

The Living Church



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The Living Church

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

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Church Calendar



DECEMBER

31. Saturday. New Year's Eve.

JANUARY

1. Circumcision. New Year's Day. (Sunday.)
6. Epiphany. (Friday.)
8. First Sunday after Epiphany.
15. Second Sunday after Epiphany.
22. Third Sunday after Epiphany.
25. Conversion of St. Paul. (Wednesday.)
29. Fourth Sunday after Epiphany.
31. Tuesday.

KALENDAR OF COMING EVENTS

JANUARY

17. Conventions of Mississippi, Upper South Carolina, Western Michigan.
18. Conventions of Alabama, Nebraska, Tennessee; convocation of Oklahoma.
22. Convention of Texas; convocation of North Texas.
24. Conventions of Duluth, Harrisburg, Indianapolis, Kentucky, Milwaukee, Missouri, Pittsburgh, Southern Virginia; convocations of Salina and San Joaquin.
25. Conventions of Atlanta, Dallas, Louisiana, Maryland, Oregon.
26. Convention of Florida.
31. Convention of Southern Ohio.
- Conventions of Lexington and West Texas.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

9. St. James', Roxbury, Boston, Mass.
10. St. James', Brooklyn, N. Y.
11. St. James', Bradley Beach, N. J.
12. All Saints', Oakville, Conn.
13. St. Barnabas', Apponaug, R. I.
14. House of Prayer, Newark, N. J.
 Convent of St. John Baptist, Ralston, N. J.

NEWS IN BRIEF

ALBANY—The Rt. Rev. G. Ashton Oldham, D.D., acting on the elections of the commission of the diocesan Young People's Fellowship, appointed the Rev. Reuel L. Howe, rector of St. Stephen's Church, Elmsere, as advisor to the commission, to succeed the Rev. George F. Bamback, Schenectady, who recently resigned. Bishop Oldham also appointed Miss Marian Dondale of Albany as assistant to John M. Garrison, field worker.

Clerical Changes

APPOINTMENTS ACCEPTED

AYRES, Rev. RICHARD FLAGG, formerly chaplain of St. Helen's Hall, Portland, Ore., and vicar of Christ Church, St. Helen's, Ore.; now vicar of the Church of St. Michael and All Angels, Portland, Ore. Address, 1631 N. E. 42d Ave., Portland, Ore.

BAILEY, Rev. OHMER MARCUS, formerly curate of St. Andrew's Cathedral, Honolulu, has been appointed priest in charge of St. Mary's Mission, Honolulu, effective January 1st. Address, 1286 Beretania St., Honolulu, Hawaii.

FELD, Rev. JOHN FLEMING WREN, formerly rector of Zion Church, Charlestown, W. Va.; to be rector of Christ Church, Roanoke, Va. (Sw. V.).

MILLER, Rev. ALFRED G., who has been priest in charge of St. Luke's Church, Fair Haven, Vt., has become priest in charge of St. Paul's Church, Vergennes and All Saints' Mission at Shoreham, Vt. Address, Vergennes, Vt.

O'DONNELL, Rev. ARTHUR FRANCIS, formerly curate of St. Paul's Church, Westfield, N. J.; to be rector, January 1st.

OSGOOD, Rev. PHILLIPS E., D.D., resigns rectorate of St. Mark's Church, Minneapolis, Minn., to become rector of Emmanuel parish, Boston, Mass.

RESIGNATIONS

LEVER, Rev. JOHN H., as rector of All Saints' Church, Worcester, Mass. (W. Ma.), to take effect January 1st, with leave of absence until that date.

SMITH, Rev. JAMES A., as rector of St. Paul's Church, Westfield, N. J.; to be rector emeritus.

ORDINATIONS

PRIESTS

MASSACHUSETTS—On December 13th the Rev. ROBERT Y. CONDIT was advanced to the priesthood by the Bishop of Long Island, the Rt. Rev. E. M. Stires, D.D., for the Bishop of Massachusetts.

Mr. Condit is to be rector of St. John's Church, Fort Hamilton, suburb of Brooklyn. While in the diocese of Massachusetts he was assistant to the Rev. Dr. Edward T. Sullivan of Trinity Church, Newton Centre. He left to study at the University of Edinburgh.

MINNESOTA—On December 18th the Rev. STANLEY WILSON was advanced to the priesthood by the Bishop Coadjutor of the diocese, the Rt. Rev. Stephen E. Keeler, D.D., in the Church of the Ascension, St. Paul.

The candidate was presented by the Rev. Arland C. Blage, rector of Trinity Church, Anoka, and the sermon was preached by the Rev. Gowen C. Williams, rector of St. Mark's Church, Glen Ellyn, Ill.

Mr. Wilson is to be rector of Ascension Church, St. Paul, and priest in charge of St. Mark's, Highwood, with address at 643 Cherokee St., St. Paul.

PRIESTS AND DEACON

LONG ISLAND—On Tuesday, December 13th, at the Church of the Redeemer, Brooklyn, the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, ordained to the priesthood the Rev. JOHN MILTON COLEMAN, presented by the Rev. Dr. J. Clarence Jones; the Rev. RICHARD STAMERS PURDY, presented by the Rev. Seward G. Sherwood; the Rev. ROBERT YELLOWLEE CONDIT, for the diocese of Massachusetts, presented by the Rev. John Vernon Butler, Jr.; to the diaconate WILLIAM BRUCE SHARP, for the diocese of Atlanta, presented by the Rev. Dr. Charles E. Cragg. The Rev. J. Clarence Jones, Ph.D., preached the sermon, and the Rt. Rev. J. I. Blair Larned assisted in the celebration of the Holy Communion.

Those participating in the laying on of hands were: Bishop Stires, Bishop Larned, the Rev. Dr. Jones, the Rev. Seward G. Sherwood, the Rev. Dr. Thomas J. Lacey, the Rev. John V. Butler, Jr., and the Rev. Charles E. Cragg.

DEACONS

NORTHERN INDIANA—FRANCIS EDWIN BEATTY ANDERSON was ordained to the diaconate on September 25th by the Bishop of the diocese, the

Rt. Rev. Campbell Gray, D.D., in St. James' Chapel at Howe School, Howe. He was presented for ordination by the Rev. Earl T. Jennings, and the rector of the school, the Rev. Dr. Charles H. Young, preached. Mr. Anderson had been a master at Howe School for three years. He is to do graduate work at Columbia University and the General Theological Seminary, with address at 175 Ninth Ave., New York, for one year before returning to teaching again.

SOUTHERN BRAZIL—On October 19th in All Saints' Japanese Mission, Manga Larga, State of São Paulo, PAULO KIYOSHI ISSO was ordained to the diaconate by the Bishop of the district, the Rt. Rev. W. M. M. Thomas, D.D. The candidate was presented by the Rev. John Y. Ito, who also preached.

Mr. Isso is to be assistant at All Saints' with address: Colonia Registro, via Linha Juquia, São Paulo.

Books Received

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

THE AMERICA PRESS, New York City:

Mush, You Malemutes! By Bernard R. Hubbard, S.J. \$3.00. By post \$3.20.

LORETTA ANN DEERING BLISS, Memphis:

Meditations. By Loretta Ann Deering Bliss. With a Foreword by the Rt. Rev. Thomas Frank Gailor, D.D.

THE JOHN DAY CO., New York City:

Is There a Case for Foreign Missions? By Pearl S. Buck. Paper, 25 cts.

HARCOURT, BRACE & CO., New York City:

A Practical Program for America. Edited by Henry Hazlitt. \$1.00.

HARPER & BROTHERS, New York City:

Adventures in the Air. By Archer Wallace. Illustrations by Norman Deer. \$1.00.

BRUCE HUMPHRIES, INC., Boston:

The Flag of the United States. Your Flag and Mine. By Harrison Summers Kerrick, Lieutenant-Colonel, Coast Artillery Corps, U. S. Army. \$2.00.

THE MACMILLAN CO., New York City:

Alcohol and Man. The Effects of Alcohol on Man in Health and Disease. Haven Emerson, M.D., Editor. \$3.50.

The Bulpington of Blup. Adventures, Poses, Stresses, Conflicts, and Disaster in a Contemporary Brain. By H. G. Wells. \$2.50.

Liturgy and Worship. A Companion to the Prayer Books of the Anglican Communion. Edited by W. K. Lowther Clarke, D.D., with the assistance of Charles Harris, D.D. \$3.50.

LINCOLN MACVEAGH, THE DIAL PRESS, New York City:

Jimmie Walker. The Story of a Personality. By Louis J. Gribetz and Joseph Kaye.

WELLS GARDNER, DARTON & CO., LTD., London:

The Truth of Christianity. Being an examination of the more important arguments for and against believing in that religion. By Lt.-Col. W. H. Turton. Eleventh Edition Revised.

WESTERN THEOLOGICAL SEMINARY, Evanston:

What Will We Do With It? The Annual Hale Memorial Sermon, 1932. By the Rt. Rev. Frank E. Wilson, D.D. Paper Bound.

WORLD BOOK CO., Yonkers:

Civic Sociology. A Textbook in Social and Civic Problems for Young Americans. By Edward Alsworth Ross. \$1.80.

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 Pension Fund

TO THE EDITOR: Several interesting letters have appeared recently in THE LIVING CHURCH on the Church Pension Fund and its administration. It seems to me that none of these have touched the fundamental question involved and this is: Is the pension given to the clergy from this fund a dole or a due? If it is a dole then the board can make its own rules as to its administration. I am not now speaking of its legal right under the laws of incorporation but of its moral right as trustees of the Church's mind. We all remember that during the campaign to raise the five million dollars, estimated to be sufficient for all accrued liabilities, much emphasis was laid upon the idea that a priest would automatically receive a pension when he retired at the age of 68. Much was also said about his right to this pension because of his service to the Church. It was never intimated that he would receive a dole.

Then it was clear that the pension was regarded as a *due*. In fact the whole plan is based upon the idea of a deferred payment of salary. In all large corporations granting old age pensions a certain percentage of the employee's salary or wages is kept back, that is, really paid in, for this pension. In the Church's plan a percentage of the rector's salary is paid by the vestry into the fund for this pension. By all logic this is identical with a part of his salary. The vestries all considered it as such. In the corporations when a man reaches the retiring age he is retired on the pension and no restrictions are put upon his mode of living. . . .

The question really is: do the clergy on retiring receive a charitable dole or do they receive a deferred payment of salary?

The Church was told that five million dollars would be sufficient to take care of those ordained before the pension plan went into effect. It gave more than twice that amount because it desired none of its priests to be without resources in their old age.

How do the trustees act? By their actions they clearly hold the theory that they are administrators of a charity. By the fact that they treat the married clergy with dependents differently from the way they treat the unmarried it is clearly seen that they feel that they are granting doles. By their rules they restrict greatly the priestly liberty of the retired clergy. No one objects to the requirement that all assessments be paid in fully; however much one may deem unjust an arbitrary time limit. But unless the pension is a dole, what right has the board to say that a retired priest cannot act as a *locum tenens* for more than four successive Sundays in one parish for pay?

If the pension is a right because of long service and because the assessments are based upon his salary and regarded as part thereof by the vestry, it belongs to priest independent of any board of trustees. If his assessments have been paid, if he is a priest in good standing, and if he is at least 68, the trustees morally have nothing to say about what he shall do or how he shall live.

(Rev.) H. P. SCRATCHLEY.

Arden, N. C.

The Church and Unemployment

TO THE EDITOR: In the December 10th issue of THE LIVING CHURCH there was a moving and thoughtful article on the Attitude of the Church to Unemployment that will surely stir every Churchman that reads it. It was refreshingly direct and forthright. While the measures advocated by Dr. Mc Gregor are sane and constructive, his urging that the Church take some leadership at this crucial time is challenging.

But what kind of leadership can the Church offer? Certainly not that which can construct finely articulated economic or social or political programs. Bishops and representatives to diocesan and General Conventions were not elected because of any fitness to deal with these. In fact, we have no machinery as a Church competent to deal with the problems that need such research and technical learning as would challenge passing notice in this turbulent world.

Yet the Church should go as far as the teachings of Christ lead. And we might remember that no one can draw a sharp line of demarcation between the ethical, the social, and the political fields today. . . .

We might as well face the issue that the present method of distribution cannot carry the load of mass production, and that if this method of distribution is drastically changed—as it should and probably will be—then our current ethics about property would also undergo a change. Here is developing an ethical conflict that the Church cannot side-step. Pious attitudes and gumshoe passive resistance are poor dynamic in a storm.

Would it not be well to have a commission composed of recognized economists and sociologists, men trained and expert, to consider our present condition and report on it? The Presiding Bishop might appoint such a commission and its findings might be considered by dioceses and synods and the Presiding Bishop and Council. By the time the General Convention convenes, if social conditions are not immensely better than they are now—and there is slim prospect of that—affairs will have come to such a pass that the mention of our giving social leadership could only provoke mirth.

(Rev.) G. CROFT WILLIAMS.

Columbia, S. C.

Bishop Wilson's Hale Sermon

TO THE EDITOR: Bishop Wilson's address on unity [L. C., November 19th] seems not to have provoked the discussion it deserves. Anglican indifference to the groups represented in various Catholic and Orthodox bodies is, to me, inexplicable. I am sure no other religious body in America has such an opportunity as ours in this matter; or in face of it, could keep so persistently busy here and there. . . .

Chicago. VICTOR CRONK.

A symposium on this subject will be found elsewhere in this issue.—THE EDITOR.

"White and Colored"

TO THE EDITOR: The Rev. John Al- leyne Howell disputes a statement made by the Rev. Henry Whitehead [L. C., November 26th] to wit—that in the Virgin Islands "white, colored, and black people of the Church worship together in the same edifices and at the same time." Fr. Whitehead's soul has gone to its maker and he cannot reply, but I desire to say that Fr. Whitehead's letter published recently stated facts. The facts stated by him do now exist and they have existed ever since the Church came under our jurisdiction, and a very long time before our first bishop landed in the Virgin Islands.

Fr. Howell states that a colored priest told him, among many other amazing things, that he, the colored priest, was asked to absent himself from the Church in St. Thomas as his presence was objectionable. If this priest's presence was objectionable I think it was for other reasons than his color. I have served as priest in charge of All Saints' Church, St. Thomas, Virgin Islands, the only Anglican church on the Island. The building seats about 800 people and the whites and blacks worship together in sweet harmony and Christian unity. This condition applies to the other churches on the other islands. May I remark in passing that I count it as a blessed and happy privilege to have served this congregation as their priest and pastor.

(Rev.) JOHN MARVIN LUKE.

Miami, Fla.

Washington's Baptism

TO THE EDITOR: The letter in regard to Washington's baptism, written by the Rev. G. MacLaren Brydon of Richmond, Va., which appeared in the December 3d LIVING CHURCH has been brought to my attention.

