rumors in abundance. What had seemed an unfortunate situation is now ended, and ended most happily. A comparatively young priest, popular in our midst by reason of personal qualities, possessing wide confidence because of the record of his ministry thus far established, Dr. Fleming comes to Trinity's rectorship as one who seems admirably fitted to carry on the great traditions of that office, and to meet the increasing opportunities to serve the Church and the city in that post.

RELIEF MISUNDERSTANDING CLARIFIED

An attempt on the part of the public press to magnify certain incidents and make it seem that our Church in New York feels itself discriminated against by what is known as the Gibson Committee and is therefore opposed to our people contributing to it has been clarified both by Bishop Manning and Bishop Gilbert.

Bishop Manning has issued a letter to the clergy giving "strong and earnest endorsement" to the appeal of the Gibson Committee for relief funds. He points out,

also, that we are under obligation to aid the unemployed and suffering ones in our own parishes, and asks for such support. He makes it clear that we have a duty to fulfill concerning both appeals.

Bishop Gilbert has stated that because our relief agency, the City Mission Society, is definitely denominational in character, it was not able to secure last year an allocation from the Gibson Committee. Our own relief must be financed by ourselves; beyond that there is the great community need, of which Churchmen as loyal Christians will not be unmindful.

ITEMS

The Rev. Dom Anselm Hughes, O.S.B., of England, will preach his only sermon in New York on Sunday morning, December 4th, at 11 o'clock at the Chapel of the Incarnation, 240 East 31st street, near Second avenue.

The annual memorial service of the Episcopal Actors' Guild was held last Sunday afternoon at the Cathedral.

By the will of Mrs. Mary Penniman of New York, who died in February, 1931, the sum of \$116,292 was left to each of the following: the House of the Holy Comforter, the Seamen's Church Institute, and Trinity Chapel Home for Aged Churchwomen.

Seven hundred friends of the late Dr. Robert Norwood filled old St. Mark's Church last Sunday afternoon, paying tribute to his memory in a service composed entirely of prose and verse writings of the beloved and gifted former rector of St. Bartholomew's.

To succeed William J. Boyd as sexton of Trinity Church, whose death was noted in last issue, John O. Fleming, assistant sexton for the past eleven years, has been chosen. The new sexton is a great-grandson of a vestryman of Trinity parish who, a century ago, was president of the Mechanics Bank.

AMERICAN TRACT SECRETARY SERVES SOCIETY 10 YEARS

NEW YORK—On November 15th, the Rev. William H. Matthews, D.D., completed ten years of service as general secretary of the American Tract Society. During this period, a current indebtedness of \$60,000 has been wiped out, and the number of donors and total amount donated to the society has been more than doubled, and the trust funds have been increased nearly 100%. The output of Christian literature has also been increased from 2,170,925 pieces to a grand total of all publications of 4,647,295. Not a dollar of the trust funds has been lost during the depression.

EX-SERVICE MEN IN MEXICO OBSERVE "MOMENT OF SILENCE"

MEXICO CITY—Armistice Day services were held by the British ex-service men in the old British Cemetery on November 11th at 1 o'clock instead of the usual hour of 11. As all business closes in Mexico City from 1 to 3 o'clock this gave opportunity for all the ex-service men to attend. The service was conducted by the Very Rev. F. W. Golden-Howes at the foot of the memorial cross. The chapel has been closed by orders of the Government since the first of the year and no burial services are permitted. The chapel is one of the works of art in Mexico City and was built by Lord Cowdrey in memory of the men who died while in his employ.

Harvard Memorial Chapel Is Dedicated

Bishop Lawrence Preaches Dedictory Sermon; Pulpit Is Memorial to Phillips Brooks

By ETHEL M. ROBERTS

BOSTON, Nov. 18.—Bishop Lawrence preached the sermon on the morning of Armistice Day when the new War Memorial Chapel of Harvard University was dedicated. To those to whom the name "Appleton Chapel" brings time-honored associations, it will be satisfying to know that the new chapel retains that name for a portion of its interior corresponding, in a measure, to a chancel. The interior of the new memorial chapel is Georgian, with the whiteness of its columns, ceiling, and pews broken by the soft, deep brown of mahogany pulpit, rail, and screen. The floor covering is red. The pulpit is a memorial to Phillips Brooks and the organ was given in memory of Albert Isham, '15.

Bishop Lawrence took as his text, "These all died in faith, not having received the promises, but having seen them afar off." The living and dying in the faith, content sturdily to do one's duty that others may receive the promises, is what determines the line of cleavage in the review of the thousands upon thousands of Harvard men, from the young Puritan minister of Charlestown, John Harvard, to the youngest alumnus. On the one side, said Bishop Lawrence, is the mass who in their time lived only for their day and for their pleasure or profit; on the other are those who, with longer sight and higher vision, lived for the future, for others, for ideals. Referring to the 373 sons of Harvard who died in the Great War, and to thirty times that number who responded to the call for service, the Bishop pointed out that each one had his own vision, his own path of duty, his own faith and line of action. The names of those who did not return are written in gold in the narthex of the chapel.

This sermon of Bishop Lawrence fitted in with an occasion whose solemnity and dignity surpassed that of the usual service; it struck a responsive chord in a deeply moved congregation. He closed with a true message:

"In memory of those who gave their lives in a war hateful to them, for the reconciliation of men and nations and for peace, this chapel stands and has its great mission of peace. In the maelstrom of life and of nations today, in the discouragements and obstacles to international understanding, the one great need is that of faith that it can and will be accomplished. The greatest challenge to the American universities today is that they shall send out men and women who by research, coöperation, travel, intercourse with other people, breadth of sympathy, patience, public spirit, and self-sacrifice become messengers of peace."

