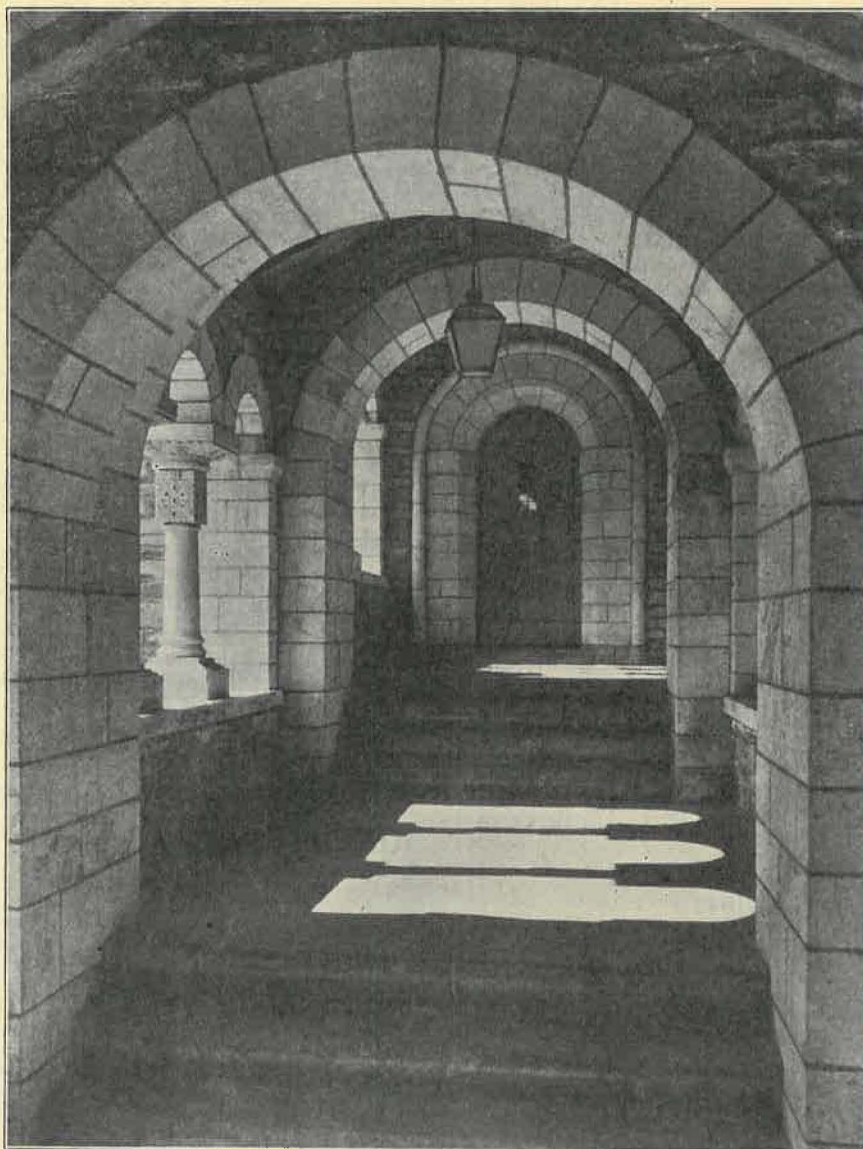


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The aim of this book is to familiarize Christians with the Bible and the Book of Common Prayer; and so lead the pupil to a constant and intelligent use of these two books. Six texts are selected from the Bible to explain, illustrate, or enforce the main doctrine and precept which the Church designed to bring to the remembrance of her children in her annual course of services; one of these verses or texts is to be committed to memory each day of the week. The Rev. Gilbert E. Pember writes of this book: "I hope that this course of lessons may be widely used, especially among the Isolated, who have, in a sense, to be their own teachers and need this sort of guidance in their studies." *Paper, \$1.25; Cloth, \$1.50*

REPORT OF THE OXFORD MOVEMENT CENTENARY CONGRESS

LONDON AND OXFORD, JULY, 1933

The titles of the papers read at the congress sessions are intriguing! One might have expected that the subjects chosen for such an occasion would be long, uninteresting ones, but a glance at the table of contents assures us that our supposition is wrong. Just to mention a few of them, the subjects include: Challenge, Adventure, Battle, Advance, Truth, Worship, Discipline, Consecration, and Liberty. The titles of the papers read at the International Meeting of Priests are equally short and enticing: Thinking Internationally, and International Action. Included in this book also are six of the sermons delivered during the Centenary celebrations and include one entitled The Divine Society, delivered by Fr. Talbot, and one by the Rev. Eric Milner-White entitled A Very Gallant Regiment. *Cloth, \$1.75*

READY DECEMBER 15th

THE LIVING CHURCH ANNUAL, 1934

"Is the Episcopal Church holding her own as she rounds out the fourth year of the economic depression? Is she going forward in spite of adversity, or standing still, or slipping backwards?" These are the questions with which the Editor of *The Living Church Annual* opens his editorial in discussing the statistics for 1933 as presented in the new Annual for the year 1934. To really answer these questions you *must* have a copy of the new Annual, which will be ready on December 15th. As usual, the Annual will contain, in addition to the summary of statistics, full information concerning the institutions and organizations of the Church, the Social Service agencies and institutions, the Order of Deaconesses, Religious Orders for men and for women, lists of all the domestic and foreign dioceses and missionary districts—in short, practically everything you want to know about the organization of the Church. And remember, the price has been reduced this year. *Cloth, \$1.50*

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As in former years, the Lectionary pages from *The Living Church Annual* have been reprinted in separate booklet form, for convenience, and issued under the title of *The Desk Kalendar*. In this you will find a Table of Lessons for Special Occasions, a complete Kalendar of lessons for Morning and Evening Prayer, properly made up from the Prayer Book, as well as a Kalendar for the year 1935. *Postpaid, 25 cts.*

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Edited by PATRICK THOMPSON

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—From the Introduction.

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Church Calendar



DECEMBER

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

CALENDAR OF COMING EVENTS

DECEMBER

- 3-4. Foreign Missions Conference at St. Louis, Mo.
- 5-6. Foreign Missions Conference at Springfield, Ill.
- 7-8. Foreign Missions Conference at Indianapolis, Ind.
- 10-12. Foreign Missions Conference at Washington, D. C.
- 12-14. National Council Meeting in New York.
- 13-15. Foreign Missions Conference at Philadelphia.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 11. Grace Church, Albany, N. Y.
- 12. Grace Church, Albany, N. Y.
- 13. Sisters of the Holy Nativity, Fond du Lac, Wis.
- 14. St. James', Washington, D. C.
- 15. St. Luke's, Germantown, Philadelphia, Pa.
- 16. Christ, Williamsport, Pa.

The Curate

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Clerical Changes

APPOINTMENTS ACCEPTED

CLARK, REV. JOHN B., now superintending presbyter of Sisseton Reservation, is transferred to Standing Rock Mission, S. Dak. Until next summer he will carry on the work in both reservations. Address, Sisseton, S. Dak.

DENNEY, REV. L. CURTIS, formerly rector of Christ Church, Herkimer, N. Y., to be rector of Zion Church, Morris, N. Y., and adjacent missions. Address: The Rectory, Morris, N. Y.

DENNINGHOFF, REV. LOUIS, formerly rector of Trinity Church, Emmetsburg, Iowa; to be vicar of All Saints' Church, Miami, and St. John's Church, Vinita, Okla. Address, 18 E. Southwest St., Miami, Okla.

FRANKS, REV. VINCENT C., formerly rector of the R. E. Lee Memorial Church, Lexington, Va. (Sw. V.); is rector of St. Paul's Church, Norfolk, Va. (S.V.).

GOWEN, D.D., REV. HERBERT H., of Seattle, has been appointed chaplain to the foreign congregation of Holy Trinity Church, Tokyo, until June, 1934, during his engagement for that period as guest professor at the Central Theological College, Tokyo, and special lecturer at St. Paul's University.

HAINES, REV. ALFRED J., formerly rector of Grace Church, Madison, S. Dak.; to be rector of Trinity Church, Pierre, S. Dak.

HAUPT, REV. DAVID R., formerly rector of St. Matthew's Church, Chatfield, and Emmanuel Church, Rushford, Minn.; to be rector of All Saints' Church, Northfield, Minn. Address, 107 Maple St.

HEMSLEY, REV. GILBERT V., has been appointed assistant to the Rev. E. J. Kraft, of Christ Church, Bridgeport, Conn. For the past year he has been assisting at Christ Church, West Haven, Conn.

LINDSAY, REV. SMYTHE H., managing editor of THE LIVING CHURCH, to be rector of St. Mark's Church, South Milwaukee (Mil.). He is continuing as managing editor of THE LIVING CHURCH.

PEARO, REV. SAMUEL U. J., vicar of St. Luke's Church, Ada, and missions at Coalgate and Lehigh, Okla.; becomes rector of the Church of the Redeemer, Okmulgee, Okla.

PIPES, REV. EDWARD J., formerly rector of Calvary Church, Golden, Colo.; to be rector of Emmanuel Church, Rapid City, S. Dak.

PRAED, REV. HENRY, is appointed locum tenens at Christ Church, Lead, S. Dak.

PROSSER, REV. EUGENE C., formerly rector of Christ Church, Lead, S. Dak.; is now a chaplain of the Citizens Conservation Corps.

SAYRE, REV. CLAUDE E., formerly rector of St. Michael's Church, Mt. Pleasant, Iowa; to be vicar of St. Luke's Church, Ada, and Missions at Coalgate and Lehigh, Okla. Address, 320 W. 18th St., Ada, Okla.

SPICER, REV. WILLIAM J., formerly priest in charge of St. James' Mission, Minneapolis, Minn., to be rector of All Saints' Church, Appleton, Wis. (F.L.). His new address will be 115 North Drew St., Appleton.

SWEZY, REV. HERALD C., rector of the Church of the Holy Communion, Rock Springs, Wyo.; will also have charge of St. John's Church, Green River, Wyo.

WARD, REV. VESPER O., formerly rector of All Saints' Church, Northfield, Minn.; to be dean at the Cathedral of Our Merciful Saviour, Faribault, Minn., and chaplain of St. Mary's Hall. Address, Cathedral Close, Faribault, Minn.

WOOD, REV. EDMUND B., formerly chaplain at Donaldson School, Ilchester, Maryland; to be assistant, pro-tem, at St. Timothy's Church, Roxborough, Philadelphia, Pa. Address, 105 E. Johnson St., Germantown, Philadelphia, Pa.

WRIGHT, REV. THOMAS H., formerly acting secretary for student work under the National Council; to be rector of the R. E. Lee Memorial Church, Lexington, Va. (Sw. V.). Effective January 1st.

NEW ADDRESSES

AMBLER, REV. JOHN C., formerly 2343 W. Grace St.; 410 N. Allen Ave., Richmond, Va.

GIFFORD, REV. HENRY HALE, formerly 455 Park Ave., East Orange, N. J.; Penny Farms, Fla.

McCLEARY, REV. JAMES A., formerly 273 Dwight St., Jersey City, N. J.; 377 Prospect St., Nutley, N. J.

RESIGNATION

RICHARDSON, REV. GEORGE H., has resigned Christ Church, Lead, S. Dak., and is spending the winter in England.

ORDINATION

PRIEST

PHILIPPINE ISLANDS—Rev. SYDNEY WADDINGTON, of the Church Mission at Upi, Cotabato, was ordained to the priesthood October 22d in St. Luke's Church, Manila, by Bishop Mosher. The Rev. Benson Heale Harvey, canon missionary, acted as chaplain to the Bishop. The Rev. H. S. Sham, of St. Peter's Mission to the Chinese, was attending priest. The Rev. Henry Mattocks of St. Stephen's Mission sang the epistle, and the Rev. R. Malcolm Ward, of the Cathedral of St. Mary and St. John, sang the gospel and preached. The candidate was presented by the Rev. J. C. W. Linsley, of St. Luke's Church.

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A New Fiscal Year

TO THE EDITOR: In connection with the Every Member Canvass, sentimentally linked up with the beginning of the new Christian Year and the gift of God in the Incarnation, we find editorial or inspired official statements to the effect, "first we must reach them (Church members), individually—not to ask them for money, for that is, or should be, an incidental part of our canvass—but to offer them the hospitality of the Church."

In showing hospitality to my Church people, to students of the college and of the Girls' Church school here, I cannot avoid doing this:

1. Appeal for the United Thank Offering. 2. Appeal for the All Saints' offering for the diocesan cathedral. 3. Appeal for a Thanksgiving Day offering for the deficit in the expenses of the diocese. 4. Appeal for the Missions of the Church and parish support. 5. Appeal for the Red Cross. 6. Appeal for the Church Army. 7. Appeal for the Golden Rule Foundation. 8. Appeal (Advent) for the diocesan Orphans' School. 9. Appeal for our Christmas dinners for the poor. 10. Appeal, probably, for the deficit in National Council. 11. Appeal for a deficit in a Girls' Church school budget in the community.

I am asked to make these several and successive appeals all through the autumn, in a country parish and a health resort town, where there is very limited income, and the people of any means flee the community for the winter months.

This parish is also faced with a \$10,000 expense for a "devastating" repair to the masonry of the church. And a series of parish suppers and block parties become a necessity.

The parish has always paid or overpaid its quota to date. It has responded to all diocesan appeals. The children of the Sunday school have put stones in the Cathedral of St. John the Divine and several in Washington Cathedral. They led the diocesan Sunday school in support of the diocesan Orphans' School for many years. They have a succession of shields for increased Lenten mite-box offerings. I raised here a large part of the Girls' Church school deficit of a year ago. I happened to be chairman in the spring of the committee on deficit for the diocese, when nearly \$7,000 extra was raised. My interest is in all these special undertakings and good causes; my people and our children have been responsive. But the limit has been reached. You cannot possibly take three diocesan offerings in six weeks, and still plead support of the Quota.

If there is any practical wisdom and judgment left to our financial officers of the general Church and diocesan leaders, they will change the fiscal year, and make the Lenten season with the culmination in Easter the great season of preparation, and a Whitsunday canvass the climax of support of a Church program extending from July 1st to July 1st, and not from January 1st to January 1st. The whole basis of our "drive" now is against logic, it is against human nature, it is against Christian disposition, it is against the most effective results.

The spiritual life of every parish is killed off by the pressure put upon the parish clergy to give money, and give more money, up to and including the Christmas season, and all

the joy goes out for clergy and laity alike. The handicap of the autumn drive for money for extra appeals and to cover deficits imposes a heavy burden on the will of the people to give, reflected in a less responsive Easter offering. If the parish clergy could begin their autumn work with a sole emphasis on spiritual activity, with a continuing regular giving, and then pick up the program of the Church through Lent and have the climax of the appeal after Easter and near Whitsunday, I believe the results would be unusual and satisfying. They certainly were in this parish in the first campaign of 1918 in the Lenten season, when the Purple Cross was hung in the parish homes and was noted in the many R. F. D. homes on the eight roads radiating from town—homes not always accessible in a parish canvass in the winter season.

I happen to be chairman of a diocesan committee on "Economy of Administration." Some practical economies will be suggested; but the most radical recommendation will be a ban on a lot of unrelated appeals which surge upon the parish priest just before Christmas, and the change in the fiscal year from January 1st to July 1st. There are some caddy boys that would go barefoot in the summer to give \$2 to \$5 to the Church, but at this season of the year have hardly five cents toward a pair of shoes. That is but a figure, too, of many parishioners' outlook, a willingness to do their regular part in giving to the Church, but in the face of exacting family expenses for food and fuel at this time of year, struggling to keep children in school or college and preparing to give some family Christmas cheer, they are absolutely chilled by the lack of consideration which the Church at large shows in pressing a multiplicity of appeals upon their consciences.

The people do not ask a radical new deal; they ask for a new schedule. And after 15 years of arduous efforts to sustain the Every Member Canvass, with fairly effective results, but with increasing dissatisfaction and resentment, as a parish priest and in behalf of other parish priests who feel as I do, I urge that the pressure of the canvass for the Church's program be on the set-up of a fiscal year beginning July 1st.

(Rev.) IRVING G. ROUILLARD.

Saratoga Springs, N. Y.

Dr. Urban's Article

TO THE EDITOR: Professor Urban's "The Need of a Catholic Philosophy Today" [L. C., November 18th] profoundly stirs one. My goodness, THE LIVING CHURCH is hitting the bell these days! . . .
Lowville, N. Y. (Rev.) W. L. BENNETT.

The Hymnal

TO THE EDITOR: The interesting discussion about the Hymnal indicates a widespread opinion that it can be improved. My growing conviction after 17 years' experience in using the edition published by the Church Pension Fund, is that many of the musical settings are not suited to the average congregation.

Having sung them, played them, and heard them sung, I think it is regrettable that so many tunes are beyond the reach of the people and are not adapted to a small or volunteer choir.

We should never want to lose, of course,

A Christmas Suggestion for the Churchman A PERSONAL PRAYER DESK



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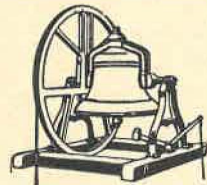
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A leaflet is sent to each associate monthly containing intercessions for those objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership, address

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some of the great settings which can be so splendidly sung by a large choir—such as Storer's "I Heard a Sound of Voices," Whitney's "The Son of God Goes Forth to War," and Jeffery's "Ancient of Days." But what a pity that we no longer have the "Russia" setting for "Rise, Crowned with Light," or Roper's carol-like tunes for hymns 77 and 177. Hutchins has kept these and many others omitted from the C. P. F. edition.

Duxbury, Mass. (Rev.) ALLEN JACOBS.

TO THE EDITOR: The movement for revision of the Hymnal seems assured, so many dislike the present Hymnal and are ready for some far better collection of hymns. This does not mean that the next General Convention will put out an elaborate Hymnal! Probably no new Hymnal will appear until all the copies now in use are worn out.