Time, in its article on Washington's baptism, quoted me as having made current the story of Washington's alleged immersion in their issue of September 5th. The story was given in *Time's* usual terse and interesting way, and they reproduced the alleged portrait of Washington and Chaplain John Gano (Baptist) waist deep in the Potomac (some say Hudson) River. Although I am editor of *The Delta*, official publication of Sigma Nu Fraternity, which fact *Time* gave, nothing has ever appeared in *The Delta* in regard to this, and until this *Time* story was published and started a national controversy I had made no statement as to my opinion concerning the portrait or the facts of the immersion.

While on a visit to William Jewell (Baptist) College at Liberty, Missouri, last spring I was being shown through the new John Gano Memorial Chapel and in one of the ante-rooms of the chapel was the portrait of Washington and Gano. I asked about it and, as a loyal Episcopalian, the legend of Washington having ever been anything but an orthodox member of the Church of England and later the Protestant Episcopal Church in America interested me immensely. I saw the news value of such a story during the over-publicized Washington Bicentennial Celebration and I soon gave the story to *Time* with no idea of becoming an adherent to the im-

ersion fable. During the three months since *Time* first told the story I have been the recipient of letters, books, stories, and clippings from all parts of the country. I have been praised and I have been debunked, although I am in thorough accord with my debunkers, they little realized it until the story had run the length of the *Associated Press*, *International News Service*, *United Press*, and innumerable Church and religious papers. The Chicago *Journal of Religion's* thirty-three page story "proving" the authenticity of the legend of the immersion seems to be the most lengthy treatise on the subject so far.

It has been an interesting controversy and I think I have accomplished one thing at least, and that is convincing myself that Washington's immersion was purely a legend, and I agree with Rupert Hughes, novelist and biographer of Washington; the historian of the Washington Bicentennial Commission; Mr. Brydon; Bishop Freeman of Washington; the Rev. T. T. Walsh of South Carolina; and others who maintain this point.

There is no mention of Washington's immersion in the Rev. John Gano's autobiography, printed by his son only a few years after the Baptist chaplain's death.

CHARLES EDWARD THOMAS.

Sigma Nu Fraternity, Indianapolis.

"The Evangelicism of Raymond Lull"

TO THE EDITOR: Permit me, for one, to differ *toto caelo* with the Rev. Howard Chandler Robbins in his interesting paper on Raymond Lull [L. C., December 17th] where he urges St. Francis of Assisi and Lull as medieval protestants. There is today much careless usage in the employment of terminology, but in my opinion "protestant" is most accurately employed to indi-

cate one who feels free to disregard the authority of the Catholic Church—let us say one who does not recognize that authority. In this way the definition takes account of important differences between protestantism and the Eastern Churches. The Russian Church, for example, is not papal; neither is it protestant.

On these terms I can find nothing in the paper of Dr. Robbins which justifies him in regarding Lull as a protestant. Still less is it fair to classify St. Francis in this way, if we consider the occasions on which he deferred to the Pope. To state that anyone is protestant because he is "Evangelical" is to beg many important questions.

I am writing this letter because I believe that any saint would be profoundly grieved to be regarded as a protestant. Certainly in the middle ages no one was in doubt about the risks of heresy. Even the protestant reformers would, I believe, be profoundly shocked to find themselves allied in any way with protestantism as we have it now, repudiating the very doctrines for which they asserted their independence, and widely diverted to Unitarianism or even atheism. Chesterton is right, I think, in saying that in view of the general failure and collapse of protestantism it has never been so easy as now to accept the Catholic religion. Emphasis should be placed on one concession that Dr. Robbins makes: "Liberty of prophesying is by no means a Protestant innovation, nor did lay preaching have its origin in the Wesleyan revival."

Let us by all means spread a veneration for the saints; but let us not raise the suspicion that they were secretly or otherwise disloyal to the Church from which they obtained the Bread of Life.

(Rev.) HOWARD R. PATCH.

Northampton, Mass.

THE GREEN QUARTERLY

The Anglo-Catholic Magazine

Winter, 1932 - 33

The winter issue of the *Green Quarterly* has just arrived and we find it an exceptionally interesting issue.

¶ Kenneth Ingram has written an article on the Buchman Movement. He felt the urge to write the article after having read "For Sinners Only," by A. J. Russell, a book that is having an excellent sale in America as well as in England.

¶ A short article on The Church in Russia by J. G. Lockhart indicates that the Holy Orthodox Church in Russia has not ceased to exist but that everywhere services are being held under constantly increasing difficulties.

¶ Nevil Truman writes on The Village

Quarterly, \$1.50 a year; Single copies, 40 cts.

Priest and His Church. This article, although thoroughly English, is valuable to Americans and may suggest to some of our "Village" clergy methods of touching up their buildings and grounds to keep them as inviting as possible.

¶ Other articles are: An Island in Prussia, by G. F. Naylor; Maria Francesca Rossetti, by G. M. Hart; The Application of Tractarian Theology, by the Master of the Temple; Interesting photographs of John Keble and his wife; short articles on the English Theater, Centenary (Oxford Movement) Literature, Religious Plays—and Production; a Review Page of English books: all these help make this issue of the *Green Quarterly* attractive and well worth reading.

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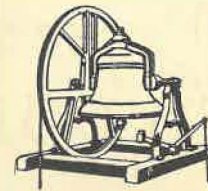
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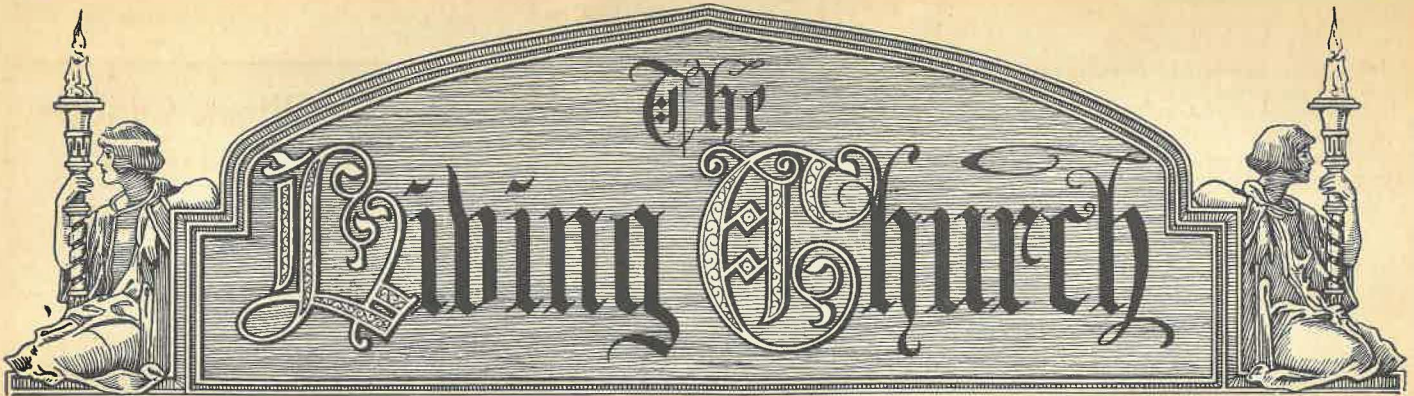
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EDITORIALS & COMMENTS

Methods and Morals in Missions

NEARLY a generation ago one of our missionaries in Japan wrote a small book urging that the Church regard the ethnic religions as in their several ways the Old Testaments of the non-theistic races. It was probably so novel an idea that it failed of receiving the attention and acceptance it deserved. On the principle that God does not leave Himself without witness, it urged, a Christian should give his attention to the sympathetic understanding of Buddhism, Taoism, Confucianism, and the other non-theistic faiths, and seek to discover there the basic principles on which as foundation there could be built an apologetic for Christianity.

*Re-Thinking Missions** often emphasizes the need of the recognition of the same obligation. Fr. Lloyd did so in the conviction that only in this way could the finality of Christ make its profoundly convincing appeal to men. Possibly the authors so believe. But to describe Christianity as unique in "the principle of selection" of the doctrines, many of which it has "in common with other religions," while "no other religion has the same group of doctrines" (p. 49) would seem to be a rather radical understatement of the essential quality of Christianity. One wonders just what motive would lead a person to dedicate his life to missions, holding these views. There is little dynamic power in the discovery that "what is true belongs; in its nature, to the human mind everywhere." "It is of the essence of Christianity that its central teachings are simple." This is absolutely true—but it does not follow that the thinking out or the application of their meaning is simple. The writer himself three pages farther on (p. 52) tells us that the simple proclamation of Christianity ("our message is Jesus Christ") would "mean nothing to the average Oriental."

How then is the missionary to deliver his message? If he seeks continually to find likenesses and adumbrations in the non-theistic religions to the doctrines of Christianity, he may so confuse his hearers that they will wonder then, Why Christianity—if it is so much like other faiths? If he emphasizes the radical wrongness of other religions, he violates the prin-

ciple that God has not failed to have His witnesses among all men. So the history of missions shows an attention to the problem of education which in a society more or less infused with Christian ideas might not be deemed to be of such paramount importance.

Again, the missionary, in the name of Christ and following His example, has seen the impelling need of sick bodies and minds as well as starved souls. Hence the hospitals and institutions of the mission work of Christianity. Further, since historic Christianity cannot exist in a vacuum, since it is an essentially corporate and a fundamentally social life, it has its social and economic implications which it may not fail to draw. The missionary, then, has attempted to teach Christian doctrine and life—and in so doing has tried to create and exemplify Christianity in practice.

THERE is much in the middle section of the book which deserves the candid consideration of Christians everywhere. With appreciation of the missionary's task in the past, the authors investigated and commented on the present effectiveness of methods ("Aspects of Mission Work" pp. 81-286). Roughly these deal with education—schools and literature—medical work, industry, and the interests and activities of women. Even here it is glaringly apparent that the *work* of missions cannot be effectively performed until some semblance of Christian unity in convictions be attained. Church Unity would seem to be the most pressing practical matter before the whole review of the work-side of Christianity. This is an interesting and highly important comment (*cf.* p. 114).

Two vital truths are often touched upon in this section of the book, which constitutes nearly two-thirds of the Report. They might be put into homely language as (1) the practical principle of efficiency, and (2) the moral maxim: do not fish in troubled waters. Each chapter is followed by "conclusions and recommendations." Under Education, for example, we have the recommendation that the number of theological seminaries be reduced, the quality of instruction improved, and its trend diverted to greater practical preparation and more ade-

* Being the report of the appraisal commission of the Laymen's Foreign Missions Inquiry. Edited by William E. Hocking, Harper & Bros., 1932. \$2.00.

quate spiritual equipment (p. 115); that mission schools should have education rather than evangelization as their aim, that they cooperate with the governments, be reorganized under expert guidance, and be controlled by a board of experts (p. 163). The same pleas for efficiency and for freeing the schools from the motive of evangelization, characterize the recommendations in the matter of higher education (*cf.* pp. 177) and medical work.

In its zeal for proclaiming its message and for indoctrinating people with Christian ideas, Christianity has developed educational programs in the past. The old-fashioned missionary had perforce to do many things—among others, education. Just what is to be our standard in estimating his work as an educator? If in “secular” education (whether there really be such a thing is another question) the Church cannot do the job as effectively as secular institutions, should it abandon the field? By American standards we are committed to the principle of secular schooling. Is our approval of this system necessarily Christian—or solely expedient, or have we ever asked ourselves whether or not we really do approve? Has Christianity any point of view, any way of interpreting, and any light to throw upon literature, science, art, or even mathematics? Or can all these disciplines be taught quite independently of any connection with the Christian outlook and life? Or have we succumbed to the fact that education *is* separated from organized religion? Do we submit to it or assent to it, and do we desire to continue and foster this principle elsewhere? In so far as Christianity concerns the whole of man’s life, thoughts and activities, culture and conviction, it might seem that the general system of education accepted by millions of Christians in America leaves something to be desired. If the Christian religion be a part or segment of life, well and good. If it be a way of thinking, feeling, and living with reference to *all* aspects of life, how may we justify the abandonment of efforts to Christianize education—whether at home or abroad?

NOT for one minute may a Christian assent to inefficiency. Scarcely a worse disservice can be done to what one holds vital and desires to share, than to impart it ineffectively. Whatever is really worth teaching is worth teaching well. If what is taught is the best and the most vital, it *must* be taught in the most vital and best way. Ruthless efficiency of the true sort should be the principle guiding the administration of all mission work in education. We are far from realizing this at home, for that matter. But the effort in the single direction should operate in both fields—at home and abroad. We do need greater effectiveness.

But we come back to the question: Can a really adequate education in what we believe to be true, significant, and important, really leave religion out? Can mission schools be conducted solely as educational projects, teaching the subjects taught in state or other “secular” schools, in the way generally accepted there—and have any claim on the interest and energies and generosity of Christians?

After all, is there really any such thing as “secular” education? If a child has thirty hours per week on the three R’s, and one hour per week on religion, he will conclude quite naturally that the former is thirty times as important as the latter. Has God’s will and God’s view nothing vitally relevant to do with history, philosophy, and science? Isn’t “secular” education—excluding all mention of religion—actually more even than *unreligious*, and practically *anti-religious*? When American Christians have thought through this question they will be in a position to deal with the problem of mission educa-

tion. On the basis that our culture and society are implicitly Christian we may plausibly forego any effort to have religion oversee education. Otherwise we have either shirked the question, or affirmed that religion is not significant enough to deserve more attention, or that it actually dwells in a very narrow side-pocket of man’s important interests.

With regard to missionary methods, the Christian Churches are sometimes explicitly and often implicitly accused of unethical procedure. Here the question of “fishing in troubled waters” comes before us. What can we say of a school, a dispensary, a clinic, an agricultural institute which under cover of education, medical care, or expert agricultural advice actually utilizes those apparent functions for the purpose of religious propaganda? Are all means fair in love, war—and proselyting? How far is it legitimate to operate a covering institution in order to bootleg Christianity? Here, from what one gathers as to the facts in the case from those who know something at first hand of methods, there is an indictment of the work of missions which, if true, ought not be taken lightly. If, for example, to be baptized and espouse Christianity, be the readiest means to secure succour—whether intellectual, cultural, physical, or economic—one cannot but feel that such methods employed for additions to the churches are wrong and at variance with Christian ethics.

Is a Christian only “professionally” kind? Is the impact of the mission to be construed solely in terms of calculated kindness and premeditated virtue, so ordered as morally to browbeat the unbeliever into acceptance of Christianity? Do the missions exist for the display and exercise of professional goodness? Or have they as end the operation of the immemorial privilege of preaching the Gospel to those who know it not? One might suppose that Christian ethics would demand that no advantage be taken of defenseless people—that no insinuations of propaganda take place in the guise either of education or other service—medical or otherwise. People in need must be restored to the point where once again no acute need is felt in the name of Christ. Then, some agency should be at hand to present His claims on men. Yet—the Christian claims the world for Christ; it isn’t as if it were immoral to take what does not belong to Him and transfer title to His Name that missionary propaganda feels justified in so addressing itself to non-Christians. Here is a case for a nice discrimination and a careful discrimination. How can it be settled?

