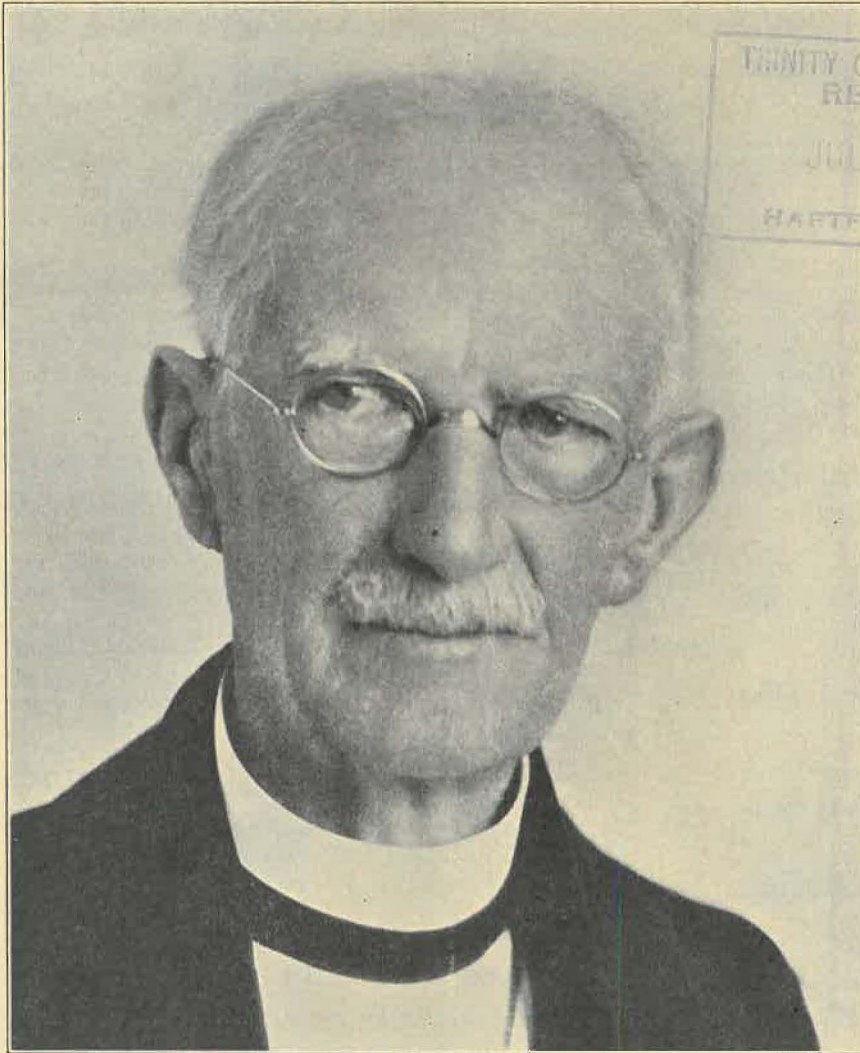


The Living Church



Bert G. Covell Photo.

THE LATE RT. REV. H. B. RESTARICK, D.D.
First American Bishop of Honolulu
(News story of his death on page 215)

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The Living Church

Established 1878

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

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 ADA LOARING-CLARK.....Woman's Editor



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Church Calendar



DECEMBER

- 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. Holy Innocents. (Thursday.)
- 31. Sunday after Christmas.

JANUARY

- 1. Circumcision. (Monday.)
- 6. Epiphany. (Saturday.)
- 7. First Sunday after Epiphany.
- 14. Second Sunday after Epiphany.
- 21. Third Sunday after Epiphany.
- 25. Conversion of St. Paul. (Thursday.)
- 28. Septuagesima Sunday.
- 31. (Wednesday.)

CALENDAR OF COMING EVENTS

JANUARY

- 16. Convocation of Salina; conventions of West Texas and Western Michigan.
- 17. Convention of Nebraska.
- 20. Convocation of Spokane.
- 21. Convocation of North Texas; convention of Texas.
- 22. Conventions of Haiti and the Philippine Islands.
- 23. Conventions of Harrisburg, Mississippi, Missouri, Pittsburgh, Southern Ohio, Southern Virginia, Upper South Carolina.
- 24. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, Michigan, Tennessee; convocation of San Joaquin.
- 25. Convention of Florida.
- 30. Conventions of Milwaukee and Ohio.
- 31. Conventions of Dallas, Los Angeles, Oregon.
- Convention of Duluth.
- Convention of Lexington.
- Convocation of Utah.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 26. Sisters of St. Margaret, Boston, Mass.
- 27. Good Shepherd, Waban, Mass.
- 28. Grace, East Rutherford, N. J.
- 29. St. Mary's, Burlington, N. J.
- 30. Sisters of the Holy Nativity, Fond du Lac, Wis.

Clerical Changes

APPOINTMENTS ACCEPTED

APPEL, Rev. JESSE K., formerly at the Virginia Seminary; is rector of the Church of the Nazarene, Sant' Anna do Livramento, R. G. do Sul, Brazil. Address, Caixa 67.

BAPTISTA, Rev. ORLANDO, formerly at the Virginia Seminary; is associate rector of the Church of the Saviour, Rio Grande, R. G. do Sul, Brazil. Address, Caixa 163.

CASSETTA, Rev. D. A., rector of Trinity parish, Hamilton, Ohio, has answered a call to re-enter the United States Service as a chaplain in the C. C. C. service, and is taking special training at Fort Knox, Ky. Mr. Cassetta was an army chaplain in 1918-19 and has since served in ten camps of the C. M. T. C. with rank of captain. His duties will be the oversight of some eighteen forestry camps in Southern Ohio.

DESLANDES, Rev. EUCLYDES, formerly rector of St. Paul's Church, Rio de Janeiro; is rector of Trinity Church, Rio de Janeiro, Brazil. Address, Caixa 763.

FERGUSON, Rev. GEORGE, of the diocese of Western Massachusetts; to be locum tenens at Grace Church, Tucson, Ariz. Address, 819 N. Stone Ave.

FIRTH, Rev. MARTIN, of the diocese of Western Massachusetts; is assistant at the Church of the Nazarene, Sant' Anna do Livramento, R. G. do Sul, Brazil. Address, Caixa 67.

FUESSLE, Rev. RAYMOND E., formerly of the diocese of Long Island; is assistant at the Church of the Saviour, Rio Grande, R. G. do Sul, Brazil. Address, Caixa 163.

HERRITAGE, Rev. JOHN W., D.D., formerly rector of St. Joseph's Church, Fayetteville, N. C. (E.C.); has accepted a call to the Church of St. Michael and All Angels, Charlotte, N. C.

IMRIE, Rev. MATTHEW H., formerly on the staff of the City Missions of New York City; is assistant at Zion Church, Rome, N. Y. (C.N.Y.).

LEWIS, Rev. ARTHUR S., formerly rector of Christ Church, Riverton, N. J.; to be priest in charge of All Saints' Church, Wenonah; St. Barnabas' Church, Mantua, and St. Peter's Church, Woodbury Heights, N. J. Address, W. Jersey Ave., Wenonah, N. J.

MORRIS, Rev. JOSEPH PAUL, formerly a fellow-worker in The American Friends' Service Committee, Geneva, Switzerland, was appointed as locum tenens at Trinity Church, Carbondale, Pa. (Be.); not the Rev. Joseph Paul Harris as was stated in THE LIVING CHURCH of November 11th.

ORTON, Rev. JOSEPH, formerly rector of St. Mark's Church and adjacent missions, Santos, S. P.; is missionary in charge of missions, Santos, S. Paulo line. Address, Rua Tolentino Filgueiras 160, Santos, S. P., Brazil.

PARKE, Rev. ROBERT I., formerly curate of St. John's Cathedral, Denver, Colo.; to be vicar in charge of Calvary parish, Golden, Colo.

RAMOS, Rev. CLODOALDO R., formerly rector of Trinity Church, Rio de Janeiro; is rector of St. Mark's Church, Santos, S. P., and adjacent missions. Address, Caixa 786, Santos, S. P., Brazil.

TODT, Rev. HENRIQUE, Jr., formerly minister of the Church of the Nazarene, Sant' Anna do Livramento; is deacon in charge of the Church of the Transfiguration, Rosario, R. G. do Sul, Brazil.

WEBSTER, Rev. LEWIS H., formerly priest in charge of the Chapel of the Redeemer, Yonkers, N. Y.; to be rector of Christ Church, Warwick, N. Y.

NEW ADDRESSES

ANNABLE, Rev. NEIL E., formerly 322 Sixth Ave.; 412 Fifth Ave., Dayton, Ky.

BELL, Rev. ARTHUR W., formerly East 2d St., Sonoma, Calif.; 627 Fulton St., Palo Alto, Calif.

EARLE, Rev. EDWARD H. LA TOUCHE, formerly 48 Josephine Ave.; P. O. Box 86, Windsor, Ontario, Canada.

EDWARDS, Rev. PETER, formerly Y. M. C. A., 1515 W. Monroe St.; West Manor Hotel, Ashland Blvd., Chicago, Ill.

GASS, Rev. JOHN, D.D., formerly 1598 Virginia St.; 1105 Quarrier St., Charleston, W. Va.

PARKER, Rev. ALBERT R., formerly 13 Summer St.; 40 Grove St., Marblehead, Mass.

WELBOURN, Rev. JOHN ARMISTEAD, retired, formerly 281 Fourth Ave., New York City; Leesburg, Va.

RESIGNATION

JOBÉ, Rev. SAMUEL H., formerly priest in charge of the Church of the Good Shepherd, Fairhaven, Mass.; now retired. Address, 19 Huron Ave., Cambridge, Mass.

DEPOSITION

MURRAY, Rev. HUGH ST. GEORGE McDONALD, presbyter, by the Bishop of Texas, October 26, 1933. Deposed at his own request. Renunciation of the Ministry. "For causes not affecting his moral character."

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—The Rev. HERBERT WAKEMAN LAMB, Jr., the Rev. HAROLD C. GOSNELL, and the Rev. WARREN E. MACE were ordained to the priesthood by Bishop Fiske at St. John's Church, Marcellus, N. Y., November 18th. The Rev. C. H. Leyfield, rector of Trinity Church, Syracuse, was the preacher.

The Rev. Mr. Gosnell is in charge of St. John's Church, Marcellus, and St. Paul's Church, Warners. The Rev. Mr. Mace is serving the Seneca County Missions at Willowdale, Kendaia and Romulus. The Rev. Herbert W. Lamb is in charge of St. Lawrence's Church, Alexandria Bay, St. James' Church, Theresa, and St. Peter's Church, Redwood.

EAST CAROLINA—On December 4th, the Rev. EDWIN F. MOSELEY was advanced to the priesthood by Bishop Darst in the Church of the Advent, Williamston. He was presented by the Rev. Charles E. Williams. The sermon was preached by the Rev. Worth Wicker.

The Rev. Mr. Moseley will remain in charge of the Church of the Advent, Williamston, and St. Martin's, Hamilton, where he has served as deacon.

SOUTH DAKOTA—The Rev. HENRY T. PRAED was ordained to the priesthood by the Rt. Rev. W. Blair Roberts, D.D., Bishop of South Dakota, in Christ Church, Lead, November 27th. The ordinand, who was presented by the Rev. St. Clair Vannix, is locum tenens of Christ Church, Lead, S. Dak. The Rev. Arthur Cash preached the sermon.

DEACONS

FOND DU LAC—On December 3d, at Trinity Church, Waupun, Wis., FREDERICK WALL EBERLEIN and WILLIAM FRANK CHRISTIAN were ordained to the diaconate by the Rt. Rev. Harwood Sturtevant, Bishop of Fond du Lac. Present address, Nashotah House, Nashotah, Wis.

LIBERIA—On November 6th in St. John's Church, Cape Mount, ALAN R. BRAGG was ordained to the diaconate by the Rt. Rev. Robert E. Campbell, D.D., Bishop of Liberia. The candidate was presented by the Rev. R. T. Dickerson, and the bishop preached the sermon.

The Rev. Mr. Bragg is a recent recruit to the Liberian mission staff, coming from the diocese of Massachusetts. For the present he will be stationed at Cape Mount, to continue his special study of the Vai language.

MASSACHUSETTS—WILL ASHLEY HAWLEY was ordained deacon by the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of Massachusetts, in the Chapel of the diocesan house, Boston, November 29, 1933. The Rev. Neilson Poe Carey presented the candidate and the Rev. George C. DeMott preached the sermon.

The Rev. Mr. Hawley is to be assistant at St. John's Church, Beverly Farms, Mass.

CORRESPONDENCE

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

The Priests and Secular Work

TO THE EDITOR: The inspiring Pastoral Letter of the House of Bishops is one that will without doubt invigorate and strengthen us all in our work. But even more inspiring and hopeful are certain trends which appear in other action taken by the House at its recent meeting. The bishops have at last decided to do something about the desperate financial situation of the Church. But one wonders why they must "pick" on the clergy. They assert that the Church is not responsible for the support of its clergy. If this be so, it is a new note in our teaching. Since I became a postulant thirteen years ago, it has been constantly dinned into my ears by bishops, clergy, and laity alike, that the Church is responsible for the clergy, that the Church owes to every minister of every order a "living." And note, that this remark of the Bishops is not directed at those unfortunate clergy who are "out of work," but at all of us. It is a new presentation of the doctrine of the "survival of fittest." It says, in effect, support yourself, or get out.

But I believe that the Bishops are essentially right. In small churches and missions throughout the nation, where the support of a priest cannot be met, it ought to be permissible for the priest to draw his chief support from some secular work, thus relieving the diocese concerned of a "grant" to that particular work. But the bishops have heretofore so frowned upon the clergy engaging in secular work that it would be difficult for most of us to find anything to do. If the bishops therefore now want to encourage such participation in secular work, they may not suddenly throw the full burden upon us. They are morally obligated to take care of us until we have learned more fully how to take care of ourselves. It would be well if some fuller explanation of just what the bishops want us to do were to be printed in the Church papers.

The election of a diocesan bishop as First Vice-President of the National Council is a more encouraging sign than any. As hard put to it as most of us are to keep our churches open and warm, and our bills paid, we do not begrudge one cent spent in the support of our foreign missionaries, or of our bishops or of our Presiding Bishop. But if I gauge the sentiments of a growing number in the Church correctly, we resent, and resent very much, the spending of our money, raised with so much difficulty and given at as great sacrifice as it is in many cases—we resent the expenditure of it in the support of so many office jobs. We see neither the necessity nor the desirability of supporting such large central organizations both in the several dioceses and in the national Church. A quarter-million dollar annual salary list at national headquarters with corresponding smaller salary lists at many diocesan headquarters, seems preposterous in an organization that cannot guarantee their \$100-a-month salaries to many of its workers in many fields. Much, if not all, of the necessary headquarters work could be done, we believe, by part-time employes, perchance by some of those same clergy whom the Church refuses future responsibility for. The election of the Bishop of Delaware (for which *laus Deo*—for he brings new thought and a real knowledge of the difficulties con-

fronting the smaller churches) is a hopeful sign that the bishops are working to some such end, as well. And I hope that they will continue to move on this line until every person employed at the several headquarters will be one who draws his chief support from some parish or mission.

(Rev.) A. H. MACDONNELL.

Camden, N. J.

"Preachers Present Arms"

TO THE EDITOR: In your issue of October 28th there were two editorials of considerable interest. One emphasized proper preparation for the Every Member Canvass. You referred to the feeding of the 5,000—"the loaves and fishes multiplied miraculously were distributed by 'human means by efficient organization.'"

The second editorial reviewed two books relating to the Great War. One must infer these books received your approval. From the picture book three pictures were described. The poor sentiment illustrated was condemned by President Lincoln when he said, "The important thing is not that God is on our side, but that we may be found on God's side."

The second book reviewed is *Preachers Present Arms*. In this part of our country it was not necessary for editors of religious papers, or preachers in pulpits "to whip into a frenzy of hatred of the Germans as a necessary preliminary to our declaration of War in 1917." We had learned of the "scrap of paper," of the sinking of the *Lusitania* and of hospital ships. It was not a question of hatred. It was necessary to stop a nation running amuck!

If the Sermon on the Mount, the turning of the other cheek, is the only tenet of the Christian religion, perhaps the editor and the preacher you quoted were advocating unchristian acts.

How then are we to save our country, our wives, and our children if threatened?

We read that when our Lord wished to purify the Temple (St. John 2: 13-16) He did not ask for celestial aid (see II Kings 6: 8-17) "He made a scourge of small cords." One does not make such an instrument without due thought and effort. It was successful "efficient organization." It was comparable to the preparation of "bayonets, grenades, bombs, and rifles." It was decidedly a more practical preparation than "hot, flooding, excoriating, scarifying words of righteous indignation and anger."

The cleansing of the Temple was important, so was the feeding of 5,000 famishing persons. The saving of the world seems a matter of some importance also, so if ever again a nation should run amuck, it is hoped we shall be prepared with suitable armament as our Lord was in his practical effort in cleansing the Temple, and by as efficient organization as when He fed the 5,000.

Philadelphia, Pa. S. F. HOUSTON.

"Songs of Praise"

TO THE EDITOR: Bishop Page [L. C., November 11th] appears to have a high estimate of the New Hymnal compiled by Dr. Percy Dearmer. If the Bishop would read the editorial which appeared in the *Church Times* of September 22d, entitled "A

Bowdlerized Hymnal," he might have reason for changing his estimate.

Even the missionary hymn which Bishop Page gives us, composed by Dr. Dearmer himself, contains one blemish which renders it unfit for use as a hymn. The lines:

"Some work in sultry forests
Where apes swing to and fro,"

would be sure to raise a laugh. That is the effect it had upon an archdeacon to whom I handed THE LIVING CHURCH in order that he might read the verses.

There was a time when many of us considered Dr. Dearmer to be an ideal Catholic Churchman, an exponent of sound theology as well as of beautiful and correct ritual. But judging from the editorial referred to, that day is passed so far as his theology is concerned. It is stated that he has tampered with both ancient and modern hymns, watering down the theology concerning the virgin-birth, the atonement, the second advent, and future punishment, so that some of the hymns are changed almost beyond recognition.

The "English Hymnal" as compiled largely through Dr. Dearmer's efforts over 20 years ago, had much to commend it, in spite of the fact that it, too, contained some serious blemishes in the way of archaic expressions, words of too many syllables, unsingable lines, and verses quite unfit for congregational use.

Though our American and Canadian hymnals are far from being perfect, we should have cause for thankfulness that they do not contain such blemishes as may be found in the two books referred to.

Charlottetown, P. E. I. W. E. ENMAN.