It seems to me that part of our trouble has been that we have acted too hastily, hence our "Whimnals." Just because there is no pressing need and we can use the present Hymnal for six or nine years more, let us take the time now to prepare a really worthy book. (Rev.) CHARLES E. HILL.

Ballston Spa, N. Y.

"Criticism" and the Old Testament

TO THE EDITOR: A reading of the Rev. Cuthbert A. Simpson's article on "Sources of Our Faith and Our Faith in the Sources" in THE LIVING CHURCH for November 4th leaves the impression that to the Hebrews God was an evolution. Upon the original conception of Yahveh as a God of battles—a fierce, sanguinary deity—was superinduced by the agency of Moses the thought of a God of justice and righteousness. Finally, upon this already "syncretistic" idea of God was superimposed, through the worship of the Canaanite deities—the "Baalim"—the thought of a God who was creative and life-giving.

But, Mr. Editor, the great question at issue is this: Has God—the Eternal One—revealed Himself, and has man received this revelation? Or is God the eternal Relativity—the eternally Evolving? Mr. Simpson would no doubt reply that we must distinguish between men's thoughts about God and the objective Fact of God Himself; and this is true. But it all comes back, nevertheless, to the question of Revelation. Has God revealed Himself to man? And is the Bible, as we have it, the trustworthy record of this Revelation? "Criticism" has taken too many liberties with the Bible—with the text of the Bible—to inspire us with confidence in this same criticism's conclusions about the Bible. To get rid of the predictive element in prophecy, for example, this "criticism" has been forced to tear asunder, to dislocate and redistribute its Scriptural material to such an extent as to take away all force of conviction which might have attached to its conclusions. Said our Lord, "The Scripture cannot be broken" (John 10:35). Criticism of this "liberal" character not only seeks to "break" the Old Testament records as they stand today, and have stood throughout the history of the Church, but, as Mr. Simpson frankly acknowledges, it seeks to *re-write* the Old Testament. The undertaking is too ambitious, it is quite impracticable at this late day to reconstruct the records as they have come down to us from such venerable antiquity.

Further, one would like to ask: By what right does Mr. Simpson or any other critic undertake to separate the "judgment"-predictions in Isaiah or Jeremiah, for instance, from the "mercy"-predictions, and assign the latter to some unknown writers who lived centuries later? "Mercy" and "judgment" alike mark the Self-revelation of God

throughout the Old Testament record from Genesis to Malachi. These divine attributes cannot be dissociated from each other—"I will sing of mercy and judgment; unto thee, O Lord, will I sing" (Psalm 101:1).

Mr. Simpson does allow that there was such a person as Moses, and that he played an important part in a crisis of Israel's history. Then why not let the record teach us further about the life and activity of Moses; for we have no other source of information than the record itself.

Mr. Simpson's utterances, so far as he deals with the Name of Jehovah—the "ineffable Name" of Jewish and of Christian piety—are simply shocking to those who accept the Scriptures as the Word of God. "A god whose primary characteristic was destruction . . . who seized upon his devotees, and, without care for their survival, hurled them frenzied into battle. . . ." The Scriptural record, on the contrary, shows that Jehovah did so care for the "survival" of His people that He delivered them from the slavery of Egypt and constituted them a nation and a holy people for Himself. "In his love and in his pity he bare them, and carried them all the days of old" (Isaiah 63:9). Jehovah is not the god of a group of unidentified tribes who have left no records behind them. He is the God of Abraham, of Isaac, and of Jacob, who revealed Himself anew to Moses, and through him to the Israelites in Egypt and then at Mount Sinai. Even the Egyptian worship, with which Moses was familiar, bears its testimony to God as the Eternal One, "O Form, One, Creator of all things, O One Only, Maker of existences . . ."¹ Cp. Deuteronomy 6:6 (R. V. margin).

We know nothing of the worship of Jehovah except what the Bible itself teaches us—that is, of the historic worship of Jehovah by a historic people. The record of this revelation stands as we have it in our Scriptures today. The Church is the "witness and keeper of Holy Writ" (see Article XX of the Thirty-nine Articles); she has been given no commission to re-write it.

Does it not seem passing strange that the Oxford Movement, which started out as a protest against "Liberalism," should, in the persons of present-day Anglo-Catholics, be advocating this same "Liberalism" as applied to Holy Scripture?

(Rev.) WILLIAM S. BISHOP.

Washington, D. C.

¹ *The Nile*, by E. A. Wallis Budge, Keeper of the Egyptian and Assyrian Antiquities in the British Museum (p. 295).

A Confraternity of Teachers

TO THE EDITOR: I have been asked to find out if there is at this time need and desire for the establishment of a confraternity of Catholic-minded members of the Episcopal Church, men and women, who are engaged in teaching—as professors in colleges and universities, instructors in private schools or public schools, and educational administrative officers. It has been proposed to found such a Confraternity, under the patronage of Our Lady and dedicated to Christ the King, the members of which shall seek to further the reign of Jesus in the minds and lives of them who teach and them who are taught in the schools of America.

A simple rule has been suggested, consisting of a prayer of mutual intercession of members for one another and the Collect for the Feast of Christ the King, both to be said daily, and reception of the Holy Communion every Sunday, where physically possible, with a prayer afterward for all Christian teachers. Other possible work for such a Confraternity might be:

1. Corporate Communion of the members,

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2. A bulletin of information about books on our holy religion of special interest to scholars and teachers;

3. Retreats or quiet days at Christmas-tide in various parts of the country. Whatever might be the activities determined upon, they would center in bringing a sense of fellowship between scattered teachers of Catholic mind in our communion, and in mutual prayer; and there would be a minimum of machinery.

Inasmuch as there is little worse than the founding of an organization for which the Holy Spirit has not created a sense of need, it has been felt best that I ask those who may be interested to write me to that effect, at 130 Hope street, Providence, R. I. And will such persons please say what are their academic and parochial affiliations? The response will determine whether anything should be done in the matter.

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

Bishop Eric

TO THE EDITOR: In the editor's letter from Stratford-on-Avon, published in THE LIVING CHURCH of September 2d, a description is given of the window over the altar of St. Peter's Chapel, in Holy Trinity Church, Stratford, one panel of which shows "Bishop Eric of Greenland, who was, I presume, Leif Ericson's bishop."

The present writer, who is keenly interested in all matters pertaining to the ecclesiastical interrelations of Scandinavia, Britain, and America, wants to thank the editor for this contribution to his knowledge; he did not know about this figure in the Stratford church, or the window inscribed "Gift of America to Shakespeare's Church."

I know the editor will accept this expression of gratitude even if coupled with a correction of his inference about the identity of Bishop Erik (or Eric, spell it either way). Leif Erikson, the saga tells us, was accompanied by priests on his voyage to Greenland and Vinland in the year 1000, but the bishop represented in the window is most likely Erik Upse, who settled as Bishop in Greenland in 1112 and in 1121 went on a missionary journey to Venland, thus making, in the words of Prof. Rasmus B. Anderson of Madison, Wis., "the first visit of a Christian minister to the American continents." Particularly appropriate is this memorial of the pioneer Bishop to America in an English church, as "Bishop Erik's faith had been received by his fathers not much more than a century before, from England." The last words are quoted from the writer's pamphlet on "Past and Present Relations of the Norwegian and English Churches," published by the Department of Missions at Church Missions House, which the interested reader may consult for further material on the same topic.

(Rev.) ALBERT N. GILBERTSON.

North Grafton, Mass.

Feeding the Five Thousand

TO THE EDITOR: The selection in your editorial in THE LIVING CHURCH of October 28th of the account of the miraculous feeding of the 5,000 as an inspiration and guide to those about to engage in the campaign of the Every Member Canvass is apt and to the point. It should make a strong appeal to everyone engaged in that work.

If you will pardon me, however, I think you have missed the most vital suggestion contained in that remarkable event of our Lord's ministry.

It is true, the Master made use of human

means to carry out His purpose. He commanded the disciples to make the people sit down, but when they had carried out His command they came back to Him without question. He filled their hands with satisfying food which they distributed to the multitude, but, when their hands were empty, they did not call a meeting to discuss the situation as to whether they should send to their homes those for whom they had nothing—they came back to Him. Again and again they returned and always with the same result—He filled their hands. So long as they kept coming to Him they had plenty and everyone was fed and went to his home satisfied. Had they depended on their own efforts they would have failed utterly and the people would have gone away hungry.

Is there not in all this a deep lesson for the Church, especially in this period of apparent discouragement? The Lord Jesus has commanded us to feed the hungry. Don't you think that if we obeyed His command in simple trust that He would fill our hands as He did those of His first disciples, so that no one would go away hungry?

(Mrs.) SUSAN A. PORTERFIELD.

State College, Pa.

Livingston, Montana, Services

TO THE EDITOR: In THE LIVING CHURCH of October 28th, Bishop Brewer's first visit to Livingston, Mont., is noted.

Early in the 80's I was working as a civil engineer for the Northern Pacific Railway Co. in and near Livingston. I boarded with a Mrs. Pierce who had a family of girls. She was an Episcopalian. Hearing that I was English and a Churchman she asked me to read the evening service one Sunday afternoon for her family and some of her friends. I did so to some 25 people.

I was told at the time that this was the first religious service of any kind held in Livingston.

Within the next two years Bishop Brewer visited Cooke City, a mining camp located on the Clark Fork of the Yellowstone River. Like most mining camps in those early days it was rather tough. I was located there at the time.

The Bishop held an evening service in a saloon tendered him by the owner. There was not standing room during the service. There were quite a number of prominent "Old Timers" present, including Jack Bernette, Sam Jackson, Joe Kinney, George Huston, and Judge Potter.

Waynesville, N. C. JOHN N. SCHOOLBRED.

Qualifications of Candidates

TO THE EDITOR: According to your issue of November 18th, the bishops have decided that "greater care should be exercised in admitting postulants and candidates for Holy Orders, confining such admission to men of exceptional qualifications." This is indeed an excellent decision. There is one question, however, which might be asked: "What do the bishops consider to be exceptional qualifications?"

I am not in favor of admitting men of low mentality as candidates for Holy Orders, but I also feel that great intellectual attainments are not necessarily "exceptional qualifications" for the priesthood.

A Ph.D. and a mark of 100 per cent in the seminary courses do not mean necessarily that a man is well fitted for the Church's ministry and yet I fear that very often intellectual attainments are considered first of all in determining a man's fitness for this sacred office.

By all means let us have scholarship and brilliant preaching as long as it is preaching of the Gospel but let us not forget that the

Church needs priests who are not too lazy to get up early in the morning to celebrate the Sacred Mysteries even though the congregations at such services may be small; priests who will be untiring in ministering to their flock and visiting the sick; who will take endless trouble in preparing confirmation classes and making a success of their Church schools; who will not leave the work among the boys and girls of their parishes to secular organizations and who will be able and willing to do some of this work with these children themselves if necessary; who will be happy to be called out in the middle of the night to administer the Sacrament of the dying and who will be willing and happy to do all these things for the Master without considering the possibility of a check at the end of the month.

There have been men who have done all these things ably, although they never had a B.A. degree and had flunked a course in Hebrew.

I do hope that the bishops will consider spiritual accomplishments and complete self-surrender for the cause of Christ together with intellectual attainments in their selection of men of "exceptional qualifications."

(Rev.) NICHOLAS M. FERINGA.

New York, N. Y.

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T. E. SMITH

182 Congress Street,

Brooklyn, N. Y.

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Supplementary Editorial

The California Lynching

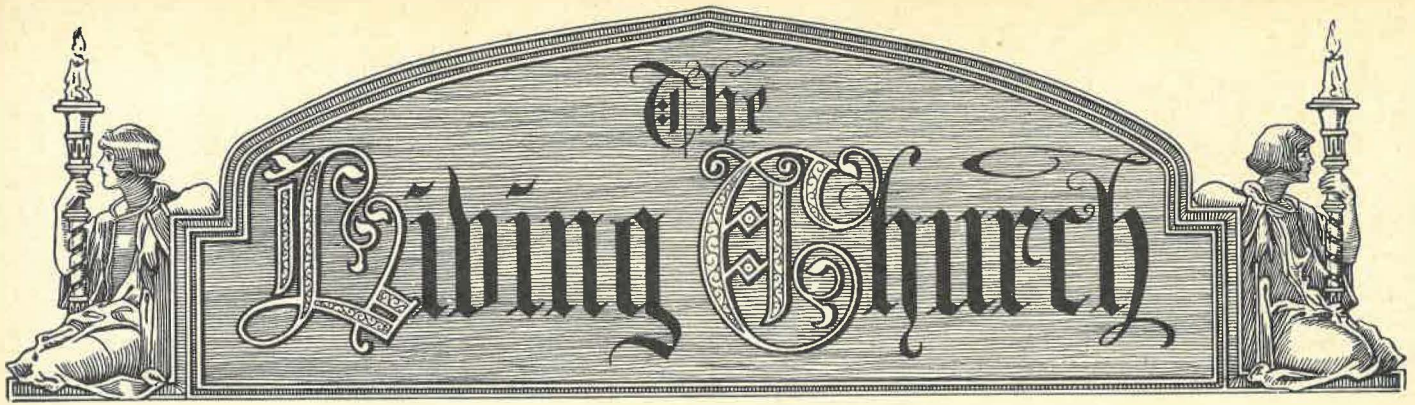
WE CANNOT condemn too strongly the lynching of the kidnapers of Brooke Hart in California, with the apparent connivance of the Governor of that State. It is almost inconceivable that such a manifestation of mob violence could meet with the widespread approbation that the newspapers report in this instance.

We have no sympathy with kidnapping. It is one of the most reprehensible of crimes, and its increase in recent years has had an appalling effect on the morale of the nation. Nevertheless the fact remains that *two wrongs do not make a right*, and murder is not justified because kidnapping is wrong.

Murder? What else is it? To storm a jail, knock the sheriff unconscious when he is trying to do his duty, seize two prisoners, and string them up on the limb of a nearby tree—if this is not murder, we must find a new definition for that ugly word. Mob murder, led by an eighteen year old lad, his “courage” fortified by a pint of whisky, in the sight of women and children. Courage? Let us call things by their right names. The murder of two defenseless men by an infuriated mob does not involve courage but cowardice, of the worst sort.

Governor Rolph has commended this disgusting exhibition. More, he is quoted as having said that he remained in his capital, instead of keeping an outside engagement, in order to prevent the calling out of state troops to maintain the law of the state and the decent order that is expected of any civilized commonwealth. We do not hesitate to say that by that act the Governor of California has himself assumed responsibility for the reprehensible crime of San José. More, he has assumed responsibility for the degradation of the youth who claims to have led the mob, and who is now showered with plaudits and lauded for “courage” for the commission of an act of violence that ought to be regarded as a bloody stain upon the reputation of his native state. If this youth and the other young people who participated in the lynching, or observed it, or read about it in the papers, conclude that human life is cheap and murder praiseworthy, and that one crime can be avenged by the commission of another, we feel gravely concerned for the future of this nation of ours.

Let it be said clearly and emphatically that there is no place in the Christian conscience for the violation of the sixth commandment, whether by an individual or a mob, with or without the approval of high officials who are elected to administer the law with justice, not to condone its flagrant violation. The most severe penalty of the law certainly ought to be visited upon such criminals as those who kidnapped and murdered Brooke Hart, but only in accordance with due process of law, and after conviction. Again we say, as forcefully as we can, *two wrongs do not make a right*.



EDITORIALS & COMMENTS

Why "Liberal"? Why "Catholic"?

PROGRESS always involves reclamation. It may seem rather paradoxical but it is none the less true that every constructive forward movement necessarily involves reconstructing the past. There can, of course, be no movement that concerns human actions, thoughts, or ideals, that actually appears like a mushroom, and has not deep roots in the soil. Practically every progressive step forward that mankind has ever made meant revaluation of the steps mankind had already taken. The future is built out of the past. And as one stands poised between what has been and what is to be, he selects stones from what-has-been in order to build the fabric of what-ought-to-be. The greater the step forward the more essential the reconsideration of the roads already traveled, and the steps already taken.

As the group of papers on Liberal Catholicism and the Modern World, now running serially in *THE LIVING CHURCH*, was being constructed there arose not a little questioning in regard to the title: Why Liberal if Catholic? Why Catholic if Liberal?

First of all, it must be noted that names *do* matter. As the famous Betsy Prig once remarked to Sairey Gamp—who has been described by a charming literary critic as the "most famous woman who never existed"—"Give it a name, Sairey." We are under the same necessity. To give anything its proper name is to make it intelligible: to make it intelligible means to be able to use it. Modern advertising has fully understood this matter of names. The wisdom of our homely proverb conveys the same truth: "Give a dog a bad name," etc.

Why then this apparently ill-assorted combination of "Liberal" and "Catholic"? We have chosen Liberal and Catholic because these words most fitly describe our aim. If one could set off in a few words the quality of progressive Anglo-Catholicism today the result might be stated succinctly: to preserve the best of the past in the light of the best of the present so as to build for the best future. The best of the past was a twofold thing, with reference to the full tradition

of Christianity. It might be described in different ways. It might be said to be the nice balance between authority and freedom, the proper equilibrium between the *given* and the *received*, the fruitful interaction between God on the one hand and man on the other, or a like series of similar balances. If anyone tries to sort out the apparent chaos some such organizing principle becomes imperatively necessary. To construe Christianity as either altogether "given," but not received: or as "divine," but not at all human—would be as typically warped and distorted a view as to say of it that it was altogether human and not at all divine, or entirely conceived of man and in no sense given by God.

In its fulness Christianity has always had two poles—God and Man. Any interpretation of it which neglects either of these foci becomes so provincial and inadequate as to be untrue. God *has* given us a revelation of Himself—complete and perfect in the culminating point of our Lord's Incarnation, but at the same time ever-developing and ever freshly-perceived from the point of view of mankind who received it. Human reason (as Hooker, that stalwart Anglo-Catholic of the Reformation epoch, so crushingly argued) is *one* of the means—valid, real, and trustworthy—of man's insight into God. Whatever we have learned of truth, both from the tradition of the Church and from the adventures of human thought, is all of a piece, since man's knowledge of truth derives from Him who is all truth, who has destined truth to be known of man. Reason, as well as faith, must be vindicated as having its own place in the scheme of God's will for man.