CHURCH HOME SOCIETY CONFERENCE HELD

The effect of present economic conditions on the mental and moral life of dependent children was the central theme of discussion last Monday when the Church Home Society held its fifth annual conference for its Associates, a body composed of the society's representatives in each parish. Bishop Sherrill opened the conference with an address emphasizing the falling off of contributions and the trebling of the need of Church Home ministrations.

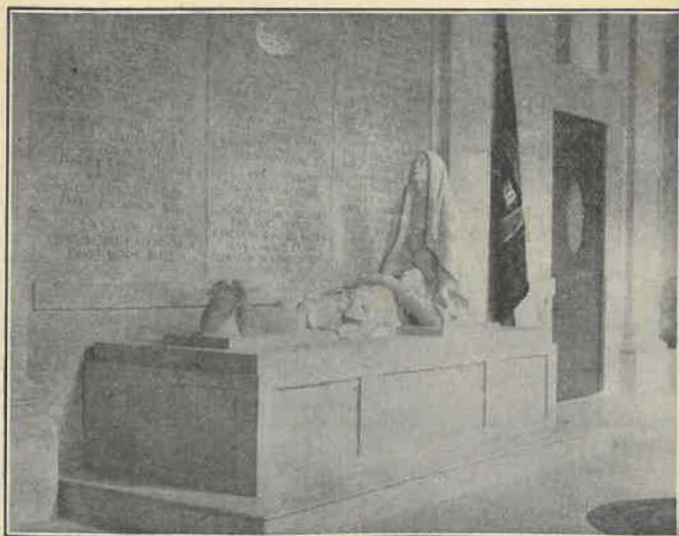
Three round table discussions followed: What Is on the Mind of the Foster Home Child? led by Dr. Bryant Moulton, psychiatrist of the Judge Baker Foundation; Associates at the Crossroads—Next Steps, by Mrs. Morton P. Prince, vice-president; Question Box on the C. H. S., by Ralph S. Barrow, executive director. After the luncheon at which the Rev. Dr. William G. Thayer presided, an address, Dollars and Cents Versus Boys and Girls was given by Dr. Samuel W. Hartwell, director of the Child Guidance Clinic of Worcester.

Apropos the "next steps," they are to make known to Church folk in general that \$1 will feed, clothe, and care for the mental and physical health of a child for one day in the hope that every communicant in this diocese will, at least, know of what the Church Home Society is doing, and that some thousands of them will undertake to assume responsibility for one day of well-being in a little child's life.

THE SACRIFICE

Interior of the Memorial Room of the Harvard Chapel showing the statuary group given by Mrs. Robert Bacon of New York City and recently moved to Harvard from the Cathedral of St. John the Divine in New York.

Wide World Photo.



ADVENT LECTURES

Advent lectures on four consecutive Monday nights beginning November 28th offer an unusual opportunity to the lay men and women of this diocese—an opportunity as Bishop Sherrill has said, that is a test of our intelligent application of what it means to be a Christian.

This wealth of study is placed before the laity without charge. It has been arranged under the auspices of the Church Service League with the coöperation of the dean and faculty of the seminary. Enrolments are being received by the Rev. Charles F. Lancaster, executive secretary of the department of religious education.

DOM ANSELM HUGHES PREACHES

Dom Anselm Hughes, O.S.B., preached in the Church of St. John the Evangelist, Bowdoin street, last Sunday morning, and his *Missa Sancti Benedicti* was sung by the choir. To a newspaper interviewer, Fr. Hughes said that he had come to this country because interest in medieval music is greater in America today than in any other country except Czechoslovakia; American universities are contributing to the support of the Plainsong Society and there are numerous members of it here. Fr. Hughes' interest in plainsong began in his student days in Oxford University while examining examples of early English music in the Bodleian Library. We think this reverend authority, known far and wide for his contributions to Groves' *Dictionary of Music and Musicians* and also for his own compositions and arrangements, must have enjoyed our local headlines, Medieval Plainsong Zealot Ready for Tour.

NEWS BRIEFS

Bishop Sherrill presided last Monday evening at a meeting arranged by the Greater Boston Federation of Churches when Prof. André Philip of the University of Lyons, France, and Prof. F. Siegmund-Schultze of the University of Berlin, Germany, spoke on France-Germany and World Understanding. The two speakers are members of that group of international repute brought to this country for the three-day conference in New York City over Armistice Day for the consideration of how best to promote international peace.

Miss Mary Chester Buchan is the newly elected directress of the diocesan altar guild, an organization giving both spiritual and educational leadership to the many parish altar guilds throughout the diocese. The election was part of the business meeting following the annual corporate Communion of the Altar Guild in St. Paul's Cathedral last Wednesday morning. The Rev. Albert C. Larned, rector of St. Margaret's Church, Brighton, was the preacher.

Sir Wilfred and Lady Grenfell, in Boston for the holding of a great Labrador bazaar in the Copley Plaza, have been guests of Bishop and Mrs. Sherrill. Preaching in Emmanuel Church, Boston, last Sunday afternoon, at a special service for young people and students, Dr. Grenfell became biographical and told how the call came to him as a young surgeon in London fifty years ago "to answer the SOS call of Christ."

The Rev. Dr. Henry Sloane Coffin, president of the Union Theological Seminary, preached in Christ Church, Cambridge, last Sunday evening after speaking to the Dinner Club, a group of Harvard students interested in the ministry.

Prof. Francis B. Sayre is the speaker tonight at the party being held for foreign students in the parish house of Christ Church, Cambridge. Robert Tunis, clerk of this Cambridge parish, is chairman of the diocesan International Student Friendship Committee.

