

The Living Church

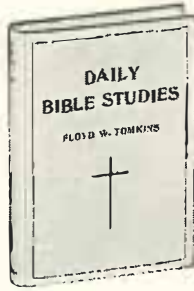
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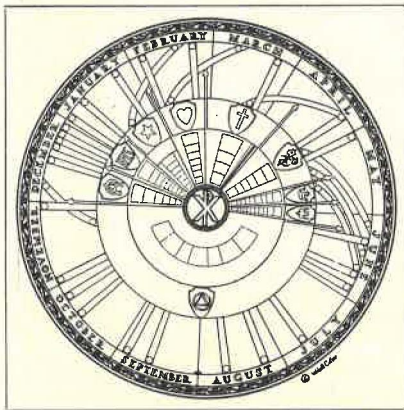


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 Published and printed by MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
 LATIN-AMERICAN COUNTRIES,
 AND SPAIN\$4.00 per year
 CANADA AND NEWFOUNDLAND.... 4.50 per year
 OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Calendar



NOVEMBER

19. Twenty-third Sunday after Trinity.
26. Sunday next before Advent.
30. St. Andrew. Thanksgiving Day. (Thursday.)

DECEMBER

1. Friday.
3. First Sunday in Advent.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
- 20, 22, 23. Ember Days.
21. St. Thomas. (Thursday.)
24. Fourth Sunday in Advent.
25. Christmas Day. (Monday.)
26. St. Stephen. (Tuesday.)
27. St. John Evangelist. (Wednesday.)
28. Hely Innocents. (Thursday.)
31. Sunday after Christmas.

CALENDAR OF COMING EVENTS

NOVEMBER

21. Synod of province of Sewanee in St. John's Church, Montgomery, Ala.

DECEMBER

- 10-12. Foreign Missions Conference at Washington, D. C.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

27. St. Michael and All Angels', Philadelphia, Pa.
28. St. Michael and All Angels', Philadelphia, Pa.
29. St. Michael and All Angels', Philadelphia, Pa.
30. St. Michael and All Angels', Philadelphia, Pa.
- St. Thomas', Lawrenceville, N. Y.

DECEMBER

1. St. Peter's, Brushton, N. Y.
- St. Michael and All Angels', Philadelphia, Pa.
2. St. Michael and All Angels', Philadelphia, Pa.

Clerical Changes

APPOINTMENTS ACCEPTED

BARTON, REV. MICHAEL ROY, formerly vicar of St. Peter's Chapel, Livingston, N. J., to be rector of St. Mark's Church, New Canaan, Conn.

HIGGINS, REV. H. RALPH, senior curate of St. Paul's Cathedral, Detroit, to be rector of St. Mark's Church, Grand Rapids, Mich. (W.M.).

HIGGINS, REV. MATTHEW S., formerly priest in charge of St. Stephen's Church, Upper Fairmount, and St. Mark's Church, Kingston, Md. (E.), to be rector of Christ Church, Stevensville, and Wye parish, Queenstown, Md. (E). Address, Stevensville, Md.

LOWRY, REV. DR. CHARLES W., lecturer in Theology at the Church Divinity School of the Pacific, and associate rector of St. Mark's Church, Berkeley, Calif., has been appointed locum tenens.

PRUDEN, REV. A. A., D.D., retired chaplain, U. S. A., to be minister in charge of Grace Church, Yorktown, Va. (S. Va.).

NEW ADDRESSES

BRENTON, REV. CRANSTON, formerly Cathedral of St. John the Divine, New York, N. Y.; 170 Remsen St., Brooklyn, N. Y.

DOLL, REV. HARRY L., formerly Theological Seminary, Alexandria, Va.; 1317 G St., N. W., Washington, D. C.

HALL, REV. J. J. D., formerly 317 Ninth Ave., New York; 360 West Wall St., New York.

IVIE, REV. JOSEPH H., formerly 1925 Seventh Ave., New York; 245 West 107th St., New York.

PROSSER, REV. J. W., formerly 4037 Chowen Ave., So., Minneapolis; 1879 Feronia Ave., St. Paul, Minn.

RESIGNATIONS

JOHNSTON, REV. ROBERT, D.D., rector, and the Rev. LEON A. SHEARER, assistant, St. John's Church, Washington, D. C.

ORDINATIONS

PRIESTS

PENNSYLVANIA—The Rev. STANLEY LEROY WELSH was ordained priest November 1st in St. Bartholomew's Church by Bishop Taitt. He was presented by the Rev. John R. McGrory, rector. The Rev. Edmund H. Carhart, Jr., rector of St. Mark's Church, Frankford, preached. The Rev. Mr. Welsh will be assistant at St. Mark's, Frankford.

SPRINGFIELD—The Rev. SHERMAN ELBRIDGE JOHNSON, B.D., was advanced to the priesthood on All Saints' Day by the Rt. Rev. John Chanler White, D.D., S.T.D., Bishop of Springfield, in the Chapel of St. John the Divine, Seabury-Western Theological Seminary, Evanston, Ill. The candidate was presented by the Ven. Winfred H. Ziegler; the Very Rev. Frederick C. Grant, dean of the seminary, preached the sermon; the litany was read by the Rev. A. Haire Forster, Ph.D.; the gospel by the Rev. Walter M. McCracken, and the epistle by the Rev. Andrew E. F. Anderson. Fr. Johnson will continue as tutor in New Testament at the seminary and as priest in charge of Trinity Church, Belvidere, Ill.

Miss Lillian A. Brown Deaconess

HUDSON, N. Y.—On the morning of All Saints' Day, at Christ Church, Bishop Oldham set apart as a deaconess Miss Lillian A. Brown. The Rev. C. R. Quinn, rector of Christ Church, presented the candidate, and Bishop Oldham preached the sermon. Miss Brown is a graduate of the Church Training and Deaconess House, Philadelphia, and has served one year in the South Dakota mission field under the late Bishop Burleson. She has for several years been a parish worker at Christ Church, Hudson, in which position she will continue as a deaconess.

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The Liberal Catholicism Series

TO THE EDITOR: Permit me to express my appreciation of your outlined series of articles on Liberal Catholicism. Also for your editorial concerning the same and your emphasis upon the teaching of the social gospel and its application by Catholic-minded Churchmen.

Too long has the *Churchman* been permitted to claim a monopoly of both necessary factors in a growing Christianity. There was a meeting recently of a group calling themselves Evangelical Liberals. Fr. Viall and I attended it and found it in many ways worth while. We both felt that if they would add the word Catholic to their title it would be much more agreeable to our way of thinking. . . .

(Rev.) F. K. HOWARD,
Chaplain City Mission
Society, San Francisco.

San Francisco, Calif.

"20,000 Preachers Looking for a Job"

TO THE EDITOR: While this church is not mentioned, it would appear that the widest publicity should be given to the wrong conditions exposed by Dr. J. C. Monsma in his article "There Are 20,000 Preachers Looking for a Job," *Good Housekeeping*, for November, 1933, p. 32.

May I express the hope that bishops, members of standing committees, and boards of examining chaplains may read this article, in order that the Church may be protected from the evils set forth. Furthermore, it is to be hoped the laity may study the article that through the force of public opinion those in authority may be upheld in their efforts to right the situation.

(Rev.) PHILIP C. PEARSON.

New Castle, Pa.

The Aquia Church Controversy

TO THE EDITOR: May I ask you to correct an article on Aquia Church, Stafford county, Virginia, in your issue of October 21st, entitled "Correction" by the Rev. G. MacLaren Brydon.

As president of the Virginia Chapter, American Institute of Architects, as chairman of the Virginia State Art Commission, and in my private practice I have been closely associated with much of the restoration work of our Virginia shrines. As a resident of Fredericksburg and a friend of many of Aquia's congregation, I am deeply interested in the effort of those who have attempted to preserve the charm and the colonial atmosphere of this old historic church.

I have hesitated for some time entering this controversy, but feel that . . . it is time for a professional architect to state the true facts.

The facts are that this restoration has not been done with sufficient knowledge of colonial architecture nor with the proper study of and sympathy with all the details that were available and close at hand.

A stone floor for the aisles is not colonial simply because it is stone. Samples of the original stone floor as to finish, color, size, and pattern could be seen at the site but were ignored and the new stone floor does not correspond in any one of the four particulars.

It has been admitted that the old chancel floor was wood, but the new marble floor that has been laid is justified as not adverse to the colonial spirit because it is "subdued," whatever that is.

The proposed built-in box altar, incorrectly designed as to period, was abandoned only after the most strenuous objections by the valiant band of "embattled women," after those in charge were forced to admit that they knew of no built-in altar in Virginia and that Aquia Church was no exception.

The old Communion rail can still be seen and yet the same disregard for data right at hand was evinced as for the stone floor and the new Communion rail has none of the details of the old.

The old three-decker pulpit—one of the few remaining ones—has been tampered with by the building of a robing room under same. It would seem that a truly sympathetic restoration with a desire to preserve the old and unusual details of the church would have avoided this.

I have tried to outline the more important items and to show that the proper attention was not given to the details to preserve the colonial character so distinctive of Aquia Church and so beloved by those of its congregation who have sought to prevent any desecration of this shrine.

PHILIP N. STERN.

Fredericksburg, Va.

The New England Synod

TO THE EDITOR: In your account of the recent synod of the province of New England it is stated that the Bishop Coadjutor of Connecticut "introduced a revolutionary resolution proposing that three per cent of the funds raised by the New England province for missionary work be remitted by the National Council for executive expenses and missionary work within the provincial borders."

No such resolution was proposed. Three years ago the synod voted in favor of a threefold division of the quota fund, national, provincial, and diocesan, instead of the present twofold division; but no action was taken to put the plan into effect because of the financial situation. The resolution of Bishop Budlong, representing a committee, was that this plan be put before the diocesan conventions with the suggestion that the province be given 3 per cent of the quota fund.

This proposed threefold division of the quota fund has also been approved by the synod of the fourth province and by the joint committee on provinces of the General Convention, but has met with opposition in the General Convention from representatives of the National Council.

(Rev.) MALCOLM TAYLOR.

Boston, Mass.

The United Thank Offering

IN LESS than a year the women of the Church will be presenting the United Thank Offering of this triennium, at the triennial meeting in Atlantic City next October. The executive board is working to spread information and education about the U. T. O., in order that Church women who do not yet know about it may become interested and active.

A Christmas Suggestion for the Churchman A PERSONAL PRAYER DESK



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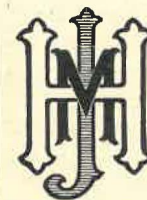
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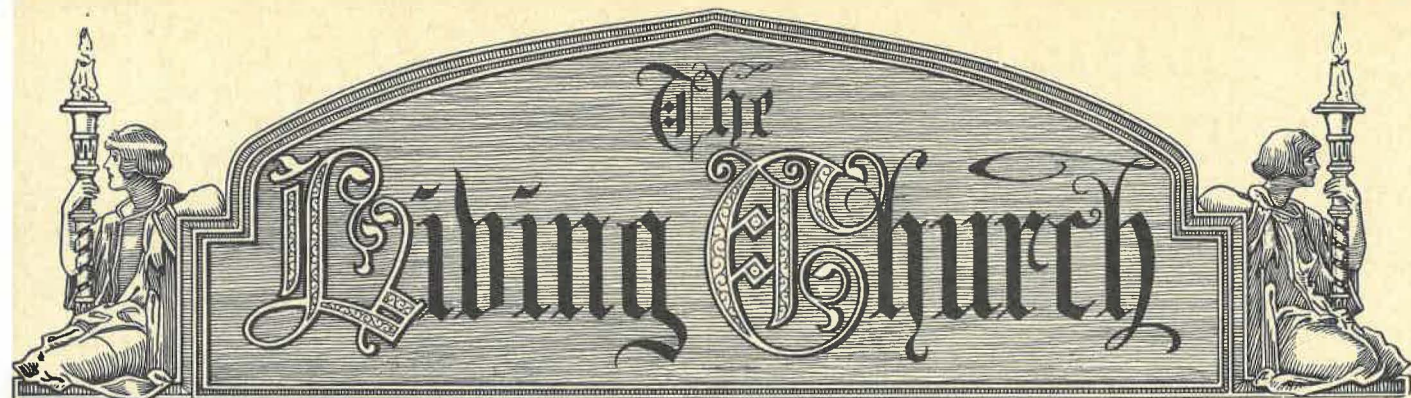
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EDITORIALS & COMMENTS

The Bishops Point the Way

DARE to live the religion of Jesus Christ! That is the keynote of the splendid pastoral message that our bishops have given to the Church. Days of anxiety in material things are days of opportunity in the realm of things spiritual. There must be no compromise between honesty and anything less, no lowering of the Christian standard of purity, no yielding to intolerance—national, racial, or religious. The command to love our neighbors as ourselves should govern not only our business dealings but our international relations as well. “Be counted a fool if it is necessary. Let us dare to do the thing now that counts. Let us practise what our religion stands for.”

To a Church craving leadership of a high spiritual order in facing the perplexing problems of a seething and bewildering world the bishops have pointed the way. “A finer type of Christian faith and courage calls for service and sacrifice to meet the modern world crisis.” Again, “the times call for a stiffening of our faith.” Yet again, “confidence is our watchword; not confidence in ourselves, but in Christ, to whom our loyalty is pledged.”

One characteristic feature of many Church gatherings was conspicuously lacking in the sessions of the House of Bishops at Davenport last week. There was no indication of compromise in essential things, no tendency to gloss over important matters in the fear of treading on some rich layman's toes. The dislocation of society is laid squarely upon the policy of “selfish and soulless individualism” that characterized the era that has closed; it is not the attempted reconstruction of that order that must be our task. Rather “Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and above all else an order which will substitute the motive of service for the motive of gain.” These are strong words for the bishops of what has been considered the most conservative Church in America. They fill the hearts of the rank and file of the Church with new hope, new courage, and a new determination to go forward under the leadership of our Fathers in God and tackle with vigor and determination

the herculean task of building a new and better civilization upon the ruins of the one that has toppled about us.

Looking abroad, the bishops note the many evidences of a growing suspicion among nations. “Beneath the surface the world seethes with unrest. The horrors of the World War seem to be forgotten as nation rises against nation and competition in armament once again occupies a sinister place in the chancellories and parliaments of the world. . . . Forbidding and terrible as the contemplation of a fresh outbreak may be, direful and disastrous as may be its consequences, unless America, as the most potential force to world peace, can play a part consistent with her high ideals, and do it with Christian fidelity, a situation may ensue beyond her power to restrict or restrain.”

NOR ARE THE BISHOPS content with sounding this note of warning in general terms. They remind not only the Church but the entire nation that “we are bound by every solemn obligation to wage unremitting war against war.” They echo the words of Edith Cavell: “Patriotism is not enough,” when they say that “love of country must be qualified by love of all mankind,” and remind us that “the Cross is above the flag. *In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty.*” Those are brave words!

To President Roosevelt the bishops sent a message pledging loyal support “in every consistent endeavor he is putting forth to restore normal conditions to maintain order, and to guarantee to the people of our country equitable and fair means of maintaining their livelihood and self respect.” To the clergy and people of the Church, the bishops addressed a plea “to serve with Christian fidelity and devotion their Church and nation in this hour of supreme need.”

Specifically, in another resolution, the bishops have expressed their approval of the acts of the President already taken with a view to forwarding the cause of world peace, but they call upon him for further efforts along these lines. Three problems are especially called to his attention, that of Oriental

immigration, the control of the traffic in arms, the joining of the World Court.

The bishops have assumed their rightful place of leadership in the battle of the Church against the materialism, the selfishness, the mutual suspicion and fear that characterize our times. They have spoken out fearlessly and have done everything that, as a group, they can do. They have not hesitated to risk misunderstanding and opposition by suggesting specific remedies for specific evils. They have dared to place the religion of the Incarnate Lord above every consideration. Neither expediency nor worldly profit nor an exaggerated nationalism must stand in the way of the world recovery act that is symbolized by the Cross of Calvary, and that involves nothing less than the establishment of the Kingdom of God upon earth.

The trumpet call for advance has been sounded with no uncertain note. Forward, then; let us acquit ourselves like men, and prove ourselves faithful disciples of the Lord and King to whom we profess our allegiance!

THE REPORT of the committee on the placement of the clergy, made public through its presentation to the House of Bishops, brings this important subject before the Church again in concrete form. General Convention will meet in less than a year; during the intervening time this question ought to be viewed from all angles and thoroughly discussed, so that the opinion of the Church may crystallize and express itself in legislation.

The proposals of the committee are splendid as far as they go. They contain at least one drastic recommendation—that of compulsory resignation of all clergy, including, presumably, bishops, at the age of 72. This recommendation is, we believe, a good one; provided sufficient provision be made for the pensions of these retired clergymen, and provided they be permitted to exercise their priesthood without incurring the penalty of losing their pensions. However, until the Church Pension Fund is fully operative, *i.e.*, after there no longer remains a large number of clergymen ordained before its inception in 1917, this must probably be regarded as a distant goal, rather than an immediate possibility.

Another good suggestion is the deferring of admission of a postulant to full candidacy until he has completed his first year in a seminary. This makes it possible to weed out aspirants who are poorly fitted for the ministry, whether for academic, physical, or mental reasons.

Most of the other recommendations, it seems to us, are good in theory but either unworkable in practice or meaningless. It does no good to urge "greater care" in admitting postulants and candidates, or to ask for "mutual recommendations" between vestries and bishops in calling rectors, unless those ideals are implemented by specific canonical provisions for carrying them out. In some dioceses even now no man is admitted a postulant unless he passes a psychological as well as a physical examination, and is certified by a competent psychiatrist as temperamentally fit for the priestly life. Should some such plan be required generally?

When the committee turns to the method of calling a rector to a parish, it reaches the crux of the problem; but its recommendations seem to us to be too vague to prove valuable. Instead of "mutual recommendations" why not require a definite plan that will clearly define the respective spheres of the bishop and vestry? Why not, for instance, give the bishop the power of nomination and the vestry the power of election?

Let the bishop nominate three men, and the vestry then elect one of these or reject all three. If none is elected, let the bishop nominate three more, and so on. After all, in nine cases out of ten the bishop knows a great deal more about the possible candidates than the vestry, limited to its parochial experience, can possibly know.

But getting rectors into parishes is only a part of the problem. We sadly need some provision for getting them out again if and when they prove themselves misfits. Here again we could give the bishop greater power without interfering with the rights of the vestry. Let the bishop be required, upon petition by a certain percentage of the communicants of the parish, including a majority of the vestry, to investigate the fitness of a rector to continue to hold that position, and if his judgment be in the negative, empower him to remove him. Or, if it be deemed a better plan, let the rector be elected at the outset for a term of years, subject to re-election, rather than for life. The latter plan, however, has the disadvantage that it would give the rector a sense of insecurity that might seriously hamper his work.

As to giving the standing committee power to join with the bishop in making recommendations and appointments, the plan has possibilities but might prove unwieldy in practice, particularly in the larger and less compact dioceses. We do think, however, that it would be well to give the standing committee a voice in transfers of clergymen to or from the diocese. If the responsibility for the clergy canonically connected with a diocese is to be shared by the diocese as a whole (as it should be), then the standing committee, the elected representatives of the diocese, should have something to say as to what clergymen are to be received into it.

