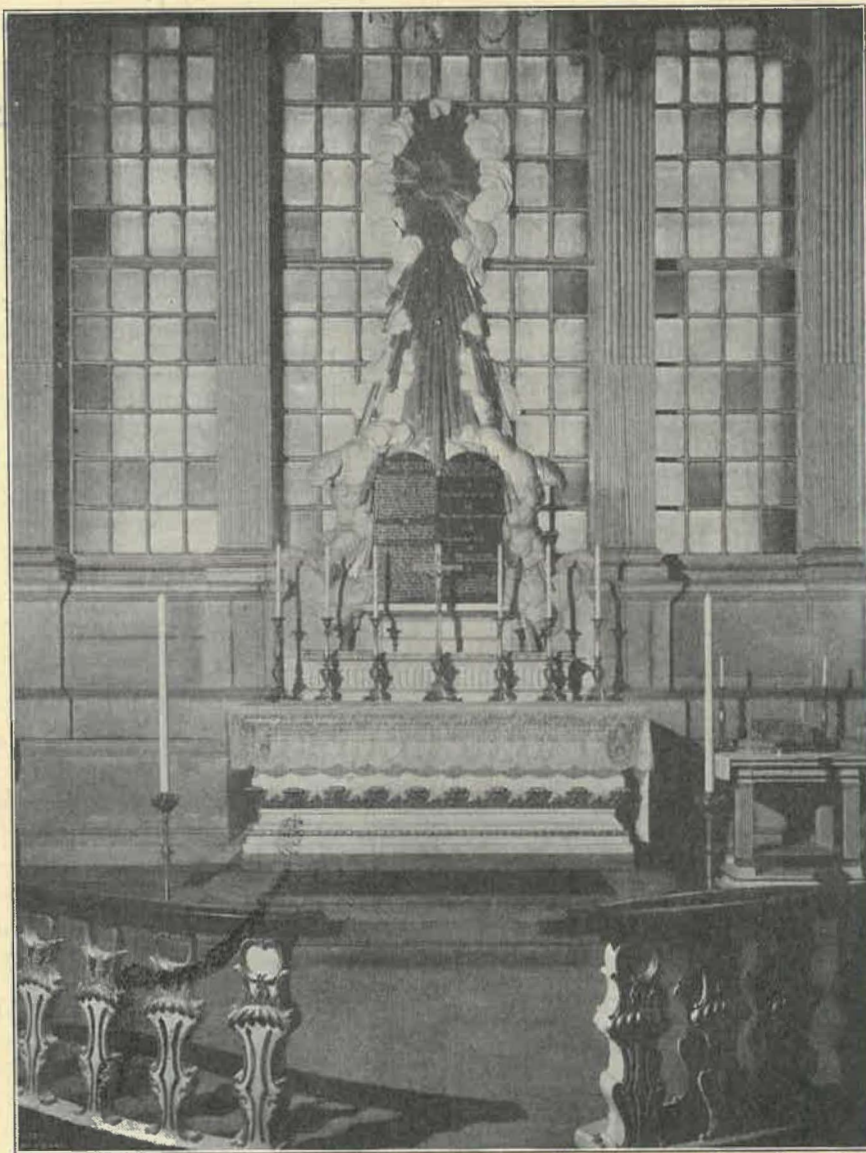


# The Living Church



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*(See news story on page 677)*





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MOREHOUSE PUBLISHING CO., 1801 W. Fond du Lac Ave., MILWAUKEE, WIS.



# The Living Church

Established 1878

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

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## Church Calendar



### OCTOBER

- 18. SS. Simon and Jude. (Saturday.)
- 19. Twentieth Sunday after Trinity.
- 21. Tuesday.

### NOVEMBER

- 1. All Saints' Day. (Wednesday.)
- 5. Twenty-first Sunday after Trinity.
- 2. Twenty-second Sunday after Trinity.
- 9. Twenty-third Sunday after Trinity.
- 16. Sunday next before Advent
- 10. St. Andrew. Thanksgiving Day. (Thursday.)

## CALENDAR OF COMING EVENTS

### NOVEMBER

- 3. Special convention of diocese of Olympia at Trinity parish, Seattle.
- 7-9. Meeting of House of Bishops at Trinity Cathedral, Davenport, Iowa.
- 21. Synod of province of Sewanee in St. John's Church, Montgomery, Ala.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### NOVEMBER

- 6. Chapel of St. Mary the Virgin, Baltimore, Md.
- 7. St. Mark's, Philadelphia, Pa.
- 8. St. Mary's, Burlington, N. J.
- 9. St. Barnabas', Burlington, N. J.
- 10. St. Peter's, Brushton, N. Y.
- 11. St. Paul's Chapel, Trinity parish, New York City.

### 38 Saloons, No Church

LIVINGSTON, MONT.—Thirty-eight saloons and 800 people were found here 50 years ago when Bishop Brewer visited the place, lived in a sleeping-car in the Northern Pacific yards, and held a service, out of which grew the present St. Andrew's Church.

# 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 Late Rev. A. H. Locke

TO THE EDITOR: In your issue of September 2d there is a notice of the death of the Rev. A. H. Locke. Very strangely the notice omits all mention of his being a missionary in China. After leaving St. Luke's, Saranac Lake, he came to China as a missionary and was in charge of the work at Hankow for nine years. During this time the work at Hankow largely increased and the large church which is now the cathedral was built. Such service certainly deserves to be remembered.

(Rt. Rev.) F. R. GRAVES,  
 Shanghai, China. Bishop of Shanghai.

### The Sacrament of Marriage

TO THE EDITOR: Dean Jones of Trinity Cathedral, Reno, tells us "the Greek Churches do not hold the Latin doctrine of a mystical *Vinculum* which is *aere perennium*, and dissoluble only by death." One wonders whether he is being influenced by his environment. Greek bishops and priests, like their Anglican brethren, may at times take unto themselves the authority of judges but such action does not alter the doctrine of their Church.

Germanos, Metropolitan of Thyateira, for the guidance of Greek Orthodox communities in northern and western Europe, appointed the Protosphyer Callinicos of the Greek community in Manchester, England, to draw up an official catechism embodying the teaching of the Greek Orthodox Church. The catechism was issued in 1922 with the approval of Archbishop Germanos who describes it as "a source of unerring knowledge of the Orthodox faith."

It is also sponsored by the "Official Bulletin of the Church of Greece."

The answer to the question, "What is the Sacrament of Marriage?" is as follows:

"The Sacrament of Marriage is the Sacrament in which the celebrating Priest joins the hands of the two who wish to be united in the bonds of matrimony, and while he invokes the divine blessing upon them, the grace of God really descends upon them to unite them in an *indissoluble union* for mutual help and the procreation of children in Christ. . . . St. Paul expressly speaks of it as a great mystery. St. Paul by comparing the relations existing between Christ and His Church, exalts the sanctity of wedlock and declares that, by its nature, *it is indissoluble*, since our Lord Himself shall be in a state of unity with His beloved Church throughout all the ages" (Sec. 62, p. 44). Italics mine.

(Rev.) H. H. MITCHELL.

Grants Pass, Ore.

### "Re-Thinking Missions"

TO THE EDITOR: The series of seven volumes, supplementary to *Re-Thinking Missions*, is now complete. In commenting upon them, I have especially in mind Vol. III (*Regional Reports, Japan*), Vol. VI (*Fact Finders' Reports, Japan*), and Vol. VII (*Home Base and Personnel*). There must be many others better equipped than I for the special evaluation of the volumes dealing with China and India. Few, if any, have a more intimate knowledge of the situation in Japan.

First of all, it is to be noted that the religious and moral objectives espoused by these writers (though they are generally those

of American Protestantism) are generally non-Christian and sometimes anti-Christian. The highest theological point touched by the commission as a whole, is a declaration of the "Jerusalem Conference" (1928) which, it is hoped, will prove "acceptable to all and adequate for all."

There are a few "Christian workers" who think this declaration "smacking of an obsolete orthodoxy." It is difficult to imagine why! It "smacks" of an ancient heresy: but it may be just barely "acceptable for all" in the sense that both Catholics and Atheists might sign it without doing violence to a very narrow logic. No Catholic ought to sign it, especially when it is put forward as being "adequate for all."

Only one of the contributors (whose utterance is allowed to stand perhaps because of his death since writing it), Fennel P. Turner, is inclined to go further. He quotes, with apparent approval (Vol. VII, p. 155), a statement whose chief point of difference from the "Jerusalem" declaration lies in its use of "Divine" with reference to "The Lord Jesus Christ." But, from this, the editors (p. 157 footnote) disassociate themselves. They prefer the declaration of the "Jerusalem Conference" as being (quaint phrase!) "more specifically comprehensive."

In morals, they are equally non-Christian.

But all this does not mean that the series may not be useful to some of the few Catholics who are likely to read it. Quite apart from its crystallization of the present position of American Protestantism and, consequently, of the real terminus of those among us who are working for federation with it, it throws a valuable light upon home base and missionary personnel, business management, and finance. Allowing for the fact that its remarks and recommendations with regard to missionary personnel take color from its non-Christian objectives, its findings, to judge from what I have seen in Japan and at home, are quite in accordance with the facts.

In this connection, there is one very curious circumstance. Whereas, in the parent book and throughout four supplementary volumes (Vols. I and III relate to India), the writers assume that they are in agreement or co-operation with the *Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America*; in the final volume, relating not to religious and moral teaching but to finance and personnel, they make it clear that, *as regards these matters only*, such co-operation was withheld or made ineffective by the employment of dilatory tactics. Their note reads as follows (italics mine): "The Protestant Episcopal Church was not included because this study was too far along when a *decision to participate in the Inquiry was announced.*"

It seems odd that '281's participation should be said to have ceased at the only point where it might legitimately (though still not desirably) have begun. However, the statements made with regard to the financing, etc., of Protestant missions are, *mutatis mutandis* (sometimes for the worse), generally true of our own Board. In this connection, we may well re-read the report of our own Evaluation Committee as presented to the General Convention of 1928.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

(Correspondence continued on page 687)



## Clerical Changes

### APPOINTMENTS ACCEPTED

**BUDLONG, Rev. JAY S.**, formerly priest in charge of Trinity Church, Pharr, Texas (W.T.); to be vicar of St. James' Church, Oklahoma City, Okla. Address, 1616 N. W. 20th St.

**CHURCH, Rev. HOLLAND L.**, formerly in charge of the Church of the Incarnation, Chicago; has been elected to St. Ann's Church, Morrison, Ill., and takes up his duties there immediately.

**CLELAND, Rev. JOHN A.**, formerly rector of St. Paul's Church, Oregon City, Oreg.; to be vicar at Calvary Church, Seaside, Oreg. The Rev. Mr. Cleland gave up his rectorship because of ill health.

**DAVIS, Rev. REGINALD G.**, formerly rector of Trinity Church, Carbondale, Pa. (Be.); has become rector of the Church of Our Savior, Jenkintown, Pa. Address, The Rectory.

**DUDNEY, Rev. THOMAS E.**, formerly rector of St. Paul's Church, Kingsport, Tenn.; to be rector of the Church of the Good Shepherd, Jacksonville, Fla. Effective about November 15th.

**GIFFIN, Rev. ROBERT KEYS**, formerly in charge of St. Peter's Church, Sycamore, Ill. (C.); to be priest in charge of the Church of the Incarnation, Chicago. Address, 10229 Parnell Ave.

**HILL, Rev. KEPPEL W.**, formerly priest in charge of St. Luke's Mission, Chickasha, Okla.; to be rector of St. Matthew's Church, Enid, Okla. Address, 1020 W. Cherokee, Enid, Okla.

**SLAGG, Rev. JOSEPH L.**, formerly curate in Christ Church, Detroit; to be missionary in charge of St. Paul's Mission, Bad Axe, Mich. Effective November 1st.

### NEW ADDRESSES

**EARLE, Rev. EDWARD HENRY LATOUCHE**, formerly 410 Dougall Ave.; 48 Josephine Ave., Windsor, Ont., Can.

**HOPKINS, Rev. JOHN HENRY, D.D.**, formerly Grand Isle, Vt.; Hotel Windermere West, Hyde Park, Chicago, Ill.

**SCUDDER, Rev. HENRY T.**, formerly 317 West 83d St.; 4 West 43d St., New York City.

### RESIGNATION

**HOLDER, Rev. OSCAR E.**, as rector of St. Philip's Church, Jacksonville, Fla. Address, 420 E. Bright St., Kinston, N. C.

### ORDINATION

#### DEACON

**IDAHO**—**WALTER ASHTON** was ordained to the diaconate by the Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, in St. Mary's Church, Emmett, December 11, 1932. The candidate, who was presented by the Ven. Howard Stoy, is to continue in charge of St. Mary's Church, Emmett, Idaho. The Bishop preached the sermon.

### DEPOSITION

**HIGGINS, JOHN W.**, Presbyter, by the Bishop of Colorado, April 4, 1933. Deposed for the reason of entering another religious body not in communion with this Church.

## Books Received

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

ASSOCIATION PRESS, New York City:

*The Third American Revolution.* By Benson Y. Landis. 160 pages. Paper, \$1.00; cloth, \$1.75.

LOTHROP, LEE & SHEPARD CO., Boston:

*Celia's Choice.* How One Girl Solved Her Problems. By Edith Vezolles Davis. Illustrated by J. Clemens Greta. \$1.50. 319 pages.

*Pepper, A Dog's Own Story.* By Hugh King Harris. Illustrated by Griswold Tying. \$1.50. 253 pages.

*Storyland Tree.* By Maud Lindsay. Illustrated by Kayren Draper and Mimi Clare Hill. \$1.50. 159 pages.

*A Spy of '76.* By Albertus T. Dudley, illustrated by Harold Cue. \$1.75. 323 pages.

MACMILLAN CO., New York City:

*Testament of Youth.* By Vera Brittain. \$2.50. 661 pages.

*Strange Victory.* By Sara Teasdale. \$1.00. 37 pages.

*Sing to the Sun.* By Lucille Papin Borden. \$2.00. 380 pages.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

*Adventures of the White Girl in Her Search for God.* By Charles Herbert Maxwell. 75 cts. 30 pages.

W. W. NORTON & CO., INC., New York City:

*John Henry Newman,* Anglican Minister, Catholic Priest, Roman Cardinal. By J. Elliot Rcss. \$2.75. 258 pages.

FLEMING H. REVELL CO., New York City:

*Jesus, the Light of the World.* By Frederick F. Kramer, Ph.D., S.T.D. \$1.50. 191 pages.

*Chinese Rhymes for Children,* With a Few from India, Japan, and Korea. Translated by Isaac Taylor Headland. \$2.00. 156 pages.

CHARLES SCRIBNER'S SONS, New York City:

*And the Life Everlasting.* By John Baillie. A Religious Book Club Selection. \$2.50. 350 pages.

### PAMPHLET

REV. LEFFERD M. A. HAUGHWOUT, Great Kills, N. Y.:

*Why Episcopalian?* By Lefferd M. A. Haughwout. With Foreword by the Rt. Rev. William T. Manning, D.D., Bishop of New York. 20 cts.

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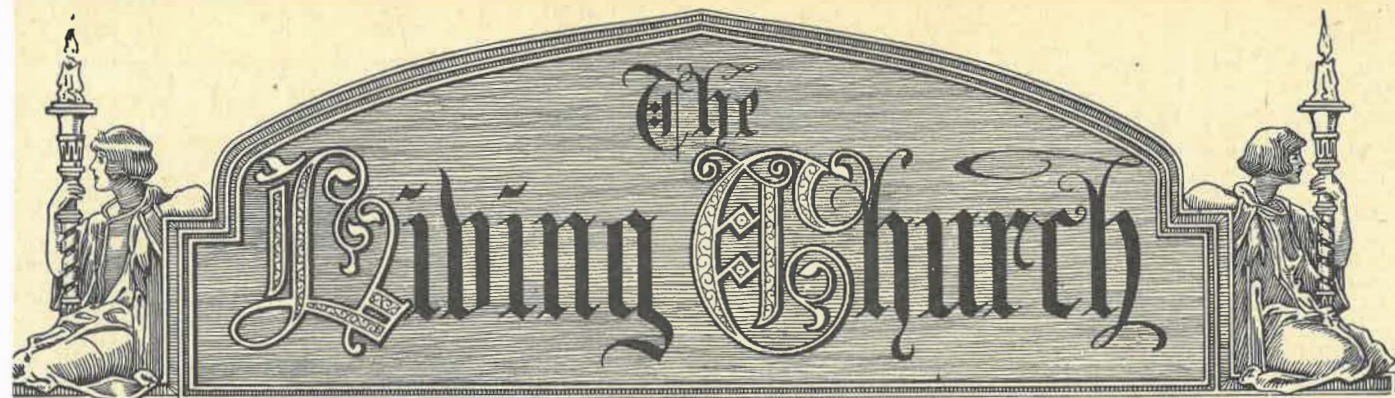
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## EDITORIALS & COMMENTS

### Approaching the Canvass

IT IS, perhaps, with no little apprehension that some look forward to the annual Every Member Canvass next month. If "conditions" are improving generally, as some acts seem to indicate (though others cause us to hesitate before jumping to premature conclusions), it is nevertheless true that it will be a long time, perhaps many years, before our hattered economic fabric can be built up to the point where the Church can be sure of normal support on the financial side. Four years of depression may have strengthened the spiritual position of religion, but they have cut deeply into what we may call the material side of the Church, and the wound they have left cannot be healed except through a gradual and difficult process of rebuilding.

Shall we, therefore, permit ourselves to approach the canvass in a spirit of despair and defeatism? Shall we omit the canvass altogether in the fear that some may decrease or discontinue their pledges instead of increasing them?

Certainly not! Let us rather go back two thousand years to what may perhaps be considered the first every-member canvass, and see whether we cannot derive from it some inspiration for our present effort. St. Luke tells the story, in the ninth chapter of his Gospel, verses 12-17:

"And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

"But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

"For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

"And they did so, and made them all sit down.

"Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

"And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets."

The passage is familiar, of course, as the miracle of the loaves and fishes. But we have quoted it not to emphasize the miracle, but to call attention to quite another point.

The loaves and fishes were multiplied miraculously, *but they were distributed by human means, through efficient organization.*

WE HAVE today the same problem that our Lord faced in the wilderness. The world wants what the Church has to give. The members of our parishes and communities need the Bread of Life. The Church is prepared to feed them, in any numbers. But first we must reach them, individually—not to ask them for money (for that is, or should be, an incidental part of our canvass), but to offer them the hospitality of the Church, and to show them how she can help them onward and upward in their journey through life.

"Make them sit down by fifties in a company." Dr. Goodspeed renders the passage, "Have them sit down in groups of about fifty each." And then the disciples carried the food to them, one or two disciples probably being responsible for each group. And the miracle of feeding the multitude was accomplished, because the disciples succeeded in their human, commonplace task of dividing up the work and reaching every member of the crowd. As in every other gift of God, the co-operation of the human will was required for its fruition.