The Need of God in Modern American Experience was the Rev. Dr. Arthur L. Kinsolving's topic when speaking at the Old South Forum last Sunday afternoon. This was Dr. Kinsolving's first appearance at a forum.

New Suffragan of Woolwich Appointed

Canon of Southwark Cathedral to Succeed Dr. W. W. Hough, Recently Resigned

BY GEORGE PARSONS

LONDON, November 4.—The Rev. Arthur Llewellyn Preston, vicar and rural dean of Lewisham and canon of Southwark Cathedral, has been appointed Suffragan Bishop of Woolwich, in succession to Dr. W. W. Hough, who resigned the see a short time ago.

Canon Preston was educated at Charterhouse, University College, Oxford, and Wells Theological College. He was ordained deacon in 1907, and served his first curacy at St. Mark's, Plumstead, from 1907 to 1913, when he went to St. James', Bethnal Green. He served as chaplain to the forces during the war, and was appointed vicar of St. James' in 1917, resigning the living in 1922, when he became vicar of St. James', Moore Park, Fulham. Two years later he went to Lewisham, a living once held by Bishop Hough, whom he now succeeds at Woolwich.

NEW BISHOP IN VICTORIA CONSECRATED

In St. Paul's Cathedral, last Friday, the Archbishop of Canterbury consecrated the Rev. Ronald Owen Hall as Bishop in Victoria, Hong Kong. Mr. Hall has been for the past five years vicar of St. Luke's, Newcastle-on-Tyne. The father of the new Bishop, the Rev. C. G. Hall, of Newcastle, preached the sermon.

In the afternoon, Bishop Duppey, lately Bishop in Victoria, presided at a meeting of welcome to the new Bishop at Stationers' Hall.

BISHOP OF LONDON AND THE GROUP MOVEMENT

In the Bishop of London's diocesan leaflet his lordship makes some observations on the Group Movement. His opinion is that "If only the group will realize that they are one movement, *among others*, to help forward righteousness and to advance the Kingdom of God, they will have God's blessing."

He goes on to say:

"A danger that I see is the misinterpretation of what 'guidance' means. Every Christian believes that he must be guided by the Holy Spirit. But we must never forget that reason and sanctified common sense were given us as organs to be used by the Spirit. . . .

"I am deeply touched by the sight of these keen young men and women to whom it has meant and means today an entirely new spiritual experience. What has been called the sharing of experience has broken down that terrible reserve under which the ordinary Englishman and Englishwoman hide their real selves, and it has undoubtedly encouraged hundreds to fight against their own temptations to find what Christ has meant to others in their fight against similar temptations. No doubt with some the joy is so great that, like the Apostles on the day of Pentecost, they seemed like men 'filled with new wine,' but this is only at

the beginning, and the real test of the movement is what it will settle down to do in the world."

BIRTHDAY ANNIVERSARY OF TOC H

The annual birthday festival of Toc H will be held this year in Birmingham, on December 3d and 4th. It will open with a thanksgiving service at Bournville on the Saturday, followed by the festival evening in the Town Hall, Birmingham. The Prince of Wales, as patron of Toc H, will speak and will light the new Lamps of Maintenance bestowed on sixty Toc H branches which have been promoted to that status since the festival was held in London in June, 1931. On the Sunday the members will attend services in various churches. The festival will include the Ceremony of Light, forming a link to the Toc H World Chain of Light. This will be observed by all branches and groups throughout the world, the first light being kindled at Talbot House, Poperinghe, and received back there at 9 P.M., on December 12th.

NEW RADIO COURSES TO BE BROADCAST

The British Broadcasting Corporation has accepted the recommendation of its central religious advisory committee to inaugurate a new scheme of talks on alternate Sunday evenings. The scheme provides four courses, entitled "God and the World Through Christian Eyes." The first group of six lectures is headed "God," the second "Christ," and the third "Man and His World." The fourth is a summing-up of the whole series and bears the title "Christianity." The lectures will replace the religious service ordinarily broadcast nationally at that time.

The scheme has the support of the two English Archbishops and the Moderator of the Church of Scotland. The purpose is to give a connected and definite exposition of the basic principles of the Christian religion for the benefit of thinking men and women.

NEWS BRIEFS

Sir Mervyn Macartney, who died last week at the age of 79 was surveyor to the Dean and Chapter of St. Paul's Cathedral from 1906 to 1930, a period covering what were probably the most critical years in the Cathedral's history. The work of preservation was splendidly accomplished under his direction, and, on its completion, he received the honor of knighthood.

The Council-General of the Confraternity of the Blessed Sacrament has unanimously passed the following resolution: "The Council-General of the Confraternity of the Blessed Sacrament views with intense disapproval the course of the negotiations for reunion in South India since the Lambeth Conference of 1930. The council considers the scheme as it now stands to be plainly contrary to Catholic faith and order, and pledges itself to resist it to the utmost as a danger to Christian unity."

PATERSON, N. J., RECTOR RETURNS FROM ABROAD

PATERSON, N. J.—A trip of several months' duration has been completed by the Rev. Harmon C. St. Clair, D.C.L., formerly rector of the Church of the Holy Communion, Paterson, who is now at his home in that city. Egypt, Palestine, Syria, Italy, France, Switzerland, Belgium, and England were included in Dr. St. Clair's trip.

Chicago Mission Plans Completed

Bishop of Lexington to Be Preacher
at Pro-Cathedral — Rev. J. F.
Plummer Accepts Berwyn Call

CHICAGO, Nov. 19.—More than eighty parishes and missions of the diocese of Chicago will participate in the diocesan Advent Mission, November 27th to December 4th, according to announcement by Dr. Herbert W. Prince, chairman of the committee on arrangements.