In the Early Church there was a great deal of controversy regarding Gnosticism. The wrangling back and forth, and the sharp emotions engendered and released by polemic, suffused the term with a bad connotation. One of the most distinguished of the early Church writers, St. Clement of Alexandria, set himself to the task of reclaiming the term from the heretics' use of it. He was not content to let so good a word be waived by the Church; he was unwilling to let it be yielded up as a true description and proper name

for the blundering blindness of contemporary heresy. Stalwart and trenchantly he did doughty battle with the war cry: "The true Catholic is the true Gnostic."

THIS INCIDENT of the past sheds some light on the present. Now the word "Liberal" is a good term. It connotes freedom, adventure, independence, and that dignified quality of the human spirit by which it affirms its hostility to all enslavements, tyrannies, blindnesses, errors, and falsehoods. That it has been used here and there in a way which practically denies its own meaning—by narrow-minded and prejudiced folk whose attitude in practice belies their professions of principle, or by those whose very vagueness and inconclusiveness of conviction deny the reality of a truth worth the seeking, and of a passion for the search worth self-denial—is beyond all question. Why should so noble an outlook, so fine a spirit as it denotes, be yielded up by nerveless fingers when the claims of the Anglo-Catholic to it are justifiable, nay, already justified?

The word "Catholic" likewise has its own peculiar connotation. Here the battle has been already fought. Those representatives of the largest Christian communion in the world who have arrogated to themselves the sole use of this word in fact constitute the largest Christian sect. It is hard to detect in modern Roman Catholicism the evidence of a truly Catholic awareness or sensitiveness. Since the Reformation, Roman Catholicism has acted far more like a sect than a Catholic Church. Here incessant preoccupation with the task of building their own fences, with promoting their own ecclesiastical policies, with advancing the interests of the hierarchic corporation, tell the story far more clearly in terms of what they have failed even to want to do and be, than any grandiose claims and theory that Roman Catholics may advance. Anglo-Catholicism has reclaimed the title "Catholic." It has vindicated its title. Whatever its many failures, it has more clearly seen than any branch of the Catholic Church something of what is implied by the "Catholic" spirit.

Now it is up to us to determine whether or not this new stage of the Catholic revival, as the Movement enters upon its second century, is to be content to stay in the lines already laid by its immediate past, or to seek to explore the fuller implications of the Catholicism which under God we have been called to share and proclaim. As of old, God said to Moses: "Speak to the children of Israel that they may go forward," so now His same words come to us. We are as yet but dimly aware of the full implications of Catholicism. In part we have begun to see that there is a Catholicism and a Catholic ideal which is as true to the past as it is potent for the future. It is a Catholicism which believes in spiritual maturity. It is uncontaminated by the heresy which says that man is entirely depraved and corrupt until he has received the light of faith. It is unencumbered with such views of God as make Him either a celestial magician, a universal *Deus ex machina*, or a "cosmic bellhop" (to borrow Dr. Fosdick's phrase). It believes in authority with all its soul, but the acceptance of authority is but a means to an otherwise unattainable freedom.

Man has, of course, a chart in the business of life to enable him to spot dangers to the right and to the left. Where our fathers have gone before us and found the way they have marked the road, or rather have blazed a trail. But in the vast vistas of the infinite universe of God—either of truth, or of aspiration, or of achievement—there are still uncharted territories. Every Catholic accepts with the gratitude of a full heart the verdict of Catholic corporate experience. He

has, as it were, without him the Catholic tradition; yet it is not solely objective. He has besides within him the divine endowment of reason and the passion for truth. Yet the very criterion of this subjective faculty is the world of objective fact. Faith—as from God and as responded to by man—and reason as reflecting God and seeking to think His thoughts after Him—are the two ways whereby God and man find each other. Reason pertains to the whole span of human activity, no less than faith. The Gospel speaks to both, to illuminate each and to strengthen them. The task, then, of the modern Catholic is, first of all, to thank God for His revelations to mankind mediated through human reason. As he believes that all truth derives from God, his second task becomes that of coördination and explanation and assimilation. He is actuated toward this endeavor by the conviction that Catholicism pertains not only to all men everywhere, but to every several activity, aspect, and relationship of every man anywhere. There can of necessity be no limit to the vigorous interest and deep concern of the Catholic with aught that concerns man.

In these papers it will be noticed that several subjects claim attention which attempt to show the growing realization of this fact. We began inductively with the facts of faith and are proceeding to address our attention to its sources in revelation and reason, and their mutual relationship. Catholicism has its intimate bearings on ethics, its deep bond with history, its task of propagation in education, and to achieve the latter its upholders must seek to reinterpret human personality. Catholicism in practice is realism in action. It is a realism which recognizes the environment to which man must adjust himself. The Utmost Real in that environment is God. The principles, then, of the ascetic, prayer, and worshipful life, are essential with reference to Catholic behavior. Catholicism has a mission. It is a ministry to men as individuals and to men in society. It is perhaps in the exposition of this latter point that these papers may show what may seem to be a significant over-emphasis—on the Church and Society and the need of a Catholic sociology. The concern of the full tradition of Catholicism is yet not only with the good and true but it also comprises within the span of its sympathies the beautiful: it relates to literature, art, architecture, and music as symbolic expressions of the fact that the eternally good must be expressed as well by the beautiful. Inasmuch as the Christian Church today is in a condition of disunity, and mankind as a whole only partially acquainted with Catholicism, these constitute in fact a challenge to Liberal Catholicism. We must needs turn our attention to Church relations, and to the missionary field. In the light of our present stock-taking as to resources and opportunities we find ourselves members of a communion to which the name Anglican has been applied.

It is our peculiar privilege as Anglicans to set forward and bear witness to a Catholicism that is not imperialistic but free; and to a liberalism that has its living roots in the congenial atmosphere of a vital tradition. The least inadequate way in which to describe the ideal adumbrated, nay, proclaimed by the fact of our position is by these two words: *Liberal Catholic*.

ALL NATIONS ARE GUILTY of some form of nationalistic inculcation in their schools. Take Russia for example. If Russia is able to maintain her Communistic form of government until the children and youth are old enough to take over control, it will last for another great historic period, for the children are taught that theirs is the only form of government which will bring social justice.

—Dr. Augustus O. Thomas.

Liberal Catholicism and Modernism

By the Rev. Granville Mercer Williams, S.S.J.E., S.T.D.

Rector of the Church of St. Mary the Virgin, New York City

PROPERLY speaking, "modernism" is a term which should be confined to the intellectual movement which took place in the Roman Catholic Church during the last years of the nineteenth and the opening years of the twentieth century. It was a movement undertaken by a group of priests and scholars who felt that, in view of the progress of modern science and secular knowledge, the development of a new type of apologetic might do much to commend Catholicism to the men and women of their time. Students of the history of Christian thought, they knew that in times past similar attempts at restatement of the eternal truths of religion had been made and with notable success, perhaps the greatest achievement of this character being the work by which St. Thomas Aquinas harmonized the teachings of Catholicism with the prevailing Aristotelianism of the thirteenth century. These men hoped to do as much for the Catholicism of their own day.

A modernist, in the definition of Fr. George Tyrrell, one of their number, is one "who believes in the reconciliation of the truths of tradition with the truths of modernity." No Catholic, so it would seem, could take exception to this definition of the meaning and purpose of modernism, for the Catholic God is the God and Author of all truth however and whenever revealed. Scientific truths, historical truths, philosophical truths—whether ancient or modern—must of necessity be capable of reconciliation with the truths of religion and tradition. Tyrrell emphasized in his early writings the conservation of "the truths of tradition"—the essentials of Catholic faith—as equally important for the modernist, as the acceptance of "the truths of modernity." The basic principle lying behind Tyrrell's definition of modernism would seem simply to be that the Christian religion is necessarily both reasonable and true.

Unhappily for their program, and as many think, unhappily for the ultimate welfare of the Roman Church, the modernist movement was condemned root and branch and thrust out of that communion in the year 1907. For this the modernists themselves were undoubtedly largely responsible. Some of them had become very radical indeed and had accepted as "truths of modernity" the more dubious guesses of scholarship. Some seemed to have forgotten that love and consideration for the "weaker brethren" have their place in Christianity as well as the promulgation of truth. Some seemed to deny altogether the facts of divine revelation and of God's transcendence, and to make of religion a mere philosophical quest and God merely immanent—the God of Pantheism shut up in His own world.

Some in their desire to put dogmas beyond the reach of historical criticism seemed but too willing to abandon the claim that Christianity had any roots in history at all. These were dangerous and disquieting tendencies. The Pope who had succeeded Leo XIII on the throne of St. Peter, Pius X, was a man of great personal holiness of life, but a man likewise of limited intellectual outlook, contrasting with the large views of his predecessor. He failed entirely to envisage the good toward which the modernists were working or even the necessity of reinterpreting Catholicism to the modern world. Instead he saw only the unsettling of faith, the "scandal" that some of their writings were causing to the simple faithful. So he condemned and swept away the whole movement. Modernism was declared to be the "compendium of all the heresies," the final and worst manifestation of the spirit of

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

error. By the imposition of stringent anti-modernist oaths and by other similar methods all the men who had been associated with the movement were either silenced or else driven from the Church. Modernism in the Roman Catholic Church was finished, was dead. From henceforth the Church was free to go on proclaiming the "unchanging deposit of faith" in the terms of Aristotelian scholasticism in which it had been formulated by

St. Thomas and promulgated by the Councils of Trent and of the Vatican. From henceforth the Church was made secure against the destructive inroads of modern thought by the simple process of ignoring the latter altogether and completely.

THE JUSTICE of the Pope's condemnation in some respects was seen by the effects of the condemnation. Some of the leaders, such as the Abbé Loisy proceeded to advance to positions which were not only plainly non-Catholic but also evidently anti-Christian. The complete silencing of all the voices of criticism, furthermore, gave to the Church of Rome a seeming appearance of unity and authority in doctrine, the like of which had never before been seen in any part of the Church, and which appears still to have a great attractiveness to a certain type of modern mind, harassed by doubts engendered by the skeptical temper of the day, and weary of the effort to think things through.

In many of the positions adopted by the modernists; for example, in their too frequent assumption that the Liberal Protestant Christ of their time was an authentic portrait of the historic Jesus, as well as in their exclusively immanent philosophy, the march of knowledge and of thought has shown them to be mistaken. Nevertheless, it is true that the condemnation of modernism has been injurious to the Church. For by it the Roman Catholic Church has undertaken to reject truth, has undertaken, as Miss M. D. Petre has put it, "to declare what is probably true to be certainly false." The condemnation of modernism was a sort of resuscitation of the happily almost-forgotten *Syllabus of Errors* of Pope Pius IX, in which the pontiff had roundly declared that he "the pontiff neither can be, nor ought to be, reconciled with progress, liberalism, and modern civilization." No discrimination whatever was shown in the wholesale condemnation which fell upon modernism. Biblical criticism of even the mildest type went the same way as Pantheism, and an extreme "fundamentalism" as regards the Bible became the only possible position for a Roman Catholic. The Church was made safe for ultra-conservative traditionalism; the task and duty of the Church to interpret to men and women of today the eternal verities of the Catholic religion was neglected, ignored, and disowned.

With "modernism" thus banished from its home within the fold of Roman Catholicism, the waif speedily found many eager to adopt it. People of Liberal Protestant views who had come to hold a theology which was scarcely undistinguishable from old-fashioned Unitarianism, found that their ancient heresies were much better received by the public when rechristened by the name of "modernism." In a similar way "Broad" Churchmen within our own communion preferred to call themselves "modernists"; and in Anglicanism the term has come to signify those who frankly reject the Catholic doctrine of the person of our Lord, who assert that "miracles don't happen," and who dislike the dogmatic assertions of the Apostles and the Nicene Creed. But while some thus rejoice in the appellation of "modernist," others

use it as a term of abuse. To the Fundamentalist Protestant anyone who cannot hold the verbal infallibility of the Bible is a "dangerous modernist"; and to some of our Roman Catholic critics the entire Anglo-Catholic movement is "honeycombed with modernism." The truth of the matter is that modernism has come to be an entirely unmeaning word; whether adopted as a badge of honor, or employed as a mark of abuse, it seldom, if ever, has the meaning with which it was invested by George Tyrrell—the belief that it is possible to reconcile the truths of tradition with the truths of modernity.

And still that task and that faith is needed, never more than today. We may not call it modernism, indeed because of misunderstandings and the *odium theologicum* which has become attached to that much-abused word it is probably better not to do so; but it is still necessary to proclaim to the world that it is possible in this twentieth century for a thoroughly educated man to be a Catholic Christian as well. In our claims we must go even further and proclaim that only in Catholicism properly understood can we find a religion suited to the needs and knowledge of the modern man. Says Miss Petre:

"If faith is other than knowledge, faith and knowledge are, nevertheless, inseparable companions; neither can go on living without the other. Theology has a new task in a new age; and if it had no task then it would have no further reason for existence."¹

IT HARDLY SEEMS NECESSARY to point to the revolution in thought which has taken place in our world in the past hundred years, since the beginning of that Oxford Movement whose centenary we are this year commemorating. In 1833 Darwin and the theory of evolution were not yet heard of. Geological science was in its infancy. Biblical criticism so far as England was concerned was almost completely unknown. The study of the history of religions (comparative religion as it used to be called) had not yet come into being. Modern psychology was as yet unthought of. Since that time these and other sciences and studies have come into being, developed, made great gains, and led us into many new and helpful truths. It is idle to pretend that they have no repercussions on religion, no effect upon the expression of our faith, no influence on our apologetics. The conflicts between "science and religion" during the past century bear witness to the exact contrary. The theory of evolution was hotly debated pro and con by scientists and theologians. And although Darwinism in its original form no longer holds the field, there can be no doubt at all that evolution in the larger sense is an established fact. Furthermore, what was originally so feared by the bishops is now seen to be in no way opposed to Catholic truth. Genesis and geology had a mighty tussle—and geology won the day, but with no loss of the spiritual values of the Book of Genesis. That particular "truth of modernism" has once again been reconciled with the "truth of tradition." Biblical criticism, first of the Old then of the New Testament, was bitterly opposed by devout souls fearful lest shipwreck should be made of the faith. While it cannot truthfully be said that all the problems raised by modern criticism have yet been satisfactorily solved, nor that there are not still difficulties which historical investigation of the Sacred Scriptures present to our Catholic faith; still, much progress has been made in this field, and that chiefly by the efforts of devout Christian scholars who were unafraid of the truth because they were steadfast in the faith. The difficulties which the "modern psychologies" raise as to the reality and validity of religious experience are a matter of only yesterday and are still under discussion. We cannot afford to neglect these things even if we would. Whether we like it or not we are all "modernists" in the sense that we are modern men and women living in a modern world. We cannot live in the first or third or thirteenth or sixteenth century even if we prefer to do so; we cannot shut our eyes to modern knowledge. It does not tend to inspire outsiders with confidence as to the truth of our religion, to put ourselves forever in the position of opposing every modern idea or dis-

covery, "fighting it to the death in the last ditch and then—moving to another," as Fr. Wilfred Knox has well said. Should we not rather trust our Lord's promise to His Church that the Holy Spirit will guide it into all truth, and strong in the faith, welcome every reverent and earnest investigation of truth as leading us at the end into a better understanding and a firmer grasp of the religion of the Incarnation—the Eternal Word made flesh?

In this task our own Anglican communion can play a great part, provided we can learn to exercise patience and charity one toward another, provided we have the faith not to give ourselves over to wild alarms and baseless fears. We need to trust our own theologians. We need to stop calling names. We need to realize the necessity and the greatness of the task which lies before us in translating the eternal verities of our faith into terms which the present age can understand. It may well be that in the course of this task mistakes may be made, it is possible that some in the investigation of truth may wander into byways, and may even seem to endanger the security of the faith. But if our Catholic religion is true—and we surely believe it is—we can rest in the assurance that in the end no truth can stand against it. We have had to discover, for instance, that some views of the inspiration of the Bible are incapable of reconciliation with modern knowledge. But with the same discovery has come a greater appreciation of the Bible and the inspiration there set forth for us. And if and when real error does appear as we go forward in our task—if some mistaken appraisal of a supposed "truth of modernism" leads some scholar to deny one of the "truths of tradition"—the error should be met, not by denunciation and abuse and calling names, marks always of a losing cause, but by a greater and truer scholarship which will refute the error and point out the truth. Yes, the task is difficult, frightening perhaps in its vastness, but it must be done.

As a matter of fact the Catholic Revival for some forty-five years past has not shirked its duty. In the task which we have outlined above and which modern theology has to face we may rightly take pride in the achievements which have already been accomplished by Catholic scholars in our own communion. In the reconciliation of the "truths of modernity" with the "truths of tradition," no one has taken a higher place nor has a more honored name than that saintly scholar, Bishop Gore. Absolutely honest in his search for truth, absolutely fearless because strong in the Catholic faith, Bishop Gore has been most effective in commending the Catholic religion to intelligent men and women of our generation. In cooperation with a group of like-minded men, all strongly Catholic in their outlook and sympathies, he published as editor in 1899 the volume entitled *Lux Mundi*, an "attempt to put the Catholic faith into its right relation to modern intellectual and moral problems." In the preface to this remarkable volume of essays, Gore wrote:

"The real development of theology is (rather) the process in which the Church, standing firm in her old truths, enters into the apprehension of the new social and intellectual movements of each age; and because 'the truth makes her free' is able to assimilate all new material, to welcome and give its place to all new knowledge, to throw herself into the sanctification of each new social order, bringing forth out of her treasures things new and old, and showing again and again her power of witnessing under changed conditions to the Catholic capacity of her faith and life."