And that is our task today. There is no reason to be discouraged. God's plan does not depend on our economic order. It does not hang on the success or failure of the NRA, or the Disarmament Conference, or capitalism, or socialism, or any other human thing, except the coöperation of your will and mine with God's. If we effect that *individual* relationship, we shall see that there must be also a *corporate* relationship. God works in individual souls, but He also works in and through society. "The Kingdom of God is within you" can also be translated "The Kingdom of God is among you." Our individual selves must become living members of the Body of Christ, and our social order must become the Divine Society.

But our immediate duty is to reach every member with the Church's message. It cannot be done miraculously. It is not the priest's job alone. It is the responsibility of every disciple. And it can be accomplished only by human organization, human devotion, and human zeal for Christ and His Church.



**T**WO RECENT BOOKS give us something to think about very seriously. One of them is a collection of pictures, compiled and edited by Laurence Stallings, and significantly entitled *The First World War* (Simon and Schuster, \$3.50). The book as a whole is a photographic history of the war, collected and briefly captioned, according to the editor, "not only to indicate the march of time but to suggest the moods and backgrounds of the war in all its phases."

**The Clergy and War Propaganda**

There is much in *The First World War* to study and ponder over. There are the preliminary pictures of the Congress of Vienna in 1815, Bismarck dictating the terms of peace to France in 1871, the Algeciras Conference of 1906, and other events that marked the sowing of the seeds that resulted in the deadly harvest of 1914-1918. There is a remarkable action picture of the arrest of Princip following the murder of the Archduke Ferdinand. There are vivid pictures taken in action on land and sea, pathetic pictures of war orphans and starving refugees, horrible pictures showing the grisly toll of war in the terms of human lives. There is a striking character study of King Peter of Serbia watching the retreat of his broken and defeated army, and a thrilling camera record of combat between fighting planes in the air. The smiles, the tears, and the heart-throbs of modern warfare are all shown, caught by the impartial matter-of-fact eye of the camera. If there is propaganda, it is simply that of a clearly delineated picture of what war really is, neither glossed over by romanticizing nor distorted by exaggeration.

But there is one page of three pictures that especially gave us pause. At the top of the page an English bishop is shown blessing British troops; the caption is "O God our help in ages past." In the center there is a Russian priest blessing the troops of his nation; again the caption is "O God our help in ages past." Finally, we see a German Evangelical pastor pronouncing a benediction upon the soldiers of his land; and once more the caption is "O God our help in ages past." Can there be by any chance be a lesson for us in these pictures? Are the clergy of today prepared to support the propagandists of their several countries by casting the mantle of sanctity over whatever great Cause may seem to be the moving spirit of the next war?

The other book is *Preachers Present Arms* (Round Table Press, \$2.50), by Dr. Raymond H. Abrams of the University of Pennsylvania sociology department. What Caroline E. Playne did two years ago, in a chapter of her *Society at War*, in showing the important part played by the British pulpit in arousing and maintaining the war spirit, Dr. Abrams has here done for the American pulpit, and for the Church press as well. Here, for instance, is an illuminating extract from an editorial in one of the Liberal Protestant weeklies:

"As Christians, of course, we say Christ approves [of the war]. But would He fight and kill? . . . There is not an opportunity to deal death to the enemy that He would shirk from or delay in seizing! He would take bayonet and grenade and bomb and rifle and do the work of deadliness against that which is the most deadly enemy of His Father's Kingdom in a thousand years. . . . That is the inexorable truth about Jesus Christ and this war; and we rejoice to say it."

And here is an interpretation of the Church Militant by an able priest of the Episcopal Church, under the stress of war-time hysteria:

"The complete representative of the American Church in Europe is the United States army overseas. Yes, an army, with

its cannon and rifles and machine guns, and its instruments of destruction. The Church, militant, sent, morally equipped strengthened and encouraged, approved and blessed, by the Church at home. The army today is the Church in action transforming the will of the Church into deeds, expressing the moral judgment of the Church into smashing blows. Its worship has its vigil in the trenches, and its fasts and feasts its prayers are in acts, and its choir is the crash of cannon and the thrilling ripple of machine guns. . . . And the clergy and the Church of our nation spoke and spoke with power. Hot flaying, excoriating, scarifying words of righteousness, indignation, and anger have poured forth from our pulpits."

Is it any wonder that George Creel listed the pulpit as one of the most powerful agents of propaganda in stirring up the will to war, in his revelation of how America was whipped into a frenzy of hatred of the Germans as a necessary preliminary to our declaration of war in 1917?

Is it any wonder that during the war the Department of Justice warned a Church organization against distributing the Sermon on the Mount in a printed pamphlet, without comment?

Are our clergy prepared to pour forth from the pulpit again, if occasion demands, "hot, flaying, excoriating, scarifying words of righteousness, indignation, and anger"?

Are we ready to make another holy war out of any future conflict that may emerge from the failure of the world to take Christianity seriously?

Our Lord summarized the law and the prophets in two propositions: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." Are we prepared to interpret that teaching again in the picture of the Son of God armed with bayonet and grenade and bomb and rifle and seizing every possible opportunity to "deal death to the enemy"?

**C**HRISt AND THE MODERN WORLD is the mission study theme of the national Department of Religious Education during the coming year. A very interesting leaders' manual on that topic has been published, outlining a course that we hope will be studied throughout the Church. Its purpose is "to awaken in individual members of the Church a realization of the new world in which we are living, of the inefficiency and immorality of many of our old institutions, and to deepen the sense of responsibility for sacrificial thought and service in making a better world."

If the application of the Christian morality to current problems is radical, then this is a radical course. It does not hesitate to speak out plainly on such subjects as labor and industry, Communism, trends toward paganism, nationalism versus Christian world brotherhood. It is based largely upon the Lambeth Conference Report of 1930, and indicates some ways in which every Churchman can help to implement the liberal and constructive resolutions adopted by our bishops at that conference. It is concerned throughout, not with what other people ought to do, but with our own responsibilities and opportunities as citizens and Christians.

We heartily commend *Christ and the Modern World*, and we hope it will be even more widely used than the study books of previous years.

The Presiding Bishop's Congress sermon will be found on page 671.



# Authority in the Kingdom of God

By Will Spens, C.B.E.

Vice Chancellor of Cambridge University

*M*R. SPENS, distinguished English lay theologian, presented this paper October 26th at the Catholic Congress in Philadelphia. ¶ Here this leading Anglo-Catholic layman, who has gained an international reputation as a scholar, discusses the question of the nature of the authority to which the Catholic Revival appeals.

the Church will thus be guided into all truth does not necessarily exclude even grave error in the accepted teaching at any given stage of the process. It may be that the guidance of the Spirit manifests itself in assisting human effort, in so assisting it as to secure the ultimate correction of such errors as arise, rather than in precluding the existence of error at every stage.

There is much in God's dealing with man which suggests that this *might* be the case and there is a single fact which is wellnigh conclusive in favor of the view that it *is* the case. Apostolic teaching as embodied in Holy Scripture taught, and taught as a matter of grave importance, the imminence of the Second Advent. It is indeed the fact that the manner in which this error was corrected without grave loss to the life of the Church affords an admirable example of the guidance of the Spirit. It is difficult however to exclude the possibility of serious error even in the teaching of the undivided Church when such error existed in Apostolic teaching, and in Apostolic teaching which was canonized in Scripture. In that crucial instance the guidance of the Spirit was operative not in preventing but in overcoming error; and the success with which the mistaken teaching was set aside depended on the fact that even Apostolic teaching was not regarded as infallible.

**T**HERE IS A FURTHER consideration. Even if divine truth were expressed in any age in the best possible manner, that expression is limited and conditioned by the thought of that age. With the advance of thought and the questioning or rejection of the assumptions of the past, the issue necessarily arises as to how far these assumptions may have affected dogmatic conclusions and as to how far in consequence these conclusions have become open to doubt. New considerations come into view. Old assumptions are challenged and pass away. We need the assurance of a living and authoritative voice that the dogmatic conclusions of an earlier age need not be modified; or, if in this or that instance it is the case that they ought to be modified, we need authoritative guidance as to the modifications which are required and which will conserve the Christian Faith.

Two important attempts have been made to recognize that necessity. There is first of all the claim, which found its classic expression in this connection in Newman's essay on the Development of Doctrine, that the Papacy affords just such a living voice as is required to decide between true and false developments of doctrine and, it may be added, as is required to give assurance in this or that case that no development or modification is necessary. To that claim I will return. There is in the second place the contention, not infrequently made by members of our own communion, that even if the Church be divided we can rely on the common teaching of its different branches. Unless however the Church be so defined as to exclude the great Protestant bodies it is obvious that the extent of common teaching is too small to give what is required. The measure of common belief affords, indeed, an impressive challenge to unbelief. If the Barthian revolt wins acceptance in Protestant theology the measure of agreement may be substantially increased. But when all is said, it is only if consideration is confined to the Roman, Orthodox, and Anglican communions, and scarcely even then, that it is possible to argue that there is agreement over a sufficient field to afford a living voice capable of dealing with our problems and controversies. Such a limitation is inadmissible, however, since it involves a circular argument. It presupposes conclusions which

**B**EHIND ALL the particular controversies which have affected the Catholic Revival in the Anglican communion, lies the question of the nature of the authority to which it appeals. At the beginning the leaders of the movement made their appeal to the Prayer Book, as against neglect or denial of statements in its formularies or of the implications of its provisions for worship and for the sacraments. Men refused to admit that the sacraments were truly means of grace, save at most as edifying symbolism; and they could be answered by reference alike to the language of the articles and catechism and to the stark assertion of the baptismal office, "seeing that this child is now regenerate." Auricular confession was attacked as wholly alien to the Church of England; and it could be replied that the Prayer Book made provision for private confession *in articulo mortis* and expressly enjoined resort to such confession in certain other cases. If the Ornaments Rubric did not cover all that was claimed, it covered so much on any legitimate interpretation that the triumph of the Ritualists could only be avoided by a judgment of the Judicial Committee which brought lasting discredit upon that court.

Yet from the beginning there were two difficulties in adopting the view that the Catholic Revival involved no more than insistence on a wholehearted acceptance of the principles of the English Reformation, as finally embodied in the Prayer Book of 1662. In the first place the Prayer Book did not teach, even if it did not contradict and its principles might ultimately imply, doctrines and practices to which the movement was early committed. Existence of an adorable Presence through the Blessed Sacrament and doctrine of the Eucharistic Sacrifice afford obvious examples. In the second place those engaged in promoting a Catholic Revival were of necessity precluded from assigning finality or infallibility to the conclusions of a single age in a single country. They had no immediate answer, and only a debating advantage, as against critics who were wise enough to assert that the Prayer Book retained traces of "Popish superstitions" and that the Church of England had in later years properly set these aside both in official teaching and in its daily life.

As a consequence appeal was made from the Prayer Book, but in accordance with the principles of the Prayer Book, to the Scriptures and, since these received varied interpretations and on certain points were admittedly silent or indecisive, to the Scriptures as interpreted by the Fathers and by the undivided Church. There, until recently, the issue rested save that all serious controversialists came gradually to recognize the existence and legitimacy of development of doctrine, even if they disputed as to the extent and criteria of legitimate development. What I am concerned to do in this paper is to criticize the adequacy of the appeal even to the undivided Church and to argue that if following the Prayer Book we appeal to Scripture, so following Scripture our ultimate appeal must be to religious experience and the religious consciousness. I am concerned also to argue that if we pursue that course we will find good ground alike for adherence to those beliefs which we mean when we speak of Catholicism, and for our conviction that we are more than justified in finding our spiritual home in the Anglican communion.

It is obvious that acceptance of the Christian religion, and of the Scriptures, involves the belief that the guidance of the Holy Spirit is vouchsafed to the Church. On the other hand belief that



are themselves disputed and for which authority is required. If Protestant opinion is to be set aside or discounted, on the ground presumably that it does not issue from a full Christian life, there are ultimately involved particular judgments as to the place of the sacraments and as to the place of the episcopate. No two issues admit of or have aroused more controversy, or more urgently require to be faced on the basis of a sound conception of doctrinal authority, rather than to be prejudged in the search for such a conception.

**T**HERE REMAINS the Roman claim: and there is no ground on which the Catholic Revival in the Anglican communion has been more criticized, or in respect of which it is superficially more open to criticism, than in regard to that claim. The revival has manifestly learned from the Roman Church, and is content so to do. As a result it is constantly subjected to the charge that it accepts the great bulk of Roman doctrine, rejecting only such dogmas as involve or imply submission to the Holy See; and that this selection of what is and is not accepted is dictated rather by a desire for the Catholic devotional system combined with unwillingness to accept submission to Rome as the necessary and proper price. We are told that this attitude is at worst contemptible and even at best irrational and indefensible. We are all familiar with such criticism. There is one answer and only one answer: but that is an answer which if it can be maintained is conclusive. It not only can be maintained, as I believe, but would seem to afford the only conception of doctrinal authority which gives sound ground for belief.

As I have implied (and as is I think obvious) the Catholic Revival has tended to accept such Roman doctrines as seem to be directly involved in acceptance of the Catholic devotional life and it has tended to reject those Roman doctrines which are less closely related to the devotional life and have manifestly arisen, at least in the main, in the excogitation of a particular system. Further, whatever rationalization we have found for the acceptance of this or that doctrine, I think it is the case, and I think we are all conscious of this, that we have really been moved to hold these doctrines precisely because they seemed to be involved in the adoption of a devotional life and devotional practices of the value of which we are convinced by experience. We stand justified, and more than justified, if the extent to which a doctrine is necessarily involved by a proved devotional life is in fact the measure of the authority which that doctrine possesses and if the Catholic system has its authority precisely because, and only as far as, such a relation to experience in fact exists.

The Roman Catholic conception of authority is of course a quite different conception. It holds that the guidance of the Church by the Spirit is given in such a manner, and with sufficient independence of human coöperation, as to secure that in every age, however dark or quarrelsome, any dogma is infallible if it has been promulgated in certain ways. Further, a practical infallibility, the belief that the need for revision need not be seriously considered, exists in regard to a large range of traditional theology over and above those dogmas which have been so defined as to be strictly infallible. I am not going to labor certain obvious difficulties: for example the relatively narrow range to which the claim for Papal or even Conciliar infallibility must be reduced if it is to be capable of defense. I am concerned rather with the grounds for criticizing any such way of looking at authority. What is our usual and strongest ground for believing that a particular person or body speaks with special authority? Is it not that in a number of cases independent evidence has confirmed what we have been told by that person or by that body of opinion? So far has such confirmation proved lacking in regard to the official teaching of the Roman Church that the best apologists of infallibility are careful to explain that infallibility is not to be expected in regard to matter capable of determination by human reason. Mistakes in science, and mistakes as to the historical criticism of the Scriptures, are thus dismissed. Think how different would be the case for the Roman

conception of authority had the Church proved right, and unexpectedly right, when secular learning afforded a check on its pronouncement; or even if the Church had from the first made clear that it did not claim to speak with supernatural authority in these fields instead of only abandoning a claim to do so when that claim became manifestly untenable.

**S**UCH CONSIDERATIONS do not of themselves negative the Roman conception. Since infallibility is asserted only, or primarily, where no independent check is possible, it follows however that the claim must be based on *a priori* grounds or on direct argument from the teaching of our Lord. The usual *a priori* argument is that God could not have left man without certain guidance. Do we know enough to say that with any certainty? If, but only if, we would honestly have expected God to allow the suffering and the evil which are in the world, we might presume thus to judge as to how God ought to and must treat man. He has allowed evil in the world and even in the highest places in the Church, and is there any certainty that He would not have allowed error and error even in the most official promulgation of dogmas? Turn to the argument from our Lord's teaching. Waive the difficulty that unless you assume the authority of the Church which you are trying to establish, you cannot be certain of the authenticity or even of the authority of His teaching; and consider the texts ordinarily quoted as guaranteeing the Church's infallibility. Does any one of these necessarily imply more than that in the long run the Church will come to all truth and that in the long run she will triumph? Test our Lord's promises in another direction. If you do not admit that these promises refer to the end and not to each and every stage how can you reconcile with the promise that the gates of hell will not prevail against the Church the wiping out, for example, of the great Church in North Africa?

Do not suppose I am arguing against the great authority of Catholic doctrine as it is held in the Roman Church, in the Orthodox Eastern Church, and in our own Catholic tradition. God forbid! What I am arguing is that this authority has a different basis and is of a different character, that the authority of Catholic doctrine rests not on official pronouncement but on its relation to experience. Test that conception in turn by the teaching of our Lord. "Do men gather figs of thistles? If any man will do His will he shall know of the doctrine whether it be of God!" The gravest Scriptural objection to the Roman doctrine of an oracular infallibility is not that the texts which are used to establish it are inadequate to do so. It is that there is, in the texts to which I have referred, positive teaching of another conception of authority in relation to doctrine, a conception definitely related to experience rather than to official pronouncement, definitely empirical rather than oracular. The great Catholic tradition in theology, wherever it exists, has its authority, in accordance with Scripture, in virtue of its relation to the Christian life and in so far as it directly ministers to that life, directly issues from it, and is directly implied by it.

**I**CANNOT ATTEMPT in this paper what is, as I conceive it, the fundamental task of Catholic apologetics; the justification of the view that in so far as a doctrine issues from and coordinates the Christian life and in so far as it fits into a theological system which does so over the widest possible field, that doctrine is entitled to intellectual acceptance. I must be content to urge, as I have, that such a view is at once the only possible ground for the authority of doctrine and the conception of authority which our Lord Himself taught. But I wish if I may to point out some of the implications of that view.

In the first place this is no lower or less certain a conception of authority. What matters about authority is not the number of issues which it settles if there are adequate grounds for its acceptance, but that there should be such grounds and grounds which commend themselves to thoughtful men. Is there any field to which authority is so freely conceded, or the authority of



which is so secure as in the case of science? It is a similar authority which I am claiming for the Catholic Faith. In each case the grounds for the acceptance of particular conceptions are found in the extent to which they afford a guide to some particular field of experience and the extent to which they fit into a system of thought which affords such guidance over a wide range of experience. In each case this is held to imply not merely pragmatic value but insight into the ground and causes of experience. The main difference lies in the closer interconnection which exists in the case of religion between belief and experience. The difficulty which this difference presents affords a special problem for apologetics. It has important implications but I am convinced, and increasingly convinced, that it is largely superficial and that it in no way invalidates the analogy between the case for accepting the authority of science and the case for accepting the authority of the Catholic faith. I would wish to safeguard that remark by only one qualification. Theology has a closer analogy to geology than to the physical sciences. Each is concerned with great formative events and must be largely controlled by the evidence which we possess as to these: in the case of theology, by the Scriptural evidence as to the Incarnation and as to that age which immediately followed upon Pentecost. That qualification is important since it justifies insistence on the supreme importance of Scripture as a test of theology.