Excerpts from Letters

A Public Address System

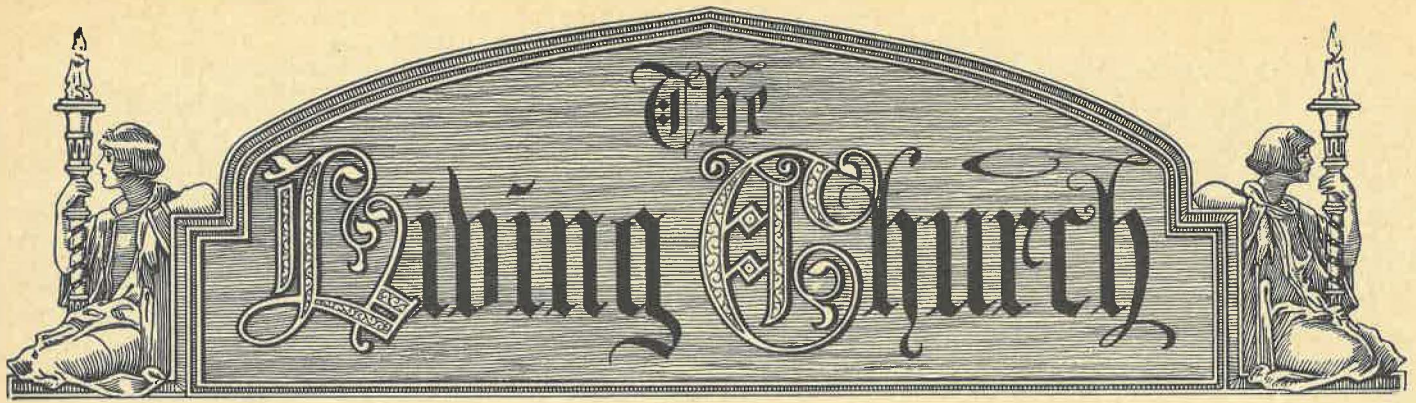
THERE ARE probably few organs so built and installed as to be heard to best advantage in the church and choir stalls, and equally well in the choir vestibule during the singing of the processional and recessional hymns. The result is that it takes a choir and organist of exceptional abilities to keep together, the usual tendency being for the choir to drag behind the organ. This condition has been very greatly reduced at St. James' Church, Winsted, by installing a public address system. The receiver and loud speaker are located in the choir vestibule and in such position that at any point along the line of march, every member of the choir can hear the organ accompaniment perfectly, either direct or over the radio equipment. The microphone is suspended inside the swell box of the organ.—(Rev.) R. VAN K. HARRIS, Winsted, Conn.

The Bishops and Authority

I AM MOVED to express what has been in mind for a good while as I have seen and heard the subject argued of "giving the Bishops more authority." . . . What are we to talk of "giving our Bishops some real power?" They already have the power from on high (Matthew 28: 18-20).—MARGARET M. FRENCH, Marion, Mass.

A New Fiscal Year

THE REV. IRVING G. ROULLARD, in his communication, "A New Fiscal Year" [L. C., December 2d] has hit the nail squarely on the head, and I wish to add my whole-hearted agreement with his proposition to change the date of our fiscal year, to begin on July 1st instead of January 1st. His argument is unanswerable and plain common sense. I hope this matter will not end here, but be taken up all over the Church until the change is made.—(Rev.) HARRY HOWE BOGERT, La Plata, Md.



EDITORIALS & COMMENTS

Twenty-five Years of the Federal Council

THE New York *Times* of December 9, 1908, contained the following item, dated from Philadelphia on the preceding day:

"The first Federal Council of the Churches of Christ in America, organized to further the movement of unity of action among the Protestant denominations in the interest of spreading the Gospel, adjourned today."

From the small beginning that attracted only this meager bit of attention in the public press, the Federal Council of Churches has developed into an efficiently organized and active agency for coördinated action and united service on the part of most of the leading Christian communions in this country. As the Council held its biennial meeting in Philadelphia last week it could look back upon a remarkable growth during the previous twenty-five years, marked by increasing coöperation among the bodies that it represents in many spheres of common action.

We cannot here appraise in any adequate manner the record of the Federal Council during the quarter century of its existence. To do so would require not the space of an editorial but rather that of a good sized book. We can only enumerate some of the more important accomplishments as an index to the vast amount of efforts, generally of a constructive nature, that have been undertaken by this organization.

Among the most valuable activities of the Federal Council was the formulation of two manifestos of far-reaching importance. The first of these is a crystallization of the collective Christian conscience on social problems, adopted at the very first meeting of the Council in 1908 as a declaration of social ideals and revised at the meeting in Indianapolis in 1932. The second is a similar statement of the international ideals of the Churches* adopted in December, 1921.

In its revised form, the document on social ideals is a statement of eighteen points constituting a program for advance in many important spheres of society. First and foremost among

these is the plea for "practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of speculation and the profit motive to the creative and coöperative spirit." Other articles call for social planning and control of the credit system, a wider and fairer distribution of wealth, social insurance, reduction of hours of labor, the right of labor to collective bargaining, abolition of child labor, educational preparation for marriage, reform of penal and correctional methods, racial goodwill, and "the encouragement of free communication of mind with mind as essential to the discovery of truth."

The 1921 declaration on international matters comprises ten points, stressing the fact that "nations no less than individuals are subject to God's immutable moral laws" and calling upon all countries, and especially those that regard themselves as Christian, to remove unjust barriers of trade, color, creed, and race, to practise good will toward one another, to associate themselves permanently for world peace, and to accomplish a sweeping and general reduction of armaments. Paragraph 10 of the declaration states emphatically: "We believe in a warless world and dedicate ourselves to its achievement."

BUT more important than what any individual or organization says is what he or it does. The Federal Council of Churches has achieved a surprising measure of coöperation between Christian bodies in many fields. Some typical channels of this coöperative work may be worth mentioning.

Statistical and other information has been gathered and objectively presented through the *Federal Council Bulletin*, the *Information Service*, the *Year Book of American Churches*, and other organs. Agencies have been set up for such diverse purposes as China Famine Relief and the oversight of religious work among the 300,000 young men in the Civilian Conservation Corps camps. Friendly relations have been maintained not only among Protestant and Anglican Churches but with Roman Catholics and Jews as well, particularly in the sphere of social work.

* We use the terminology of the Federal Council, of course. To us, as to all Catholic-minded men and women, the expression "the Churches" is an incongruity, since if the Church is the Body of Christ there can be but one Church.

The Federal Council of Churches has offered an opportunity for utilizing the vast resources of the radio for spreading the Christian message. At the present time a nationwide network of eighty-nine stations is utilized to broadcast every week from coast to coast eleven programs sponsored by the Council, including Sunday and daily services, a Tuesday evening program of hymns, and a Thursday evening broadcast of religious news.

In the sphere of international goodwill, the Federal Council has been particularly active. Among other things it has established a special commission to deal with American-Japanese affairs and sent goodwill missions to Japan in 1915 and 1922. In 1919 a delegation was sent to the Peace Conference at Paris to urge a League of Nations. The Federal Council has supported every movement for reduction of armaments by international treaties since 1921, and was instrumental in drawing up a great memorial approving the Kellogg-Briand Peace Pact. In addition study conferences have been held on the relation of the Churches to World Peace and goodwill projects for the children have developed the interchange of gifts and letters between youngsters of our country and those of Japan, Mexico, the Philippines, and China.

Several serious studies in the field of social research have been published, notably *The Twelve Hour Day in the Steel Industry* (1923), *The Prohibition Situation* (1925), *The Coal Strike in Western Pennsylvania* (1927), and *Public Relations of the Motion Picture Industry* (1931). In addition the Federal Council has promoted widespread interdenominational cooperation for family welfare, for industrial justice, for better interracial relations, and the like.

It is obvious that an organization of such vast ramifications as the Federal Council of Churches cannot please everybody all of the time. Indeed, if it did accomplish any such feat it would have to be at the price of a spinelessness that would completely negate any value it might have. The present officers of the Federal Council would be among the first to admit that the history of that organization has included mistakes as well as achievements and that it doubtless will include other mistakes in future. It is to the credit of the Federal Council that it does endeavor to profit by its own mistakes and to avoid a repetition of them so far as possible.

FROM the viewpoint of the Episcopal Church, the Federal Council both ideally and practically has certain values on the one hand and certain drawbacks on the other. The principal values have already been indicated in our brief appraisal of the Council's achievements from its establishment to the present time. The fundamental drawback, from the Church's standpoint, is the emphasis of the Federal Council on federation and the overlooking of denominational differences, as opposed to our own ideal of recognition of such difficulties and an attempted solution of them with a view to eventual corporate unity. A second fundamental difference is the tendency toward a vast pan-Protestant organization, which the Federal Council frequently shows, as opposed to the Church's ideal of a world union of all Christian bodies on a Catholic and universal basis. In other words, the Federal Council is content with the Protestant concept of "the Churches," whereas we cherish the Catholic vision of "the Church."

The Episcopal Church is not a constituent member of the Federal Council of Churches, but is a cooperative agency working with the Federal Council through its own National Council under the direction of General Convention. The question of the relationship between the Church and the Federal Council first came to the attention of General Con-

vention in 1925 in the form of a report of a joint committee appointed three years previously "to consider the relation of this Church to the Federal Council of the Churches of Christ in America." Previously, though individual Churchmen had been active in the work of the Federal Council, the Church had had no official relations with it. The report was signed by seven members of the committee as follows: Drs. Ethelbert Talbot, Bishop of Bethlehem; Edward Stevens Lines, Bishop of Newark; Charles Henry Brent, Bishop of Western New York, chairman; the Rev. Messrs. C. B. Wilmer, W. J. Loaring-Clark, Messrs. C. M. Clement, Courtenay Barber. There were two other members of the committee, the Rev. W. H. van Allen and Mr. Louis F. Monteagle, who did not sign the report but went on record as advocating "the retention of the *status quo*"—i.e., a limited and unofficial cooperation through individuals.

The majority report of the committee contained a detailed survey of the work of the Federal Council and concluded with the recommendation that we become a constituent member with such reservations as the General Convention might determine; but that before final action the whole question be debated simultaneously in the committee of the whole in both Houses separately. If in either House there should be less than a two-thirds vote in favor, the committee of the whole was asked to report adversely to our becoming a constituent member, and advise that the *status quo* be continued. The committee said:

"The matter is of such a character that a mere majority vote should not be an enabling vote. The Church must either act with the main weight of its membership in support of the proposed policy, or else continue a policy that is generally acceptable. Whatever our decision, your committee recognize with gratitude the distinguished service the Federal Council has rendered Christianity and must continue to render, whether with us or without us."

THIS report of the joint committee came up first in the House of Bishops. It was discussed in committee of the whole, and when the committee arose it reported the following, which was adopted: "The Committee of the Whole reports adversely on the proposition in the Federal Council's report that 'we become a constituent member of the Federal Council with such reservations as the General Convention shall determine.'" Thereupon Bishop Brent of Western New York presented the following resolution: "Resolved, the House of Deputies concurring, that the *status quo* of this Church in its relation to the Federal Council of the Churches of Christ in America be continued during the next triennium." This resolution was amended by striking out the words "during the next triennium" and was thereupon adopted and communicated to the House of Deputies.

In the lower House Judge Wickersham of New York presented as a substitute for the message of the House of Bishops a resolution that the National Council should thereafter be the agency through which our relations with the Federal Council should be conducted, and that cooperation should be established with the following commissions and committees of the Federal Council:

- (a) The Church and Social Service
- (b) The Church and Race Relations
- (c) International Justice and Good Will
- (d) Research and Education
- (e) Editorial Council of the Religious Press
- (f) Relation with the Eastern Churches
- (g) Army and Navy Chaplains

Mr. F. C. Morehouse of Milwaukee requested that item "f" on Eastern Churches be omitted from Judge Wicker-

sham's substitute, and Mr. Lewis B. Franklin asked that the Committee on Fiduciary and Financial Matters be attached to the list. Judge Wickersham agreed to these changes, and the substitute with the amendments was adopted, and concurred in by the House of Bishops, thus becoming the final action of the Church.

The General Convention of 1928 added to the Federal Council committees with which we were to cooperate the committee on evangelism, but again specifically refused to include the committee on Eastern Churches.

The reason for excluding relationship with the Eastern Orthodox Churches from our cooperation with the Federal Council is obvious. We are engaged in separate negotiations with the Eastern Orthodox Churches on the basis of our common Catholicity, and we would be sailing under false colors if we were to approach them as a member of what is in fact, if not in theory, a pan-Protestant organization. This same difficulty sometimes arises in other spheres, notably that of evangelism, and it is important for this reason that we continue to maintain and emphasize our status not as a constituent member of the Federal Council but as a cooperating agency. We have occasionally in the past learned to our sorrow that some of the activities of the Federal Council may be of a kind that we cannot approve as, for example, the plea for the establishment of an international Protestant bank for a fight of self-defense against the Roman Church, made by Dr. Adolf Keller through the Federal Council office some years ago; or even definitely antagonistic to our own work, as the establishment of a rival evangelistic work in the Panama Canal Zone. Both of these are matters of past interest and we recall them only as a warning against any abatement of our Catholic heritage and position in submergence to a union of Protestant denominations.

THE Federal Council of Churches is no longer an experiment. It has proved its value and indeed its necessity in the religious life of America. It is a vehicle through which a vast amount of constructive and cooperative work of a religious and social character is being undertaken today, and it has even brighter prospects for future adventures in the diffusion of Christian ideals in this land of ours.

Between the Episcopal Church and the Federal Council there exists a cordial and sincere friendship. Our mutual relations are increasingly close and friendly and we have a better understanding and appreciation of each other than was the case eight years ago. The relationship set up between us at that time has worked well and we have been happy to find that we could collaborate fully in certain spheres without compromising the unique position of the Church in matters of faith and order. We are confident that in the future these harmonious relations will continue, and we are proud to claim a part on behalf of our own Church in the progress of the Federal Council toward better understanding among Christians in this country and abroad.

WE SOMETIMES WONDER if Americans deliberately export to foreign lands the worst features of our civilization. Twice last summer we walked out of American-made movies in England with our face averted in the hope that no one would recognize us a citizen

Showing Our Worst Side

of the country that had produced the incredibly bad production—bad whether judged from an artistic or from a moral viewpoint—that we had just witnessed. We have observed the incredulity with which a schoolboy overseas, whose ideas

of the United States are drawn almost exclusively from the medium of the silver screen, has received our statement that we have never met nor, to our knowledge and belief, even seen a gangster; and we have been asked by innumerable adults on the other side how we dared to cross the Atlantic and leave our two small children in Chicago at the mercy of kidnapers.

Now from across the Pacific the Bishop of the Philippine Islands has sent us a newspaper clipping that is almost as objectionable for its exhibition of bad taste and flippant perversion of reverence as some of the movies that we export. It is a fashion note, written by one "Alma Archer, United Press fashion writer," and apparently distributed to the four corners of the earth indiscriminately by that news syndicate. After describing some "incredibly lovely dinner and evening bags" made from copes and chasubles taken from Russian imperial chapels, the writer observes: "It's not a bad idea for keeping your conscience in line to carry along a bag from an altar piece the very night you're headed for wrack and ruin on a round of speakeasies." Bishop Mosher comments: "It's bad enough to have stolen holy vestments and to have turned them into gew-gaws for women, but the suggestion that because of their former holy connection they can carry a woman through violation of the law and save her from 'wrack and ruin' is one of the most disgusting things that even the American newspapers have put out for a long time."

AS A POSTSCRIPT to our editorial last week about the Goodwin Plan, a device for mobilizing the resources of the Church into a vast consumers' market, we should like to call attention to the thoughtful editorial analysis in the *Witness* of December 7, 1933, as well as that in the *Christian Century*, to which we have already

referred. The irrepressible *Witness* pertinently asks: "If those who endorse the

plan consider it a perfectly sound one in every way, one wonders why they do not suggest that the Church establish the plan for herself." The National Council, it is suggested, might be turned into a super sales organization, with Bishop Perry urging us to eat a certain brand of ham for the sake of our foreign missionaries, Dr. Reinheimer speaking on behalf of the approved breakfast food, and Fr. Hobbs "making pretty posters for our parish bulletin boards that would inform the faithful that they should buy only merchandise endorsed by the Episcopal Church." Why not, indeed? And for a slogan we might paraphrase the Holy Scriptures (since it would be no less reverent, surely, to change the words than to alter the meaning of the Gospel message) as follows: Not everyone that saith "Lord, Lord," shall enter into the Kingdom, but he that buyeth according to the official plan of the Church.

IN THE DEATH of Bishop Restarick, the Church loses one of its most devoted and best loved missionaries. The interesting story of his fruitful work as the first American Bishop of Honolulu is, fortunately, preserved in his own words in his *Hawaii From the Viewpoint of a Bishop*, a fascinating history of those enchanting islands and particularly of the part the Church has played in their development. May he rest in peace, and may the devoted wife who survives him be comforted by the Faith that has proved so firm a foundation for their long and happy life of service to the people of the islands that they loved so well, and to whom they ministered so faithfully.

Bishop
Restarick

The German Church Situation

Opposition Gains New Victories

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council
for Life and Work

AMONG THE CURIOUS developments of the past few days in Germany was a declaration by Cardinal Faulhaber in Munich on December 4th that the Protestants ought to join the Catholics in their struggle to retain the Old Testament in its honored place. He is said to have declared that because of the difference in the doctrine of the Church as between Catholicism and Protestantism, the Old Testament was even more important for the latter than for the former. His plea, issued from the Church of St. Michael in Munich, was called forth by the efforts of the Nazi educators to remove the teaching of the Old Testament entirely from the textbooks and classrooms of Germany.

While not wholly relevant to the internal German situation, it is interesting to record the fact that as a consequence of Germany's persecution of her minorities the Roman Church and the non-Roman churches have been brought into an association which is quite new in Europe through the appointment as an Advisory Council for the League's High Commissioner for German Refugees, James G. McDonald, of representatives of the Caritas Catholics and the Universal Christian Council. Since the German Churches are officially a part of the Universal Christian Council this appointment raises some rather puzzling questions which are, of course, a part of the complex picture that we are trying to delineate and interpret.

The racial absurdities now being promulgated are as bitterly fought in Germany as outside. One wishes that there might be made available to interested American readers the trenchant statements which have come from the professors of New Testament in German theological faculties. Since these are in a very real sense under state control as part of the national system of university education, the making of such declarations requires real courage and involves danger of professional injury or loss. I have on my desk a number of these documents and am glad to learn that in translation they are to be incorporated in a new volume on the German Church now in press. It is *The New Church in the New Germany* by Charles S. Macfarland, D.D., and is to be published shortly by Macmillan.

A feature of this struggle which has not come to the attention of newspaper readers in the United States concerns the Christian youth movements. One of these in Germany corresponds in a general way to the Student Christian Movement and the other to a sort of combination similar to what would exist in this country if the city Y. M. C. A. and the Christian Endeavor Societies, and similar groups in local churches were brought into a national association. The former is led by Hans Lilje of Berlin, the latter by Eric Stange of Cassel. Lilje has from the first opposed the program of the Nazis and the last report from Germany specifically covering this problem indicated that he was faced with the necessity of accepting the Aryan paragraph in the new constitution of the student movement or of seeing it dissolved by decree. Eric Stange, with whom also I discussed the problem this summer, joined the "German Christians" in order to save the movement from dissolution. That he did it with a clear conscience I am certain from my knowledge of the man, but it seems likely in the light of subsequent events that his action will mean that he sacrificed the confidence of the conservatives without gaining the trust of the radicals and if the movement is not dissolved it will be because of the resistance of men like Lilje rather than the compliance of those who followed Stange's policy.

The fact that Chancellor Hitler has announced that all political attempts to coerce the Church must be abandoned and the news which comes to me as I write of the dissolution of the "German Christians" as a party mean a further confirmation of the victory of the faithful in the German churches. Its significance can be grasped when one remembers that the "German Christians" were organized directly at the suggestion of the Chancellor, that he himself selected the name for the party, and that he had regarded it as the best means for bringing the Church into line with his reorganized state. There is probably no other part of his platform from which he has openly receded, though it would

be possible to point out certain unfulfilled promises of great significance.