It must be decided humanly, for when God had to meet a condition of estrangement He settled it humanly: “The Word was made flesh.” There are cases where it is emphatically immoral to preach the Gospel in word; there are others where it is a moral obligation. Every time we bring any sort of pressure to bear on anyone to accept the “sweet yoke of Christ” we make trouble. What if the victim of this holy hoax discover the infringement of his liberty (the “liberty,” by the way, “to which Christ hath set us free”) and subsequently repudiate his action as having been taken under duress? We may feel justified in bringing this pressure to bear, but still the proselyte does not absolve us. If it be true, however, that all truth as well as all mankind, belongs to Christ, we may not fail “to preach the word, in season and out of season.” If we have doubts and uncertainties as to His utter finality, the consideration may give us pause. At all events, no Christian may do evil that good may come.

Conducting schools and running medical or agricultural missions for those who need these services are the obligations of all of us as Christians. As Christians we would fain relieve and succour the helpless, impart such knowledge as we possess

to assist those in need of it, and supply the need of schooling to those who have it not. But—we should not undertake duties and obligations which others can do better than we—whether in education (in school or by the press), in medical, industrial, or agricultural matters—*unless* (and it is a large “unless”) there be something distinctive and different, something unique and peculiar, which only the full gospel of Christ can proclaim and His Word only make known.

IN THE MATTER, then, of methods and morals of missions we can come to know where we stand: if “secular” education is all that is really necessary let those who do not believe take over the task—whether in America, or in Japan, China, or India. If the Lord God whom we worship came to us men in the Person of Jesus of Nazareth, if through His Incarnation extended to us and to include us, He is still present as the Lord of Life and Action, there is nothing whatever that may not be brought under His sway. All education, all work, all aspects of life—political, social, and economic—and aspects of such life—intellectual, cultural, recreational, and emotional—belong already to Him. To make His claim good and to bring it home to all men everywhere and to every interest of each man is the task of missions.

Christianity has still a message to all mankind who have ton accepted it. It concerns more than an “attitude” and a “spirit.” The Christian and Catholic way has to do not only with all men but also with every province of man’s interests, activities, and relationships. The obligation to teach rests upon all Christians. Simply to turn over the province of education to non-Christian forces belittles the free functioning of the Christian ideal. To waive all claims to the whole of life will be tantamount to losing that attenuated part called the “spiritual.” In the progress of its work, the Christian mission must be of the highest efficiency possible, and retain—and propagate—the highest ethical idealism. Advantages must never be taken of those in need, save to succour and relieve that need. But the opportunity cannot be lost: the needy soul oftentimes fails to know what he most stands in need of—freely given, the message of salvation and the welcome into Christ’s Society must be freely received.

THE NATIONAL COUNCIL is to be commended for the accomplishments achieved at its December meeting.

The cutting of the budget was a thankless and heart-breaking task. It might have been postponed until the February meeting on the ground that reports of expectancies would not be available until that time; instead the Council bravely took steps to effect economies now, before the year 1933 begins. The course followed was the one recommended by THE LIVING CHURCH before the meeting, and we believe it is by far the better one.

**A Difficult Task
Bravely Done**

The new working budget for 1933 is \$3,050,000—some \$161,000 less than the recommendation of Bishop Lawrence’s committee of bishops, and \$1,175,000 less than the budget figure adopted by General Convention. Of course the difference goes into a restoration fund, and if the receipts from the Church next year exceed the working budget it will be possible to restore some of the items that have been reduced.

It should be realized that the Council at this meeting did not and could not know what the expectancies for 1933 would be. What it did know was that 1932 expectancies were only \$2,481,817 (exclusive of legacies and interest on endowments), and that up to December 1st only about two-thirds of this had been collected. It knew, moreover, that even if economic

conditions improve materially next year, the maximum probable income, exclusive of legacies, in 1933 will be (in the words of the Lawrence Report) “a sum equal to the expectancies of 1932, plus the equivalent of the emergency offering, plus the income from trust funds and the United Thank Offering.” This sum the bishops gave as \$3,190,953. Therefore the Council wisely followed the committee recommendation of basing the working budget on this maximum probability, not counting upon undesigned legacies and lapsed balances.

In addition to the budget readjustment, the National Council directed a thorough evaluation of all the missionary work of the Church, both domestic and foreign. As much of this as possible is to be accomplished, under the direction of Bishop Burleson, before the February Council meeting. That is to be supplemented by an evaluation of our work in Japan and the Philippines conducted by the Presiding Bishop in person. Such an evaluation is greatly needed, and we hope it will result in revealing ways in which important economies can be effected without crippling essential parts of the Church’s work.

OF COURSE the Council meeting, with its distressing task of what Mr. Franklin has aptly described as “breaking hearts to balance budgets,” was a gloomy and forlorn occasion. Only Bishop Stewart and Dr. Silver, we are informed, rose above the prevailing pessimism; the former pointing out that, unlike the experience of business men, the Church’s market in this time of need is a rising one, and the latter saying that instead of so much discussion of where to reduce, he would like to hear suggestions of how to go out and raise more money.

It was the determined policy of the Council not to add to suffering by the reduction of the staff and field forces, but to adopt a horizontal cut in appropriations. Keen sympathy and concern for the human element involved was felt by every Council member in adopting any of these necessary reductions. The task was a thoroughly disagreeable one, and the members of the National Council deserve high credit for the admirable way in which they performed it. None of us likes to cut budgets; none of us wants to see the Church’s work curtailed. But it is better to face facts bravely than to ignore or postpone them, and the Council courageously chose this course.

The “depression budget” is a tentative one, depending upon information received from the dioceses before the February Council meeting. May God grant that these be encouraging enough so that no further cuts be needed, and perhaps some of the items now slated for reduction can be restored.

The old year is closing. Let each Churchman honestly and conscientiously ask himself this question: Have I in 1932 withheld from God’s service any portion of His share in the worldly goods that I possess not in my own right but as His steward?

WITH the close of the year there comes to an end one of the most brilliant careers in modern religious journalism. Dr. Albert C. Dieffenbach, editor since 1918 of the Unitarian *Christian Register*, has been compelled to give up that work, ostensibly because the official board of trustees of that periodical have found it

**A Loss to
Religious Journalism** necessary, because of the need of rigid economy, to “dispense with the services of a paid editor-in-chief.

Now we know enough about religious journalism not to question the financial stringency with which the *Register* is faced, but the curious expedient of discharging the editor to

save the paper is one that, we admit, is new to us. It suggests an unusual perspective, to say the least, particularly when the editor is so distinguished a person as Dr. Dieffenbach. Probably there is no religious journalist with whose views we so thoroughly disagree, but whose sincerity and ability we so highly respect, as he. But Dr. Dieffenbach had the misfortune to disagree with his supposedly Liberal board, in what is generally considered one of the freest of Free Churches, with the unfortunate result that his editorial services are no longer required.

Unitarianism, like much of Protestantism, is torn between the "New Humanism" and the remnants of theism with the Holy Trinity left out. Dr. Dieffenbach's dismissal is at once an interesting commentary on the split between the two elements in his denomination, and an example of the impossibility of trying to combine independent journalism with official control, no matter how "free" the character of the board that exercises that control.

Dr. Dieffenbach has our sympathy, and we gladly join with his trustees in praising him for his long, loyal, and courageous service to the *Register*, and, we add, to the cause of religious journalism generally. If, as seems to be the case, that same courage has cost him his editorial chair, we honor him the more for it.

MANY and ingenious are the schemes devised by business corporations these days to bolster business in spite of the prevailing economic distress. Here is *Time's* account of one of the latest:

"Clicquot Caps. 'Have you any Clicquot Caps?' is a question solicitors for unemployment relief organizations may soon be asking. Last week Clicquot Club (ginger ale) Co. announced that it will pay 1 cent per cap to approved charity organizations. It will take 10,000 caps to raise \$100, but admen saluted a stroke of smart publicity."

A Clicquot Club advertisement in the same issue modestly announces that "in an hour of national need the Clicquot Club Co. offers a national plan to help in some measure to relieve distress"—after which the penny-a-cap scheme is outlined.

Bottle-Cap Relief

Any plan designed to relieve unemployment and aid charity must of course commend itself to public-spirited citizens. But unlike the "admen" whom our honored contemporary pictures as saluting this particular bit of philanthropy-plus-advertising, we prefer to praise the many corporations who, without benefit of ballyhoo, have quietly and unostentatiously made generous appropriations to local community chests, unemployment relief funds, and other worthy causes.

LAST WEEK we published in our news columns the text of a letter from the Bishop of Harrisburg to the Governor of New Jersey, in which the former asked the latter not to permit the extradition to Georgia of one Robert E. Burns, "fugitive from a chain gang." Other persons, many

Two Governors and a Bishop

of them prominent citizens, made similar pleas to Governor Moore, who, after a hearing, declined to sign the papers remanding Burns to the state from which he fled. The issue seems to have turned, not upon Burns' innocence or guilt, not even upon whether Burns himself had been or was likely to be mistreated, but upon the general question of conditions in Southern penal camps.

It is undoubtedly true that there have been cruelties in some of these camps, and that the chain gang system itself is an intolerable one. It ought to be abolished, and we are glad

that Burns dramatized his own case, admittedly exaggerating it, in order to direct the spotlight of public opinion to this relic of an earlier century. But these general considerations had little bearing on this particular case. The only point on which testimony was properly admissible in this instance was whether or not Burns had been, or was likely to be, mistreated in a particular prison camp. So far as newspaper reports of the hearing reveal, no such evidence was forthcoming. Yet the Governor of New Jersey refused extradition, and laid himself open to the Governor of Georgia's stinging retort that he now understands how the terrible Lindbergh kidnaping and murder could occur and go unpunished in New Jersey.

Neither Governor Moore's decision nor Governor Russell's rebuke tends to increase public respect for the executive branch of our state governments. And we are sorry that a bishop of the Church joined in the plea for placing a vague sentimentalism above the specific evidence in determining a particular case, however much the victim may have romanticized and dramatized his plight in this instance.

MAY THE NEW YEAR be one of courage, not despair; of love, not hate; of trust in God, and of faith in our fellow-man.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS	
Charles A. Grummon, Newark, N. J.	\$ 5.00
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In Memory of a Friend, E. L. P., Duluth, Minn.	\$10.00
C. B. M., Cheyenne, Wyo.	10.00
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C. B. M., Cheyenne, Wyo.	\$10.00
A Churchwoman (for Children)	1.00
	\$11.00

CHRISTMAS IN ARCADY

(Pan Worship)

AT LAST, at last, the woodland's Lord appears,
 And slant-eyed Pan tilts pipe to puckered lips
 To weave a merry tune for baby ears;
 Taming his pagan heart to wonderment,
 Crouching on nervous hoofs, alert, intent.

Great Pan—his river reeds are muted for a space,
 His kingdom hushed to listen; yet he sees
 Only the little, laughing, upturned face.
 Strange shaggy figures steal from far to peer.
 At last, at last, the woodland's King is here.

Oh, wise is he who winds upon his horn
 Music of Arcady for One, new-born.
 Harken, all shy, wild creatures born to play!
 The great Pan pipes before his God today.

LOUISA BOYD GRAHAM.

Bishop Wilson's Challenge

What Leaders in the Church Think of the 1932 Hale Sermon

WHEN the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, preached the annual Hale sermon at Western Theological Seminary on November 9th, he started something. His subject was The Episcopal Church and Non-Anglo-Saxon Elements in the United States; his thesis, that we have talked about Church unity long enough, and the time has come to translate our words into action. The sermon was published in *THE LIVING CHURCH* of November 19, 1932, and is also obtainable in booklet form from the Western Theological Seminary, Evanston, Ill.

THE LIVING CHURCH has asked a number of leading Churchmen—bishops, clergy, and laymen—to express their views on the challenge of Bishop Wilson's Hale sermon. Some of their replies are published herewith; others will appear in a later issue. They are deserving of the careful study of all Church people.

1. BISHOP PARSONS OF CALIFORNIA

Chairman, Joint Commission on Approaches to Church Unity

BISHOP WILSON'S HALE SERMON is admirable in its generous attitude and wide outlook. It breathes the spirit of the Muhlenberg Memorial of 1853, the Huntington proposals of the first decade of this century, and the Congregational Concordat of the post-war epoch before it was encased in a hopelessly hard shell of canonical provisions. These all looked primarily to the Protestant world as did the Quadrilateral. They could not foresee the situation which Bishop Wilson so graphically describes.

But the Bishop looks both ways. He sees the momentous character of the opportunity before us. The door is open if we have vision enough and sense enough and courage enough to enter it. He is right. We must go forward. We must take risks. We must make precedents.

He is right, too, in pointing out that we need legislation. I believe that individual bishops or groups of bishops might deal with many of these situations without canonical provision and without violating their canonical obligations, but legislation is needed, first, to secure unity of action and, secondly, to assure the knowledge and support of the other clergy and of the laity of the Church.

Just what forms such legislation should take cannot, I assume, be discussed here. I am not sure that I agree with Bishop Wilson's every suggestion. But I do welcome his fine and statesman-like appeal to the Church. I do pray most earnestly that we may awake, see the opportunity, and go forward.

2. BISHOP FISKE OF CENTRAL NEW YORK

WE OF the Episcopal Church have failed most tragically in missionary spirit at home; first in not following our own people to the middle west, in early days; then in our neglect of the farther west; in our indifference to the village and rural problem, where plain people thought of the Episcopal Church as a rich and exclusive organization; later, in our super-Nordicism, our lack of understanding of other races and social systems, our spiritual complacency—a complacency which regards, *e.g.*, any criticism of Sunday Morning Prayer for ideal worship as an attempt to desecrate the ark of the covenant.

The tragedy of all this is twofold; first, in that the Episcopal Church really has a splendid contribution to make to the religious life of America and has never risen to its mission; second, in that a change of temper is vital for ourselves; we are now losing in numbers and influence because the class from which our strength has been drawn is drying up, with families smaller and smaller, the new generation generally indifferent, the leaders of former days gone and no descendants of like spirit to take their places.

The contribution we might make to American life may best be explained in a few brief statements: As Bishop Hobart put it, we stand for evangelical truth and apostolic order. We are a Catholic Church, with a unique mission to Protestantism. Ours is the only Catholic communion having close contacts with Protestantism, having, also, a Protestant inheritance and understanding. On the other hand, it is the only Protestant communion (in the original

meaning of the word as protesting against Roman error) which offers a Catholic worship and holds to the Catholic faith and practice. It offers the only type of Catholicism which can appeal to a democratic age or people. It has a Catholicity not only Evangelical but Liberal—with a faith based on freedom and sound learning; not regimentalized; not standardized; not submissive to autocratic authority; accepting an authority which is the expression of age-long experience; not bond, but free. Ours, ideally, if not in actual practice, is a Church exhibiting the spirit America needs, in a day when Protestant faith is disintegrating and Catholic faith is intransigent.