Secondly there is the question as to how much reconstruction in theology such a view is likely to involve. In the middle ages, the formative period of peculiarly Roman theology, men tended in every field of thought to excogitate systems developing the implications of authoritative precepts, rather than continually to reconsider these precepts and to test their development by reference to the facts of experience. Medieval science and medieval medicine followed that course as well as medieval theology. In each case progress was made because even so experience determined thought in some considerable degree; but progress was made in spite of rather than because of the authoritative method. In the case of theology, even in the middle ages and still more in the Patristic age, experience had in fact played a very much larger part than in medieval science. Where theology was directly related, for example, to prayer and worship the theologians consciously or unconsciously, but very definitely, conformed to experience, even to the point of too great readiness to accept popular cults at their face value. In consequence in so far as medieval or Patristic theology is directly related to the Christian life and to worship, it is likely to need far less reconstruction than would otherwise have been the case. Further, and this is the peculiar claim of Catholicism, Catholic piety and in consequence Catholic theology is in fact synthetic. It is not too much to claim that, in part through the influence of its early history but quite clearly not only for that reason, Catholic theology at its best embodies, and in a real measure synthesizes, the ideas which have been vital in other religions. That again, so far from affording ground for criticism, gives added weight to Catholic theology by thus extending its basis in experience.

RECONSTRUCTION is likely however to be necessary in three special fields. It follows from what I have said that there is the large range of theology which is not very directly related to the religious life. There is the issue with which I have been immediately concerned, namely, the theoretical questions as to why and within precisely what limits the Catholic tradition is authoritative, as opposed to the practical question as to whether, in so far as it directly affects our spiritual life, it does in fact afford us the best available knowledge of God and of God's dealing with man. There are a number of other questions, which are important, but again not very directly related to prayer and worship and growth in holiness, for example questions of jurisdiction, detailed doctrines as to the angels and the Last Things, and a detailed doctrine of creation. Secondly there is the fact of the Reformation. On such a view as that which I have tried to suggest we are justified up to a point in insisting not

only that Catholic as well as Protestant piety must be justified by any true doctrinal system but that the ideas which are vital to Protestant piety are conserved in Catholicism, while the converse is not the case. We may even be justified in asserting that Catholicism leads to sanctity and saves from sin a far wider range of human types and that this gives strong support to the Catholic doctrinal system. But when all is said we have to recognize the existence and significance of the Reformation as a revolt of the religious consciousness against medieval theology. We have to seek a synthesis, for example in our doctrine of the sacraments and in our doctrine of the Church, which on the one hand will preserve all that has proved to be of value in Catholic doctrine and on the other hand will remove all legitimate grounds for that revolt. It is among our strongest grounds for hope that at present much is being done to meet this need, and that not only in the Anglican but in the Roman communion. I would mention in particular the work of Billot on *Sacramental Causality* and that of de la Taille on the *Eucharistic Sacrifice*. In the third place there are those possibilities opened out by the advance of philosophic and scientific thought. Grant that medieval theology represented, as a whole, the best account of God and of God's dealings with man which was possible in terms of the thought which was then available. The advance of thought ought to render possible clearer insight and ought to enable us to overcome old difficulties and old antinomies. I believe that to be conspicuously the case in regard to the doctrine of the Real Presence, the doctrine of creation, and even the doctrine of the Last Things.

I WOULD CONCLUDE by pointing out two practical results of the view of authority which I have tried to put before you. In the first, if we are dealing with authority analogous to that which we accept in the case of science, then the authority for any particular doctrine depends on the consensus in favor of this doctrine being a free consensus. The significance of the acceptance of a doctrine is gravely weakened if there is ground for the suspicion that this acceptance is determined by pressure or even by excessive conservatism. It is a relatively small matter whether or not we are justified in our position by such considerations as I have tried to put before you. To God's judgment we in any case commit ourselves, having need for repentance only in so far as we have not tried to understand and to follow His ways. It is however, for other reasons, not a small matter if the test of doctrine which the Catholic Revival in the Anglican communion has applied consciously or unconsciously, is in fact the true test. Our position has certainly not been adopted through ecclesiastical pressure or as a result of conservatism. Its existence and growth bear therefore very special witness to the truth of Catholicism. Further, so long as we are true to the Anglican tradition of allowing great freedom of thought and of speculation, the conclusions of our theologians will continue to have a very special importance just because of this freedom. On the other hand in so far as speculation is not governed by reference to Christian experience or does not recognize that any possible doctrinal system must effect a synthesis of all Christian experience, Catholic as well as Protestant, that speculation does not demand serious attention. It is for this reason that we have the right to ignore much Protestant theology, however free and however honest.

In the second place, and lastly, there is another implication as grave as it is obvious. It is for us to bear witness by our lives to the truth of our beliefs. We have to show that these beliefs, if faithfully followed, do in fact lead to freedom from grave sin, to positive and active virtue, and to the vision of God. It was thus that the Tractarians convinced men in face of far greater difficulties. In a sermon preached in the University Church at Cambridge on July 14th of this year there was a warning which I venture to quote. "The trend of the Catholic Revival has been from moralism to pietism." The preacher had been insisting on the importance of being stern with ourselves and

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## All Souls' Day in Mexico

By the Very Rev. F. W. Golden-Howes  
Dean of Christ Church Cathedral, Mexico City

FROM EARLY MORNING till after sunset on the "Dia de los Muertos," all roads leading to burial grounds and cemeteries in Mexico City are congested with traffic. Private cars, *coches*, street cars, and *camiones* are packed to capacity. White "pyjamad" Inditos almost block the roadway. The whole of Mexico is bound for the cemetery.

Nearly everyone brings flowers; those in automobiles carry huge wreaths and crosses dyed purple and black. Those on foot and in public vehicles bear yellow double field marigolds—the Flower of the Dead since before the Spanish Conquest 400 years ago.

At the cemetery gates, where large notices read "Inhumations 9-13; Exhumations 15-18," stand squads of police, stationed there to settle religious and family feuds, and above all to search every mourner for food. Nevertheless food is smuggled in, and at the heads of graves can be seen cakes in the shape of a skull, breads shaped like crossbones, and small hard biscuits stamped with the emblems of death. In addition, there are small earthen jars of water—all this food and drink intended to refresh the souls of the departed.

The police forbid food to be brought to the cemeteries not as a sanitary measure, nor to protest against a pagan survival, but solely because "religious ceremonies" are prohibited in municipal cemeteries or any other public place.

The cemetery is divided into five classes indicated by signposts; the class depending on locality and distance from the entrance. Family burial places in the first class reservation consist of spired and domed chapels, very ornate and of imposing size. Some are wholly of white marble and contain altars with images shining in white and gold. On this day the altars are aglow with candles and decked with flowers. Last year one chapel contained a gilded cage and a singing canary. In each mausoleum at least one member of the family commemorated stands reciting the Litany for the Dead.

The graves in the second and third class lie in the open and are covered with flowers. All have lights burning at the foot and some have food and fruit. Beside each a member of the family is reciting a litany, and in some instances the entire family is gathered and is reciting the litany antiphonally in monotonous undertones.

The poorer graves are desolate. Here and there a man or woman is weeping and whispering devotions. A few pitiful marigolds and always some fruit or other food lies with a jar of water on the grave. Peons renovating the graves are painting the wooden crosses and erecting new Roman crosses. A tiny new mound is being covered with a poor little initialed wicker cover. A gabled wicker shrine with a photograph of the deceased is being set up. Nearby, lilies are being enamelled a brilliant cobalt blue. At the brink of the ossuary pit a number of women are gathered. These, too, have candles burning, and are tearfully reciting litanies.

Still more desolate are the empty graves, with mourners in utter hopelessness gazing down into the trench. These mourners are too poor to continue paying rent for the graves, and the bones have been removed. Not far away other peons are emptying graves of their contents. One of them is cooking tortillas on a fire made from the rotting remains of coffins.

Outside the cemeteries the Dia de los Muertos is celebrated as a feast. At *puestos*, or temporary stalls in the streets, is sold the food shaped like skulls and crossbones. In addition there are skulls of sugar candy of natural size or smaller, with red cellophane eyes and inscribed with Christian names. There are candies shaped like mausolea, chapels, and tombstones; candies in the shape of coffins in which a sugar skeleton reclines, and candies moulded to represent the saints, liberally dabbled with gold and silver. All these are eaten by parents and children alike.

Toys both morbid and amusing make up the stock of these *puestos*. There are hearses, miniature tombs with headstone and inscription, which open to reveal skeletons some of which are smoking pipes or playing concertinas. There are coffins with jack-in-the-box skeletons carrying celestial instruments, viols, and harps, and books, presumably the Scriptures. There are skeletons with realistically clacking jaws; devils, articulated with wire springs and armed with trident, spear, or flail. There are witches in red, black, or yellow, with long noses and yellow fangs. There are celestial choirs of angels, beautiful (?) with golden hair and harps of silver; miniature churches with small candles shining through red cellophane windows; other churches with churchyard and procession of choir and priest chased by devils or witches among the graves.

The simple childish imagination of the Indian has given impetus to such forms of celebration and continues to lend to the fiesta a vitality never seen in more sophisticated countries.

In the rural districts, away from the capital, more primitive customs prevail.

For fifteen days preceding the Dia de los Muertos money is collected by men appointed by the community or the parish priest, to hold three Masses for the unknown dead. These men make their rounds after nightfall. One of them carries a candle, there being no street lighting in the smaller villages. One carries a whistle with which to warn the occupants of the houses, while the third carries a small earthenware jar fastened to a pole which he raises to the high shuttered windows to make his collections. The three white figures move in the dim and flickering light, in a silence broken only by the melodious notes of the whistle and the chanting voice of the collector of alms.

Before daylight, on the Day of the Dead itself, the peons make their way to the burial grounds on burros and on foot, bearing flaming pinewood torches, and laden with food, marigolds, candles, and rockets. They deposit the food and flowers on the graves, and at the head they prepare and eat their meals throughout the day. After sunset they take the thick corn gruel placed on the graves and intended for the dead, and in solemn ritual divide it among the family and mourners. After this, the Day of Mourning becomes a night of festivities. Rockets are set off in rapid succession; little bombs are exploded on the ground, and all unite in a dance in and out among the graves.

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### ALL SAINTS

**F**OR THESE there is no night and no more pain  
Nor death nor weeping:  
Souls of the righteous in the hand of God  
For life's safe-keeping!

To some these may appear to die whose sleep  
Is only seeming:

Souls of the righteous past all sting of time  
Whose length is dreaming!

LILLA VASS SHEPHERD.

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### Masters of Fate

FEAR GOD, and take your own part. There's Bible in that, young man: see how Moses feared God, and how he took his own part against everybody who meddled with him. And see how David feared God, and took his own part against all the bloody enemies which surrounded him—so fear God, young man, and never give in! The world can bully, and is fond, provided it sees a man in a kind of difficulty, of getting about him, calling him coarse names, and even going so far as to hustle him: but the world, like all bullies, carries a white feather in its tail, and no sooner sees the man taking off his coat, and offering to fight its best, than it scatters here and there, and is always civil to him afterwards. So when folks are disposed to ill-treat you, young man, say, "Lord have mercy upon me!" and then tip them Long Melford, to which, as the saying goes, there is nothing comparable for shortness all the world over.—George Borrow.



# The Christ and the Christian

By the Rev. William H. Dunphy

THE MOST glorious of all Christian churches is the Church of St. Sophia in Constantinople. Its magnificence is apparent even to the physical eye of man—simply from the materialistic point of view it is without a rival among the cathedrals of the world. It cost the sum of three hundred million drachmas or seventy-five million dollars, which, however, represents in present-day values twenty times that amount. But the external splendor and the artistic glories of this queen of churches are as nothing compared to her inner beauty, her spiritual significance. St. Sophia remains the most sublime expression of Christian faith and worship that the mind of man has conceived. It remains, too, the most marvelous interpretation of the destiny of man, indeed of all creation, and the achievement of that destiny in Christ.

St. Sophia means, of course, the divine Wisdom, that Wisdom whose delight is to be with the sons of men. It takes its name from the personal, incarnate Wisdom of God, Jesus Christ. It depicts the eternal purpose of God to gather all creation into union with Himself in Christ. The very structure of the building corresponds with this truth. It was something quite new; yet the material was drawn from all countries. Stones of every kind, from quartz and feldspar to marbles and precious jewels, have their place in it. And not only the mineral but the plant and animal kingdoms are richly and variously portrayed. All the races of men, too, are pictured there. On its columns are to be seen all the divinities known and worshipped before Christ. Yet there is a unity of theme and development. That unity lies in the conception of the humanity of the divine Wisdom, the incarnate Lord, drawing all mankind, all creation, into one living whole, one mighty organism that lives by the very life of God. Creation purged, united, transfigured, deified in Christ, the God-man—such is the meaning of St. Sophia. No wonder it has been the inspiration of countless millions of Christians from that day to this!

Let us examine this conception more closely. The divine Wisdom embraces and unites all truth from the lowest to the highest levels. Hence all known creatures are portrayed in the temple which is its visible symbol. In particular, all religious truths, however dimly glimpsed, all the spiritual aspirations of mankind, personified in its "lords many and gods many," are represented. But though they, like the columns on which they are painted, reach toward the heavens, yet they cannot attain their goal until the heavenly Truth, symbolized by the dome, abases Himself and descends that He may at once crown and unite in Himself all partial truths.

In reality, as the saintly Bishop of Ochrida<sup>1</sup> has pointed out in striking language, nothing but Christ was ever worshipped upon earth. But men worshipped Him only in part. They adored Him in one quarter of the world as Light, in another as Power, in another as Wisdom, in still another as Law or Beauty or Beneficence—here they knew Him as Law-giver, there as King, here as the great Philosopher, there as the great Ascetic—they grasped some of the letters, but not the divine Word; separate voices, but not the divine Harmony; abstract truths, but not the living, divine Wisdom. That Wisdom is the Son and Word of God; it is incarnate in Him who said: "No one knoweth

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the Son save the Father, neither knoweth anyone the Father save the Son and he to whom the Son willeth to reveal Him." The Christian knows Christ in His integral truth, in His living fullness, for God who commanded the light to shine out of darkness hath shined in his heart to give the light of the knowledge of the glory of God in the face of Jesus Christ.

NATURE in its degree is a manifestation of God; human nature in its moral and spiritual aspirations, however clouded, is a still clearer manifestation. The message of sages and prophets excels even these, but all these lesser messages can be truly and clearly interpreted only by the Rosetta stone of the Incarnation. Christ not only has but *is* the Word of God, in Him the Christian possesses not the dim reflection of the rays of divine glory but the Sun of Righteousness Himself, arising with healing in His beams. At last, after all partial and fading visions, the Day-spring from on high has visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace. The Wisdom of God, the divine Word, has become flesh and dwelt among us, and we have beheld His glory, glory as of the only-begotten of the Father, full of grace and truth.

It is important to explore this truth in all its breadth and depth. Many, with a well-intentioned desire to "simplify" the Gospel, have really castrated it. They wish to believe in the dogmas of the love and fatherhood of God, and the resulting brotherhood of man, apart from the historic facts set forth in the Christian creed. But such dogmas as these are increasingly difficult to hold apart from the historic events which exemplify and reveal them. To proclaim that God is love because a Galilean Carpenter of the first century preached this, and lived by it, and died on a Cross—seemingly forsaken by the very God whom He had served—is singularly unconvincing. But if Christ is nothing less than the divine Wisdom incarnate, if He is God in the flesh, if the Supreme Reality of the universe has taken upon Himself human nature, if He has thought through a human brain, looked out on life through human eyes, loved with a human heart, suffered in a human body, if He has carried our nature, material and spiritual, triumphant through life and through death and through what lies beyond death, and enthroned it in the very heart of God for ever—then we catch a vision, we glimpse a reality, which can transform and regenerate our lives, our bodies and souls, the entire universe. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God."

But Christ is not only the Light of Christians. He is also their Life. The divine Wisdom took flesh not only to reveal God to man, but to unite man—and in him all creation—to God. He came not only to manifest, but to achieve, the eternal purpose of the Most High. He is the Saviour, that is to say, the Life-bringer of the world. This conception appears everywhere, not only in the Fourth Gospel, but in the Synoptics as well. It is not, therefore, "*eine akute Hellenisierung des Christentums*," a borrowing from the pagan mystery-religions, but the very core of Christianity. Great Semitic scholars, like Professors Burkitt and Canney,<sup>2</sup> have pointed out that the words translated into Greek and

<sup>1</sup> The great spiritual figure of Orthodox Serbia, Nicholai Velimirovic.

<sup>2</sup> E.g., in, *Theology*, xv: 69 Art. "The Meaning of Salvation."



English as "salvation," "save," "Saviour," are more truly rendered by the Syriac versions as "life," "give life," "Life-bringer." And the life which Christ came to bestow is nothing less than the life of God Himself, the life which He had shared with the Father from all eternity. The goal of creation, realized in man (that is to say, in Christ and in the Christian man), is nothing less than participation in the divine life.

Let us return to our figure. All the kingdoms of creation—mineral, vegetable, animal, and human—are represented in that cathedral which is the visible symbol of the divine Wisdom, and which is consecrated to the Incarnate Word. We today are in a position to find a richer symbolism here than the designers of the building themselves. For modern science, illuminated by Revelation, teaches us how one kingdom of life was built upon another, how each lower kingdom ministers to the higher and conditions it, but does not create it—how always God reaches down to creation, before creation can mount up toward God. To say with the Hindu sage: "God is in the stone, God breathes in the flower, God dreams in the animal, God awakens in man," is misleading, pantheistic, if taken literally; but if the activity of the divine Wisdom is seen in the upward march of life, from blind protons and electrons up to Jesus Christ, who is its Source and Goal, it suggests a great truth. And the gradual ascent of creation—always in response to the loving descent and creative activity of God—has no less a terminus than union with God Himself in Jesus Christ. "Creation comes to itself in man, and man comes to himself in Christ." Nothing is lost in the ascent—life is built upon existence, consciousness upon life (without destroying it), rationality upon consciousness, spirituality upon rationality—nothing is lost, the lower is not destroyed but fulfilled in the higher. The spiritual does not abolish or despise the material, but molds it to its own ends and elevates it (man does not cease to be animal, but to be manly animal), and finally the divine nature of Christ does not overbear or abolish but consecrates and perfects His humanity. Christ is the heir of all things; the whole universe is summed up in Him and finds in Him its Head.

"God became human that man might become divine!"<sup>3</sup> "To as many as received Him, to them gave He the right to become sons of God."<sup>4</sup> Christ is the God-man, the Bridge between God and man, Creator and creation. Salvation means participation in His divine life, union with God. But this union is achieved in His person. He is true God and perfect man, one with the Father in His eternal nature, one with us in the created nature which He took of the blessed Mother. God and man are one in Christ, and our salvation consists in this vital union. For this reason the Church, with a true instinct, has always fought to the death every effort to deny or explain away the Incarnation. For if Christ were the Son of God only in a figurative or adoptive sense, if He were anything less than the absolute and Supreme Reality of the universe, He could not unite us to God or raise us up to the level of divine life. No creature can raise another creature to a level of life above its own—no one less than God could bestow divine life.