THE situation changes so rapidly that, of course, anything written today may be proved wrong tomorrow. On the day that this article was penned there arrived through the mails from Berlin the full announcement for the plans of the consecration of the Reichsbishop, but cabled reports as published in the press and referred to in my article of last week had previously indicated that this consecration ceremony was indefinitely postponed. Having thus qualified my statement, it seems nevertheless safe to say that the expected formal announcement of the coming into effect of the new constitution of the Church will be accompanied by an open or at least a tacit admission that the Aryan paragraph has been eliminated and that the relationship between Church and State has been clarified by the claim on the part of those who really constitute the Church to the priority of the Christian conscience and the admission on the part of the State through the Chancellor that politics and coercion are not admissible in the determination of churchmanship.

The personnel of the spiritual ministerium has changed with considerable rapidity, and further changes may be looked for. At the moment it is reported that Otto Weber, delegate of the Reformed Church, who resigned from the Cabinet, was asked to rejoin it and is still considering his reappointment, while Heinrich Lauerer of the Lutheran group has not found himself ready as yet to join this highest administrative body of the new Church. The struggle having been so far successful as to eliminate from the Cabinet the most objectionable "German Christian," Bishop-elect Hossenfelder of Brandenburg, and to strike from the new constitution the Aryan paragraph with its enforced retirement of the 300 or more pastors with some Jewish blood, and finally to have elicited from the Chancellor, as above stated, explicit disavowal of the relevancy in Church affairs of political pressure, it seems now likely that the champions of Christianity, as it has been historically known, will carry on their activities until the present administration of the Church is completely changed. Toward this end they are demanding a reconvening of the National Synod which met a few weeks ago at Wittenberg. They vigorously oppose the induction into office of Bishop Hossenfelder announced for December 13th. It is conceivable that even a considerable number of those who have previously supported the "German Christians" would throw their influence on the side of this new effort to rid the Church of elements alien to the spirit of Christ.

Just as there have been, and still are, millions in Germany who are "*Nazi auf angst*"—that is, Nazi because of their fear—so there have been in the Church many "German Christian" pastors who either for personal or prudential reasons felt it wisest to associate themselves with that party. A very large proportion of them had resigned before the dissolution of the party came, which indicates their reviving faith in the possibility of spiritual and reasonable methods in the Church rather than the methods of coercion.

The ease with which well-intended efforts to aid in the solution of Germany's racial and religious problems may produce unlooked-for and unwelcome results is demonstrated in connection with the anti-Nazi mass meeting in Chicago December 3d. The organizers of the meeting, including a number of prominent Church leaders, came out strongly for a boycott of German goods and services. Then they sent an open message of congratulation and sympathy to Dr. von Bodelschwingh, first Reichsbishop, and now leader of the opposition to Reichsbishop Müller who succeeded him through political manipulations of the Church. What they apparently did not see was that the linking of his name with theirs would weaken and not strengthen him in his work in Germany. A non-Nazi Christian is coming to be regarded in Germany as still possibly a loyal German. But when his opposition to the "Nazifying" of the Church is coupled with his real or supposed connection with groups outside of Germany advocating boycott, there is imminent danger of his being brought under suspicion as a disloyal German. Totalitarian thinking, in other words, is not a new fad in Germany, but an established habit.

I shall deal next week with the policies adopted for the unification and control of the missionary program of the German Evangelical Church—unless in the meantime new developments occur which require primary consideration.

The Faith and Moral Life

By the Rev. Alfred Newbery

Rector of the Church of the Atonement, Chicago

THE Archbishop of York writes:

"The fundamental Christian social principle is that of liberty, or (to express it more pedantically) the principle of respect for personality in all men. This follows at once from the theological dogma of divine Fatherhood. A man's value is not merely his value to himself, nor is it merely his value to society; a man's value is his value to God. Every degraded wretch of whom society despairs is a soul that God created as an object of His love, and died (or eternally dies) to win to loving fellowship with Himself. A social doctrine or system which aims at being in accord with facts will deal with every human being as of unique and irreplaceable value, because he is a child of God. And this involves two consequences. First, there must be the best possible chance for the development of all gifts and faculties; or, in other words, every child is entitled to the best procurable education. Secondly, there must be the widest possible area of effective choice, for it is in actual choice that personality manifests its most distinctive features."

This, then, must be the guide of the Christian's conscience, and it must be the guide because it is the goal. The derivative behaviors in specific situations may vary as our understanding of the implications grows, but they will vary only as new light shows a better way of approximating the goal. We shall reject an old way not because it was wrong, but because it has become wrong since a better way has become possible.

That the better way appears so slowly and commands so little allegiance is merely the statement of our spiritual apathy and very largely the measure of it. We have not been without the voice of the prophet pleading with us to focus our gifts on the application of the Christian ethic to the problems created by the change to modern civilization but it is notorious that our moral discoveries have not kept pace with our technical advance. The practical abandonment of the whole field through reluctance to undergo new growing pains has resulted in the general impression that there is nothing to apply, and we live in a society that is not so much immoral as it is without morals.

I

THE MORE OBVIOUS SCENES of this disaster are associated with the words sex and labor. Here all the techniques of modern civilization leave the older vocabularies of morality breathless and far behind. The result has been a recrudescence of hedonism in the one field, and a new serfdom in the other. We are not concerned here with the ways in which these changes have taken place. They are dealt with elsewhere. But it may be seen immediately that the pivot on which the problem turns in each case is the sacredness of personality. The figure of speech by which a man is called a "hand" is permissible rhetorically, but the industrial system which treats him as only a hand cuts squarely across the Christian attitude toward life.

The current sexual liberties which are taken by boys and girls, men and women, without interchange of vows, enjoy a sanction which owes its prestige to cowardice and obscurantism. The unwillingness of Christians to examine the expressions of sex and the consequent taboo they have placed upon it have combined to give license a free hand. And yet a great many difficulties could be cleared up if we seek to apply here the principle of the value of personality. Consent, the inability of our elders to say anything more constructive than, "They didn't do that when we were

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young," the acquiescence of public opinion, and the comparative security from old time fears have no relevance at all when a man can see for himself that what he is doing is using a person for something less than a person. To turn one's self into a mere instrument of sexual gratification and to use another personality as such is to depart from that conception of human personality which emanates from the Cross, and it

is not difficult to tear away the rationalizations which would attempt to disguise this attitude under the name of love. If love be merely erotic emotion, then this is it, but if love be distinctively sacrificial, self-forgetting, and self-emptying, then this is not it, and the name of love has been taken in vain.

It is a sad finding of social statistics that by far the largest number of those factors which make for the disruption of the marriage bond can be put under the head of sex antagonism. On analysis a fundamental trouble-making attitude discovered is that of "marital rights." Again we come face to face with the immorality of using a person for something less than a person. And this is of such great significance in married life because it concerns the most intimate relationships and therefore colors all other aspects. The same error can be seen in the other aspects, too. Where husbands are considered as merely providers, and where wives are merely cooks, or nurses, or even merely mothers, it is not strange to find an economic relationship in which workers are merely "hands."

This is the scene of the first attack on the integrity of the marriage bond. Where sexual maladjustment prevails, where there is a rift in the most intimate relationships, there is discouragement, resentment, hopelessness, bitterness, and little heart to go on, and even less insight. The second attack is more subtle but not dissimilar. There comes a time when a mother is practically without employment, when her children almost resent being mothered any longer. They feel independent in theory, smothered in fact. This crisis frequently finds the mother helpless and hurt. In the name of motherhood she has "sacrificed" herself for her children. Every talent has been surrendered to them, every avocation and interest has been given up for them. It is at the cost of her appearance that they have been attractively clad; they have been almost exclusively the focus of her attention. All this is not always as well meant as it appears to be or claims to be. Of that we shall treat later. But note here that to all intents and purposes, she has come through a tunnel, the tunnel of child bearing and child rearing, and as she emerges from it she is much less a person than when she entered it. She has now only one function, that of mothering, and is in search of occupation. Happily not all mothers do this; happily circumstances force, where wisdom is lacking to dictate, another course; but a sufficient number of mothers do to make it a not untypical situation. In that situation she is apt to seek other objects of maternalization, with the same ruthless hunger that an embryo child will take lime from a mother's teeth, and to become a mystifying source of resentment to her husband, or an interfering mother-in-law or grandmother. Meanwhile the man has tended to broaden his interests, to develop his personality, and the second attack on the happiness of married life takes place in the disparity between himself and his wife at that point. He may feel she has ceased to be a mate, and be tempted to discover the missing aspects elsewhere. She may use him for a child and be hurt by his antagonism. Repelled by husband and children she may

retreat into a bitterness which becomes the soil in which the seeds of conflict thrive. The woman is a human personality and the growth of that personality cannot with impunity be hindered. Child bearing (and rearing) is an incident, a major incident, to be sure, but none the less an incident in her life. Because of it she must grow, not shrink. It can and must contribute to her as well as draw from her, and should it require so much of her energy and time that it threatens to turn her into a beast of burden, it becomes the most significant duty of the husband to lighten that burden, with the labor of his own hands if necessary, so that she may fulfill the high purpose of her being. Consider the opposite situation wherein a mother when she is no longer needed as a mother brings to the fore those interests and avocations that she has managed to keep from being stripped of in the tunnel, proceeds to express herself through many avenues, is not emotionally dependent on her children either for something with which to keep busy, or for their response. She has kept pace with her husband. She has a contribution to make to the community. Her children love her the more because they do not fear her emotional encroachment. She walks hand in hand into the evening of life with her husband, confident in his respect and affection, a whole personality.

II

WE SAID ABOVE that the sacrifice of motherhood was not always as well meant as it appears to be. Too often it is a form of parasitism that assails the integrity of the personality of the child. It is not uncommon to find children who seem to be mainly lay figures on which a mother can expend her energy and skill in clothes making. Behold the small child arrayed for a visit to her aunt. She is not allowed to sit down until the journey is begun for fear of creases and rumpling. The entirely natural practice of jumping up and down is vetoed as threatening disarrangement, and even after the aunt has beheld the esthetic product of the mother's art, the fear of soiling prevents any natural behavior. The child who almost in infancy is taught to recite what amuses elders merely because it is adult frivolity on infantile lips, the child whose talent is drawn out and developed to the point of unsocialization, the child who is denied companionship for fear of infection, physical or moral, may be seen in almost anybody's circle of acquaintance. Often the father speaks of what he is going to make of his son as if he were talking of what he was going to carve out of a piece of wood!

One father says he will put his son through the necessary schools if he will become a lawyer. Otherwise the child will have to fend for himself. Give a gardener a seed and observe his behavior. Does he decide now that the seed is his he will develop it into a rose? And yet parents use children as the channels for the expression of something they themselves have always wanted to do or be, and apparently are completely oblivious to the fact that what they are talking about and using is a human personality of supreme worth in the eyes of God. We scarcely need mention the situations where the child is frankly subservient to the life of the parents. Children who are kept out of bed and taken to the moving pictures to behold scenes altogether too violent for their hungry eyes, children whose religious education is completely subordinate to the Saturday night enjoyments of the parents, children whose education is cut short by a parental demand for economic value are too obvious instances to spend much time on. The others are too frequently regarded as instances of proper bringing up and therefore need the searchlight.

The social worker under stress of emotion has defined the home as "a tyranny ruled over by its meanest member." The domestic tyrant who, leaning on the family bond of dependence, customary respect, and affection, arbitrarily imposes his will on the other members of the household in a manner that he would not dare to practise outside the home, is a grievous offender against personality. It may seem a slight thing that nobody dares to read the newspaper before father has seen it, but it can be the symbol of a despotism that is galling and it is a serious check on the growth of the individual in a great many instances. A wife

may be willing to choose her clothes, or her companions, cut her hair, or play her games according as her husband commands, but the violation of her personality has taken place and his blindness to that fact has its consequences for him, even when by superior spiritual gifts there is no serious result for her.

And just as much may be said when the "meanest member" is not a parent. Homes can be and are ruled by invalid offspring or even by spoiled children; and the nub of the situation, the essence of what makes it bad and wrong, is that in these circumstances one individual is imposing his will on another, one personality is being denied existence, the Cross is negated. The word "Catholic" is highly useful in describing our religion because of its connotations; it bears a date, it tells a story, it sums up a history. But we are not limited by its derivation. As new aspects of the conflict between the Christian life and the world come to the fore, the content of the word must be seen to be, or must be understood to be, patient of the Christian side of that conflict. That time may never cease when the word "Catholic" must stand for historic continuity, and for universality. But it would seem that in addition we must today stress the fact that the Catholic religion has sway over the whole of living and over the whole of life. All questions of economics, politics, race relations, and international comity are essentially religious problems, and if we are not competent to deal with them it is not the fault of our religion but of our practice. Likewise is it true that we need a reemphasis on religion's sway over the whole of life. If it is not the occupation of pre-adolescence and old age, neither is it confined to any aspect of personality, and it affects whatever divisions we may use of a man's life—mental, emotional, physical, spiritual, moral, intellectual, occupational, or recreative. He is God's—body, soul, and spirit. His personality is our highest value. God gave His Son for it. Life and life abundantly, the full development of the whole personality is the goal of the responsible Christian conscience and the basis of the moral life. This is not to say that adaptation cannot be made to circumstances. By the grace of God, children have grown up under domestic tyrants and have not lost their spiritual heritage. By the grace of God, personalities have overflowed the barriers of every kind of defect, disaster, and environmental detriment. But we do not choose to break the legs or blind the eyes of children that they may reap spiritual benefit. Such things are adversities that threaten, not foods that nourish; and we are bound by God's love, as we love Him, to provide for every human being the conditions most favorable to the growth and development of his full personality, not to rest in some slothful evasion that calls attention to how well we or our fathers managed to survive, nor in some mathematical greatest good of the greatest number.

III

NOT having your teeth straightened and not having the proper diet as a child may have serious results in after life, the one emotional mainly, the other physical mainly, but in both cases results that affect the personality. The early attitudes are all important, and where an un-Catholic view of life fails to develop right attitudes toward sex, toward fear, toward self-subordination, toward sickness, toward death, the sin is the sin against the worth of personality. This has its ramifications in worship where an attitude toward the senses that considers them practically unbaptized prevents a prostration before God with every aspect of the personality, and makes a barren, unattractive intellectual approach to God that leaves His children cold and hungry.

Among the many relationships that are found in the home, covering, with a disguise of love and affection, a profoundly immoral violation of personality is the parasitic attachment of parent for older son or daughter. Typical of this is the frequent situation in which a widowed mother and an unmarried daughter live together. The daughter has seen the brothers and sisters married off or at least out of the home, has seen the bloom taken off her own youth, and senses rather than sees (for most often she is afraid to face it) the overpowering, possessive attitude of the mother. The jealousy of anything or anybody with the potentiality

of taking the daughter away, the tentacles that are extended to fasten the daughter more securely, evidenced by various disabilities and infirmities that are at their height when the danger to security is most high, and even by loud and extravagant praises that make rebellion seem the more shameful, are shackles which are sometimes torture. Here, if ever, a personality is being used—sucked dry is not too strong a term.

And on the other hand the sin against personality is evident in the treatment of the aged. To be put on the shelf, however gracefully, is a heart-breaking experience. Sons and daughters, however, do just that. Their dear mother is not going to do any more work! She has earned her rest. And so under a fine cashmere shawl she is placed in a corner of life and deprived of the one thing that is the very breath of her life—a sense of usefulness. A less worthy motive is seen where pride in a son or daughter prevents a parent from being engaged in some useful work. And another tragedy of ruthlessly trampled personality is when under the guise of filial duty and affection a son or daughter will refuse to permit an aged person to be institutionalized when that would be far the wisest and most just solution of the problem for all concerned.

IV

WE HAVE TRIED to confine our treatment to personal problems but there is no personal problem that is not social. And there is no social problem that is not personal. This principle which we have taken as the basis of moral life would apply with equal fruitfulness to any other aspect of life, to any other problem of person or group. Our attitude and behavior toward the legal offender, as embodied in our legal codes and manner (not to say purpose) of punishment would be considerably clarified if we started with the fact that we were dealing with personalities valued by God. Our treatment of all forms of delinquency, of the mentally afflicted and of the defective, would sear our consciences were they to be judged by the Christian standard.

And the assumption of such a standard, the activity of such a conscience calls for a new priority of values. The world is full of unhappy people, and a good many of them with religious professions, whose satisfaction is derived from their position in the social grouping, based on money, education, culture, the ability to wear clothes, physical well-being, or mere conformity to the customs, styles, and fads of the group. These very precarious footings are continually being lost. Somebody with more money, or more widely traveled, with greater chic, or bigger muscles, or a more glib patter of the day's shibboleths appears, and a sense of inferiority results. Out of that come fundamentally anti-social and personally detrimental behavior and attitudes. It is a notorious finding that so-called religious doubt often comes into being when one's personal universe has gone awry. Because I cannot have what I want I am angry at life. This I dignify into agnosticism, because it puts me in a better light in my own eyes. My trouble is apt to be really that I do not know enough to want what I have. I do not count myself for what I am, a child of the Infinite God, marked with a price by the sign of the Cross. I do not start with the right value, and so my false standards lead me astray, in my own strivings and in my attitude toward others.

I believe in God. I believe that He made me, that He poured forth His love for me in the costly act of redemption. Viewed from the Cross I am of inestimable love in His sight. Nothing can separate me from His love and my destiny is to be merged with Him in eternal glory. Nothing can derogate from that supreme dignity of mine, nothing can be of greater worth than my potentiality as His child. And this is equally true of every other human being. That truth dictates our growth and our behavior toward each other. In that truth I can abase myself to Him as having no health in me, and I can do it without servility. In that truth I can order myself lowly before others without crippling inferiority. And in that truth I can rejoice before God without arrogance, and look upon the infirmities of others without pride. Because of that truth I must respect the divinely wrought personality in every other and work toward its fulfillment. And as I do it, without

sentimentality and stripping myself of every false value, I shall be working also for the fulfillment of that same divine capacity in myself. This is a triangular relationship, God and myself and my neighbor, in which for me the reality of life consists. John Scotus Erigena said, "We are not bidden to love God with one love, and our neighbor with another, neither are we instructed to cleave to the Creator with one part of our love, and to creation with another part; but in one and the same undivided love should we embrace both God and our neighbor."

The Revival of Personal Devotion

By the Rt. Rev. Samuel B. Booth, D.D.

Bishop of Vermont

THE REVIVAL of the Religious Life has meant, among many other things, the revival of the quest for the ordered life, both on the part of the clergy and of the laity. Thousands have caught the vision from monk and nun of a simple and complete dependence upon God and of a supernatural vocation.

Many are now coming to realize that holiness through obedience to spiritual law is the one goal for all Christians. This goal can only be attained through devotion, and this in loving free obedience to the laws of the spiritual life as set forth in the Catholic Church. What the Religious did in communities, secular priests have been striving in one degree or another to do in private life. As the rule was the structural plan of the community so must it be in the ordered life of priest or layman.

Devotion cannot be left to chance, but must be deliberately grounded upon those abiding principles which have been tested through the experience of the Church, and which have proved to contain the power to bind the soul ever more closely to Almighty God. The essence of this abiding devotion or obligation has ever centered in the will to pray.

The careful adherence to the laws of the Church is not incidental to the development of true devotion; it is of the essence. So the rule of life is of vital importance in the building up of personal devotion. This the religious orders and retreat conductors have repeatedly taught. Here the Revival comes most intimately in touch with personal devotion in the Church today. The underlying principles of the Retreat Movement are in the main the same as those taught in the early days of the Revival, and carried on and exemplified in religious communities. This Movement then deserves our careful consideration. The Retreat is in the life of the individual what the religious community is in the life of the Church at large.