It will be seen that the declaration of the purpose of theology in this passage does not differ materially from the aims of the contemporaneous "modernist" movement in the Church of Rome. Both were the response of a living Catholicism to the spirit of the age. But whereas this movement was brought to an abrupt close by the action of papal authority in the Roman communion, the freer atmosphere of Anglicanism had found it possible within a few years to assimilate the teachings of *Lux Mundi* without any serious shock to faith, and with no disloyalty to Catholic truth. It is true that at the time of the publication of the essays there was not a little distress among the more conservatively devout. Gore's own essay on "The Holy Spirit and Inspiration"

¹ *Modernism*, p. 99.

was to many, including Canon Liddon, most disturbing. For not only did he accept the critical results of the study of the Old Testament but, having done so, he went on boldly to face the problem arising from the resulting apparent limitation of our Lord's human knowledge. In the New Testament our Lord seems to assume the Davidic authorship of Psalm 110 in quoting from it, while modern scholarship which Gore had accepted denies that King David could have written the psalm. Gore's solution of the difficulty is found in supposing that, in the sphere of His Incarnate life, our Lord's knowledge was really limited by a *kenosis* or self-emptying. In other words, our Lord's real humanity includes a limited human knowledge. The particular solution made by Dr. Gore was greatly criticized as overthrowing a widely held view as to the Incarnate Lord and even on other grounds is still open to criticism; but the fact that it was made at all illustrates well that combination of a fearless desire to follow new truth, wherever it may lead, together with a sure confidence in the abiding truth of the Catholic religion which is characteristic of the whole book of essays. It is that spirit and that temper which is still the characteristic of Anglo-Catholic theologians, a temper and spirit which may well and truthfully be named Liberal Catholicism.

IT WOULD BE TEDIOUS and beyond the limits of this paper to review in detail the work of other Anglo-Catholic scholars, who following the paths marked out in *Lux Mundi* and thoroughly familiar with modern thought have continued to show that Catholic theology is capable in the fullest sense of "assimilating all new material, of welcoming and giving its place to all new knowledge." To name only a few representative writings of this school published during the past few years we have that remarkable book entitled *Belief and Practice* by Will Spens, which attempts to work out a consistent and rational basis for authority in religion; A. E. J. Rawlinson's *New Testament Doctrine of the Christ*; and the volumes of essays entitled respectively, *Essays on the Trinity and Incarnation*, and *Essays Catholic and Critical*. Equally important is the great book by Fr. Thornton entitled *The Incarnate Lord*; Professor A. E. Taylor's remarkable *Faith of a Moralist* and the splendid treatises on moral theology and ethics by Professor K. E. Kirk. It is hardly too much to say that Catholics in our communion stand now almost alone in presenting a theology and an apologetic which is at one and the same time scholarly, modern, devout, and orthodox. The results of these learned researches are made available to the faithful by a multitude of smaller books, tracts, and pamphlets based on them. As Professor Kirk rightly says,

"in the realms of doctrine, biblical criticism, ecclesiastical history and philosophy, Anglicanism has wholly vindicated its unique form of Christian polity. Without surrendering anything that appertains to the fundamentals of our religion it has reached a concordat with the best secular thought more satisfactory than any which stands to the credit of other bodies claiming an equal place within the general tradition of Catholic Christendom."²

We are Catholics, but we are also modern men and women. We believe utterly in the truths of our holy religion, and because we so believe we are unafraid of any truth. The householder—the Catholic Church—is intended by God to bring forth from His treasury things new as well as old. And we know whom we have believed. For Jesus Christ is the same yesterday, today, and forever.

² *Conscience and Its Problems*, p. 87.

THERE ARE PROBABLY some priests who enjoy being "Doctored" but surely a priest resents the title unless he has been awarded the degree by a university or seminary. Don't call a priest "Rev." and don't, don't, don't call him "Doc." If your training has been inadequate and therefore you have prejudices against calling a priest "Father," then merely "Mister" him. He will much prefer that. And you will have the satisfaction of knowing that your manners are good even though your theological training may have been faulty.—*Rev. Carl I. Shoemaker.*



The Sanctuary

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

From Death Unto Life

READ St. Mark 14: 34; St. John 5: 24-27.

THE FOUR LAST THINGS, Death, Judgment, Hell, and Heaven are traditionally associated with the season of Advent. Our Lord speaks little of death and much of life. Consider, however, the light in which He does view death.

He faces it and does not find it easy. "My soul is exceedingly sorrowful unto death." It is not easy and St. Paul tells us why when he says that the sting of death is sin. Though our Lord did not share our sin He bore it, and the sting of it pierced His soul. He knew the dark way of death and the shadows of the grave. Death is the common and inevitable experience of all men, and He who was perfect man passed through it, but He overcame "the sharpness of death" that He might "open the Kingdom of Heaven to all believers."

Yet there are other sayings of Christ which emphasize the truth that death brings rest from toil. He said of Lazarus, "our friend Lazarus sleepeth." The first Christians were quick to seize upon the comfort of this word and even the martyr's death of St. Stephen is described in this language: "he fell asleep." But this "sleep of death" while it is rest is not oblivion. It seems rather to betoken that inward calm which characterized our Lord Himself.

"By the great Silence thou art set apart
From all the restless travail of the heart."

In the saying which St. John records in the fifth chapter of his Gospel, there shines out a serene faith that death need not be the end for any man, but only a passage, a gate, as the Prayer Book calls it, into a larger life. Jesus knew its grief and terror but He knew also that He was master of it. Of that gate He holds the key, and the passage from death unto life which He promises to those who hear and trust Him, He Himself has made. Behind this conviction was the assurance in His mind that it was from the beginning His Father's plan to crown life with more abundant life. Death is therefore to Him only an incident in human progress. It must be, but He has set free from fear every soul of man who is willing to pass through that dreadful gate under His guidance.

This is not a theme on which anyone likes to dwell. Indeed there are many persons who have an almost morbid reluctance to consider it. Perhaps this is particularly due to the persistence among us of pagan associations and ceremonies in connection with death. Many things that are customary in our funeral ceremonies are not Christian at all, but partake of the gloom of ancient heathen and hopeless views of death. Happily one can see in many quarters examples of Christian faith, courage, and hope, which inspire to a nobler faith in Christ and a more dauntless attitude toward His enemy and ours. "The last enemy that shall be overcome is death," but even that enemy shall be overcome. So sure of this is Jesus that He speaks of the victory as already won. The passage from death to life is not future but present. Those who hear and believe have already attained to a new level where death no longer has power over them. The body, wonderful as it is, is but a material thing and must come to the time when it is discarded as outworn. But that change has no effect upon life itself. Life which God gave and plans and desires to bring to a glorious fulfillment, is made sure for us by the power of Him who is the Resurrection and the Life.

"Remember thy servants and handmaidens which have departed hence in the Lord; give them eternal rest and peace in thy heavenly kingdom, and to us such a measure of communion with them as thou knowest to be best for us. And bring us to serve thee in thine eternal kingdom when thou wilt and as thou wilt, only without shame or sin; through Jesus Christ our Lord. Amen." (*John Keble.*)

Business

By Clinton Rogers Woodruff

ECONOMISTS ARE GIVING an unparalleled amount of time to the study of business, and business men and politicians are giving unprecedented attention to the views of economists and manifesting a respect for their views that is most interesting and the results of which will be watched keenly. Heading the list of recent publications are two monumental volumes entitled *The Economic Foundation of Business* (Ray Long and Richard R. Smith, 655 pp. and 627 pp. \$8). They include a series of studies by the economics department staff of the New York University, edited by their colleague, Prof. Walter E. Spahr. It is a comprehensive undertaking by a group of 16 trained students. It is more of a work of reference, however, than a publication to be read as an entirety, and it is designed for the lay reader rather than the expert. While duplication of treatment has been successfully avoided, uniformity of treatment has by no means been achieved. They are not, however, mere compilations of views, but really worthwhile treatment of the questions now occupying so conspicuous a place in the public eye.

A book of peculiar timeliness is Edgar L. Heermance's *Can Business Govern Itself* (Harper and Brothers. \$3). This study in industrial planning is an up to date, forward-looking statement of the new possibilities of concerted action among competitors to reduce wasteful over-production and market disorganization. The potentialities of the trade association for future usefulness are presented in detail in a way to offer helpful guidance. As Gilbert H. Montague of the New York Bar says in his introduction: "One need not agree with everything in this book, to be convinced that many of the suggestions here discussed must in some form or other be carried out, if democracy is to be preserved in American business life."

Another volume in the admirable Harper's "Business" Series is Prof. Henry Pratt Fairchild's *Profits or Prosperity* (Harper and Brothers. \$2.75) wherein he courageously discusses the choice to be made between profits for a few or prosperity for all. He gives a novel and stimulating analysis and shows the connection between recurring depressions and the pursuit of profits. All is set forth in a persuasive manner which gives added force to the positive proposals offered in conclusion, which makes it a worthy companion volume of his earlier work on *The Fallacy of Profits*. It is a new analysis of what is wrong with our industrial system. It describes where profits go and why the present distribution hampers the orderly flow of trade and consumption. The author's statement of solutions centers attention both on new methods of distributing profits and on the philosophy that should underlie the conduct of business.

One of the lawyer economists who has been brought to the front by recent events is A. A. Berle, Jr., who is regarded as the potent sponsor of some of the most progressive of recent federal legislation. He is professor in the law faculty at Columbia University, and with the coöperation of his colleague, Gardiner C. Means, he has written an account of *The Modern Corporation and Private Property* (Macmillan. \$3.75) concerning which Stuart Chase says, "There may have been a better book than this published in 1932, but I did not see it." According to this book 200 great corporations dominate American industry, and it discusses their nature, who controls them, and how it is done, what this means to the investor, the business man, and the state.

Our authors point out that the rise of the modern corporation has brought a concentration of economic power that can compete on equal terms with the modern state—economic power versus political power. The state seeks in some aspects to regulate the corporations, while the corporation makes every effort to avoid such regulation. "Where its own interests are concerned," they point out, "it even attempts to dominate the state.

The future may see the economic organism, now typified by the corporation, not only on an equal plane with the state, but possibly superseding it as the dominant form of social organization."

W. Z. Ripley, professor of Political Economy in Harvard University, writes in the *New York Times* that "this book is not the screed of uninformed radicals or of students sitting apart in bookish cubicles; nor is it a wholesale condemnation of things as they are. . . . It is a noteworthy contribution."

OUR SINGLE TAX FRIENDS are not allowing the present opportunity to pass and so some noteworthy books dealing with the whole question are being published. Macmillan has brought out a monumental volume (I know I have used that adjective before in this article, but it is justified by the physical size of at least four of the volumes referred to) entitled *The Philosophy of Henry George*, by George R. Geiger of the University of North Dakota. It gives a comprehensive account of the work, historical background, and philosophic and economic significances of Henry George. Historically, the book includes a worthwhile discussion of the life and times of George, and also a mention of the similarity of economic conditions of our day with his; a summary of the appearances of land value theories in economic thought, and of the attempts, both before and after the days of George, to introduce the governmental collection of economic rent; an account of the relationships between George and Socialism, and of George's controversies with Herbert Spencer and Pope Leo XIII.

Another single tax volume is Prof. Henry Gunnison Brown's *The Economic Basis of Tax Reform* (Lucas Brothers, Columbia, Mo. \$2). It is a readable statement of the orthodox single tax point of view. The author discusses his subject under the following divisions: Earned and Unearned Incomes, Inequality and Taxation; Tax "Relief" for Real Estate; The Rent of Land and Its Taxation; and A Taxation "Complex" of Some Contemporary Economists. Scoring the writers of textbooks on economics who ignore or treat casually the arguments for high land value taxation, he says: "What is there in our economic life more significant—more portentous, indeed—than the fact that a majority must pay the relatively few for the privilege of living and working on those parts of the earth which geological forces and community development have made desirable?"

The Minister Must Exemplify Jesus Christ

IF IN THE EYES OF THE COMMUNITY the minister is to be a convincing man of God he must be "wholesome" in the sense of the word used by the psychologists—a personality so well-rounded, balanced, and effectively integrated that it acts as a whole. No hysterical victim of bruised or abused emotions! No quixotic eccentric with a mind open only toward some grotesquely magnified interest! No queer fanatic distinguished only for his distorted enthusiasms! Rather, a reflection of that supremely adjusted Personality, who in Palestine went about doing good: loving, healing, and teaching men through spiritually guided social experience—a clergyman who has become socially wholesome by means of problem-filled, burden-bearing social experience! A clergyman who is spiritually guided and nourished by walking with God as He is revealed in Jesus Christ, and by hourly feeding on Him in his heart by faith with thanksgiving!

I suspect those words from the Holy Communion contain the secret of all normal, wholesome personality, and of all social development: "Feed on Him in thy heart by faith with thanksgiving." That is the essence of good religion, good mental hygiene, and good social philosophy. In a deeper social sense than we have ever suspected, may it not be true for each one of us, as it was for St. Paul, "For me to live is Christ"?

—Rev. Floyd Van Keuren, D.D.

Youth Speaks Up

Some Aspects of Life and Religion That Impress Us Differently—from the Viewpoint of Youth

By the Rev. W. McMurdo Brown

Dean of the Young People of Colorado 1925-1931, Lecturer Evergreen National Conferences 1925-1928,
Rector, St. Thomas' Church, Denver, 1929-1932.

IT IS A PRIVILEGE to consort with youth for weeks at a time, to act as their chaplain, lead them in discussions, hike and play with them, and at night share their dormitory. It brings a cleric into an intimacy and understanding of their inner life and thoughts such as no other opportunity affords.

At Evergreen, on occasion, there have been at one time at the Young People's Conferences more than 18 states represented by young men and women, the average of whose ages would be between 18 and 20 years, many of whom were attending college.

It has been said that three distinct personalities are developed as a child grows—childhood, adolescence, and manhood—and it is this period of budding manhood that marks the greatest change in the outlook of youth. No longer do they willingly accept a statement on anyone's *ipse dixit* but, sometimes brashly, they question the most obvious; and, contrariwise, have a stubborn assurance in the soundness of their own opinions whether backed by fact or not. Yet their naïveté and wholesomeness pervade them with a winsomeness and charm of which they are quite unconscious.

During these conferences when closeness and confidence are early developed, and opportunities for intimate talks on personal problems are so natural—and, later, leading and directing group discussions—a composite picture will gradually be drawn on the lecturer's mind of what is the mind and reaction of youth toward the Catholic faith.

I have ever found it interesting, and have attempted in the article that follows to express their viewpoints, as I have learned them; and in this respect it will scarcely be necessary for me to point out that the following article is not an expression of my personal views or convictions, but strictly that of youth, as I have heard them express themselves; and so as you commence reading the next paragraph I want you to think and feel that youth is talking, and that "Youth Speaks Up!"

Christianity is a youth movement. It is our movement. Bishop Fiske is said to have stated that few of the disciples were more than 20 years of age.

Has youth discarded religion and ideals is a common subject of consideration among our elders. But what is to be said of us today regarding juvenile delinquency, the one time popular theme of parents, pulpsteers, and purveyors of oratory? Other matters of concern seem to be our lack of restrictions in our common relationships; the frankness we express because of fewer inhibitions; our attitude toward life and its experiences which we view with a more general and generous wholesomeness, and the fact that we do good more openly and do that which is often open to disapproval with similar frankness.

While much that is said of the above is, in the language of the school, "all applesauce," life is to us something bigger, grander, finer, than the picayunish exceptions that are taken to our conduct.

The facts are these: The juvenile delinquents of 10 years ago can rarely be found in our manhood grown population of today. Therefore we ask: did the occasion for such grave apprehension ever exist since so few specimens of 10 years since can be paraded as "the horrible examples"?

Youth is youth.

Our first impress of life is one obtained where frankness and freedom are as natural as the air.

We have no fixations of morals, or conduct, or of religion.

We have not had to readjust our viewpoints, as have our elders, to this day and age, for *we are this day and we are this age*.

OUR POLITICS are bigger than a man's name or party; bigger than our state; bigger than our country; bigger than ourselves! They are broad as human needs are broad, and deep as human needs are deep. My country—right, if in the right; wrong, if in the wrong; but our fellowmen, our common human need, always, reckless of nation, color, or creed.

Our politics are international rather than merely national and never assayed as good or bad, dependent upon which party sponsors them. Our outlook is worldwide, and our nation's boundaries are not the limits of our horizons. For us that is "politic" which provides the greatest good for the greatest number.

Our home relations are safe in spite of Freud and Lindsey who may intrigue our parents but amuse us. Our parents may take them seriously; we do not.

In our home relationships our parents are our guides and mentors; but they do not own us, nor our minds, nor our lives. We are not property to be disposed of, used, and ordered about as automatons. We will render love, give willing obedience, show proper filial regard, and demonstrate gratitude for all that they so splendidly do for us . . . but we will not accept their standards, their prejudices, their politics, nor their religion simply because they are theirs.

Much has been said of school boy atheists. There is none. Our ideals, our hopes, our plans, and aspirations are as high and as clear and as upward looking as those of our parents in their youthful days. As youths we carry dreams in our hearts, songs in our souls, great purposes in our minds, valiant emprise in our beings. The birds speak a language that we understand, the flowers portray a beauty that is cosmic to our souls; and roaming land and all nature speaks in tones and in tongues of which we are the unconscious masters and through which, with effort scarcely realized, we commune and enlarge our lives. God is not a problem to us any more than our mother. It seems that we have always known her, and so alike with God. Why then do some speak of us as Godless?

The Church does not always enthrall us in our desire to enlarge this experience—but then, who is he that when as laggard boy "creeping like snail to school" ever burned with enthusiasm for the scholar's bench? To the latter we are forced to go, and to the former we are left to attend as an act of our own free will. It is then only in the nature of things, as youth of today not forced to Church as were our parents, that the attendance there should bear but poor comparison with the attendance at public school. We cannot conceive that our respectability is dependent upon church attendance. We are "drafted" to school! We are "volunteers" to Church!