THAT BRINGS UP the question as to the responsibility of the Church for the employment of the clergy: The committee is quoted as saying that "it should be made clear to all concerned that the Church does not owe a living to a clergyman simply by virtue of his ordination and without regard to his obvious ability or lack of it." Strictly speaking, that is true. But the time to eliminate men not fit for the ministry is before they are ordained. The priesthood is not like the insurance business, the legal profession, or even the practice of medicine. When the Church ordains a man, she does not give him a job but calls him to a life apart from the world, consecrated to God. In theological language, she confers upon him a certain character, different from that of a layman. It does not follow that from that time forward she owes him a living, regardless of what he may do or leave undone, but it does follow that she has a responsibility toward him so long as he is faithfully endeavoring to exercise the priesthood that she has committed to him.

That responsibility should be diocesan. Each diocese, through its bishop primarily but also through its standing committee and diocesan convention, should be charged with the welfare of its clergy; and each clergyman should know that he can count upon his bishop and the entire diocesan organization for such responsibility. It is for that reason that the bishop should be given greater powers of placement and removal, and that the standing committee should be empowered to pass upon transfers into or out of the diocese.

We do not need fewer men in the ministry; we need better men. We need men of high standing academically, high character morally, and good health physically and mentally—men who do not go into the Church with the idea that they will be certain of a good living thereafter, but men who are willing

to make their own way and do without a good many comforts, if need be, in order to serve Almighty God and their fellow men.

One difficulty with seminarians is that so many of them seem to feel that they have to get married as soon as they graduate, or even before. In many cases that means that they assume domestic responsibilities before they are prepared for them, and their ministry is bound to suffer. The young doctor or lawyer without private means can ill afford to marry as soon as he graduates from his professional school; why should the young deacon expect to do so?

WE SHOULD LIKE TO SEE the extension of the period of the diaconate to three years, during which time the deacon would be under the direct supervision of the bishop, be paid a very small sum by the diocese, and be available for sending into any part of the diocese to help out in established parishes, build up new or struggling missions, work in the slums and institutions of large cities, and in general gain the experience that will stand him in such good stead when he is advanced to the priesthood and settled in parish life. During that period he would not only be under the direct supervision of the bishop, but would not be permitted to marry except with the express permission of the bishop, on pain of suspension or deposition. Such a measure would perhaps be a drastic one, but we believe it would be highly beneficial to the individual, the diocese, and the entire Church.

Above all, let us give our bishops some real power in this matter and trust them to use it wisely. What is the value of having an episcopal Church if we have so many checks and balances that our bishops are checkmated every time they try to deal with a difficult situation?

OF GEORGE WASHINGTON, the historian Lecky wrote that he was "in the highest sense of the word a gentleman and a man of honor," one who "carried into public life the severest standard of private morals." Such a Christian gentleman was Thomas T. Lyman, late senior warden of St. Luke's Pro-Cathedral, Evanston, Ill., as Bishop Stewart truly observed at the beautiful solemn requiem celebrated at his funeral. Cultured and urbane, always courteous and serene even in the face of adversity, Mr. Lyman fulfilled the world's requirements of a gentleman, in the true and primary sense of that much abused word. But he was more than that, for he was first of all a Christian. His courtesy toward his fellow man derived from his worship of the Incarnate God, of whose presence he was ever conscious; his serenity was the outward manifestation of that inward peace that stems from frequent communion with Him in the Blessed Sacrament of the Altar. May he rest in peace, and may his memory be a continuing inspiration to all whose privilege it was to know him.

Thomas T. Lyman

THE PASSING into the larger life of two other Church people causes us a special sense of bereavement, owing to their close association with THE LIVING CHURCH in past years. John Freestone Somes, who died last month in England, was closely connected with this periodical during the editorship of the late Dr. Leffingwell, with whom he was associated at St. Mary's School, Knoxville, Ill., more than a third of a century ago. Miss L. L. Robinson was known to many of our readers as the author of a number of devo-

Requiescant

tional articles published in these columns. We commend both of these dear old friends to the prayers of our FAMILY; may they rest in peace.

The Red Cross Roll Call

WITH the announcement of the annual Roll Call for 1933, the American Red Cross goes before the American people with its agenda for the months that lie ahead. In many respects this is little changed from that so exceedingly well performed in the year now closing. While the morale of our country has been restored, and rehabilitation is under way, thousands of homes are still shadowed by unemployment. Curtailment of veterans' benefits will bring, undoubtedly, increasing demands upon the Red Cross, which is, by the terms of its charter, charged with the duty of assisting ex-service men with their problems. Disasters of nature, during the past 12 months, made heavy inroads upon the Red Cross resources. Similar visitations of fire, flood, and hurricane in the coming year must be provided against.

It is the people of the United States who finance these humanitarian undertakings of their nationally-authorized disaster relief agency at Roll Call time. Their membership pledges are to be renewed between Armistice Day and Thanksgiving.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHURCH RELIEF FUND FOR CHINA

St. Andrew's Sunday School, Bridgeton, N. J.\$ 5.00

A House of Prayer

A HOUSE OF PRAYER is what a real Catholic church always is. Some churches have about them the subtle atmosphere of a museum. They are dead. You know it as soon as you open the door. There is a smell of spiritual decay. A weary old woman or a maudlin old man looks at you resentfully and dusts drearily. Nobody goes there to pray during the week, and there seems to be no reason why anyone should.

If a church has a praying priest and a praying people, the atmosphere of the church will be felt to be prayerful. The very roof and walls drip with prayer. A true Catholic church is always open; clearly used and frequented; homely—with shrines and corners where poor people and silly sinners and children can pray. There will be votive candle stands and candles ready to be lighted, and confessionals ready for use, and a sort of general expectation that all sorts of people, good and bad, will come in and *pray* at any moment.

—From *Ave*, bulletin of the Church of St. Mary the Virgin, New York.

The Oxford Movement

THE OXFORD MOVEMENT did not introduce anything new into the Anglican Church. It was a call to Churchmen and Churchwomen to realize the meaning of their spiritual heritage as members of the One, Catholic, and Apostolic Church, and to claim the full help of the Catholic religion as this is embodied and given to us in the Book of Common Prayer. The idea, which seems to exist in some quarters, that the name Catholic belongs only to a group, or party, in the Anglican Church is a most mistaken one. The Anglican Church itself holds and teaches the Catholic religion, and every man who accepts the teaching of the Prayer Book as to the faith, the apostolic ministry, and the sacraments, is a Catholic Churchman, though he is also a Protestant in the original sense of that word as protesting against departures from the Catholic faith as held and taught in the early days by the whole undivided Church throughout the world.—*Bishop Manning*.



The Living Church Pulpit

Sermonette for the Twenty-third
Sunday after Trinity

"Citizenship"

By the Very Rev. John Williamson
Dean of Trinity Cathedral, Little Rock, Ark.

"Our citizenship is in heaven."—PHILIPPIANS 3: 20.

ONE of the great problems before the American people today is to evolve a citizenship worthy of this great nation. It seeks to develop a respect for law and order; and there has probably been no phase of American history when this has been so desirable as it is today. Our daily newspapers teem with accounts of murders, robberies, kidnappings, and other crimes, indicating a lack of respect for law. Many people seem to have no conception of their duties as citizens, and it is right and proper that our government, our schools, and other agencies should teach and emphasize the duty and advantages of good citizenship.

The gospel for the day stresses the value of this in the words of our Lord: "Render unto Cæsar the things that are Cæsar's," but it also calls our attention to that higher citizenship in our Lord's words: "Render unto God the things that are God's."

The people of Philippi, living in a Roman city, were naturally proud of their citizenship, and St. Paul uses this knowledge to point out to them that they are citizens of a greater commonwealth than Rome. Their citizenship is in heaven.

The word "citizenship" carries with it a larger meaning than the authorized translation of "conversation," for it embraces that whole manner of living in that state of life to which we have been called.

We are sometimes distressed by the ways of the world, by the stress men put upon earthly things, but yet is it not essential to use this life here on earth as a preparation for the larger life beyond? I think it is.

As our citizenship becomes more comprehensive and better developed it will not be surprising to find those who are antagonistic to religion. There are those who would place allegiance to the "state" higher than allegiance to God. We see a glaring example of this in Russia today where we have the spectacle of the "state" actually trying to abolish the Christian religion. While in one sense our earthly citizenship is distinct from our citizenship in heaven, in another they are complementary in that the first is a preparation for the second. They have essentially one origin and both come from Him who has made man for this world as well as intended him for another.

Our present-day civilization is both admired and belittled. Looked at in a big way, we see a great spectacle, so amazing when we think of the long strange processes by which it has grown, and the achievements beyond all human anticipation, a complex and delicate social machinery, the growth of centuries. Such a condition in the world today deserves the respect of all people as the work of God's providence. It is true that the world is very far from perfection, and there is so much in it that Christian people would like to see rooted out, yet surely we must see also the guiding hand of God.

What is the attitude of God to the world? God loves the world. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Let us be faithful, good, and loyal citizens of earth, but let us never forget that we owe a loyalty to a higher citizenship in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ: who shall change the body of our humiliation that it may be conformed unto the body of His glory, according to the working whereby He is able even to subject all things unto Himself."



The Sanctuary

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

Prayer and Meditation

READ I Peter 1:13-21.

THIS PASSAGE is so close-packed with important and vital truths that we cannot deal with all it contains in this brief space. Let us single out one strand of its thought and consider how St. Peter lays down the conditions of effectual prayer.

1. "If ye call on the Father," which is the privilege and the duty of "obedient children," do it, keeping in mind that the Father is also a Judge, whose judgment is impartial "without respect of persons." Every father must be also a judge, although our human imperfection often makes our judgment faulty. Our Father in Heaven must judge us because He loves us. His standard for us is the highest possible, and because He loves us He is not willing we should fall below it. His love is not an easy complacency that permits us to throw away the best things of life because of ignorance or lack of discipline. He desires that we shall be holy as He is holy. Effectual prayer, in the Christian view of it, is coöperation with this high purpose, which He has revealed to us in Jesus Christ our Lord and made possible for us by His grace.

2. "Ye were redeemed," not from punishment, take note, but "from your vain conversation." Vain means empty and conversation means manner of life. The point is that our Father cannot leave us to a kind of life that is empty of all the rich possibilities He intends for us. Such a life can bring no blessing. It is not what He has planned for His children. He loves us so much that He has made the greatest of all sacrifices in order that we may attain to the fulness of that destiny.

Effectual prayer, Christian prayer, always rests on this truth. We know God cares for us, we know He will answer us, for He has made it sure through the Cross.

3. What then are the conditions of prayer? St. Peter states three. The first is *reverence*, "in fear." Of course he does not mean cowardly fear, the fear of the coward who is trying merely to escape from the consequences of his faults, but holy fear, the fear of the loving and obedient child lest he should grieve the heart of one who has done so much for him.

The second condition is *knowledge*, "forasmuch as ye know." There are many things, indeed, that we do not know, but we know enough to have firm ground beneath our feet. We know that we have been "redeemed with the precious blood of Christ."

The third condition is *trust*. We might be inclined to put this first, but St. Peter knows better. Faith is possible only to the reverent soul and faith is always based on knowledge. It is not credulity but the confidence of those who by Jesus Christ "do believe in God, who raised Him up from the dead and gave Him glory." Thus St. Peter adds to our redemption by Christ's sacrifice the triumphant truths of His Resurrection and Ascension, for it was at the Ascension that He was given glory, the glory which He "had with the Father before the world was."

The gist of all this is that they who "call on the Father" must learn by meditation on the supreme facts of the Gospel what manner of Father He is. Prayer is so much more than the mere petition for what we want which is all it means to many Christians. If we are to pray truly, we must, as St. Peter warns us here, dwell on our redemption by the precious blood of Christ, His victory over death, His glory at the right hand of God. It is by meditation on these sublime themes that we come to the full assurance which he describes in the words "that your faith and hope might be in God." Faith and hope are not natural achievements, they are gifts which God gives to those who fulfill the conditions of effectual prayer.

Help us, our Father, to pray as obedient children, with the spirit and with the understanding also, that we may learn faith and hope through Jesus Christ our Lord. Amen.

The Bishops' Pastoral Letter

Given to the Church at the Recent Davenport Meeting

Dear Brethren of the Clergy and Laity:

IN THIS momentous period in the life of the Church and State your Bishops, with a solemn sense of their responsibility, lay before you certain matters that they believe deserve your serious consideration. They do this in the hope that at this time of stress the Church may contribute its full share to the stabilization of those things that are indispensable to the happiness, peace, and security of the nation.

A finer type of Christian faith and courage calls for service and sacrifice to meet the modern world chaos.

The rehabilitation of agriculture and of industry we recognize as urgently important, but causes deeper than those that have to do with economic dislocation with its attendant privations lie at the root of this world's ills. Spiritual recovery must be made coincident with economic recovery. Apostasy, the neglect of fundamental Christian principles as related to domestic, social, and industrial conditions have contributed to the catastrophe of recent times. The reactions from the severe strain of the great war resulted in the lowering of moral standards that had been the security of our people, standards that had given them a place of commanding power and influence at home and abroad. The consuming passion for gain, disclosed in an era of wild speculation, with its accompanying excesses and indulgences that brooked no restraint; untempered lust for varied and unwholesome forms of pleasure; recent disclosure of incompetence and mal-administration; the looseness of marital ties leading to the disintegration of the home, these and other moral lapses contributed to the breakup of our social and economic institutions, and made easy the way for our common misfortunes and disasters. Widespread suffering, hunger, and distress in the face of unparalleled power, mechanical ingenuity, and prodigal abundance present an appalling paradox such as our nation has never before witnessed.

In arrogance and conceit we had built our house upon insecure foundations, thinking the while that our cunning and skill could arm us to resist the blighting ills of panic and misfortune. Our pride and self-confidence have suffered a severe shock and our boasted capacity to weather all storms has brought us perilously close to a condition bordering on the overturn of our cherished institutions. A selfish and soulless individualism that was insular and arrogant impaired our security and wrought havoc in our social and economic life.

No appraisal of the events of recent years can leave out of consideration these factors. Unless they are frankly recognized and repented of there can be no salutary change effected in our economic and social order. Coincident with the lowering of moral standards we have witnessed a most malevolent and violent attack upon Christian institutions and the Christian faith. This attack is made on many fronts. In magnitude and persistence it is without parallel. It is insidious, cunning, and determined. It pervades our literature, the drama, the screen, and touches with its blighting influence schoolhouse and university. It addresses itself particularly to the younger generation. As we survey the drifts and tendencies in our modern life it becomes increasingly evident that cleavage or division in our household of faith, stress upon individual conceits, over-emphasized upon practices unrelated to the supreme purpose of Christ's Church must contribute to inevitable failure and defeat. "A house divided against itself cannot stand." The Church unity and solidarity are indispensable; never more so than now. To point more definitely the responsibility that is laid upon us as Christians and Churchmen we present certain matters we hold to be vitally important.

ECONOMIC AND SOCIAL ORDER

Involved in an economic situation which has left millions confronted by the horrors of unemployment and dire want in

the midst of plenty, the world abounds in many and at times conflicting experiments which seek to meet the needs of suffering humanity. There is no certainty in the minds of most men as to which of these experiments will surely solve our problems. It is, however, our conviction that Christians must assert without compromise that no experiment which falls short of the demands of Christ can permanently advance the welfare of all mankind. No standards short of the Christian standards can lead us out of our darkness into light. No ideal save that of the kingdom of God can satisfy the minds and hearts of Christian people.

No experiment which seeks to bring recovery for any one group, industrial or agricultural, or any other, without considering the needs and welfare of all men is in accord with the mind of Christ. If we would be saved we must be saved together, for in God's sight all human beings of whatever kindred or tongue are equally precious. The members of the Church must make it clear that, as followers of the Master, they cannot give their support to any program of reconstruction which does not recognize the fact that national recovery depends upon world recovery.

No mere reestablishment of an old economic order will suffice, and Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged; and above all else, an order which will substitute the motive of service for the motive of gain. Christians should face the fact that this new order can succeed only as the followers of Christ sacrifice and suffer greatly. It is not enough for us to "do our part." The Master calls for us to consecrate our all. For us the Cross stands as the symbol of a world recovery act. It demands that we become world recovery agents who dare to carry the Cross. It demands that through loyalty to our King we serve as leaders in bringing to pass a national and world recovery and redemption.

One vital issue faces us at this moment, the imminent repeal of the Prohibition Amendment. It calls for renewed emphasis upon the value of temperance. Such a period of change as that upon which we are entering will lay upon us the demand for self-control and the exercise of vigilance that unrestricted traffic in liquor shall not become a menace to our people.

WORLD PEACE

SIGNS on the horizon give evidence of a growing suspicion among nations. Beneath the surface the world seethes with unrest. The horrors of the World War seem to be forgotten as nation rises against nation and competition in armament once again occupies a sinister place in the chancelleries and parliaments of the world. Pacts and agreements, readily entered into, are regarded lightly, if not abandoned. The hopes of a peaceful and orderly world are shadowed by distrust and selfish ambition. Forbidding and terrible as the contemplation of a fresh outbreak may be, direful and disastrous as may be its consequences, unless America, as the most potential force to world peace can play a part consistent with her high ideals, and do it with Christian fidelity, a situation may ensue beyond her power to restrict or restrain. It is our duty as disciples of the Prince of Peace to insist upon policies that are consistent with the maintenance of equity, fair dealing and the sanctity of pacts and agreements among races and peoples. We are bound by every solemn obligation to wage unremitting war against war. An excess of nationalism or an attitude of detached unconcern for the ills of other nations, together with the building up of an armed force beyond reasonable national needs deprives us of any opportunity to be a conservator of the world's peace. Love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The Cross is above the flag. In any issue between country and God,

the clear duty of the Christian is to put obedience to God above every other loyalty.

No nation can live unto itself. We must cooperate or perish. War will be finally abolished only when Christ's spirit of forgiveness and reconciliation is in control of the world's international relations.

We make this appeal especially to the youth of America. Encouragement is found in the fundamental soundness of modern youth. We acknowledge that we, their leaders, have not always understood our young people. Their ways are different from our ways. Many of their standards were not those of our own youth. We were born of the old world; they are the children of the new. We trust them, we thank God for the honesty of their approach to religion and we confidently look to them, with the help of the Holy Spirit, to fashion a more enduring social structure than their fathers builded.

Days of material anxiety are days of spiritual opportunity. The present situation gives the Church one of the greatest opportunities in history, because the Church has spiritual gifts to impart, which were never needed more than now. Our power to help in time of confusion and change lies in our grasp upon those things which are unchanging and eternal. Christian people must demonstrate spiritual values and share the world wide vision of service given us by Jesus Christ.

WE URGE UPON YOU, the people of the Church, dare to do some of the things Jesus Christ died to make real in a Christian's daily living. If it is a question of compromise between honesty and anything less, dare to do the honest thing. What if it is costly? Are we followers of Jesus Christ or not? That is the final question. Let us show the people around us that we care, that our Christian religion really works. If it is a decision between the pure and the impure, take the Christ way. We must dare to discourage any other way. Buy and sell on the basis of the Law of Love, "Thou shalt love thy neighbor as thyself." Let us not be misled by the false slogan, "My country, right or wrong." Dare to meet intolerance with goodwill. Christ's way is the only way for a Christian, and the only way for a world in need. Stand alone if we must. Be counted a fool if it is necessary. Let us dare to do the thing now that counts. Let us practice what our religion stands for.