The withdrawal from the world is a vivid reminder of God's claim on all. Separation from the natural order emphasizes the contrast between the Creator and His creation. Silence is to the soul the symbol of the Eternal. In Retreat all speaks of the divine origin and all calls forth a complete response. In such an atmosphere the words of Holy Scripture, the work of the Holy Spirit, the witness of the Holy Church, the call of Holy living, the reality of Holy dying, all unite as one great upward pull upon the soul. The recent growth of this Movement is indeed noteworthy.

The Key to the Meaning of Life

THIS IS MY ANSWER to the question: "Where can we find the key to the meaning of life?" It is to be found in religion—which is, after all, only a name for the belief that the best we know in life—beauty, truth, goodness, love, has eternal significance; that God is no sporting "Master of the Immortals" who has set desires in our hearts which can never be satisfied, and ideals in our minds which can never be achieved, but rather a Purposive Creator who has set them there to light us on our way, and to serve as an earnest of the life that awaits us when we have finished our course in this.

Look at the good of this life, in terms not only of the potentiality it affords for achievement and happiness here and now, but also of the promise it holds for the fulfillment of personality in a life to come. If we do this, not only will it save us from a depressing sense of futility and of the vanity of all our hopes, but it will also inspire us with a new zest for life, and provide us with a new way of looking upon our afflictions and misfortunes.—*Rev. F. J. Moore.*

Meditation

By Mary Hazzard Budrow

PROBABLY next to prayer the greatest good is to be derived from religious meditation and yet today it has become almost a lost art. The very name is frequently looked upon with disfavor and entirely because of misconception—a confusion with idleness or with asceticism to which Protestantism as a whole does not subscribe.

The dictionary gives as the meaning of meditation: "contemplation, to plan by revolving in the mind; consider, weigh, ponder, study." Surely there is nothing in that to suggest idleness! When one pauses to consider the word he discovers that he meditates many times during the day, but entirely upon worldly matters, rather than spiritual. Alas! I don't want to become an ascetic, you say. You do not need to. Let us consider for a moment our Saviour and His attitude toward meditation.

There are only a few trades offering better opportunity for meditation than that of carpenter and for thirty years Christ frequented the carpenter shop of Joseph. Boys of His race and country start early to learn a trade and, presumably, the Saviour labored as a carpenter for about fifteen years, since the son usually followed the trade of his father. One cannot conceive of Him as mentally idle. Many things must have been the subject of meditation in those years and doubtless He dwelt at length upon the possible means of reconciling man in this world with God in heaven. Even today, after nearly twenty centuries, there can be no better subject.

Religious meditation is a habit which grows upon one. It is something in which we lack training and at which we are all at sea when we first undertake it. With a little practice it becomes increasingly easy and helpful. How does one go about it?

In the beginning let us make the resolution that our religious meditation is going to be applied to our own individual spiritual betterment rather than to that of the other fellow. It is certainly very generous to look out for our neighbors, but if we look to ourselves first by the time we have cleared our own vision probably our neighbor will not need it as badly as he seems to at present.

The foundation of meditation should be religious reading. The Bible is above all else and can be read repeatedly, each time discovering new depths of helpfulness. However, there are so many other writings of rare beauty and great value that they should not be overlooked. Material suitable for religious meditation is apt to be found anywhere. Above all, do not be swayed by petty sectarianism. The late Dr. Van Dyke was a Presbyterian but the spiritual value of his works is universal. Judging from certain of his poems one might guess Longfellow to have been a Catholic and yet we know that he actually leaned to the very opposite extreme. He merely took the good he found wherever he found it and gave no thought to sectarianism. Since the world's Greatest Good came out of Nazareth, from which it was believed no good could come, the true Christian has realized that his religion has no monopoly on good, and that it may be found in many unexpected places, if he but looks for it everywhere.

Especially is this true in the matter of works on religious meditation, a field which has been sadly neglected by profound thinkers. It used to be quite the thing to read volumes of sermons. That was all very well if our ancestors got the desired good from them and enjoyed them, but for my part I want something briefer for daily reading and more applicable to my own needs.

Though material for meditation may be gathered from many sources, a book for that purpose should be broken up into brief topical paragraphs which are stated succinctly. One's time is limited these days and after reading there should be time for personal application of the thought just read.

Here is a suggested plan that is very workable, takes but a few moments, and probably offers the greatest good for the time spent.

First, a brief prayer should be said for guidance that one may

get the most possible, the greatest good from the reading. Then read the allotted portion for that day. Now take the subject as a whole and apply it to your daily life, your own needs. It is often well to glance back over the reading so that new thoughts may be found and each in turn applied. Consider carefully just how best to adapt this to your own life and the especial needs of that particular day. Make a firm resolution to put it into practice during the entire day. There will be times when you won't, or you would soon be nearer heaven than earth, but think back to that thought at times during the day and it will help greatly. Connect it up with the reading of the day before if there is time. Close the meditation with a prayer for strength to apply this teaching.

Though the time for such a religious practice will vary with the individual's available time, probably the early morning is best. Starting each day with some such thought and aim gives one a zest with which to meet the problems of the day. No matter how hurried one may be it is time well spent, for it starts the day with a firm resolution, a calm peace, and a most inspiring infusion of strength with which to meet the many problems of a new day.

Sermons Old and New

WHAT OF THE SERMON TODAY? Its proportions have dwindled, and its style has changed completely. Hooker and Jeremy Taylor can be read, the one for his stately periods, the other for the glowing color of his words, but they would not be listened to. Simeon is unreadable. The middle-aged still feel the spell of Newman, but it appears that, for the younger generation, even his charm is passing. Maurice is talked of, but not read. Robertson is still readable, but that which in him was bold and novel has become one of the possessions of the Church, and he is, in fact, not read. Liddon can be admired, but his arguments are not ours. It seems undeniable that yesterday's sermons are not read today.

What has been evolved in place of them? Is it something worse? If the sermon has dwindled, has it also peaked and pined? One thing is certain: The pulpit does more than either the Bar or Parliament to keep alive the great traditions of English eloquence. There is eloquence in Parliament sometimes, on great occasions. At the Bar it has been altogether laid aside. It went out with Marshall Hall. Your barrister now argues his case in a plain, conversational way. But eloquence in the pulpit is not rare. And this is as it should be. When a man is set to prophesy, to create in the conscience of his hearers some of the implications of our Lord's Passion or Resurrection, to enlarge their belief in the Communion of Saints, or to lay upon them some urgent Christian duty, it is right that his speech should be kindled by the coal that touched Isaiah's lips. There are temptations, ethical and artistic, but the preacher is right to aim high, and the Holy Ghost still gives the sevenfold gifts. The preacher will be wise to cut out some of his most purple passages, but if he is educated, if he has the instincts of a Christian gentleman, and if he has reserves of spiritual power available but not directly drawn upon, he need not cut them all out.

The real danger is much more prosaic—lack of preparation. It happens at times to a congregation to assemble to pray and sing together, and then to be afflicted with twenty minutes of desultory platitude. No tale of parochial duties, of sick to be visited, of confessions to be heard is valid to excuse this. It is discourtesy to the hearers, it is a failure in pastoral duty, it is dishonoring to God. Where it occurs it means that the two vital questions have not been effectively asked beforehand: What does God wish me to say to the people? What do they most need to hear from me? The answer to the two questions is the same, but the matter must be approached from both quarters. At a pinch three hours would not be enough, if spent at the full stretch of the man's capacity. It does not even need great capacity. It needs faith, a sense of duty, and some human sympathy—gifts which the clergy all possess. If we are to have, as we have not everywhere at present, a people ready to give a reason for the hope that is in them, the ministry of the Word must everywhere be taken with the utmost gravity.—*The Guardian*.

THE REASON for and the value of prayer is not to get what we want but rather to deepen our realization of what God wants us to be.
—*Rev. William Porkess, D.D.*

The Problem of Parenthood

By the Rev. Robert S. Chalmers, D.D.

Rector of Grace and St. Peter's Church, Baltimore

PARENTHOOD, which ought to be a great joy as well as a sacred responsibility, an abiding satisfaction as well as a solemn trust, has become in these days for all too many parents only a harassing and vexing problem. The great change which we have become accustomed to call "the depression"—but which, we are beginning to realize, is something much more like a complete social and economic revolution—is causing suffering and anxiety to all classes of people. But perhaps no group is more in need of sympathy and guidance than good conscientious parents. The changes are working havoc in our homes. They bring dismay and terror to parents trying to do their duty by their children. We must note, however, that parenthood was becoming a good deal of a problem long before the depression. That only served to hasten and emphasize what has been going steadily on for fifty years. During that time a vast amount of thought and energy have been given to child study, the results of which have been of the utmost benefit. Every single child in America and indeed in the civilized world today is the gainer as the result of that study. But about ten years ago it became evident that if any further advance was to be made with the study of childhood an equally exhaustive study must be made of the relationships between parents and the children. We have come to recognize the fact that the "problem child" is too often explained by the "problem parent" and the "problem home." The study of psychology and the branch of it called child psychology have not only changed our whole approach to childhood but also our ideas of our duties as parents. All that has been of great value, and may be of greater value in days to come, but it does not alter the fact that fathers and mothers today are finding parenthood an increasingly heavy burden and a perplexing problem.

The reasons for this are not far to seek but they are seldom clearly understood and therefore it may be well to state them here:

First, and perhaps most important, is the aimlessness and confusion in our whole educational system. Our American school system, both public and private schools, is the most expensive and elaborate in the matter of equipment in the whole world; nowhere in the world and never in the history of mankind has there been such lavish expenditure for school buildings and equipment, and perhaps nowhere has the aim and purpose of a true education been more completely lost sight of. This is due to the fundamental fallacy in the educational system of America—namely, the basic idea that the state can become responsible for the education of the individual. That is precisely what the state is incapable of doing. This criticism applies with equal force to the great majority of private schools, although here and there we find exceptions. No institution and no system can undertake to educate a person. All that the state, or the private school system, can do is to provide certain facilities, and to require that certain information or knowledge must be possessed by the individual as a requirement for graduation. The education of a person can only be undertaken by persons, and that personal education cannot for the most part be undertaken by the teachers in our schools, because they are chained and fettered by the existing system. Yet the educational system both in public and private schools is increasingly enlarging its demands upon the interests of the child and the parents are becoming more and more estranged from their children instead of increasingly intimate with them. A few parents resist this, and their children call them blessed. But the vast majority calmly accept it, and one sees the result in summer. Parents and children alike dread a vacation at home. For the wealthy there is the special private camp. The child is home for a week from school, outfitted, and given some gaiety, then off to camp. When camp is

over there is a fresh outfit, then off to boarding school again. With less privileged classes, there are endowed camps like the Y. M. C. A., the Y. W. C. A., the Boy Scouts, and the Girl Scouts. Make no mistake about my meaning. All these things in themselves are good. In our present circumstances they may be necessary, but they tend to complete the divorce of the parent from any share in the direction of the education of the child.

THE SECOND REASON why parenthood is becoming such a problem is the condition of society, of our common social life. Some time ago there was a protest and no doubt a necessary one against the attempt to "protect" childhood and youth from all knowledge of the evil that is in the world. We were told that it only stimulated curiosity, and that it accounted for very violent reactions in later youth. Perhaps. At any rate there is no such protection today. Society today is not Christian, although there are many Christians in society, and the actual condition is that evil is presented effectively, persistently, and with every possible allure-ment to the immature child, while goodness, religion, Christianity are presented all too often by the most dull and boring methods. Is it necessary for me to illustrate this? Does anyone require to have it proved? The example of the movies is quite obvious. I would also emphasize our social customs and our social ideals, as we present them to children, and contrast these with the way in which we present Christianity and the ideals of Christian character.

Another increasing difficulty is the economic upheaval. This I need not dwell on. Still another is the problems supposed to be created by psychology, or rather brought to light by it. Parents are urged to attend certain types of classes, and the result is a kind of half knowledge which is too often worse than none at all because it leaves the parents not only bewildered but discouraged, and they are apt to give up in despair, and say that only those with expert knowledge can deal with the problems of childhood today. The absurd fear of "parent fixation," brought about by a half baked, superficial course of lectures in psychology, has again and again brought misery and unhappiness to mothers and children. I have rarely known any fathers to suffer from this fear simply because they seldom attend such classes.

Now, in all this problem, where does God come in?

I want to try to answer these questions clearly, and if possible, helpfully.

First, then, dealing with our educational system let us recognize this. The state, at its highest and best, expressing itself through the whole school system, public and private, is concerned only with the physical and material welfare of its citizens, and in a democracy it is further concerned with their intellectual attainments. It wants healthy, intelligent, and law-abiding citizens. What are you concerned with? What has God entrusted to you? Nothing less than the development of a moral and spiritual being, a child, a person capable of infinite good and equally capable of evil. Teachers have a noble vocation, there is none higher; but no teacher is ever a substitute for a father or a mother, and one wishes that our fathers and mothers would realize this as clearly as our best and most conscientious teachers realize it. No, you parents cannot today do the teacher's work. But neither can they do yours, and you are God's appointed guardians of your children. You and no one else.

Again, take the problems raised by modern society. Given encouragement, these problems will be brought by your children to you for interpretation. Whatever good or evil will attract your child will to a large extent be determined by you and by no one else—to a large extent, not entirely. For in the end, as the years

pass your child must increasingly make his or her own decisions. You may guide, direct, and influence—but that is all, after the earlier years of childhood have passed. But unless you have thrown away your priceless opportunities in early childhood, your boys and girls, as youth and even early manhood and womanhood come, with their trials and temptations, failure and successes, mistakes and achievements, will turn to you for sympathy, advice, and last but not least, for approval and congratulation.

No one can rob you of this unspeakable privilege and joy but yourself. No one can be your substitute. I am not forgetting the precious and helpful rôle of the pastor, the priest, the good teacher, and the friend. How often they come to the rescue and try to make up what is lacking on the part of parents! But at the best, at their very best, they are second best. They are not Father and Mother, no others can be father and mother. Not ever! Only God, the Eternal Father, can love better than you. And it is just that *love*, that pure, unselfish understanding and sympathizing love, that is needed and that fathers and mothers alone can give in its fullness.

FINALLY, what is your ideal for your child, for your son or your daughter? It is here that the psychologists have really taught us afresh the lesson which stands open upon the pages of Holy Scripture. You ought to have such an ideal, you ought to be working towards it. Only it must not result in an attempt to control or direct your child's career. That way lies disaster. Not that your boy may make a name for himself, or succeed you in your business or profession, or rise to eminence; not that your daughter may be a social success, or make a rich marriage. That is not your business. But that your son and your daughter may know God, and love God, and serve God, that they may early see the beauty of character, may accept the discipline of Christ, may learn habits of self-control, and self-reliance, consideration for others, helpfulness, that they may make right decisions, that they may adorn and beautify whatever vocations they may follow—all that you can work for, and pray for, and live for. You may help them find their vocation, you may not choose it for them.

THE REDISCOVERY OF JESUS

YOU MODERNS who have rediscovered
Jesus, at such priceless cost
Of poring over palimpsests
And manuscripts all margin-glossed;
I'm glad you have discovered Him,
Although I doubt if He was lost:
The rowboat tossed upon the ocean
Imagines all the steamers tossed.

CHARLES GRANVILLE HAMILTON.

Advent

BEFORE CHRISTMAS are appointed four Advent Sundays, so called because the design of them is to prepare us for a religious commemoration of the *Advent*, or coming of Christ in the flesh.

In beginning her year, and renewing her annual course of service at this season of Advent, the Church differs from other modes of reckoning time. The reason of which is because she does not number her days or measure her seasons so much by the motion of the sun, as by the course of our Saviour; beginning and counting on her year with Him who, being the true *Sun of Righteousness*, began now to rise upon the world, as the *day-star on high*, to enlighten them that sat in spiritual darkness.

There is no certainty of the date when the season of Advent was appointed. The *Tomes of St. Jerome*, and later the *Sacramentary of Gelasius I* (496 A.D.), ascribe Collects, Epistles, and Gospels to five Sundays in Advent. These documents are probably much interpolated. But *Maximus of Tours* (450 A.D.) makes the earliest certain mention of Advent, and *Cæsarius of Arles* (501-42 A.D.) has left the first set of Advent sermons we have.

The word *Advent* is of Latin origin and means "the coming to" the world of Christ.—The Ven. JOHN DEB. SAUNDERSON, Ph.D., in *The Christian Year for Schools and the Isolated*.



The Sanctuary

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

Hell

READ St. Mark 9: 42-50.

THERE IS A STRIKING CONTRAST between the attitude of our forefathers, to whom hell was a grim and terrible reality, and that of the so-called modern mind, which makes it a joke. Let us consider the mind of Christ on this matter, remembering always that the doctrine of hell and a future punishment is not central but subsidiary. We do not say in either of the Catholic creeds, "I believe in hell," though we do say that we believe in judgment. The words in this passage of Holy Scripture from the Gospel of St. Mark are typical, and can be reinforced by many saying of His preserved in the gospels. We shall avoid confusion if we bear in mind that there are two words in the original which are both translated by the English word "hell"—*hades* and *gehenna*. It is the second of these that is used here. It refers originally to the ravine outside the walls of Jerusalem, where the fire burned continually to consume the refuse of the city; a place of filth and stench, associated in the minds of His hearers with the destruction of waste. Our Lord took this as a figure to describe His conception of the ultimate disposal of the evil in human life. Clearly His language is figurative and not to be interpreted literally. Just as in His parables He said the Kingdom of Heaven is like this or that, so He says here that evil and all evil things are to be cast beyond the gates of the Holy City and destroyed. The figure is explained in the Book of Revelation, where the Holy City is described in its glorified and heavenly consummation. Within are the redeemed; "without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

But to say that our Lord's language is figurative is not to say that it denotes something unreal. And while we must believe that the penalty is spiritual and not the material suffering which was depicted in such lurid terms by the teachers of an elder generation, it is sheer folly to refuse to face the fact that there is a penalty.

In this stern saying which we are considering, our Lord warns us in startling language of danger by sin; better maimed than dead! We can detect in His voice a note of passionate concern. Sin must not be taken lightly. The peril is imminent and deadly and no sacrifice is too costly to avoid it. He indeed made a sacrifice far greater than the loss of eye or foot or hand.

We must know further that the penalty is not for incorrect opinions nor inadequate beliefs, but results from the deliberate and persistent choice of evil. Whatever tends toward that choice or toward its becoming eternal must be cut off. When we speak of things eternal we must realize that this does not mean endless time, if there is any such thing. It refers to life on a different level from that of time. Eternity differs from time not in quantity but in quality. If we believe in eternal bliss as the portion of those who are saved, because they have chosen Christ and His way of life, so we must believe in the possibility of an eternal clinging to the opposite choice of evil which can only end in eternal loss. In the long run our Lord makes the dividing line not between bad people and good people, which is well for us because we are all good and all bad in some measure. The difference is between those who let Him in and those who keep Him out.

"The attraction of God for man is grace; the response of man to God's grace is love to God. The satisfaction which that response gives is called heaven, as the misery, the restlessness, the corruption of spirit which come of resisting it is called hell." (Canon W. S. Lilley).

"In the hour of death and in the day of judgment;
Good Lord deliver us."