Approximately 100,000 pieces of literature have been distributed in promoting the mission, Dr. Prince said.

The Rt. Rev. H. P. Almon Abbott, Bishop of Lexington, Ky., will preach the mission at St. Luke's pro-Cathedral, Bishop Stewart announced. The Rev. Dr. Franklyn Cole Sherman, rector of Grace Church, Cleveland, and president of the American Guild of Health, will be in charge of the mission at Christ Church, Woodlawn, preaching at the 11 o'clock service, November 27th.

A few exchanges are taking place among the clergy. Dr. Prince will take the mission at St. Mark's, Evanston, and the Rev. H. L. Bowen, rector of St. Mark's, will be in Lake Forest. The Rev. Harold Holt, rector of Grace Church, Oak Park, and the Rev. H. R. Brinker, rector of St. Bartholomew's, are exchanging. In most parishes, however, the parish priests will take the services.

ST. JAMES' HAS SPECIAL MEMORIAL SERVICE

St. James' Church, Wabash and Huron, was crowded to capacity last Sunday morning when special Armistice Sunday services were held and various British and American service organizations took part. Dr. Duncan H. Browne, rector of St. James', preached the memorial sermon.

National isolation from world affairs will be impossible under the new order which has come into being since the war, Dr. Browne stated. He emphasized the universal attention given to human welfare under such conditions as exist today as an indication of this new order.

Present were Lewis Bernays, British consul to Chicago, and members of his staff, British and Colonial Veterans, American Legion units, and representatives of the English Speaking Union, British Empire Association, Daughters of the British Empire, American Order of St. George, British and Colonial Veterans Auxiliary, Chicago Scots Choral Association, Daughters of Scotia, Highland Society, British Honduran American Association, and International House at the University of Chicago.

REV. J. F. PLUMMER TO BERWYN

Announcement is made of the election of the Rev. John F. Plummer, for the past ten years rector of Epiphany Church and superintendent of City-Missions, to be rector of St. Michael and All Angels' Church, Berwyn, and his acceptance, effective January 1st.

At Berwyn, Fr. Plummer will succeed



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the Rev. Henry Scott Rubel who was granted a year's leave of absence from the diocese this fall.

Fr. Plummer attended the University of Minnesota and Seabury Divinity School, and was ordained in 1910 by Bishop Edsall. He was curate of the Church of St. John the Evangelist, St. Paul, 1910-11; curate, St. Paul's Cathedral, Cincinnati, Ohio, 1911-12; rector, St. Andrew's Church, Kokomo, Ind., 1912-23. In 1922, he was a deputy to General Convention from Northern Indiana and for a number of years he was a delegate to the Midwest Synod.

MOMENCE PARISH CELEBRATES

The fiftieth anniversary of the consecration of its parish church was celebrated recently by the Church of the Good Shepherd, Momence. Present at the anniversary dinner were the Rev. Dr. Edwin J. Randall, representing the diocese; the Rev. Louis F. Martin, rector of St. Paul's, Kankakee, and the Rev. R. F. Keicher, rector, St. Paul's Church, Columbus, Ohio, and a former rector of the parish.

DUNDEE MAKES IMPROVEMENTS

Completion of numerous improvements in the fabric of St. James' Church, Dundee, is announced by the Rev. Albert E. Taylor, priest in charge. The church, parish house, and rectory have been reshingled; the church has been redecorated, new carpet laid, new oak altar installed, the gift of Mr. and Mrs. Rae E. Dupre and Miss Irma Dupre, new dossal has been added, oak flooring laid in the chancel, and a new flood-lighting system installed.

A chapel also has been added to the church and here the early and special celebrations of Holy Communion will be held. New vestments have been added in recent weeks also.

YOUNG PEOPLE COLLECT CLOTHING

The diocesan young people's organization, known as Gamma Kappa Delta, is busy gathering used clothing for the poor of Chicago. Already more than 2,000 pieces of clothing have been collected and delivered to diocesan institutions, according to reports made at the monthly meeting Tuesday night at diocesan headquarters.

The young people are holding a rally at St. Margaret's Church, Windsor Park, Sunday night. Admission will be contingent upon giving a can of foodstuff to be used for the diocesan institutions.

CHURCH CONGRESS COMMITTEE FORMED

A committee of the diocese of Chicago to make plans for the meeting of the Church Congress here in May, 1933, has been appointed by Bishop Stewart and held its first meeting this week.

The committee organization as completed is: chairman, the Rev. E. Ashley Gerhard, rector, Christ Church, Winnetka; vice-chairman, the Rev. Harold Holt, rector, Grace Church, Oak Park; secretary, the Rev. Daniel A. McGregor, Ph.D., Western Theological Seminary; treasurer, Wellington R. Townley, St. Paul's Church. Other members: the Rev. Messrs. Gerald G. Moore, Edwin J. Randall, Frederick C. Grant, George H. Thomas, Harold L. Bowen, Duncan H.

Browne, Dudley Scott Stark; Messrs. Dwight Clark, Thomas T. Lyman, Victor Elting, and W. R. Townley.

NEWS NOTES

The diocesan Brotherhood of St. Andrew held a meeting for officers and chapter directors at St. Chrysostom's Church, Monday night. The work of a model chapter was shown. The Brotherhood Junior and Senior Assemblies of the diocese are holding a meeting at All Saints', Ravenswood, November 25th, at which time the Ven. F. G. Deis, archdeacon, will be the principal speaker.

Western Theological Seminary is sharing in the Spinoza Tercentenary through a public meeting, November 29th at 5 p.m., when Prof. Edward L. Schaub, Ph.D., of Northwestern University, will speak. His subject will be Spinoza's Doctrine of Perfection.