God is the Alpha and Omega, the beginning and the end, of this movement. The Christian's faith rests not on "the man who dared to be God," but on *the God who dared to be man*, who in His amazing love stooped to share our sorrows and sufferings, ignorances, temptations, agonies, death itself; who has taken upon Him what was ours that He might share with us what was His; who still offers to men in His Body, the Church, the fulness of divine life. And this Temple of living stones finds its crown and culmination not in the superman, the self-sufficient man-god, but in the God-man. Our religion centers, not in man making himself God, but in God making Himself man.

It will be clear that this conception of Salvation demands the true humanity of Christ no less than His deity. If Christ were not God, He could not be the fount of divine

life to us. But if He were not perfect man, humanity would equally remain outside that divine life. The opposite heresies of Arius and Apollinaris reached the same conclusion—the impossibility of truly uniting God and man. Both struck a fatal blow at man's salvation. The same would have to be said of Nestorianism, which made of Christ a partnership of two persons, one human and one divine, rather than a truly personal union of Godhood and manhood in Christ. Moderns who would create a gulf between the "Jesus of history" and the "glorified Christ" are in the same unhappy tradition. Or again, if the human nature of Christ were swallowed up in the divine, as Eutyches taught, there would be no true union of the two, but an absorption and hence a destruction of the human. The four great heresies, condemned by the first four councils of the Universal Church, all struck equally at that union of God and man in Christ on which our salvation depends. Christ is God, Christ is man, Christ is one, Christ is the God-man; on these truths the Christian's faith, worship, and life are built.

For all of these truths are reflected in the life of the Christian himself. If Christ is true God, and at the same time perfect man, so is the Christian called upon to lead a life which is at once truly divine and truly human. He is not simply a follower but a *member* of Christ. "We have been made not only Christians but Christ," says St. Augustine, developing the inspired teaching of St. Paul, and adds, "Whole Christ consisteth of both Head and members." There is, of course, a great difference. Christ is the Son of God in His own nature from all eternity; we are made sons of God by adoption and grace, through participation in His sonship. Yet our sonship, though derived and relative, is not merely figurative. It is a glorious and vital reality. "I live, yet not I, but Christ liveth in me"; "to me to live is Christ." Not only St. Paul, but in a degree every earnest Christian can use this language. Through faith and baptism he is a child of God, and an heir, a joint heir with Christ. All things are his, and he is Christ's, and Christ is God's. He is called upon not to imitate the life of Christ from without—this would be even more hopeless than to imitate Shakespeare, or Beethoven, or Raphael—but to reproduce the Christ-life from within. Through faith and sacramental union with God in His Church he may evermore dwell in Christ and Christ in him—the power and life that fills him is the life of God incarnate.

Yet this union with God, this sonship to God, is to make him not less but more truly human. As there were men of old who held that Christ lacked a human soul or mind—that the divine Logos took the place of the latter in Him—so there are those today who seem to think that the activity of the intellect should be abolished, or relegated to an insignificant rôle in the service of religion, that intellectual bondage is the price of being a Christian. Not so the Gospel. "Ye shall know the truth and the truth shall make you free. If the Son shall make you free then are ye free indeed." To obscurantists and worldlings alike, the service of God is utter bondage; to the intelligent Christian it is perfect freedom, the freedom which the secure possession of Catholic truth and the living of the Catholic life makes possible. God comes into man not to mutilate, but to perfect and complete his nature. Philosophy, science, all domains of human thought and experience, are to be, not abolished or repressed, but liberated, quickened, and irradiated by the light and life of Christ. Every stone is to have its place in the temple of St. Sophia, contributing to the beautiful whole, and deriving from it all its meaning and value.

Again, as there is no separation between the divine and the human in Christ, no vague association, but a personal union, so the Christian must refuse to divide life into the sacred and the secular. The things of Cæsar may be distinguished but not separated from the things of God. The present divorce between religion on the one hand and the cultural, social, political, and economic life of man on the other is intolerable, once one has grasped the Incarnation. If God has come into human life, it is in order that He may make all human life His own, personal

<sup>3</sup> Athanasius. <sup>4</sup> St. John 1:12.



and social life alike. Christ must be Lord of all. The divorce which is the reigning characteristic of modern life must go—the divorce of the sexes, the divorce of class from class, nation from nation, race from race, the divorce of science from religion, of art from ethics, of action from thought, of matter from spirit, the divorce of the various phases and activities of life from the life-giving, all-unifying Spirit of Jesus. Sancta Sophia cannot manifest herself amid the reign of chaos, disruption, division, death. The captivity and enslavement of the visible Church of Sophia is symbolic. The soulless corpse of modern civilization must give place to the Spirit-filled organism—the Body of Christ—as the center and fount of all human relations and activities. It is the high vocation of the Christian to help bring it to its appointed destiny.

But the opposite error—which would absorb the human into the divine—stands equally self-condemned. Its affinities lie with Far Eastern thought, where man has no goal but annihilation or absorption into the Infinite—"the dewdrop slips into the shining sea." No part of our nature is to be repressed or destroyed—our instinctive life, not least in the sphere of sex, and our rational life are to be fulfilled, sublimated, perfected by the life of the spirit. And if we cannot, in Nestorian fashion, permit naturalistic science and unassisted human reason to dictate to us our faith, no more can we, as unconscious Monophysites, suppress natural knowledge or reason, or seek to alter or manipulate the facts of history or of science in the supposed cause of Christian truth. Christ did not take to Himself a mutilated Manhood—He does not will to mutilate or suppress ours. Human activity, human culture, must be neither secularized nor abolished, but transformed and given a soul by Christ in His Church. Christ, the true Prometheus, would kindle the flame of Christian culture with fire snatched from heaven. We must beware of secularism and obscurantism alike. " *Ici encore, en vrais orthodoxes, vous avez à suivre la voie royale entre les deux hérésies opposées: le faux libéralisme nestorien et le faux piétisme monophysite*";<sup>5</sup>—Solovyoff's advice is as a beacon light to us today, guiding us in the ways of the divine Wisdom. The Christian must neither separate the profane from the sacred nor permit a one-sided mysticism to absorb him in the contemplation of the divine in such wise as to let the world go its own way to ruin and perdition. Christ must become the inspiration, the soul, the reigning Spirit of the whole of life, material as well as spiritual, rational as well as ethical, social as well as individual. And human liberty, when consecrated to God, empowered by God, is the creative force by which all this is to be achieved.

The Christian's life, then, is to be a reflection and a reproduction of the life of his Lord. Indeed, it is that very life extended to him. Like the God-man he is born "not of bloods; nor of the will of the flesh, nor of the will of a husband, but of God." And as the supernatural birth of Christ into our nature required the free consent of the blessed Virgin and her wondrous act of faith in the amazing promise of God, as its condition (for the virgin birth and the free coöperation of Mary safeguards our human freedom and dignity and prevents the Incarnation from being a magical fiat of divine power)<sup>6</sup> so faith and free self-surrender are the conditions of the sacramental bestowal of the Christ-life on the Christian. The act of faith and self-surrender is generally made for him in the first place by sponsors (even as it was made first by the Blessed Virgin), but he must soon make it his own, ethically and spiritually. Though he is "born anew of water and the Spirit," he must live the Christ-life or he will be "none of His."

Not only the life of Christ, but also His death, His resurrection and ascension are to be reproduced and experienced by the Christian. "Buried with Him in baptism, that like as Christ was raised up from the dead by the glory of the Father, even so we

also should walk in newness of life." The Christian is called upon to lead a dying life. He must decrease, Christ must increase. He associates himself with the redemptive act of self-oblation on the Cross. On Calvary he sees the meeting of two mighty cosmic movements, the upward movement of suffering creation toward God, and the compassionate downward movement of God toward creation, both joined in the complete self-oblation, the obedience unto death, of Christ. He sees in that death no forensic or commercial transaction, but a self-surrender so perfect, so complete, so divine, as to outweigh and atone for the sins of the whole world. And he must not only gaze up at the Cross, he must be nailed to it himself. He must find vital union with the one Sacrifice of Calvary. This he does in the Eucharist, which is not only the supreme Christophany—the shining forth of the heavenly Christ in our midst—but the very pleading and presenting of the Body and Blood of the crucified and risen Saviour before the Father. Offering his Saviour, or rather joining in His self-oblation, he dares to offer himself with Him, and finds acceptance "in the Beloved."

But this is far more than a ritual act. It is the Christian's life principle. He is crucified with Christ, in his daily life, that Christ may live in him. He is dead—dead to a godless world, to sensuality, to self—and his life is hid with Christ in God. His sufferings, too, avail for the reconciliation of the world. He delights to fill up in himself whatever is lacking in the sufferings of Christ for His Body's sake, which is the Church. He has to die daily, to crucify the flesh with its affections and lusts, to offer himself, his soul and body, a *living* sacrifice to God. He too passes through death to life—the paradox of the Cross transforms his own life. Marked with the nails of the Cross, he begins to behold the bright light of the Resurrection, and not only to behold it, but to experience it. The powers of the risen Saviour are within him. He knows the Resurrection not only as an objective, historic fact of the past—though it is also that—but as a living, subjective experience of the present. The objective fact (the empty Tomb) gives a solid foundation, an unshakeable validity, to his own spiritual experience, and the experience itself becomes one of the strongest confirmations of the fact. Being reconciled to God by the death of His Son, much more, being reconciled, he begins to be saved by His life.

Through his present experience of the risen Christ, he is the better prepared to anticipate the future Resurrection. The spiritual power which enabled the Lord Jesus not only to survive death but to conquer it—not to escape, but to reverse it—not to beat an honorable retreat into a ghostly world, but to manifest the victorious power of the spirit in His risen, glorified body—that same power works in the Christian and in the whole Church for the regeneration of the entire universe. It is to raise up and redeem and glorify the whole creation of God, not only the spiritual but also the material, to make of it all one living Temple, one Church of the divine Wisdom. The risen and ascended Christ is both the firstfruits of this cosmic movement, and also the pledge and the dynamic of its ultimate attainment. He is its eternal Source and its final Goal. To see the true meaning of life, to see what is "truly human," we are to look not down to the primeval slime from which we came, but up to the reigning Christ, to whom we go. In Him, long-suffering creation is to be delivered out of the bondage of corruption into the liberty of the glory of the sons of God. In Him all humanity is potentially, and will one day be actually, united and transfigured and gathered into the very life of God, enthroned in the heart of deity. Christ is the High Priest of the works of God, and the Christian shares His priesthood. "We see not yet all things put under him," we do not yet see the completion of the process, but "we see Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honor." Already He lives in us and reigns in us. Already the vision of St. Sophia has been vouchsafed us, and to us it is granted, in the might of the life-giving Spirit, to manifest the splendor of Christ, as living stones in that Temple wherein God shall be all in all!

<sup>5</sup> *La Russie et l'Eglise Universelle.*

<sup>6</sup> It is for this reason especially that the virgin birth is considered by the vast majority of Christians, including the whole Catholic world, as an article of faith of such essential importance.



## The Brattle Organ

By the Rev. Maxwell Ganter, Portsmouth, N. H.

THE FIRST ORGAN in the United States is one of the choice possessions of one of the oldest parishes in the country. For more than a decade the Brattle organ has stood mute in St. John's, Portsmouth, where many visitors of musical taste have been disappointed that they could see but not hear it. At a special service September 17th, it burst forth in the strains of a Bach *Kyrie* played by a man who has spent the summer in reconditioning the instrument, Mr. Robert B. Buxton of Portsmouth. The tones are still sweet and pleasing though lacking in volume.

In the early 18th century when the organ was imported to Boston its tones were considered ungodly. Cotton Mather expressed the sentiments of the day when he said, "There is not one word of institution in the New Testament for instrumental music in the worship of God and because God rejects all He does not command, therefore, says in effect: 'I will not hear the melody of thy organ.'"

In 1708 or 1709, Hon. Thomas Brattle, a noted citizen of Boston and treasurer of Harvard College, intellectual, wealthy, and of considerable musical ability imported this organ built by Bridge of London for his own edification. An entry in the diary of the Rev. Joseph Green for May 29, 1711, says, "I was at Mr. Thomas Brattles, heard ye organs and saw strange things in a microscope."

Mr. Brattle who died in 1713 bequeathed the instrument to the Church of which his name headed the list of communicants. "I give, dedicate, and devote my organ to the praise and glory of God in the said Brattle Street Church, if they shall accept thereof and within a year procure a sober person that can play skillfully thereon with a loud noise; otherwise to the Church of England in this town (King's Chapel) on the same terms and conditions."

The church, with all possible respect to the memory of our deceased friend and benefactor, voted that it did not think it proper to use the same in the public worship of God.

The organ lay unpacked in the tower of King's Chapel for seven months when at a meeting of the "Gentlemen of the church" it was decided to accept the gift and at another meeting in February, 1714, the churchwardens were requested to negotiate with Edward Eustone on Tower Hill, London, to come over and be the organist.

In the year 1756 the organ was sold to the parish of St. Paul's at Newburyport, Mass., and another imported and installed in its place.

In 1836 it was purchased by the Rev. Charles Burroughs, rector of St. John's, Portsmouth, for the building he had recently erected for Sunday school, occasional services, and his weekly lectures on literature.

Here in the chapel it remained until the place was used as a parish house when in 1914 it was transported to the church, silenced by the mistreatment it had received at the hands of small boys.

In its life of two centuries, it has undergone many repairs but the only new parts are the case, the Dulciana and Fifteenth pipes, three of the Stopped diapason, and three keys. The wooden pipes are in good condition and have a fine tone.

THE vocation of the Christian is not exhausting or heavy, but full of the boundless joy of increasing freedom, and widening, deepening love. Without Christ the life of man is like that of a caged linnnet, meant to fly and to sing in free air, in prison behind hard bars. In Him we gain our freedom and our joy and the power of soaring to the heights. God has given each of us a thousand excellent gifts; and each can be refined, deepened, perfected; and in the development of each, new ones grow to fruit. And the only goal is that very perfect majesty of soul which Christ displayed from birth to death; in a manger; on a cross.

—Canon Goudge.



## Churchwomen Today

Ada Loaring-Clark, Editor

THE GIRLS' FRIENDLY SOCIETY starts the fall with its usual well-rounded and excellent program for work, study, and recreation. Miss Helen C. C. Brent, the incoming national president, sends a stirring message to members in which she says: "The power of the Girls' Friendly Society must be shown through the interpretation of its ideals by its members and associates." She asks that every branch be a loyal, integral part of the parish in which it finds itself—and still have a world vision of service for Jesus Christ.

Miss Helen Anne Wright, the program director at the National office, has prepared programs that will suit every branch. Looking In on Our Race Prejudices is a new program for the use of branches wishing to grow in race friendship and, I should judge, will be most valuable in sections of the country where race problems prevail that our Church must solve. Programs are prepared in outline for all national holidays and at last you can see the G. F. S. in movies. Three reels have been prepared, tied together in a story that holds our interest and shows the G. F. S. in vivid action. A typical branch; candidates; mission programs; diocesan gatherings and isolated rural groups; a field secretary making a visit; the wheels going round in the national office; holiday houses; conferences and the Washington National Center. These reels can be rented from headquarters, 386 Fourth avenue, New York, N. Y.

IT IS A LIBERAL EDUCATION in the affairs of the women of the Church to read the report of the Pennsylvania Branch of the Woman's Auxiliary and that of the Indians' Hope Association. From the cover to the map of the diocese at the end of the book it is replete with interesting facts of accomplishment.

The names of the Church women leading in this diocese, including as they do Mrs. John Markoe, whose life has been devoted to good works in and out of the Church, Mrs. John E. Hill, Mrs. George Woodward, Mrs. Charles R. Pancoast, and many others spell service and success. Mrs. Hill says, "During the year we have tried to realize the threefold aim of the Woman's Auxiliary—Prayer, Study, Gifts—and in so doing helped to turn the world into the Kingdom of our Lord and Saviour Jesus Christ." Money gifts of the women amounted to nearly \$70,000. Truly money is a sacrament, an outward and visible sign of our love for our Risen Lord.

Committees are carrying out every phase of work covered in the domestic and foreign fields and we find the aim for juniors to be one which might well be set everywhere: "To be intelligent Church members, with a well-rounded knowledge of what our Church is doing everywhere and for what she is responsible, and to find out how we can help. Also to create such interest in our younger people that they will read, and take their part, even though time does not allow them to come to stated meetings. That all this may lead to the development of more intelligent Christians and a deepening of our spiritual force."

OUR HORIZON is bounded, only too often, by a limited outlook, so many women workers do not realize the vast possibilities and privileges for them and the young folks they seek to interest. Lack of knowledge is one of the greatest handicaps from which we suffer. There are many present-day helps for the necessary preparation for leadership. Among them

the *Provincial Handbook*, that has just been published by a commission of which Miss Alma Hammond is chairman, is noteworthy. This can be obtained at 1910 12th avenue, South, Birmingham, Ala.



# The Oxford Centenary Congress Sermon

*Delivered at the High Mass, Tuesday, October 24th, in Philadelphia*

By the Most Rev. James DeWolf Perry, D.D.

Presiding Bishop of the Church

*"Return unto me, and I will return unto you, saith the Lord."*  
—MALACHI 3:7.

**I**N SUCCESSIVE AGES the current of religious thought and life is stirred by quickening and cleansing streams of faith, of new resolve and pure devotion. Often the experience has been preceded by times of stagnation when the motions of the human spirit have seemed to cease—but even then, unseen, the Spirit of God has moved upon the face of the waters and the voice of God has been heard, calling light out of darkness, life out of death.

One such period of renewal in the Christian Church is commemorated by us now, as it is by the whole Anglican communion, in England, in America, and throughout the world. Though traced by the finger of the historian to a certain date 100 years ago in Oxford, it can, no more than any movement of the Spirit, be confined by measures of space and time. It was and is part of the eternal process by which repeatedly God's presence and power, incarnate in His Son and communicated through His Church, are realized and claimed by faith.

We need only look into all parts of the earth this year to see how universally the movement, begun a century ago, has made its way into Christian experience. Looking deeper, we may understand wherein lies its significance. The Catholic revival had its inception in a profound impatience with all that intervened between the soul and God. It penetrated through the institutions which bore the name of Christian, but were of man's devising, to make clear once more the conception of the Church as the embodiment on earth of the ever-living Lord. It dispelled the human interpretations of Christ which had obscured, with partisan and partial definitions, the glory of the only begotten of the Father. It brought the Christian world to judgment before the holiness and love of Him whom Christ revealed. Nothing can explain the energizing power exerted by the early leaders of the movement, by Keble, Pusey, Newman, Froude, except the clear vision of the Being and the splendor of God, which had taken possession of them. And their passion of devotion to the Church was the inevitable result of faith in a mighty and holy One, who is God, not only of the dead but of the living. The movement toward the Catholic ideal began with their response to the divine call, "Return unto Me and I will return unto you."

In course of time resistance led to conflict, and conflict to divisions. What began as a Catholic movement was broken into groups which separated first into different camps and at last into different communions. The story is well known, but it raises a persistent question. How can they who know that truth is one, seek it under many standards? How can they who believe in the unity of God set their feet in devious paths to find Him?