And because we are, we think. Because "it was said of old time, and lo, our fathers have told us" is not for us a reason for acceptance so much as it is a challenge to examine our parents' beliefs and perceive the irrational or credible condition of their minds. If we find that much of the religion of our parents stands on the basis of prejudice rather than conviction, as youth we esteem it our right to refuse our concurrence or acceptance.

WE WHO are the youth of the country present a procession not moving with cumbered care over unmarked trails in heavy, covered wagons—doing the things of today in the manner of our fathers of yesterday, but rather as going forward with an impetuous rush in Lindy-like airplanes. Is it little wonder that our folks, who drove in one-horse buggies, should find it hard to keep up with our procession which travels in cars of 100 or more horsepower usually provided by them? We did not set the pace. We have accepted it.

So we would propound this statement, that many of our elders are living in a land where they are "out of step," and have been denouncing our generation for faults it never had; and this because they have lost touch with the procession of youth with whom they could not keep up. And we point to the tale of juvenile delinquency that was told 10 years ago as one that cannot be substantiated today with a fraction of the worthless specimens foretold with tears and fears.

In the field of faith and of our relationship to God let us say that in the changed aspects of life for us as the youth of today we are more God-conscious than we are Church-conscious.

It is difficult for us to conceive of any "favored nation" clause in God's dealings with man; rather we tend to value all that is of value in the Old Testament, and to discount all its "special privileges," "rebates," and "chosen people" ideas. We are convinced that we are "chosen" and all are "chosen" as we each make ourselves God-receptive. The great sending station of the Most High can be listened into by all peoples who have ears to hear. To us, Paul, himself a Jew, dissipated the exclusiveness of a Jewish deity as the ante-type of the Christian's God when he stated that "God left Himself not without witnesses, not even among the heathen." Consequently, as Truth is Truth, we take inspiration from all great or national religions, but in that they are only national they mark themselves as limited and finite, whereas God to us must be illimitable and infinite, and therefore our grasp of Him, mentally, can only be partial.

From other religions we seek to take their Truth; and daily we are finding the Christian faith to be a greater, grander thing than our parents ever dreamed. It has ceased to be a negative code of ethics, or a perpetuation of pagan festivals, or a hang-over from the Jews. No more is it merely a paradise of reward but a place of growth and greatness; not a Jewish outgrowth of forms and practices, but a sacramental faith because all life is a sacrament; in short a *summa*, a complete harmony of all revealed truth.

There are many religions that contain similar precepts to those of Christ, and in this we find that they are similar to Christianity; but Christianity in its catholicity is not similar to any, but the sum of good of them all—the revealed truth of God to all men in all ages. The Christian faith is to us a conscious relationship with Jesus the Christ whose personality, alone of all characters in history, best exemplified the character and ideals we would impute to God.

This is the slant of youth, our slant, and is "the approach" of today. If it lacks the literal acceptance of Genesis, of the Jewish atrocities recorded in Holy Writ as being the mind of God, then our elders must in fairness admit its superiority to that of the harnessed mind, the credulous approach, and the prejudicing attitude which so many of them adopted and accepted.

We take joy in remembering that the blessed Lord whom we follow was One who was not disrespectful of the human mind; but was One who valued the intellect of man—even the minds of very young men—for He chose youths as His disciples, and it is He who also said "Come, let us reason together."

Our point of view cannot be that of our elders because Truth is not static; but we decline to believe that we of today, we who are this day, are any less God-loving, ideal devoted, or more morally deficient than our parents. To them we owe the freedom to think and to act, and their criticism too often has fallen on us because we avail ourselves of those privileges which they struggled to attain that we might have and use.



Churchwomen Today

Ada Loaring-Clark, Editor

EACH OF US has a particular interest in the work our Church is doing among the Indians and, since our study of them last year, a more sympathetic and informed mind toward that great race whose country this was before it was ours. So many of them are now taking their place

The Arapahoes

in the ranks of Christian citizenship. The Arapahoes are a tall, handsome, intelligent race, "mighty hunters of the plains" in the old days. On the Wind River Reservation St. Michael's Mission at Ethete, Wyoming, is a great christianizing influence at work among them. This work is a somewhat unique experiment in the history of Indian missions. The plant has been laid out in the form of a circle. Around it are the various buildings with "Our Father's House," as the Indians call their church, as the center. Dormitories for boys and cottages for girls are mingled with school rooms and class rooms where various trades are taught.

St. Michael's is an industrial mission and, since the Indian can no longer hunt buffalo, he is here taught more prosaic ways of earning his living. Religious teaching, of course, goes hand in hand with industrial training and the experiment, with the Rev. Barrett P. Tyler, D.D., as warden, is being watched with interest. Recently Dr. and Mrs. Tyler were received into the tribe and were permitted to see the Sacred Pipe, their most prized possession, which only a few whites have seen. Dr. Tyler says: "There is not much we can teach them about reverence, and to see them in 'Our Father's House' begets a spirit of devotion that we white people may well covet. The Pipe, like the Ark, has led to the Cross."

Ninety-four boys and girls are enrolled in the boarding school at the present time, and their ages vary from six to eighteen years. Their academic work runs up to the 10th grade and they work on the farm, in the machine shop, laundry, poultry, and do domestic work. The practical side is emphasized here. Last year the friends of St. Michael's helped in providing a concrete mixer; to purchase new, sorely-needed beds; pay the salary of the nurse; provide for the babies, and supply warm clothes. For all that has been done they say "*Ahoah*" (the Indian "Thank-you"). The nurse has more than proved her worth as shown by the decrease of trachoma and the reduction in infant mortality. She is at the call of the children and their parents at all times.

Everyone loves "movies"! We have them twice a month. Through the kindness of a friend our moving picture machine was converted into a talking machine. The gymnasium is packed whenever they are given. It is such a help in breaking the monotony of life.

Sports play a large part in the lives of those at the Mission. There are teams for boys and girls of all ages. The girls won the county championship in basket-ball this year. St. Michael's is the social center of the community. Indians from 50 to 75 years of age come, often through zero weather, to learn to read, to count, and to write their names, and are happy when they can do this instead of "making their mark." The government inspector of Indian schools says he does not know anywhere that better work is done for the Indian. So, in these days when we must most carefully plan our giving, we will remember to include in our budget gifts for this important work of the Church. Warm clothing, layettes, medical supplies, moving pictures, and dollars are all much needed so that this courageous group can face the winter bravely, and with assurance and comfort.

I HAVE RECENTLY come across two charming stories of American-Indian life. They vividly depict every-day life and living in most interesting form. They are published by Longmans, Green & Co., and priced at \$2.50 each. One, *Dark Circle of Branches*, and the other, *Waterless Mountain*, both written by Laura Adams Armer. Either would make a delightful gift for a young person at Christmastime.

The Outstanding Man*

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

Bishop of Chicago

"I ESDRAS saw upon the mount Sion a great multitude, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; whereat I marvelled greatly. So I asked the angel, and said, What are these, my Lord? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then said I unto the angel, What young man is he that setteth crowns upon them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord."—II ESDRAS 2:42-47.

IT IS VERY FITTING that on the Eve of All Saints' we should have in special memory today the one whose name is associated with this memorial sermon, the Rev. William Converse DeWitt, D.D., the distinguished former dean of Western Theological Seminary, professor of homiletics and pastoral theology, faithful and beloved priest of this diocese.

"One Feast of Holy days the crest,
We as Churchmen love to keep,
All Saints' the beloved dead that rest,
In God's still memory folded deep.

The bravely dumb that did their deed,
And scorned to blot it with a name,
Men of the plain heroic breed,
That loved heaven's silence more than fame."

The Church has ever had the vision of her saintly leaders, living in the heights, "a great people whom no one could number and all praising the Lord with songs. They have put off the mortal clothing and have put on an immortal, and have confessed the name of God and now they are crowned and receive palms." And in the midst of them the Church has ever seen "a young man of high stature, taller than all the rest." "What young person is it that crowneth them and giveth them palms in their hands? So he answered and said unto me, It is the Son of God whom they have confessed in the world."

1. My theme is The Outstanding Man, and first of all the young man of the vision of unapproachable stature, our Saviour Himself. Everyone acknowledges Him to be taller than the rest of mankind. Wells calls Him the "watershed of history." Strauss called Him the "highest model of religion within the reach of our thought"; Renan acknowledged that "Whatever will be the surprises of the future Jesus will never be surpassed. His worship will grow young without ceasing and all ages will proclaim that among the sons of men none is born greater than Jesus." In his famous poem addressed to the great companies of governor spirits and bards and bringers down of flaming news from steep walled heavens, and stellar visionaries and insuperable stars, Lanier the poet finds but one of them who is not opaqued with intermittent mist of some defect. Shakespeare, Father Homer, Socrates, Buddha the beautiful, Dante, Milton, Brave Aeschulus, Lucretius, à Kempis, Epictetus, Emerson, Keats, Tennyson, each with "a little mole that marks them brother and their kinship seals to man":

"But Thee, O Sovereign Seer of Time
But Thee, O poet's poet, Wisdom's tongue,
But Thee, O man's best man, O love's best love,
O perfect life in perfect labor writ
O all men's comrade, servant, king, or priest,
What if, or yet, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumour tattled by an enemy,

* Dean DeWitt Memorial Sermon preached in the Anderson Chapel, Seabury-Western Theological Seminary, Evanston, on the Eve of All Saints' Day, 1933.

Of inference loose, what lack of grace,
Even in torture's grasp or sleep or death's,
O what amiss may I forgive in Thee?
Jesus, good paragon, Thou crystal Christ."

HIS very sinlessness makes Him taller than all the rest, but there is more than that. As Canon Streeter has pointed out:

"An avoidance of moral error even if it could be demonstrated to be complete would be a merely negative achievement. The question whether Christ is the ideal man is one the answer to which practically decides the further question whether or no the divine creative principle reveals itself in the life of Christ in some unique sense. Now whatever else it is, the creative principle must be something positive and active; its trend and character cannot be displayed by any mere negation. But it is just the positive active creative righteousness in the life and teaching of Christ which strikes us first and last. It is not on account of a negative sinlessness but because of the positive quality in His life and words and because in history He has been uniquely creative that we find in Him one taller than all the rest."

He was not merely tempted as we are. He was tempted more than we are. He exposed a finer and more responsive organism to the appeal of temptation than has any other man in all the world. His power is a corollary of his character. He is overtopping all the sons of men, and while He is thoroughly man and young man, still His difference of degree of moral and spiritual splendor is such as to create a difference in kind, and somehow light is thrown upon the great doctrine of the incarnation as we realize that the man taller in stature than all the rest is none other than God limiting Himself to take upon Him human nature; God in His immanence within the whole cosmic process is at the top the same God who from His transcendence reaches out after a lost world of men. It is this Jesus, God-man, who is our beloved and our Saviour and our King,—

"The prentice carpenter whose voice
Hath shaken kingdoms down, whose menial gibbet
Rises triumphant o'er the wreck of empires
And stretches out its arms among the stars—"

"Yea through life death, through sorrow and through sinning
He shall suffice me for he hath sufficed
Christ is the end, as Christ is the beginning,
Christ the beginning and the end is Christ."

2. Now if this be true of our Saviour it should be true of the young men who are incorporated into Him, who bear the sign of a gibbet on their foreheads, and who have been baptized into His kingdom. We have a right to see in young Christian men a high stature, taller than all the rest. St. Paul in his Epistle to the Ephesians, in that wonderful fourth chapter, speaks of the grace given according to the measure of the gift of Christ. It is:

"For the perfecting of the saints and for the work of the ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ, that we . . . may grow up into Him . . . which is the head, even Christ."

A LECTURER IN PHILOSOPHY in the University of Birmingham speaking of the Christian ideal for young men today described two competitors of that. He sees two notes of tallness which lift men above the ruck, and one is:

(1.) The conception of a *gentleman*: You may remember that Thomas Arnold, headmaster of Rugby, told his colleagues that what we must look for first here is religious and moral principles, second gentlemanly conduct, and third intellectual ability.

Well, there is much to be said for this. There are different descriptions of a gentleman. Lord Beaconsfield's definition was "a gentleman is a man used to sitting up at night." Another I have read is that "a gentleman is one who can read to himself without moving his lips"; another,—a gentleman is one who takes his cigar band off before he smokes his cigar; these all carry with them a humorous flavor of English aristocracy. But "gentleman" in Christian connotation means something far deeper than that. It has in it what might be called a Greek strain of culture. It has in it what might be called a Gothic strain of honor and chivalry, a kind of Philip Sidney strain; but it also carries with it a distinctly Christian strain of austerity, of moral astringency and earnestness. I do not think there has ever been a finer definition or description of a gentleman than that of Newman in his *Idea of a University*. I shall not read it all but part of it:

"He is one who never inflicts pain. He avoids what may cause a jar or a jolt in the minds of those with whom he is cast. His great concern is to make everyone at ease and at home. He is tender toward the bashful, gentle toward the distant, and merciful toward the absurd. He never speaks of himself except when compelled, never defends himself by mere retort, has no ears for slander or gossip, is scrupulous in imputing motives, interprets everything for the best. He submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny. He may be right or wrong in his opinion but he is too clear headed to be unjust. He is as simple as he is forcible and as brief as he is decisive."

To describe this quality in a word, put it more simply,—a car was sent for me once in Cleveland, to take me to a beautiful home. I chose to sit with the chauffeur and falling into conversation with him heard him descant at length and with enthusiasm upon the very fine gentleman for whom he worked. "He is," said he, "the finest gentleman I ever met." And said I, "What do you mean by gentleman?" To which in a word, and to my great astonishment the chauffeur replied, "Considerateness!" A Christian young man is, of course, distinguishable as a gentleman. It should not be necessary for us to say he is a Christian *and* a gentleman. Every Christian is called to be distinguishably taller because he is united to the greatest gentleman who ever lived.

(2.) The other ideal which my lecturer brought forth as a kind of rival for the Christian ideal was that of *sportsmanship* with its special emphasis upon venturesomeness, the quality that takes risks, that meets hazards. Well the Christian, the follower of the young man who hung upon the cross, chooses by instinct the third of Portias' caskets. He reaches not for the gold casket (who chooseth me shall gain what many men desire) nor for the silver one (who chooseth me shall get as much as he deserves), but rather for the leaden one (who chooseth me must give and hazard all he hath). He takes a vow:

"To speak no slander no nor listen to it,
To honor his own word as if his god,
To lead a life in purest chastity,
Not only to keep down the base in man
But teach high thought and amiable words
And courtliness and the desire of the highest
And love of truth and all that makes a man."

3. Every bishop in the Church is looking for clergy of whom it may be said, "a young man of high stature, taller than all the rest." And if you are so trifling and silly as to think that he is looking for six-footers rather than for men five feet five or ten, I have but to remind you that Paulus, the little one, was a giant in spiritual stature, that John Wesley was but five feet four with threads for biceps and yet able "to handle hell and to toss the world up and down like a ball." What we are all praying is "from *little* men good Lord deliver us!" Lord send us men who will tower above the other men in their congregation, men whose heads are up, whose citizenship is in heavenly places, and who not only point the way up, but call men up, *ex umbris et imaginibus in veritatem*, "out of shadows and out of unrealities into truth."

HOW EARNESTLY, how pungently, how aggressively did Dean DeWitt hold this ideal before the young men in his classes! By humor, by sarcasm, by wit, by moral example, by tenderness, by persuasive pleading, in personal interview, by intercession, by holding aloft the ideal of Christ, he strove to develop among the young men in his care a genuine spiritual and intellectual superiority.

"Resolve," he said, "today to start afresh on some neglect, and add one at a time until you bring your personal appearance and your personal life up several notches; get above the crimes of uncleanness and untidiness, and laziness and littleness up into the heights of communion with the spirit of Christ!"

I have clergymen in this diocese, very few, thank God,—who are not tall enough to see over their parochial fences, who do not get the sweep of even diocesan horizons, and who never yet have caught the vision of the whole world as the object of redemption.

I have some men in the diocese, a very few of them, who are not big enough to get up above the little petty affairs of a parish so as to think in cosmic terms, and to preach as prophets who come down from the mountain tops aflame with great messages. I have even some, a few, but only a few, who do not climb the "Sancta Scala" of disciplined thought and prayer, toilsome and difficult in places, until they have taken from the heights, the great ideas of God, and then interpreted them in terms of practical everyday life. But I have also, and every bishop has, some men of whom he hears the question, and hears it with joy, "Who is that young man of high stature taller than all the rest?" I have two in mind today. On my way to the Catholic Congress in Philadelphia I fell in with one of my young priests on his way to New York and Philadelphia. His expenses had been paid by an eastern parish, which was offering him a curacy with \$2,100 and an apartment. I saw the charming and persuasive advances made to him. I personally told him that I could not object if he accepted it, for here his post pays him but \$1,000 a year and its equipment is the most meager, but ere I left that congress he had in long hours of prayer come to his decision and arriving at it came to tell me. He had in his prayers seen the Crucified and he had seen Him standing among his own people, the people of this modest Chicago congregation, and he decided to stay, and even said to me, "Do not transfer me; I want to stay with my people." That is what I mean by a tall young man.

Again, only last night I met with a vestry in a city outside of Chicago, but in this diocese, where a vestry, twelve of them, prepared a surprise dinner for a rector who has served them for twenty years. It was a very remarkable dinner, and beautiful resolutions were drawn up and read in my presence, and in the presence of that rector. But that wasn't all. Each one of the twelve had something to say. Said one:

"The first time I met our rector I was out west of the town in 1918 during the harvesting season. Labor was scarce, the farmers couldn't get in their grain. Up there on the stack, black with dust and dirt I saw a young man covered with perspiration, wielding a fork. Who is that fellow, I said, and one of the farmers answered, 'That's a preacher named so and so from over in such and such a town. He's come out here to help us and he won't take a cent.' All that summer I watched this man going from farm to farm helping them out. He's my rector."