To raise funds for hungry children in the Albany Park district, St. Stephen's Church sponsored an illustrated lecture at the Uhlich Orphan Home Wednesday evening of this week. Dr. Louis J. Tint was the speaker.

St. Paul's, Kenwood, gave a reception Wednesday night in honor of the Rev. Donald W. Crawford, assistant, and his mother, Mrs. S. D. Crawford.

An unemployed member of St. Mary's, Park Ridge, has spent two weeks in making improvements to the church and parish house as his contribution to the work of the parish.

The Church school of Christ Church, River Forest, has been organized into a junior church, with junior vestry and other organizations, according to the Rev. George W. Ridgway, priest in charge.

Dr. Herbert W. Prince, chairman of the diocesan mission, is speaking on the mission over Station WGN, November 25th.

On December 12th, at St. Barnabas' Church, 4237 West Washington street, Chicago, the Rev. Walter S. Pond, rector of St. Barnabas' Church, will be the preacher, and will speak on the subject of Edward Bouverie Pusey—the Catholic Faith and Sacraments.

BELLS IN NEW YORK MEMORIAL TOWER MADE BY MENEELY

NEW YORK—On Armistice Day, the Consolidated Gas Company, New York, dedicated a tablet in the tower of its new building to the memory of the 3,052 members of its organization who served in the World War, 74 of whom made the supreme sacrifice. High up in this tower is a large set of Westminster chimes, made by the Meneely Bell Company, Troy, as part of the memorial.

These bells chime the quarter hours and hours by means of the largest tower clock in the world.

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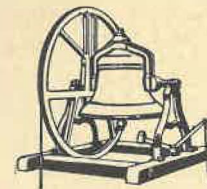
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Bishop Taitt Appoints Successor to Dr. Hart

Rev. A. F. McKenny to Be New Church Student Leader at Pennsylvania University

BY ANNA HARRADEN HOWES.

PHILADELPHIA, Nov. 18.—A successor to the Rev. John R. Hart, Jr., D.D., formerly in charge of Episcopal student work at the University of Pennsylvania, was announced by Bishop Taitt on November 18th. The Rev. Arthur F. McKenny has been appointed as student pastor of the Episcopal Church in the Christian Association at the University of Pennsylvania and will assume his new duties before the end of this month.

Mr. Hart resigned last August to enter a new field of religious work after having been intimately connected with the religious life of the University of Pennsylvania for more than twenty years.

Mr. McKenny has for the past three years been a curate under the Rev. John N. Lewis, rector of St. John's Church, Waterbury, Conn. During the war he served with the 303d Engineers of the 78th Division in the A. E. F. After the war, he entered Hobart College, later transferring to Brown University from which he was graduated in 1923. He received his theological training at Yale University and has done graduate work at

Hartford and Union Theological Seminaries and at the University of Chicago. He was ordained a priest in 1930.

Besides his pastoral work, Mr. McKenny has been a member of the Department of Religious Education of the diocese of Connecticut and has taught Bible History and Literature in St. Margaret's School, Waterbury.

Mr. and Mrs. McKenny will reside at 4314 Spruce street, Philadelphia.

ACCEPTS CALL TO ST. PAUL'S, KENSINGTON

The Rev. William MacD. Sharp, who has been assistant at the Prince of Peace Chapel, 22d and Morris streets, for the past seven years, has accepted a call to become the rector of St. Paul's Church, Kensington avenue and Butler street. Mr. Sharp will begin his new duties December 1st. He succeeds the Rev. Percy G. Hall, who resigned to become the rector of St. Martin's Church, Oak Lane, which has had no rector since the death of Dr. L. N. Caley.

A LETTER from Jerusalem about the new Anglican Bishop there, the Rt. Rev. George Francis Graham-Brown, says that "the Bishop is a warm friend of the American Church, and often speaks of the pleasure it was to visit America some years ago, and to make the acquaintance of the Presiding Bishop, Dr. Perry." Two projects directly supported by American Church people lie within the jurisdiction of Bishop Graham-Brown, the educational chaplaincies in Jerusalem and Mosul.

Mexico Convocation

Bishop Salinas Presides in Absence of Bishop Creighton

MEXICO CITY—The nineteenth convocation of the missionary district of Mexico was held in the city of Toluca, on November 9th. As Bishop Creighton was unable to enter the country Bishop Salinas y Velasco presided. The Bishop was assisted by Archdeacon Samuel Salinas and the Rev. J. R. Perez, the Rev. José Gomez preaching the sermon. By special permission of the government all the native clergy were vested and sat in the choir. The little chapel was crowded to suffocation during the long service. The business sessions were occupied with routine work and reports.

Toluca is a city at 9,000 feet elevation and consequently the air is very cold. On the sunny side of the street the heat of the sun is almost unbearable and on the shady side one almost freezes.

One of the great difficulties that confronts the Church in Mexico in establishing new work is that services of any kind are prohibited in private houses. Religious services can only be held in buildings designated by the government and the clergyman as well must be appointed by the government. The churches in Guadalajara are now opened after having been closed for three weeks due to the fact that the state government has been regulating the religious laws.

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LITTLE ONES CARED FOR AT ST. LIOBA'S MISSION, WUHU

NEW YORK—If a baby is left on your doorstep you practically have to do something about it, which is the reason why several babies are cared for at St. Lioba's Mission, in Wuhu, China, where the Sisters of the Transfiguration are at work. Some of their foundlings are just little bundles of skin and bones.