Here is a paradox, the ultimate solution of which we may find in the way taken by that little company of pioneers in Oxford. The persecution and rejection which they suffered, their inability to realize within their Church the Catholic ideal, give no proof of error nor of failure. Rather we may find in these the mark of true success. Christianity is always a paradox of triumph in apparent defeat. The gospel of the crucified Christ, as interpreted, exemplified, administered by men, has not prevailed, but in its essence it is ever victorious. So the re-affirmation of that Gospel a century ago was thwarted by prejudice, by adverse circumstance, by relentless hostility. From the beginning of our Lord's appearance among men, His presence, manifest

in human form, or in His Church, was destined to be set for a sign which was to be spoken against. Yet through the very struggle with all such conditions the Church steadily reveals itself as it was seen in the light of Him who pervades and ever claims it, one Holy, Catholic, Apostolic.

**A**MONG the implications for our time, of the movement begun in England a century ago, this then is the first, the removal of issues which obscure the essentials of faith. Barriers are raised today as then, often in the name of religion, which hide from men's eyes the source of light and divert their minds from the purposes and promises of God. Prejudices grow from inability to understand into the unwillingness to acknowledge, all that transcends one's own experience. Interpretations of the truth based on individual opinion reduce the creed from a ground of conviction to a symbol of conformity.

Ordinances are enacted and enforced for the security of systems that are born, not of the will of God, but of man. Organizations, assuming the name and semblance of a Church, are built to preserve and to promote the teaching and following of successive leaders who have, as once foretold, drawn many after them.

The face of Christendom today is scarred by lines that tell the story of scattered loyalties and of perverted faith. The evil of it is to be found not chiefly in divided fellowship: This human aspect of disunion is serious, but it is obvious and is beginning to touch the conscience and engage the thought of earnest men. It can never be corrected till deep beneath these superficial cleavages, there is acknowledged the broken relationship between the disciple and his Master, between the soul and God. The followers of Christ with all sincerity and fervor have been echoing His prayer that they may be one. Too often they stop short of the words which lift that prayer to its fulfillment, "As thou Father art in Me and I in Thee."

It is for the restoration of this spiritual link in the structure of Christ's body that every unit in the Church is separately responsible. The way of communion with God is the only way by which Christian reunion shall at last be realized. Meanwhile, it is given to every household of the faithful to cultivate in its integrity and purity the perception of God's Being in the practise of His presence through the means appointed by Him.

Before the comprehensive and universal significance of Catholicism may be understood, it will be known by a quality of faith and of devotion that will so possess each part as finally to permeate the entire Body of our Lord on earth. It is true, as one of our great philosophers has pointed out, that "to us and to our minds everything comes as a fragment torn out of a whole." This has been shown in the religious experience of all mankind. The very statement of the fact, however, proves that the truth of which we prophesy in part waits to be known in all its fulness when that which is in part shall have been done away. Catholic Christianity bears witness to the wholeness of faith, a spiritual condition essential to the vision of God's holiness. Catholic Christianity is by name, by nature, and by necessity, anti-partisan. At certain times, as in the controversies precipitated by the Oxford Movement, it takes and defends positions in resistance to the drift of popular opinion. Always, however, a movement of protest, if it be truly Catholic, has for its goal the ground where partisan divisions disappear. That which is universal in its nature cannot be long confined to sectional or racial areas of life and thought. Such limitations can produce no more than hyphenated



Catholicism. The definition of an ecclesiastical system as Roman-Catholic or Anglo-Catholic, Eastern Orthodox or Protestant Episcopal, is by that token less than what was acknowledged in the beginning and destined in the end to be, One Holy Catholic and Apostolic Church.

Every movement working for the right relation between human life and God, is a process of emancipation as well as of union. Minds that have been freed from the bonds of a false partisanship prepare man's will to recognize and to accept the absolute sovereignty of God. To this supreme power a Christian gives his undivided allegiance; to the same divine authority overruling every other the Church gives corporate witness. It makes acknowledgment of one dominion, and prays for its consummation in the words "Thy Kingdom Come." There can be no confusion between the rule of that Kingdom and of the temporal powers that are themselves ordained of God. They govern different spheres, neither of them possessed of the right to hold the other in subjection. The things of Caesar, that is of the State, are rendered in all loyalty by Church to State, but the things that are eternal must be rendered by the State to God. Civil government, however it be constituted, is founded upon divine laws of righteousness and social purity and liberty and justice. In proclaiming these principles through the office of prophecy, in dispensing things divine through the priesthood the freedom of the Church is to be respected and protected by the State. Any infringement of this obligation, as through the suppression of the Church in Soviet Russia, or the subjection of it to the present rule in Germany, is an offense to the spiritual rights of man and to the laws of God.

ORGANIZED RELIGION, when regarded as a convenient agency to be controlled and used by public patronage or turned to official advantage, thereby renounces its divine commission and surrenders its place in the Church Catholic. It was the attempt by the government of England, through the suppression of ten bishoprics to bring the Church thus under subjection, that gave occasion to the beginning of the Oxford Movement. It was the voice of one man, John Keble, in the Assize sermon in 1833, which charged the government and people, by reason of this act, with direct disavowal of the sovereignty of God. It was the assertion by Keble's followers of the trust for which God had made this Church responsible, that rendered the Anglican communion conscious once more of its destined heritage.

The restoration of corporate Christianity to its rightful exercise of spiritual authority has only begun. Where the Church and State are linked by ancient establishment, the movement has been hindered through official usurpation. Elsewhere, as in our midst, the obstacles, because moral in their implication, are more deeply seated, and, therefore, more insidious. Strange, is it not, that in a land which so loudly proclaims the rights of religious liberty, the free exercise of religious law is the most readily surrendered. Well-intentioned Christians are forever seeking some human project to which they may lend the Church as servant, instead of seeking in the Church a divine authority which men must serve. One has only to look now through the length and breadth of America (fortunately not to its depth and height) to see how readily the offices and influence of organized Christianity are given to the promotion of any cause, economic, social, political, which may require the sanction and prestige of religion. The desire to be not weary of well doing leads easily to exhaustion of conscious spiritual purpose. Because, in a last reckoning, the cost of all this scattered energy is not merely the waste of moral forces, devastating though that be: Rather is it through loss of the vocation which is committed to the Church alone. She is guardian of a sacred tradition handed on from age to age. In every sound civilization, religion has been the main stream of thought and life. To divert it into tributary channels of secular significance is to remove the source from which the currents of a people's vital powers flow. Where this is sought in God, the nation thus forsaking Him is doomed.

Finally, since it is to God that every movement of Christian origin and aim returns, so from Him are received the riches of abundant life. The essence of all true religion inheres in spiritual energies conveyed through instruments which God ordains. The divine, the eternal element in this process of communication is the sacramental gift bestowed. It is His Spirit who, with quickening life, moves through the Church; it is His presence that is manifested in created things intended to mediate, not to intervene, between ourselves and Him. There is a pseudo-Catholicism which satisfies itself with expressions phrased in rites and ceremonies. These give the language, not the content, of the Christian faith. Sometimes, in the hands of our Lord's ministers, they harden into lifeless forms rid of the power which once inspired them. If we are true to the movement which stirred them with new life, we shall not be content to hold in retrospect a time of renewal once known and then committed to the past. Rather is it ours to bring to fuller and ever fuller realization the spiritual treasures of our priceless heritage. At a time like this, how eloquent they have become with the Word which was with God and was God—in whom was life and the life was the light of men.

Who may not hear it at this hour echoing through a century in the voices of saints and prophets, apostles and martyrs: "Return unto Me, and I will return unto you." "Prove Me now, saith the Lord, if I will not open unto you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

#### HYMN

(For the Feast of Christ the King)

**A**LMIGHTY and Eternal God,  
In whose beloved Son,  
The King of kings and Lord of lords,  
Thy will on earth is done;

In wondrous ways Thy hand hath wrought,  
The nations to unite;  
Hear now, O Lord, Thy Church's cry  
And manifest Thy might.

On all the peoples of the earth,  
Weary of sin and strife,  
Send out Thy light and loving power  
And kindle loving life;

Making Thy primal purpose clear,  
Till all the world confess  
And own the sway of Christ the King  
Who rules in righteousness.

(REV.) FREDERICK P. SWEZEY.

#### Authority in the Kingdom of God

(Continued from page 665)

of making sacrifices to help others. He was warning us against the danger that a variety of "devotions," and overconcern with these, might become a substitute for moral effort and for effort to help those in necessity or tribulation. He had the right to call us back to the example of the Tractarians. A young Fellow of my own college, he had thrown up a brilliant academic career and a relatively large income to become a curate in a slum parish.

The Catholic Revival will be judged, and rightly judged, by the extent to which it issues in those virtues which all revere, and does this in so marked a degree as to leave no doubt that its followers walk by grace. To visit the fatherless and the widow and to keep ourselves unspotted from the world is not the whole of religion but these and similar virtues are an acid test. May God's grace so be given us that we fail not in that test, and that we so live as to draw others to the Catholic Faith.





## The Living Church Pulpit

Sermonette for All Saints' Day

### The Communion of Saints

By the Rev. Spence Burton, S.S.J.E., D.D.

*"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb."*

—REVELATION 7: 9.

**I** BELIEVE in the Holy Ghost, the Holy Catholic Church, the Communion of Saints.

The Holy Ghost creates the Holy Catholic Church and He produces all holy lives, that is all saints. This great feast emphasizes the catholicity, the universality, not only of the Church but the catholicity, the universality, of sanctity in human nature.

After St. John has received the vision of the mystical number of elect of the Chosen People of the Church of the Old Covenant he beholds and, lo, this great Catholic multitude of the Church of the new Covenant. It is no longer the exclusive People of God—elected, or as, say, in modern biological idiom, selected to bring a new creation and a new blessing to all the children of the Father—but new Israel, the inclusive, the universal, the Catholic Church of all nations and kindreds and peoples and tongues.

We are proud of being Catholics. So we are, by heritage, by membership in the Catholic Church, by believing the Catholic faith, by receiving the Catholic sacraments, by rejoicing in Catholic worship. But are we catholic, catholic with a small c, in spirit? Or are we apt to think or act as if we belonged to an exclusive club? That is what the Jewish Church was. That is just what the Catholic Church is not. We are prone to be Catholic in theology and Congregational in spirit.

The Catholic Church is not a club of nice, white, respectable English-speaking people. Let those who want such an organization join the English Speaking Union. Thank God not even that segment of the Church called the Anglican communion is that. We don't want fashionable or unfashionable parishes. We want Catholic parishes, made up of all sorts and conditions of men. We do not want nationalism served up with an ecclesiastical sauce, but the Catholicism of heaven revealed to St. John. There, before the throne and before the Lamb, were all nations and kindreds (races) and peoples (classes) and tongues (languages). How can we bring this vision of the Church Triumphant to be realized in the Church Militant? Only by praying to the Holy Spirit to make us holy, so that we may see the image of God in all men and thus be really Catholic; only by trying to share our Catholic blessings of faith and of sacrament will all God's children be made members of His Holy Catholic Church.

### Cause of Misery

**THUS MUCH** I dare boldly say, he or she that is idle, be they of what condition they will, never so rich, so well-allied, fortunate, happy—let them have all things in abundance, and felicity, that heart can wish or desire, all contentment—so long as he or she, or they, are idle, they shall never be pleased, never well in body or mind, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carried away with some foolish phantasia or other. And this is the true cause that so many great men, ladies, and gentle-women labor of this disease in country and city; for idleness is an appendix to nobility. . . . When the children of Israel murmured against Pharaoh in Egypt, he commanded his officers to double their task, and let them get straw themselves, and yet make their full number of bricks: for the sole cause why they mutiny, and are evil at ease, is, *they are idle.*—Robert Burton.



## The Sanctuary

Rev. George L. Richardson, D.D.,  
Editor

### The Garment of Praise

READ PSALM 65.

**T**HE PRAYER BOOK SERVICES are full of praise and adoration, and so ought our private prayers to be. Indeed we cannot really participate with heartfelt sincerity in public praise unless our daily devotion is permeated by the same spirit. Praise is perhaps the noblest form of prayer because it has no direct reference to anything that we desire or need. As in this 65th Psalm, praise is inspired by the thought of God's goodness. "Thou that hearest the prayer . . . Thou visitest the earth and blesset it." It is the lifting up of the loving heart to the God of Love, leaving all thought of self behind.

Praise is based on three considerations:

1. The character of God. "Thou shalt show us wonderful things in Thy righteousness, O God of our salvation . . . who in His strength setteth fast the mountains, and is girded about with power." In order to learn how to praise God, one must contemplate Him in some aspect of His greatness and goodness. It is for this reason that we find the great saints constantly testifying that prayer for them passes into adoration, resting in God, rejoicing in His goodness, His holiness, His love. Even we who are not great saints may learn to do this, not very well at first, and perhaps never in the way we would like to do it, but still growing in vision as we know Him better.

2. The psalmist passes from the consideration of what God is in Himself to what He does for us. "Blessed is the man whom Thou chooseth, and receivest unto Thee." "He shall be satisfied." We cannot too often dwell upon the thought that God has chosen us. Religion begins not with us but with Him. "We love Him because He first loved us." When we were brought as little children to the font to be taken into the loving arms of our Saviour and to be made members of His body in the great family of the Church, it was not something that we had to achieve for ourselves. God Himself opened the way and issued the invitation. Sometimes people who are not well instructed talk about "joining the Church." One can no more join the Church than a severed hand can decide to join a living body. We are joined to the Church by the act of God Himself, and not by any power that exists in us. And He who has thus been chosen and received is truly blessed, as the psalmist declares. All blessings here and hereafter flow from this relation. All satisfactions that are deep and permanent come as its result. Truly it is fitting to praise God for all that He has done for us.

3. This loving choice and manifested blessing is all the more wonderful when we stop to consider how unworthy of it we are, as the psalmist does here. No sooner has he cried out, "Thou, O God, art praised in Sion," than he utters his confession, "My misdeeds prevail against me." So the truest praise follows upon penitence. God has chosen us and received us to Himself in spite of the fact that we have been so often rebellious and defiant.

Lastly consider how one may school himself in praise. A helpful method is learning and using in our prayers parts of the Psalms, the Te Deum, or the Gospels. A wise guide in prayer advised me years ago to say as soon as I was awake, "We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth worship Thee." Then one should cultivate the use of acts of praise in hours of happiness or when looking at some beautiful sight or after some rare spiritual experience, and may hope that it will finally become so definitely a part of his devotions that he can utter praise when life grows dark with sorrow or stormy with temptation. This is a test of character. It will mean, if we can learn to do it, that the habit of praise formed by constant and faithful use will fill our days with light. It gives a foretaste of what our Lord has promised to faithful servants, "Enter thou into the joy of Thy Lord."



## Books of the Day

Rev. William H. Dunphy  
Editor



THE HEART OF CHRIST'S RELIGION. By Canon E. E. Raven. Longmans Green & Co., 1933. Pp. 250. \$2.00.

CANON RAVEN has attempted in this book a consideration of the meaning of Christian love. He shows that all Christian teachings can be united around and vitalized by the rich meaning and connotation which the conception contains. The book is consequently a one volume review of dogmatic theology as seen from the height of the greatest Christian virtue.

The value of the book lies in the fact that Canon Raven digs the word love out of its incrustation of dust and deadness and revives and renews its appeal.

It is unfortunate that the author, who confessedly writes "neither as a theologian nor a scientist," should deal with so many of the cruxes of theological debate as though the Church had learned nothing about them during the long centuries of her experience. In most of the book he treats the Eucharist as a mere symbol (he likens it to a loving handshake! How much better the analogy of a transfusion of blood which actually does something for the loved one, as well as symbolize the love).

One misses an understanding of the words "person" and "personality" as used in Christian theology. One also regrets to find love treated as the Being of God and not as one of His attributes. St. John's famous figure of speech is used as though it were strictly and logically true. This leads to the somewhat ridiculous conception of Love possessing transmitting and receiving centers instead of the Church's conception of the Triune God who has a perfect and loving nature.

H. R. B.

PRIEST OR PAGAN. A novel by John Rathbone Oliver, M.D. New York: Alfred A. Knopf. \$2.50.

FRONT PORCH. A novel by Reginald Wright Kauffman, New York: The Macaulay Company. \$2.00.

THESE TWO NEW BOOKS from the pens of well known writers and incidentally long time friends raise the question "of what use" is the realism in which they indulge. Dr. Oliver's book raises this question both as to content and as to treatment. Why use splendid talents of introspection and an abundant culture in writing of magic and introducing chapters that can only be properly described by calling them degraded and degrading. Written with his usual facility he has given us what may be a proper subject for a scientific treatise if treated in a scientific way, but it is scarcely one for a novel except to open the way for certain passages that "out-Zola" Zola. Kauffman's story is proper enough but he lugs in passages about pregnancy and child birth that are simply revolting even as horrible examples to erring women.

Dr. Oliver's story deals with the life of an illegitimate child who becomes a priest in the Church and who becomes the bone of contention between his spiritual father and his natural one. Kauffman's story contrasts the America of tradition with the America of our time. It is less a defense of the Puritan tradition than an intelligent effort to prove that the life of America in the past was spacious, honorable, and free; and less an attack on America of the present than a demonstration that its freedoms are largely pretensions and that it is desperately seeking for a new stability on which it can build again a secure existence. This is developed in a story of profound emotional depths and of what the publishers call "unerring realism." There is no doubt about the realism, but for one I believe the story would be stronger with it.

It is almost needless to add that both stories hold one's attention.

CLINTON ROGERS WOODRUFF.

THE MOFFATT NEW TESTAMENT COMMENTARY: THE EPISTLE TO THE ROMANS. By C. H. Dodd. New York: Ray Long & Richard R. Smith, Inc. 1932. Pp. xxxv and 246. \$3.50.

NEARLY ALL of the Moffatt New Testament Commentaries that have appeared so far are good and useful taking them as a whole, with of course weaknesses here and there. In the opinion of the present reviewer those on St. Luke, St. John, the Imprisonment Epistles by Dr. Scott, and the Catholic Epistles by Dr. Moffatt himself are especially meritorious. But I doubt if any of these (except perhaps the one on St. John) was as much needed as this really splendid one on Romans by Prof. C. H. Dodd of the University of Manchester. Nor I believe has even that one filled the need as well. With Sanday and Headlam a little aged, and with Garvie and Bosworth out of print and not available second-hand even, New Testament teachers have been hard put to it for a satisfactory *available* commentary on Romans to assign to students who cannot read Weiss. Which name leads me to query, "Hasn't Dr. Dodd got his Weisses mixed up?" He makes acknowledgments to *Johannes* Weiss in his Preface. One wonders whether he hasn't Bernhard Weiss' great Commentary in mind. Dr. N. P. Williams' contribution in Gore's Commentary has real merit. But Dr. Dodd's will, I think, supersede all other English Commentaries except for heavy and specialized technical study. For his splendid contribution we owe him a great debt.