The world is coming to a new birth, and the pains of travail are to be expected. They may well be wholesome, if unpleasant. The times call for a stiffening of our faith. Too much spiritual ease makes soft Christians. Therefore we are told that "We must through much tribulation enter into the Kingdom of God." We should be better prepared for it than our fathers of Apostolic days. They endured much hardness for Christ, because of the hope that was set before them. We still have that same indomitable hope, and in addition we have behind us the reassuring experience of twenty centuries of Christian fortitude. Confidence is our watchword, not confidence in ourselves, but in Christ, to whom our loyalty is pledged.

Though material values collapse, spiritual values remain unimpaired. We are the followers of those who faced lions without flinching, and who endured the perils of persecution without whine or whimper. In Him we find the assurance of final victory. God has not abdicated. Christ is not dead. The power of the Holy Spirit still prevails. The foundations of the Church remain secure. We cannot be dismayed, God reigns. We dare not be discouraged, Christ lives. We may not relax our Christian loyalty, the Holy Spirit moves again over a chaotic world. Let us prove our faith in practice, and nothing can withstand the spiritual momentum that must follow.

Lift up your hearts—a new Advent of the Son of Man is at hand.

HUMANITARIAN IMPULSES translated into practical service, such is the definition of your American Red Cross. Between Armistice Day and Thanksgiving is the time to repledge your allegiance.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. JAMES REED, missionary at Newbern, N. C., discusses the religious affiliations of the inhabitants of his county, in a letter to the S. P. G., June 26, 1760:

"As to the number of dissenters & of those who profess themselves members of the Church of Eng^d I cannot pretend at present to be very exact, there are too many that can hardly be said to be members of any particular christian society, and great number of dissenters of all denominations come & settled amongst us from New Eng^d Particularly, Anabaptists, Methodist, Quakers and Presbyterians, the anabaptist are obstinate, illiterate & grossly ignorant, the Methodist, ignorant, censorious & uncharitable, the Quakers, Rigid, but the Presbyterians are pretty moderate except here & there a bigot or rigid Calvinist. As for papists, I cannot learn there are above 9 or 10 in the whole County. I have estimated the number of Infidels & Heathens to be about 1,000. We have no Indians amongst us, but the greatest part of the negroes in the whole county, may too justly be accounted heathens 'tis impossible for ministers in such extensive counties to instruct them in the principles of the Christian religion & their masters will not take the least pains to do it themselves. I baptizē all those whose masters become sureties for them, but never baptize any negro infants or Children upon any other terms."

THE REV. RICHARD LOCKE, of Lancaster, Pa., describes the tribulations of a missionary in finding his field of activity. In a letter to the S. P. G., April 13, 1747, he says:

"I was sent by my L^d Bp of London to Barmudas under a notion of 100 £ a year, when I came there it was but 50 £ & perquisites ' all about 60 £ their Currency w^{ch} is about 40 £ Sterling they have neither Bread nor water only Rain Water & we gave 5^d pr p^d for coarse Sea bisquets, & every other thing in Proportion. I staid there 8 months and scarce got enough to pay my Passage; by the advice of y^e Governor, I took my passage for Charle's Town in South Carolina having a Letter of Encouragement, from the Secretary there a former acquaintance, with a Letter of Recommendation from y^e Governor to the Governor of that Province. but the Captain a villain carried me to Philadelphia. the French Wars breaking out, and my wife being a weak woman, would not be persuaded to go home . . . and had it not been for this most charitable Assistance of the Society, we must have been expos'd to great Difficulties, the Jesuits, new lights, Quakers Moravians Covenanters Dutch & Irish prevail so much here, that an English Clergyman meets with very little Protection & much less Charity I have preach'd here in the Court House in Lancaster every other Sunday for hear 3 years & have not received 20 £ & have had neither Surpliss or common Prayer Book but what I carry in my Pocket."

THE REV. RICHARD LOCKE, of Lancaster, Pa., gives a picture of the religious life of his county in the middle of the eighteenth century, in a letter to the Venerable Society, April 11, 1747:

"Number of Inhabitants 'tis impossible to guess here are many thousands in this County but they are mostly Dutch. . . . A great many Papists, but the County is so much covered with Woods, & some hundred miles round y^t 'tis impossible to know, but it is very much overspread with new Lights Whitefields Followers; Covenanters who receive their Sacrament with a Gun charg'd and drawn sword, & profess they'l fight for Christ against civil magistrates the Moravians seem to live in Common, & hold a very odd notion of Election that those are only Sav'd who have a drop of Christ's blood drop into their hearts, they increase very much, for want of proper Assistance from regular Clergymen & some Encouragement for their Support as it is in Maryland & Virginia; M^r Whitefield hath been here twice, invited by the Moravians; but he did not seem to answer their Expectation. The Dutch have Several Odd sects of Religion, the Menists that are something reform'd from Jn^o of Leyden. they some what resemble y^e Quakers for they'l bear no Arms & have a sort of Community, The Dumplers w^{ch} seem in their way of living to be much like y^e antient Essenes amongst y^e Jews they observe y^e Saturday & have all things in Common. there is another sort amongst them who have only their assemblies every full moon. . . . Here are less Quakers than in many Countys and but very few Indians appear here are ten families of Jews."

The Need of a Catholic Philosophy Today

By Wilbur M. Urban, Ph.D.

Professor of Philosophy, Yale University

NOT so long ago there appeared in a well known undergraduate publication an article entitled *Religion Leaves the Colleges*, which attracted rather widespread attention. It voiced a certain youthful impatience and contempt for the emasculated faith which modern liberal Protestantism seems to offer, but it also struck a deeper note. It closed with the definite conviction that the alternative for the thinking man today is that between Catholicism and Humanism, an alternative, it may be added, which is forcing itself upon many modern minds. If we hesitate to take this alternative too seriously—and I certainly do—it yet serves to indicate a situation which is familiar to all thoughtful observers. The mere fact that the question of such an alternative is raised at all is symptomatic of much in present-day religious thought.

The meaning of this situation is, I think, evident. It is that religion in America is entering upon a more philosophical stage. The need of a Catholic philosophy of which I am to speak is but part of a more general need for a more philosophic content of life. The American people have been slowly coming of age intellectually, and with this has come the need of philosophy. As we have taken our social and political life *practically*, without too much interest in the intellectual issues involved, so also, in the main, we have taken our religion. For reasons which are clear to every thinking mind, such an attitude is no longer possible either in our secular or our religious life. If issues, in any sense similar to those described in the preceding paragraph, are forcing themselves upon thinking men, then the religious period upon which we are entering should see a deepening of religious thought such as we have not hitherto known.

In this general need for a philosophic background to life, the Catholic Movement in the Anglican Church, especially in America, shares. The Oxford Movement, of which we are now celebrating the centenary, although strongly intellectual at the beginning, has not in its further development been primarily an intellectual movement. The development of Catholic worship and practice, the emphasis upon works of charity and the social implications of the gospel—these have been the motive forces of the movement, and they have thoroughly justified themselves in the quickening of the religious life within our own communion and in their quite widespread influence upon English-speaking Christianity in general. It is readily understandable that these should have claimed our attention. But if the movement is to do the work for future generations, if it is to play its part in the situation I have briefly indicated, it must, I am convinced, assume a more intellectual character.

In this strong conviction of the need of a Catholic philosophy, I welcome heartily this series of papers on *Liberal Catholicism and the Modern World*, with its section on *The Faith and Thought*. I shall conceive my own task in this connection as general and introductory. Other papers will deal specifically with the content of such a philosophy, with the "necessary premises of Catholic thinking," with certain "traditional elements in Catholic thought," with the Catholic faith and modernism, and with Catholic thinking and moral philosophy. I shall content myself with pointing out certain points at which the need of Catholic thinking is especially clear. And in developing them I shall have constantly in mind the contrast between Humanism

THIS paper is one of a series on "*Liberal Catholicism and the Modern World*," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

and Catholicism with which the paper started.

WHAT IS CATHOLIC PHILOSOPHY?

WHAT then is Catholic philosophy? If one should ask this question within the Roman communion there could be but one answer. It is the philosophy of St. Thomas which, since Leo XIII's time, has become the official philosophy of that Church. Now that the Thomistic philosophy is still

the source of much that is fundamental in Catholic Christian thinking, I would be the last to deny. It is the repository of philosophical concepts that are deathless and are also important for modern secular philosophy. Moreover, the Neo-Scholastic Movement has done much to modernize its teachings and to bring it into relation with recent developments in science and philosophy.

None the less, there are insuperable difficulties in the way of the *identification* of Catholic philosophy with this form, great and significant as it is. For better or for worse, the intellectual life of English-speaking Christians has been too completely formed by other forces and influences to make an authoritative philosophy of this sort possible. We must therefore conceive Catholic philosophy in a broader sense.

What I have in mind has already found statement in the preface to *Essays, Catholic and Critical*.¹ To the first, the Catholic way of thinking belongs, we are told,

"everything in us that adores and acknowledges the one abiding transcendent and supremely given Reality, God; believes in Jesus Christ as the unique revelation in true personal form of His mystery; and recognizes His Spirit, embodied in the Church, as the authoritative and ever-living witness of His will, word, and work."

This, I think we shall all agree, is the essence of the Catholic temper, the very heart of Catholic ways of thinking. But I think we shall also all agree that back of such adoration and acknowledgment lies a reasoned view of God and the universe and this we call Catholic philosophy.

Such a philosophy of God, of man, and of the universe, has developed through the ages and become part of the intellectual tradition of the Church. Of the elements of that tradition, gathered from all that is best in Greek and Christian thinking, and fused into one mighty whole—of which the Thomistic philosophy is but one great historical expression—other papers in this series will speak more specifically. It is my part rather to indicate the points in modern life and thought at which this great and ever-living tradition is needed. In so doing I shall hope to make both the spirit and the content of Catholic thought more evident.

THE PLACE OF FAITH IN CATHOLIC PHILOSOPHY

THERE IS NO POINT at which a liberal Catholic philosophy is more needed at the present time than that which is suggested by the contrast of the terms Catholic and Critical, Faith and Reason. There is also, perhaps, no point at which Catholic and non-Catholic philosophies diverge more significantly and completely than here.

In a very real sense, Newman's *Grammar of Assent*² is indicative of the deeper springs and motives of the Anglo-Cath-

¹ Selwyn, Third Edition, \$4.25.

² Longmans, \$2.00.

olic Movement. A movement for the restoration of lost provinces of faith and practice to the Anglican communion, it was at the same time, and—as I believe—even more deeply, a movement to meet and, as it were, to anticipate the disintegrating forces of a narrow rationalism which Newman and his co-workers felt had already entered into Protestant Christianity, and which has since carried on most completely its destructive work.

The struggle between science and religion was already in full force. In this struggle modern liberal Protestantism sought to render unto science the things that are science's and unto religion the things that are religion's. In the end it has surrendered almost everything that is rational to science, leaving to religion only faith, and that faith a matter of non-rational feeling.

Against this tendency Catholic thinking is adamant. It refuses to surrender the rational basis of faith. The Vatican Council, for instance, decreed that "the existence of God can be demonstrated by natural reason." The decree was not meant to justify suspense of assent until demonstration had been produced and found satisfactory. That would be to ignore the element of faith. What it was meant to insist upon is that ultimately there cannot be any complete dualism between faith and reason. The very life blood of the Church, the very drive which makes it virile and strong, is its hold on the rational basis of faith. On this and similar points a Catholic philosophy must stand fast. It may not be possible for a liberal Catholicism to hold the historic proofs in precisely the form in which they were enshrined in the scholastic philosophy, but the spirit and the principle of these proofs must be retained if Catholic life and worship is to be maintained. And the same must be said for the intellectual and philosophical principles which underlie the doctrine on the divine attributes, the nature of deity as enshrined in our creedal statements.

The first note of any Catholic philosophy is, then, that religion is not a matter of mere feeling, as so many modern men hold, but of reason. How much this fundamental note needs to be sounded may be seen by the divorce between faith and reason which has taken place in so much of modern Christianity. The popular view—that it does not matter what a man believes, but merely that he should believe—is a corollary of this divorce. Against this wave of indifference the Catholic revival has from the beginning set its face. In his last years Newman "rejoiced" that "for fifty years he had resisted to the best of his powers this spirit (of false liberalism) the doctrine that there is no positive truth in religion, but that one creed is as good as another." "It is," as he said, "inconsistent with any recognition of any religion as true. It teaches us that all are to be tolerated and that all are a matter of opinion."

"Why," asks St. Augustine, "should God disdain Reason, his first-born Son?" Catholic philosophy has never disdained it. It is modern naturalism, more particularly that evolutionary naturalism which, as it says, completely "naturalizes man's intelligence," which denies that man by his reason can find God. For Catholic thinking reason is a divinely implanted gift, and between the natural reason of man and the truths of revelation there can be no ultimate conflict.

There is no place that Catholic thinking diverges more from non-Catholic than at this point. There is no point also, perhaps, where a Catholic philosophy is so greatly needed.

A CATHOLIC PHILOSOPHY OF DEITY

TO THE CATHOLIC MIND and temper belongs first of all, we have seen, everything in us that acknowledges and adores the one abiding, transcendent, and supremely given Reality, God. This acknowledgment, and above all, *adoration*, is the supreme gift of the Anglo-Catholic Movement to Anglo-American Christianity. The note of adoration, as expressed in the revival of Catholic worship, is everywhere recognized as its outstanding quality.

But it is not always realized that this element of worship retains its reality and significance only when back of it lies

a Catholic theology and a philosophy of deity which commends itself to the deepest reason in man. Otherwise it sinks into mere emotionalism and estheticism. The unreality of much of Christian worship, especially in many of its non-Catholic forms, is everywhere felt. It is this vague sense of unreality, as much as anything else, that is driving multitudes from the churches. If now we ask what is the source of this sense of unreality, it is the divorce of worship from belief, of thought from feeling. Men say one thing in their hymns and prayers and another thing in their minds and hearts. There is a practical denial of the one abiding, transcendent, and supremely given Reality, of which alone adoration in any real sense is possible.

This, then, is the second point at which a Catholic philosophy is greatly needed at the present time. The Anglo-Catholic Movement has restored to many the great gift of adoration and worship. Certainly I shall not be thought to exaggerate if I say that this gift is, if not empty, at least wholly incomplete, if with it is not restored the great structure of Catholic theology and philosophy that lies back of it.

This need is measured by the degree to which the practical denial of the one abiding transcendent and supremely given Reality has gone. What is described as Humanism in religion is but an extreme form of this tendency, but the tendency is far-reaching in modern Christianity. It is not unknown in our own communion.

This movement is the outcome of certain very definite philosophical tendencies of our time. An outgrowth of pure naturalism and of naturalistic pragmatism, it has, as I have said, rendered unto science everything that is "rational" and left to religion only the vague realm of feeling that remains. It naturalizes completely man's intelligence. Reason is not God's first-born son, but a mere product of natural evolution. As such, to man's intelligence is denied all but merely sensational and empirical approaches to truth and reality and anything of the nature of the supernatural and of revelation is denied. Those who have thus abandoned all but empirical approaches to religion have ended in purely empirical and human conceptions of deity. God becomes for them merely a name for man's own highest ideals, or, at most, a finite being, a part of nature in the making. For such objects there can ultimately be no real worship or adoration.

This implicit denial of the Catholic, even Christian, conception of God—not only of the divine attributes of Christian creed and theology, but even of the divine being in any ultimate or significant sense—is, I repeat, the outcome of far-reaching philosophical tendencies of our time. It is therefore not enough for the Catholic Movement to adore in its worship or to acknowledge in its creeds—fundamental as these things are. It must also rethink in modern terms, the *grounds* of its adoration and acknowledgment. Nay more, it must challenge the very premises of this naturalism which would dethrone the object of its worship. If the "acids of modernity" have eaten the God of Christian worship out of so many hearts, it is partly at least because a naturalistic philosophy has taken the transcendent Reason, which is God, out of the cosmos. It is vain for us to think that that which is destroyed by thought can be restored without greater and still deeper thought, that false philosophies can be otherwise met than by true ones. The truth of the Catholic religion in which we believe cannot, in the last analysis, be separated from the truth of Catholic theology and philosophy in which that faith has found its inevitable form.

A CATHOLIC PHILOSOPHY OF MAN: CATHOLIC ANTHROPOLOGY

IF A CATHOLIC PHILOSOPHY of Deity is needed at the present moment, still more, if it were possible, is needed a Catholic philosophy of humanity. The corollary of a true conception of God is a true conception of man. As Catholic worship cannot be separated from a Catholic conception of God, so Catholic practice cannot be separated from a Catholic philosophy of man.

It has long been one of my deepest convictions that the present loss of faith in God is related to a still deeper loss of faith in man, and that these elements of confusion and insincerity that have crept into modern Christian life are due to confusions in our notion of the nature of man. For many man has really ceased to be a son of God, and become merely a high-grade simian. Others are still struggling desperately to think of him as both at the same time.

A purely naturalistic anthropology has grown up all around us. Much of what is known as modern psychology and sociology is based upon premises which made it impossible to think of man as more than animal. As this movement has completely naturalized man's intelligence, and thus made it impossible by that intelligence to reach a transcendent deity, all wise, all powerful and all good, so it has completely naturalized man's conscience and thus cut away the basis of Christian morality.

For Christian morals man *is* a son of God, and all its ideas of good and right spring from that. The movement which I have described as Humanism in religion is a virtual denial of these premises. Indeed there is no point at which the contrast between Humanism and Catholicism is more terribly evident than in the field of Christian morals and practice. The same tendencies which threaten to take the heart out of Christian worship also threaten to take the driving force out of the Christian life.

It is not the task of this paper to consider Catholic moral philosophy in detail. The question of The Faith and Moral Life is in other hands. It may be permitted me, however, to try to illustrate my thesis more concretely.

The Bishop of St. Albans is, I think, entirely right in holding that the heart of Christian ethics is the ethics of sex and of the family. The heart of any ethics is its view of the springs of life. It is sufficient to know what has been happening in this single sphere of morals, within the world of Christendom itself, to understand how much a Catholic philosophy of man is needed. I have the deepest sense of the difficulties of these problems as affected by the conditions of modern life. I have the deepest sympathy with those who feel so keenly the difficulties and complexities of these problems. But I cannot believe that those many Christians (even within our own communion) who accept so easily so-called "modern" views on this subject, have really thought the matter through. These modern proposals, many of them at least, are based upon purely human and ultimately naturalistic views of man and of man's life in the world. Christian morals, however, can be based only on supernaturalistic premises, on the assumption that man is primarily a son of God—in short upon a philosophy of nature and of man, which is the very substance of Catholic philosophy. Is it not because we have so little philosophy that we are so muddle-headed at this point?

THE NEED OF A CATHOLIC PHILOSOPHY OF SYMBOLISM— CREED AND DOGMA

I HAVE INDICATED THREE POINTS in the religious life of the modern world at which a Catholic philosophy is especially needed, first in the Anglo-Catholic Movement itself and secondly in the general religious life of our time. Let me indicate a fourth point to my mind no less important and significant. I shall describe it as the need for a philosophy of symbolism.

On the surface, at least, the Anglo-Catholic Movement might be described as a movement to restore symbolism and the symbolic consciousness to the Church. With an instinct profound and sure this movement recognized the close relation between religious faith and life and religious worship—that the acknowledgment and adoration of the one abiding, transcendent, and supremely given Reality is bound up with our ability to envisage Him in concrete form. The *Real Presence* is the distinguishing note of the Catholic temper and attitude.