All this being the fact, it is pathetic that hundreds of thousands of fellow Christians of various Orthodox communions should be looking to this Church as their one hope in their new home—the one expression of Catholicism, free not papal, American without being narrow, giving them the blessings of the faith of their fathers, yet with the cleansing breezes of the liberty they came here to seek, and free from tyranny ecclesiastical or political—and are looking in vain.

Of course, there are practical difficulties which make the approach to unity or an understanding and sympathetic coöperation no easy problem. There are national and racial misunderstandings almost insurmountable in some communities. There is our diversity of ceremonial in different parishes and over whole localities or sections. There are mutual antagonisms. There are all the embarrassments and discomforts which we see in all efforts to combine different social classes in one congregation. There is lack of confidence, because so often those who approach us, ostensibly for friendly coöperation or assistance, seem to belong to the International Society of the Outstretched Hand. In some cases there are divisions and enmities, especially among the Eastern Churches, which lead to the suspicion that we are being used to lift irons out of the fire. Above all, there is the difficulty which arises from the fact that the problem of unity is not simply that of a right response to a mass movement; these racial communities are often small groups in small places, where there is not strength enough for a parish for those of foreign speech, nor money enough to offer the hospitality of our own churches, even by way of use for services at other than the hours of general congregational worship.

Difficulties or no difficulties, however, problems large or problems small, the way to fuller understanding and possible unity will be made more clear if the Church, through its corporate action, will honestly face the issue and seek to do what Bishop Wilson asks it to do—make good its own professions of Christian fellowship; offer through its legislation a method by which unity can be made possible wherever prospects of such unity seem hopeful; thus, at least, creating the atmosphere in which local efforts may be more hopefully made; giving definite form to what have heretofore been vague gestures of friendliness. . . .

3. BISHOP MANNING OF NEW YORK

THE facts presented in Bishop Wilson's sermon call upon us for action. I hope that the appeal of these our brethren may be taken up definitely by the House of Bishops, and that in the meantime, we may all use every opportunity to come into closer fellowship with them. It is a matter of the utmost spiritual importance and most far reaching in its consequences.

4. BISHOP LLOYD

Suffragan of New York

THE Bishop of Eau Claire, in the Hale Memorial sermon delivered on November 9th, named those groups of Christian people residing in the United States who have definitely approached this Church with a view to sharing its life and work.

These groups all declare their acceptance of the Catholic faith. So far as I know, they reverence the Catholic tradition. The differences which hinder their being at one with us may be described as differences in family ways. If these things are true, reconciliation should not be impossible.

The Bishop of Eau Claire's sermon challenges the Protestant

Episcopal Church to find a way by which an exhibit of Christian unity may be shown within the United States. There are in this Church men who constantly pray that our Lord's wish may be fulfilled and who have such learning as will enable them to find a way to overcome what on the surface may seem to be irreconcilable differences.

Their suggestion might enable the next meeting of the House of Bishops to formulate such a recommendation to the General Convention as would tempt that body to give the matter the attention its importance deserves. The Lambeth Declaration would give the Convention the starting point for its discussion. Jealousy for the Catholic tradition would safeguard the results of its deliberations. A working plan might be the issue.

It does not seem unreasonable to believe that such a plan is practicable. If this could be made to work in the United States, it would furnish a positive contribution to the next conference at Lausanne in its effort to find a way by which Christians of different training and different spiritual development might be showed how to bear united witness to the Revelation.

The whole world waits to be convinced by the witness of a united Church, living together in the unity of the Faith, that the Incarnation of the Word of God is the assurance of men's hope.

5. REV. BERNARD IDDINGS BELL, D.D.

Warden, St. Stephen's College, Columbia University

BISHOP WILSON in his Hale sermon has said very clearly what needs to be said and has challenged the Church to make up its mind whether it wishes to approach Church unity along Catholic lines or along Protestant lines. We have held to the *via media* about as long as we can. There was some use in our holding to that position as long as Protestantism remained essentially Christian in theology and practice. That seems to a good many people, including me, to be no longer the case. When Protestantism found its basis of authority, the infallible Bible, no longer trustworthy, it had two courses before it: first, to go back and make an appeal for religious authority to that experience of the race which culminated in the revelation by God of Himself in the Incarnation, and which has resulted in the Catholic creeds and sacramental practice; or else to go clear over into Unitarian humanism. It has not made up its mind which it is going to do. The Protestant Churches at the moment are trying to ride both horses. Increasingly, they are throwing their weight to the left-hand horse. More and more every year, they abandon their belief in the Incarnation.

The Episcopal Church has less and less in common with Protestant communions; more and more in common with Catholic communions. This being the case, the Episcopal Church can do a great deal more for the future of Christendom by allying itself with non-Roman Catholic communions (and with those communions of Protestantism which will not submit to Unitarian humanism), than by playing around with a disintegrating Protestantism. The time has come to make our choice. The decision cannot be much longer delayed. I am very glad that Bishop Wilson preached this sermon because it helps to precipitate the issue.

I am not in favor of driving out any from the Episcopal Church except those who do not believe or accept the practices of our Church as defined in its formularies and embodied in its Prayer Book. There is room for everything in the Church except a denial of the Faith. For reunion with Protestantism, as Protestantism now is, such a denial is inevitable; for reunion with the great number of Christians mentioned in the Hale sermon, no denial is necessary.

6. REV. FREDERICK C. GRANT, D.D.

Dean of Western Theological Seminary

BISHOP WILSON has pointed out the next step for the Episcopal Church to take in its efforts toward Reunion. The facts and figures which he gives come as a distinct surprise, no doubt, to many readers of the sermon, who never dreamed there were so many Christians outside the Anglican communion who were eager to come into communion with it.

Since Bishop Wilson's sermon was preached, I have had a conversation with a distinguished European visitor who tells me there is a strong movement in Spain looking toward a non-Roman Catholicism. Spain does not share in the heritage of the Reformation; the Spanish type of Christianity is wholly Catholic. The

patron saint of a large circle of the new generation in that country, so he tells me, is Erasmus; and the type of Christian faith and practice toward which they are looking is closer to Anglicanism than to anything else in Church history.

I doubt if Spain lay within the purview of the Lambeth Committee in 1930, but it is certainly one more indication of the shifting of the front in Christendom. We should think it very poor strategy indeed if the Anglican Communion failed to extend a welcoming hand to European groups who desire to retain Catholicism without the Papacy, and without the "errors" that we think the Papacy represents. It seems to me that Bishop Wilson is pleading for precisely the same kind of strategy here in the United States that we expect of our leaders abroad.

Strategy means more than a theory; it involves ways and means; and I for one, sincerely hope that as a result of Bishop Wilson's sermon, practical machinery may be designed and set up and approved by the next General Convention, so that the opportunity he describes may be seized.

7. REV. JOHN HENRY HOPKINS, D.D.

BISHOP WILSON has struck an important note. We ought by all means to lose no time in greeting any body of Christians who will approach a conference by accepting as preliminaries the four provisions of the so-called "Chicago-Lambeth" Quadrilateral. One of the crucial words, however, in this famous document is the word "approach." Six General Conventions which the writer has attended as a deputy have shown that far too many of our clergy and laity overlook this pivotal word, and seem to think that the *Quadrilateral itself* is the basis of complete reunion. This error stalked through much debate on the Huntington Amendment to Article Ten of the Church's Constitution, and it rightfully occasioned downright rebellion from Catholics as it appeared in the Detroit "Concordat." (By the way, what has become of this *outré* proposition?) We have no right to conduct any kind of a union with any group which denies any essential of the Catholic religion. There are not many of these essentials. In fact, there are only about as many items as those in which the kettle drums and the violins agree in a great orchestra. No drummer or violinist would be admitted to the orchestra's fellowship if he omitted anything that was catholic in orchestral history. What credentials, for instance, has the canon of twenty-seven New Testament books behind it that do not also base and buttress Confirmation, and the essential parts of Holy Eucharistic Liturgy? . . . Let us by all means run to meet our separated brethren. Let us fall on their necks and kiss them, and then introduce them lovingly to the Catholic Faith (not only the Prayer Book's version of it, of course), and so hasten the Coming of the Kingdom. Anything less is a sheer waste of time. Nothing else has lasted. What right has anyone to fancy that anything else will last?

8. VERY REV. WILLIAM H. NES, D.D.

Dean of Christ Church Cathedral, New Orleans

THE BISHOP'S three specific propositions are, of course, debatable, but, I think, require only slight modification to be workable. A primatial see for the American Church is logical and necessary on quite other grounds than the necessities of reunion. We should hasten to its creation. Uniformity of rite (to take his second suggestion) is not necessary to Catholic unity, though it is necessary within limits for the good order of "Christians of the same rite." In other words, to require loyalty to our own rite for our own people is compatible with a wide tolerance where a "uniate" is contemplated—providing, of course, that a recognizable Catholic structure and intention are preserved in the alternative rite. It is to be observed that in the concordat between the Churches of England and Utrecht this principle in its full application was mutually adhered to. With regard to "supplemental ordination" I think we should be more careful, though the difficulty is by no means insuperable. But we must not confuse our thinking, for so we should do a great disservice to the future of the reunion movement.

The essential danger in speaking of the "supplemental" ordination is that we should suppose, or lead the other party to suppose, that ordination as deacon and priest conveyed merely a supplying of defect, or an authorization to minister within its pale given by one body to the minister of another body. Therefore, if ordination to the priesthood given to a Protestant minister were permitted to leave anyone with the idea that it had merely sup-

plied a defect in rite or conveyed the equivalent of a mere grant of jurisdiction, I am sure such action on the part of the Church would produce at once a major schism in the Anglican Church sufficient to bring its corporate existence to an end. That other orders than those of the Catholic Church episcopally performed are in some vital way contrary to the intention of our Lord and insufficient for the ministry of the sacraments, is a contention which may to some seem foolish; but it is a contention, however humbly and charitably we may desire to state it, which all Catholics make and which all Catholics in the Anglican Church believe to be the official doctrine of this Church. It is not the fetish of a crazy minority. It is the contention of the overwhelming majority of all Christian people. A man is a priest or he is not a priest, and Presbyterian ordination does not make him a sort of halfway priest.

But while the essential words and act of ordination cannot be watered down, I think we can, in the preface or elsewhere in the introduction of the office, take full account of what we really believe to be true of a man previously a Protestant minister now coming to ordination. What we do really believe? What does he really believe when he presents himself? We believe that he is a Christian man by virtue of baptism; that he is fully persuaded that God has called him to ministry in the Church; that the schisms of the past are not his fault, and that, considering his persuasion that he was obeying God, God accepted and used him according to his light. We believe, too, that such a man may very well have used, and therefore received, Actual Grace (in the received sense of that expression) in a manner far greater than many a communicant or minister within the Church itself. But we believe his commission and power of ministry to have been not merely defective, but radically insufficient. If we do not believe this we must believe the Episcopate and the priesthood, together with the sacramental system as a whole, to be a mere human expedient whose value can be nothing more than psychological. What does he believe? If he does not believe in the unique and solemn significance of his ordination to the *priesthood*, such an ordination becomes a farce and a blasphemy. That is the point. We do not make, and we do not have "Episcopal Ministers," as the phrase goes. We have, we make, and we require for our use and recognition, none other than "Bishops, Priests, and Deacons in the Church of God." But when all this is granted, we may say, and in our office state unequivocally, our thankfulness to receive into the Order of Priesthood one whom God has called and most manifestly blessed in some former Christian ministry other than that of priesthood.

9. KENNETH C. M. SILLS

President of Bowdoin College

THE HALE SERMON of Bishop Wilson is one of the most important and interesting contributions made to the discussion of Christian unity by any of our American Churchmen in the past two years. It seems to me clear that the attention of the whole Church should be brought to the very significant fact that so many Christian folk of non-Anglo-Saxon groups are apparently ready for coöperation with the Episcopal Church. It is, to my mind, clear that provision should be made at the next meeting of the General Convention for legislation to deal with such independent groups of Christians who very clearly accept the platform laid down by the famous Lambeth Conference.

There are two points in Bishop Wilson's sermon which, I think, need further elucidation:

1. I am not, in my own mind, clear that these groups should be made directly responsible to the Presiding Bishop. It would be well if some central authority were given to the Presiding Bishop; but under our polity it seems that the direct supervision must be in the hands of the bishop of the diocese in which the group is located.

2. It also seems to me important to keep in mind that while these groups at the present time consist of members who have immediate connection with European countries, their sons and grandsons will be Americans in the fullest sense of the term, and that the ties that bind them to their present ancestral Churches may in time become loosened. This makes it all the more important that the Episcopal Church should take advantage of the great opportunity that is now at its doors to give a practical example of the great truth of variety in unity.

Every Churchman ought to be grateful to Bishop Wilson for

calling attention to the grave mistake made at the close of the eighteenth century in the treatment of the early Methodists and of the contrast afforded by the statesmanlike way in which the Church received the Bishop and deputies from the Southern states immediately at the close of the Civil War.

10. CHARLES L. DIBBLE

Chancellor, Province of the Midwest

THE sermon of Bishop Wilson, preached upon the Hale Foundation, calls attention to an immediate exigency. He is unquestionably right that the Episcopal Church is facing a unique opportunity to be an ecclesiastical melting-pot.

It is self evident that there is a rapidly accelerating tendency toward reunion in Christendom. This is not proceeding, however, in exactly the way that some of us had expected, by the amalgamation of existing organizations. Instead, there is a cleavage which is cutting across all organizations. Non-Roman Christianity is moving toward two poles. On one hand there is a drift toward a form of religion that is non-sacramental, individualistic, subjective, secular, and pragmatic, whose ethic is humanism and whose philosophy is a monism that approaches pantheism. The other polarization is toward a form that is sacramental, institutional, objective, and other-worldly, which acknowledges that I have a duty toward God that underlies my duty toward my neighbor, and whose philosophy is a dualism—God over against the material universe. The latter polarization may be termed Free Catholic. It is Catholic with Rome left out.

If one ponders the addresses and reports of the Lausanne Conference, the presence of these two tendencies becomes very apparent. Lausanne is, perhaps, the last occasion upon which they will be brought together. Hardly intelligible to one another there, they will before another conference is held be speaking entirely different languages.

Now, in this present unstable equilibrium what is needed for the Free Catholic group is a point of crystallization. It is precisely this which our Church is able to supply. But of course, as Bishop Wilson has so ably demonstrated, we can never do so unless we rub off some of our insulation. This is not to say that we as an organization should become all things to all men. Let us by all means remain Anglicans. But let us grapple these others to our soul with hoops of steel.