The present reviewer is especially pleased to see that Dr. Dodd rejects both the originality of the "shorter recension" as textually evidenced, and also the Ephesian destination of the sixteenth chapter as often argued on "higher" critical grounds. The whole can be defended as to integrity, except the Doxology. Dr. Dodd's *relative* dating of the Epistle is also, granted the above conclusion, unexceptionable. His *absolute* dating seems to me rather too late—about 59 A. D. he puts the end of the second (long) stay at Corinth. He also warns us profitably against letting the approach through St. Paul's personal religious experience exclude too completely the historical elements in his development and premises of thought.

The exegesis is unusually fine. He struggles manfully with 3:1-8 but I fear we must still say the solution to that puzzle is a task for the future. He rightfully recognizes the doctrine of Original Sin as a premise rather than a teaching of St. Paul in 5:12-21. I say this not to detract from its general authority but to warn against seeking to use the passage for *dogmatic* information about *details* of the doctrine. But is he right in speaking of it (p. 79) as a "current doctrine of Jewish rabbis"? Have we any evidence that the rabbis taught it at this time? I don't recall any off-hand. Isn't it more likely they held the "two yetsters" explanation of the problem, and that others (*e.g.*, the Apocalyp-tists—*cf.* II Esdras which in fact he cites here) held the Original Sin alternative? On the "predestination" passage in Chapter 9 Dr. Dodd seems to recognize the—to me—unescapable "double absolute predestination" character of the teaching, yet he is not, as I read him, very clear-cut on this. It is a great advantage to have a foreign scholar interpreting Romans 13:1-7 for us, where the heat and vehement blinding prejudice of our past fifteen years' experience in America are not present to hide the obvious from his objective scholarly eyes. Perhaps now that the Eighteenth Amendment is going to be repealed so soon, we shall find it easier to agree with Dr. Dodd's exegesis of the passage, seeing the unpalatable practical consequences of such agreement will be removed. Human psychology is a funny thing! If so, let us remember what we have learned when the pendulum swings. Once again, in the same connection, Dr. Dodd's treatment of Romans 14:1-15:6 is splendid, steering the way with cautious skill between the Scylla of an effort to apply the strict exegesis of the passage to a problem which is not at all in St. Paul's mind, and the Charybdis of allowing ourselves to be so narrowly taken up with the problem that *is* in his mind as to fail to see the great *principle* he is applying to *that particular* problem and how it must apply equally to *other* great problems that confront us.

If a weakness must be noted, it is the one inherent in the semi-popular type of Commentary such as the Moffatt Series professes to be, namely a deficiency of thoroughness and of technical detail, etc. To find one's greatest weakness in a voluntary self-imposed limitation, that is high praise indeed! The Commentary deserves the fullest recommendation for what it sets out to be, and the author is entitled to our genuine gratitude.

FELIX L. CIRLOT.



# NEWS OF THE CHURCH

## Synod of Midwest Asks Canonical Change

Commends Supplemental Ordination, Provision for Alien Rites; Plans to Speed Up Program in Future

**S**OUTH BEND, IND.—Resolutions commending the principle of supplemental ordination in special cases, and calling upon General Convention for canonical revision to make it possible for the Church to assume oversight for congregations of alien rites, were adopted by the synod of the province of the Midwest, which met at St. James' Church here October 17th to 19th.

Another significant resolution passed by the synod called for the appointment of a special committee headed by the Bishop of Milwaukee to draw up an entirely new plan for the next synod, designed to relegate routine matters to a less conspicuous place on the program and leave more time for the discussion of matters of general interest.

The first afternoon of the synod was given over to meetings of the provincial departments and the President and Council. In the evening the Bishop of Eau Claire was the preacher at a service of Evening Prayer. The second morning was given over to the business of the synod, while in the afternoon conferences were held on various subjects. At the synod dinner that evening a general discussion on the office of the Church in the present crisis was conducted by the Bishop of Southern Ohio.

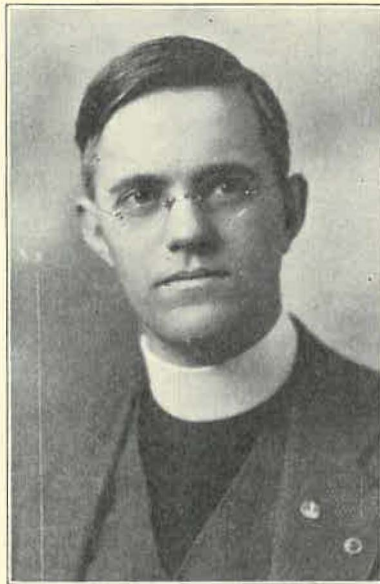
## Staten Island Church to Keep 225th Anniversary

**RICHMOND, S. I.**—The Church of St. Andrew, this city, the Rev. Francis R. Godolphon, rector, will celebrate its 225th anniversary on October 29th. The Communion silver, given by Queen Anne, will be used. The preacher will be Bishop Manning.

St. Andrew's is one of the most interesting churches in America. Bishop Seabury was one of its rectors. It was a missionary church six years before it received its charter, in 1708. The first building, erected in 1712, was enlarged in 1743 and again in 1770. Twice was the church ravaged by fire, in 1867 and 1872. Two battles of the Revolution were fought around it. But part of the original walls and timbers remain as structural portions of the present building. Three months ago the church was entered and robbed. But the Queen Anne silver is all intact.

## Talladega, Ala., Church Buys Organ

**TALLADEGA, ALA.**—St. Peter's Church recently purchased a pipe organ.



REV. R. E. GRIBBIN  
Bishop-elect of Western North Carolina

## Priest Takes Leading Part In Ending Labor Troubles And Reopening Factories

**BOSTON**—The Rev. Dr. David B. Matthews, for many years rector of St. Paul's Church, Brockton, has again been in the thick of industrial strife in that great center of boot and shoe manufacturing.

Having won a reputation as adjuster of difficulties on other occasions, he has been in continuous conference with both workers and manufacturers during the past difficult weeks.

Dr. Matthews is extremely modest over his own share in bringing about the re-opening of the factories. He urges the workers to return to their benches and, when questioned, will only say that the solution has been made possible through each side finally realizing that the other side is unequivocally honest.

## Ministers to Students

**EASTHAMPTON, MASS.**—The Rev. T. Frederick Cooper, rector of St. Philip's Church, will minister to all young Churchmen in Williston Academy, a private preparatory school, through an arrangement with academy officials.

## Western Carolina Elects New Bishop

Rev. R. E. Gribbin is Chosen on Third Ballot to Succeed the Late Bishop Horner

**R**UTHERFORDTON, N. C.—On October 17th in St. Francis' Church, Rutherfordton, the Rev. Albert P. Mack, rector, where nearly 100 years ago the Church had its beginnings as it reached out into the western wilds of the state, the Rev. Robert Emmet Gribbin, rector of St. Paul's Church, Winston-Salem, was chosen by special convention on the third ballot as Bishop of Western North Carolina. He will succeed the late Bishop Horner, whose death occurred six months ago.

The convention opened at 11 o'clock, and celebration of the Holy Eucharist preceded the business sessions.

The Rev. George Floyd Rogers, rector of Trinity Church, Asheville, and chairman of the standing committee, was chosen president of the convention.

After a nominating ballot was taken, much time was spent in receiving a report from a committee, elected by a joint meeting of the two convocations of the diocese, for the purpose of gathering information regarding those whose names previously had been submitted as possible nominees for the episcopate.

Nine other names, each receiving one vote, were on the nominating ballot.

The election of the Rev. Robert E. Gribbin was made unanimous and a committee of five appointed to notify him of his election.

The Bishop-elect is a native of South Carolina, 46 years of age, and married. After attending the Military College of South Carolina and the college of Charleston, graduating there, he attended the General Theological Seminary, graduating in 1912. He was ordained priest in 1913. He was assistant minister at Grace Church, Charleston, and St. Luke's Church, Atlanta, then rector at St. John's Church, Wilmington, for five years until accepting the call to the Winston-Salem church in 1921.

The present St. Paul's, one of Cram and Goodhue's churches, built in 1928, is one of the finest gothic churches in the South.

The following is the vote by ballots:

	1st Ballot		2d Ballot		3d Ballot	
	Cl.	Lay	Cl.	Lay	Cl.	Lay
Rev. Charles Clingman, D.D. ....	4	14	4	20	4	20
Rev. Robert E. Gribbin .....	11	32	15	38	17	41
Rev. D. A. McGregor, Ph.D. ....	2	—	1	—	—	—
Rev. Willis G. Clark .....	2	7	1	1	—	—
Rev. Phillips S. Gilman .....	1	—	—	—	—	—
Rev. Oliver J. Hart, D.D. ....	—	1	—	—	—	—
Rev. H. D. Phillips, D.D. ....	—	2	—	1	—	—
Rev. Samuel B. Stroup .....	—	3	—	—	—	—
Rev. J. P. Burke .....	—	3	—	—	—	—
Totals .....	20	62	21	60	21	61
Necessary to choice .....	14	41	14	40	14	41



## Several Anniversaries On Parish Program

Grace Church, New York, Observes  
First of the Series October 22d;  
Celebration Closes December 17th

NEW YORK—The 50th anniversary of the consecration of the Rt. Rev. Henry Codman Potter, fifth rector of Grace Church and seventh Bishop of New York, was the first event of the two-months' celebration of the 125th anniversary of Grace Church, which began on October 22d. Bishop Manning preached at the morning service, commemorating Bishop Potter. The Rev. P. Pascal Harrower, rector emeritus of the Church of the Ascension, West New Brighton, Staten Island, and a canon of the Cathedral of St. John the Divine, preached in the evening.

On October 29th, the 90th anniversary of the laying of the cornerstone of the present church building on October 30, 1843, will be observed. The present rector, the Rev. W. Russell Bowie, D.D., will preach. On November 12th, the anniversary of the call extended to the Rev. William Reed Huntington, sixth rector, on November 10, 1883, will be kept. On November 26th, there will be a service honoring the memory of the Rt. Rev. Charles Lewis Slattery, D.D., the seventh rector, who became Bishop Coadjutor in 1922 and eighth Bishop of Massachusetts in 1927, after a rectorship of 12 years. On December 17th, the services will commemorate the 125th consecration of the original church building on December 21, 1808. The preacher in the morning will be the Rt. Rev. Benjamin F. Washburn, Bishop Coadjutor of Newark and former vicar of Grace Chapel; the evening preacher will be the Rev. Karl Reiland, D.D., rector of St. George's Church and former assistant at Grace Church. On December 15th, there will be a parish dinner.

The 125th anniversary is bringing many visitors to Grace Church. It is a surprise to many of them to learn that the original church was not at Broadway and Tenth street but downtown on Broadway, at the corner of Rector street, and that it was built by the Corporation of Trinity Church. The present building was erected in 1846, the architect being James Renwick. At that time, the locality was a quiet residential section of the city. The only traffic consisted of private carriages. The first rector, the Rev. Nathaniel Bowen, through his vestry, regulated this traffic on Sundays by "a chain fixed across Broad Way in such place as proper so as to prevent carriages from passing the church during divine service on Sunday," a city ordinance permitting this.

Although the members of Grace Church of today live in other parts of the city, the character of the congregation has kept its distinctive quality. New members are added, but the descendants of the earlier members are faithful to it, and Grace Church still represents both old and new New York.

## British Consul General Is Speaker at Trinity Parish Harvest Festival

NEW YORK—Speaking at the annual British Harvest Festival at St. Paul's Chapel of Trinity parish on October 15th, Gerald Campbell, British Consul General in New York, expressed the appreciation of the British present of the spirit actuating the festival. Sir Ronald Lindsay, British Ambassador, sent a message commending the festival, which, he said was "designed to promote sympathetic understanding between the United States and the British commonwealth of nations." President Roosevelt, through the assistant secretary of state, Jefferson Caffrey, sent a message, wishing the festival "all success." Greetings were received from the governors of fifteen states. The Rev. Joseph P. McComas is vicar of St. Paul's Chapel.

The rector of Trinity Church, the Rev. Frederic S. Fleming, was the preacher. The Church Army was represented by Capt. Frank B. Mountford, the Salvation Army by Maj. J. Perrett. Gen. John J. Byrne, with a coast artillery color guard, represented Governor Lehman and the state of New York. Knights Templar took part, in full regalia, together with Sons of the American Revolution and British War Veterans.

The American and the British national anthems were sung. Prayers for the President of the United States and prayers for the King of England were offered, the latter by the Rev. Thomas W. Daniel, a British subject. The chapel was decorated in the traditional English fashion, with autumn fruits, vegetables, grains, and flowers. These were taken to the needy and to hospitals after the service.

## Oklahoma Women Attend Series Of Regional Conferences

OKLAHOMA CITY, OKLA.—A series of regional conferences for women, at Clinton, Durant, Muskogee, Oklahoma City, and Ponca City, has just been brought to a successful conclusion. These centers are so strategically situated that it was possible for women to attend from every part of the district, without having to travel very far, as distances go in the southwest. Each conference was well attended, and marked by a spirit of deep interest and enthusiasm. Subjects discussed were: objectives, methods, programs, including the Episcopal Endowment Fund, now in process of being raised.

## Michigan Celebrates Oxford Centenary

DETROIT—On October 22d, the diocese of Michigan officially observed the centenary of the Oxford Movement, in a service of commemoration arranged by Bishop Page and a special committee of which the Rev. C. C. Purton, rector of Grace Church, Mt. Clemens, was chairman. The Rev. Francis B. Creamer, rector of Christ Church, Detroit, was the preacher, the service being held in St. Paul's Cathedral.

## Press Freedom Anniversary To be Observed in Church

Program, With Editors Participating, in  
Mount Vernon, N. Y., October 28th

MOUNT VERNON, N. Y.—The 200th anniversary of the freedom of the press in America will be celebrated at St. Paul's Church, East Chester, the Rev. Harold W. Weigle, rector, October 28th. Leading American publishers and editors of the secular press are serving on the arrangements committee of which Col. Robert R. McCormick is honorary chairman. There will be a pageant on the church green, followed by addresses. Among those whose ancestors were members of the parish are President Roosevelt and Judge Samuel Seabury, who have been invited to attend.

It was on the green of St. Paul's that the event occurred which established the freedom of the press in this country. Lewis Morris had been removed as chief justice of the New York Supreme Court because he had ruled in favor of Rip Van Dam in a suit brought by the Governor of the province of New York, William S. Cosby.

Morris ran for the assembly in 1733, and was elected, the election being held on the church green. Peter Zenger reported the whole matter for his paper, the *New York Weekly Gazette*. His editor refusing to print the report, Zenger started an independent paper, the *New York Weekly Journal*. He printed his story, and Cosby sued him for libel. Alexander Hamilton defended him in a brilliant speech for freedom in speaking and writing the truth and Zenger was acquitted.

## Church Celebrates 220th Anniversary

CHRISTCHURCH, VA.—Old Christ Church in Christchurch parish, Middlesex county, celebrated its 220th anniversary October 16th with its annual homecoming day and meeting of the Restoration Association.

Bishop Goodwin preached at the morning service and in the afternoon the Rev. C. G. Chamberlayne, LL.D., of St. Christopher's School, delivered an address on the Colonial Churches of Eastern Virginia.

## Lord Mayor of London Is New York Priest's Cousin

NEW YORK—The new Lord Mayor of London, the Hon. Charles H. Collett, son of the Hon. Henry Collett of Peasenhall, Suffolk, England, is a first cousin of the Rev. Thomas A. F. Collett. Fr. Collett is an instructor in a New York City school.

## St. Stephen's Has Waiting List

ANNANDALE-ON-HUDSON, N. Y.—Not only is St. Stephen's College filled to capacity, but 12 students have already enrolled on the waiting list for 1934-35. Of the 100 students in residence for the current year, 46 are new.



## Bishop of Gloucester Discusses Groups

Describes Good Points and Defects  
of Movement in Address Before  
Diocesan Conference

LONDON—The Bishop of Gloucester in an address to his diocesan conference referred to the Group Movement. He said that he had come across instances in which the real spiritual life of the Movement had created and aroused a wholesome religious life.

It was the weakness of the clergy of the Church of England that so often they were halting in their tongues, he said. There were many who had had their spirits stirred and tongues loosed who were now able to speak courageously and effectively to their people.

But the clergyman had already his intellectual training in religion. It was among those who had not that advantage that the defects of the Movement arose, according to the Bishop, stating two of its defects were a disregard of the intellectual side of religion and the absence of association with corporate religious life. Religion was never permanently effective unless the intellect as well as the heart had been moved, and religion required the strength and guidance of the corporate religious life to make it stable.

The Bishop pointed out that there were other dangers. There were those which came from too free speaking on matters connected with sex, from self-deception as regards religious guidance, and, in the case of those who took a considerable part in the propaganda of the Movement, from being carried away by a sense of self-importance.

He should never feel it right to suppress, though he might desire to guide, a Movement which was able to create real spiritual life. The misfortune was that a movement of that sort should be necessary.

### Three-day Retreat Conference Held by Women of Georgia

ST. SIMONS ISLAND, GA.—A diocesan retreat conference of the Woman's Auxiliary was held at Camp Reese from October 10th through October 13th. While no large number registered for the full three days there was a splendid attendance every day of members of the Auxiliary from all over the diocese.

Those taking part in the conference were: the Rev. John A. Wright of Augusta; the Rev. William Johnson, Aiken, S. C.; the Rev. Charles H. Lee, D.D., St. Simons Island; the Rev. Royal K. Tucker, Brunswick; the Rev. John B. Walthour, Waycross; Mrs. F. B. Screven, diocesan president, Woman's Auxiliary; Mrs. J. H. Parker, Brunswick; Miss Phoebe H. Elliott, Savannah; Mrs. W. B. White, Augusta; Mrs. J. W. Griffith, Savannah; Mrs. J. E. Mathus, Americus; Mrs. Thomas Harrison.

## St. Paul's Chapel, N. Y., Preparing for Celebration

167th Dedication Festival to be Observed  
October 30th

NEW YORK—St. Paul's Chapel, Trinity parish, will have its 167th annual dedication festival October 30th. The Rev. Joseph Patton McComas, D.D., is vicar.

The altar of St. Paul's, pictured on the cover of this number of THE LIVING CHURCH, is the altar nearest Broadway. St. Paul's antedates Broadway, as it is the oldest building in New York with its original structure.

The formal introduction of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ into the United States was made in St. Paul's Chapel at a service September 11, 1867.

The altar, with its reredos, or "Glory," Jehovah giving the Law on Mt. Sinai, was designed by L'Enfant.

Mrs. Margaret E. Henry composed the following poem:

#### THE ALTAR OF ST. PAUL'S (Lower Broadway)

What sanctuary stands  
So near the city's mart,  
Its struggles, griefs, and fears  
Tearing its heart?

Close, close beyond this wall  
Crowds vainly strain and press:  
Safe anchorage so near  
Do they not guess?

Above, the Ancient Law,  
Jehovah in His might,  
Clouds veil His majesty  
On Sinai's height.

Below, Christ on His Cross,  
The Saviour comes to man,  
Love conquers Law and strife,  
Reveals God's plan.