Not long ago a child of two and a half years was left in their care, desperately ill. He weighed only thirteen pounds, his heart was laboring, and he breathed with a little moaning gasp. It seemed impossible that he could live. Sister Constance and Dr. Southworth who was there at the time worked constantly over him, but just as they began to hope, the baby's father appeared and demanded his child. The sickness, he said, was in the baby's eyes, which must be pricked to let it out. Not a little blindness in China is caused this way.

No law could prevent his taking his child, but after much vain pleading Sister Constance had the bright idea of saying that the father could not take him unless he paid \$50 for the hospital treatment the baby had received. This was another matter, and at length it was agreed that the money need not be paid if the father would legally release the baby to the mission. They never thought the child could live and were only determined that at least the little thing should not be blinded, but further care and sunbaths in some of China's intense sunlight worked a cure.

WOMEN OF CONNECTICUT IN ANNUAL MEETING

BRIDGEPORT, CONN.—The Woman's Auxiliary of Connecticut held its fifty-second annual meeting on November 3d, at St. John's Church, Bridgeport. It was a source of great regret that the illness of the rector, the Rev. Stephen F. Sherman, Jr., made it impossible for him to act as host, but this duty was ably performed by the curate, the Rev. A. F. H. Serent, who assisted Bishop Acheson in the service of Holy Communion. During the business session a motion was introduced and carried that Mrs. E. Campion Acheson be made honorary president for life.

Roll call showed a total of 721 present, 661 of whom were women, and 60 clergy. At the same time the pledge for the diocesan quota for missions was made by the parishes, and amounted to \$1,891.

Two speakers were featured on the program for the missionary service. The Rt. Rev. Frederick G. Budlong, Bishop Coadjutor of the diocese, spoke briefly on the missionary budget, while the Rt. Rev. Edward M. Cross, Missionary Bishop of Spokane, told of work in his mission field. The offering at this service was to go toward the purchase of a car for Miss Grammer, U. T. O. worker in the first province among approximately 4,000 Church girls in twenty-two women's colleges. It was hoped some part of the offering might go to Bishop Cross for his work.

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Archbishop Mouradpekian To Head Armenian Church

Is Successor to the Late Catholicos Sourenian; Visited this Country in 1920

NEW YORK—The Rt. Rev. Leon Tourian, prelate of the Armenian Church in America, has received word from Etchmiadzin, Soviet Armenia, that on November 13th the Most Rev. Khoren Mouradpekian was elected Catholicos of the Armenian Apostolic Church.

The spiritual jurisdiction and supervision of the Armenian churches belongs to the holy see of Etchmiadzin. The head of the Church is called the Catholicos. Archbishop Mouradpekian is the successor of Catholicos Kevork Sourenian, who died on April 28, 1930. The national assembly now meeting in Armenia comprises clerical and lay delegates of all Armenian churches in the world. The delegates from the United States are the Rev. H. Garabedian of New York City and Haig Semсарian of Union City, N. J.

Archbishop Mouradpekian was born in Tiflis, Caucasus. He is a graduate of the theological seminary of Etchmiadzin. He has also studied in Moscow and Berlin. For many years as a prelate of the province of Erivan he has shown himself as a capable leader. He is considered to be one of the bishops in Armenia who have been on friendly relations with the Armenian government, besides which he enjoys the confidence and esteem of all Armenians abroad. Archbishop Mouradpekian visited the United States in 1920 to organize the Armenian churches. He is 59 years old.

JAPAN MISSIONARY ADDRESSES SOUTHWEST VIRGINIA WOMEN

ROANOKE, VA.—Miss Hallie R. Williams who for some years has been headmistress at St. Agnes' School, Kyoto, Japan, gave her impressions on the policies and attitude of the Japanese government and the character of the people in an address before the diocesan Woman's Auxiliary, meeting in annual session at Emmanuel Church, Covington, recently. She showed that America and Europe might well hesitate to criticize too quickly and severely the actions of Japan in China and Manchuria, since in large measure she is simply following examples set for her in the past half century by the nations of the Western world.

Miss Williams is one of four missionaries now serving the Church who went out from the same parish, Grace Memorial at Lynchburg. The other three are her sister, Deaconess Maria P. Williams of Dante in this diocese, the Rev. J. Hubard Lloyd of Wakayama, Japan, and the Rev. Lloyd R. Craighill of China.

Seven new branches of the Woman's Auxiliary have been formed since the last meeting, four of these being "juniors."

The Auxiliary voted to undertake as a "special" a contribution of \$500 to assist in financing the 1933 quota of this diocese for the work of the general Church.

MICHIGAN CHURCH SCHOOL PLANS GOLDEN RULE PROJECT

DETROIT—The Rev. Ralph B. Putney, rector of St. Paul's Church, Lansing, visited the weekly session of the Detroit Church Normal School in St. Paul's Cathedral on November 22d, to make a presentation of the Christmas box work to the Church schools of the diocese, through the class on Church school administration led by Miss Ida V. Jenks, director of religious education in St. Joseph's Church, Detroit. The 125 diocesan Church schools are practically all planning Christmas boxes to be sent to some place less fortunate than themselves. The Church schools of a number of the larger and stronger parishes are "adopting" some of the smaller missions and will endeavor to make contributions of equipment and gifts which will aid in carrying on their work.

Later on, a great many of the Church schools will hold White Gift services, at which contributions of food and clothing will be made. The Detroit City Mission is the beneficiary in a number of these cases, and will assume the responsibility for seeing that the donations are distributed to various hospitals and institutions. The Church school service program committee plans to make the work in the Church schools educational as well as social service in character.

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HENRY BASSETT, PRIEST

PROVIDENCE, R. I.—The Rev. Henry Bassett, rector emeritus of the Church of the Epiphany since 1882, died at the age of 78, November 14th, in Edgewood, after an illness of several months.