Looked at broadly, then, sacramental and creedal religion is the essence of the Catholic standpoint. It follows with equal necessity that a philosophy of creed and sacrament constitutes

the distinguishing mark of the intellectual content of the Catholic Movement. Others will speak of the sacramental philosophy of the Church. I should like to speak briefly of the philosophy of creedal belief, of the great creedal *symbols* of the Church.

This is an era of creedless religion. Religion without dogma is coming to be almost a commonplace of non-Catholic forms of Christianity. It is but another aspect of that divorce between faith and knowledge, feeling and reason, of which we have already spoken. As it is, intellectually speaking, the prime task of the Catholic Movement to heal this breach, so it is also its fundamental task to show the inseparable relation between faith and creedal belief. This is possible, however, in the modern world only by a deeper understanding of the nature of these symbols and by philosophical conceptions of symbolic knowledge and symbolic truth. That this need is not unrealized in the Anglo-Catholic Movement itself is witnessed by the contributions of such thinkers as Fr. Figgis, Bishop Gore, and the philosopher, A. E. Taylor. This is not the place either to consider in detail the contributions already made or to forecast the developments of the future. It must suffice to indicate the need of a Catholic philosophy at this point.

The loss of the sense for symbolism was, perhaps, the bitterest fruit of Protestantism. Protestantism not only destroyed the windows of cathedrals, but also certain precious windows of the soul. With the loss of this sense for symbolism there followed that reaction to biblical literalism which has created the soul-destroying oppositions of Fundamentalism and Humanism. If Anglicanism has been spared the follies of both these movements, it is largely because of a partial restoration of the sense for symbolism. I say restoration, because the Catholic consciousness has always been symbolic and part of Catholic philosophy has always been a philosophy of symbolism. It is this philosophy that, as I believe, is so much needed at this present time.

This need is further reinforced by the fact that within Protestant forms of Christianity there have developed symbolic theories of religion that are purely naturalistic and humanistic in their premises. Since the days of Feuerbach and Lange, it has become more and more the note of modernism in religion to make of religion merely a handmaid of morals, a tendency which has found its complete development in the purely instrumental and social theories of religion which are the basis of Humanism. For the humanist, religious ideas are wholly symbolic, but they are symbolic only of human and moral values. For supernatural, Catholic religion, they are in part also symbolic, but they are symbolic of ultimate metaphysical realities. That is the great, the tremendous difference. This tremendous difference is, I think, generally sensed by those about us. By almost universal consent it is recognized that the Catholic Movement alone stands unequivocally for the great historic creeds as the center of faith and practice. In an almost creedless epoch it is to this movement alone that the world looks for a philosophy of creedal belief, for a way of thinking which will make possible again an acceptance and acknowledgment of these great *symbols* of the faith.

TODAY'S NEED

THE NEED of a Catholic philosophy today is so obvious as scarcely to need argument. If, as we believe, there is need for Catholic worship, faith, and practice, there is need for Catholic thinking and Catholic philosophy. If there is in the modern religious world anything approaching that Great Divide between Catholicism and Humanism which many are envisaging, there is need that the premises of these two opposing ways of thinking should be made quite clear. Humanism and Modernism proceed from a purely naturalistic philosophy. Catholicism is equally based upon a supernaturalistic philosophy.

So much for the general need. Let me in conclusion speak of the special needs of Anglo-Catholicism.

There is reason to believe that some of the deepest motives of this movement, at the beginning at least, were of a philosophical character. In Newman's case at least it was the problem of faith

and knowledge which was fundamental in his own thought, and it was a prophetic sense of the coming movements of rationalism and secularism, following upon the primacy of science in the modern world, that partly led him to come to grips with Catholic truth. Be that as it may, the exigencies of the development of the Catholic Movement, especially in this country, have inevitably resulted in this intellectual phase of the movement, falling into the background. The magnificent work of development of Catholic worship and practice, which has been, to be sure, its supreme contribution, is far from done and will still demand the larger portion of the energies of the movement. But in principle at least that contribution is accepted and acknowledged. The task now is the development of deeper Catholic thought.

This is not only our challenge at the present time, but also in a sense the condition of our continuance and survival as a great force in modern life. The movement is far from being a spent force. It is, if we so will it, only beginning its work. But the tasks of the latter part of the twentieth century must perforce differ in certain ways from those of the first. On this hundredth anniversary of the movement, the supreme task, it seems to me, is to take vigorous hold of the thought life of the modern world. By very general consent it is recognized that the Catholic Movement is the one form in Anglo-American Christianity that stands unequivocally for the supernatural in religion. In this period of almost complete submergence of the modern mind in wholly naturalistic ways of thinking, what a challenge! God grant that we shall see and be equal to that challenge!

How the Layman Can Help

THE QUESTION is often asked: What can the individual members of a congregation do? The charge is made that the Church does not make proper use of its laymen. So we offer a few suggestions which if carried out honestly and steadily, not jerkily and spasmodically, would result in a revived Church and people:

1. I can attend my own church regularly, and so set the example to others. "Do as I do, rather than only as I say."
2. I can give systematically of my own means to support my Church. "Give as the Lord has prospered you."
3. I can use my influence to promote the peace of the Church, and to guard its good name. It is my Church and what hurts it is sure to hurt me.
4. I can help my minister by (a) introducing strangers to him; (b) praying for him; (c) speaking well of him.
5. I can help in the Church school by taking a class and preparing the lesson, being on time, hunting up the absent or missing ones, and looking out for new members.
6. I can visit the stranger, bring him to church with me, and by introducing him to the minister and the members of the congregation make him feel that the Church is one great family.
7. I can assist by singing, or visiting, or providing a conveyance, or in some way, as I have talent or there is a need and call for it.
8. I can encourage every good work by my personal help as far as possible, and always by my good words. I can make sure first of all of what is being done and planned before joining in criticism of efforts being put forth.
9. I can read the literature of my own Church, and thus become a well-informed person as to what my Church is, what she is doing, and knowing it be the more ready to aid in her work, as well as to be able to correct false impressions others may be laboring under regarding my Church.
10. I can give myself, put myself into her service, and therein I will find solace for my soul, and be enabled to help others.

These rules, if followed, will be found of the greatest assistance in building up any congregation. If we all only realize that what makes the Church is its membership, and that the world outside judges the Church by what its members are and do, it should make us more active in good works.

—Rev. W. S. Slack.

PREPAREDNESS for meeting in the future just such disasters as were met in the past is assured by supporting the American Red Cross.



Churchwomen Today

Ada Loaring-Clark, Editor

PLANS for the next triennial meetings to be held in Atlantic City are rapidly taking concrete form. The executive committees of women's organizations are already busy considering ways and means, programs and publicity.

The Next Triennial

The Daughters of the King will hold their sessions on the four days immediately prior to the meetings of the Woman's Auxiliary; hence those who are appointed as delegates to both organizations will not have to decide which meetings to attend because of conflicting hours! St. James' Church, the Rev. Warren W. Way, D.D., rector, has been assigned to the Daughters for all their services and meetings. The theme that will color the deliberations of this Order is to be "The Call to Follow Christ." Miss Martha P. Kimball of Ohio is the chairman of the program committee.

For the Woman's Auxiliary Triennial meetings, the members of the executive board at their last meeting felt that in studying "Christ and the Modern World" this year, it was carrying on the five subjects emphasized at the last triennial; viz.: "Family Life," "Property and Economic Conditions," "International Relations," "Interracial Contacts," and "Religious Thinking Today." Nothing is more important than that the women of the Church face "the old but ever new" problem of Christian discipleship.

Miss Grace Lindley says: "If the whole Church faced the question of Christian discipleship in Atlantic City and made the answer for which our Lord surely awaits, what might it not mean in the history of the 20th century? We need to think of Christian discipleship in our homes, in the community, and in the world." This thought will predominate the plans and program for the meeting. Miss Marguerite Ogden, of Maine, is the chairman of the program committee. Miss Elizabeth Matthews, the efficient presiding officer for the triennials in Denver and in Washington, has again been invited to preside. She is a Churchwoman of unswerving loyalty and leaves the impress of her devotion, as well as her consecrated efficiency, on every woman brought into contact with her. As I write I have not heard if Miss Matthews has accepted the honor and responsibility of this office. It would seem peculiarly fitting that on this occasion and in the diocese of New Jersey she should do so as our episcopal host, Bishop Matthews, is her uncle.

YOU WILL BE GLAD to know that another building has been added to the seven already completed of the fourteen for which appropriation was made from the last United Thank Offering. The much needed infirmary for Dabney House, Java, Va., has been built, and Miss Mildred Edmunds, our worker at this mission station, says: "It really is quite nice looking and very roomy and convenient inside."

One of the first woman appointees of the Church as a student worker among college women, Miss Hope Baskette, is married. She is now Mrs. John Davis. Mrs. Davis served at the Florida State College for Women at Tallahassee where she made a fine contribution to the lives of our Church students. She has been succeeded by Miss Kathleen Platt who has entered upon her work with a large enrolment of students belonging to the Church. Miss Platt is fortunate in having very adequate quarters in Ruge Hall.

Most of us prepare at least one missionary box this month. Without these boxes many individuals, missionaries, and children would really suffer. It is most important that all allotments be filled and any diocesan secretary not able to take care of her entire allotment should at once notify Mrs. T. K. Wade, supply secretary, Church Missions House. Parish secretaries, in like manner, who cannot fill their assignment, should notify the diocesan box secretary.

The Armaments Racket

Ecrazex l'Infame: An Appeal to the Christian Conscience

By the Rev. P. E. T. Widdrington

Organizing Secretary, League of the Kingdom of God, Member of Editorial Board of *Christendom*,
Rector of Great Easton, Essex

IN TWO PARTS—PART TWO

I PROPOSE NOW to turn your attention to the repercussions of the Armaments Racket on the League of Nations. Most of us are profoundly disappointed at the League's poverty of achievement when we recall the hopes of a new era in international relations that marked its inception. We can see, especially in the

light of events in Europe during this past year, that the Treaty of Versailles has from the beginning placed the League at a very serious disadvantage because the terms of the Treaty have been a perpetual source of ill-feeling among certain of the European peoples. But the terms of the Treaty of Versailles are not a sufficient explanation of the League's comparative impotence. They cannot be held responsible for the failure of the League in the Sino-Japanese dispute over Manchuria and for other failures that might be mentioned. There are other reasons for the League's impotence. For from the outset there has been a deliberate campaign to prevent the League discharging the functions for which it was created. That campaign has been mainly the work of the Armaments Racket and its allies.

The methods have been as unscrupulous as they have been persistent. They have two objectives: the undermining of the authority of the League and the sabotaging of its machinery. Newspapers in all countries have been bought, subsidized, or bribed, and a continual stream of disparaging and depreciatory criticism varied by scurrilous attacks has been maintained. There is an Armament press in every country. But there has also been a system of lobbying within the Assembly itself. The Shearer scandal is only the most flagrant instance of the methods employed. Mr. Shearer is a professional publicity man; an expert lobbyist for the big navy and shipping, that is, the steel interests. He has had other outlets for his activities which do not commend him to the public. In 1929 he sued the Bethlehem Shipbuilding and two other of the largest shipbuilding corporations for \$255,655 on account of his services in preventing any effective disarmament at the Naval Conference at Geneva in 1927. He admitted that he had already been paid \$51,230. His claim was bent on the services he had rendered which had led to the obtaining of orders which would never have been obtained but for his work at Geneva. Those services included the entertainment of naval officers and American newspaper correspondents, sending out literature designed to discredit American advocates of peace, getting his propaganda into such highly reputable organs as *The New York Times* as "news," maintaining a lobby in Washington for the purpose of influencing legislation in support of cruiser and merchant marine bills pending in Congress, and other services which are detailed in Charles A. Beard's *The Navy: Defense or Portent* (p. 635). Eugene Grace and C. M. Schwartz, chairmen respectively of the Bethlehem Shipbuilding Corporation and of the Bethlehem Steel Corporation, admitted having paid Shearer a fee of \$25,000 to act as "observer." A pretty disgraceful case! But how many European firms had "observers" of the type of Mr. Shearer at the Disarmament Conference? Mr. Shearer, by the way, was at the Disarmament Conference in Geneva last year.

Is it surprising that the work of the League has been crippled?

WHAT happened when the Chinese and Japanese representatives arrived at a British arms factory simultaneously? ¶ In this concluding paper Fr. Widdrington shows how the armament industry is the spearhead of the anti-social elements in modern society.

The League has never had a fair chance and it never will, until the Armaments Racket is suppressed.

But there is another count in the indictment. The armament firms by their wanton disregard of the judicial findings of the Council have brought the League into contempt. Take, for instance, the judicial condemnation of Japan.

Does it matter what the nations say at Geneva, and can a nation that has been condemned take the condemnation seriously when powerful groups and interests in the nations that have been most prominent in the proceedings tumble over themselves to supply the defaulting country with means to flout the authority of the League? Mr. Matsuoka, the Japanese delegate, fresh from defying the League, comes to England and is the guest of Metropolitan Vickers, and has had a long interview with Sir Harry McGowan, chairman of Imperial Chemicals, the premier organization for the production of poison gas!

The mention of Japan reminds me that M. Charles Dumont, the president of the Franco-Japanese Bank, a subsidiary of Schneider-Creusot, who has held the office of Minister of Marine, is the representative of France at the Disarmament Conference. He is a tender-hearted man and therefore pleaded eloquently for the retention of the submarine as "the weapon of the poor." M. Dumont doubtless holds views similar to those of the chairman of Vickers, our British combine, that private armament firms are content to carry out the production of the means of war determined by the military, naval, and air advisers of the governments, and that the traffic in arms with other countries is a patriotic device for maintaining their factories at such a standard of efficiency as enables them to meet any national demands that may be made on them (*cf.* speech of Sir Herbert Lawrence, April, 1933, quoted in *The Bloody Traffic*, pp. 132 and 133).

LET US EXAMINE the argument that armament firms employ salesmen to sell arms to other nations in order that they may be in a position to ensure the adequate defense of their own nation. What it amounts to is that we are invited to subscribe to the hideous doctrine that wars in other countries may be fomented by our nationals in order that we may ensure our own safety; an argument analogous to the damnable contention that, unless you have prostitution, your daughters will not be safe. The case was put in a nutshell during the inquiry that was held recently in your country on the embargo on the export of arms. Mr. Monahan, of the Remington Arms Company, was being examined by Mr. Hull on his plea that an embargo would imperil the safety of the States:

Mr. Hull: You say that your men are kept in training on this foreign business?

Mr. Monahan: Yes, sir.

Mr. Hull: That is arms and ammunition for war purposes?

Mr. Monahan: We never know what part of the exports, of what we call these metallic cartridges, are going to be used for war purposes, and what part for protection, policing, and sport purposes.

Mr. Hull: In order to keep in tune, to keep in practice, you have got to have trouble going on in some part of the world?

Mr. Monahan: Yes, sir.

In other words, *to be prepared for war in your own country you must hope for continuous wars in other countries.*

If there is no other way of securing national safety, one would hail the advent of some kindly comet that would blow this world to smithereens!

WHAT has the League done in the matter of the private manufacture and private traffic in armaments? That it constitutes one of the main problems is embodied in Article 8 of the Covenant. Twelve years ago a commission of the League summarized the evils which attend this accursed trade in blood. Here are the conclusions the commission of 1921 arrived at:

1. Armament firms have been active in fomenting war scares and persuading their own countries to adopt warlike policies and to increase their armaments.
2. Armament firms have attempted to bribe government officials both at home and abroad.
3. Armament firms have disseminated false reports concerning military and naval programs of various countries in order to stimulate armament expenditure.
4. They have sought to influence public opinion through the control of newspapers in their own and foreign countries.
5. Armament firms have organized international armament rings through which the armaments race has been accentuated by playing off one country against another.
6. Armament firms have organized international armament trusts which have increased the price of armaments to governments.

A damning indictment and one calling for drastic action! But, alas, no drastic action has been taken either to bring this abominable trade to an end or even to cope with the evils set forth in the findings. It is true that a later commission made a series of suggestions, but none of them would seriously inconvenience the working of the trade, except perhaps the final suggestion if it could be put into operation, which is highly improbable—I mean the suggestion that “those in control of private manufacture should be prevented from controlling or influencing newspapers.” A system of licenses has been devised, but it has not seriously interfered with the traffic. The only instance of any moment in which a license has been refused is the refusal, a few months ago, of the British government to allow the export of certain airplanes to Germany.

When in 1928 the League set up a commission to draft a “convention for the supervision of the private manufacture and publicity of the manufacture of arms,” it framed the following article:

The High Contracting Parties undertake to transmit to the Secretary General of the League of Nations, or to publish within two months after the close of each quarter . . . a list of the licenses granted during that quarter, together with

- (a) a description of the war material for which the license is granted;
- (b) the name and address of the registered or head office of the licensees and the period for which the license has been granted.

What the commission recommended went much further. It recommended that each government “should undertake to transmit to the League, or publish within two months after the close of each quarter certain information about the armament licenses granted,” this information to include “the names of all the enterprises with which the holder of the license had concluded agreements or associations of any kind whatsoever, with a view to the production of the articles of war material for which the license had been granted.”

The British delegate opposed the clause. His speech had the merit of frankness. He said:

“In the first place my government could not give this informa-

tion; they have not got it. Secondly, it is only the manufacturers—the licensees themselves—who could furnish it, and they would certainly refuse to do so. Thirdly, we have no power to compel them to do so, and fourthly, very few governments would have the courage to introduce legislation to make them do so.”

The most illuminating of the reasons advanced by the British delegate is the last. Governments are too closely associated with the armament rings, representing as they do a consolidation of business interests, banking, steel and iron, oil, aviation and motors, chemicals, insurance, and newspapers, to dare to deal drastically with the scandals that arise from the existence of this infamous trade.

It is not surprising therefore that the movement at Geneva toward the control of the trade has been backwards rather than forwards. The recommendations in 1930 were less severe than in 1925.

The trade will never be effectively controlled, much less abolished until the Christian conscience in every nation awakens, asserts itself, and organizes a great crusade. For the power of the Armaments Racket is the most sinister and strongly entrenched of any in the modern world. Its ramifications are everywhere; no one outside the inner circles knows their full extent. It is a maze of alliances, interlocking directorships, and secret understandings, all the more poisonous because they are secret. In the words of a great civil servant, Lord Welby, assistant under-secretary of the War Office, 1900-1902:

“We are in the hands of an organization of crooks. They are politicians, generals, manufacturers of armaments, and journalists. All of them are anxious for unlimited expenditure, and go on inventing scares to terrify the public and so terrify the Ministers of the Crown.”

So long as this power, responsible to no authority and able to make the decisions of the League of no effect, exists, the aspirations of the peoples for peace can never bear fruit in a stable world order.

We have just witnessed in England one of the longest criminal trials in our history: a trial of a group of men engaged in fire raising. Their crimes have been wholeheartedly denounced in our press. What is their crime to that of men who for the sake of profit foment war and may again set the world on fire? Cannot the Christian conscience assert itself and stimulate in the masses of our peoples the moral enthusiasm that led to the abolition of the slave trade? Ghastly as were the conditions of the slaves, those conditions affected only a limited number of human beings. The continued existence of the Armaments Racket threatens the destruction of civilization! What is one to think of governments which, while raising their hands in pious denunciation of the traffic in dope and women, yet do nothing even to control this worse evil? Indeed, during these two years of efforts for peace, under cover of the Geneva Conference, the principal governments of the world have acquiesced in a regular supply of arms and ammunition to belligerent nations and nations preparing to be belligerent.