### Bishop Roots to Address New York Woman's Auxiliary

NEW YORK—The Rt. Rev. Logan H. Roots, Missionary Bishop of Hankow, will be the speaker at the first regular monthly meeting of the season of the New York Branch of the Woman's Auxiliary, on October 31st, at 10:30 A.M., in the Community House of St. Bartholomew's Church. Mrs. J. Ralph Jacoby, diocesan president, will preside, and reports will be made by the officers in charge of the various divisions of Auxiliary work.

### Bishop Spencer Celebrates Anniversary

KANSAS CITY, MO.—In observance of the third anniversary of his consecration to the bishopric of the diocese of West Missouri, Bishop Spencer invited the clergy of the diocese to spend a quiet day at the Bishop's residence on October 25th. The out of town clergy were overnight guests of Bishop Spencer and Mrs. Spencer. The quiet day opened with Holy Communion at St. Paul's Church, the clergy returning to the Bishop's House for breakfast and a day of retreat and meditation.

## Hale Sermon Inspires Petition to Bishops

Colorado Springs Group Urges Ac-  
tion Whereby Groups Could Gain  
Closer Church Relation

COLORADO SPRINGS, COLO.—A memorial, urging action at the General Convention whereby groups or congregations desiring actual affiliation with or supervision from the Episcopal Church may affiliate with the Episcopal Church, has been adopted by members of Grace Church and St. Stephen's parish, this city.

#### MEMORIAL SENT TO PRESIDING BISHOP

The memorial was sent to the Presiding Bishop for consideration at the meeting of the House of Bishops in Davenport in November.

The petition, signed by the rector, the Rev. Paul Roberts, and seven laymen, was inspired by Bishop Wilson's Hale Sermon at Western Theological Seminary last year. In this sermon Bishop Wilson pointed out that the Church had no canons or method of procedure for dealing with groups or congregations desiring closer affiliation with the Church.

#### The petition reads:

WHEREAS, there are now, and have been for some years past, various Christian congregations, or groups of congregations, of widely differing backgrounds and experiences, who are desirous of establishing closer contacts with the Episcopal Church, or who desire actual affiliation with or supervision from the Episcopal Church, and,

WHEREAS, there are at present apparently no canons of the Church under which these groups may affiliate with the Episcopal Church to secure episcopal supervision and be admitted to communicant fellowship without subscribing in full to the "doctrine, discipline, and worship" of the Episcopal Church.

NOW, THEREFORE, we, the undersigned members of Grace Church and St. Stephen's parish, Colorado Springs, Colorado, having studied with much diligence the Hale Memorial Sermon, delivered November 9, 1932, by the Rt. Rev. Frank E. Wilson, Bishop of Eau Claire, believing that sermon to contain valuable suggestions for the solution of the problems involved, and believing that it is vitally important that definite constructive action be initiated immediately, respectfully petition the Right Reverend Fathers of the House of Bishops, at their meeting in Davenport, Iowa, on November 7, 8, and 9, 1933, to take such preliminary action as may be possible at once, and give consideration to the whole matter, looking to definite, decisive action at the next General Convention.

(SIGNED) W. E. Quarles, Ray E. Mohler, Harry W. Osborne, W. S. Roe, Frank Sarlis, Gus Sarlis, (Rev.) Paul Roberts, L. L. Shindler.

#### "Best" Florida Clergy Conference

JACKSONVILLE, FLA.—The annual fall clergy conference of the diocese of Florida was held at St. Paul's-by-the-Sea, Jacksonville Beach, October 5th and 6th. This conference brought together almost 100% of the clergy of the diocese and was characterized by Bishop Juhan, and by attending clergy, as "the best clergy conference held in the diocese in recent years."



## Negro Churchmen Plan Summer School of Religion

Clergy of Sixth and Seventh Provinces  
Meet in Kansas City

KANSAS CITY, MO.—The Negro clergy of the sixth and seventh provinces held their first annual conference at St. Augustine's Church October 10th to 12th.

The business sessions were held in the Paseo branch of the Y. M. C. A., and were presided over by Bishop Demby of Arkansas.

The other officers were: the Rev. Harry E. Rahming, Denver, vice president; the Rev. W. Bright-Davies, Galveston, secretary; and the Rev. Bernard G. Whitlock, rector of the local church, treasurer.

Plans were laid for a summer school of religion to be conducted by this conference next summer, and a committee was appointed to work out the details for this school. It is planned to so arrange the curriculum that both young people and older ones will be able to study in the pleasant atmosphere of a college campus.

The opening service was held on the evening of October 10th in St. Andrew's Church. The Rev. James P. DeWolfe, rector of the church, intoned the service, assisted by the Rev. J. Henry King of Forest City, Ark., and St. Andrew's choir.

Addresses of welcome were made by Bishop Spencer, of West Missouri, and the rector of the church. The response for the conference was made by the Rev. W. Bright-Davies.

The conference went on record as being appreciative of the "uniform fairness and Christian fellowship which has motivated the several dioceses, constituting these provinces."

## Work is Begun on New St. Louis Parish House

ST. LOUIS—The Rev. Early W. Poindexter, rector of the Church of the Holy Apostles, St. Louis, has announced that construction has begun on a new stone parish house to replace the wooden parish house, which formerly was the original church building.

The new parish house will connect with the north wall of the church by an archway over a walk. With the church included this will make an unbroken rock palisade 137 feet across. The English lines of the church have been followed in designing the parish house.

There will be an auditorium to seat 250 persons; a club room 18 x 40 feet; four Church school rooms; rector's study; secretary's office; and a kitchen 16 x 25. Cloak room, showers, storage, and lockers are added conveniences.

Much of the labor employed is being drawn from the parish itself, a practice which this church has followed for the past few years.

## Bishop Cross Visits Rhode Island

PROVIDENCE, R. I.—Bishop Cross, of Spokane, came to Rhode Island for a busy 13 days of addresses on missions and missionary work in the northwest.

## Mrs. F. Harper Sibley Guest Speaker at St. Louis Meeting; City, Vicinity Start Canvass

ST. LOUIS—A massmeeting of all the churches in the city and county inaugurated the every member canvass of the diocese, which will continue through October 29th. The meeting was held October 15th in Christ Church Cathedral, Bishop Scarlett presiding.

Mrs. F. Harper Sibley of Rochester, N. Y., was the speaker. She is a member of the executive board of the Woman's Auxiliary to the National Council, and was its chairman in 1930-31. She was a delegate to the International Missionary Council held in Jerusalem in 1928.

Mrs. Sibley has just completed a tour of the world with her husband, as a member of the appraisal group of the Laymen's Foreign Missions Inquiry, and at the fall meeting of the Missouri branch of the Woman's Auxiliary, held Monday, she spoke in line with the findings on A Venture in Understanding.

Mrs. John F. Shepley, president, presided at the business session of the Auxiliary, held in the Bishop Tuttle Memorial. This meeting was opened with the Holy Communion in Christ Church Cathedral, with Bishop Scarlett as the celebrant.

At the meeting of the Auxiliary an expression of appreciation was sent to Bishop and Mrs. Frederick F. Johnson at their home in Newtown, Conn., regretting that they were not present at the Auxiliary as in the past.

## Parishioners and Students Hear Bishop Quin in Texarkana

TEXARKANA, TEX.—The Bishop of Texas conducted a preaching mission in St. James' parish October 9th to 15th inclusive. The general theme was: Applying the Principles of Jesus Christ to the Problems of Every Man.

Eighty per cent of the communicants, as well as 1,500 students and 150 Boy Scout workers and patrol leaders, heard him at least once. The Children's Hour was a prominent item of the whole program. St. James' Church looks forward to high goals in achievement on the strength of this mission. The Rev. Warren L. Botkin is rector.

## Mt. Morris, N. Y., Church Observes 100th Anniversary

ROCHESTER, N. Y.—St. John's Church, Mt. Morris, celebrated its 100th anniversary October 13th at 8 P.M. with a service. The Rev. G. E. Norton, S.T.D., of St. Paul's Church, Rochester, was the preacher. Among other clergy present was the former rector of the parish, the Rev. Percy Ishawood, of Bay City, Mich.

## Chicago Church Celebrates

CHICAGO—Old Calvary Church inaugurated a two weeks' celebration of its 65th anniversary October 8th, with many former members of the parish in attendance. The Ven. F. G. Deis, archdeacon of Chicago, preached and was the celebrant at the Choral Eucharist. The Rev. Joseph Higgins is pastor.

## Ven. A. L. Parcels in Charge Of North Dakota Indian Work

FARGO, N. D.—The Standing Rock Indian reservation, which was placed under the jurisdiction of South Dakota, was transferred back and the Bishop has named the Rev. A. L. Parcels archdeacon of the entire Indian field with headquarters at Mandan.

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## DeLancey Divinity School is Growing

Character of Institution Changing;  
Emphasis Upon Graduate Work;  
Many Churches Represented

**B**UFFALO, N. Y.—The DeLancey Divinity School, Buffalo, began its 74th school year October 3d, with an enrolment of 13 regular and special undergraduate students, and 10 graduate students, the largest number in its history.

The increase, however, is not due to an influx of many Church students but to the registration of several denominational clergymen of Buffalo and vicinity who are availing themselves of the courses; and also to the fact that the Bishop of Western New York, the Rt. Rev. C. J. Davis, D.D., is requiring his deacons and urging the younger clergy generally to pursue graduate studies.

### SEVERAL FACULTY CHANGES

Several changes have taken place in the faculty. Formerly there were eight clerical and one lay lecturers, all regularly engaged in parish work and giving a portion of their time to the school. Owing to the diminished income of the school due to the economic depression, and to the growing demands of their parishes, four of the faculty withdrew at the end of the last school year; and two new members were added. The warden, who had been rector of St. Stephen's Church, Buffalo, resigned his position as such in order to devote his full time to the school and to greatly increased lecture work. The faculty as now constituted consists of the Rev. B. S. Sanderson, B.D.; the Rev. W. R. Lord, B.D.; the Rev. E. S. Ferris, B.D.; the Rev. F. M. Marchant, S.T.D.; the Rev. P. W. Mosher, D.D.; D. C. Garrettson, A.A.G.O.; and the warden, the Rev. G. S. Burrows, D.D.

### Bishop Moreland Albany Preacher

**ALBANY, N. Y.**—Bishop Moreland, of Sacramento, preaching in the Cathedral of All Saints, October 15th, declared war to be the greatest single enemy of mankind today, wholly contrary to the spirit of Christ, utterly wicked and perfectly futile. The Bishop has recently returned from a visit to Geneva where, in company with Norman H. Davis, he has studied international problems. He has come with a vital message in favor of disarmament and world peace.

### Correction

IT WAS ERRONEOUSLY reported in THE LIVING CHURCH of October 14th that the Rev. R. H. Mize, Jr., was director of the General Theological Seminary Associate Mission at Hays, Kansas. The Rev. Mr. Mize is a member of the mission, not director.

## The Eagerly-awaited Statement of the Presiding Bishop Concerning Missions in the Orient Appears in the November SPIRIT OF MISSIONS

**D**ELIVERED to the National Council, it is a message for the whole Church, for every Churchman. A vital, stirring, inspiring picture of the Church at work in the Philippines, China, and Japan. Bishop Perry analyzes searchingly the work being done, and reaches personal conclusions based upon his investigations face to face with work and workers.

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## Sewanee Provincial Synod To be Held in Alabama

Joins Woman's Auxiliary in Three-Day Conference in November at Montgomery

MONTGOMERY, ALA.—The synod of the province of Sewanee and the Woman's Auxiliary of that province will have a joint meeting in this city November 21st to 23d, the three parishes of the city acting as hosts. Special rates have been secured at the hotels for the delegates, and Algernon Blair, a leading layman of this diocese, has been chosen general chairman of arrangements.

Of special interest will be the quiet hour, conducted by the Rt. Rev. James Craik Morris, D.D., Bishop of Louisiana; the address by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee; and the sermon by the Most Rev. James DeWolf Perry, D.D., Presiding Bishop.

A most helpful program has been arranged for the meetings of the Auxiliary.

Montgomery is centrally located and is a most interesting city historically. A large attendance is expected.

## Society Sends Scriptures To Conservation Camps

NEW YORK—Scriptures are being made available by the American Bible Society to men in the camps of the Civilian Conservation Corps through a plan developed with the office of the chief of chaplains of the War Department, where every facility is extended to make this service prompt and effective.

Fifteen hundred copies of a new Bible, set in boldface, just published by the society, were included in the libraries sent out from the U. S. Army base at Brooklyn to the approximately 1,500 Conservation camps which have been established. The chief of chaplains notified the chaplains serving these camps that on application Pocket Testaments would be furnished free by the American Bible Society to men expressing a desire to own and use them. More than 18,000 Testaments so far have been requisitioned by the chaplains whose requests have come from every section of the country.

"The 2,000 Testaments and 200 Bibles which you sent," wrote the chaplain, "have been eagerly studied by the men to whom I have distributed them. Bible classes, with no other textbook or literature to guide their study, have been formed throughout this district and your society should feel amply repaid because of the vast good that is already in evidence through your generosity.

### Quiet Day for Eau Claire Clergy

EAU CLAIRE, WIS.—The annual Quiet Day for the clergy of the diocese of Eau Claire was conducted October 4th at the cathedral. The Rev. Fred Tyner, of St. Luke's Church, Minneapolis, was the conductor.

On October 3d, preceding the Quiet Day, the clergy met with Bishop Wilson and the field department to make plans for the fall canvass.

## Anglican Committee and Church of Finland Group Meet, Discuss Relations

LONDON—A committee of the Church of England Council on Foreign Relations has been meeting representatives of the Church of Finland to discuss relations between the two Churches.

The Church of Finland is an episcopal Lutheran Church, and though the Bishop of Gloucester, the council's chairman, admits that it is "remote, not well known, and perhaps not large," he considers that "it would be a great gain if relations with that Church could be made more close and friendly."

## Bishop Oldham Presides At Disarmament Meeting

ALBANY, N. Y.—The Rt. Rev. G. Ash-ton Oldham, D.D., presided at a meeting held in the interest of the World Disarmament Conference at the residence of Mr. and Mrs. William Gorham Rice, this city, October 12th. Officials and representatives of various educational and civic organizations attended the meeting, the speakers being Bishop Oldham and Dr. Rush Rhees, president of the University of Rochester. A cable message, asserting approval of the Six-Point Program, was signed by the organizations represented and dispatched to Sir Arthur Henderson at Geneva, Switzerland.

## Episcopal Actors' Guild Opens Season in Church Hall With Tea

NEW YORK—Daniel Frohman was the guest of honor at the opening tea of the Episcopal Actors' Guild, October 1st, in the guild hall of the Church of the Transfiguration, the Rev. J. H. Randolph Ray, D.D., rector.

The Guild, organized for relief work, has done fine work in this field and is prepared to continue during the coming winter. Its main purpose is to keep Church people who are members of the dramatic profession in close touch with one another and with the Church.

### Bishops May Attend Fair

CHICAGO—Members of the House of Bishops coming through Chicago November 6th on their way to Davenport will have an opportunity to visit the World's Fair. According to recent plans, the Exposition is to remain open until November 12th. A tour of the fair grounds will, therefore, be one of the added attractions to the program which is being planned by the Bishop of Chicago and Church Club for the entertainment of the visiting bishops November 6th.

### Bishop Sherrill Anniversary Speaker

NEW BEDFORD, MASS.—Grace Church, New Bedford, celebrated its 100th anniversary at the beginning of the month. The parishioners met in Grace House October 3d for Bishop Sherrill's address and a reading of the history of the parish by Miss Julia Rodman.

## Honolulu Mission Presents Oxford Centenary Pageant

HONOLULU, T. H.—A pageant of the Oxford Movement Centenary which had been arranged and directed by the priest in charge, the Rev. Joseph C. Mason, was presented October 4th at Epiphany Mission, Honolulu. At first the chancel was bare. In the course of the pageant, the chancel furnishings were brought in, and the congregation was made to realize what great effort was required to restore our churches to their former beauty and doctrinal heritage.

A religious census reveals a most cosmopolitan population in Kaimuki, suburb of Honolulu. Discovering unaffiliated Church people has been its chief value. Fr. Mason, who is participating in the census, has prepared an attractive pamphlet of information to be distributed by the census takers.

### Bishop Freeman Anti-Crime Speaker

WASHINGTON, D. C.—Bishop Freeman was one of the speakers at the National Anti-Crime Conference held here October 12th and 13th.



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## Sisters Begin Plans For Toronto Hospital

**\$300,000 Building Fund Campaign to be Launched in December by Religious Order**

TORONTO—Plans for a new convalescent hospital in the Toronto area were announced October 10th at a meeting of a group of leading Toronto doctors, the executive of the Sisters of St. John the Divine, and friends of the sisterhood, at the hospital campaign quarters in the King Edward Hotel.

The proposed hospital will contain 100 beds and will be operated and staffed by the sisters, who will contribute their services for the bare cost of maintenance. The hospital's facilities will be reserved for convalescent adults, with possible future provision for mothers and their infants.

Details of a \$300,000 building fund campaign which will be launched in the second week of December were explained to the meeting by S. Stalford, Jr., who has been appointed campaign director. It was pointed out that this year will mark the jubilee of the founding of the sisterhood and that in these 50 years no public appeal has been made for the work of St. John's Hospital, the out-patient department at the Old Garrison Church, and the other social service agencies operated by the sisters.

## President Roosevelt Declines To Change Thanksgiving Date

WASHINGTON, D. C.—President Roosevelt has declined to take steps to move up the date of Thanksgiving Day one week, from November 30th to November 23d, as requested by certain retail merchant groups, in the interest of a longer buying period between Thanksgiving and Christmas.

Considerable pressure was brought to bear upon the President by the merchants, who held that this act would work out in the interest of national recovery and a better holiday trade generally. There was also considerable opposition to the change and the President held that it would produce confusion to set aside a date earlier than the last Thursday in November, as a number of States observe that day by State legislation, as a day of public thanksgiving.

## Deaf Mute Lecture is "Heard" at Omaha, Neb.

OMAHA, NEB.—A meeting of women of the Omaha Cathedral "listened" with great interest recently to the Rev. Homer Grace, provincial missionary to deaf mutes, who by means of pencil, paper, and a reader told many interesting details of his work. His daughter Vera is studying for missionary work at the University of Denver, Colo. She was awarded recently the Bishop Tyler memorial scholarship for educational work.

## English Priest Is Guest of Church Industrial League

NEW YORK—The Rev. W. G. Peck of Manchester, England, will be the guest speaker at a dinner to be given in his honor by the Church League for Industrial Democracy on November 17th. On the afternoon of that same day, Fr. Peck will be entertained to tea at Greenwich House, Mrs. Mary Kingsbury Simkhovitch, head of Greenwich and one of the executive committee of the C. L. I. D., being hostess.

## Fr. Tonks, York, England, Visits Monasteries Here

NEW YORK—The Rev. H. N. Vincent Tonks, vicar of St. Sampson's Church, York, England, and secretary of the Overseas Association of the Anglo-Catholic Congress, landed at New York, October 16th. The next day he went with his host, the Rev. Thomas J. Williams, curate of St. Paul's Chapel, to Little Portion, the Franciscan monastery at Mount Sinai. On Thursday he went to Holy Cross, West Park. On Saturday, he left for the Catholic Congress at Philadelphia.