Young Japan in the National Adventure

By Roland Hall Sharp

JAPANESE YOUTH during months of crisis since tinder sprang into flame outside the walls of Mukden in September, 1931, have faced their new problems with every emotion from intense nationalism to its inverse. A visitor to the Far East during the summer of 1933 could not fail to sense the ferment and suppressed forces at work among youth there. Young people, whether in Japan or China, know that they must face and work out snarls now embittering relations between their countries.

Yet on the methods to be pursued, youth finds agreement as difficult as the problems are complex. Generalities about mass reactions of young Japanese cannot safely be made. When leaders in all walks of the national economy are torn between conflicting opinions beneath the outward appearance of official unity, youth cannot be expected to present a united front and a common platform.

Certain facts none the less emerge. First, and most vital to restored friendliness in the East, is the individual and widespread appreciation, among Japanese students, of their Chinese friends. Many of these contacts result from years spent by Chinese at Japanese schools and universities. Others have come with travel. This individual cordiality, over against political estrangements and economic clashes, reflects a paradox of Sino-Japanese relations found among all ages and classes.

Japanese will tell you over and over again that some of their best friends are Chinese, even after recent unfortunate strains. The statements are not made for effect. They stand up in practice.

Organized groups accustomed to holding Sino-Japanese meetings have even tried to go on against the current of national feeling. During the height of hostilities little could be done, and many conferences had to be abandoned. Just this summer, however, in the neutral area of the Philippines, Japanese and Chinese met with delegates from other Oriental countries in a regional Y. M. C. A. conference.

Delicacy of relations between the principal Eastern powers was reflected in the sessions, yet individual delegates cooperated in full Christian fellowship. It was considered wise to adopt resolutions of only the most general Christian import, leaving all political irritants aside. Yet the mere act of meeting called for courage and pointed the way to much constructive activity needed for reknitting broken fabrics of friendship.

It is a credit to Christianity in the Orient that the first move toward public cooperation of youth after the upheaval came through a Christian organization. It is safe to say that individual Japanese Christian youth—and their number is sufficient to weigh mightily when properly directed—have kept sight, through all political friction, of the unifying and healing Christ. Clarity of vision and firmness of hold have naturally varied, but this segment of organized youth remains a stabilizing and moderating influence in the troubled Japanese scene.

If youth as a whole is to be considered, however, an unbiased observer finds in Japan many varieties of less conciliatory attitude. Nationalism has succeeded to patriotism in many cases, although older youth have been able to keep their heads farther above jingoism than their younger fellows. Students of the universities comment with disfavor on the flag-waving type of national zeal, often offensive, among children influenced by too ardent propaganda.

Such a development is not surprising with regard to the children, but the balanced attitude of the older students is note-

THE WRITER of this article, an experienced journalist, is now in the Far East making a study of religious and political conditions. ¶ In a future issue an article from his pen will deal with the youth of China.

worthy. It shows that they are not swept off their feet, but are seeing beyond immediate claims of militant nationalism. Many of them realize the necessity for working out enduring bases for relations with China. Some of them question, with older Japanese, the wisdom of continuing a military policy of forcing concessions from China.

YOUTH'S opinion means enough to Japanese authorities to call forth twin methods of control. One looks toward winning their support; the other holds a firm hand on the reins whenever radical tendencies make themselves evident among students.

SUPPORT of youth for the present governmental policy is sought through efforts at popularizing Manchuria as a national sphere of influence and outlet for activity. During the summer thousands of students visited Manchuria as a result of excursions and study trips planned in Japan. One group totalled 760 and spent more than a month studying economic and other conditions from Dairen to North Manchuria.

Training of young Japanese for service in Manchoukuo is also a policy of the authorities. At Hsinking, the political center, an institution has been set up with the name of "Tatung Academy." Classes are held in Japanese, and all but 40 of the 200 students are Japanese. Those entering this course of training look toward entering the service of Manchoukuo. They accept what has been done. If some have mental reservations, or justify Japan's action on the ground of necessity, others have entered enthusiastically into the work. These, and many like them at home, face the future committed to varying degrees of aggressive nationalism. Outsiders must not forget, however, that individual Japanese see events since 1931 in a far different light from that of outside viewpoints.

Yet not all Japanese youths fall easily into line with the present political and economic policies of Tokyo. Much of the ferment which calls for police suppression takes place among young men. Youth is aroused and disturbed, often breaking out into violence under stimulus of communistic or other doctrines held anathema by constituted authority. The eleven army cadets on trial in Tokyo during my visit for taking part in the terrorist attempt which resulted in the death of Premier Inukai in May, 1932, ranged in age from 23 to 25. University students, well under this age, are kept under close watch when they manifest radical tendencies.

Japan is still a land of conservatism and rule by the elders. Youth has only begun to assert its power. In the front-line trenches on the continent of Asia this power has sometimes taken the form of bold action by young officers, committing the nation to positions from which it could not recede.

Taking these as the most extreme nationalists, committed to force and direct action, we come down through the great bulk of Japanese youth and find them moderate for the most part, following the lead of their elders, or seeking to preserve friendly individual relations with other peoples. At the other end, opposed to militant nationalism and the present régime, appear small groups or individuals, seeking a change but not knowing any better way to express their disapproval than by acts of violence animated with a mystic sense of self-sacrifice to awaken the nation.

What comes out of this ferment of youthful opinion cannot but weigh mightily in Japan's internal evolution and among the nations.

Books of the Day

Rev. William H. Dunphy
Editor



DIE KATHOLISCHE WIEDERGEURT DER ENGLISCHEN KIRCHE. By Paula Schaefer. Ernst Reinhardt, München, 1933. Pp. 166. \$4.50 paper.

UP TO the present time, little of value has appeared in German dealing with the English Church, and especially with the Oxford Movement. For this reason Dr. Schaefer's "*The Catholic Revival of the English Church*" fills a gap in German theological literature. No one could have been better qualified to produce such a work than the authoress, herself a disciple of Friedrich Heiler, and a convert to Catholicism in its Anglican form. It is calculated to appeal to German Protestants and Catholics alike, while the Anglican reader will gain a new insight into, and a fresh appreciation of, the truths and values enshrined in the Catholic religion as taught by our Church.

The writer is at once terse and lucid. She correctly sums up the aim of Henry VIII—"er plante Reformen und nicht Reformation"—and performs the extraordinary feat of giving us in 33 pages a clear and vivid history of the Church in England from the third century down to the eve of the Oxford Movement. The second part of the work deals with the Catholic Revival and other events of importance in the English Church of the 19th century, the third part with 20th century movements, especially those having to do with reunion and with the inner character of neo-Anglicanism (including the problems connected with Prayer Book revision), the fourth consists of an illuminating "Retrospect and Prospect." At times one may fault the writer's conclusions (*e.g.*, she accepts the popular, but very dubious, assumption that the Romantic movement powerfully influenced the Catholic Revival—"Die Romantik hat gewiss auch bei der grossen katholischen Renaissance innerhalb der Staatskirche Pate gestanden"—which the reading of the Tractarians themselves ought to dispel; and there appears to be, on page 11, a slight confusion between the British and the Iro-Scottish Church), but in general she is fair, accurate, and tremendously interesting. Her criticisms of certain modern trends, (*e.g.*, the South India scheme) are keen and thoughtful. This is the work of a profound and devout scholar, and should do much to make Anglican Catholicity known and admired far beyond the bounds of the English-speaking world.

W. H. D.

WORDSWORTH AND REED: The Poet's Correspondence with His American Editor: 1836-1850; and Henry Reed's Account of His Reception at Rydal Mount London and Elsewhere in 1854. Edited by Leslie Nathan Broughton. Pp. xviii, 283. New York: Cornell University Press, Ithaca. \$3.00.

IN THE YEAR 1836, Henry Reed, a 28 year old professor of Rhetoric and English Literature at the University of Pennsylvania, wrote a letter to William Wordsworth, then in his 66th year, and the greatest of living English poets. The following year Reed edited a collection of Wordsworth's poems, the first American edition, and for a long time the only one. Out of the friendship thus formed between the American professor and the English bard grew up a considerable volume of correspondence which Professor Leslie Nathan Broughton of Cornell University so ably edits for the Cornell Studies in English.

It would seem that Reed played a very important rôle in the later life of Wordsworth who, having achieved name and fame, was in danger of neglecting his work. Says Dr. Broughton, "On Reed's advice he amended poems and wrote new ones, considered seriously an ambitious scheme for a great work, sat for one of his best portraits, and even entertained a hope of visiting America. Reed's reverent letters brought him friendly advice, comfort, encouragement, and loyal support."

Reed married Elizabeth White Bronson, a granddaughter of Bishop White who is referred to continually in the letters. In-

deed, Wordsworth's fine tribute to the Bishop in his *Ecclesiastical Sketches* was one of the ties which served to knit them together. Reed's piety and interest in all matters dealing with the Church are abundantly evidenced in his letters.

The letters give a fresh and intimate glimpse of Wordsworth and will be welcomed by all students of English and American literature.

G. K.

SOME EXPERIMENTS IN LIVING. By Peter Ainslie. New York: Association Press, 1933. Pp. 190. \$2.00.

IT IS IMPOSSIBLE for Dr. Ainslie to be dull. When he utters, in his vivid, direct style abounding in concrete illustrations, his straightforward denunciations of social injustice, racial animosities, war, and loose living, he carries conviction. When he speaks about Church reunion we become distressingly aware that he is unable even to begin to understand any conception of Christian unity which does not start with pan-Protestant premises and issue in pan-Protestant conclusions. His treatment of the Episcopal Church, and of Anglo-Catholicism, is almost farcical.

W. H. D.

ANGLO-SAXON INFLUENCE ON WESTERN CHRISTENDOM, 600-800. By S. J. Crawford. New York: Oxford University Press, 1933. \$1.50.

IT IS NOT generally realized how much the children of the Anglo-Saxon Church achieved, both for the spread of Christianity throughout Western Europe and for the transmission of ancient culture. The writer points out that "the schools and scholars of Anglo-Saxon England owe little to the tradition of Gregory the Great and Augustine, but reflect Celtic and Greek ideals of sacred scholarship"; and that while the English Church was far from submitting to any uncontrolled sway of the Papacy the Anglo-Saxon missionaries on the continent became its most ardent champions, seeing in it an agency for the universal regeneration of Christendom. The tremendous debt which the Frankish Empire owed, both religiously and culturally, to Celtic and Anglo-Saxon scholars and Churchmen, is brought out with unusual force and clarity.

W. H. D.

INTERNATIONAL BOOK OF NAMES. By C. O. Sylvester Mawson. Pp. xlv, 308. New York: Crowell, 1933. \$2.00.

THIS IS, on the whole, a very useful dictionary of proper names frequently misspelled or mispronounced. It is fairly comprehensive with respect to English, French, German, Italian, and Western names in general (including present-day names), very weak on Russian names (especially of distinguished authors), excellent on classical and fairly good on biblical names. It is especially useful for post-war geographical changes. Among the names that we might reasonably have expected to be included are Kagawa, Ximenes, Bousset, Khomiakoff, Soloviev, Osee, Esaias, Shahrzad, Ur, and Sumir. [Anglicans take notice: "Protestant" is defined as "a member of any Christian sect that rejects the Roman Catholic and Greek communion."]

W. H. D.

IN *Tudor Sunset* (New York: Longmans, \$2.00), a novel of Elizabeth's reign, Mrs. Wilfrid Ward proves again her right to be regarded as a leading pro-Roman protagonist. The story is a highly entertaining one, but it is frankly, one may say avoidedly, a defense of the Roman Catholic position during the reign of the last of the Tudors and an attack on the Elizabethan attitude of alleged religious persecution.

Another Longmans publication is Harriet Street Downes's *Filippo, the Jongleur* (\$2.00), a tale of the 13th century in Umbria. In keeping with the period, the feeling of St. Francis and his doctrines and the spirit of the "litle poor brothers" permeates the book, with adventures enough to satisfy that demand. There is a thread of romance, too, with Niccolleta, ward of the countess, and in Filippo's search for the golden harp which is to establish his lineage.

In *Cash Item*, money may be said to be the leading figure. In it we have developed with force the place money has come to hold, and usually without a full awareness, in the lives of ordinary people. The authoress is Catharine Brody, whose first book, *Nobody Starves*, made a strong impression when it appeared a year ago. This too is a Longmans book (\$2.00).

CLINTON ROGERS WOODRUFF.

Social Work

By Clinton Rogers Woodruff

SOME IDEA of the extent of social work may be gathered from an examination of one of the most recent of the Russell Sage Foundation books: *Social Work Year Book, 1933*. In its 680 pages we find what is called an "authoritative record of organized activities" and subject to the comment hereinafter made, I am prepared to accept this description. The second part is devoted to a highly useful descriptive directory of 837 agencies in the social field. It will at once be recognized that this is a pretty big undertaking which the editor, Fred H. Hall, has undertaken. Promptly on the receipt of this important book I examined it with care and interest and then prepared a note for THE LIVING CHURCH reading as follows:

"The *Social Work Year Book, 1933* certainly contains a great amount of information concerning all manner of social activities under all sort of conditions, but no one could charge the editor with undue partiality to the Episcopal Church. In the index, which by the way is an excellent one, there is just one entry under 'Episcopal,' namely the Social Work Conference, but I have not been able to find any reference to the National Department of Christian Social Service or to any of the diocesan departments in the same field. There is a short article on the Church Mission of Help and another on the Girls' Friendly. Neither, however, is listed under the Episcopal heading. On the other hand Roman Catholic activities to the number of 28 are listed under 'Catholic.' This is the second issue of the Year Book, the first having been published in 1929. It is a Russell Sage Foundation publication and is issued at cost, namely \$4."

To make sure that I was not doing an injustice to the editor, a long time acquaintance, I sent him a copy of this notice and in return received an extended reply the first paragraph of which read:

"Your comment on the Year Book indicates that you do not realize the problem faced by a publication such as ours. In describing social work under denominational auspices we had to keep in mind the space limitations of our volume. If we had described the social work of each Protestant denomination in a separate article, two or three times as much space would have been required as was actually available."

I quote this because it brought out the fact that however well informed he might be in social matters, the same statement could not be made with regard to his knowledge of ecclesiastical affairs. Well informed writers rarely refer to the Roman Catholic or Episcopal Church as a "denomination," nor do they regard the Episcopal Church as a "Protestant denomination" in the sense that we refer to the Methodists or Baptists—although well informed members of the latter body do not refer to themselves as "Protestant" because they too claim a more or less uninterrupted succession, but not an apostolic one, from the earliest times. The editor apparently completely misunderstands the unique position, history, and genius of the Episcopal Church. He is to be given credit, however, for one thing and that is he lists both the Roman Catholic and our own Church under their popular titles. All too frequently the secular press gives the former its popular title "Catholic" and refers to our Church as "Protestant Episcopal" a treatment that ought to lead to protest on our part.

The personal reference to my inability to understand the editorial difficulties can be accepted with equanimity in view of my having edited nearly a score of volumes of the Proceedings of the National Municipal League as well as the *National Municipal Review* for a decade and for Appleton & Co. a dozen or more volumes in their National Municipal League series not to mention my long time editorial connection with THE LIVING CHURCH.

In his second paragraph, Mr. Hall further defends his one

Episcopal title in the index as against his 28 under "Catholic" in this manner:

"We decided, therefore, to consider in separate topical articles only the four major divisions of religious work, shown on page 22 (Group 12)—Catholic Social Work, Jewish Social Work, Protestant Social Work, and Mormon Social Work. Consistent with that decision we did not give separate listings in our directory of national agencies to the different social service departments of Protestant national bodies. Instead we listed the Federal Council of Churches and its subsidiary, the Church Conference of Social Work. Consistent also with that standard we did not list the Episcopal Social Work Conference in our 1929 volume. Impressed, however, with its unusually close affiliation with general social work—as the only Church body to hold sessions regularly during our National Conference week—I made an arbitrary exception to our rule this year and listed the Episcopal Social Work Conference."

MUCH could be said in reply to this did space permit. One slip will suffice to sustain my contention that the editor of the *Year Book* is not as well informed about our Church and her social activities as he should be. The National Conference of Church Social Workers, founded by the late Father Lathrop, long antedated the conference established by the Federal Council of Churches of which our Church is not a member, and which represents only a small, although an important part of our National Department of Christian Social Service.

In the light of these remarks I will quote just one more comment from Mr. Hall's interesting letter:

"I think you must agree, therefore, that I have displayed a partiality—justified, it is true—toward your Church, at the same time not favoring my own, the Congregational Church, which conducts important seminars on matters related to social work."

Another long time acquaintance going back to university days has added another volume to his already long list of contributions. I refer to Dr. Edward T. Devine's *Progressive Social Action* (Macmillan, \$1.75). This does not deal with specific problems, but aims to provide a general philosophy for a program of social activity. It is a highly interesting volume but like the *Year Book* just discussed, shows the same lamentable lack of knowledge of the Anglican contributions and its relation to the whole social development. He leaves one under the impression that the Roman Catholics are the pioneers in the modern religious interest and activity in social affairs. There is no reference to the Oxford Movement which if he knows about he evidently regards solely as an ecclesiastical one, to the Lambeth pronouncements, to C. A. I. L., to the Christian Social Union, to the National Department of Christian Social Service. His one reference to the Protestant Episcopal Church (for he is one of those who refer to our Church by its legal title and to the Roman Catholic Church by its popular title) is to an admirable sermon preached ten years ago by the late Bishop of New Jersey, Dr. Lines.

When one sees careless writing of this kind about subjects concerning which one feels himself moderately well informed, it naturally raises a query about statements concerning other subjects about which one is less well informed.

Preaching and the Social Crisis (Abingdon Press, \$1.50) is a series of sermons delivered at the fifth Conference on Preaching at Boston University on such subjects as Socialism, Communism, the Race Problem, Revolution, the Inner Kingdom, the Preacher's Profit, etc. Their messages reveal a striking difference of opinion, quite to be expected in an hour of crisis. Perhaps they will tend to clarify thought on these various problems and will help ministers to lead their people through the discouraging maze of present day social and economic conditions. These lec-

tures are by widely known clergymen, professors, college presidents, editors such as Kirby Page, Jerome Davis, Harry Frederick Ward, William Nelson DeBerry, G. Bromley Oxnam, Francis John McConnell, Burris Atkins Jenkins, Charles Wesley Burns, Fred Winslow Adams, Merton Stacher Rice, William Leroy Stidger, and Edwin Holt Hughes. All are avowedly Protestant in the general acceptance of that term.

Every once in a while mention is made in these columns of text books, not only because of their pertinence to the subject under consideration, but because some of the best informative writing of the day is being done in this form. Such a book is Prof. E. A. Ross' *Civic Sociology* (World Book Co. \$1.80). This is a revision and enlargement, but worthy of renewed reference. There is one paragraph in the Foreword that justifies this. It reads thus:

"My idea for fitting the youth for good citizenship is to rid his mind, once and for all, of fallacies which otherwise may rule it so long as he lives. 'Why shouldn't I vote for my friends?' 'Is it anybody's business how much we spend to elect our candidate so long as we spend it legitimately?' 'Why should I obey a law put over on us by a lot of bluenoses?' The classroom is the place to thrash out such questions, and the time to do it is while the youth is still open-minded and disinterested."