WHAT CAN BE DONE? For if the case I have presented to you is true in substance and in fact, the call is to action. We dare not as Christians assent to the popular fatalism and admit that the trend of things is too strong for us and that mankind is under the domination of forces it cannot control. Such an admission is atheism and a denial of the will. We need constantly in these last days to remind ourselves that the Bible is the book of minorities that have triumphed and that faith in the Incarnation means that we hold the way of achievement to be through One Man to groups of men and to all men.

It is for us as Christians to organize a mass movement, and in such an effort we shall rally to us all the forces of goodwill outside the Christian communities. Our aim must be clear. We will never cease our effort until we have abolished both the private manufacture of arms and the traffic in arms. But we shall have to attain our aim by stages. I suggest therefore the follow-

ing program for adoption by League of Nations Unions and Peace Societies. Some of the items in the program will require to be adapted to your conditions.

1. A drastic tightening up of the system of licenses under which export of arms is permitted. The inclusion of the words in Clause 2 which were rejected by the Convention of 1928.

Between August of last year and July of this, 117 licenses were granted by our Board of Trade for the export of arms and ammunition to China. In one month Imperial Chemicals shipped 37,000,000 cartridges.

2. After a war has been condemned by the League, it shall be a criminal offense for any firm to supply the country adjudged the aggressor with either armaments or loans. The directors of armament firms and banks shall be held responsible and penal servitude plus a heavy fine to be imposed in all cases where a conviction is secured.

3. Rigid inspection of all private armament firms by government inspectors—officers of the army and navy to be ineligible as inspectors. Complete disclosure of all commitments and agreements with foreign firms or rings, under severe penalties.

4. Retired officers of the army or navy employed by a private firm of armament manufacturers to incur the loss of their pensions, and in the case of the pension having been commuted, to repay to the state the sum received by way of commutation, less any sum adjudged to represent the pension that would have been received up to the time of engagement as an armament employe, had not the pension been commuted.

5. A strict system of costings to be introduced into all contracts and those costings to be available to foreign buyers.

Morgan Jones described in the House of Commons on February 27th of this year an incident at a British armament works. At a certain factory armaments were being prepared in one part of the building for Japan and in another for China. By an unfortunate chance, the representatives of both governments arrived at the factory at the same time and were shown into the same room. There they began to discuss the charges made by the firm for their munitions, with the result that they agreed to a joint ultimatum asking for a reduction in price (*The Bloody Traffic*, p. 114).

Armament firms both in your country and in Great Britain stand convicted of having shamelessly robbed their countries in the Great War (For the United States, consult *Deaths and Profits*, by Seymour Waldman. Brewer, Warren & Putnam. 1932).

6. No minister of the state and no officer of the army, navy, or air force, to hold any shares in armament firms.

7. A definite undertaking by our government that the work of the Medical Research Council, of scientific and industrial record, created for the purpose of improving the health and wealth of the nation, shall not be sacrificed or made subordinate to the use that is being made of that Council for preparing more devices for human destruction.

"In a period of financial stringency, and in spite of the fact that the amount spent on the Fighting Services Research departments in 1931-32 was £2,749,000, while the Civil Estimate Grant for the same period for the Department of Scientific and Industrial Research was only £443,838 and for Medical Research only £139,000" (*Politics, Ltd.*, p. 44).

As H. G. Wells says:

"The Science of Warfare is now a very active occupation. It is a sort of ugly and dwarfish little twin sister running at the side of scientific research. Her difference is that she tries to be secretive and her ends are murderous. She is perpetually seeking to seize and pervert scientific advances."

8. A royal commission to inquire into the questions raised by the private manufacture and trade in armaments, *e.g.*, interlocking directorships with banks, financial trusts, insurance companies, newspapers, etc., and the interdependence of British and foreign firms. A list of the directors and chief shareholders in armament firms and their subsidiaries to be published by the

commission and a yearly issue of these particulars to be issued as a government paper.

9. The government to revert by degrees to the state ownership of armament concerns, and no compensation to be given to armament firms except in those instances in which the firm or company is taken over by the state.

10. The British representatives to move a resolution at Geneva rendering ineligible as a delegate any one known or proved to be financially interested in, employed by, or an agent of any armament concern.

I CONSIDER these proposals to be studiously moderate and to constitute a program on which we could unite all the forces of goodwill.

I am fully aware that such a program does not exhaust our responsibilities. For peace is the effluence of right relations and the leaders of the Christian Churches must set themselves to discover the essential conditions of peace. But in the meantime, a crusade for the abolition of the Armaments Racket would really be an earnest of our sincerity. Abolish this infamous trade and you will have done more than remove a major irritant to war; you will have done more than to have given a fresh lease of life to the League of Nations. *You will have struck a mortal blow to that false philosophy which is destroying the bases of culture and imperilling civilization itself.*

For the armament industry is the spearhead of all the anti-social elements in modern society and the effective instrument of their domination. There are groups of men wielding power in international, national, and industrial affairs who love darkness rather than light because their deeds are evil, and behind them stands a solid phalanx which accepts without question the standards of a system that rewards base acquiescence with wealth and prestige. They are united in a desperate effort to save that system, whatever its abuses. All but a small fraction of the wealth of the world is concentrated in their hands, and in order to maintain this gross inequality and the power and prestige that inequality gives them, they are now bent, at any rate in Europe, on seizing the machinery of political power and destroying the last vestiges of popular government. There is no Racket more steeped in wickedness than the Armaments Racket; the men responsible for it are the enemies of the human race. The Racket must go. *Ecrasez l'infame!*

A Wonderful Venture

TO ME, as I get older, life is more and more a venture: to every young man or woman it should be a remarkable venture; and the secret of that venture is that I am living: that I have spiritual forces within me as well as a material body: that I have power to will and to do; that I am a man. And further, that the marvelous universe has also spiritual forces in and through it; that He whom we call God, and worship as our heavenly Father, who holds in Himself all purity, love, truth, and by whom all things are made, has given me a touch of His spirit, and made me a child of God. How do I know this: can I prove it? No, I can no more prove that there is a God than I can prove that there is not a God. I know it by faith, and a faith that has been tested by experience: millions on millions of people have tested it by experience, and hold to it as their very life. God so loved His children that He gave His only begotten Son, Jesus Christ, who walking this earth revealed in His life the glory and beauty of the Father. And now, in these days, He gives us the comfort and guidance of His Spirit. There is more, far more, than this: experience, following Christ in daily life, companionship with God, prayer, brotherhood in the Church are a part. But the real thing is that life has a meaning, an aim, and a source of power, of power untold. I know but little of this life and less of the next life, but I know that my heavenly Father is Love, Justice, and Truth: I believe that Jesus Christ lived that I might learn of Him, follow Him, and pass through the gates of death with Him. Why not? Other loved ones have gone before, consecrated to Him, fully consecrated. I find in Him the supreme satisfaction, joy, and support of life. With this clear and final, what have I to fear from man, misfortune, disease, or sorrow? In perfect faith one may live on towards the setting of the sun, tranquil, and in perfect serenity.

—Bishop Lawrence.

Books of the Day

Rev. William H. Dunphy
Editor



A HISTORY OF CHRISTIANITY IN THE BALKANS. By Matthew Spinka. The American Society of Church History. 1933. Pp. 202.

THE SUBJECT of the spread and development of Christianity in the Balkan Peninsula has been left almost untouched by English-speaking historians. One finds, even among our professors of history, a certain vagueness as to the process by which the Slavs and other invaders of the Balkans were Christianized and civilized—a vagueness due in large part, no doubt, to the language difficulty involved in approaching the sources. We are particularly fortunate, therefore, in having this able work from the pen of Dr. Spinka of the Chicago Theological Seminary, whose historical researches and thorough command of the languages in question equip him admirably for the task in hand. Here is an authoritative account of the rise of Slavic Christianity in the Balkans, after the ruin of Greco-Roman religion and culture there, the rise and development of the Serbian and Bulgarian Churches and nations, the close union of Christianization, and Byzantinization, the spread of Bogomilism (which is treated with rare insight and traced to its nationalistic roots), and finally the devastation of religion and culture alike in the march of the all-conquering Turk.

One would desire at times greater sympathy with Eastern Orthodoxy—for its spiritual beauty and power and truth. One feels, too, that the socio-historical mode of approach is too exclusively and onesidedly employed, for Christianity can never be merely or chiefly a phase of culture. But even with these limitations, the work is a very valuable study of the movements by which Byzantine religion and culture made their way among the Balkan Slavic peoples, yet were so adapted by them as to be truly and deeply national, so that even the Turkish conquest could only arrest—it could not destroy—the twofold heritage which was the gift of Byzantium to the world.

This is the first volume in the *Studies in Church History*, edited by Matthew Spinka and Robert Hastings Nichols, and scholars will await subsequent publications with pleasant anticipation and with the confidence that the rest of the series will be of the same high order as the present work.

W. H. D.

THE QUESTION of what lies on the other side of the grave is one of perennial interest to the human mind and heart. In *Life Beyond Death In the Beliefs of Mankind*, by James Thayer Addison, we have a fine, scholarly study in comparative religion on this subject. It is a pity, however, that in the (otherwise excellent) discussion of the Resurrection of the Body, the profound and original treatment of this subject by modern Russian Orthodox thinkers should be left out of account. The work merits careful study. (Houghton Mifflin, pp. 309, \$3.00.)

Two books which offer at once food for thought and real consolation to the bereaved are *Death Cannot Sever* by Norman Maclean (Fleming H. Revell, 1933, \$1.50) and *Where Are the Dead?* by Herbert G. Stockwell. (John C. Winston Co., 1933.)

Both authors, though Protestants, are, in many respects, very close to the Catholic teaching of the Church, though we have to dissent from the unqualified universalism of the former (a sort of onesided predestination which does not take sufficient account of human freedom and therefore of human personality), and from the statement of the latter that the dead who are "worthy to attain the eternal life are now angels." Dr. Maclean severely faults "a tendency in the Churches of the Reformation to desiccate Christianity" shown in the tendency to get rid of all mystery, to close the door to prayers for the dead, and to reduce the Holy Sacrament to a bare memorial.

W. H. D.

SERMONS IN PRINT, particularly if taken in large doses, must be very good indeed, not to prove soporific; and if read at all, are apt to arrest the attention and provoke thought only when startling statements rouse the reader; who is often in search of novelty. *Contemporary Religious Thinking*—Seventeen Sermons on the Church's Responsibility in the Period Just Ahead, published by the Falcon Press, New York, at \$2.00, is a collection that is blurred to answer questions like What is the duty of the Church in a crisis? Has God lost us, or have we lost God? Should war be ended? As a whole, they seem rather platitudinous, inept, and lacking in constructive thought. Only one, the first, is by a priest: Dr. Bowie of Grace Church, New York.

Two volumes of the Harper & Brothers' Monthly Pulpit series, are *Blundering Into Paradise*, by Edgar Dewitt Jones, a minister of Detroit; and *The Sensible Man's View of Religion*, by John Haynes Holmes, of the Community Church of New York. The former series of sermons are frankly intended to be colorful and startling; witness the title, which is applied to the penitent thief; note the daring commendation of ritual, as the writer speaks approvingly of "gowned ministers," processions, etc.; and quotes a brother minister about the Anglican Church services—"Here lies the secret of public worship; we do not worship because we feel like it, but that we may feel." But aside, perhaps, from interesting a Sunday night gathering, there appears to be little to be gathered of real spiritual value. However, far and away ahead of these sermons are the group by Mr. Holmes. We do not agree with much of anything that he says, but we feel the grave sincerity and thoughtful concern running through them. To a priest who is sure of his ground, and able to put his finger at once upon the un-Catholic basis and philosophy of Mr. Holmes, and not be disturbed and confused, we would say, read the book, particularly for the consideration of the problems in the chapter on the dilemma of the moral life, and for some very suggestive points of analysis in the part on the standards of sex. P. R. F.

ELMER ELLSWORTH BROWN had a well deserved reputation as an educator. He served with distinction as federal commissioner of education and later as chancellor of the University of New York, from which position he has recently retired full of years and honors. His friends have done wisely in bringing his fugitive addresses together in a volume which they call *A Few Remarks* (New York University Press, \$2.00). One of the striking chapters deals with "Humanistic Studies—a Forecast" delivered at the 100th Anniversary of the General Theological Seminary.

C. R. W.

ECONOMISTS AND PUBLICISTS are busily concerned with definite economic planning as a way out of the present chaos, as Sir Norman Angell calls it. In *The Frame Work of an Ordered Society* (Macmillan Co., 75 cts.) Sir Arthur Salter makes his contribution and it is worthwhile especially as coming from one who has been classed hitherto as an adherent of the *laissez faire* theory. In Sir Arthur's view parliaments must delegate at least some of their functions to the executives; who in turn must be ready and willing to avail themselves of the advice and assistance of those actually directing the economic activities; and they in turn must assume the task of collectively controlling and planning their own activities through especially created institutions. With such a plan in force and effect there would be no need of changing political institutions. His dictum is that either representative government must be replaced or it must reform itself and its methods. The three chapters of this suggestive book embody the 1933 Alfred Marshall lectures at Cambridge.

C. R. W.

Holy Communion

HOLY COMMUNION should be the ordinary morning service every Sunday. The translation in the old version that as oft as we do this we "show" the Lord's death until He comes, is rendered in the revised version "proclaim," and can be translated "preach." As often as you partake of the sacrament, you preach. Would all the Lord's people were preachers, said Moses once; here they all are. This is your service. You are preaching. And what a wonderful sermon. In words of deep meaning and symbols of deeper truth are being preached by you the Atonement, the Second Coming, the grace of God, the divine tenderness, and Forgiveness.—Rev. Charles G. Hamilton.

NEWS OF THE CHURCH

BISHOPS DENOUNCE ECONOMIC ILLS

Presiding Bishop Of Japan Resigns

Bishop McKim Nominates Bishop Heaslett, of South Tokyo, as His Successor

(Picture on page 89)

TOKYO—The Most Rev. John McKim, D.D., Presiding Bishop of the Church in Japan, tendered his resignation as chairman of the House of Bishops and the Synod at a meeting of the bishops of the *Nippon Sei Kokwai* here October 24th.

Bishop McKim, who recently celebrated the 40th anniversary of his consecration, with the unanimous approval of the House of Bishops nominated as his successor the Rt. Rev. Samuel Heaslett, D.D., Bishop of South Tokyo. Bishop McKim continues as Bishop of North Tokyo.

Bishop McKim sailed October 26th for Honolulu where he will spend the winter.

Lawrenceville, Pa., Church

Now Mission of Rochester

CORNING, N. Y.—The rector, wardens, and vestry of Christ Church, Corning, diocese of Rochester, recently accepted St. John's Church, Lawrenceville, Pa., diocese of Harrisburg, as a "daughter" mission. The plan has been approved by the Bishop of Rochester, the Rt. Rev. David Lincoln Ferris, and the Bishop of Harrisburg, the Rt. Rev. Wyatt Brown. The proximity of the two towns makes the arrangement feasible.

This is the second direct missionary effort of the Corning parish during the two-year rectorship of the Rev. Francis F. Lynch. Last year a resident priest was placed at the Church of the Redeemer, Addison, N. Y.

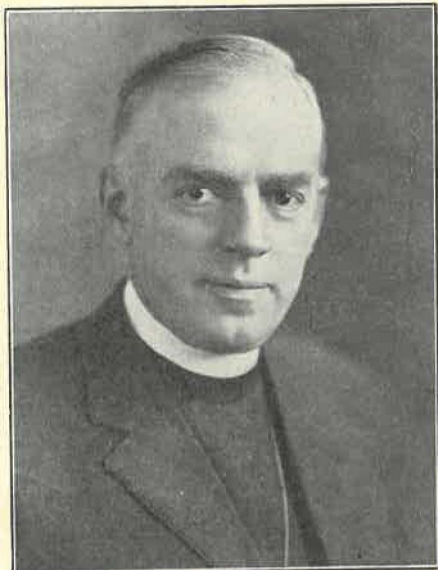
Memorial Altar Installed

WATERLOO, N. Y.—A new memorial altar has been installed in St. Paul's Church here. It is a memorial to Robert S. Bagshaw, given by Mrs. Bagshaw.

Diocese of Lexington Reduces Debt \$69,603.88

LEXINGTON, KY.—The diocese of Lexington has many reasons for a hearty celebration of Thanksgiving this year.

One of the main reasons is that the diocesan indebtedness has been reduced by \$69,603.88 within the past four and a half years. The indebtedness, formerly \$74,815.89, is now \$5,212.01.



ASSESSOR TO PRESIDING BISHOP

Bishop Cook of Delaware was elected Assessor to the Presiding Bishop last week by the House of Bishops. He also will be first vice president of the National Council.

Rev. H. Ralph Higgins Accepts Call to Grand Rapids, Michigan

GRAND RAPIDS, MICH.—The Rev. H. Ralph Higgins, senior curate at St. Paul's Cathedral, Detroit, has accepted a call to be rector of St. Mark's Church here. He will arrive here early in December.

The Rev. Mr. Higgins received his theological education at Kenyon College, Gambier, Ohio.

During his service at the cathedral, the Church school increased in membership more than 300 per cent.

Bishop Acheson Consecrates New Connecticut Chapel

NEW HAVEN, CONN.—Bishop Acheson officiated November 1st at the consecration of Grace Chapel, the recently completed addition to St. John's Church here.

Grace Chapel is so named because the congregation of old Grace Church, Fair Haven, merged with St. John's congregation, bringing the altar, altar cross, and other church furnishings which are used in the new chapel. The chapel is the gift of Miss Anne Hope Bennett.

Acolytes Hear Bishop Fiske

SYRACUSE, N. Y.—Two hundred and twenty-five acolytes attended the annual festival at Grace Church, Syracuse, October 11th. Bishop Fiske and the Rev. Harold E. Sawyer, rector of Grace Church, Utica, were speakers.

Plea For New System Is Made by House

Uncompromising Stand Taken on Threats to World Peace; Bishop Cook Named Assessor to Primate

DAVENPORT, IOWA—Adoption of a Pastoral Letter uncompromising in its denunciation of threats to world peace and containing a plea for a new economic order marked the meeting of the House of Bishops November 7th to 9th at Trinity Cathedral.

The Pastoral Letter is published in full on pages 77 and 78 of this number.

Bishop Cook of Delaware was elected Assessor to the Presiding Bishop. He also will be first vice president of the National Council, succeeding the late Bishop Burlinson.

PROPOSED CANONS APPROVED

The House of Bishops also approved two proposed canons on Supplemental Ordination and Alien Rites. The proposed canons, submitted by Bishop Wilson of Eau Claire, have as their purpose the meeting of the situation created by the applications of several groups of alien rites for affiliation with the Episcopal Church.

The bishops approved putting into temporary effect the principles of the proposed canons, and referred them to the committee on canons to report to the House of Bishops at the next General Convention for definite action.

RESIGNATIONS OF BISHOPS ACCEPTED

The resignations of four bishops were accepted. They are Bishop Johnson of Missouri, Bishop Weller of Fond du Lac, Bishop Bennett of Duluth, and Bishop Moreland of Sacramento.

Memorial prayers were offered for the four bishops who have died since the last meeting of the House of Bishops—Bishop Cheshire, Bishop Webb, Bishop Horner, and Bishop Burlinson.