It is perhaps churlish to differ with Bishop Wilson on questions of detail. But I am hardly ready to envision an archbishop without a see. Throughout Christian history until the past century it has been the archdiocese, and not the particular incumbent, to which primatial rank attached; and no bishop except the Bishop of Rome has ever been accorded, or even claimed, immediate jurisdiction outside the confines of his own diocese. This Church has definitely refused such a plan for the Negro race; and the practical, as well as the theoretical, difficulties seem insuperable. Nor do I conceive it to be necessary. Scattered congregations of non-Anglicans can be accommodated within our diocesan organizations, as for instance the Hungarians at South Bend, and can be permitted their own liturgies under the proviso to Article X of the Constitution (see comment of Dr. Edwin A. White, *Constitution and Canons*, p. 103). For larger groups a separate Church organization, in full communion with our Church, would doubtless be preferred by them and would certainly present fewer problems to us.

For such Churches, if they are not now possessed of a clergy episcopally ordained, Canon 11 could doubtless be made to function. Consecration of bishops for them might have to wait upon an extension of Article III of the Constitution and of Canon 16. But in the meantime, I can see no obstacle to permitting certain of our bishops to act as bishops in such an affiliated Church. In the latter connection the precedent of our relations with Nippon Sei Kokwai might perhaps be followed. . . .

All this, however, is merely matter of machinery. Something, as Bishop Wilson, says, ought to be done at once. The only body to do it is the House of Bishops. Why should not that House at its next meeting appoint a committee to negotiate concordats with the several groups? Probably in most cases these arrangements could be brought within the framework of our present canons. These would merely require a resolution of approval by the next General Convention. For such commissions there is ample precedent. The Lambeth Conference, which has less actual authority than our House of Bishops, has done

this in several cases. The point is that something apparently needs to be done and the House of Bishops ought to start the proceedings.

11. GEORGE M. BLOCK

*Member of Standing Committee and General Convention
Deputy, Diocese of Missouri*

I HAVE read Bishop Wilson's Hale sermon with much interest, and I feel that it presents a vital question to the Church and one that calls for prompt action on its part.

Before giving my personal reaction to the questions put to the Church in this sermon, I beg to be permitted to set forth certain facts upon which my answer will rest.

The Church, as I understand, is founded upon the Incarnation, the Divinity of Jesus Christ. Its form and scope rests upon the Lord's prayer, the two great commandments, the sermon on the mount, the living of the Christian life as exemplified by the perfect life of Christ, and the sacrament of the Lord's supper and His command to His disciples that the Church should be carried into all the world.

To my mind, it is a thing of great significance that Christ left no written word of doctrine, that as I see it, the sum and substance of all he taught us about His Church is found in the facts above set forth. Unquestionably, He came to establish *one Church*, His Church, and it was unquestionably His desire and wish that His Church should embrace all peoples. The very fact that He left no written rules, regulations, orders or commands as to how the Church should be organized prove this to me. As to forms and all other requirements, excepting the sacrament of the Lord's supper, He simply demonstrated in His life and in His teachings what the perfect Christian life should be and commanded that it be carried to all the world. Hence, I do not hesitate to say that it is the clear duty of the Church to carry out and fulfill this desire of the Master and meet the hopes and desires of those who seek our fellowship in one communion. That will be a step, and a great step forward towards the great union every Christian desires and longs for, and, in all probability it will be necessary that our Church make certain amendments and changes in its canons and its rules in order to carry out this purpose. It seems to me that these steps ought to be taken without unnecessary delay.

12. JAMES R. O'DANIEL

General Convention Deputy, Diocese of Dallas

THE Hale sermon of Bishop Wilson should be accepted with general satisfaction by all Catholic-minded Churchmen.

To examine the practices of the various national groups comprising the Anglican communion one readily learns of their differences in ceremonial, rites, etc.—no more radical, perhaps, than those existing between some other Catholic bodies and the Anglican Church itself.

The Anglican communion as one of the three major parts of the Catholic Church surely has no moral right to arrogate to itself authority to lay down stringent rules dealing with rites and ceremonies which Catholics of other groups, although adhering to the Quadrilateral, must obey in order to effect reunion.

Times have changed since the colossal blunder of the Church which drove the Methodist Society from its communion and gave birth to a Protestant sect. This secession was brought about by shortsightedness. Surely the present leadership is not going to allow the opportunity pointed out by Bishop Wilson to pass without making an effort to heal the wounds in the body of the Catholic Church.

Having proposed the Quadrilateral as a minimum for reunion, honesty demands that the Anglican communion lead the way in this important matter. To do otherwise is illogical and impractical for the reason that what the Prayer Book calls "indifferent forms, rites and ceremonies" are being substituted for fundamental principles of the Catholic Church. To follow such a course is unchristian and will nullify the true Catholicity of the Church.

THE STRATEGY, the courage, the skill, which, hitherto, have found expression in martial exploits, are now demanded for a new warfare . . . the warfare against ignorance and incompetence, the two chief enemies of mankind.—*L. P. Jacks.*

The Living Church Pulpit

A Sermonette
for the First Sunday after Christmas



THE AUTHENTICITY OF THE GOSPEL STORY

By THE RT. REV. IRVING PEAKE JOHNSON, D.D.
BISHOP OF COLORADO

"Fear not for behold I bring you good tidings of great joy which shall be to all people."—ST. LUKE 2: 10.

THE GREATEST PROOF of the authenticity of the Gospel story lies in its simplicity. It is a message to all people and not like most philosophies merely to the intelligentsia.

The account of our Lord's birth is either a record of fact or the most artistic piece of fiction that was ever composed. As a Frenchman has remarked, "If the story of Christ's life is fiction, the author of it is a more miraculous person than the Christ." It could not have been the product of current Greek philosophy, Roman rhetoric, or Hebrew ecclesiasticism.

Moreover, there was no dramatic art in the time and place of its inception. It was foreign to current ideas that a King should be born in a stable or that a gospel should be preached to peasants and to children. He would have been clothed in the tawdry tinsel of human pomp and surrounded with palatial comforts.

Yet the artistic touch lies in the ecclesiastical glory that surrounded His humble birth. There was the Star of Bethlehem guiding the Wise Men; the Angelic Choir chanting God's glory to humble shepherds; the small remnant realizing their Messianic expectations in a descendant of David's royal line.

It has been this story of Christmas that has gripped human society for twenty centuries, as has no other incident in human history. Truth is attested by universal acceptance and by its ability to stand the test of time. "Fear not!" In these words the heavenly messenger sweeps aside the fog of man's bewilderment and lets in the sunlight of divine love.

"Fear not!" says the Angel. "Else shall thou be moved to do evil," responds the Psalmist. Why not fear? "Because I bring you good tidings of great joy which shall be to all people." The test of the prescription lies in those who have tried the remedy and found the cure of fear. To as many as have received Him, to them gave God power to become sons of God.

When these words were spoken men were afraid of their neighbors, their rulers, and their gods. If Christ has done nothing else, He has substituted kindly sympathy for suspicious fear in these relationships of human society.

Another evidence of its reality is to be found in the power of God which is the supreme test of truth when tested by human experience. We may question the story of Christ's birth; we may doubt the clauses of the creed; we may criticize the efficiency of the Church, but we cannot deny the power of Jesus Christ in those lives which have joyously responded to the angelic message. If we demand pragmatic proof of the power of Christ, we shall find it in the lives of those who have received Him and followed Him in sincerity and truth.

The angelic message is that which has brought satisfaction to those who have responded to its invitation.

After all, wisdom is justified of her children, and those who believe in Him have the witness in themselves, for by it men have been able to dispel fear; not by a vacuum of apathetic indifference, but by filling life with joy and love.

A TOTAL of 12,000,000 of our citizens, scattered throughout every state of the Union, have benefited from the distribution of the 40,000,000 bushels of wheat, appropriated by Act of Congress for relief of American people and distributed through the American Red Cross. Stock feed also was given to assist in the rehabilitation of 184,000 families.

Heroes of the Catholic Revival

By the Rev. Desmond Morse-Boycott (English Series) and
the Rev. Edward R. Hardy, Jr. (American Series)

XI. FERDINAND CARTWRIGHT EWER

FERDINAND EWER, born on Nantucket and trained at Harvard, joined the '49ers in California and distinguished himself at San Francisco as engineer and journalist. After a period of yielding to the then modern doubt he turned back to the Church, gave up his career to study for orders under Bishop Kip, and was ordained in 1857 and 1858. His eloquence, and the sympathy with all sorts and conditions of men which his varied experience gave him, rapidly commended him, and in a few years he was called to the rectorship of Christ Church, New York. This was then one of New York's fashionable parishes, located on Murray Hill, and became still more popular and crowded with Ewer as rector. High in Masonic circles, and listened to on civic topics, he was once more well on the way to success.

It was not the prospect of success in the Church, however, but the attraction of the Christian religion which had led to Ferdinand Ewer's recovery of faith. He saw with increasing clarity that it was the Catholic religion for which he had come back, and his teaching and practice shortly put Christ Church among the "ritualistic parishes" which were beginning to perplex the Protestant Episcopal Church. The 1860s were the first happy days of the ritualistic reporter, and queer, though often well-intentioned, descriptions of Low Mass and High Mass at Christ Church may be found by those who care to look in the papers of the day. Like the contemporary English "ritualists," Ewer cared for the Catholic system, of which its ceremonial expression was a minor, though necessary, corollary. His position is declared in a series of sermons, preached in 1868, "on the Failure of Protestantism, and on Catholicity." Protestantism is accused of being responsible for a progressive decay of positive belief among thinking men, and of being unable to reach the masses. Both failures Ewer traces to a difference in the doctrine of election. To the Protestant, election is of individuals to salvation, and hence any organized religion gradually decays; to the Catholic, election is of the members of the body of Christ to union with Him, taught by His mystical body, the Church, and nourished by His sacramental body, the Eucharist. The Catholicity of the Anglican fragment of the Church is defended at some length. One particularly striking passage points out how the very arrangement and order of our Church exhibits the mediation of Christ in such arrangements as the altar rail, which represent something between God and man, bringing them together, not keeping them apart—his priesthood in the apostolic ministry, his royalty in the principle of authority descending from above, and his sacrifice in the Eucharist. It might be said of these sermons, as of the early Tracts for the Times, that they speak not as one reflecting on problems in a comfortable study, but as one who gives the alarm of fire or flood. They are not written in the tone of the self-satisfied controversialist, but as coming from a man whose soul is athirst for the living God. Ten years later Ewer referred to them as an indictment drawn up "in the fear of God and on



FERDINAND CARTWRIGHT EWER

behalf of dying souls." As the work of a brilliant mind, they throw out suggestions of a positive system even where it is not worked out. The idea, for instance, of the freedom of true Catholicism, which is better able to receive advancing knowledge than either Rome or the mixture of license and the persecuting spirit in Protestantism, is only touched on in passing.

Ewer did not hesitate to say what he thought, and, thinking Protestantism a dangerous heresy, called it such. Ridicule, slander, and charges of disloyalty surrounded him, and in 1871 he found it necessary to resign his rectorship. A devoted group gathered around him, and, in a building in 40th street formerly occupied by a group of radical Unitarians, St. Ignatius' Church was established. For the remainder of his life Ewer was able to teach and practise the uncompromising Catholicism for which he stood. The days when "ritualistic" churches were startling novelties were beginning to pass and the Catholic parish could start on its quieter vocation. During this period Ewer was called on, in two series of

conferences delivered at Newark, to expound first Catholicism in its relation to Romanism and Protestantism, and secondly the work of the Holy Spirit in the world, in the Church, and in the soul of the baptized believer. These works, as also various occasional pamphlets, gave a calmer and more distinctively positive view of the same system which his earlier works had represented.

Toward the end of his life Ewer's sincere and humble zeal secured at least a personal reaction in his favor in the quarters where he had been denounced. His address on Confession at the Church Congress of 1881 was received with a cordiality which led him to say to a friend, "How far back it seems to the old days." Active to the end in writing and the care of his parish, he was struck down in October, 1883, while preaching in St. John the Evangelist's, Montreal, remained conscious long enough to receive the Holy Viaticum, and died in a few days.

While present-day American Catholics might differ from Ewer on some theological points, yet we recognize in him at last the clear statement of the fundamentals of our position. Both in teaching and in practice the challenge had now been given clearly, so that nobody who took the trouble to inquire could any longer mistake Anglo-Catholics for a group of Protestants with certain High Church peculiarities. Coming as he did early in the history of the "Catholic parish," Ewer's declarations are in a way the manifesto of a new phase of the Catholic movement. It is fortunate indeed that the Catholic religion was presented at this time by one who knew it and lived it, who showed it to be intellectually respectable for the modern age, and whose personal devotion and love for men was unquestioned.

THIS IS NO TIME for the Church to become "slack." The world needs the Church. The world needs her sacraments. The world needs her teachings. Let us "press on."

—From *Christ Church, Corning, N. Y., parish leaflet.*

CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

TOMORROW will be New Year's Day! I am glad it comes on Sunday for this will give most of us an opportunity for serious thought and meditation. We are passing through a time of doubt, difficulty, and depression, caused by a crash in material values, but we are still rich. We may have much less to live *on* than we had a year ago, but we have just as much to live *for*. The real values of life are unshaken and solid, they will ever remain. What will be our endeavor during 1933? Our supreme aim should be "Seek ye first the Kingdom of God and His Righteousness." If we resolve that every other interest shall give way to this direct command of our Lord we shall choose as we ought.

The New Year

If we decide to make the Kingdom of God our first objective we must take practical steps to attain it. Some people appear to imagine that they can dream themselves into the Kingdom, or that some charm will one day be put into their hands that shall make the great difficulties of life appear as easy as breathing. This, of course, is mere indolence. Maturity of character is achieved, as other human attainments are achieved, by prolonged and honest endeavor; the discipline of the mind and the use of appropriate means. No one expects to learn a language by sleeping, or to become efficient in music by wishing. Ability cannot be commanded, it will only appear as the result of self-denying effort; even the efficiency of the teacher must be supplemented by our personal endeavor. We must strive and endure hardship as a good soldier; compelling ourselves to labor in order to attain, even when we are reluctant to make any effort.

Life comes only once, and every part of it only once. Every day may be, according to choice and effort, a blessing or a curse. What is it that will make the future of this present life better than its past has been? Choice and endeavor. "Choose ye this day whom ye will serve." Each of us throughout the year will be called upon to make important decisions which may determine our whole future, and bind us over to happiness or misery. We may have been bereft of dividends and profits, but this cannot affect what we *are*. The deepest satisfactions of life—those that come from sharing and service—remain secure. The world moves on but in Christ's Kingdom is a successful career for everyone. We must choose Him, learn of Him, understand His will, serve Him, and our lives will not be failures.

"This hath He done, and shall we not adore Him;
This shall He do and can we still despair;
Come, let us quickly fling ourselves before Him;
Cast at His feet the burden of our care:
Flash from our eyes the glow of our thanksgiving,
Glad and regretful—confident and calm—
Then through all life, and what is after living,
Thrill to the music of Creation's psalm."