Ordinarily it is not possible to refer to annual reports in these articles, but "*In the Desert A Highway for Our God*"* the title of the seventeenth annual report of the Council for Social Service of the Church of England in Canada justifies an exception. Beginning with work for men in the unemployment relief camps, engaged in the building of our highways, following the Council's western relief work when the prairies became a desert, touching on the Church's work for the unemployed, efforts to level the hill of difficulty for British settlers, to overcome the dragons in the path of womanhood and girlhood, helping people out of trouble on the way of life, the need of making the road safer, the development of the highways and byways of Christian Social Service through the activity of diocesan councils for social service, coöperation with other road builders in the road of life in Canada and overseas, it concludes with emphasis on the spiritual side of social welfare work, the evangelistic note in social service and the Council's share in the work undertaken by the Joint Committee on the Evangelization of Canadian life.

* A copy of this report will be sent free on application to the office of the Council for Social Service, 604 Jarvis street, Toronto.

HYMN

(Psalm 84)

HOW LOVELY, Lord, Thy dwellings are!
How good it is to be
Within their walls and with Thy friends,
Adoring, praising Thee!

How beautiful Thine altars, Lord!
What joy to longing eyes!
Where human hearts like homing doves,
Find rest from stormy skies.

Find rest in Thee, the living God,
Resolved no more to roam
From Thee whose gracious will and word
Make human hearts Thy home.

How heart and flesh rejoice in Thee,
And in Thy chosen place
Of beauty, peace, and holiness
And glories of Thy grace!

O happy souls who love Thy courts
And all Thy goodness see!
They ever go from strength to strength
While ever praising Thee.

FREDERICK P. SWEZEY.



Churchwomen Today

Ada Loaring-Clark, Editor

THIS LETTER has just reached me and I am not only glad to give it to you but most delighted that Miss Elizabeth Matthews has accepted the nomination of the Executive Board of the Woman's Auxiliary to act as the presiding officer at the next triennial.

Miss Matthews
Accepts

First Sunday in Advent.
My dear Mrs. Loaring-Clark:

I have before me your letter asking if I have accepted the responsibility of presiding over the next Triennial.

I have not been able to announce it before as I have only today written to accept the nomination with which the Executive Board honored me at their October meeting. Even this is not final, as you know, though I think the Woman's Auxiliary is likely so to respect the Executive Board's judgment as to elect whoever they nominate. I had delayed these six weeks in my reply for purely personal reasons, but today I am writing and undertaking the position of Presiding Officer next October in Atlantic City with what is really a sense of solemn joy. How could it be otherwise? I have just come from a most uplifting service—the Advent hymns, the Bishops' Pastoral read, and the service of Holy Communion. All made one dedicate oneself anew to the ideals our bishops have annunciated for us. How can we fail to respond, to "life up our hearts" when a new Advent of the Son of Man is at hand?

I think, during these last two years of terrific strain, we women must often have felt that we "buiilded better than we knew" in Denver and set our hands to tasks the full implication of which was hid from our eyes; but which we are dimly beginning to see as the outline of the City of God. I am grateful to be allowed a little part in carrying out the work.

We will have much of experience to share with one another. I only trust that shortage of funds will not prevent that reunion from being truly representative of the whole of this great country. It may be well that we are meeting where the majority of our Church members are congregated, but unless the Middle West and the Pacific Coast can send their delegates in goodly numbers, we will fail to reach the heights of Denver—from the Rockies to the Seaboard—it seems geographically inevitable to be on a lower plane, but I like to think each Triennial may be a Mount of Transfiguration.

Ever faithfully yours,

ELIZABETH MATTHEWS.

AS YOU face the future, two paths lead. One is the rocky path of failure, where thorns and thistles grow, where gray clouds of despair drip discontent, where stoicism and indifference supplant hope, where friendship and companionship are unknown, where success means death. The other path leads into the open sunshine, where butterflies dance and birds sing in a garden of flowers, where human service means contentment, where strong men work and happy children play, where the interpreted dreams of youth become the ideals of age, where the failure of effort means glory.—C. P. C.

A LOVELY CEREMONY took place recently in the grounds of the Cathedral, Washington, D. C., when a tree was planted to the memory of the late Bishop Cheshire. Bishops Freeman and Penick, with Dean Bratenahl, held the service. Miss Emma J. Hall, of Charlotte, represented the women of the diocese.

MRS. E. D. McMILLAN, of Wilmington, N. C., has been elected president of the Woman's Auxiliary in the Province of Sewanee. She succeeds Mrs. James R. Cain who has served in this office as a far-seeing leader of vision, courage, and ability.

NEWS OF THE CHURCH

Church Building Fund Issues 1933 Report

Many Projects Undertaken in
Various Sections of Nation; Con-
gregations Aided

NEW YORK—Such an inconspicuous little report was issued by the Church Building Fund in 1933 that one has to look twice to realize how much gratitude and satisfaction are bound up in the projects it barely mentions. Among others, there are the following:

In North Texas and in North Dakota, a rectory and a church are supplied for two areas of 50 miles in diameter where we have no church, and where no other religious body is represented.

Duluth diocese has a new church for two congregations merged into one.

NEW CHURCHES IN SOUTH

Two congregations of mountain people in the Blue Ridge district of Virginia and two Indian congregations in Alabama now have their own churches for which they have supplied much of the work and some of the material.

Two congregations of colored people in Southern Virginia and South Carolina have the help of an enlarged church on a new site and of a new combination rectory and parish house for development of large fields.

Divinity school students in Virginia have organized a new mission in a growing section and built a church.

A new church takes the place of a grocery store in the mountain district of Lexington, and the priest in charge serves an area of 250 by 50 miles otherwise without religious ministrations.

A Mississippi congregation now worships in its own church instead of the grand jury room in the court house.

For those who do not know about this useful Church Building Fund, it was established in 1880 by General Convention and in its more than 50 years of service it has aided some 2,500 projects, not far from one a week through all those years. It makes loans, gifts, and grants, toward the erection of churches, parish houses, and rectories. Bishop Cook, of Delaware, is president, Charles A. Tompkins, treasurer, and the Rev. Dr. Charles L. Pardee, secretary, with an office at Church Missions House, 281 Fourth avenue, New York.

New West Virginia Convocation Dean

FAIRMONT, W. VA.—The Rev. Clarence W. Brickman, rector of Christ Church, Fairmont, has been elected dean of the northwestern convocation of the diocese.

President Roosevelt Calls Lynching "Collective Murder"

WASHINGTON, D. C.—Referring to recent lynchings, President Roosevelt in an address before the Federal Council of Churches meeting here December 6th, said, "We do not excuse those in high places or in low who condone lynch law."

He referred to lynching as "a vile form of collective murder, and a deliberate and definite disobedience of the commandment, 'Thou shalt not kill.'"

President Roosevelt was addressing one of the largest religious gatherings assembled in Washington, celebrating the 25th anniversary of the organization.

New Bishop for Chinese Church to be Consecrated

Presiding Bishop to Officiate at Service
in Shanghai

SHANGHAI—On Christmas Eve in Shanghai a new Bishop is to be consecrated for the Church in China. This is the Rev. Percy Stevens, late of London but with some 12 years' experience as a missionary in the Chinese diocese of Kwangsi-Hunan. He is to be Bishop of that diocese, while his predecessor, Bishop Holden, goes to be Bishop of the great western diocese of Szechuan, whose late Bishop, Dr. Mowll, has become Bishop of Sydney and Archbishop of the province of New South Wales.

Kwangsi-Hunan is a southern diocese, Bishop Roots' neighbor on the southern border of the diocese of Hankow. The Presiding Bishop of the Chinese Church, Dr. Norris of North China, is to officiate at the consecration.

Bishop Kemerer to be Instituted Diocesan at Annual Convention

DULUTH, MINN.—Bishop Kemerer will be instituted as Bishop of Duluth, succeeding Bishop Bennett, resigned, at the annual diocesan convention January 16th. Bishop Spencer, of West Missouri, will preach. The convention will be January 16th to 18th at Trinity Cathedral here.

Lord Halifax to Hold Office

LONDON—As a result of the adoption by the English Church Union council of a resolution welcoming a merger of the Union and the Anglo-Catholic Congress, and of steps being taken toward this goal, Lord Halifax is withdrawing his resignation and is prepared to remain president of the Union until the two Catholic organizations merge.

Bishop Restarick Dies in Honolulu

First American Bishop in Hawaii,
Resigned in 1920 but Continued
Activities in Many Ways

HONOLULU—The Rt. Rev. Henry Bond Restarick, D.D., first American missionary Bishop of Honolulu, died here December 8th. He would have been 79 on next December 26th.

Henry Bond Restarick was born in Somersetshire, England, December 26, 1854, the son of Edwin and Amelia Riall (Webb) Restarick. After attending King James Collegiate School at Bridgewater, England, he was graduated from Griswold College, Davenport, Ia., in 1881. The same year he was ordained deacon, and the following year advanced to the priesthood, both by Bishop Perry of Iowa. In 1902 he was awarded the degree of Doctor of Divinity by King's College, Windsor, N. S.

ELECTED BISHOP IN 1902

Dr. Restarick was in charge of Trinity Church, Muscatine, Ia., during his diaconate, and went in 1882 to San Diego, Calif., where he served as rector of St. Paul's Church until his election to the episcopate in 1902. During that time he served also as dean of the convocation, examining chaplain, and deputy to General Convention.

The Church's institutions here, St. Andrew's Cathedral, Iolani School, St. Andrew's Priory, and others, now well known, grew up under his direction. Besides his ecclesiastical office, he was identified with many civic and historical societies in Hawaii.

CONSECRATED IN SAN DIEGO

Following the Spanish-American war the Church of England, which had had a missionary diocese in Hawaii since 1861, offered to turn over to the American Church its work in those islands. The offer was accepted, and in April, 1902, the House of Bishops elected Dr. Restarick to the see of Honolulu. He was consecrated in his parish church in San Diego July 2, 1902, by the Bishops of California, Southern Ohio, Los Angeles, and New Mexico.

He resigned in 1920 but has since lived in Honolulu where he has assisted Bishop Littell in many ways, especially in editing, until quite recently, the *Hawaiian Church Chronicle*.

Bishop Restarick was a prolific author, his principal books being *The Love of God* (1897), *Hawaii from the Viewpoint of a Bishop* (1924), *Gaetano Did Not Discover Hawaii* (1929), and *Sun Yat Sen, Liberator of China* (1931). He was a trustee and former president of the Library

(Continued on page 216)

New York Women Hear Dr. McGregor

Says Our Task to Rebuild the World
by Christian Fellowship; U. T. O.
Totals \$7,741, Gain of \$700

NEW YORK—The Rev. Daniel A. McGregor, executive secretary of the Department of Religious Education of the National Council, addressing the largest Advent meeting in the history of the Woman's Auxiliary of the diocese of New York, in Synod Hall December 5th, told the 1,100 women present that neither the NRA nor any other of the many combinations of the other letters of the alphabet that might be made could bring about national recovery.

"In the past six months, I have been far and wide in the United States," Dr. McGregor said. "Everywhere, in Minnesota, in Alabama, in other states as widely separated, I have asked men and women what they thought of the prospects for the future. What did they reply? They one and all said: 'Mr. Roosevelt is a great man.' He is a great man. No one admires and believes in our President more than I do. But he is not a messiah, and he would be the last man in the world to claim messianic powers.

OUR TASK TO REBUILD WORLD

"It is pitiable to see the modern world trying the remedies the ancient world tried when the Hand of God laid hold on its foundations and shook it, as that Hand is shaking our modern world. The ancient world fell, and our world is falling. Our task will be to rebuild the world. How can we do it? As the ancient world did it: by Christian fellowship. That is a Fellowship of Need; need of God, need of Christ, need of one another. We begin to feel that; we shall feel it to the uttermost. Then indeed we shall have national and world recovery. Politics cannot bring that to pass, and business cannot, nor anything else that man may devise. Nothing but the Gospel of Christ, alive in the hearts and minds and souls of man can do it. 'Look up,' Christ said to His disciples, when He told them that their world would pass away; 'Look up, lift up your heads, for your redemption draweth nigh.' Their redemption was to be found, and they found it, in the Fellowship of Christ, welded together by the Holy Spirit. So shall our redemption come to pass."

Bishop Larned, of Long Island, was the second speaker. Speaking on Stewardship, Bishop Larned concluded with a few stirring words about the duty of the Church to set the example of temperance.

"We must remember our influence," he said. "It is of more than passing significance that we happen to be meeting today; a day which marks the end of a great experiment. May God grant that the Church, which has always stood for temperance, will now set the example for our land."

PRESIDING BISHOP TELLS OF ORIENT

The Presiding Bishop was the last speaker. Bishop Perry gave an interesting account of his visit to the Orient, with special reference to what he saw in China, Japan, and the Philippines of the work furthered by the Woman's Auxiliary, par-

ticularly of the diocese of New York. It was an impressive and inspiring record.

The preacher at the celebration of the Holy Eucharist in the Cathedral of St. John the Divine, which opened the Advent meeting, was the Rev. Joseph Fort Newton, D.D., co-rector of St. James' Church, Philadelphia. Dr. Newton, comparing the Coming of Christ with the advent of human leaders, said: "God came as a Child, but not a King's Child. No, He was left on the door-step of the world, crying to mankind to be let in." He continued, in his magnetic and moving style, to plead for the opening of the closed doors of the world.

1,200 WOMEN AT SERVICE

There were 1,200 women at the service in the cathedral. Nine hundred attended the buffet luncheon in the undercroft of Synod Hall; and 1,100 were at the afternoon session. The United Thank Offering, which was presented at the service, was \$7,741, a little over \$700 more than last year (when the offering was \$7,042).

Bishop Manning, of New York, was the celebrant at the service, and the presiding officer at the afternoon session. Mrs. J. Ralph Jacoby, president of the diocesan Woman's Auxiliary, was on the platform and made a short speech. Bishop Lloyd and Bishop Gilbert were present. New York City and out-of-town rectors were in attendance. It was one of the great occasions of the year in the diocese.

First American Bishop Of Honolulu Succumbs

(Continued from page 215)

of Hawaii, president of the Hawaiian Historical Society, and a member of the American Historical Association and the Anthropological Society. He was a Republican and a life member of the Order of Elks.

Bishop Restarick is survived by his widow, the former May L. Baker, well known to readers of THE LIVING CHURCH through her poetry published from time to time in these columns, and by three children, Arthur Edwin Restarick, Mrs. Paul Withington, and Mrs. Reynold B. McGrew.

Albany Young People Attend Annual Conference in Cathedral

ALBANY, N. Y.—The 11th annual conference of the Young People's Fellowship was held at the Cathedral of All Saints, December 1st to 3d, with 40 delegates registered from the 14 diocesan branches and with an excellent attendance of interested young people.

A conference on 'What Young People in the Church Should Be Doing' was led by the Rev. James L. Whitcomb, headmaster of Hoosac School. Bishop Oldham, of Albany, conducted the preparation service and was celebrant at the corporate Communion December 3d. The conference on How to Do It was led by Miss Charlotte Tompkins, director of religious education in Central New York.

Rural Reconstruction In Anking Planned

Bishop Huntington Meets With
Civil Leaders to Discuss Program
for Country

WUHU, CHINA—Bishop Huntington, of Anking, met with other leaders at Nanchang during November to discuss the question of rural reconstruction. The group was called by Generalissimo Kiang Kai Shek, who with Madame Kiang, is deeply interested in this project. Both are devout Christians and are eager to put the work in the hands of Christian experts.

There are several plans for rural reconstruction, notably that of the government, headed by T. V. Soong, brother of Madame Kiang, as chairman of the National Economic Council. The local plan for Kiangsi, which is a part of the diocese of Anking, is more definitely Christian than that of the government.

The general principles of rural reconstruction are as follows:

1. Begin with the people rather than with institutions. Discover the needs in the villages. Our over-emphasis on institutions has been inevitable as an intermediate step; but we have hitherto ignored the teaching values of the countryside to those on the land.
2. Use local country leadership, with experts for the training of these local leaders.
3. Use the assured results of centres already established. Do not experiment in new stations.
4. All community programs are to be within the ability of the people to support.
5. Use an adjoining experiment station to improve agricultural and industrial life of the villages, industrial life to be understood in terms of the simple country skills of spinning, basketry, making of fans, and the like.
6. The farmer needs conditions leading to peace and justice more than he needs improved methods of tinkering with his crops, good as these are.

Special Meeting of Liberian Convocation on January 31st

MONROVIA, LIBERIA—Due to serious financial conditions and the fact that the National Council has been compelled however unwillingly to withdraw such a large part of expected support, Bishop Campbell has called for a special meeting of Convocation to be held in Trinity Church, Monrovia, January 31st. It is hoped that there will be a full attendance because matters of importance to the welfare of the Church work in Liberia will have to be discussed and acted upon.

Parish Publishes Magazine

BOSTON—Trinity Life is the title of a magazine issued by Trinity Church, Boston, because it is felt that a magazine issued at regular intervals is a better record of the work of a parish than is a Year Book. The first number has made its appearance. The present plan is to have the magazine appear in Advent, Lent, and on Trinity Sunday.

Prayer Book Exhibit In Massachusetts

Coöperation of Various Groups Results in Presentation of Collection at Institute

BOSTON—In connection with two Institutes on the Understanding and Use of the Book of Common Prayer, held in St. Paul's Church, North Andover, and the Church of the Good Shepherd, Reading, Mass., there was an unusual and valuable exhibition of Prayer Books, made possible through the coöperation of the Episcopal Theological School, Cambridge, the Diocesan Library, the Society of St. John the Evangelist, and other friends.

This exhibit was divided into three sections. The first, containing books dating from very early times that went into the making of the Prayer Book as we know it, included a beautiful Roman Missal of 1561, a Roman Breviary, a Dominican Missal, several examples of the liturgy of the Eastern Church, and an Anglo-Saxon Book of Prayers. Included in this first section were modern versions in such foreign languages as Chinese, French, Italian, and Syrian.

The second section showed English Prayer Books from the Sarum Use, the first English Prayer Book of 1549, and all revisions to the Deposited Book of 1928. The third section, devoted to American Prayer Books, showed the 1662 English Prayer Book used in the Colonies during the Revolution with the prayers for the King and Royal Family covered by little slips of paper on which were written prayers for the Civil Authorities.

Two hundred persons attended these institutes at which the speaker was the Rev. Laurence F. Piper of Derry, N. H., who took as his subject The Prayer Book as a Medium of Worship, and who stressed the value of an ordered liturgy.

Massachusetts Rector Observes 25th Anniversary at Roxbury

ROXBURY, MASS.—The burning of a mortgage is an event nowadays, but that was the concomitant when the Rev. Frederic Whitney Fitts, rector of St. John's Church, Roxbury, recently observed his 25th anniversary, as rector. The occasion brought together not only members of the parish but all prominent in diocesan life for Fr. Fitts is chairman of the standing committee of the diocese and holds a place in the esteem and affection of all. Besides verbal tributes, there was the presentation of a gold wrist watch as a little tribute for Fr. Fitts' years of quiet but most effective service.

Duluth Accepts Bishop's Pence Plan

DULUTH, MINN.—Under the leadership of Bishop Kemerer, and with the hearty endorsement of the clergy and members of the diocesan council, the Bishop's Pence plan has been inaugurated as a diocesan project.

Minnesota Woman Arranged Altar for First Service in American Church in Manila

MINNEAPOLIS, MINN.—The woman who "arranged the altar for our very first chapel and the first American Church of any kind in Manila, on Easter Morning, 1901," is a retired Army nurse, Theresa Ericksen, now living in Minnesota.