And another one said:

"My wife was sick and had to have an operation. The local doctor told me it would cost \$400, besides nurses and medicine, and I was a poor man. Someone told me to go to this rector. He got timetables and tickets and arranged for her to go to a distant clinic. He saved her life, and the whole total cost to me was about \$200."

And another man said:

"When I moved into town, I took a house occupied by Roman Catholics who were just moving out. Where shall I go to church, I said to them, and where shall my children go to Sunday school, and without hesitation they named my present rector and his parish."

Well so it went. That man is in the hospitals and has been for 20 years, three times a week. He has been president of the park board, president of the hospital board, receiver of a bank, and they tell me that if he ran for mayor tomorrow he would be unanimously elected. Meanwhile, his church is not only without debt, with a big endowment which he has built, with a parish house and rectory which he has built, but his name is prominent in all diocesan and national enterprises. He is a man of high stature, taller than most of the rest.

Thus began I, greatly to commend them who stood so stiffly for the name of the Lord, and thus like the angel I end by saying: Go thy way and tell thy people what manner of things and how great wonders of the Lord thy God thou hast seen.

"Come my friends,
'Tis not too late,
Push off, and sitting well in order smite
The sounding furrows,
For our purpose holds, to sail beyond
The sunset and the paths,
Of all the western stars until we die.
That which we are, we are
One equal temper of heroic hearts
Made weak by time and fate, but strong in will
To strive to seek to find and not to yield."

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. WILLIAM SKINNER, of Perth Amboy, New Jersey, felt very much discouraged at the outlook in a letter to the S. P. G., July 15, 1747, he says:

"I cannot say the Congregation at Amboy is increas'd but I can say, the Place is so much decay'd, that it is not equal, by half, to what it was twenty years ago. Our Late Governour's residing at Trentown a place forty miles from hence, gave us a considerable Shock, and the Information we have of a new Governours coming in by a Quaker interest, and that a Residence is prepared for him at Burlington among the Friends, has hindred many from returning, who fled from the Small Pox, which prov'd very mortal here last winter; so that, instead of an hundred and fifty and many times two hundred, one hundred now is reckon'd a tolerable Congregation. The Congregations at Piscataway and South-river increase, tho' not so much as I could wish, and the number of Communicants and Children Baptiz'd is much the same as before; only I must add that since my Last I have Baptiz'd four Adults. I cannot express my sorrow for the Decay of this poor Place, whereby I am depriv'd, in a great measure, of answering the End of my Mission here."

FROM THE REV. WILLIAM THOMSON, of Trenton, New Jersey, January 15, 1772:

"I lately paid a Visit to a Small Village in this Province call'd Princetown, (in this Town there is a large presbyterian College in which there is at present near one hundred Boys,) where I found a few well-disposed members of the Church of England very desirous to have divine Service perform'd amongst them. I have offered them my service on Week Days—They have set forward a Subscription for Building a Small Ch and I have some Reason to believe they will accomplish it having already Subscribed upwards of one Hundred & Thirty Pounds."

THE REV. THOMAS PRITCHARD, missionary at Rye, New York, encounters obstacles, according to his letter of September 1, 1704:

"It was no small pleasure and satisfaction to me to experience in a short time after my arrival that the Almighty was graciously pleased to Succeed my Preaching & poor Endeavours, as to influence my Auditors minds to so good an Approbation of those two grand & indispensable Duties viz. Baptism and ye Lord's Supper, notwithstanding others who were p'judicely averted to them absented themselves, Calling ye Cross in Baptism Popery and downright Idolatry: Others our Liturgy the Gaggling of Geese. Nay they cast all ye Calumnies and aspersions imaginable upon our most pure and Apostolick Church, as being prompted thereto by their Blind & illiterate Guides as they are pleased to denominate them now."

Hola, Amigos de Cuba!

By the Ven. J. H. Townsend
Archdeacon of Camagüey

MANY FRIENDS OF CUBA will be wondering what is happening down here. I only wish we knew! We are cut off from real news by censors and by the extraordinary rumors circulating about, most of them false. Perhaps if I tell what I have seen it will help.

I slipped into Havana the beginning of October between the fight at the Hotel Nacional and a cyclone. The Dean had already returned, leaving his family in Key West temporarily with many other American families. All was quiet during my stay there. Everywhere I saw evidences of the mob's fury after Machado's downfall. On one monument dedicated to Machado they had changed the inscription to read "*A las victimas de la bestia*"—to the victims of the Beast, as he is everywhere called. It seems as though the only thing everyone agrees on is hatred of Machado. And they are trying to get rid of anyone even remotely connected with his "odious rule" rather foolishly, because it throws out a lot of competent men. The students who are very active in all this are high minded, most of them, idealistic, but without training in government politics.

I have taken a trip around the province of Camagüey and have reports from all mission stations. In Manatí Mr. Philips had to flee for his life when the radical workmen got after him. In Bartle an attempt was made to burn down the house of Mr. Bull of Toronto. In Camagüey there was much suffering from food shortage during the general strike. In La Gloria and Ceballos, citrus fruit plantations, the laborers went about heavily armed with cudgels, machetes, revolvers, and compelled the owners to sign their demands. In Baraguá and other sugar mills the higher employes were held prisoners for some time until some of the demands were met (and many of them were just demands). In Ciego de Avila, Moron, Esmeralda there were disorder and rioting. Some of our congregation of workmen who live in Jiqui and work at Jaronú were involved in the small battle the army waged getting rid of communistic activities there. The revolution is social as well as political.

This provisional government of Grau San Martín is revolutionary but it has several revolutionary groups lined up against it. It is a labor government and has radical labor against it. It needs the help of the United States but doesn't seem to be going about getting it the right way as far as an outsider may judge. The people cry "No Intervention" and "No Imperialism" to our government which is not disposed to either. There are protests and strikes against foreign companies, railroads, electric light, sugar mills; but what the people desperately need is foreign capital and a chance to work. These foreign companies need to be rigorously controlled, but not intimidated and run out of business. So things in general seem to be a bit messy and almost anything may happen, but what, nobody knows. There is much confusion among the people. The communists know what they want and so do the politicians. But so does the army and the government of Grau San Martín. So if I were to hazard a guess I should say this government will last and will gradually bring about order. But by the time this appears that may be a foolish guess. *Quién sabe?*

Here and there are disorders and bomb-throwing, mostly in Havana, and strikes are threatened. But as in the case of cyclones you never know what will happen until it does!

Speaking of bombs, our own National Council, threw us a terrific one with a huge reduction in our budget already drastically curtailed. That means, of course, more salary cuts with prices rising, but worse than that, the abandonment of promising missions and projects, the rendering of our whole work almost impotent, and the necessity of further burdens on our understaffed work. But we take it on the chin along with the revolutions, cyclones, and other discouraging things, and try to carry on.

MANY OF THEM (Nonconformists) at the present day assuredly believe, indeed, that the Church is a modern Protestant creation. To them we say that so to believe is to repudiate their spiritual fathers who broke with the Church because it was *not* a new Protestant body, and could not be made one.

—R. W. Burnie.

Books of the Day

Rev. William H. Dunphy
Editor



THE END OF OUR TIME. By Nicholas Berdyaev. Together with an essay on The "General Line" of Soviet Philosophy. Translated by Donald Atwater. Sheed and Ward, New York. 1933. Pp. 258. \$2.25.

THIS IS THE BOOK of the year—indeed of many a year. It is surprising that this work of the great Russian Orthodox thinker has had to wait so long before being translated into English.

The modern age has come to an end. That age began with the Renaissance, and its spiritual basis was Humanism. The Renaissance seemed to have discovered man—to have unlocked his vast creative powers—to have awakened him to unlimited possibilities and an unbounded joy of life. In its first beginnings, the Renaissance was predominantly Christian, and the glory of the supernatural world to which man belonged cast a glory over the natural world as well. Man still found his center in God, and belonged to a living organism, in which his own personality found fulfilment. Centuries of Christianity had nurtured the spiritual energies which now overflowed. But as time went on, the Renaissance became more and more pagan, man was separated from his true center—God—the organism was broken up, and man became an atomic unit, divorced from real being and real life. Humanism sought to glorify man, but by tearing him from his spiritual center, it has destroyed his dignity and impoverished his creative powers. Man today feels weakened, purposeless, futile. In becoming "free" from God, he has become the slave of natural necessity. No longer is he a member of a spiritual organism, but a cog in a materialistic mechanism. With the fading away of the image of God, the image of man has faded also. "Where there is no God, there is no man." As a result "European man stands amid a frightening emptiness. He no longer knows where the keystone of his life may be found, beneath his feet he feels no depth of solidity. He gives himself up to a surface existence." Humanism has not perfected man, it has emptied him. Its real meaning was that man should seek God *freely*, but he has misused that freedom, rejected God, and brought himself to the verge of spiritual and cultural suicide.

Everywhere the opposite of the Renaissance spirit is prevailing. Humanism (as opposed to humanitarianism), liberalism, individualism, are dead or dying. The machine is destroying the Renaissance. Socialism, born of Humanism, is destroying it. Man himself is becoming de-humanized, a mere economic category. "Human powers that escape from a state of organism inevitably become enslaved to mechanization." Berdyaev traces this process in religion, politics, sociology, economics, philosophy, psychology, art, etc. Only in the God-man can man recover his humanity, while laying hold on His divinity. (We repeatedly catch an echo of Vladimir Solovyoff's *Chtenia O Bogochelovechestve* and of Dostoevsky as well, yet Berdyaev is at the same time profoundly original.)

Now we enter upon a new "Middle Ages," wherein all the activities of life will be unified and socialized, subjected to a dominant purpose and world outlook. "The rotting humanist kingdom is dividing into two parts: an extreme Communism, anti-human and atheist, and that Church of Christ who is called to receive within herself all authentic being. There is the passage from the formalism of modern history which, after all, has chosen nothing, neither God nor devil, towards discovering the object of life." Secularism is passing. No longer is God left out of account—the whole of life begins to be organized about Him or against Him. The Christian Church and Bolshevism—Christocracy and Satanocracy—typify the alternative attitudes. "The Church is the universe baptized," but this doctrine must be translated into practice; its tremendous social corollaries must be realized.

There follows a keen analysis of the Russian Revolution. A

revolution is the decomposition of a decadent society—a spiritual disease manifesting itself externally. Hatred and counter-revolutionary activities are worse than useless. We must purge out the sin in our own hearts, suffer in penitence and love, desire not political "restoration" but spiritual renewal, in ourselves and in the nation. (It is relevant to note that Berdyaev has been twice exiled, formerly by the Czarist government, now by the Bolsheviks, yet he displays no bitterness toward either.) From within must be generated the anti-toxins, the healing energies. The Russian people and the Russian Church cannot be crushed. "Christianity is the religion of Truth crucified." The Church is glorious in her martyrs—her true light is now shining forth—the intellectuals, hostile in the days of her (seeming) power, are returning to the Faith. Christianity is going back to the catacombs; she will emerge to conquer the world afresh.

IT IS NOT POSSIBLE, in the limited space at our disposal, to deal at length with the writer's analysis of Democracy and Socialism, or with the "General Line" of Soviet Philosophy, two of the finest sections of the book. He points out that "the character of Democracy is purely formal, it knows nothing of its own essence, and, within the limits of its affirmed principle, has no consistency. It does not want to know in what name the people's will is expressed or to subordinate that will to any higher end." It has no faith in anything above itself, no supreme Truth, no final goal. It is tainted, too, with the sentimental notions about human nature deriving from its spiritual father, Rousseau. Communism, on the other hand, has its sacred Truth to which everything else is subordinate. It is messianic, the proletariat are its messiah-class, and it seeks the Kingdom of God with God left out. It is essentially religious and sacred in character, not secular or civil—it bears a strong resemblance to the medieval theocratic state, only it is a Kingdom of Anti-God, of collective humanity, in the name of which individual liberty, culture, religion, are ruthlessly suppressed. It is only the rottenness of Capitalism that makes Bolshevism possible, but many of its fundamental ideas are simply developments of materialistic Capitalism. It, too, is concerned solely with the means of living, not with life itself. Economics is its god.

To fight Communism, it is necessary to recognize the element of truth in it, and to apply the Christian Revelation and extend the vital energies derived from Christ, to all human activity, individual and social. The Christian doctrine of man needs to be developed in the light of the God-man; otherwise the very image of man will be crushed beneath the juggernaut, the collectivist idol, set up by the Bolsheviks. "For them, truth is only a weapon of war, exuding hate; a truth appertaining not to Eternity, but to the Five-Year Plan. Their task is the equitable organization of human society, and it has been entrusted to them according to the mysterious disposition of divine providence; and by them the grandeur of that task has been brought low, defiled, dishonored."

W. H. D.

The Church's Responsibility

IN THE FACE of far-reaching changes in our national economy, the question of the responsibility of the Church under the Recovery Act ceases to be an academic question. We are in the midst of a process which bids fair not only to alter the course of our political and economic life, but to condition the behavior of our citizens. It is clear, then, that the Church has a responsibility at once definite and explicit with reference to so far-reaching a program as is contemplated in the Recovery Act. It is a task far more fundamental than those who would use the Church as an instrument of political propaganda or for ballyhoo. The Church must boldly assert that it is not a department of the state; it is most certainly not a judge or divider among men. It is the moral conscience of the community. It speaks with authority in the realm of ethical standards. Its concern is with the spiritual principles upon which any great program of social reconstruction is built. It cannot be diverted by any lesser compromises. By the very law of its being the Christian Church must witness to Christ and His Kingdom—to assert the dominion of the moral law over the whole of life; to proclaim that Christianity is not only a way of life but a way of living together. Nor must it be forgotten for a single moment that the function of the Church in the world is, in essence, a revolutionary function. It exists not to enable men to adjust to the world and its standards, but to transform the world by holding up higher moral standards.—*Spencer Miller, Jr.*

NEWS OF THE CHURCH

Dr. Emerson Made Dean of Cathedral

Former Prominent Congregational Minister Priested by Bishop Rogers; Bishop Page Preacher

CLEVELAND—The Very Rev. Chester B. Emerson, formerly prominent Congregational minister in Detroit, was ordained priest and installed as dean in Trinity Cathedral here November 22d by Bishop Rogers of Ohio.

Four bishops and many prominent clergymen and laymen took part in the ceremonies before a congregation that filled Trinity Cathedral to its capacity.

BISHOP PAGE PREACHER

Bishop Page, of Michigan, a close friend of Dr. Emerson, preached the ordination sermon. Bishop Rogers was celebrant at the service of Holy Communion, assisted by Bishop Francis, of Indianapolis, and Bishop Ward, of Erie.

Among the clergymen who took part in the ordination were the Rev. Robert W. Woodroffe, of the diocese of Michigan; the Rev. Walter R. Breed, rector of St. Paul's Church, Cleveland Heights and president of the standing committee of the diocese of Ohio; the Very Rev. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit; the Ven. Gerard F. Patterson, archdeacon of Ohio; the Rev. Dr. William F. Peirce, president of Kenyon College, and the Rev. John R. Stalker, of Massillon, Ohio, honorary canon of Trinity Cathedral.

RECEIVES OATH OF CONFORMITY

Dr. Peirce read the preface of the Ordinal from the Prayer Book, after which the Rev. Allen D. Jennings, senior curate of the cathedral, who acted as master of ceremonies, received the oath of conformity from the candidate.

"We have here a man who has been outstanding in the ministry of a sister communion, but now has transferred his allegiance to our beloved Episcopal Church," said Bishop Page of Dr. Emerson in his sermon. "From the very beginning he has occupied a position of responsibility in our Church and now is being placed in one of the highest positions a Bishop has to offer."

Presentation of the keys of the cathedral was by William G. Mather, senior warden.

Parish Organizations Unite To Build Chapel of Youth in Rockford, Illinois, Church

ROCKFORD, ILL.—Emmanuel Church is building a Chapel of Youth in an unusual way. Different parish organizations are building the various parts and equipment of the chapel. The Rev. George W. Ridgway is rector.



NEW CHURCH IN SOUTHERN BRAZIL

Bishop Thomas is shown above breaking ground for the new St. Matthew's Church at Nippolandia.

Bishop Hobson to Preach At Church Army Service

BROOKLYN—The sixth annual service of the Church Army in the United States will be held December 10th at 4 P.M. at Holy Trinity Church, Clinton and Montague streets, Brooklyn. Bishop Hobson of Southern Ohio will be the preacher.

Liturgical Commission Considers Problems and Fills Vacancies

CHICAGO—The Liturgical Commission, the Bishop of California, chairman, presiding, met here November 6th and considered various matters which have been referred to it, more especially the problem as to the revision of the Lectionary and the question as to the preparation of a Book of Offices for Special Occasions.

The following were elected to fill vacancies in the commission: Bishop Oldham, of Albany; the Rev. Dr. Percy Norwood, of Seabury-Western Theological Seminary; the Rev. Dr. James A. Muller, of the Episcopal Theological School; the Rev. Charles E. Hill, rector of Christ Church, Ballston Spa, N. Y.; and the Very Rev. Bayard H. Jones, dean of Trinity Cathedral, Reno, Nev.

Six members of the original commission appointed in 1928 have died and two have resigned.

New Chapel in Tarrytown, N. Y., Church

TARRYTOWN, N. Y.—Mrs. John Paul Herren has given a beautiful chapel to St. Mark's Church, in memory of her husband, a former member of the vestry.

December Meeting of National Council

NEW YORK—The National Council and its departments will meet in New York December 12th, 13th, and 14th.

Archbishop of Cyprus Dies

NICOSIA, CYPRUS—Cyril III, Archbishop of Cyprus, died here November 16th of pleurisy. He was 74 years old.