Fr. Bassett had no other parish, spending the entire 49 years of his ministry in the Church of the Epiphany. When he took it in charge, it was a village mission. At the time of Fr. Bassett's retirement a year ago, he was the oldest clergyman in pious of service in the diocese. He was the first dean of the Providence convocation which was created in 1892, and he served two years. For two years also he served as president of the Rhode Island Humane Society. He was author of *Sermons on Special Occasions*.

Fr. Bassett's body lay in state at the Church of the Epiphany from 2 o'clock on Tuesday afternoon until the funeral at 11 on Wednesday morning, at which Bishop Perry officiated, assisted by several of the clergy of the diocese. He is survived by a niece, Mrs. George H. Raymond, a nephew, Edward D. Bassett, two grandnieces, Madeline Raymond and Ruth Bassett Raymond, a sister-in-law, Mrs. Edward Bassett and a cousin, the Rev. Dr. Edward S. Hunt, of Cambridge, Mass.

AMOS GODDARD, PRIEST

NEWTOWN, PA.—While on his way, November 13th, to conduct a mission at Dolington, three miles from Newtown, the Rev. Amos Goddard, rector of St. Luke's Church, this city, became ill and died at his home a short time later. He was 55 years old. Mrs. Goddard and four daughters survive him.

Mr. Goddard, ordained to the diaconate in 1902 by Bishop Mackay-Smith, was a missionary in China for a quarter century before taking the Newtown charge. During that time he had also served as headmaster at St. John's School, Kiukiang.

SEWELL S. HEPBURN, PRIEST

CHESTERTOWN, MD.—On November 4th the Rev. Sewell S. Hepburn, retired priest of the diocese of Easton, died at the age of 87 after a continuous illness which dated since the time he gave his farewell sermon last summer before one of his former congregations. Funeral services were held in the old I. U. parish church, Kent county.

Dr. Hepburn, until his death the oldest alumnus of Washington College and the next to the oldest of the graduates of Virginia Theological Seminary, ever since his ordination in 1869 had served country churches. Because of the number of little parishes he served at one time he was given the title of "Bishop of Hanover." His little charges included parishes in Kent, Caroline, and Queen Anne coun-

ties in Maryland; Hanover, King William, New Kent, Loudoun, and Fairfax in Virginia. To these scattered parishes he traveled by horse and buggy and it is estimated that he covered a total of 200,000 miles—eight times the circumference of the globe.

GODWIN R. PIERCE, PRIEST

PHILADELPHIA—The Rev. Godwin Raymond Pierce, 48 years old, rector of St. John Chrysostom's Church, this city, since 1930, died at the rectory November 13th following an illness of two weeks. On the 16th Solemn High Mass was celebrated, interment being made at Schenectady, N. Y. He is survived by the widow, Mrs. Ada Mayer Pierce, his father, George W. Pierce of Washington, and his brother, the Rev. George D. Pierce, chaplain of Bellevue Hospital, New York.

Before entering the ministry of the Church, Mr. Pierce served as captain in the 606th Engineers regiment during the World War. He was ordained in 1928 and priested a year later by Bishop Oldham. His first charge was at Christ Church, Balston Spa, N. Y. He served at St. George's Church, Utica, N. Y., and at St. John's, Norristown, before taking charge at the Philadelphia parish.

HARRY T. POINDEXTER

KANSAS CITY, Mo.—Harry T. Poindexter, president of the H. T. Poindexter and Sons wholesale dry goods company, and a vestryman for many years at St. Paul's Church, Kansas City, died at his home in Kansas City on November 9th, at the age of 66 years. He had been in ill health for two years and on October 21st suffered a slight stroke of paralysis, after which pneumonia developed. Funeral services were held November 12th at St. Paul's Church, conducted by the rector, the Rev. Richard M. Trelease.

Mr. Poindexter was a member of the board of directors of St. Luke's Hospital, Kansas City, and for years served as chairman of its house and grounds committee, only giving up the post in the last year by order of his physician.

By his will Mr. Poindexter left an outright bequest of \$100,000 to the hospital, the expenditure of the money being left to the discretion of the directors. Some months ago an endowment fund was set up for the hospital.

An endowment gift of \$25,000 was also bestowed on St. Paul's Church, Kansas City.

Mr. Poindexter leaves besides his widow, Mrs. Frances Kellar Poindexter, two sons, H. K. and Francis Poindexter.

NEWS IN BRIEF

GEORGIA—A series of Sunday afternoon musical recitals is being given in St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector. The recitals are being sponsored by the Church school under the direction of Miss Cecil B. Burroughs, director of religious education, and W. Brooke Reeve, organist and choirmaster. There is no Church service in connection with the recitals and no offering is taken. Local and out-of-town artists contribute their talent and the appreciation of the public is expressed in the large number of music lovers who attend and find rest and peace in the sacred music and spiritual atmosphere of the church.

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ANNOUNCEMENTS

Died

ASHLEY—At Boston, Mass., on November 10th entered into rest, CORA MAY ASHLEY. Requiem at St. John the Evangelist Church, November 14th. Burial at Gardner, Mass. R. I. P.

MOWE—Entered into life eternal November 8, 1932, CHARLOTTE BRAINARD MOWE, beloved wife of the late William Robert Mowe and daughter of the late Charles Haskell and Mary J. Goodwin Brainard.

"Lord all pitying, Jesu blest,
Grant her thine eternal rest."