WHAT is the nature of this school, situated at Brass-town, N. C.? So many of us do not know." It is a venture, which has almost passed the experimental stage and proved a success, in adult education. Its main objective is the upbuilding and enrichment of country life. Brasstown is a small rural community in Cherokee County, in the extreme southwestern mountainous corner of North Carolina. This location was chosen because of its agricultural possibilities and because the citizens asked for "a school which would build up the country."

John C. Campbell
Folk School

Coöperative from the beginning, the school is of concern to the entire community the entire year. Its activities fall into two main groups: a course for young adults, inspired by the folk schools of Denmark, and a wide variety of community undertakings, economic, educational, and recreational. Students must be at least 17 years old, preferably 20 and over. Character and a serious desire to learn are basic requirements for admission; scholastic standing is not considered. No examinations and no credits are given. The course is not intended to take the place of the public school, although some elementary work is offered. Its main purpose is to give young people new horizons, interests, and ideals, which will help them to live better the life of every day.

Home life and the relationship of equals are of first importance. Teachers and students make one large family. History, geography, literature, agriculture, home economics, wood-working, gymnastics, and music are taught, largely through discussion and doing, and are related as closely as possible to life.

The majority of the students work out their board by coming early or remaining at the close of the term. They earn and learn in the house, shop, or on the farm. The winter course and the activities of farm and home are inextricably interwoven with the undertakings initiated by the folk school staff in co-operation with the community. In men's and women's clubs they work together for all that goes to enrich the community and section. The folk school is incorporated under the laws of North Carolina governing non-profit-making educational corporations. It is administered by a board of directors. It receives, because of its experimental and demonstrational values, a modest yearly appropriation from the National Council of our Church; the Board of Missions of the Presbyterian Church, U. S. A.; and the Congregational Church, through the American Missionary Association. In the main part, however, it is dependent upon the voluntary contributions of those who feel the importance of building up a better rural civilization.

A BOOK full of practical help for long-time communicants of our Church and certainly for the newly-confirmed woman, has recently come off the press. It is written by the Rev. Louis Jabine, rector of St. James' Church, Irvington, Baltimore, and tells in simple and practical language, "How to Use Your Church" (Macmillan Company, \$1.00).

A Timely Help

I would that every woman might own, read, and follow out its every day suggestions for using the Church in the ordinary happenings of her life. Our Church is not a thing for special occasions, it should be a vital necessity to us in every relationship of life. Yet how often we fail to remember this great spiritual strength that is always at our hands! This book opens up avenues of use for our Church that may be new to many of us.

WHEN the question came up recently: "How can lay people expect greater education to help solve our present difficulties?" the answer was: "Enough material has been recommended to the women of the Church for reading and study to dynamite the Church, but they will not use it!" We should urge the more general study of the five topics of the last Triennial with *The Kingdom of Our Lord* as the guide book.

Study Books Not Read

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

CHRISTMAS AND TWELFTH NIGHT. By Sigrid Undset. Longmans, Green & Co., 1932. Pp. 7-58. \$1.00.

THOSE who have enjoyed the novels of this distinguished Norwegian authoress will not have to be urged to procure this little book. It embodies a series of profound and beautiful meditations on the events connected with our Lord's advent, written in her own inimitable style, and distilling the fragrance of true Christian spirituality. Her robust faith refuses the compromises of thinly-veiled skepticism—it is the Christ whom the Church has known and loved for nineteen centuries, the Virgin-born, who shines upon us in the pages, and who yet stretches forth human hands toward the world which He has made and which He has come to save.

Here is a fair sample of her thought:

"In the museums and monastic libraries of Europe there are volume after volume of illuminated manuscripts of the Middle Ages. If ever artists have worked to give their best and most beautiful without a thought of winning glory or credit for themselves it is certainly these anonymous painters whose identity is only occasionally discovered, and whose reward went to the whole brotherhood. This is indeed art for art's sake, pure, clean passion for beauty—inspired by the mind's constant occupation with the loveliness of God, who has created us in His image so that we also can realize the joy of creation. Year in and year out the craftsman sat and painted borders with flowers shining like jewels, with playful birds and clinging vines on the smooth, yellowish-white parchment. The frames, which the capital letters required, he filled out with a polished gold ground and with delightful small pictures, the faces of saints, not so big as wood anemones, drawn with lines as fine as the veins in the anemone petals. Not for a moment would the artist contemplate that anyone else except himself should suspect what an amount of care and love he had put into his work, but each little flower was painted in order that it should be perfect in itself, without thought whether anyone was ever going to study it carefully. Perhaps this maker of pictures can help us, not to understand, but to get a glimmering of God's great love for His creation, which caused Him to come to His own as a little child in a crib and to die upon the cross to save each soul He had created in His image—to perfect one tiny little forget-me-not in the eternal manuscript of the universe" (pp. 49-50).

W. H. D.

THE REV. DYSON HAGUE, D.D., has, in *Through the Prayer Book* (Longmans, 1932, pp. xii and 399) produced a very complete popular exposition of the Evangelical interpretation of the Canadian Book of Common Prayer. The work abounds in deep religious feeling and sincere Christian faith. Dr. Hague is a real Evangelical, not a Modernist assuming that title. He grounds his religion on a full acceptance of the deity of Christ, on the reality of the Incarnation, the Resurrection, and the Atonement, and on an almost literal inspiration of the Scriptures. He believes in prayer, in repentance, in salvation, in the supernatural character of religion. Reading his book one sees how closely the Evangelical ought to be allied to the Catholic in the common effort to preserve spiritual religion from the attacks of a vague and formless, but spiritually deadly, Modernism.

Unfortunately Dr. Hague's book shows equally plainly the intense prejudice which makes the alliance of Evangelicals and Catholics almost unattainable. He seems so utterly unaware of the Christian devotion and genuine piety of the Middle Ages that ideas and principles derived from the Sarum rite appear in his book as "evidence of the remarkable spiritual originality" of

Cranmer and Ridley. He seems unaware of the welter of mixed motives, spiritual, political, personal, which darken the picture of the Reformation period, but attributes to Cranmer and his circle an almost biblical inspiration. Hardly a page is without some mention of Rome or Romanism, and our author's hostility to these betrays him into occasional misstatements. For example, on p. 259 he declares that there are no words accompanying the delivery of the Sacrament to communicants in the Roman rite.

One may indeed say that in spite of Dr. Hague's disclaimer of all controversial intention his book, both by its calm assumption that the Protestant interpretation is the only possible meaning of the Prayer Book and by its frequent explicit attacks, is a thinly veiled polemic against both Catholics and Liberals. In its failure to recognize the strength, the sincerity, or the spiritual character of its opponents, the book is anything but a safe guide for the uninstructed layman, to whom it is addressed. The clergy will, however, find much valuable suggestion for sermons on the relation of the Prayer Book to personal religion. M. M. D.

THEORY OF LEGISLATION. By Prof. E. Jordan. Indianapolis: Progress Publishing Co. 1930. \$3.75.

HERE we have a philosophic discussion of one of the big factors in modern life. As Professor Butler says in his opening chapter:

"The conception of the nature of the legislative process that prevails in the political thought of today is to be observed in a number of ambiguous and conflicting assumptions. When these assumptions are formulated, they seem to imply the general conviction that legislation should guarantee the public welfare through the multiplication of governmental powers and of the mechanisms necessary for their execution; that it should develop these powers and mechanisms to the point where all details of life are covered by them; that it should protect the public welfare by increasing the ferocity of the law and the rigor with which it is enforced; and that these results should be secured through the sanction of punishments which are to be swift and certain. As a consequence of this conception of the political function of legislation, modern states have tended to conceive their peculiar capacity as expressed in specialized law-making."

We are living in a period in which "respect for law" has blinded us to the necessity that law be understood, and that both its rationality and its possibilities of application be laboriously determined by patient experimentation. This is not a book for the idle hour, but requires close attention and digestion. Indeed it is not always clear just what the author has in mind.

The volume is not intended to be a discussion of social reform, but here and there we catch a glimpse of his views. He believes the principle of private property should no longer have a place in our social organization and that the most important policy to be formulated has to do with this situation. Property, he thinks, "has no genuine legal or constitutional status as the private exclusive appurtenance of the isolated person." A utility company, for example, and the owner of a factory are merely agents of society, and the relationship of users of the utility to the company and workmen to the owner should be treated on a basis in which the "superstition of ownership" should not play a part. Consequently he affirms that "no real questions of law can arise in treating property as individually owned," a statement not quite clear. There are many who would dispute his averment that private interests "invariably thrive at the expense of the public welfare." C. R. W.

NEWS OF THE CHURCH

Dr. Phillips Osgood Called to Boston

Accepts Appointment as Rector of
Emmanuel Parish, Where He Began
His Ministry as Curate

MINNEAPOLIS—The Rev. Phillips Endercott Osgood, D.D., has resigned the rectorship of St. Mark's Church, Minneapolis, the resignation to take effect the latter part of January, to accept appointment as rector of Emmanuel parish, Boston, Mass.



Dr. Osgood

Dr. Osgood has been rector of St. Mark's for over eleven years, the longest rectorate in the history of the parish. His new rectorship will present an opportunity for specialization in teaching and preaching with greater freedom from administrative work.

It was as curate to the Chapel of the Ascension and Emmanuel House, the mission of Emmanuel parish, that Dr. Osgood first began his ministry. To Emmanuel he will return, succeeding the Rt. Rev. Benjamin Washburn, D.D., now Bishop Coadjutor of the diocese of Newark.

Since coming to St. Mark's from the Chapel of the Mediator in the parish of the Holy Apostles in Philadelphia in October, 1921, Dr. Osgood has played a notable part in the community as well as the religious life of Minneapolis and has occupied many positions of influence. At St. Mark's he succeeded the Rev. James E. Freeman, now Bishop of Washington, D. C.

He was one of the founders, first president and, later, acting president of the Minneapolis Church Federation. He is now chairman of the department of Church coöperation and was largely instrumental in the establishment of the week-day religious education movement in Minneapolis. He has also served as president of the Minneapolis Ministers Federation and the Professional Men's Club.

In the Church, he has been a member of the bishop and directorate of the diocese of Minnesota and chairman of its department of religious education; a member of the executive council of the province of the Northwest and chairman of the provincial department of religious education. Since its foundation, Dr. Osgood has headed the Church's national commission on religious drama.

DR. GAVIN ON PROGRAM AT GREEK CATHEDRAL

NEW YORK—A celebration of the Orthodox Liturgy was held at the Greek Cathedral of the Holy Trinity, East 74th street, New York City, on a Saturday morning in December, especially for the students of the General Theological Seminary. It was thought that a dozen of them might come but more than one hundred attended. Several women students from St. Faith's and Windham House were also present. The celebrant explained the service, and the Rev. Dr. Frank Gavin made a brief address in Greek and preached in English.

In the field of public service, Dr. Osgood has been a member of the Minneapolis Public Library Board since 1929. He is a trustee of Wells Memorial Settlement House, Seabury Divinity School, and St. Barnabas' Hospital. He is chairman of the Carleton College drama committee, and for several years has been religious advisor at Carleton College, Northfield, Minn. He has twice been elected one of Minnesota's representatives to the General Convention.

During his ministry at St. Mark's, 600 new members have been added, a new parish house has been built, a new organ installed and a complete educational system established. His Church Night lectures have become a Minneapolis institution and he has published several books on religious drama and education.

LOG CHURCH IS DEDICATED AT TWISP, WASH.

TWISP, WASH.—Friends and communicants of the Church throughout the Methow valley attended the service when the Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, dedicated the new log church at Twisp on December 18th. The Bishop was also celebrant at the choral Communion service, the Rev. Gerald R. Minchin, general missionary of the Church in Okanagon County, assisting. St. John's choir of Okanagon, under the direction of Howard Vieh, led in the choral parts of the service.

The church, designed by Harold Whitehouse, of Whitehouse and Price, Spokane architects, is built of fir logs with a split shake roof. Instead of the accustomed bell tower, a bell canopy has been incorporated as a part of the roof, and also a canopied porch. The interior is of natural log finish, with the roof timbers of black pine in panel effect.

In the spring the property will be beautified with shrubs, and gravel walks made.

Two of the older boys at Iolani School, Honolulu, have just lately been baptized by the headmaster, the Rev. Albert Stone. One of the boys is of Chinese ancestry, the other, **Japanese.**

Council Deliberates On Missions Problem

Bishop Creighton and Dr. J. W. Wood Submit Reports of Their
Respective Departments

NEW YORK—Pursuant to a resolution adopted by the National Council in October, requesting the executive secretary of the department of domestic missions to present a statement showing how the budget for that department might be reduced, first by \$75,000, and then by \$150,000, such a statement was presented by Bishop Creighton to the department of missions at its meeting December 13th and to the National Council on the day following. The proposed reductions were suggested largely by the bishops of the aided dioceses and the domestic missionary districts. The bishops of aided dioceses aimed at a proposed reduction of approximately 10% to effect a saving of \$75,000 on the whole domestic schedule, and 20 % to effect a saving of \$150,000. The domestic missionary bishops used as a guide 8% and 16% respectively.

When the schedules were presented to the department, disappointment was expressed that the whole list of items approved at the October meeting was to be considered and that specific pieces of work which might be abandoned in the interest of economy were not indicated.

As a matter of fact, there had been a complete appraisal and evaluation of the work made by each bishop concerned, and relative values were suggested by the manner in which they proposed to take the reductions, if necessary. The report of the executive secretary was referred to the National Council without recommendation.

The Council devoted an entire day to a consideration of the schedules and the proposed reductions, giving them most serious and painstaking study. The appraisals by the bishops, and the items they suggested, were subject to a reevaluation in which the members took part out of their own experience. It may be safely said that never have domestic missions been the subject of such intensive study by the National Council. At the end of the day the schedules were approved after a reduction of \$150,000 had been made. Resolutions were adopted eliminating some appropriations for work which it was felt the dioceses and districts ought to assume if it is to continue. Discrepancies in appropriations for salaries were avoided by the terms of two resolutions fixing a maximum amount to be appropriated by National Council towards the payment of salaries, save in specific cases. A maximum for the office expenses of domestic missionary bishops was also fixed.

The relation between quotas from aided

dioceses and the amounts appropriated to them was seriously considered. It was felt that the partnership existing between the dioceses and the general Church is in the nature of an obligation resting with equal force upon both.

The extended and intelligent study of the domestic field accorded by the National Council, its needs, its opportunities, its scope and the large place it occupies in the missionary work of the Church, was a tribute to its importance and ought to commend it anew to the interest and support of the Church.

The Council adopted a resolution instructing the executive secretary of the department of domestic missions to advise each of the bishops of the domestic missionary districts that future appropriations can be granted only upon the submission in advance of a statement showing in detail all the various items for which the appropriations are requested, with the amounts requested, under each item, and the amount to be contributed by the missionary district towards the project, and an appraisal of the work for which the appropriation is requested, such information to be submitted prior to April 1, 1933.