St. Sampson's, York, was the pioneer Anglo-Catholic parish in York. The Oxford Movement made itself felt there very early. The church is very hospitable to American priests, and Fr. Williams officiated at its altar on his recent visit to England.

## Woman's Auxiliary of Albany To Observe 50th Anniversary

ALBANY, N. Y.—The Woman's Auxiliary of the diocese of Albany celebrated the 50th anniversary of its organization on October 25th and 26th, with appropriate services at All Saints' Cathedral. The Presiding Bishop preached the sermon on the opening service in the cathedral on the evening of October 25th. The corporate Communion of the Auxiliary took place at the sung Eucharist the following morning, when Bishop Perry again made an address.

## Bishop Thomson Observes 16th Consecration Anniversary

PORTSMOUTH, VA.—Bishop Thomson, of Southern Virginia, September 27th observed the 16th anniversary of his consecration. Following his usual custom, he celebrated the Holy Communion at 7:30 A.M. in Trinity Church here. He was rector of this church when elected bishop.

The Bishop was celebrant in the Selden chapel, Christ Church, Norfolk, at 10 A.M. The service was attended by the Norfolk clericus and the clergy of the Tidewater convocation, assembled for a conference on the Church's Program.

## North Dakota Dormitory Changed

VALLEY CITY, N. D.—The Church Hall, which has provided a home for young women attending the State Teachers College here, has been turned into a dormitory for young men.

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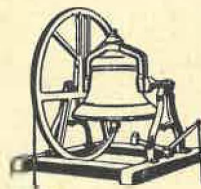
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## † Necrology †

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

### C. M. GROSS, PRIEST

ANSONIA, CONN.—The Rev. Charles Mason Gross, a former rector of Immanuel Church, Ansonia, died at St. Philip's rectory, Putnam, October 9th, after a heart attack.

The Rev. Mr. Gross, who was 61, was a native of Providence, R. I., and a son of the late J. Mason Gross and Elizabeth Judson Gross. He was educated in the Providence schools and Berkeley Divinity School, from which he was graduated in 1899. A year later he was ordained in the diocese of Connecticut.

He served first at Immanuel Church, this city, going from here to Wilkes-Barre, Pa., Bath, N. Y., and South Barre, Mass. Since January, 1932, he had been rector of St. Philip's Church, Putnam.

Besides his widow, Mrs. Mary Lippitt Gross of Putnam, he leaves two sons, Albert Gross, of South Barre, Mass., and John Gross, director of music in the Putnam schools; a brother, E. Tudor Gross of Providence, R. I.

Funeral services were held October 11th at St. Philip's Church, Putnam. Interment was in Providence, R. I.

### GEORGE S. MULLEN, PRIEST

BROOKLYN, N. Y.—The Rev. George S. Mullen, rector of the Church of the Holy Apostles in Brooklyn, died October 14th in the rectory at 622 Greenwood avenue of heart disease.

Born 51 years ago in Brooklyn, he attended St. Stephen's College at Annandale, N. Y., and the General Theological Seminary, from which he was graduated in 1914. He was ordained the same year and had held pastorates in Northport and Roslyn, L. I., before coming to Brooklyn eight years ago.

Two sisters, Mrs. W. H. Hall and Mrs. M. Tobitt, and two brothers, Edward and William Mullen, survive him.

Funeral services were held in the church.

### JONATHAN RICHARD CONTEE

DENVER, COLO.—Jonathan Richard Contee died at St. Luke's Hospital, Denver, October 6th, at the age of 75 years. He was the organizer of the Church of the Holy Redeemer, Negro congregation of Denver, and was one of the first colored persons confirmed in that parish. For more than 40 years he was senior warden, and for 20 years of the period acted as treasurer. He was present at every diocesan convention for more than 15 years.

Mr. Contee was the son of Richard and Laura Seaton Contee, freedmen of George Washington, and influential persons in the early history of Washington, D. C., where he was born. For more than 52 years he had been employed by the Colorado National Bank of Denver. In 1886 he mar-

ried Mrs. Georgia A. Contee, who survives him.

The funeral was in the Church of the Holy Redeemer, Denver, October 10th. Bishop Ingley officiated, assisted by the Rev. J. W. Hudston. Bishop Johnson delivered the eulogy. Earlier in the day a Requiem was said by the Rev. H. E. Rahming, vicar of the Church of the Holy Redeemer. Fr. Rahming officiated at the burial at Fairmount cemetery.

### MRS. C. E. GARDNER

BOSTON—News comes from England of the death October 12th at Southminster, Essex, of Mrs. Caroline E. (Palmer) Gardner, who in earlier years, when she was in Boston, was associated with the Church of St. John the Evangelist.

Mrs. Gardner was the wife of the Rev. Charles Graham Gardner, rector of the parish at Southminster. She was born in Rochester, N. H., the daughter of the Rev. James Monroe Palmer, a minister of the Congregational Church, and Caroline Frances (Bacon) Palmer. She was educated at Wellesley.

For 17 years she was a missionary of the Episcopal Church in Japan, going out to the Far East in 1888, and it was there that she met her husband who was also engaged in missionary work.

Mrs. Gardner leaves, besides her husband, three children, all born in Japan: Charles Gardner, who is engaged in the banking business in London, the Rev. Ralph Gardner, a priest of the Roman Church in England, and Miss Beatrice Gardner. There are two brothers, the Rev. Charles J. Palmer of Lanesboro, Mass., and William Lincoln Palmer of Boston.

### J. WALDO SMITH

NEW YORK—At the age of 72, J. Waldo Smith, who built this city's \$185,000,000 Catskill Water Supply System and was consulting engineer on water supply projects for nine other cities of the United

States and Canada, died of heart disease at his residence, October 14th.

The funeral service was held at the Church of the Transfiguration on the 15th, and interment took place at Lincoln, Mass.

The John Fritz Medal, regarded as the highest honor in the engineering profession, was awarded to Mr. Smith in 1918 by the four national engineering societies.

## Church Booklets

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**OSKAR SOLBRIG**

MILWAUKEE—Dr. Oskar Solbrig, internationally known dentist and an active communicant of All Saints' Cathedral, this city, died October 18th at the Mayo hospital, Rochester, Minn.

Dr. Solbrig came to Milwaukee 10 years ago from Berlin, where he had been practicing since the outbreak of the World War. During the war he also did surgical work in the German medical corps.

He was born in Saxony and came to America as a young man. Following his graduation from the University of Pennsylvania in 1900 he went to Paris, where his work brought him recognition all over Europe. In 1907 he became reputedly the first dentist to make dental castings in Europe. He carried on some of the first research work in the casting of dental gold and in the perfection of dental casting waxes. While at Paris he was called to various cities on the continent to conduct clinics. Dr. Solbrig left Paris for Berlin at the outbreak of the war in 1914.

Dr. Solbrig was a devoted and well informed Churchman, active in the work of All Saints' Cathedral, particularly the choir, of which he was a member and soloist for many years.

Dr. Solbrig's wife, Marcelle, a Frenchwoman, survives. The funeral was held at the Cathedral October 21st, the Very Rev. A. I. Drake officiating.

**Chinese Church's Total  
Constituency 64,378**

SHANGHAI—The total constituency of the Church in China is 64,378 persons, according to figures for 1932. The total number of confirmed persons is 32,390.

**Kansas City, Mo., Parish  
Commemorates Oxford Centenary**

KANSAS CITY, MO.—A service of Solemn Evensong in commemoration of the centenary of the Oxford Movement was celebrated by the diocese of West Missouri in St. Mary's Church, Kansas City, on October 24th. The Rev. Alfred L. du Domaine of Joplin was the officiant, the Rev. Edwin W. Merrill of St. Mary's delivered the sermon, and other clergy of the diocese with Bishop Spencer participated.

As fitting to the occasion, hymns by Pusey, Keble, and Marriott were sung by the choir.

**N. Y. Church Observes 50th Anniversary**

HIGH FALLS, N. Y.—St. John's Church, High Falls, celebrated its 50th anniversary October 8th. At 8 A.M., the Holy Sacrifice was offered with special intention for the parish and the bishops of the diocese. At Evensong there were 140 people present, including eight priests who marched in the procession. The Rev. John Marshall Chew, rector of the Church of the Good Shepherd, preached the sermon, and also represented the Bishop of New York. The Rev. A. F. Marlier is priest in charge.

**Two Churches Observe Anniversaries**

LEWISTOWN, MONT.—St. James' parish celebrated a double anniversary October 1st and 2d. It marked the 21st anniversary of the parish, and the 21st anniversary of the Rev. George Hirst as rector. The Very Rev. Henry H. Daniels, dean of St. Peter's Pro-Cathedral, Helena, preached. Bishop Fox was the speaker at a reception.

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Sundays, 8, 10, and 11 A.M., 8 P.M.  
Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

**Illinois**

**Church of the Ascension, Chicago**  
1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses 8:00, 9:15, 11:00 A.M., and  
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

**Maryland**

**Grace and St. Peter's Church,  
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G. B. WADHAMS, B. MCK. GARLICK  
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Week-days: 8 A.M.; 5:30 P.M.

**Massachusetts**

**Church of St. John the Evangelist, Boston**  
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Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8, Thurs., and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

**New Jersey**

**All Saints' Church, Atlantic City**  
8 So. Chelsea Avenue  
REV. LANSING G. PUTMAN, Rector  
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.  
Tuesdays, Thursdays, Fridays and Holy Days.

**New York**

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

**Christ Church, Corning**  
REV. FRANCIS F. LYNCH, Rector  
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.;  
5:15 P.M.  
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.  
Additional Eucharist, Friday, Holy Days, 9:30.

**New York—Continued**

**Church of the Incarnation, New York**  
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REV. H. PERCY SILVER, S.T.D., Rector  
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12:20.

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Evensong, with Address and Benediction, 6.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4 to 6; Fridays, 7 to 8;  
Saturdays, 3 to 5 and 8 to 9.

NOVEMBER 1ST, ALL SAINTS' DAY  
High Mass with Holy Communion, 7 A.M.  
NOVEMBER 2D, ALL SOULS' DAY  
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11 A.M., Morning Service and Sermon.  
4 P.M., Evensong. Special Music.  
Church School Service, 9:30 & 11 A.M., 4 P.M.  
Holy Communion, Thursdays and Saints' Days,  
10:30 A.M.

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THE REV. JAMES V. KNAPP  
Sundays: 8 A.M., 11 A.M., 8 P.M.  
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Fridays, 5:15 P.M.

**Pennsylvania**

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and Sermon, 11 A.M.; Evensong and Devotions,  
4 P.M.  
Daily: Masses, 7 and 7:45 A.M. Also Thurs-  
days and Saints' Days, 9:30 A.M.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

**Wisconsin**

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Confessions: Saturdays, 4:30-5:15, 7:15-8:15.



## North Dakota Gain Reviewed by Bishop

### Bishop Fox of Montana Preacher at Annual Convocation of District; New Missions Opened

JAMESTOWN, N. D.—The annual convocation of North Dakota was held at Grace Church here October 8th to 10th with the largest attendance of many years. Bishop Fox of Montana preached the sermon at the opening service. His subject was Looking Forward.

Bishop Bartlett's annual address was confined strictly to the work of the Church in North Dakota and reviewed the progress accomplished. Notwithstanding a 30 per cent cut from the National Council, all the parishes and missions are being cared for by the reduced clergy staff under an emergency arrangement.

Five missions have been re-opened, five new Church schools organized, one new church and two chapel halls have been built free of debt, and 207 persons confirmed in 1932. The Bishop traveled more than 40,000 miles last year.

There has been an 80 per cent increase of persons receiving definite religious instruction. There are 480 communicants, and 820 baptized persons on the list of isolated Church people, 325 of whom are receiving religious instruction.

North Dakota paid 111 per cent on its 1932 quota to the National Council.

There are now 17 branches in the G. F. S., and several branches of the Order of Sir Galahad.

The Woman's Auxiliary and guilds held their sessions also under the presidency of Mrs. P. L. E. Godwin. Deaconess Adda Knox was the speaker. The Bishop has asked them to raise \$500 to help the work among the Indians in the state.

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## ANNOUNCEMENTS

### Birth

HARRIS—On October 11th in Clarkson Hospital, Omaha, born to the Rev. R. M. HARRIS, rector of St. Thomas' Church, Falls City, and Mrs. Harris a son, VINCENT. This day being the birthday of the Bishop of the diocese, the Rt. Rev. Ernest Vincent Shayler, D.D., the infant was named for him.

### Died

ANKETELL—On July 8, 1933 at Detroit, Mich., THOMAS JACKSON ANKETELL, former vestryman of Christ Church, Detroit. Burial, Sandusky, Ohio.

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**CORRESPONDENCE**

(Continued from page 659)

**Clergy and Lay Employment**

**T**O THE EDITOR: There have been so many articles and letters of late concerning clergy employment that I am wondering if another angle of the situation may be mentioned to readers of THE LIVING CHURCH. It is that further employment of the laity cannot help but produce further employment of the clergy.

An instance of lay employment that comes vividly to mind is that of a priest who came into a parish when it was far from prosperous either spiritually or financially. He came early in June and devoted the entire summer to getting acquainted with his flock. He called not once but several times on each family, and when he was ready to start the fall work he knew very clearly the potentialities of almost every member of his congregation, as well as their interests and preferences. With those facts in mind he was able to fit people into places in which their work was most effective, and because he was genuinely the friend of every parishioner he was able to enlist their cooperation.

At the end of the year the parish was a different place. It hummed with happy activity. At the end of the second year it was necessary to procure an assistant, and ample funds for the new position were forthcoming because the offerings and subscriptions had increased side-by-side with lay employment in the activities of the parish. Two clergy employed instead of one was the result of skillful management of this parish.

The other side of the picture is not so gratifying. A stranger became a member of a parish, attended service regularly and contributed financially for six years. In that time no rector (there was a change during the six-year period) called on him, no man in the congregation approached him to ask his help in any activity, and because he was shy and retiring and lonely, he could not force himself. Today he seldom darkens the church door, and his employment in the church stands at zero.

Anyone may multiply instances of those given above from his own experience. The point is that simple attendance at service is not sufficient to hold the majority of parishioners. Facts seldom approach ideals. Interests of members of a parish extend to mission study, religious education, choir membership, social service work.

A parish which works even to 75 per cent of its potentiality offers some answer to the problem of clergy unemployment. But how often does one hear, in a strange town where one happens to be over a Sunday, "Oh, if the people who belong to that church would only come the church couldn't possibly hold them. But they don't seem much interested." Why? Given a job around the church, the interest in services increases, attendance picks up, and the financial outlook becomes brighter.

There are parishes, and we all know them, that are deadly, that stifle the rector in any effort to push the work of the Church forward. Lay unemployment will be the rule there, and very little can be done to alter it, except hope and pray. But there are other parishes where people are eager to find their place in the church's life, where a stimulus of lay employment may possibly give employment to another priest beside the rector, and the rector himself will feel the quickening that comes from seeing a parish happily active.

(Miss) JOSEPHINE W. WHITEHEAD.  
Denver, Colo.

**New Hymnals**

**T**O THE EDITOR: Every time I see an article in THE LIVING CHURCH about having new hymnals I feel like protesting. It seems a short time since we had new Hymnals, many people purchased the new Prayer Book and Hymnal combined, also the Hymnal with the music. In these times of depression when every parish is trying to help the unemployed I think it is a poor time to bring up the subject of new Hymnals. It would not be possible to compile a Hymnal that would suit everyone. It couldn't be done.

(Mrs.) C. E. ROWLAND.

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In this new *Register of Church Services* a special feature of great value to the clergy is the columns providing for day-by-day record of accumulated totals of attendance and of number of Communion. The total to date on these points is thus immediately available at any time of the year without paging back and adding amounts.

On each page columns are provided for the following: date, day, service, place, hour; attendance, accumulated total of attendance; Communion, accumulated total of Communion; serial numbers of all services on Sundays and other days; serial numbers of all celebrations of Holy Communion, public and private; amount and object of offering; name of celebrant or officiant, preacher, server; miscellaneous memoranda.

Register of Church Services from A. D. 19 \_\_\_\_\_ to \_\_\_\_\_, 19 \_\_\_\_\_

Date	Day	Service	Place	Hour	Attendance		Communion		Serial Numbers of Services					Offering	Celebrant or Officiant	Preacher	Server	Memoranda
					Number Present	Total to Date	Communion	Total to Date	All Services	Sundays	Other Days	Private	Amount					
Jan 1		Circumcision	H. C. Chapel	7	10	10	8	8	1	1			1.45	M. L. Phelps				
1			Church	9	14	24	22	20					11.00	B. B. Argus	Rer. J. Smith	Davidson		
2	Tues.		Chapel	7	8	60	11	12		4			21	M. L. Phelps			Clear	
3	Wed.			7	2	62	11	14					20	B. B. Argus				
4	Thurs.			7	2	63	11	17		5			29	M. L. Phelps		Watney	Cloudy	
4			160 Elm St.	9	3	67	11	17						B. B. Argus			For Mrs. Brown	
5	Fri.		Chapel	7	2	69	11	18						M. L. Phelps		James	Cloudy	
6	Epiphany			7	11	81	10	28		8			2.85	M. L. Phelps		James	Clear	
6			Church	9	20	101	15	72		9			3.80	B. B. Argus	S. P. A.	James		
7	Asc. Bapth.		Chapel	7:30	31	135	23	101	1				1.25	B. B. Argus		James	Cloudy	
7		H. C.	Church	10:30	11	146	19	102	2					M. L. Phelps				
7		H. C. and Conf.		11	98	244	23	126	3				90.55	Bishop's Purse	B. B. Argus	Bishop Smith	H. Vance	
7		H. C.		7:30	23	267	11	127	4				5.44	M. L. Phelps	M. L. P.			
8	Mon.	H. C.	Chapel	7	3	100	11	138		10			.35	M. L. Phelps		Davidson	Foggy cold	
8	Tues.	H. C.		7	2	102	11	139		11			.40	B. B. Argus		James		
8		Benef.	Church	8:30	21	125		140						B. B. Argus			Funeral Edward James	
10	Wed.	H. C.	Chapel	7	3	118	11	153		12			.55	M. L. Phelps		B. Smith	Windy	
11	Thurs.	H. C.		7	2	120	11	155		13			.60	B. B. Argus		Watney	Cold	
12	Fri.	H. C.		7	2	122	11	157		14			.80	M. L. Phelps		James	Cloudy	
13		M. W. and L.	Church	8	10	132		167		16			1.20	B. B. Argus			Snow	
13	Sat.	H. C.	Chapel	7	2	134	11	169		17			.60	M. L. Phelps		James	Clear	
13		Baptism		11	12	146		171						B. B. Argus				
14	Ende. Bapth.	H. C.	Chapel	7:30	25	171	11	182	1				2.10	B. B. Argus		James	Cloudy	

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