PRESIDENT ROOSEVELT COMMENDED

The bishops adopted a resolution offered by the Bishop of Washington ad-

Priest Ministers to Baptist Congregation

CAMDEN, N. Y.—For nearly a year the Rev. F. F. Meyer, rector of Trinity Church, Camden, has been ministering, at their request, to a Baptist congregation at Hillsboro, N. Y. Recently he baptized 20 children at that place.

dressed to the President of the United States commending him for his courageous efforts to rehabilitate our national affairs and assuring him of our interest, our prayers, and our sympathy.

Later in the session a telegram came in reply—"It is gratifying and heartening indeed to receive the resolution of the House of Bishops of the Protestant Episcopal Church which you were good enough to wire me. I shall be deeply obliged if you can find occasion to express to the bishops assembled my personal and grateful appreciation of their understanding support of our recovery program. It is such assurances which make me confident that our efforts cannot fail."

PEACE MOVES RECOMMENDED

A resolution, pointing to signs of war and making recommendations for peace, was presented by Bishop Oldham of Albany, referred to the committee on the Pastoral Letter, submitted separately by the committee, and adopted unanimously by the House.

The resolution urged President Roosevelt to use his endeavors to secure the placing of Japan and China on a quota basis for immigration to strengthen ties of friendship between these nations and the United States, to secure adequate control of the traffic in arms by doing everything possible to obtain a mutual agreement of all nations to prohibit or remove profit from the private manufacture of war equipment and assume control of the export of all war material; and that he endeavor to secure that the United States with the other nations join the World Court at the earliest possible date.

It also stressed the necessity for a better spirit of tolerance and understanding, stating that "Moral disarmament is even more essential to peace than military disarmament."

PLACEMENT OF CLERGY

A long period was devoted to discussion of a report of a committee on Placement of the Clergy, presented by the Bishop of West Texas, asking for an expression on certain tentative proposals as a guide for further study by the committee. The bishops expressed their approval of the following items:

That greater care should be exercised in admitting postulants and candidates for Holy Orders, confining such admission to men of exceptional qualifications.

No man from another diocese should be admitted a postulant without full information from the bishop of the diocese where he is resident, from the rector of his parish, and from the dean of his seminary in case he should already have entered on his theological preparation—such information to be laid before the standing committee before the bishop admits him.

Admission of postulants to be candidates for Holy Orders should be deferred until the end of a postulant's first year in a seminary.

A candidate should not be ordained deacon until a place is ready to which he may be appointed (approved by a very close vote).

It should be made quite clear to all concerned that the Church does not owe a living to a clergyman simply by virtue of his ordination and without regard to his obvious ability or lack of it.

A canonical form should be provided to accompany a letter dimissory if requested,



RESIGNATIONS ACCEPTED

The resignations of four bishops were accepted recently by the House of Bishops. The bishops, pictured above, are, top row: Bishop Bennett and Bishop Weller, and second row: Bishop Moreland and Bishop Johnson of Missouri.

giving the age, background, and record of any clergyman transferring from one diocese to another.

In filling parochial vacancies there should be mutual recommendations from the bishop to the vestry and vice versa so as to bring about a conference before any call is issued.

The standing committee should join with the bishop in recommending clergymen for or calling them to vacancies (approved by a very close vote).

The same provisions should obtain for calling assistants to the rector of a parish as for calling rectors or missionary clergy.

There should be utter frankness between bishops in recommending clergy who desire to transfer from diocese to diocese.

The retirement age of all clergy should be obligatory at the age of 72.

MERGING OF DISTRICTS

Another long period was devoted to a report from the committee on Missionary Districts and Aided Dioceses, offered by the Bishop of Delaware.

The committee recommended that ultimately the diocese of Oregon and the missionary district of Eastern Oregon should be re-united; it looked forward to the time when the northern part of Idaho might be joined to the missionary district of Spokane; it recommended that when conditions were convenient the missionary district of Salina should be re-united to the diocese of Kansas; it reported that Oklahoma shows more prospect of attaining self-support than any other missionary district.

Then it made three proposals: 1, that the committee should be continued for further study; 2, that the House go on record not to elect a bishop for any domestic jurisdiction until the field in question should have been carefully investigated; 3, that the House request the Presiding Bishop to notify any diocese where the possible merging of a missionary district was under consideration so that the diocese could officially give attention to such a suggestion.

The Bishop of Lexington thereupon offered a resolution that the next General Convention be asked to appoint a committee to consider also the possibility of merging certain aided dioceses with other dioceses.

PROTEST PRESENTED

A statement was presented to the House signed by 2,115 clergy of the Church expressing their concern over the celebration of the Lord's Supper in an Episcopal Church by a minister not possessed of episcopal orders. There was no request or petition attached to the statement and the House adopted the following resolution—"That the secretary of the House be instructed to make courteous acknowledgment of the receipt by this House of 'A Statement to the House of Bishops of the Protestant Episcopal Church in the United States of America from 2,115 clergy of the Church.'"

In connection with the canons proposed by Bishop Wilson, the following resolution was adopted: "That following the precedents established in the cases of Bishop Ferrando and of the Hungarian Concordat as reported in the Journal of General Convention of 1922, this House approves putting into temporary effect the principles contained in the proposed canons on Supplemental Ordination and on Alien Rites and that the canons be referred to the Committee on Canons to report to the House at the next General Convention for definite action."

OTHER RESOLUTIONS ADOPTED

Other resolutions were also adopted, such as those of appreciation of the heroic services of Lewis B. Franklin, treasurer of the National Council; appreciation of the valuable work of the Woman's Auxiliary; earnest approval of the Day of Prayer set for November 11th; the appointment of a committee to prepare a combined and abbreviated Prayer Book and Hymnal for missionary use; the appointment of another committee to consider amendments revising the present requirements for a constitutional quorum in the House of Bishops; the appointment of still another committee to consider the advisability of a canon allowing layreaders, properly licensed, to administer the chalice at celebrations of the Holy Communion; one on World Peace; one asking for more chaplains in the C. C. C. camps.

RESOLUTIONS ON GERMAN SITUATION

Two resolutions were adopted as follows: "Whereas there has recently appeared in the German Republic a revival of the dark days of anti-Semitic prejudice and persecution, resulting in grave injustice and suffering to the Jewish people; therefore be it Resolved that the House of Bishops express its profound sympathy with our Jewish brethren in the hardship and distress to which they have been subjected and assure them of our hope and prayer that the attitude of the German government may be changed and the burden of their affliction removed." The other said: "Whereas it appears that in the German republic there is in progress a plan to bend the Christian Churches to political submission and purely nationalistic ends; Be it Resolved that the House of Bishops recognizes the grave danger to the cause of Christianity in this effort at nationalization and that we express our deepest apprehension regarding any such effort in Germany or in any other country to use the Christian Church for purposes other

than those to which it has been called by our Lord."

PRESIDING BISHOP DISCUSSES PROBLEMS

The Presiding Bishop spoke to the House very earnestly and at some length about the anxious problems with which the National Council is confronted and the pressing need for persistent and whole-hearted support from the Church at large and in particular. Thereupon a resolution was offered by the Bishop of Washington which promptly received the cordial approval of all the bishops, as follows:

"Having heard from the Presiding Bishop a comprehensive statement of the missionary conditions of the Church, as reflected in the recent findings of the National Council, and the dangers attending any further policy of retrenchment in the domestic and foreign fields; we, the Bishops of the Church, in council assembled, express the strong conviction that a fresh and vigorous impulse should be given throughout the Church to the cause of missions.

"We believe that despite the urgency of maintaining our diocesan and parochial institutions, one of the chief perils attending the present situation, unless carefully guarded against, will be apathy to the missionary cause, and a consequent loss of the spiritual values which missionary endeavor represents. We call upon the bishops, clergy, and laity of our church to give serious heed to this matter, that fulfillment of the express command of our Lord may not be hindered or frustrated.

"We appeal for a renewed adherence to that principle of partnership, which increases the sense of solidarity in our efforts in prosecuting the whole of the Church's Mission.

"We strongly urge that dioceses and parishes throughout the Church address themselves to a careful and prayerful consideration of this matter."

BISHOP COOK ENTHUSIASTICALLY APPROVED

One of the happiest events of the meeting was the real enthusiasm in the unanimous approval of the House to the nomination by the Presiding Bishop of Bishop Cook as Assessor to the Presiding Bishop. The spirit manifested over this appointment must have been a great satisfaction to Bishop Cook and an equal encouragement to the Presiding Bishop. At least for a few minutes "happy days were here again."

INVITED TO TEXAS

The Bishop of Texas invited the House to hold its next annual meeting in the city of Houston, in 1935.

Knights of Saints John Receive Higher Degrees

NEWARK, N. J.—W. G. Kern, field secretary of New Jersey, conferred the Second and Third Degrees of Knighthood upon 15 boys and young men, members of the Knights of Saints John, October 27th at the Church of St. Mary Magdalene.

Edward Christian of Trinity Church, Woodbridge, N. J., assisted in the ceremonies. The Rev. H. Bruce read the Gospel. Hearty appreciation was given the new degree team by the Grand Commander, the Rev. F. M. Wetherill, D.D.



TENDERS RESIGNATION

Bishop McKim, Presiding Bishop of the Church in Japan, recently resigned that office. He continues as Bishop of North Tokyo.

Bishop Brent Memorial Tablet is Dedicated

President Ogilby Preaches and Bishop Davis Officiates

BUFFALO—The life of the late Bishop Brent was termed "a passionate endeavor to mold his actions in conformity with God's purpose" by the Rev. Remsen Brinckerhoff Ogilby, D.D., president of Trinity College, at a memorial service in St. Paul's Cathedral, Buffalo, November 5th when a bronze tablet given by Bishop Brent's family was blessed and dedicated. The tablet was dedicated by Bishop Davis.

Among those who marched in the procession were: Dr. Samuel B. Capen, chancellor of the University of Buffalo; Dr. Bruce S. Wright, minister of Ashbury-Delaware Methodist Church; the Rev. Murray Bartlett, D.D., president of Hobart College of which Bishop Brent was vice chancellor; Alanson B. Houghton, former United States Ambassador to Great Britain and a close friend of Bishop Brent's; John Lord O'Brian, chancellor of the diocese; Shepherd Kimberly, treasurer of the diocese; the Rev. Ernest P. Wolkodoff, pastor of the Russian Orthodox Church of St. Peter and St. Paul; the Rt. Rev. John Z. Jasinski, of the Polish National Catholic Church, and the clergy of the diocese.

Harrisburg Young People Hear Judge Reese and Rev. E. Gabler

HARRISBURG, PA.—The Young People's Fellowship of the diocese of Harrisburg held its fall conference at St. Stephen's Cathedral, Harrisburg, October 27th to 29th.

About 125 delegates were in attendance. The speakers at the conference were Judge Fred S. Reese of the Cumberland County Court and the Rev. Edward Gabler, rector of Christ Church, Washington, D. C.

Davenport Excellent Host to Bishops

Entertained in Chicago by Church Club; St. Katharine's School Serves Dinner

DAVENPORT, IOWA—Davenport proved an excellent host to the House of Bishops for the three very busy days. Indeed, for most of the bishops, the busy days amounted to four by reason of a preliminary appetizer provided in Chicago to the bishops in transit.

ENTERTAINED IN CHICAGO

By invitation of the Chicago Church Club they assembled at the Sherman Hotel in the morning, November 6th, and were transported to the Century of Progress Exposition for an excellent luncheon and tour. Then they were returned to the Sherman Hotel for tea followed by a Church Club dinner with the Bishop of Chicago graciously filling the rôle of toastmaster. Then on to night trains for Davenport. John D. Allen, president of the Church Club of Chicago, assisted by a corps of active laymen, did the honors handsomely throughout the day and sent the bishops on to their sessions well primed with good feeling of body, mind, and soul.

WELCOMING DINNERS

In Davenport an industrious motor corps met the morning trains and continued on useful duty until the last bishop left. A large dinner on Tuesday evening welcomed the visitors and a second dinner at St. Katharine's School on Wednesday evening accentuated the welcome. Intervening meals at the Cathedral parish house brought showers of credit and gratitude to the Churchwomen of Iowa who were good enough to take care of the bishops and not be offended when they rushed precipitously away from the tables to sundry committee meetings. Formal thanks were, of course, offered to the Bishop of Iowa and his courteous helpers but the prevailing feeling of appreciation was much more than formal.

The business of the House began with a devotional service Tuesday afternoon led by the Bishop of Kentucky whose meditations were keen, penetrating, and helpful. After dinner that evening the bishops, 78 in number, assembled for organization and preliminary business. The next two days were very full with morning, afternoon, and evening sessions, supplemented by committee meetings—so that many of the bishops were at it from 7 A.M. until after midnight. Most of the sessions were open to the public but a good many hours were spent in Executive Session and in Council from which the public was excluded.

Armistice Day Service

BUFFALO—A special Armistice Day service was held in St. Paul's Cathedral November 12th. Bishop Ward, of Erie, was the preacher.

Dr. Franklin Issues Warning on Finances

Missionary Appropriations Cut to Bone but Payments in October Less Than Half Amount Due

NEW YORK—A warning that the financial situation in regard to General Missions is in a critical state has been issued by Lewis B. Franklin, treasurer of the National Council.

"Missionary appropriations have been cut to the bone," he said. "Salaries are on a minimum basis. Workers in the field are suffering from deferred furloughs and inadequate assistance due to a failure to fill vacancies. All of this because of a lack of money.

"Bearing these burdens without complaint our missionaries are faced with opportunities greater than ever for aggressive work. Inability to grasp these opportunities is their greatest trial.

"Is the Church in the United States oblivious to these facts? Do we realize that our pledges this year for General Missions are at the rate of little more than two cents a week per communicant? Do we realize that payments on this trivial pledge are far in arrears? Do we realize how disastrous for the work of next year will be a large deficit in 1933? Do we realize that the payments in October were less than one-half the amount due per month?

"Do we realize what the work of Christian Missions means to a troubled world? Do we care? How does your diocese stand? What is the record of your parish? Is your personal pledge paid to date?"

No Formal "Farewell" Given Bishop Weller

FOND DU LAC, WIS.—At his request, no formal diocesan "farewell" gathering will be held for Bishop Weller, whose resignation as diocesan was accepted recently by the House of Bishops.

The Bishop has gone in person to as many congregations as possible to make his farewells. The Holy Eucharist was offered in thanksgiving for his episcopate in churches throughout the diocese November 5th and 8th. Bishop and Mrs. Weller plan to spend the winter in the South.

N. Y. Church Observes Centenary

STAPLETON, S. I., N. Y.—St. Paul's Church celebrated its centenary November 5th. There was a Solemn High Mass at 10:30 A.M., Bishop Moreland of Sacramento being the preacher. In the afternoon there was an organ recital by members of the Staten Island chapter of the National Association of Organists, under the direction of George S. Dare, president. This was followed by Benediction of the Blessed Sacrament. The Rev. Guy L. Wallis is rector.

Young Woman Conducting Remarkable Work in Small Community in Marquette

MARQUETTE, MICH.—One of the most remarkable pieces of work being done in the diocese of Marquette at the present time is in Munising, a small community of 3,000 people on the south shore of Lake Superior.

About a year ago Bishop Ablewhite sent a newly graduated young woman from St. Faith's School, New York, Miss Isabel Ormerod, to work at St. John's Church in Munising. The missionary in charge of the church, the Rev. R. G. Kirkbride, lives over 100 miles away at St. Ignace and was able only to get to Munising twice a month.

Since Miss Ormerod went into the community she has started a Church school which now numbers over 50 children. She has presented a class of 22 people to the Bishop for confirmation, and has recently written to the Bishop saying that there is another class of at least 10 people waiting for him to confirm in November. A Young People's Fellowship has also been started which at the present time has over 25 members. Since Miss Ormerod went there over a year ago, she has been set apart as a Deaconess.

New Jersey Missionary Reports Rural Progress

MEDFORD, N. J.—The diocesan missionary in the Pines, the Rev. Howard S. Fraser, states that his four mission stations in the 600 square miles of territory which he serves are advancing both in numbers and intelligent Churchmanship. In a district where there was no Church background, where the population was among the most backward in the state, the children now are well-trained in the Offices of Instruction, the people have learned to love and desire the sacraments, eucharistic vestments are accepted and understood, and the consequent development in the devotional life of the people is most impressive. With Mrs. Fraser, who trains the children in the singing of the services, he covers about 65 miles a Sunday and, by means of home department work and the lone scout program for the boys, hopes to reach the whole of his territory with an effective work. The chaplain of a new C. C. C. camp has recently asked Fr. Fraser to provide for the worship of all the non-Roman boys under his charge.

This is one of the largest and least known rural mission fields in the east and is the peculiar care of the children of the diocese of New Jersey through their Advent offering.

Two Rectors Instituted

PHILADELPHIA—Bishop Taitt instituted the Rev. Alexander Norman Keedwell rector of the Church of the Good Shepherd here, October 18th. He instituted the Rev. John Craig Roak rector of Gloria (Old Swede's) Church, All Saints' Eve.

Howe School Scene of Double Celebration

Dr. K. O. Crosby Instituted Rector by Bishop Gray; 50th Anniversary of Institution Observed

HOWE, IND.—Howe School has this past week celebrated a double occasion—the 50th anniversary of the school and the institution of the Rev. Dr. Kenneth O. Crosby as rector of the institution.

Dr. Crosby was instituted by Bishop Campbell Gray, who pontificated at Solemn High Mass in the chapel. As rector of Howe School, Dr. Crosby was presented with the keys by James Haberly, representing the trustees. He was also instituted as rector of St. Mark's Church, the parish being represented at the service by Frank Little.

The 50th anniversary and the institution service attracted an unusually large number of alumni and friends of Howe. The campus was the scene of many happy reunions throughout the two-day celebration. A dress-parade of the cadets, a memorial service in honor of the founders of Howe, competitive drills, and Founders' Day ceremonies as well as the institution service were features on the program. William Hudson Ball, Howe '13, gave the alumni address at the founders' service, and the Hon. Harry G. Leslie, former governor of Indiana, the founders' day address.

Dr. Crosby is the fourth rector of Howe School. He succeeds the Rev. Dr. Charles Herbert Young, now of Waterloo, Ia., rector emeritus.

All Saints' Day Pilgrimage Conducted by Wyoming Dean

LARAMIE, WYO.—What was perhaps an unique method of emphasizing All Saints' Day was held at St. Matthew's Cathedral by the dean, the Very Rev. A. Abbott Hastings, November 1st.

Announcement had been made that on All Saints' Day a pilgrimage to the many memorials in the cathedral would follow the 10 A.M. Holy Communion. Immediately after the service those who wished to participate gathered at the chancel steps. The group made its way quietly and reverently about the cathedral, stopping at each memorial where the name of the departed was read and a brief description given.

Lay Evangelist Conducts Mission

TROY, N. Y.—Dr. Larkin W. Glaze, field worker of the National Commission on Evangelism, conducted an eight-day mission at the Church of the Ascension, the Rev. George B. Leckonby, rector, with an excellent attendance and deep interest, during the week of October 17th to 24th. There were special meetings for men and women and the parish corporate Communion on Sunday gave evidence of the spiritual value of the mission.

21,000 Chicagoans Hear Missionaries

Great Evidence of Interest Shown as Christians of All Churches Attend Meetings

CHICAGO—One of the greatest evidences of missionary interest in the history of Chicago was witnessed this past week in a series of gatherings in different parts of the city. The program opened with a massmeeting of Christians of all Churches at the Chicago Stadium Sunday afternoon.