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RETREATS

RETREAT FOR ASSOCIATES and other women at St. Mary's Home, Chicago, Monday, December 12th, beginning with Mass at 10 A.M., and closing with Vespers at 3:30 P.M. The Very Rev. Roland F. Philbrook, conductor. Dean Philbrook will conduct a devotional evening for business and professional women Monday night. Dinner will be served at 6:30, followed by a meditation and closing with Benediction. Those taking part are urged to come as early as possible and spend some quiet time in the chapel before dinner. Please notify the SISTER SUPERIOR, St. Mary's Home, 2822 Jackson Blvd., Chicago.

THE NATIONAL COUNCIL Church Mission of

Help will hold a short retreat, to be conducted by the Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston, on December 4th at the retreat house, Bernardsville, N. J. Members of the National Council and of the staffs of the diocesan Church Mission of Help societies will attend. The fall meeting of the National Council will be held at the retreat house on December 5th, following the retreat.

THERE WILL BE A DAY OF RETREAT for the associates and friends of St. Margaret's Community, at St. Margaret's Mission House, 1831 Pine St., Philadelphia, on Wednesday, December 7th. CONDUCTOR: the Rev. Oliver B. Dale, S.S.J.E., of the Church of St. Mary the Virgin, New York City. Retreat begins with Mass at 8 A.M., and ends at 4 P.M. Those wishing to attend will please notify the SISTER-IN-CHARGE.

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NEWS IN BRIEF

MARYLAND—John C. Cooper, Jr., of Jacksonville, Fla., was the speaker at the fall meeting of the diocesan Churchmen's Club on November 10th, at the Emerson Hotel, Baltimore. Mr. Cooper gave a very interesting account of his experience with radio during the World War. There were about three hundred present at the gathering.—On November 15th, the Bishop's Guild of Maryland gave a musical tea at the Bishop's residence on the Cathedral grounds.—Mrs. Helfenstein entertained the wives of the clergy at her home on November 3d, for luncheon. This is her usual custom, as is the Bishop's of entertaining the clergy at luncheon in June.

SPRINGFIELD—The Church Club and the Brotherhood of St. Andrew extend an invitation to all men and older boys of the diocese to participate in the observance of St. Andrew's Day, November 30th, at Christ Church, Springfield. The Bishop, the Rt. Rev. John Chanler White, D.D., will be the guest of the meeting and a reception in his honor will precede a 6 o'clock dinner in the parish house. A nominal charge will be made for the dinner.

NEWS IN BRIEF

MONTANA—On Sunday, November 6th, there was dedicated in St. Mark's Church, Havre, a stained glass window in memory of Mrs. John Christian Koerner. The window was given by Mr. Koerner and his son, Charles, and was executed by the Lamb Studios in New York City.

NEWARK—A course in the Old Testament, designed to show how to read it with greater understanding, has been given in three places in the diocese of Newark this fall. On five Wednesday nights, from October 19th to November 23d (omitting November 16th), the course was given by the Rev. Edward Roche Hardy, Ph.D., of the General Theological Seminary, at Christ Church parish house, Hackensack. The other lecturer, the Rev. Cuthbert A. Simpson, B.D., also of the General Seminary, presented the course at St. Paul's Church, Jersey City, on five Tuesday nights, October 11th to November 15th (omitting November 8th), and at Trinity Cathedral, Newark, on five Monday nights, from October 10th to November 7th.

WEST MISSOURI—This year marks the diamond jubilee anniversary of the founding of St. Mary's parish, the birthday of the mother parish of the churches in Kansas City, which the congregation will celebrate during the year, December 14, 1932, to December 14, 1933. The Rev. Edwin W. Merrill, rector, states that they have not prepared any definite jubilee program, but that it will develop as the year progresses. However, the first event will occur on December 11th, that being the Sunday nearest the 14th. There will be special Masses in the morning and a big opening service at 4:30 in the afternoon. This latter service will be Holy Confirmation and Solemn Evensong, with solemn procession, Bishop Spencer pontificating and preaching.

WESTERN NEW YORK—At a recent meeting of the Buffalo clericus the Rt. Rev. Cameron J. Davis, D.D., announced on account of the difficulty in securing a choir for special services held in the Cathedral it had been suggested that a priests' choir be formed which would sing at such times as it was called upon. This choir will be organized and serve at services when requested by the Bishop. In this same line a meeting of men and women interested in assisting with the singing in missions and institutions was recently held. This was a revival of an organization of former years called the "Musical Aid" designated to assist members of the Laymen's Missionary League with music in their conduct of the services in various institutions and hospitals which were under their care. At present there are fifteen members of this organization who stand ready to assist any rector or priest from time to time where it may be needed. They invite other people to volunteer their services. At present the organization is made up of members of these Buffalo parishes: Grace Church, St. James' Church, St. Paul's Cathedral, Church of the Transfiguration.

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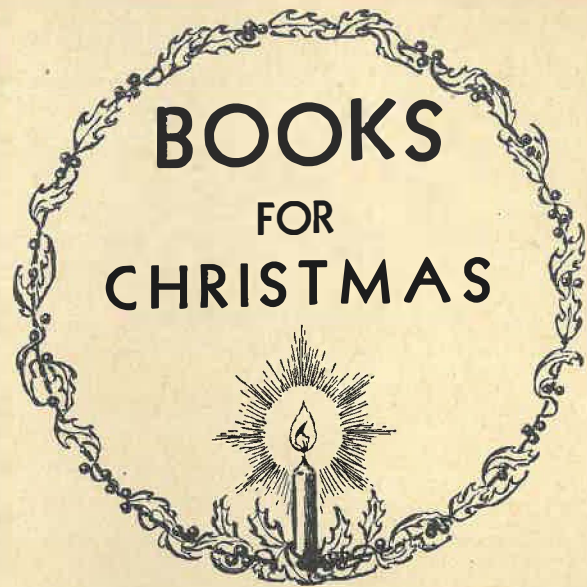
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