FOREIGN MISSIONS

In connection with the foreign missions department, Dr. John W. Wood said at the close of the meeting:

"Six successive annual reductions in appropriations for the Church's work overseas have brought them down to a total more than \$30,000 less than the amount expended in the same fields in 1919. All the gain in missionary giving as a result of the Nationwide Campaign has been entirely lost, so far as the Church's foreign work is concerned, plus \$30,000. This action, necessitated, as the National Council felt, by present economic conditions in this country and the financial outlook, will come as a staggering blow to the bishops and missionaries in Asia, Africa, South America, Central America, the Caribbean region, the Pacific area. Here in North America the blow will be felt from Mexico to Alaska. It will mean that the valuable assistance of some native helpers must be dispensed with. It will necessitate the abandonment of some stations and the closing, for a period of years at least, of some smaller schools, and possibly one or more hospitals. It will delay the carrying out of plans for greatly needed new buildings. The plan for a suitable pension system for unordained missionaries must be set aside indefinitely."

Numerous administrative details in the various fields were cared for, so far as possible, in accordance with the requests of the bishops. An important step was taken in authorizing Bishop Graves to complete the sale, at a figure considerably in excess of its cost, of certain property acquired for the use of St. Luke's Hospital, Shanghai, with a view to purchasing other property better suited for the work of the hospital.

A limited amount of emergency aid was given to Bishop Hulse in Cuba and Bishop Colmore in Puerto Rico towards the salvaging of building material from wrecked churches, to be used in reconstruction work as soon as funds for the purpose can be secured.

Improvements were authorized in the

parish house of St. Paul's Church, Nanking, the cost to be met by funds secured in China.

OTHER BUSINESS

The treasurer reported the receipt of legacies, designated and undesignated, in amounts varying from \$100 to several thousand and totalling over \$48,000. One such legacy was left by Emily DeWitt Seaman. Miss Seaman served for many years in Liberia; she founded and directed the Fanny Schuyler School at Bahlomah, a lonely station away from the coast, where she was frequently without any white companions, finally retiring and returning to this country with impaired sight and broken health. Her death followed not long after her return. She has left \$2,000 to the school and \$500 to the church at Bahlomah.

A committee to continue study of the report of the Laymen's Foreign Missions Inquiry was appointed, consisting of Bishop Tucker, Under-secretary Castle, the Rev. Mr. Sprouse, Messrs. Kidde and Newbold and, *ex-officio*, the president and two vice-presidents of the Council and the executive secretary of the Foreign Missions Department.

The Foreign Missions Department has a special committee on work in India. Mr. Peterkin and Mr. Sibley were added to this committee. The other members are Bishop Francis, Bishop Tucker, Mr. Samuel Thorne, the Rev. Artley B. Parson, and Dr. Wood.

As previously announced, the Finance Department is to hold three or four meetings additional to those regularly scheduled. The next of these is to take place on January 11th.

The presence at these meetings of twenty-four of a possible twenty-six Council members made this one of the best-attended sessions. The Council received word that Mr. Colin Gair of Los Angeles had, because of pressure of business, declined his election to the Council.

APPOINTMENTS

Carrying out the policy adopted at its October meeting, that no new appointments should be made except to fill vacancies under conditions of special emergency, the Council authorized only the following appointments:

The Rev. Robert Wayne Jackson of Texas City, Texas, succeeds the Rev. Lundy Sykes as missionary at Colon in the Canal Zone where he will be our only white priest serving at the northern end of the Zone.

The Rev. Harvey A. Simmonds, until recently with the Holy Cross Mission in Liberia, is now to be employed on the staff in that country; Bishop Campbell has only one other white priest on his staff.

Benjamin L. Burdette, M.D., of Shelbyville, Tenn., is appointed resident physician for St. Luke's Hospital, Manila. Dr. Burdette served in Manila some years ago. He returns at considerable personal sacrifice and to the great benefit of the hospital, where the need of a resident physician is felt to be imperative.

Mrs. Richard B. Kimball, for the past seven years secretary for publications in the Religious Education Department, and

TREE CRUSHES BISHOP'S SUMMER COTTAGE

LAKE TAHOE, NEV.—The summer cottage at Lake Tahoe of Bishop Jenkins which also serves as the central building of the Lake Tahoe summer school, was recently damaged when a stump of a tree, five feet long and two feet in diameter, dynamited from the new highway nearby, was sent through the air and crashed through the roof of the cottage, going on through the building and the floor, doing considerable damage to the contents of the building as well as the building itself.

Outside repairs have been made, the interior work having to be delayed until spring when the snow-blocked roads leading to the lake are clear.

editor of *Findings*, the department's quarterly paper, resigns from the staff of the department. *Findings* is to be discontinued after the current December issue.

DR. SUTER'S RESIGNATION

The Rev. Dr. John W. Suter, Jr., executive secretary of the department of religious education, presented his resignation from that office, effective January 14th, as he is then to become rector of the Church of the Epiphany, New York City. This resignation leaves the department automatically under the charge of the first vice-president of the National Council, Bishop Burseson. Dr. Suter, still resident in New York City, will act in an advisory capacity. As his resignation occurred at a time when his department was not meeting, he was asked to prepare for the February meeting a statement concerning the development of the department's work during his tenure of office, with possible suggestions for its future. The Council with a rising vote adopted the following resolution in appreciation of his services:

"This Council deeply regrets the resignation of the Rev. John W. Suter, Jr., Doctor of Divinity, as executive secretary of the department of religious education and records its high appreciation of the very distinguished service rendered by Dr. Suter during his seven years' occupancy of that office.

"Widely recognized as one of the outstanding leaders in the field of child study, Dr. Suter through his books and magazine articles, and conferences and addresses, had made a large and valuable contribution to this very important subject. Under his leadership this Church has achieved high rank as a pioneer in this field.

"Under his leadership too the work of adult education and the work among college students have been enormously stimulated and policies adopted and set into operation which have already been most fruitful and give promise of great results.

"We express to Dr. Suter our cordial appreciation of the large service he has rendered to the Church as secretary of the department of religious education. We felicitate the important parish of which he is becoming the rector, and we congratulate ourselves that Dr. Suter and his new parish have jointly and generously offered to continue his service to the department in an advisory capacity."

National Council Issues Statement Regarding Report of Laymen's Inquiry

Though Not in Entire Agreement
On All Matters Presented, a Careful
Appraisal Is to Be Made

NEW YORK—The National Council, having received the report of the Commission on Appraisal of the Laymen's Foreign Missions Inquiry, desires to make public the following general statement:

This Inquiry was made possible by the generosity of a group of laymen who were interested in and sympathetic with Foreign Missions. Their purpose was to promote "the beginning of a new creative era, in the initiative, intelligent participation and effective leadership of laymen in the world mission of Christ." The National Council expresses grateful appreciation of the purpose which led to the Inquiry, and assures its promoters that the report resulting from it will receive its careful and interested consideration.

The report itself is a highly significant document. The personnel of the commission, their long and thorough first-hand investigation of conditions in the mission field, together with the publicity which has been given to their findings, make it certain that the opinions which they express will exert a widespread influence. At the same time the report is entirely unofficial. Neither the boards at home nor the missionaries in the field had any part in its formulation, other than that of furnishing information and affording facilities for investigation. Its significance therefore consists largely in the fact that it presents a non-professional and unofficial estimate and point of view.

On the first page of the report it is stated that the commission was asked to consider two questions: first, whether the missions ought any longer to go on; second, if they ought, whether it should be with great change, or little change, or none. That the missions should go on they regard as beyond serious question. They are equally emphatic as to the necessity for change. As the report itself is concerned with showing what kind of changes should be made and why they are needed, rather than with the substantiation of the assertion that Christian missions should be continued, it naturally contains a great deal of criticism.

NECESSARY CRITICISM

This criticism need cause no alarm nor complaint if we may assume that it is not primarily intended to apply to the missionary work and methods of the past, but rather to indicate the changes that will be required in view of the conditions and the nature of the task that lies ahead of us. The distinction made at the end of Chapter I between temporary and permanent functions indicates that this assumption is justified. Among temporary functions are included many of the policies which are severely criticized in the body

of the report. The implication is that while they were normal functions for the preliminary stage, yet when we pass, as we are now doing, out of that stage, they are no longer adequate. Everyone who understands the problem of missions will agree with this principle, although there is certain to be much disagreement as to the manner and time of its application. Unfortunately the distinction indicated is not kept clearly, in view in the body of the report, so that a considerable amount of confusion and misunderstanding is likely to be created.

The most serious criticism of policies hitherto pursued, and of the results accomplished through them, is found in Chapter V entitled "the Mission and the Church." The commission evidently deems it regrettable that the early missionaries transported to the Orient foreign-made systems of Church organizations and imposed them upon their converts. The ideal method would have been, in their opinion, to present to Oriental people the vital principles of Christianity and let this spiritual impact upon them produce its peculiar type of organization and its unique modes of corporate development. It is evident that this criticism is based upon a conception of the nature of the Church and its function in the Christian economy that is quite different from that which we hold. The same thing is true about the criticism that over-emphasis has been placed upon doctrine. "The approach might have been," they say, "the charm and attractive power of a great personal life rather than metaphysical statement about his essential nature." If by doctrine is meant the teaching that this personality is the Incarnate Son of God, we would agree with the missionaries in thinking that this was the good news they had been sent out to proclaim. What the commission probably had in mind, however, was that too much emphasis was placed upon the subtleties of doctrine.

ON CHURCH UNITY

The report rightly emphasizes the importance of Church unity. We do not think, however, that the kind of coöperation which it recommends is an adequate solution of the problem. We recognize that there are many practical advantages which can be secured through coöperation, and that it may be beneficial in promoting the spirit of unity. The commission's recommendations along this line should therefore receive our serious consideration. We are convinced, however, that our goal, both at home and in the mission field, should be organic unity—a unity which will embrace the whole of Christendom. Nothing less than this will enable us to carry out Christ's purpose for the world.

OTHER MATTERS UNDER CONSIDERATION

We welcome the report's insistence upon the importance of such matters as: an understanding attitude towards non-Christian religions, self-support on the part of

the indigenous Church, high standards of efficiency in educational and medical work. It is, of course, impossible to say without further study and conference with our missionaries how far it will be deemed wise to adopt the specific recommendations of the commission on these points. The problems involved are for the most part not new. In regard to many of them decisions have already been reached, and in some we have made real progress.

We welcome the emphasis of the report upon the importance of a careful selection of missionary personnel. It has always been and should be the aim of this Church to enlist as missionaries such men and women as are qualified by devotion to our Lord and by training for their task.

There are many things in the report which we are not prepared to accept. We feel that we should be as frank in expressing our disagreement as the commission has been in its criticism of missionary work. We fully recognize that the purpose of the report, even where it is critical, is constructive. It performs a great service in calling attention to the fact, which is not sufficiently recognized, that the preliminary stage of missions is drawing to its close. The policies and methods which up to the present have been adequate, must be adjusted to meet the requirements of the new epoch into which we are already entering. The problems that lie ahead are in many respects more difficult, and the opportunities more vast, than those that we have previously faced. The report is thus a challenge to the Church to prepare itself to undertake this new task, in the assurance that if we give ourselves to it with wisdom, energy, and the spirit of sacrifice, our Lord's purpose for Asia will be realized. We desire Christian unity, and we believe that it may begin, not by immediate doctrinal agreement, but by participation in common service. Let us pray that in facing the problems presented by our missions abroad we may be utterly loyal to Christ and His Church, quickly responsive to the guidance of the Holy Spirit and keenly alive to the present needs of the world.

DEACONESS CLARK OF WUCHANG IS SAN JOAQUIN VISITOR

FRESNO, CALIF.—Deaconess Julia A. Clark, dean and acting principal of St. Hilda's School for Girls, Wuchang, China, was a visitor in the district of San Joaquin during the first week in December, embracing in her itinerary Bakersfield, Hanford, Porterville, Reedley, Madera, and Fresno.

The deaconess has served the Church in China for the last twenty years, and has survived many harrowing experiences, including the flood of 1931 when the mode of egress and ingress to the school buildings was over the garden wall, twelve feet of water standing at one time in the grounds.

St. Hilda's is one of the schools which have registered with the Chinese government, and maintains a high standard in scholarship. Deaconess Clark returns in the spring to take charge of some of the rural work in the diocese of Hankow.

Chicago Club Plays Santa to Children

About 1,500 Persons Attend Christmas Benefit Party Given at Stadium; Relief Fund to Benefit

CHICAGO, Dec. 23.—One of the most unusual events of the year so far as the Church in Chicago is concerned was the Christmas benefit and children's party at the Chicago stadium Wednesday night under auspices of the Church Club. Nearly 1,500 children and adults had dinner in the great stadium arena, the approximately 900 children present being guests of the club.

From all parts of the city, from the diocesan institutions and parishes, came the children to the affair. They were needy children, so far as could be determined. Each was given a turkey dinner and after dinner were entertained with amusements. Bishop Stewart delivered a Christmas message and a boys' choir of 300 voices sang Christmas carols. The climax of the affair came when the traditional Santa Claus appeared and presented each child with a gift.

The children were brought to the stadium in private automobiles furnished by members of the Church Club. Institutions represented by larger groups included: Cathedral Shelter, Chase House, House of Happiness, and St. Luke's Hospital Social Service Department. The Lawrence Hall band played. The choir was arranged by the choirmasters' association of the diocese, of which Roger Tuttle is president. John D. Allen, president of the club, presided at the festivities.

While reports on the proceeds of the benefit are incomplete, it is certain that there will be a goodly sum to turn over to the Bishop for the diocesan emergency fund. The amount is likely to be \$1,000 or more, it was said.

BISHOP SPEAKS ON RADIO

In the Christmas message is to be found the key to permanent world peace, Bishop Stewart declared today in a Christmas address over WGN, the Chicago Tribune station.

"When the glory to God in the Highest is given by men and nations," he said "there will be peace on earth and not till then."

PLAN CAMP REUNION

A reunion of all former attendants at Camp Houghteling, the Brotherhood of St. Andrew camp in Michigan, will be held the evening of December 29th, at Grace Church, Oak Park. Dinner will precede the meeting which will be in the form of a get-together at which camp days will be recalled. George C. Kubitz, secretary of the Brotherhood, is in charge of plans.

COMBINE MOMENCE AND FLOSMOOR WORK

Combination of the work of the Church in Momence and Flosmoor has been effected through the appointment by the Bishop of the Rev. J. E. Charles, rector of the Church of the Good Shepherd, Momence, to be priest in charge also of St.

DEACONESSES GIVE TO EMERGENCY FUND

CHICAGO—Nine deaconesses of the diocese have just sent Bishop Stewart a check for \$74, representing their contribution to the diocesan emergency fund which is being raised for diocesan institutions.

The fund, on which the Bishop sent out an appeal to all Church people in the diocese recently, is slowly growing. Approximately \$4,500 has been received to date.

John's, Flosmoor. The appointment was made following the resignation of the Rev. William D. McLean, Jr., who recently went to St. John's Church, Sparta, Wis.