Pittsburgh Dean Conducts Classes

PITTSBURGH, PA.—The Very Rev. Dr. N. R. High Moor, dean of Trinity Cathedral, is conducting classes for the members of the Woman's Auxiliary of the diocese every Tuesday during Advent.

Bishop Tucker Lecturer At General Seminary

NEW YORK—The Paddock Lectures for 1933-1934 were delivered in the Chapel of the Good Shepherd, the General Theological Seminary, at 6 P.M., beginning December 4th, by Bishop Tucker, of Virginia. The subject was Providence and the Atonement.

The topics and dates were as follows: Providence and the Atonement, December 4th; Sin, December 6th; Problem of Salvation from Sin, December 8th; Christ the Saviour, December 11th; Atoning Efficacy of Christ's Work, December 13th; The Holy Spirit and the Atonement, December 15th.

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Haiti President and Cabinet at Service

American Minister Reads Proclamation on Thanksgiving Day in Cathedral; Bishop Carson Preacher

PORT AU PRINCE, HAITI—The President of Haiti with his staff and members of his cabinet were present, with almost all the American colony, at the Thanksgiving Day services in Holy Trinity Cathedral.

The President occupied a seat in the choir at the right of Bishop Carson, of Haiti, with the cabinet on the Bishop's left.

The Hon. Norman Armour, American Minister to Haiti, read the Presidential proclamation at the opening of the service. After this followed Morning Prayer, the music being supplied by the band of the regiment of Marines.

The Bishop preached, beginning with a few words of greeting to the President in French and then proceeded in English. The Very Rev. Leopold Kroll officiated.

Bishop Ivins and Dean Clarke Education Institute Speakers

MILWAUKEE—About 60 Church school teachers and clergy attended an institute of religious education, held in All Saints' Cathedral here December 5th. The institute was sponsored by the diocesan department of religious education. Sessions were held afternoon and evening under the leadership of Bishop Ivins, of Milwaukee, who spoke on the Purpose and Methods of Adult Education, and the Very Rev. Maurice Clarke, dean of St. Paul's Cathedral, Marquette, whose topic was the Church School. At the evening session, the general topic was the Devotional Life.

Bishop Seabury's Consecration Anniversary is Observed

WOODBURY, CONN.—The 149th anniversary of the consecration of Bishop Seabury was commemorated at the old Glebe House here November 14th. Unfavorable weather prevented the attendance of Bishop Acheson, but a number of people from Hartford and New Haven gathered for the quiet service. The Rev. Dr. G. T. Linsley was assisted by the Rev. Drs. W. A. Beardsley and Floyd Appleton.

Rev. J. A. Mitchell Gives Meditation

NEWARK, N. J.—The Rev. James A. Mitchell, rector of St. Paul's Church, Englewood, gave the meditation at the Quiet Day of the Woman's Auxiliary of the diocese of Newark, which was held at Trinity Cathedral, Newark, December 5th.

Memorial Window Dedicated

BOSTON—A memorial window in honor of the 152 men of St. Paul's parish, Brockton, was dedicated in that parish church on the afternoon of November 26th.

New York Chaplains Take Gifts to More Than 10,000

NEW YORK—More than 10,000 people, ill in hospitals or shut away from the world in correctional institutions, received on Thanksgiving Day gifts of apples, oranges, candy, or tobacco from the chaplains of the City Mission Society, through generous contributors, to say to these lonely and discouraged folk that somebody cared.

These Episcopal Church chaplains, who are the official clergy for all non-Roman, non-Jewish patients in more than 60 hospitals and public institutions, made their rounds in wards and dormitories, and held special services in the chapels of these institutions. Included in their gifts were 1,880 packs of cigarettes, 3,698 packages of tobacco, 3,410 boxes of candy, more than 9,200 oranges and apples, and 18 boxes of cigars.

Many Churches in Newark Diocese Unite With Others for Thanksgiving

ORANGE, N. J.—In various communities in the diocese of Newark Episcopal churches joined with others this year in Thanksgiving services. There were two union services in Newark on Thanksgiving Eve, the Rev. Percy T. Olton, rector of the Church of St. James, preaching at the Park Presbyterian Church, where members of congregations of the North End section of Newark gathered; while St. Mark's Church, the Rev. John N. Borton, rector, was one of six which met at St. Paul's M. E. Church, in the Forest Hill section.

On Thanksgiving Day the Methodist and Presbyterian congregations of Madison worshipped with the people of Grace Church, of which the Ven. Victor W. Mori is rector. The preacher was the Rev. Paul Tilden, of the Methodist Church. Another union service was at Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector, with the Rev. Dr. Karl K. Quimby, of the Methodist Church, delivering the sermon; and at Christ Church, Pompton Lakes, of which the Rev. Kenneth O. Miller is rector, members of the Pompton Reformed Church joined with the congregation and the Rev. Gerrit Heemstra, pastor of the Reformed Church, preached.

Large Congregations Attend Georgia Thanksgiving Services

SAVANNAH, GA.—Large congregations attended the Thanksgiving Day services held in the parishes of the diocese, and baskets were distributed to those in need.

At a sunrise Thanksgiving Day service at Bethesda Orphanage for boys, the Rev. Joseph Burton, rector of St. Michael and All Angels' Church, offered the prayer.

St. Paul's University Nine Wins

TOKYO—For the second time in three years in the Inter-University Baseball League of Tokyo, the nine belonging to St. Paul's University has won the pennant, this year very easily.

Church Booklets

CHRISTIAN SCIENCE AND HISTORIC CHRISTIANITY

By
FREDERIC COOK MOREHOUSE

A plain and concise consideration of the points of resemblance and divergence between the old-time Church doctrines relating to prayer and faith, and the new teachings on these subjects by modern cults, as that of Mrs. Eddy.

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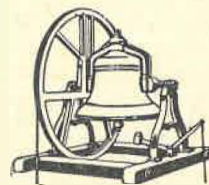
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Bishop of Liberia Begins New Church

Lays Foundation Stone for Brick Building; Bell, Given by Students, Consecrated

MONROVIA, LIBERIA—In the presence of a large congregation, Bishop Campbell, of Liberia, on St. Michael's Day laid the foundation stone for the new Church of the Incarnation, Pandemai, in the Buzi country.

The building is to be constructed of bricks. The bricks were burnt locally and the chiefs and people carried them free of charge from the kiln to the site of the church building. So far as is known, this will be the only brick church in the Liberian hinterland.

On the same day Bishop Campbell dedicated a new church bell, given by the college students' Lenten Offering last year.

Austrian Priests Ordered From Politics by Bishops

VIENNA, AUSTRIA—The Austrian Bishops' Conference, under the presidency of Cardinal Innitzer, has forbidden Roman Catholic priests of Austria to retain their seats in parliament, in the provincial diets, or in municipal or county councils after December 15th, "in view of the delicate political situation."

Bishop Potter's Communion Set Presented to Bishop Manning

NEW YORK—In connection with the commemoration of the 50th anniversary of the consecration of Bishop Henry Codman Potter, and in appreciation of the sermon preached at the service of commemoration in Grace Church October 22d, Bishop Potter's children, Alonzo Potter, Mrs. Charles Howland Russell, Mrs. Edwin Tatham, and Mrs. William Henry Hyde, have presented to Bishop Manning the private Communion set which was given to their father by the teachers in his Sunday school when he was rector of St. John's Church, Troy, N. Y., in 1861.

Bishop Stewart Addresses Legionnaires

CHICAGO—A plea for the unity of forces striving to keep the American people together "with our President and our Government" was made by Bishop Stewart, speaking before a group of American Legion officials at diocesan headquarters December 7th. The statement was made in connection with the Bishop's endorsement of Americanism Week sponsored by the Legion.

Dr. Cummins Gives Prayer

POUGHKEEPSIE, N. Y.—The Rev. Alexander Cummins, D.D., rector of Christ Church, gave the closing prayer at a city wide united service commemorating the 450th anniversary of the birth of Martin Luther.

Cowley Fathers' Preaching Mission In Providence Draws Hundreds

PROVIDENCE, R. I.—The recent preaching mission of the Cowley Fathers of Boston conducted in St. Stephen's Church by the Rev. William M. V. Hoffman, S.S.J.E., and the Rev. Walter C. Klein, S.S.J.E., drew congregations of between 300 and 350 night after night. The number at the morning Masses grew daily. There were numerous confessions resulting, the rector, Fr. Charles Townsend,

records in his weekly leaflet, "in the straightening out of many lives with a fresh start." At the corporate Communion on the last Sunday 225 persons were present.

Bishop Kemerer Dedicates Parish House

DULUTH, MINN.—Bishop Kemerer, of Duluth, dedicated Hudson Hall, a new parish house built by the members of St. Stephen's parish, Paynesville, December 3d. The Rev. O. M. Langley is in charge of the parish.

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 or 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 Saturdays 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.

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 Thursdays 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.

Lynching Protest Meeting in New York

Bishop Manning One of Chief Speakers; Recommendations Adopted by Audience

NEW YORK—Bishop Manning, of New York, was one of the chief speakers at a meeting held at City College on the afternoon of December 3d, by leading representatives of three faiths, to protest against the attitude of Governor Rolph toward the San José lynching. After condemning lynching, even as a punishment for the most heinous of crimes, Bishop Manning urged that three things be done:

"1. Let us send our sympathy to the great State of California in the shame and dishonor that has been brought upon it.

"2. Let us call upon all who hold public office in these United States to do their duty, to meet such situations like men, and in the name of right and justice to suppress such outbreaks with the whole strength and might of the law.

"3. Let us send word to Governor Rolph that, in common with good citizens everywhere, we condemn and denounce the failure in duty, the betrayal in trust, the deliberate incitement to mob violence and lawlessness of which he stands guilty before the American people."

Resolutions to this effect were adopted by the audience of more than 1,800, half of them Negroes. It was further voted to send copies of the resolutions to President Roosevelt and to other public officials.

The contrasting action of Governor Ritchie of Maryland was warmly commended as standing out in fine contrast to that of the Governor of California. A telegram to Bishop Manning from the Rev. Benjamin Gould, D.D., president of the Ministers' Association of San José, condemning the lynching, was read. Bishop Manning was asked to send a reply as from the entire meeting, expressing entire agreement with Dr. Gould. This was done.

Rhode Island Clergy Hear Warning From Professor

PROVIDENCE, R. I.—A feeling that Europe and probably the United States is gradually approaching the brink of disaster while their people are incapable, through the paralysis of fear, of taking the necessary steps to prevent it, was impressed on the members of the Clerical Club of Rhode Island at their December meeting by Prof. Theodore Collier, head of the History Department of Brown University. His subject was Some Dangerous Currents in World Politics.

It was not his intention, he said, to suggest inevitable disaster, but merely to give warnings that unless these currents are diverted from their present course the result will be cataclysmic. The currents he described were: economic nationalism, the failure of the Disarmament Conference, growing distrust of peace machinery, and Fascism.

Dr. Darlington Not Coerced In Retracting Telegram

Rector, Who Had Commended Governor's Stand in Lynchings, Regrets Act

NEW YORK—Members of the Church of the Heavenly Rest declare that their rector, the Rev. Henry Darlington, D.D., was not coerced into retracting his telegram to Governor Rolph, of California, in connection with the lynchings, which read: "Congratulations on the stand you have taken." They affirm that Dr. Darlington's statement was prepared entirely on his own responsibility, with no word from Bishop Manning or anyone else. The statement which Dr. Darlington read from the chancel on the morning of December 3d, was as follows:

"I feel I should make an announcement regarding the telegram I sent on my own responsibility to the Governor of California. It was the result of being deeply stirred at the time, and upon further consideration of the facts, I have come to the conclusion that it should not have been sent. It is the duty of all good citizens to uphold the law, and I do not condone in any way the attempt of groups or individuals to take matters into their own hands."

The group of Rand School and Union Theological School students who to the number of 20 picketed the Church of the Heavenly Rest on Sunday, dispersed when they heard that the retraction had been made. They carried banners with the following protests on them: "Dr. Darlington Defends Lynching"; "We Demand a Free Pulpit but Deplore Lynch Endorsement."

There was no disturbance until a woman parishioner, arriving for the morning ser-

vice, objected to a banner which depicted a cross with the date A. D. 33, and below it a scaffold with the date 1933, on the ground that it was sacrilegious. She tried to take it from the man carrying it. The resultant argument caused the arrest of the parishioner and of three of the picketing students. The parishioner was not charged but the students were charged with disorderly conduct.

Dr. Darlington was not aware of the picketing until the end of the service. He declined to make any comments, except to say that his actions throughout had been independent of his vestry or of any influence.

Japanese Dowager Gives Funds for Leper Work

TOKYO—The Dowager Empress of Japan, who has already manifested her great interest in the work for lepers, has again this year made a large gift to be shared by all the organizations working to ameliorate the lot of these unhappy sufferers; and it is most gratifying to all who know the history of the work she has especially honored, to observe that the sum of money allotted to Miss Cornwall-Legh's work of St. Barnabas', Kusatsu, is 5,000 yen against 3,000 yen for other places.

For those who know how strongly the Christian and Churchly character of the work is emphasized at Kusatsu, it is a most encouraging recognition of the faith that is the moving spirit of all that is done there by self-sacrificing women, working under many handicaps besides those of a material nature. This financial assistance is a special boon just now, when the funds heretofore received from the United States have been so greatly reduced by the financial stringency.

Christmas Book Suggestions

Books That Formerly Sold For \$1.00 each, Now 50c

- | | |
|---|------------------------------|
| The Green Wall of Mystery, | By Father Hughson, O.H.C. |
| Bargainers and Beggars, | By Father Huntington, O.H.C. |
| Pledges of His Love, | By Father Hughson, O.H.C. |
| A Devotional Commentary
on the Gospel of St. John, | By Father Harrison, O.H.C. |
| The Glories of Jesus, | By Father Tiedemann, O.H.C. |
| The Wine of God, | By Father Hughson, O.H.C. |

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WEST PARK, N. Y.

Christmas Message On Air December 24th

Presiding Bishop to Broadcast Greeting; Western Series of Addresses Planned

NEW YORK—The Christmas message to Christian America will be broadcast by the Presiding Bishop December 24th, Christmas Eve, at 10 A.M., Eastern Standard Time, over Station WEAN, Providence, of the Columbia Broadcasting System.

This will be the fourth notable address in the Episcopal Church of the Air series, earlier speakers having been Dr. Lewis B. Franklin, Spencer Miller, Jr., and the Hon. George W. Wickersham.

Forty stations, covering the whole eastern half of the United States will participate in this broadcast.

PLAN WESTERN SERIES

While details cannot as yet be announced it is expected that a similar series will shortly be inaugurated as the Episcopal Church of the Air for the western half of the continent, under the direction of the Very Rev. Harry Beal, D.D., dean of St. Paul's Cathedral, Los Angeles.

With the exception of the Presiding Bishop, the series of broadcasts is being made by laymen and laywomen of the Church delivering messages which fix the responsibility of the Church in the social and economic crisis.

The next speaker following Bishop Perry will be Mrs. John M. Glenn, president of the Family Welfare Society of America and president of the National Council of the Church Mission of Help. Mrs. Glenn will broadcast at 10 A.M. Eastern Standard Time, January 26th, from Station WABC, New York, over the same national hook-up.

Church Institutions Remembered In Miss M. A. Truslow's Will

NEW YORK—Three public institutions receive legacies totaling \$10,000 in the will of Miss Mary Angevine Truslow, daughter of the late Samuel W. and Annie F. Truslow, who died at Woodstock, Vt. The will was offered for probate in surrogates' court. The petition for probate valued the estate at about \$70,000.

The institutions receiving bequests and amounts are: the City Mission Society, 38 Bleecker street, \$5,000; for the support of St. Barnabas' House, St. Luke's Home for Aged Women, 2914 Broadway, \$3,000, and St. James' Church, Woodstock, Vt., \$2,000.

Total of 148 Confirmed

CORNING, N. Y.—On the First Sunday in Advent, Bishop Ferris, of Rochester, confirmed an additional class of 43 persons in Christ Church, Corning, the Rev. Francis F. Lynch, rector. One hundred and forty-eight adults and children have been confirmed in the Corning church during the past 18 months.

One of the Oldest Pennsylvania Churches Damaged by Fire

MARCUS HOOK, PA.—St. Martin's Church, one of the oldest of the many historic parishes in the diocese of Pennsylvania was seriously damaged by fire, caused, it is thought, by a defective flue November 26th.

The fire was discovered in the eaves of the church. The walls were apparently uninjured but the roof was entirely destroyed and the interior, which had recently been refurnished, was flooded by water therefore causing additional damage. However, it is believed that the damage will be covered by insurance.

Brotherhood Has Strong Influence On Japanese University Students

TOKYO—The various chapters of the Brotherhood of St. Andrew connected with St. Paul's University are steadily exercising their influence on the whole student body, where greater steadiness and better understanding of the work a student should do are signs that help to differentiate this Christian university from some of the others around it. No little of this is due to the example of Christian students, naturally, and it is very encouraging to note the fact.

Delaware Church Club Hears Bishop Brown, of Harrisburg

WILMINGTON, DEL.—Bishop Brown, of Harrisburg, was the guest speaker at the 46th annual dinner meeting of the Church Club of Delaware November 23d. J. Wiley Trought, of Laurel, president of the club, presided.

Bishop Cook, of Delaware, assured the Church Club that acceptance of the position of Assessor to the Presiding Bishop would not interfere with his duties as diocesan.

Southern Virginia Diocesan Council Meets in January

NORFOLK, VA.—Bishop Thomson has announced that the 42d meeting of the annual council of the diocese of Southern Virginia will be in St. Paul's, Petersburg, January 23d.

300 Youths at Ohio Meeting

CLEVELAND—More than 300 delegates attended the 13th annual convention of Kappa Beta Kappa, organization of young people of the diocese of Ohio, in Trinity Cathedral December 1st and 2d.

Bishop Rogers was again chosen as honorary president and the newly elected officers for 1934 include, Joe Peoples, St. Luke's Church, Cleveland, diocesan president; Miss Ann Henderson, St. Mark's, Toledo, vice president; Miss Betty Lee, Church of the Incarnation, Cleveland, corresponding secretary; Miss Dorothy Saywell, St. Andrew's, Elyria, recording secretary; George Sims, St. Paul's Church, Cleveland Heights, treasurer.

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Arms Appeal Made By Federal Council

Under-Secretary Phillips Receives
Delegation Presenting Memorandum
on Disarmament Situation

WASHINGTON—The World Disarmament Conference stands adjourned until mid-January. Meanwhile many persons are saying that the Conference is dead. Church people, however, are more determined than ever to continue their efforts in support of the disarmament movement.

A delegation representing the Federal Council of the Churches called at the State Department December 7th and presented to Under-Secretary William Phillips a memorandum on the disarmament situation.

EDITORS IN DELEGATION

The delegation included Dr. Paul S. Leinbach, editor of the *Reformed Church Messenger*, Dr. A. E. Keigwin, pastor of the West End Presbyterian Church, New York, Dr. William E. Gilroy, editor of the *Congregationalist*, and Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council. The full text of the statement follows:

"The Federal Council of the Churches is deeply concerned over the delays that have thus far obstructed the progress of the World Disarmament Conference. The apparent unwillingness of the great military powers to negotiate a disarmament treaty is a matter of profound disappointment to the Christian thinking people of our own and we believe of other lands.

CHURCHES CANNOT REMAIN SILENT

"The Churches of Christ in America are practically unanimous in their determination to work for a drastic reduction of the world's armaments. The spending of four and one-half billion dollars annually upon military establishments at a time when poverty, hunger, and economic destitution are widespread is nothing short of an economic scandal. The Churches cannot remain silent in the presence of this pagan misappropriation of the world's wealth upon the implements of human destruction.