Many New Projects In Southern Brazil

Bishop and Mrs. Thomas Travel 5,000 Miles; New Church and Several Chapels Begun

PORTO ALEGRE, BRAZIL—A number of new projects have been begun in Southern Brazil, Bishop Thomas announced on his recent return with Mrs. Thomas from a 5,000-mile journey to Rio de Janeiro and the mission stations in São Paulo. Bishop Thomas visited the six congregations in Rio de Janeiro and also the Brazilian and Japanese work in the state of São Paulo.

The Rev. Franklin T. Osborn has been put in charge of a new work in the beautiful Copacabana section of Rio de Janeiro. The Church services are being held in the beautiful Union church which has been loaned by the committee of the Union congregation.

NEW CHURCH BEGUN

At Nippolandia, on September 10th, after confirming a class of 15, preceded by the Rev. John Y. Ito and the Rev. L. T. Shimazaki and followed by a large congregation, reciting Psalm 24 in procession, the Bishop marked the outlines of the new St. Matthew's Church, and then took up the first spadeful of earth for the foundations.

The first service was held September 9th on a newly donated lot at Brejo Alegre where bricks have already been assembled for a new church. The service was held in the open air from 12 to 2 P.M. under a tropical sun. A part of the congregation had come 30 miles to attend this service. For some time they were protected from the burning sun by a thick cloud of smoke from a nearby forest fire.

On the line from Santos to the city of São Paulo, the Bishop said the Church is literally "digging in" as a defense against the world, the flesh, and the devil, and persistent opposition from some of the newer and latest sects, which are a constantly disturbing element in all evangelical work.

SEVERAL NEW CHAPELS

At Mauá, during the revolution last year a small chapel was erected with local
(Continued on page 154)

Young People Sponsor Weekly Parish Paper

NEW YORK—The Young People's Fellowship of St. Michael's Church, of which the Rev. Thomas McCandless is rector, has started a weekly publication, *Chatter*. Its aim is to furnish an up-to-the-minute parish newspaper, and by so doing to increase coöperation between the various organizations of the parish.

Large Attendance At Sewanee Synod

Presiding Bishop Guest at Meeting
in Montgomery; Next Session to
be in Lexington

MONTGOMERY, ALA.—The Presiding Bishop was the honored guest of the thirteenth synod of the province of Sewanee, meeting November 21st to 23d in St. John's Church here. The synod had a large attendance.

The synod accepted the invitation of Bishop Abbott, of Lexington, to convene in Lexington for its next meeting.

The Woman's Auxiliary of the province met concurrently in the parish house of the same church under the presidency of Mrs. James R. Cain.

The synod and the Auxiliary joined in the quiet hour, at the Church of the Ascension, the afternoon of November 21st under the leadership of Bishop Morris, of Louisiana. This was followed by the opening service, in St. John's Church the same evening, at which Bishop McDowell of Alabama, gave the address of welcome. The response was made by Bishop Mikell, of Atlanta, president of the province. The address on The Oxford Movement, delivered on this occasion by Bishop Gailor, of Tennessee, was most favorably received.

CHOIR "SINGS" IN SIGN LANGUAGE

The synod and Woman's Auxiliary were in joint session for a time, to hear the reports of the presidents of both organizations, and also to hear (or see) the vested choir of eight "voices" introduced by the Rev. Robert C. Fletcher, missionary to the deaf of the province. This choir "sang" the Trinity hymn and repeated the Lord's Prayer in the sign language, together with their minister, who at the same time repeated the words vocally. Rhythm of motion is hardly less beautiful than that of sound, as demonstrated by this accurately trained choir. Ranking with this incident in interest and pathos was the attendance and eager interest of four tiny dwarfs, connected with a carnival, wintering in Montgomery.

PRESIDING BISHOP WARNS

The Presiding Bishop was the guest of the synod and of the Auxiliary, addressing both bodies, sounding the warning that the extension work built up by the Church since 1920 stands in imminent peril, unless her members are ready to make real sacrifices for the Cause. The Rev. R. W. Patton, D.D., of the National Council, had already made an impassioned plea in behalf of the Church's Program. Bishop Perry was the preacher at the second evening service. The large edifice was unable to accommodate the crowds that sought admission.

An interesting paper was read by the Rev. Gardiner C. Tucker, D.D., historiographer, on the part played by St. John's Church and the city of Montgomery in the life of the Church and nation. A report of the work of the University of

the South and its theological school was made by Vice Chancellor Benjamin Finney and Bishop Green, of Mississippi.

RELIGIOUS EDUCATION STRESSED

The success of the Rev. Vernon C. McMaster, of Birmingham, in placing Alabama first among all the dioceses in the realm of Religious Education was noted by the synod. At the move of Mr. McMaster the synod memorialized the theological seminaries of the Church, suggesting that more adequate provision be made for instruction in this important subject.

As to proposed changes in the number and arrangement of provinces, the synod resolved to "express no approval," but to urge, if any change be made, that, in order to minimize distances, only the dioceses of Virginia and West Virginia be added to the present province of Sewanee.

The Rev. D. A. McGregor, D.D., secretary of the department of Religious Education, National Council, made a plea in behalf of work among college students. He stated that the student may be more easily reached today, since science is no longer anti-religious, and youth is no longer self-sufficient.

EVANGELISM REPORT STUDIED

The endowment of a chair, to be called "the Bishop Gailor Chair," in the theological school of the University of Sewanee, was advocated by the Rev. Charles Clingman, D.D., of Birmingham, and initial steps were taken for its establishment. Much time was given to a discussion of the report on Evangelism, presented by Bishop Morris, under the headings of preaching missions, retreats and schools of prayer. The synod recommended to the diocesan councils of the province that representatives of the colored race be included in electing delegates to that body.

Bishop Penick, of North Carolina, was elected to represent the synod on the National Council. Members elected to serve three years on the executive council of the synod were, Bishop Reese, of Georgia, the Rev. R. Bland Mitchell, D.D., rector of St. Mary's Church, Birmingham, Ala., and Algernon Blair. The Rev. Mr. Tucker was reelected historiographer.

BISHOP MIKELL BANQUET TOASTMASTER

A most enjoyable banquet was held the second night of the synod, Bishop Mikell acting as toastmaster. Speakers on this occasion were, the Presiding Bishop, Bishop Green, Dr. McGregor, and Mrs. J. R. Cain.

Rochester Laymen Hear Dr. Franklin

ROCHESTER, N. Y.—Speaking before an enthusiastic group of 400 laymen dining together at the call of the Bishop November 21st, in Rochester, Dr. Lewis B. Franklin, of the National Council, painted a word picture of The Future of the Church so vivid and powerful as to cause Bishop Ferris to declare that it was the best preaching he had been privileged to hear in the 41 years of his ministry.

Dr. Franklin declared that what we need is not a return to normalcy of the dead past with its disregard of the laws of God, but an advance into ideals and modes of living in accord with the moral law.

President Roosevelt To Address Churches

WASHINGTON—President Roosevelt will deliver an address the evening of December 6th in connection with the 25th anniversary of the Federal Council of the Churches of Christ in America. A special meeting of the Council is being held in Washington at the same time for the purpose of furnishing a united impetus to spiritual advance.

A radio broadcast over major stations throughout the country from 10 to 11 P.M. (Eastern Standard Time) will carry the President's address to listeners in all parts of the nation.

Indians Present Program At St. James', Philadelphia

PHILADELPHIA—Under the auspices of a group of representatives of Churches and other bodies interested in the welfare of the American Indian, members of three tribes presented a public demonstration of the habits, customs, ceremonials, and music of their people, in this city the afternoon and evening of November 28th in connection with observance of "A Day With the North American Indian."

The demonstration was given in St. James' Church, beginning at 3 P.M., and the night demonstration was in the auditorium of St. James' Guild House, 2210 Sansom street.

Bishop Taitt officiated at a special Vesper Service which was a part of the afternoon program.

Reception for College Students

NEW YORK—Bishop Manning gave his annual reception for college students in New York City who are Church members, on the afternoon of November 23d, in the undercroft of Synod Hall. With the Bishop in the receiving line were the Very Rev. Milo Gates, of the Cathedral of St. John the Divine, Miss Louise E. Rich, executive secretary of the diocesan board of religious education, the Rev. Wendell W. Phillips, assistant chaplain, Columbia University; and the Rev. Lester Martin, the new rector of Grace Church, City Island, who is especially interested in student work. Several hundred young men and women were present.

Churches Honor Missionary

BETHLEHEM, PA.—A number of churches near Warwick united in a Founder's Day service in honor of the Rev. Levi Bull, D.D., and his lay co-workers in St. Mary's Church, Warwick. The Rev. Cresswell McBee, rector of St. David's, Radnor, was the speaker.

Dr. Bull, a missionary, traveled through many counties of eastern Pennsylvania, founding missions 100 years ago.

New Chancel Dedicated

WASHINGTON—The new chancel of the Chapel of the Ascension, Gaithersburg, Md., was dedicated by Bishop Freeman on All Saints' Eve.

Chicago to Honor Brotherhood's Work

Dramatization of 50 Years' Service to be Presented at Celebration in St. James' Church

CHICAGO—A dramatization of the 50 years of service to the Church on the part of the Brotherhood of St. Andrew will be presented December 11th at a diocesan-wide celebration of the semi-centennial. The celebration will occur at St. James' Church, Chicago, birthplace of the Brotherhood.

The dramatic elements of the founding of the order particularly will be brought out. The late James L. Houghteling's own story of the organization of the first chapter has been preserved and will be the basis of the opening scene in the dramatization.

"Early in 1883," says Mr. Houghteling in his story, "there came to the rector of St. James' parish a poor miserable outcast; a dilapidated and ancient drunkard who appealed for help. He was a strange drunkard; he came from another city. He just drifted in in a freight car. And Dr. Frederic Courtenay, then rector of St. James', cast about him to find what he could do. . . . The rector turned as a last resort to a class of half-grown boys who met in a dilapidated attic and discussed, in a very imperfect way, the Word of God. We took the man in. He slept through several sessions of the Bible class but at last, in the expiring flicker before he went out, he told us one day that as a young man in St. George's Church, New York, he belonged to a Society of Andrew and Philip.

"He said: 'You remember that Andrew was the man who first found his brother, Simon, before he did anything else and brought him to Jesus, and that Philip was the man that first found his particular friend, Nathaniel, before he did anything else and brought him to Jesus.' The man died shortly after in jail, a drunken debauchee."

The incident, seemingly insignificant at the time, inspired Mr. Houghteling's Bible class to found the first chapter of the Brotherhood. Bishop Stewart and Arch-deacon W. H. Ziegler will be speakers at the 50th anniversary celebration.

Trinity Church, Boston, Ends 200th Anniversary Celebration

BOSTON—Trinity Church's bi-centennial celebration ended November 24th with a great inter-parochial service at which the preacher was the Rev. Howard Chandler Robbins, D.D. The six days devoted to observance of the 200th birthday of this great parish have been in large measure a community affair. Editorial congratulatory comment was made in the local press on the tributes exchanged during this anniversary between Trinity and the Cardinal Archbishop of Boston, the rabbi of Temple Israel, and the minister of King's Chapel.

Ohio Church Observes 100th Anniversary

CIRCLEVILLE, OHIO—St. Philip's Church, the Rev. L. C. Sherburne, rector, celebrated the 100 anniversary of its incorporation as a parish November 5th and 6th.

Roosevelt Reconstruction Memorial Fund is Begun In Grace Church, New York

NEW YORK—Dr. Henry Goddard Leach, chairman of the committee on celebration of the 125th anniversary of Grace Church, has announced the creation of a fund, to be known as the Roosevelt Reconstruction Memorial, as a feature of the commemoration. The sum of \$1,250 has been contributed by anonymous donors as the nucleus of the memorial, with the expectation that other gifts will be added from time to time.

"This memorial has been created by friends of Grace Church at this time," Dr. Leach said, "in grateful recognition of

the attempt to introduce the principles of Christianity into the conduct of American business in the administration of Franklin D. Roosevelt. The terms of the gift provide that 'an investment of this fund shall be kept in United States Government bonds and the interest used for the relief of persons in need in Grace Parish.' The initial funds do not represent a principal or income expenditure, but profits made by the industry of certain friends of Grace Church under the 'New Deal.'"

Bishop Oldham University Preacher

ITHACA, N. Y.—Bishop Oldham, of Albany, was the preacher at Sage Chapel, Cornell University, November 19th. Bishop Oldham is an alumnus of Cornell.

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\$50,000 Fire Damage To All Saints', Omaha

Blaze Attributed to Spontaneous Combustion; Floor Collapses and Nave in Ruin

OMAHA, NEB.—Fire early on the morning of November 21st destroyed the interior of All Saints' Church here. Damage is estimated at about \$50,000. The floor collapsed, tumbling pews into the basement. The nave of the church is a water soaked ruin. The fire was attributed to spontaneous combustion in the coal bin which had been recently filled.

Irreparable damage was done to the windows, particularly an English window on the north side. The \$15,000 organ installed last year can be repaired. The altar, the figures of which are the work of Alois Lang, is smoke blackened but may be reclaimed. The Church is a gothic building and was erected 25 years ago at a cost of \$100,000. It is insured for actual damage. The extensive choir library was destroyed but parishioners aided the Rev. F. W. Clayton, the rector, in removing vestments and linens, valuable books, and altar vessels.

Rev. and Mrs. G. V. B. Shriver Begin Work in Dornakal, India

NEW YORK—The arrival in India of the Rev. George Van B. Shriver and his wife is reported in a letter just received from their bishop, the Rt. Rev. V. S. Azariah, of the diocese of Dornakal. The Bishop says:

"Mr. and Mrs. Shriver arrived here on the evening of October 18th. They are both in good health and are speedily entering into the study of Telugu and the life and work of the diocese. This was their first Sunday in Dornakal and Shriver assisted me at the Telugu celebration this morning. Our first impressions are exceedingly favorable and I thank you most heartily for sending us two people of such capacity, keenness, and spiritual strength."

The Rev. Mr. Shriver is appointed by the National Council and supported by funds given especially for his work.

Annual Fair at New York Home

NEW YORK—"Fair Day" at St. Luke's Home for Aged Women, held November 22d, was uncommonly successful. Always an occasion when rectors and members of New York parishes attend in large numbers, this year more than usual were present. At the luncheon in the dining room of the Home over 300 were served, exclusive of the 84 ladies living in the Home.

Observes 15th Year as Rector

YORK, PA.—The Rev. Canon Paul S. Atkins observed the 15th anniversary of his ministry in St. John's Church, York, November 12th.

Members Pay to Attend Rehearsals of Choir

EAST LIVERPOOL, OHIO—St. Stephen's Church has an unusual choir. One hundred men and boys, members of the choir, pay weekly to attend rehearsals. And there is a waiting list of more than 50 men and boys.

The choir visited the World's Fair during the early part of August, and presented a program at the Hall of Religion. Owing to its success, four additional concerts were requested by the management while the choir remained as its guest. During October, the second annual concert was broadcast to Europe over station KDKA, Pittsburgh.

Bishop Announces Many New Projects in Brazil

(Continued from page 151)

funds. At Ribeirão Pires, with local gifts augmented by contributions from Santos, the Rev. Joseph Orton is building a chapel whose cornerstone was laid August 15th. It is nearing completion. At São Bernardo ground has been broken for still another chapel on this line. In these chapels the Rev. Mr. Orton will teach otherwise un-shepherded groups of people,

At Sete Barras, which takes two days to reach from Santos, the Bishop disembarked from a small dugout canoe to visit for the first time a place that received its name from seven bars of gold which were hidden here in colonial times. A class of 13 was confirmed in a house which has recently been given to the Church for regular services until such time as a chapel can be built.

"At a place called Quilombo, where formerly slaves took refuge from their masters," said the Bishop, "it was my gracious privilege to confirm a class of Japanese in which there were two groups of three generations each, a fourth generation having been baptized immediately before."

"On August 20th, the Rev. Jessé Appel and the Rev. Orlando Baptista were advanced to the priesthood at the Church of the Redeemer, Rio de Janeiro. On August 27th, in All Saints' Church, Colonia Registro, the Rev. Paulo K. Isso was also ordained priest."

"In December, in Trinity Church, Porto Alegre, two other deacons will be ordained to the priesthood, the Rev. Egmont Machado Kruschke and the Rev. Mario Ramires Olmos."

Spiritual Growth and Healing

NEW YORK—Saturday afternoon services for spiritual growth and healing will be held at the Church of the Ascension throughout the winter. The first service was on November 11th, at 5:30 P.M.

New Chinese Church Consecrated

WUHU, CHINA—A new church was consecrated at Tsungyang October 28th by Bishop Huntington. One-third of the costs were sustained by the local church.

Appropriate Christmas Gifts

The English Missal Lay People's Edition

1078 pages, 6 inches by 3 3/4, four markers.

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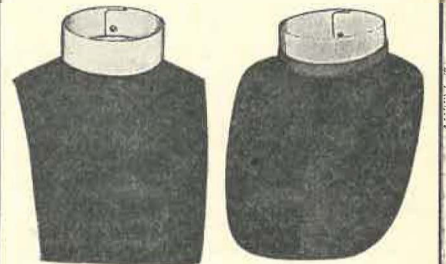
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World Problems Hold Groups' Attention

International Rather Than Personal Questions Discussed at New York Meeting; 1,200 Attend

NEW YORK—On the invitation to the meeting held by the First Century Christian Fellowship, at the Plaza Hotel, November 13th, appeared these words: "Changed Lives are the Raw Material of the New Order."

For the first time in a public meeting of the group, national and international rather than personal problems were discussed. The reason given for this is the belief of the group that collective evil is due to individual evil, and that only the conversion of individuals can bring about the welfare of nations or any union between nations.

International problems, as well as national problems, said all the speakers, are due to jealousy, greed, and pride. Convert individuals from these sins and bring them to believe in and to practise brotherhood, generosity, and humility, and world problems will be solved. Conversion to the good life is the only solution of any problem, from the smallest problem of the most obscure individual to the greatest problems of the nations.