NEWS NOTES

A new Christmas carol, composed by Francis E. Aulbach, organist and choirmaster at Epiphany Church, will be sung over Station KYW Christmas afternoon by the Epiphany quartet.

The male choir of Oriental Consistory, Chicago, is singing again this year at the midnight service at the Church of the Holy Spirit, Lake Forest.

The choir of All Saints', Ravenswood, is singing over Station WENR December 28th. Lester Heath is the director.

The Men's Club of St. Luke's Pro-Cathedral last night entertained 200 Evanston needy children at the club's annual Christmas party.

Word has been received in Chicago of the serious illness of the Rev. William S. Little, formerly of this diocese, in Pittsburgh, Pa. Fr. Little was until recently chaplain of Kemper Hall, Kenosha, Wis. He was on the Cathedral Shelter staff while in Chicago.

George W. Rossiter, a Churchman, has been nominated for election as president of the Chicago Association of Commerce, an organization of 10,000 of the city's most prominent business men.

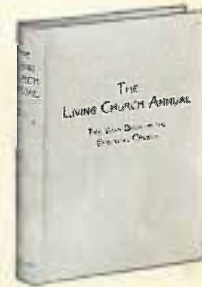
INSTALL MEMORIAL REREDOS IN PORTSMOUTH, VA., CHURCH

PORTSMOUTH, VA.—A reredos of the finest Branco Chiaro marble recently installed in Trinity, Portsmouth, as a memorial to Mrs. Octavia Murdaugh Reed, Miss Annie C. Murdaugh, and Capt. William H. Murdaugh, U. S. N., and C. S. N., was dedicated and blessed at the morning service on December 11th by the Bishop of Southern Virginia. The Rev. Charles H. Holmead is rector of Trinity. The reredos was erected in compliance with a bequest of the late William H. M. Reed as a memorial to his mother, aunt, and uncle.

The Joseph Sibel Studio in New York designed and placed the reredos. The actual work was executed in Italy, using the best marble obtainable. Two panels of Venetian mosaic divide the reredos into three sections and on either side are credence tables with tops and bases of the same marble. The supporting columns are of Fois de Pasce marble. The design is Roman and is in harmony with the architecture of the church.

Trinity Church is one of the landmarks of Portsmouth and an historical shrine of some importance. In the churchyard are buried Revolutionary figures, including Col. Bernard Magnien, whose grave was honored last month. The windows of the church contain several stained glass memorials to figures prominent in the life of Portsmouth, while the church's records are invaluable from an historical standpoint.

THE LIVING CHURCH ANNUAL 1933



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Wayside Shrine Is Erected To Memory of Fr. Sibley

Memorial Stands On Site of Accident in Which Missionary Lost His Life

MANILA—A carved crucifix has just been erected as a wayside shrine to the memory of the late Fr. Edwin A. Sibley, of All Saints' Mission, Bontoc, Mountain Province, in the Philippine Islands, who



A MEMORIAL TO A PIONEER MISSIONARY

Erected to the memory of the Rev. E. A. Sibley is this wayside shrine, marking the place where he plunged to death in an automobile accident November, 1931.

lost his life in November, 1931, in a motor accident when the automobile he was driving struck a boulder in the road and plunged over a steep precipice. The shrine has been placed at the site of the fatality near the outstation he had been visiting, Tukukan.

Fr. Sibley was one of the pioneer missionaries to the Igorots and greatly beloved by them. The crucifix is a gift of Bishop Mosher and one of the volunteer missionaries of All Saints' Mission for Girls.

NEW YORK SEAMEN HAVE FREE TURKEY DINNER

NEW YORK—Fifteen hundred merchant seamen enjoyed a free turkey dinner through the hospitality of the Seamen's Church Institute of New York, at 25 South street, on Christmas Day. A full-course dinner and free tobacco was served, according to the annual custom of the Institute.

DELAWARE BISHOP CONDUCTS MISSION IN TEXAS

SAN ANTONIO—The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, and formerly rector of St. Mark's Church, San Antonio, from 1911 to 1916 has just concluded a week's preaching mission in that church.

Bishop Cook preached twice each Sunday at St. Mark's and also on each evening throughout the week to large congregations.

Bishop Cook returned to quite a different city than that to which he came in 1911. In that year, the total population of San Antonio was 97,000; when he returned to conduct the mission, he found a city of 232,000. While St. Mark's Church may not show the same proportionate increase, there are some indications at least that the parish has grown since the days of Bishop Cook. In 1912, the parish reported 850 communicants; the parish now comprises 1,675 communicants.

CHURCH DIVINITY SCHOOL REOPENS JANUARY 9TH

BERKELEY, CALIF.—The spring semester of the Church Divinity School, the official seminary of the Province of the Pacific, at Berkeley, will begin on January 9th, with an opening address by Charles Wesley Lowry, recently appointed instructor in theology.

A program for the more adequate financing of the school was adopted by the provincial cooperative committee at a meeting on November 28th.

CANON H. ADYE PRICHARD TO VISIT ROME

Mt. Kisco, N. Y.—The Rev. Canon H. Adye Prichard, D.D., rector of St. Mark's Church, Mt. Kisco, has been invited to be the special anniversary preacher on the sixtieth birthday of St. Paul's American Church, Rome, Italy, the anniversary falling on St. Paul's Day, January 25th.

Canon Prichard has been able to arrange his plans so as to be present, and will sail shortly after the New Year.

BISHOP JENKINS MAKES DIOCESAN VISITATIONS

RENO, NEV.—The Bishop of Nevada returned home December 14th after a six weeks' speaking tour in several eastern dioceses. After 48 hours he again left for the eastern and southern part of the state where he had confirmation appointments in numerous towns. At Ely where the temperature was 30 degrees below zero and snow eighteen inches deep, the Bishop confirmed a class of thirteen young people prepared by the new vicar, the Rev. Ernest W. Kellett. From there the Bishop went to Pioche, 120 miles by motor, but the snow-covered mountain roads necessitated his going by train which took him to Salt Lake City, Utah, and thence into southern Nevada—a distance of 600 miles. Such is the problem of transportation in Nevada!

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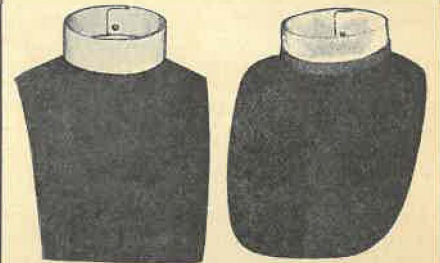


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Lesser Sacrament Lectures To Be Given at Philadelphia

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PHILADELPHIA—Five doctrinal lectures, to be given under the auspices of the Laymen's Union for the Maintenance and Defense of Catholic Principles, are scheduled to be held in St. Clement's Church, Philadelphia, for five successive Monday evenings, beginning January 2d and ending January 30th.

This series of lectures, under the title the Five Lesser Sacraments, is to be presented by men prominent in the Church.

The schedule follows:

January 2, 8:15 P.M.: The Sacramental Principle and Confirmation, by the Rev. Frank Gavin, Ph.D., S.T.M., Litt.D., Professor of Ecclesiastical History, General Theological Seminary, New York City.

January 9, 8:15 P.M.: The Sacrament of Penance, by the Rev. John Rathbone Oliver, M.D., Ph.D., Associate in the History of Medicine, the Johns Hopkins University, Baltimore.

January 16, 8:15 P.M.: The Sacrament of Holy Orders, by the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York City.

January 23, 8:15 P.M.: The Sacrament of Holy Matrimony, by the Rev. Granville Mercer Williams, S.S.J.E., S.T.D., rector of the Church of St. Mary the Virgin, New York City.

January 30, 8:15 P.M.: Holy Unction and a Review of the Sacraments, by the Rev. Leicester Crosby Lewis, Ph.D., rector of the Church of St. Martin's-in-the-Fields, Philadelphia.

Admission will be by ticket only, which may be had from Philadelphia rectors or from St. Clement's.

An organ recital will precede the lectures.

WEATHER 46 BELOW, BUT SPIRIT OF CHURCHMEN NOT FROZEN

RENO, NEV.—Located in the coldest section of the United States, with not only the temperature far below freezing at 46 degrees below zero, but with the bank assets supposedly frozen, the spirits of the people in the little town of Wells in eastern Nevada were far from frozen when the new Chapel of St. Barnabas' was opened on December 11th.

Though only occasional services have been held in this community up to the present, the announcement of Church school brought eighteen children out in the morning and the official opening service in the evening to which the priest came fifty miles brought thirty-five people out, including a baby to be baptized. At the back of the chapel is a tiny apartment where Deaconess Miriam B. Allen, formerly of the diocese of Pennsylvania, is now resident. The building of the chapel was made possible through the generosity of the local people who gave abundantly in labor and materials, and the Rev. Frederick C. Taylor of Elko who not only planned and supervised the building, but put in over fifty days' labor on it him-

BISHOP CHESHIRE CRITICALLY ILL

RALEIGH, N. C.—The Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of the diocese, is dangerously ill, suffering from an attack of blood poisoning. Your prayers for his recovery are requested.

self, finishing up the project just before extreme weather came on. To the American Church Building Fund goes an expression of real appreciation for their gift, enabling the building to be completed. The work is under the direction of the Rev. Mr. Taylor who will come up for monthly services and Deaconess Allen who will be resident and in charge of the mission.

Two days after the opening of the building, the apartment caught fire from an overheated stove, and though there is nothing but a small volunteer fire department in the town the fire was quickly put out. Unfortunately insurance had not been placed on the building at that time but through the help of the Rev. Mr. Taylor and local people the damages have been repaired at a low cost.

SAN JOAQUIN RECTOR BREAKS HIP

ALTADENA, CALIF.—The Rev. E. J. Batty, retired priest of the diocese of San Joaquin, fell and broke his hip December 4th, and will be confined to his room for about three months. His present address is 2575 N. Raymond avenue, Altadena.

MEMBER OF BROTHERHOOD OF ST. BARNABAS TAKES LIFE VOWS

GIBSONIA, PA.—In the presence of the Brotherhood of St. Barnabas and a large number of clergy of the diocese of Erie and diocese of Pittsburgh, Brother George McCormick took his life's vows the morning of December 7th, in the Chapel of St. Barnabas' Home. The service was very impressive as Brother George on his thirtieth birthday renewed the vows of poverty, chastity, and obedience but for life instead of a short period of years.

Bishop Ward of Erie was the celebrant assisted by various clergy of the dioceses of Erie and Pittsburgh. Patients of the Home and the many friends of Brother George filled the chapel. Following the service, luncheon was served to the guests.

NEWS IN BRIEF

OLYMPIA—For the first time in many years special services were held during Advent this year in St. Mark's Mission, Montesano. The Rev. Elmer B. Christie, rector of Trinity Church, Hoquiam, is priest in charge of St. Mark's.

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 Days, 10); Morning Prayer, 9:30; Evening
 Prayer, 5. Choral Saturdays: Organ recital at
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NEWS IN BRIEF

CALIFORNIA—A recent census in the University of California, noting the "religious preference" of the students, shows in the last twelve years, 1920-1932, a marked increase in the "No preference," from 20.1 to 36.75; a slighter increase in the "miscellaneous," from 8.8 to 15.3; and in the "Jewish" from 1.5 to 2.85. All others showed steady decrease. "P. E." from 11.2 to 7.91, stood fourth in the decreasing line, with Presbyterian, Catholic, and Methodist as 2d, 3d, and 4th.

MICHIGAN—On Christmas night there was held for the fifteenth consecutive year in St. Paul's Cathedral, Detroit, the annual Christmas carol service under the direction of Francis A. Mackay, organist and master of the choristers. The adult choristers of 140 voices sang in the chancel of the Cathedral, under Mr. Mackay's direction, and the boy choristers of 73 voices and the junior choristers of 50 voices sang in the gallery of the Cathedral under the direction of Melvin Zeidler, assistant to Mr. Mackay.—St. Andrew's Mission, Flint, has been enlarged by the addition of a chancel which has been provided in a somewhat novel way. Last fall the Rev. W. B. Williamson, missionary in charge, was offered the produce then standing on a 7-acre lot if he would harvest it. This he did, storing it wherever he could find a place to put it. There were a number of skilled workmen, members of the mission, out of work, so the idea was conceived of building the long-wished-for chancel with the idle labor at hand. Each day the women of the mission came and cooked dinner; if there were children, they came too, and the family was fed. The men were paid partly in the food stored away and partly from funds raised by private subscription and a contribution from Bishop Page. No one received very much, but all were busy and happy. The basement under the new chancel will accommodate the new kitchen, practically doubling the usefulness of the lower floor.

NEWARK—Child relief will be furthered in several sections of the diocese with money supplied to groups of clergy by the fund of the Gertrude Butts Memorial Home Association. The parishes of Passaic, Clifton, and Garfield form one group, with the Rev. Donald MacAde as chairman. Another group consists of the parishes of Paterson, Haledon, and Hawthorne, with the Rev. David Stuart Hamilton, D.D., as chairman; the parishes of North Arlington and Lyndhurst are headed by the Ven. Henry M. Ladd; and the Ven. Augustine Elmendorf presides over the group which may, at its discretion, work anywhere in the archdeaconry of Hackensack. Laymen will be associated with each of the groups. The funds are for children outside of the Church as well as for those who belong to it.—Eight trained social service workers constitute a committee for this branch of work in the Church of the Epiphany, Orange, and Trinity Church, Montclair, colored congregations under the care of the Rev. George M. Plaskett. This committee has added to its number three volunteers, and is training them to do case work among the needy of the two churches.

WASHINGTON—A laymen's conference on Christian Living was held at the College of Preachers, Mt. St. Alban, Washington, beginning December 16th and closing December 18th. Eleven dioceses and four provinces were represented in the attendance at this conference, which was promoted under the auspices of the National Brotherhood of St. Andrew and conducted by the Rev. Malcolm S. Taylor, director of evangelism of the National Commission.

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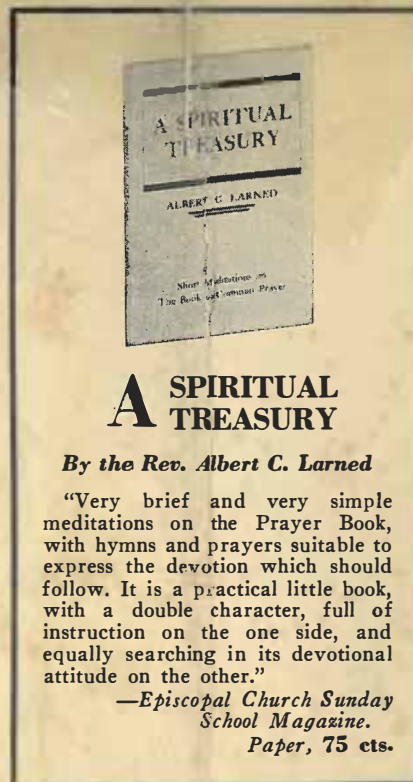
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