More than 21,000 turned out for the meeting which was addressed by Dr. E. Stanley Jones of India, noted Methodist missionary. Bishop Logan H. Roots of China, one of a team of missionaries touring the country under auspices of the United Foreign Missions Conference, participated in the Stadium Service and a number of clergy and laity of the Episcopal Church were in attendance.

Sunday night, Bishop Roots was the principal speaker at a sectional meeting at the Fourth Presbyterian Church, joined in by St. Chrysostom's and St. James' Churches.

Monday the missionary meetings took the form of a joint session of Chicago ministers at the Methodist Temple, followed by a luncheon sponsored by the Laymen's Missionary Movement at the Sherman Hotel.

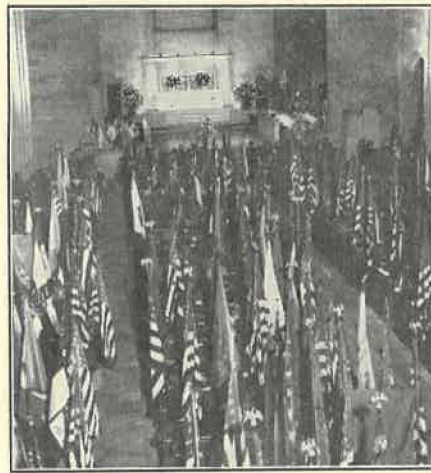
The record-breaking attendance at the various sectional as well as city-wide gatherings showed a definite trend of the missionary interest, in the opinion of Dr. Walter Mee of the Chicago Church Federation. Particularly gratifying, he said, was the turn-out at the stadium service where the offering was sufficient to meet the entire expense of the service without calling upon the guarantors of the various denominations.

Visiting Preachers In Chicago Parishes

CHICAGO—Visiting preachers were the order of the day in a number of Chicago parishes November 5th. The Rev. W. G. Peck of Manchester, England, who delivered the Hale Lectures at Seabury-Western Seminary this week, preached at St. Luke's Pro-Cathedral, Evanston; Bishop Remington, of Oregon, at the Church of the Holy Comforter, Kenilworth; Bishop Maxon, of Tennessee, at the Church of the Atonement; Bishop Cook, of Delaware, at St. Chrysostom's; and Bishop Hulse of Cuba, at All Saints'.

St. Paul's, Kenwood, entertained her former rector, Bishop H. Page of Michigan, at a parish dinner the evening of November 10th. Dr. George H. Thomas, present rector, presided, and Bishop and Mrs. Page spoke.

All Saints' Church, Western Springs, celebrated the 39th anniversary of its founding November 5th. The Rev. Cleon E. Bigler, rector, officiated at the anniversary service.



Wide World Photo.

THE MASSING OF THE COLORS

The 12th annual Massing of the Colors ceremony was held November 5th at the Church of the Heavenly Rest following a parade up Fifth Avenue. A general view of the services inside the church is shown above.

Olympia Moves to Meet Diocesan Financial Need

SEATTLE, WASH.—In frank and forceful sentences Bishop Huston of Olympia placed before a special convention the financial condition of the diocese. The convention was at Trinity parish house November 3d.

"It is of paramount importance," he said, "that the diocesan council balance the budget. This is of greater importance than the welfare of myself or of any particular individual or individuals. It is doing me no kindness to ignore the fact that we are not receiving the necessary support from the parishes and missions of the diocese. On the contrary it is causing me greater difficulty and greater worry. . . . The Bishop and council have cut their current operating expenses by 40 per cent since the fall of 1930. But the number of delinquents and the amount of delinquencies have so far outstripped these curtailments that we are in a more serious condition today than ever before. . . . Personally I cannot escape the conviction that our failure to support the diocesan organization is a direct reflex of our failure to support the Church's whole missionary program."

OFFERS RESOLUTION

Bishop Huston concluded by submitting the following resolution:

"1. That the actual deficit of previous years, plus the estimated deficit for the current year caused by unpaid assessment quotas, be equitably pro-rated among all those parishes and missions which shall be delinquent in any amount for any year or years prior to 1933.

"2. That the pro-rating under this resolution be committed to a special committee of five to be nominated by this house."

Faced with the possibility of the canonical exclusion of about nine parishes and eight missions from union with the convention the clerical delegates, and those lay delegates entitled to vote, willingly passed the Bishop's resolution, with the one alteration, that the committee charged with carrying out its provisions be appointed by the Bishop, which was done.

Massing of Colors In New York Church

2,500 March in Parade With Flags Up Fifth Avenue; Service in Church of the Heavenly Rest

NEW YORK—Five hundred flags were massed at a service in the Church of the Heavenly Rest November 5th. Veterans and patriotic societies to the number of 2,500 marched with the flags up Fifth Avenue.

This ceremony was begun as an annual custom 11 years ago, by the late Brigadier General Oliver B. Bridgman. With the usual service in the church was combined a short memorial service in honor of General Bridgman.

The address was delivered by Admiral Yates Stirling, Jr. The Rev. Henry Darlington, D.D., rector of the church, read the service.

Georgia Outlines Its 1934 Program

SAVANNAH, GA.—The fall meeting of the departments and executive council met at Christ Church, Savannah, October 26th and 27th. Bishop Reese presided. It was decided to add another division to the diocesan camp, Camp Reese, next year, that of a college student group. The financial situation occupied some time of the council. All the missionaries of the diocese with one exception, have had reductions in their salaries. Budgets and quotas have been cut, considerably hoping thereby that the parishes will be encouraged to meet the needs of the diocese and general Church. Work has been going on for some time in the parishes preparing for the Every Member Canvass and a great effort has been made trying to reach those parishes and missions that were not represented at the conference of parish chairmen held at Camp Reese this spring.

The report from the social service department showed that the Church throughout the diocese is trying to meet the needs of the people of their own congregations and those of the community in a constructive manner. It was decided to hold a three-day session of the diocesan convention in May at Christ Church, Frederica, St. Simon's Island: the first day to be devoted to a Quiet Day for the clergy, the second to the business sessions, and the third to a get-together meeting of the people of the diocese. At this time they will bring lunch with them and an old-fashioned picnic lunch will be spread and the people of the Church given an opportunity to know each other.

Diocesan Program Presented

BUFFALO, N. Y.—The diocesan recovery committee met with the clergy and representatives of the laity at a dinner the evening of October 30th in the parish house of Trinity Church here. Bishop Davis presided, presenting various facts regarding the program.

Religious Education Survives Bank Crash

Women of Toledo Church Raise Additional Funds by Sale of Shares in Project

TOLEDO, OHIO—Two years ago the papers carried the news that five big banks with 37 branches had closed. The Church funds were caught with the worldly dollars and cents. The situation in St. Mark's Church, Toledo, seemed the more serious because only the day before, \$10,000 from a much appreciated legacy had been deposited to the parish account. As has been the case with many churches since that time, there were no parish funds available except the cash offerings—and people had been left with very little money in their pockets to use for any purpose.

It seemed the proper thing to many balanced Church people to cut out any unnecessary expenses; among these went Church workers who had before seemed indispensable to the welfare of many of our parishes.

St. Mark's has carried on an efficient work in religious education for some years. There was a strong feeling among a group of young women, most of them mothers, that this department of the parish must not suffer amputation. Immediately they carried the thought into action.

SELL SHARES IN RELIGIOUS EDUCATION

A small committee was organized to sell shares in religious education! The fund was not included in the Every Member Canvass and was entirely separate from any money raised in the parish. In fact, it did not go into the parish treasury at all. The idea took root; the response was enthusiastic. The committee called on the adults in the parish, urging that the high attainments in this department be not allowed to fall, and suggesting that shares were selling for \$12 a year, a dollar a month. The argument was put forth that parents were willing to pay for dancing, music, and art lessons and that religious education was far more important.

Parents believed it and bought shares; parish organizations bought shares; individuals who had spiritual vision and no children bought shares. People who believed in youth and the future of the parish supported the idea not only with financial assistance but by enlisting the interest of their friends. When it was not possible to buy a full share because of lack of money, friends sometimes formed a partnership and purchased one together. And the strange part of it was that, even in the depression, the committee would not accept pledges or partial payments but insisted upon cash. Their enthusiasm and work were so convincing that they raised the salary for a director of religious education for the year 1932-1933—and had the money in the bank a year in advance.

This progressive group of young women who sold the idea to Toledo was headed

Qu'Appelle Renames

W. A. "Willing Angels"

REGINA, SASK.—The Woman's Auxiliary in the diocese of Qu'Appelle has been christened anew. The society, according to the Bishop, has been given the name of Willing Angels, "a name well merited for the women of this missionary association are ever ready to minister in all sorts of ways to our missions and our missionaries." The Qu'Appelle Jubilee Year will be observed in 1934.

by Mrs. A. A. Joseph and Mrs. T. Y. Hewlett. Mrs. Eugene S. Pearce, wife of Dr. Pearce, late rector of the parish, was engaged to take charge of the work.

In the spring of 1933, the group repeated the plan for the present year. So in a time of other parish curtailments, the program of religious education is going forward unabated.

Memorial to Bishop Mann

Is Given by His Sister

KANSAS CITY, MO.—A tablet of gray-pink Tennessee marble was dedicated in Grace and Holy Trinity Church November 12th by Bishop Spencer in memory of Bishop Cameron Mann, late Bishop of South Florida and rector of Grace Church (now Grace and Holy Trinity) from 1881 to 1901, and during whose rectorship Grace Church was built. The tablet was given by his sister, Mrs. William H. Chapman of Kansas City. A similar tablet is in the cathedral at Orlando, Fla. Bishop Alexander Mann, of Pittsburgh, brother of the late Bishop, was present.

New Jersey G. F. S. Decides

To Redecorate Chapel in 1934

TRENTON, N. J.—The annual council of the Girls' Friendly Society was held in All Saints' Chapel of Trinity Cathedral on St. Simon and St. Jude's Day with an enthusiastic attendance from all over the diocese, about 150 delegates being present. There was no sign of depression in the reports of work done and, for next year, the redecoration of the chapel in Christ Church Home, South Amboy, was adopted as the educational project.

Bishop Jenkins Conducts Retreat

For Women Workers on Staff

RENO, NEV.—Bishop Jenkins conducted the retreat for the nine women workers of his staff recently at St. Philip's-in-the-Desert, Hawthorne.

50th Anniversary Kept

NEW YORK—The Church of St. Edward the Martyr celebrated the 50th anniversary of its founding during the octave of All Saints'. The 25th year of the rectorship of the Rev. Percival C. Pyle, D.D., also was observed.

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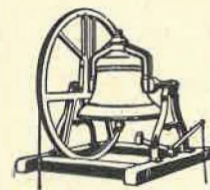
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Groups Conclude London Campaign

Roger Hicks Makes Appeal for Acceptance of System With Explanation of Demands

LONDON—The concluding meeting, October 26th, of the Groups' campaign in London, had a rather different character from those of the three preceding evenings. The speakers on this occasion were all leaders and members of the team now working in London, and for the first time there was something in the speeches outside personal reminiscence.

Roger Hicks made a reasoned appeal for acceptance of the Groups' system. He explained in some detail what "surrender" involved—"giving all I know of myself to all I know of Christ"—and asked for united action to bring about a realization of the Groups' ideals. The world is hungry for religion at this time, and a great opportunity thus presents itself to the Groups.

The Groups may succeed in doing either of two things, says *The Church Times*. They may, wisely guided and controlled, renew a desire for religion in many hearts. On the other hand, if imprudent and uncontrolled, they may indeed convince a number of simple-minded people that the Movement represents genuine Christianity, and, with that conviction, instil a permanent determination to have nothing further to do with Christianity.

A number of Anglican Bishops and representatives of the Free Churches were on the platform at the opening of the London campaign. There were also present representatives of the German Evangelical Church and visitors from America, Holland, and other foreign countries. Owing to the large attendance three overflow meetings were held.

Colored Church Workers Of Sewanee Meet in Miami

MIAMI, FLA.—The 10th conference of Church workers among colored people in the province of Sewanee was held in St. Agnes' Church, here October 10th to 12th, its services and sessions marked by keen enthusiasm and an unusually large attendance.

The Bishop of South Florida attended and gave hearty welcome in the opening service on the evening of October 10th, when all clergy attending were in vestments. Rev. J. Clyde Perry, president of this conference, presided each day.

Special topics upon which papers had been prepared, each receiving animated discussion were: Christian Missions, by the Rev. F. H. U. Edwards, of Oxford, N. C.; Harnessing the Man-power of the Church, by A. B. Johnson, La Grange, Ga.; The Catholic's Faith and this Generation, by the Rev. A. F. Nightengale, Panama Canal Zone; What of the Negro in the New Deal, by Lt. L. R. Oxley, Raleigh, N. C.; Episcopal Church and the Negro, by the Rev. Geo. A. Fisher, Raleigh, N. C.

The Church as the instrument of social change

The Social Implications of The Oxford Movement

by
W. G. Peck

IN this book for the first time is presented the far-reaching social implications of the Oxford Movement—implications that are vigorously at work in life today. The author through an unusually broad knowledge of present industrial and social conditions sheds new light upon our changing industrial and economic fabric and calls upon the Church to play a leading part in the new world order.

Moral Man and Immoral Society

A Study in Ethics and Politics

by Reinhold Niebuhr

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"I regard it as better suited than any book I have seen, to help thoughtful students with the perplexity about God, which is for so many of them the central difficulty in religion."—*Dean Charles E. Gilkey (Univ. of Chicago)*.

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Kyoto Committees Accumulate Data

Parishes Given Finance Information
So Intelligent Planning for Next
Year Can be Made

KYOTO, JAPAN—Two new diocesan committees, the executive committee and the budget committee, set up by the Kyoto Synod last spring, have been working in close conference with Bishop Nichols for the purpose of gathering minute information as to the methods of administration and cost of operation of the Japanese parishes.

Detailed accounts of mission aid to each Japanese parish, covering salaries, repairs, taxes, insurance, medical aid, travel, and so forth, have been rendered to the budget committee to enable it for the first time in the history of this diocese to work out an experimental diocesan budget for next year.

Upper South Carolina Clergy Discuss Fall, Winter Program

COLUMBIA, S. C.—At the call of Bishop Finlay, the clergy of Upper South Carolina recently met in a two-day conference to discuss the fall and winter program. After a celebration of the Holy Communion in Trinity Church, the sessions were opened by the Rev. Henry D. Phillips in a discussion of the Canvass, the keynote of which was individual responsibility to God's work.

After lunch the two convocations of the diocese met and elected officers. The Rev. William Johnson of Aiken was elected dean of the Columbia convocation and the Rev. Robert Phillips of Greenville was named dean of the Greenville convocation.

Western New York Parishes Conclude Centenary Services

BUFFALO, N. Y.—Parishes in the diocese of Western New York were asked to celebrate the Holy Communion October 22d with special intention for God's blessing upon the Catholic Congress opening in Philadelphia on that day. That evening there was also a special service at St. Paul's Cathedral.

At the diocesan convention Bishop Davis had appointed a committee to take charge of arrangements in the diocese for the observance of the Oxford Movement Centenary. Special services were held in June, and during the summer, culminating in the services October 22d.

New Club for Young People

NEW YORK—St. James' Church, the Rev. Horace W. B. Donegan, rector, has started a new and successful work for young people. This consists of a club, which meets at 6 P.M. on Sundays. The meetings are both devotional and social in character. Membership is open to the young people of the community, whether members of the parish or not.

Young Curates in London Receive Maximum of £230 Salary First Three Years

LONDON—A new regulation has been issued by the Bishop of London limiting the stipends of London curates to a maximum of £230 a year for the first three years of their ministry, unless there are exceptional circumstances. The object of the maximum, it is explained, is to make it easier for certain parishes to secure curates.

Mrs. Isaac Hill Elected New England W. A. Head

Rev. Donald B. Aldrich Addresses
Provincial Meeting

PROVIDENCE, R. I.—The New England Branch of the Woman's Auxiliary, and cooperating women's organizations, met in the Cathedral of St. John, Providence, R. I., October 16th and 17th. The Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York City, made a forceful address on the topic of the meeting, Making the Church Effective in Life. Miss Katharine Grammer, U. T. O. Student Worker among Church girls, in the colleges of New England, reported on her work on many campuses.

Officers for the next three years are president, Mrs. Isaac Hill, of New Hampshire; vice-president, Mrs. William Wills, of Vermont; secretary-treasurer, Mrs. George Huntington of New Hampshire. The new provincial representative on the executive board of the Woman's Auxiliary is Miss Mary Louise Pardee of Connecticut.

Young People Meet

CHICAGO—Nearly 500 members of Gamma Kappa Delta, diocesan young people's society, met at St. Luke's Pro-Cathedral November 5th, for their annual Cathedral Fund service. George Coomber, president of the group, presented to Bishop Stewart a check for nearly \$600, representing this year's contribution to the Cathedral-for-Chicago fund. The Bishop preached. After the service, St. Luke's young people entertained the group at supper.

New Manila Organization

MANILA, P. I.—In connection with the work done at St. Luke's Church, Manila, the Rev. J. C. W. Linsley has succeeded in forming the Mountain Anglican Association, with a membership composed of young people formerly belonging to mission stations in the mountain province but now resident in Manila. The group so far has members from Besao, Bontoc, and Baguio.

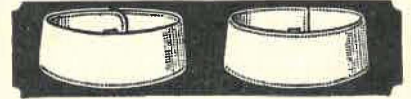
Dr. Wood Visits Dallas

DALLAS, TEX.—Dr. John W. Wood, executive secretary of the department of Foreign Missions, National Council, recently visited the diocese of Dallas, addressing various groups.

Presiding Bishop Preacher At Church's Celebration

PHILADELPHIA—Calvary Church, Germantown, celebrated its 75th anniversary October 29th. The Most Rev. James DeWolf Perry, Presiding Bishop, who was born in Philadelphia and was a member of the Calvary Sunday school and entered the ministry from this parish, was the special preacher.

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LAITY

NO. 111—THE FAITHFUL LAYMAN AND THE UNFAITHFUL LAYMAN. By Frederic Cook Morehouse. 5 cts.

NO. 117—THE CHURCH'S RULES. Important Canons and Rubrics and other Directions Affecting the Laity. 6 cts.

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Virginia Seminarians Serve in Missions

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Section of State

ALEXANDRIA, VA.—Thirteen missions serving hundreds of persons located in otherwise unchurched sections of Virginia within a radius of 40 miles of the Virginia Theological Seminary are being served this fall by students of the seminary.

Under the leadership of Walter W. Clem, Worcester, Mass., senior in charge, the Lynconia Mission has been reopened after several years of inactivity. The large size of the junior class has enabled the missions to be better-manned this year than for years past.

Missions are: Bailey's Cross Roads; St. John's, West End; Trinity, Arlington; Groveton; Lynconia; All Saints', Sheron; St. John's, Glencarly; Snowden; Good Shepherd; Episcopal High School; Seminary; Braddock; Alexandria Children's Home.

Visiting Clergymen Speak In Milwaukee Pulpits

MILWAUKEE—Several Milwaukee pulpits were occupied by visiting clergymen November 12th. At All Saints' Cathedral Bishop Rowe of Alaska described his work in the Far North; at St. Paul's Bishop Roots of Hankow spoke on the work in the Orient; while at St. James' the Rev. Thomas A. Collett of the national Field Department presented some aspects of the Church's Program. All three of the visitors addressed a neighborhood meeting of the Woman's Auxiliary the following day.