"We strongly urge our government to do everything within its power to assure the success of the World Disarmament Conference.

"We believe that for the sake of world justice and peace the nations which defined weapons of aggression when disarming Germany should accept for themselves the implications of that decision. They should agree to put an end to their armaments for aggression and reduce their respective military forces to the status of a police force. Such an agreement, we believe, would insure the success of the Disarmament Conference, bring about enormous economies, and instantly promote confidence and goodwill among the nations.

CONTINUED EFFORTS URGED

"We urge our government to continue the efforts to secure the negotiation of a disarmament treaty. To this end we suggest (1) that our representatives be returned to the seat of the Disarmament Conference at an early date, (2) that the so-called 'ag-

gressive weapons' including the air weapon, be wholly abolished, (3) that armament expenditures be drastically reduced and that provisions be made for the limitation in the future of the military budgets of all nations, (4) that a permanent organization be created to exercise a strict supervision of existing armaments, including their manufacture and sale.

"We believe that if an agreement can be reached along these lines there will be little difficulty in framing a treaty."

Providence, R. I., Parish Receives Two Bequests

PROVIDENCE, R. I.—During the last six months, the Church of the Epiphany, Providence, the Rev. Cassius H. Hunt, rector, has received two bequests. The late Col. Webster Knight left \$25,000 to the parish and his brother, C. Prescott Knight, who died last month, bequeathed \$10,000. These legacies were in addition to their gift some years ago of business property adjoining the church costing over \$43,000.

Hoboken Society Honors Founder

HOBOKEN, N. J.—The Hoboken Industrial Society, founded a half century ago by the late Mrs. H. Otto Wittpen, sponsored a commemorative service for her at Holy Innocents' Church, Hoboken, on the evening of December 4th. Mrs. Murray Coggeshall, of Morristown, made the address. The officiating clergy were the Rev. Edward P. Hooper, rector, and the Rev. Thomas A. Hyde, superintendent of Christ Hospital, Jersey City.

Waterbury, Conn., Priest Recovering

WATERBURY, CONN.—The Rev. Henry Baldwin Todd, II, rector of Trinity Church, who has been very ill for many weeks had a real Thanksgiving Day inasmuch as he was back at the rectory from the hospital, though unable as yet to resume his duties.

Bishop Tait Preaches on Anniversary

PHILADELPHIA—The congregation of St. Luke's Church, Germantown, commemorated the 10th anniversary of the Rev. Wallace E. Conkling's rectorship December 10th. Bishop Tait, of Pennsylvania, preached the anniversary sermon and confirmed a class.

Memorial Altar Installed

WATERLOO, N. Y.—A new altar of Ohio sandstone has been installed in St. Paul's Church, Waterloo, as a memorial to Robert S. Bagshaw, given by his widow. The whole memorial includes steps, altar pace and gradine, with hangings above and on either side of the reredos.

Men's Forum Hears Bishop Manning

NYACK, N. Y.—At the meeting of the Men's Forum of Grace Church, on the evening of November 21st, Bishop Manning gave an address on Christian Unity, based on his experience at the Lausanne Conference. An interesting discussion followed.

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National Council In Need of \$618,282

**Calls on Dioceses and Parishes to
Pay Remainder of Pledges for
Year of 1933 This Month**

NEW YORK—During December \$618,282 is to be collected by the dioceses for the work of the Church, according to a statement from the National Council.

"Relying on pledges of members of the Church," says the statement, "the dioceses notified the National Council to expect, during 1933, \$1,490,269. Up to December 1st, the dioceses had remitted \$871,987, leaving a balance to be collected in December of \$618,282.

"The National Council has appropriated every dollar of this money and confidently depends on you, the loyal members of the Church, to make good on your pledges. We rely on parish and diocesan treasurers to remit promptly all money due."

New Jersey Cathedral Parish Almost at Goal in Canvass

TRENTON, N. J.—The annual Every Member Canvass of Trinity Cathedral parish closed December 7th with a dinner to the workers in the parish house of All Saints' Chapel at which Owen J. Prior, treasurer, stated that the goal had been so nearly reached, with certain pledges outstanding still to come in, that "we might foresee yet another year in which the entire expenses of the parish would be met without deficit." This included, as always, 100 per cent payment of the Missionary Quota. Bishop Urban, who is also dean, expressed his profound gratitude to the workers for the result which, he said, was an inspiring lead to the whole diocese in a year when scores of parishes had lost heart. Bishop Matthews greeted the dean and workers and spoke of the growing hope for the future which the occasion inspired.

Manila Cathedral Named in Will

MANILA—The Cathedral of St. Mary and St. John, Manila, was residuary legatee under the will of the late Mary T. Wardell, whose death occurred in St. Luke's Hospital several months ago. Mrs. Wardell had been a member of the choir of the cathedral for 20 years and the vestry decided to use the interest from the fund in connection with the music.

Rev. H. R. Higgins Instituted

GRAND RAPIDS, MICH.—The Rev. Herbert Ralph Higgins was instituted as rector of St. Mark's Church, Grand Rapids, the evening of December 6th. Bishop McCormick, of Western Michigan, acted as institutor and gave the charge to the new rector and to the congregation. A large congregation was present.

Magdalen College, Oxford, President Denounces Use Of Oxford Name by Groups

LONDON—G. S. Gordon, president of Magdalen College, Oxford, has made a strong criticism of the Group Movement, and complains of its followers' persistent and painfully businesslike use of the word "Oxford" to describe their movement.

"I do not believe there are 200 adherents of this movement in Oxford today," he said, "and I resent the salesmanship—for I call it by no higher name—which has seized on the name for a little body of men going out in teams. I call it pure business which has been inordinately successful."

He said that he was glad to see that the Bishop of Durham had denounced the use of the name Oxford for a movement which had no other connection with Oxford than that the leader had chosen to house his movement there.

Manhattan Young People Meet At General Theological Seminary

NEW YORK—The Young People's Fellowship in Manhattan met at the General Theological Seminary on the evening of November 23d. Eight parishes were represented, namely, All Angels', Epiphany, Grace, St. Agnes' Chapel, St. Bartholomew's, St. James', St. Luke's Mission, and the Church of St. Mary the Virgin. Besides these, there were visitors from the Young People's Fellowship of Grace Church, Nyack, Grace Church, White Plains, and Trinity Church, Ossining. There were 41 present.

The group met for Evensong in the chapel at six o'clock. A buffet supper in Seabury Hall followed. After supper, the Rev. Frank Gavin, professor of Ecclesiastical History in the seminary, spoke to the young people informally on Three Crises in American Church History.

K. S. S. J. Contest

PHILADELPHIA—Chapters of the Knights of Saints John are having an inter-chapter contest for the Grand Commander's Pennant. This commences on St. John's Day, December 27th. The Grand Vice Commander, Roland D. Pollock, with Warner S. Wright, is in charge of the affair. They have elaborated a very equitable program for older and younger boys of the larger and smaller chapters. Details are available at the headquarters, 3012 W. Coulter street, Philadelphia. Contest address: 18 Sparkill avenue, Albany, N. Y.

Chapters recently have started and been chartered at Rolla, Mo.; Downer's Grove, Ill.; Old Town, Me., and Baker, Ore.

Lists Reasons for Thanksgiving

ALBANY, N. Y.—Bishop Oldham, of Albany, preaching at the united service of the Episcopal churches of Albany on Thanksgiving Day, in the Cathedral of All Saints, mentioned two great reasons for national thanksgiving, namely, the changed spirit of our people and the preservation of our institutions.



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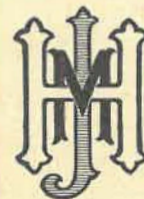
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Trial By Prejudice. By Arthur Garfield Hays. \$2.50.

HARPER & BROS., New York City:

Men Wanted! By Bernard Iddings Bell, with an introduction by Shailer Mathews. Sixteenth book in Harpers' Monthly Pulpit. 85 pages. \$1.00.

One Thing I Know. By A. J. Russell. 411 pages. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

Bishop Bury of North and Central Europe. A Memoir, by Sophie McDougall Hine. With foreword by the Bishop of London. 90 pages. \$1.00.

PAULIST PRESS, New York City:

This Our Day. By James M. Gillis. 405 pages. \$4.00.

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ANNOUNCEMENTS

Died

BOOZ—Mrs. ANNIE MARGARET WEEDEN BOOZ, December 4th, Claverack, N. Y. Beloved mother of Louis P. and Deaconess Margaret. Burial St. Peter's churchyard, Perth Amboy, N. J.
"Faithful to her Family and her Church."

HOLMES—Entered into rest on her birthday, November 23, 1933, at Evanston, Ill., FANNY HOLMES, sister of the Rev. Robert Holmes, formerly of Barlaston in the diocese of Lichfield. Interment at Nashotah, Wis., November 28th, Bishop Longley officiating.

"In sure and certain hope of the Resurrection unto eternal life."

MEADE—On December 3d, at his home in Mount Kisco, RICHARD WORSAM MEADE, son of the late Rear Admiral Richard Worsam Meade and Rebecca Paulding.

Mr. Meade was former president of the Fifth Avenue Coach Company, New York, and later general manager of the Peoples' Motor Bus Company, St. Louis.

He was a man of outstanding integrity in his public and private life, and a loyal member of the Church, which he had served faithfully.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him!"

Memorial

LOUIS BYRAM CARTER

In loving memory of LOUIS BYRAM CARTER who entered into rest December 15, 1927.

"Grant unto him, O Lord, eternal rest, and may light perpetual shine upon him."

ANNOUNCEMENTS—Continued

Caution

CAUTION—Readers of THE LIVING CHURCH are advised to consult postal authorities of the United States before sending money to Jerusalem for "flowers from the Holy Land." REV. ROBERT F. LAU, vice counselor on Ecclesiastical Relations, the National Council, 281 Fourth Ave., New York, N. Y.

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NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, 175 Ninth avenue, New York City.

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

GEORGE H. BUCK, PRIEST

BALTIMORE—The Rev. George Hickman Buck, rector emeritus of St. James' Church, Derby, Conn., died December 4th after a long illness.

The Rev. Mr. Buck was graduated in 1879 from General Theological Seminary, ordained deacon in 1879 by Bishop Potter, and priest in 1880 by Bishop Paddock.

He was assistant at Emmanuel Church, Boston, from 1879 to 1880, at Grace Church, South Boston, from 1880 to 1887, was archdeacon of New Haven, Conn., from 1900 to 1927, and was rector of St. James' Church, Derby, Conn., from 1887 to 1928, when he resigned and came to Baltimore, his old home.

He is survived by two brothers, Burton G., and Kirkland C. Buck of Baltimore.

SISTER MARY, O.S.J.E.

DENVER, COLO.—Sister Mary, formerly Superior of the Order of St. John the Evangelist, died in Pueblo, Colo., November 27th, after a long illness.

The Burial Service was read November 28th in St. Andrew's Church, Denver, by the Rev. N. E. Stanley, Bishop Johnson, of Colorado, reading the lesson. The Burial Service was followed by a Requiem in her memory, the Rev. John W. Hudson celebrant. The Very Rev. B. D. Dagwell, dean of St. John's Cathedral, Denver, officiated at the interment at Fairmount Cemetery.

Sister Mary was the last surviving member of the Order which was founded many years ago in Colorado by Bishop Olmsted.

MRS. IRVIN H. CORRELL

NEW YORK—Most students of the Church in Japan know of the many long years of service rendered by the Rev. and Mrs. Irvin H. Correll. Dr. Correll died in 1926, and now word has been received of his wife's death.

She was a sister of John Luther Long, to whom she told the story of "Madam Butterfly," a Japanese girl she knew. On her experience the story, the play, and the opera were based.

Mrs. Correll grew up in Pennsylvania, in Civil War country; she remembered the battle of Gettysburg, fought only 16 miles from her home, and she heard Lincoln deliver his Gettysburg address. She and Dr. Correll worked in Japan from 1873 to 1926.

MARIA DE LAS MERCEDES SILVA DE GUERRA

HAVANA—María de las Mercedes Silva de Guerra died suddenly on All Souls' Day in La Esmeralda (Woodin) Province of Camagüey. She was the wife of the Rev. Ignacio Guerra Madrigal, deacon in charge of the work at Woodin

and Jiquí and her loss will be greatly felt.

The funeral was held November 3d and was attended by over 300 people. Archdeacon J. H. Townsend conducted the service assisted by the Rev. R. C. Moreno of Morón and the Rev. S. E. Carreras of Camagüey. The committal was by Fr. Carreras and Fr. Moreno pronounced the customary oration at the cemetery together with a former pupil of Mrs. Guerra's. A solemn Requiem was celebrated by Fr. Moreno November 13th.

She was born in Mexico City 39 years ago. She is survived by her husband and 10 children.

MRS. MARY HALL TAFT

ORANGE, N. J.—Mrs. Mary Hall Taft, 86, widow of Charles Ellis Taft, and one of the oldest parishioners of St. Agnes' Church, East Orange, died November 17th.

A native of Auburn, N. Y., she had resided in Orange for the past 10 years. In addition to being a member of the Rector's Guild of St. Agnes' Church, East Orange, Mrs. Taft was affiliated with the work of the Y. W. C. A., the Orange Welfare Federation, and the Orange Free Public Library.

Her father, Benjamin F. Hall, had a part in the founding of the Republican party, and had served Colorado as its Chief Justice during a portion of its territorial days.

Mrs. Taft's funeral was from St. John's Church, Auburn, November 19th.

She is survived by a daughter, Miss Grace Ellis Taft.

West Virginia Church Choir

Prepares for Christmas Season

FAIRMONT, W. VA.—The Christ Church choir of 60 voices, one of the largest choirs in the diocese of West Virginia, will sing the Anglican setting of Gounod's St. Cecelia's Mass at Christ Church, Fairmont, Christmas Eve.

In October the Rev. Clarence W. Brickman, rector, organized the Christ Church Choir School for Boys which is believed to be the only choir school specializing in Bach and early Gregorian music. Forty-five boys of the school have been chosen to make their first public appearance with the adult choir Christmas Eve.

Bishop Roots Preaches in Washington

WASHINGTON, D. C.—Bishop Roots, of Hankow, was one of the distinguished missionary figures in attendance upon the United Foreign Missionary Conference, December 10th to 12th, in Washington. He preached at the Church of the Epiphany and also at All Saints' Church, Chevy Chase. Bishop Roots also addressed the Washington clericus and conducted a round table discussion.

Bishop of Dover Heads Council

LONDON—The Archbishop of Canterbury, with the concurrence of the Archbishop of York, has appointed the Bishop of Dover to be chairman of the Missionary Council of the Church Assembly in succession to the Bishop of Salisbury, who recently tendered his resignation.

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If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

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Chicago Cathedral Men Active Workers

Leader, Austin J. Lindstrom, Tells of Organization of Members for Parish, Diocesan Duty

CHICAGO—A novel plan for interesting business men more actively in the Church, and especially in parochial activity, has been developed by what is called the Men of St. Luke's, a group in St. Luke's Pro-Cathedral, Evanston. Heading the group is Austin J. Lindstrom, Chicago banker, who says:

"In spite of the indifference, the apparent lack of interest, the actual avoiding of responsibility so evident among our men, I am firmly of the opinion that men not only want the Church but will assume their proper places if sufficiently challenged. Much of the difficulty lies in a misconception of the obligation of the individual to the Church. We try to arouse an interest through fellowship, entertainment, and other social means. We must devise means whereby we can tie into the life of the parish and the Church as a whole the latent manpower which exists."

Following this line of reasoning, Mr. Lindstrom says his group set about to organize the men of his parish to do work which already exists, not to create new jobs. The result: membership in this group involves a definite obligation to serve the parish and the diocese within the limits of the members' time and ability. Among the activities which the group is taking over are: the Every Member Canvass; Christmas party for poor children; calling on new members in parish; coöperation with all parish organizations such as Church school, choir, acolytes, boy scouts, etc.; hospitality; Bishop's Pence, and ushering at Church services.

Rev. Walter E. Bentley Closing

Series of Successful Missions

WILLIAMSPORT, PA.—The Rev. Walter E. Bentley, general missionary, is closing a series of successful missions. On October 1st he opened at St. Matthias' Chapel, Baltimore, Md., following this with missions at St. John's Church, Cedar Rapids, Iowa; Trinity Church, Tulsa, Okla.; Christ Church, Macon, Ga., and is now at Christ Church, Williamsport.

In addition to these he has given his lecture on the Oberammergau Passion Play at Little Rock and Pine Bluff, Arkansas. In January he is to conduct missions in the Virgin Islands followed by a preaching and lecturing tour through the West Indies.

Bishop Manning and Bishop Gilbert Attend Meeting of Archdeaconry

NEW YORK—The archdeaconry of Hudson held one of the best meetings of its history November 24th, in the Church of the Good Shepherd, Newburgh. Twenty priests were in the chancel, and there was a choir of 100 from the various parishes of the locality. At an early hour all the

seats were taken, and many stood throughout the entire meeting. Bishop Manning and Bishop Gilbert were present. Bishop Manning spoke on parochial and general missionary expansion in the archdeaconry.

The archdeaconry of Dutchess met November 23d in St. Paul's Church, Poughkeepsie, the Rev. Roland J. Buntten, rector. This was the first meeting of the year. The Rev. Bartelle H. Reinheimer, D.D., executive secretary of the Field Department of the National Council, and Frank H. Merrill, assistant secretary of the Nation-wide Campaign and managing editor of the *Diocesan Bulletin*, were the speakers at the dinner which followed the formal sessions.

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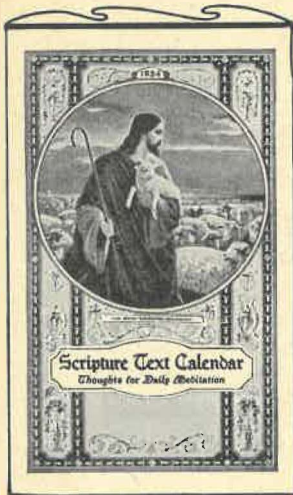
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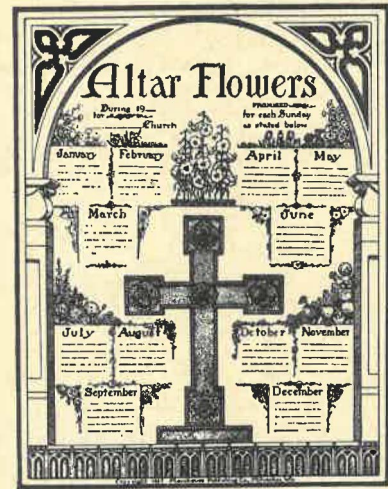


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The Desk Kalendar, 1934

As in previous years, the 1934 Desk Kalendar contains the Lectionary pages reprinted from *The Living Church Annual*, showing the proper Lessons for Morning and Evening Prayer for every day of the year as well as the table of Lessons for special occasions. Liturgical colors and black-letter commemorations are also included, as well as two unofficial calendars showing additional commemorations. A tabular Prayer Book Kalendar for 1935 is also included and will be found valuable in planning future engagements.

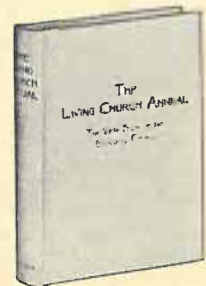


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