Hundreds at Choral Festival

ALBANY, N. Y.—The third annual diocesan choral festival was held at the Cathedral of All Saints, Friday and Saturday in the Octave of All Saints, under the direction of J. William Jones, organist and choirmaster of the cathedral. Several hundred choristers from 15 churches of the diocese joined in festal Evensong. Bishop Oldham preached the sermon.

Church Willed \$5,000

GOSHEN, IND.—St. James' Church, the Rev. A. L. Schrock, rector, has been willed \$5,000 by Mrs. Charles W. Miller, of Indianapolis, who died recently. For many years Mrs. Miller was an active member of the parish, but for some time had made her home in Indianapolis, her husband having been attorney general of Indiana.

Correction

IT WAS ERRONEOUSLY stated in THE LIVING CHURCH that Bishop Brown, of Harrisburg, received the degree of Doctor of Letters from Dickinson College. The college gave him the degree of Doctor of Laws.

New Church Building In Philippines Built Through Utah Funds

MANILA, P. I.—A new Church building has been completed at Dalicon, about 25 kilometers from the mission station, Upi, in Cotabato. This building was made possible by funds raised through the Advance Work Program of the Utah missionary district.

Newark Church School Convention Hears Prof. Case, Canon Prichard

MONTCLAIR, N. J.—The annual Church school convention of the diocese of Newark was held October 28th at St. James' Church, Upper Montclair.

Bishop Stearley and Bishop Washburn were present. Addresses were made by Prof. Adelaide T. Case and the Rev. Canon H. Adye Prichard.

Installation Service

WOODBIDGE, N. J.—The Woodbridge chapter of the Knights of Saints John entertained the other chapters of the diocese at an Installation Service in Trinity Church, Woodbridge, October 15th.

The National Grand Commander, the Rev. F. M. Wetherill, D.D., of Philadelphia, conducted the installation and made the address. A number of clergy and young men were present. The Knight degree was conferred on 12 members of the local chapter.

Fordham Church Anniversary

NEW YORK—St. James' Church, Fordham, the Rev. DeWitt L. Pelton, D.D., rector, has been celebrating its 80th anniversary. On October 29th there was a special service, at which Bishop Manning was the preacher. On the evening of November 2d, an anniversary party was held in the parish house. On November 5th there was a festival celebration of the Holy Eucharist, with an historical sermon by Fr. Pelton.

Institute for Teachers in Dallas

DALLAS, TEX.—An institute for Church school teachers is being conducted at Christ Church, Dallas, by the department of religious education of the diocese. The meetings are being held on 10 consecutive Wednesday evenings, October 18th to December 20th. Bishop Moore is one of the instructors.

Church and Rector Celebrate

MARINETTE, WIS.—St. Paul's Church, Marinette, observed its 60th anniversary October 11th and 12th, at which time the Rev. E. P. Sabin, rector, also celebrated his 10th anniversary as rector.

Rector Observes Anniversary

WILLIAMSPORT, PA.—The tenth anniversary of the rectorship of the Rev. Canon Hiram R. Bennett was celebrated at Christ Church, Williamsport, Pa., on All Saints' Day. Bishop Brown was the preacher.

Which shall it be?

**Thanks-getting
dinner at home,
or Thanks-giving
dinner**

BY THE SEA?



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† Necrology †

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

F. P. O. REED, PRIEST

ELKHORN, WIS.—The Rev. F. P. O. Reed, rector of St. John's Church here, died November 4th. A Requiem Mass was said by the Rev. C. A. Townsend of Delavan at 10 A.M., November 6th, in St. John's Church. Bishop Ivin, under whom Fr. Reed had served part of his priesthood, was present and took the service of the Absolution of the Body and hallowed the ground in the cemetery.

The pallbearers were Archdeacon Dawson, of Milwaukee; the Very Rev. A. I. Drake, of All Saints' Cathedral, Milwaukee; the Rev. Kenneth D. Martin, of Kenosha; the Rev. E. S. White, of Chicago, the Rev. E. A. Schafer, of Lake Geneva Wis., and the Rev. Alexander Simpson, of Janesville, Wis.

Other clergy present were the Rev. George White, of Wauwatosa, Wis., the Rev. L. D. Hastings, of Milwaukee, Wis., the Rev. William Downer, Chicago, and the Rev. William Hawtery, of Burlington, Wis.

J. LEWIS BROWNE

CHICAGO—Dr. J. Lewis Browne, noted musician and for 20 years organist of St. Patrick's Roman Catholic Church here, died recently.

In spite of his long service at St. Patrick's, he had retained his affiliation with the Episcopal Church. The Rev. Canon David E. Gibson, of the Cathedral Shelter, conducted the funeral services.

HENRY E. BULLOCK

CHICAGO—Henry E. Bullock, senior warden of St. James' Church, died November 8th. Funeral services were at St. James' November 10th, with Bishop Stewart, assisted by the rector, the Rev. Dr. Duncan H. Browne, officiating.

Trustees of Seabury-Western Theological Seminary were pallbearers.

Mr. Bullock, in addition to being senior warden of St. James' Church for a number of years, was a trustee of Western Theological Seminary, and a vestryman of the Church of Our Saviour.

Mrs. Bullock died in 1927. A niece, Mrs. Carter Hathaway, survives.

JOHN JAY CHAPMAN

NEW YORK—John Jay Chapman, author, scholar, and critic, died November 4th in Vassar Hospital, Poughkeepsie, at the age of 71. Mr. Chapman lived at his estate at Barrytown, maintaining also a residence in New York City.

Funeral services were held in Christ Church November 8th. Bishop Manning officiated, assisted by the Rev. John R. Atkinson, rector of Christ Church, and the Rev. M. Paul S. Huntington, rector of Christ Church, Red Hook. Burial was in the Jay plot, Bedford Village.

Mr. Chapman was born in New York in 1862. He graduated from Harvard in 1884, receiving his Master's degree from the same college in 1885. In 1900 he received an L.H.D. degree from Hobart. He was admitted to the bar in 1888. He did not practise law after 1898. Mr. Chapman was the author of many essays, poems, and plays. He was married in 1889 to Miss Minna Timmins of Boston. In 1899 he was married to Miss Elizabeth W. Chandler of New York, who survives him.

THOMAS T. LYMAN

CHICAGO—Thomas T. Lyman, senior warden of St. Luke's Pro-Cathedral, Evanston, died November 5th after a brief illness.

Funeral services for Mr. Lyman were held at St. Luke's November 7th in the presence of a large congregation. Interment was in Memorial Park Cemetery.

Vestrymen of St. Luke's acted as pallbearers. Bishop Stewart, assisted by Dean Gerald G. Moore, officiated.

Mr. Lyman was 70 years old. He had been active in St. Luke's for 25 years; a vestryman for 15 years and senior warden for five years. Prior to that time he had been active in the work of All Saints' Cathedral, Milwaukee, while an executive of the Johns Manville Corporation there. He was a trustee of Nashotah Theological Seminary and a member of various diocesan boards and commissions. He retired from business several years ago.

Mr. Lyman is survived by his widow and three children, Sylvester A. Lyman, who is executive secretary of the Bishop's Pence in the diocese; Alfred T. Lyman, and Lillia O. Lyman, all of Evanston.

MISS L. L. ROBINSON

LOUISVILLE, KY.—Miss L. L. Robinson, author, and for many years a contributor to THE LIVING CHURCH, died here November 1st at the age of 83.

Miss Robinson was a great-niece of President Zachary Taylor, and the daughter of Mr. and Mrs. Archibald Magill Robinson. The early part of her life was spent in the little Kentucky town of Grahamp-ton, where her father, an active Churchman and lay reader, started a Sunday school in his own home, assisted by his daughter, which developed into a thriving mission among the mill people of that community.

Books and pamphlets by Miss Robinson still in print are *The Gospel of Jesus* and *The Young Churchman's Second Catechism*. Others are *Catechism on the Christian Year and Collects, Including the Church Catechism, The Legend of the Cross, Practical Question Book, Questions on the Life of Jesus, The Story of Jesus of Nazareth, and Systematic Bible Study*.

Funeral services at St. Andrew's Church were conducted by the rector, the Rev. John S. Douglas, and Bishop Woodcock.

J. F. SOMES

LOS ANGELES—Word has been received here of the death October 8th of John Freestone Somes, late of St. Mary's, Knoxville, Ill., and St. Alban's School, Sycamore, Ill., at Leigh-on-Sea, Essex, England.

Mr. Somes, who was 84, was a contributor to THE LIVING CHURCH years ago. He went to England in 1930 to reside with his two nieces.

Funeral services were held at Leigh-on-Sea.

Our Church in the Orient

Observations of the Presiding Bishop on his recent epochal visitation in the East, together with recommendations to guide future missionary policies are given in full in

The Spirit of Missions for November

A few of the other good things in this issue include "When Men Have Faith—Missions Follow," by Bishop Fiske; A Report of the October Meeting of the National Council; "The Church and the Recovery Program," by Spencer Miller, Jr. Likewise each issue of *The Spirit of Missions* is full of articles and pictures of significant events and movements in the Church today. You cannot afford to miss it—Subscribe now.

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Henry A. Hunt Named Government Official

Morgenthau Appoints Georgia School Principal Director of Special Service for Negro Farmers

NEW YORK—Henry A. Hunt, principal of the Fort Valley Normal and Industrial School at Fort Valley, Georgia, has been appointed director of Special Service for Negro Farmers, under Henry Morgenthau, Jr., governor of the Farm Credit Board.

In recent years Mr. Hunt has received the Spingarn Medal for service to Negro rural life, and the Harmon Award for achievement in rural education, and the Rosenwald Fellowship to study coöperative farming and folk schools in Denmark.

He is, however, best known to Church people for Fort Valley School, which under his 30 years' leadership has grown from a small group of students in one building to a student body of more than 1,000, in 18 buildings on 91 acres of land, a school recognized by the General Education Board and other similar national agencies of education.

Fond du Lac Clergy Hear

Dean Hoag of Eau Claire

FOND DU LAC, WIS.—Twenty-eight of the clergy of the diocese attended a clergy conference in the parish house of St. Paul's Church, Marinette, October 10th and 11th, opening with a meditation by Bishop Weller on *The Chief Work of a Priest*.

The Very Rev. F. Victor Hoag, dean of Christ Cathedral, Eau Claire, was the chief speaker, leading two sessions, one on *Stimulating Parish Life*, and the other on *New Ways of Putting Over the Every Member Canvass*. The Rev. E. P. Sabin led a discussion on *A Year's Experience with the Clergy Rule of Life*.

Bishop Sturtevant spoke on *Using Your Men's Clubs*, presenting the list of proposed activities issued by a recent meeting of the diocesan Laymen's League. A report of the work of the various diocesan departments was presented by their chairmen.

Church Observes 76th Anniversary

BUFFALO, N. Y.—St. Luke's Church, Buffalo, observed its 76th anniversary during the week of October 15th and on Thursday of that week held a parish dinner. The Rev. Henry Zwicker, D.D., rector of Grace Church, Lockport, was the speaker. The parish had special services October 22d, with the Rev. Lewis E. Ward, rector of St. Luke's Church, Jamestown, N. Y., as the special preacher. The rector of St. Luke's is the Rev. John S. Carrie.

Church Too Small

SAN JUAN, PUERTO RICO—St. Andrew's Mission has outgrown its quarters. The congregation has increased to such an extent that a chapel in the school building had to be enlarged and most of the younger children taken there for services.

Albany Churchmen Attend Dinner

ALBANY, N. Y.—The 11th annual dinner of the Churchmen of the diocese was held October 24th, at St. Paul's parish house, the date being the 11th anniversary of the consecration of Bishop Oldham. Two hundred and twenty-five men from the various sections of the diocese attended the dinner. Judge Samuel B. Coffin, chancellor of the diocese, presided.

1,600 Tourists Visit Church

GALENA, ILL.—More than 1,600 tourists have registered in the visitors' book at Grace Church here since March 1st. The Rev. Lyman Howes is rector.

Irish Bishop Resigns

LONDON—Dr. H. V. White, Bishop of Limerick, Ardfert, and Aghadoc, since 1921, has resigned.

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HEMLOCK 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays, 8, 10, 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, Baltimore, Md.

(Park Avenue and Monument Street)
CLERGY
THE REV. ROBERT S. CHALMERS, D.D.
G. B. WADHAMS, B. MCK. GARLICK
Sundays: 8, 9:30, and 11 A.M.; 8 P.M.
Week-days: 8 A.M.; 5:30 P.M.

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
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 of
Litany, 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

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, and 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday),
12:20.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 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 ORGAN RECITALS
Four programs by Ernest White. Wednesday
evenings, 1, 8, 15, 22, at 8:30.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion
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.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN
THE REV. JAMES V. KNAPP
Sundays: 8 A.M., 11 A.M., 8 P.M.
Wednesdays, Thursdays, and Holy Days, 12 M.
Fridays, 5:15 P.M.

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass
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

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Connecticut Acolytes Attend Annual Service

Rev. William C. Wood, of Kent School, Preacher; Rev. H. B. Todd, II, Rector, Officiates

WATERBURY, CONN.—The annual festival service of the Acolytes' Guild of the diocese of Connecticut was held at Trinity Church here at 8 P.M., October 18th.

About 80 acolytes were in the procession, which also included some students from Berkeley Divinity School and a large number of visiting clergy. The Rev. William C. Wood, of Kent School, was the preacher. The rector, the Rev. Henry B. Todd, II, officiated.

500 Canadian Young People Attend Meeting in Toronto

TORONTO—The Anglican Young People's Association of the Church of England in Canada held a very successful annual meeting recently in Toronto with some 500 delegates present from branches across Canada.

Meetings for Men

WILMINGTON, N. C.—A number of meetings for men will be held in the diocese of East Carolina this fall.

The Bishop and executive secretary were the speakers at one held at Plymouth on November 7th, and spoke at another held at Edenton on November 16th. John R. Tolar, chairman of the finance department, will speak at some of the other meetings. It is felt that these meetings should be held in all parts of the diocese as a follow-up of the diocesan program for the intensive period of preparation.

Stained Glass Window Given

ROCHESTER, N. Y.—Three scenes in the life of our Lord will be depicted in a three-panel stained glass window to be placed in the south transept chapel of the Church of the Ascension. The gift to the Church is through a bequest of the late Miss Harriet Maitland, who also has bequeathed a sum of money to the general funds of the parish.

Mosaic Memorial

FRANKLIN, PA.—A beautiful mosaic of the Ascension of Christ has been placed in St. John's Church, with a bronze tablet below bearing the following inscription: "To the glory of God and in loving memory of James Denton Hancock 1837-1929; Mary Kate Hancock 1846-1929, the gift of their children." The mosaic is by the Gorham Company.

Dinner Conferences Planned

KANSAS CITY, Mo.—Under the auspices of the diocesan field department, the Rev. James P. DeWolfe, chairman, there is being planned a series of dinner conferences for the laity in the interest of the Every Member Canvass this fall.

Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, $3\frac{1}{2}$ cts. per word, including one-line heading.
- All other classifications, $3\frac{1}{2}$ cts. per word where replies go direct to the advertiser; $4\frac{1}{2}$ cts. per word including box number and address when keyed in our care to be forwarded by us.
- Minimum price, \$1.00.
- No time, space, or cash discounts on classified advertising.

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ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15. Age limit 60.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

CHRISTMAS SUGGESTIONS

CHRISTMAS BOOK: Loretta Ann Bliss' Meditations. Beautifully bound, blue cloth, silver stamping. Foreword by Bishop Gailor. Sixty pages. 75 cts., plus 10 cts. forwarding charges. P. B. WADDELL, Crosstown Station, Post Office Box 6308, Memphis, Tenn.

OLD VIRGINIA PLUM PUDDINGS made by the Guild of Epiphany Episcopal Church, Urbanna, Va. 2 lbs. each, \$1.00, 15 cts. postage west of Mississippi River. Money with order. Reference, Bank of Middlesex. Address, Mrs. ALFRED C. PALMER, Urbanna, Va.

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MISCELLANEOUS

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NEW YORK CITY—Pre-Advent Retreat for Women, Saturday, November 18th at St. Christopher's Chapel, 211 Fulton St., New York City. Conductor, the Rev. Frank Gavin, Ph.D., General Theological Seminary. Those desiring to make the Retreat will kindly communicate with the SISTER-IN-CHARGE.

Books Received

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

GOLDEN RULE FOUNDATION, New York City:

The Golden Rule Book. Compiled and edited by Charles V. Vickrey. 196 pages. \$1.00.

HARPER & BROS., New York City:

Toward Liquor Control. By Raymond B. Fosdick and Albert L. Scott. \$2.00.

The Hope of the World. By Harry Emerson Fosdick. 240 pages. \$1.50.

Theism and the Scientific Spirit. By Walter Marshall Horton. 231 pages. \$2.00.

HOUGHTON MIFFLIN CO., Boston:

Precious Jeopardy. A Christmas Story. By Lloyd C. Douglas. 64 pages. \$1.00.

Peacemaking. By Harold Nicolson. \$4.50.

NATIONAL PUBLISHING CO., Philadelphia, Pa.:

The Slighted Guest. A Story of the Bethlehem Innkeeper. By Rev. Marion Gerard Gosse-link. 53 pages. \$1.00.

FLEMING H. REVELL CO., New York City:

The Minister's Annual. Volume 6, 1934. Compiled and edited by Joseph McCray Ramsey. 608 pages. \$2.00.

CHARLES SCRIBNER'S SONS, New York City:

The Hiding God. By Robert Norwood, late rector of St. Bartholomew's Church in New York City. 251 pages. \$2.00.

The New Morality. By G. E. Newsom. 319 pages. \$1.75.

THOMAS Y. CROWELL CO., New York City:

International Book of Names. By C. O. Sylvester Mawson. 308 pages. \$2.00.

K. R. GIBSON, Mt. Vernon, N. Y.:

The Atlantean Poetry Anthology. Inspirational Poems by Present-Day Poets. Edited by K. R. Gibson. 81 pages.

LONGMANS, GREEN & CO., New York City:

Uncharted Spaces. By Monica Selwin-Tait. 314 pages. \$2.00.

PAPER-COVERED BOOKS

AMERICAN BIBLE SOCIETY, New York City:

Let There Be Light! A Pageant Drama. By Elliot Field. 87 pages.

BASIL BLACKWELL, Oxford:

The Challenge of an Indian Experience. By Edwin James Palmer, D.D. 36 pages. Is net.

GENERAL LEAGUE OF GERMAN ANTI-COMMUNIST ASSOCIATIONS, New York City:

Communism in Germany. The Truth About the Communist Conspiracy on the Eve of the National Revolution. By Adolf Ehrt.

JOINT COMMITTEE ON RESEARCH OF THE COMMUNITY COUNCIL OF PHILADELPHIA AND THE PENNSYLVANIA SCHOOL OF SOCIAL WORK, Philadelphia:

No Money For Rent. A study of the rental problems of unemployment relief families and their landlords.

JOHN DAY CO., New York City:

What Hitler Wants. By Leon Trotsky. No. 35 in the John Day Pamphlets. 25 cts.

THE NATIONAL COUNCIL, New York City:

1934 *Churchman's Calendar of Daily Bible Readings*. 64 pages. 10 cts.

THE ROCKEFELLER FOUNDATION, New York City:

The Rockefeller Foundation Annual Report, 1932. 455 pages.

PAMPHLETS

1933 PUBLIC ADMINISTRATION SERVICE, Chicago, Ill.:

Federal and State Legislation for Unemployment Relief and National Recovery, 1933. By Marietta Stevenson and Lucy Williams Brown of the American Welfare Associations. 25 cts.

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