About 1,200 members and friends of the group were present. Hanford M. Twitchell presided.

Nashotah Choir to Sing at Memorial Service in Madison

MADISON, WIS.—The seminary choir of Nashotah House will sing the *Missa Marialis* at St. Andrew's Church here the First Sunday in Advent at a service in memory of the Rev. Norman Kimball, rector of this parish from 1919 to 1925 and student chaplain here from 1925 to his untimely death in 1931. The Very Rev. E. J. M. Nutter, D.D., will preach.

The Norman Kimball Memorial Fund for Church Music has been established recently in the parish. The Rev. Francis J. Bloodgood, rector, is in charge.

Auxiliary Official Leaves on Tour

CHICAGO—Mrs. Charles Spencer Williamson, president of the Woman's Auxiliary of the diocese of Chicago and newly elected president of the provincial Auxiliary of the Mid-West, left Chicago November 24th on a tour of inspection of missionary fields in the Orient. She will visit Church stations in Honolulu, Japan, China, the Philippines and spend considerable time in India, Palestine, and other Asiatic and Southern European countries. She expects to return to Chicago next May.

Mission at Charleston, S. C., Church

CHARLESTON, S. C.—The Rev. Robert B. H. Bell, assisted by his wife, conducted a healing mission in St. Luke's Church here recently. The Rev. Harold Thomas is rector.

Youth "Guided" to Save Cost of Railway Fare

LONDON—The Bishop of London tells of an amusing experience he had recently.

The Bishop had addressed a meeting of the Groups, and explained the sympathy he had with their belief that actions are "guided." He also mentioned that, shortly after, he was leaving by motor car on a long journey. Later, when the Bishop was back at Fulham Palace, and about to step into his car for the journey, a pleasant youth emerged from the shadows. "I have been guided," he said, "to accompany you on your long journey."

The Bishop says that for the first time in his life he was bowled over. Anyhow, this profitable guidance meant that this youth was saved his railway fare.

Michigan Church Receives \$5,000 From Presbyterian

HOWELL, MICH.—St. John's Church here has received \$5,000, bequeathed to the parish by the late Martin J. McPherson, of Howell.

Mr. McPherson, a Presbyterian, left \$5,000 each to all the churches in the city. The Presbyterian church received \$150,000.

451 Sunday School Teachers Enroll for Radio Course

ATLANTA, GA.—The Rev. G. W. Gasque has enrolled 451 Sunday school teachers in his Radio Teachers' Institute being broadcast every Saturday from 4 to 5 P.M. over Station WJTL, radio division of Oglethorpe University, Atlanta, Ga. The institute is under the auspices of the diocesan department of religious education.

HYMNALS AND PRAYER BOOKS

For CHRISTMAS

The approach of Christmas suggests that each parish should have a full complement of Hymnals and Prayer Books. The gift of a supply of books by some generous parishioner or by groups within the parish would form a suitable and lasting memorial of increasing spiritual value.

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Clergy and Congregations Gather
for Mass Meeting From All Parts
of Westchester County

WHITE PLAINS, N. Y.—More than 5,000 men and women gathered in the Westchester County Center on the afternoon of November 19th, for the second annual Bishop's Mass Meeting for Westchester.

Clergy and groups of their several congregations came from all the parishes in Westchester county. There was a choir of 450 vested choristers, who sang under the direction of Channing W. Lefebvre. Before the meeting began, the Church Army conducted a "sing," in which everybody present took part.

BISHOP LLOYD OFFICIATES

Bishop Lloyd officiated at the service, and addresses were made by Bishop Manning, Bishop Woodcock of Kentucky, and the Rev. H. Adye Prichard, rector of St. Mark's Church, Mount Kisco. The Rev. Frank D. Gifford, rector of St. Thomas' Church, Mamaroneck, was master of ceremonies.

"This world is not going to be saved by preaching alone," said Bishop Woodcock; "it is going to be saved by a Christianity that is lived. If there is any limitation in capturing the world for Christ, it is the limitation people place on themselves. To be a Christian, a real Christian, makes for more Christians."

Bishop Manning declared that the greatest need of this present age is personal faith. "The difficulties and trials through which we are passing have brought about a change in the hearts of men and women. Christianity will never fail. But what we need is a Church ablaze with faith, an altar fire to God. Our religion needs a relationship with Jesus of which all should be conscious."

Canon Prichard reported on the state of the Church in Westchester county. There are 22,000 communicants, and 8,000 Church school pupils.

New Health Service Provided In Nevada by Bishop Jenkins

RENO, NEV.—Government economies have discontinued the hospital at the Pyramid Lake Indian Reservation, Nixon, Nev., which was a sanatorium for tubercular patients. This left the reservation entirely without doctor, nurse, or medicine.

Bishop Jenkins has for a long time wanted to place a field nurse on the reservation but felt this was not justified while the government hospital was operating. Now, however, a California Churchman is providing a salary and Miss Katherine Ledgard, a nurse from the staff of St. Luke's Hospital, New York, left December 1st to inaugurate the new health service in the name of the Church. The government agency provides a furnished house for her.

Three-Year-Old Chicagoan Is Enthusiastic Supporter Of Bishop's Pence Plan

CHICAGO—Here's a sample of youthful ingenuity related by a prominent family in connection with Bishop's Pence cans which are circulating among Church homes of the city:

To facilitate the use of the container, the family keeps a cupful of pennies on the sideboard. One day the pennies began disappearing at an alarming rate. The housewife supposed the maid might be using them for household purposes but hesitated to mention this. The pennies continued to disappear abnormally until one day a three-year-old member of the family was discovered with the Pence can in one hand, a supply of pennies in the other, repeating: "One for me and one for Mummy and one for Jane and one for Peter Rabbit," and so on down the whole line of dolls and animals. Suffice it to say, the Pence container is rapidly being filled.

On the face of the container is a grace for use before meals and thanksgiving after meals. Twenty thousand of the cans have been placed in local homes.

Bishop Mowll Accepts Election as Archbishop

Resignation From Western China Post
Approved; Vacancy Filled

PEIPING—Resignation of the Rt. Rev. H. W. K. Mowll as Bishop of Western China was accepted this summer by the House of Bishops of the *Chung Hua Sheng Kung Hui* (the Holy Catholic Church in China). Bishop Mowll then cabled acceptance of his election as Bishop of Sydney, and Archbishop of the province of New South Wales.

Bishop Holden, of Kwangsi-Hunan, was translated to Western China. The Rev. Percy Stevens, formerly of Kwangsi-Hunan, was elected to the diocese thus made vacant.

Clergy Guests of Bishop Manning At City Mission Society Luncheon

NEW YORK—At the invitation of Bishop Manning, more than 50 of the clergy, representing 94 parishes of the boroughs of Manhattan, Bronx, and Richmond, attended November 14th a conference luncheon at St. Barnabas' House.

This conference was called by Bishop Manning at St. Barnabas' House, so that the clergy might become more familiar not only with the work of the house, but all the activities of the City Mission Society, especially the new developments during the last year, notably the enlarged St. Barnabas' House and the newly acquired property at West Park.

Large Church School

NEW YORK—The Church school of All Souls' Church has so increased in numbers that it has become necessary to hold two sessions. The Rev. Rollin Dodd is rector.

Canon Vernon Ill

TORONTO—The Rev. Canon C. W. Vernon, general secretary for the Council for Social Service has been ordered to bed by his doctors for a period of three months. A tired heart condition has made a very strict rest period necessary.

Choir Presents Oratorio

DETROIT—Joseph Haydn's oratorio, *The Creation*, was sung by the adult choir of St. Paul's Cathedral the evening of November 26th.

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C. L. I. D. Statement Drawn by Committee

Rev. W. B. Spofford, Executive Secretary, Gives Informal Report at Dinner Honoring Fr. Peck

NEW YORK—The Rev. W. B. Spofford, executive secretary of the Church League for Industrial Democracy, gave an informal report of the organization's activities at the recent dinner in New York honoring the Rev. W. G. Peck, Christian sociology authority.

He also drew attention to the new statement drawn up by Miss Vida D. Scudder, the Rev. Smith O. Dexter, the Rev. Norman Nash, and Alfred Baker Lewis.

This statement, to be submitted at the annual meeting in February for final action, is:

"Modern science and power machinery have brought us to an age of plenty. Our first duty, therefore, is to assert the right of every human being to live in security and comfort. We are heirs of a great communal inheritance, and of that inalienable heritage every one should command his full share.

"We have reached an age not only of abundance but of leisure. Humanity can now be released from the necessity of incessant and exhausting toil. We are bound, therefore, to find such means for the equitable distribution of the goods and services of life throughout society that the unemployment, which the machine has forced upon the worker, shall no longer bring them want and despair but rather provide them with opportunity for the abundant life.

SECTION 1

"In a world which thus confronts an entirely new situation, the Church has an enhanced and special responsibility. Her task is twofold:

"1. To insist in the name of truth and justice that a way be found by which the Christian principle of collective sharing be made the controlling motive of the economic order.

"2. To provide guidance and power for self-discipline, that Christians may lead in the coming social transformation, as the former incentives to work, profit-seeking, and necessity, become progressively discarded.

SECTION 2

"During the period of transition, the Church League for Industrial Democracy accepts a double function:

"1. Education within the Church, preparing her members for wise and disinterested leadership toward the emergent social order, and for cheerful acceptance of the inevitable sacrifice involved.

"2. Interpretation to all parties in the industrial process of that principle of collective sharing which the new age of abundance and leisure has made not only possible for the whole community, but essential to the welfare of its individual members.

SECTION 3

"To these ends we seek in every way to promote that fairer distribution of wealth and power to which the official statements of the Church commit us.

"We recognize the importance of labor organization and seek to further it. Particularly we aim by active help to express

Christian sympathy with those suffering hardship in time of strike, and to aid in the right solution of conflict by making known the just grounds of workers' withholding of labor.

"We expect from our members intelligent study of the rapidly developing situation.

"Finally, recognizing that men and women of faith can gain from the Living Christ alone that strength and wisdom requisite for the surrenders and readjustments required for genuine democracy, we encourage the use of prayer and sacraments, that through these means of grace people may be released from the inhibitions of selfishness and fear, and enabled to move forward bravely toward the Commonwealth of God."

Metropolitan of India Tells

Of Aid Received From Group

LONDON—A strong testimonial of the aid he had received from the Group movement was given by the Metropolitan of India on his recent departure for India.

"I have been 28 years a bishop of the Church of God," he said, "and have kept before me the promises made at the time of my consecration, but it was at a house party of the Oxford Group movement in Oxford last July that I realized that one might faithfully endeavor to carry out these promises and yet fail in that which is a fundamental duty, namely, to be a life changer. For this supreme duty I saw for myself the need of a more complete and detailed surrender of all fears and self-consciousness and a willingness to be guided in all things by the Spirit of God.

"I am persuaded that this is the challenge which the Oxford Group movement is putting up to the world's leaders today, and I am convinced that they will neglect it at their peril."

Acolyte Guilds Sponsor Retreat

FOND DU LAC, Wis.—The Acolyte Guilds of Sheboygan, Stevens Point, and Waupaca are sponsoring an Advent Retreat for servers in the diocese of Fond du Lac December 8th, 9th, and 10th at Waupaca. The Rev. E. P. Sabin of Marinette will be the conductor, and the Rev. A. P. Curtiss of Sheboygan will preach the concluding sermon.

Elgin, Ill., Parish Celebrates

ELGIN, ILL.—Church of the Redeemer, Elgin, celebrated the 75th anniversary of its founding, November 12th and 13th. Bishop Stewart visited the parish on November 12th and on November 13th an anniversary reception and dinner was given at the Elgin Y. W. C. A. The Rev. Crawford W. Brown is present rector.

Chalice and Paten Dedicated

DUNKIRK, N. Y.—A beautiful chalice and paten were dedicated on All Saints' Day at a Choral Eucharist in St. John's Church here by the Rev. L. F. Chard, rector. They are in memory of Katherine Hallenbeck and were given by her parents, Dr. and Mrs. Hallenbeck.

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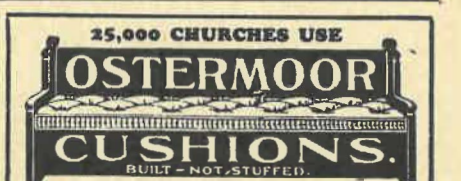
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Lord Halifax Resigns As E. C. U. President

Anglo-Catholic Congress Criticism
During Negotiations for Merger
Brings Sensational Action

LONDON—A sensation has been caused by Lord Halifax tendering his resignation of the presidency of the English Church Union. After a life-time devoted to the cause for which the Union stands, Lord Halifax feels impelled to make an emphatic protest against what he terms "the present régime."

The immediate occasion of his protest is the publication in the current number of the official *Church Union Gazette* of two addresses, one by the Rev. H. Chalmer Bell, of Eastbourne, which contains what Lord Halifax considers "a vicious attack on the Anglo-Catholic Congress, its work and methods, when it is known that a liaison committee of the E. C. U. and the A. C. C. is sitting to consider a much closer and permanent association between the two societies."

SAYS SITUATION DEPLORABLE

The Rev. H. Chalmer Bell is a member of the council of the E. C. U. "The whole situation," says Lord Halifax, "could scarcely be more deplorable, and calculated to do more harm."

The second address to which Lord Halifax takes exception is one on Unity: Catholic or Protestant? the substance of which was read before the Newmarket and District Clerical Society by the Rev. W. R. Gordon Taylor, rector of Carlton, and published in the *Gazette*. It speaks of the Roman hierarchy in England as having no jurisdiction and being in schism, and states that there is some truth in the saying that "the Bishop of Rome is a superb Protestant clothed in canonicals."

Lord Halifax feels that both he and the Union have been gravely compromised, and he finds his position intolerable.

Series of Lectures

JACKSONVILLE, FLA.—A series of lectures on The Ways and Teachings of Mother Church are being delivered in St. John's parish here on the Monday evenings from November 6th to December 4th, inclusive. The course has been prepared by the Rev. Ambler M. Blackford, chairman of the diocesan department of religious education. He is one of the instructors. Others are Bishop Juhan, the Rev. John C. Turner, the Rev. Douglas B. Leatherbury, the Rev. Randolph F. Blackford, Miss Margaret G. Weed, and the Rev. Merritt F. Williams.

Church Observes 30th Anniversary

PITTSBURGH, PA.—The 30th anniversary of the Church of the Redeemer was celebrated at the morning service November 5th. The Rev. Dr. Robert Nelson Meade, rector, commented on the changes which have taken place in the community and in the world since the church was established.

Service at Woodrow Wilson's Tomb

WASHINGTON—An impressive ceremony was held in Bethlehem Chapel at the National Cathedral on Armistice Day, at the tomb of former President Woodrow Wilson. A number of patriotic and other organizations sent floral wreaths to be placed on the tomb and representatives of several Veterans' organizations were present for the service. John Barton Payne, chairman of the American Red Cross Society, was the speaker.

Students Speak in Church

SWARTHMORE, PA.—Three members of the undergraduate body of Swarthmore College spoke at the Armistice Day service at 11 A.M., November 12th in Trinity Church at the request of the rector, the Rev. J. Jarden Guenther. The young people were John Nixon, Shirley Davis, and David Scull.

Chinese Consul General Speaker

MANILA, P. I.—Chinese Consul General Kwong was the chief speaker at a service October 8th in St. Stephen's Chinese Church. The occasion was the observance of the 22d anniversary of the founding of the Chinese Republic.

Health and Healing Mission

EUFALA, ALA.—A mission of health and healing was conducted at St. James' Church here November 5th to 11th by the Rev. Robert B. H. Bell and Mrs. Bell. The Baptist minister closed his church and invited the members to attend the mission.

Larger Church Advertising Appropriation is Advised

NEW YORK—At the annual conference of the National Religious Publicity Council, held in New York November 10th and 11th, the Rev. Herbert D. Rugg, editorial secretary for the national boards of the Congregational and Christian Churches in the United States, said that churches should spend at least eight per cent of their budgets in advertising. Churches in New York, he said, spend only about one-quarter what they should invest in advertising.

Church Home Receives Donations

SOUTH AMBOY, N. J.—Visitation Day was held October 21st at Christ Church Home for Girls, the three bishops connected with the diocese heading a long list of visitors bearing donations in money and supplies.

New Chapel for Lepers

WUHU, CHINA—A new chapel for the Chinese Mission to Lepers, Nanchang, in charge of the Rev. Kimber Den, was consecrated recently. This fine work for lepers is entirely financed by Chinese.

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C. R. ALLISON, PRIEST

WARSAW, N. Y.—The Rev. Charles Roger Allison, D.D., dean of the deanery of the Genesee of the diocese of Western New York, died November 15th at Warsaw. He was the son of Charles S. and Eva Walsh Allison of Bath, N. Y. He received his early education in Haveling high school and was graduated from Hobart College in 1901. In 1904 he was graduated from General Theological Seminary, and ordered deacon in St. Thomas' Church, Bath, in 1904 by the Rt. Rev. William David Walker. He served his diaconate as missionary in the archdeaconry of Rochester, being stationed at Sodus Point.

In December, 1905, he was advanced to the priesthood and immediately accepted a call as rector of Trinity, Rochester, which he served for 13 years.

In 1918 he organized and became the first superintendent of the Church Extension Society of Rochester. In July, 1923, he was asked by Bishop Brent to organize a Wyoming-Genesee Counties Associate Mission and on January 1, 1924, he became the first head of this associate mission. In 1932 Bishop Davis appointed him dean of the Genesee deanery.

Dr. Allison was for many years director of the Provincial School for Town and Country Pastors. He was chairman of the Commission of Rural Work in the second province and a member of the National Commission. With unceasing vigor and devotion he made the work of his ever extending ministry a source of great value in the practice and teaching of the important subject of Rural Sociology. He was the author of: *Studies of Child Welfare, The County a Unit of Work, and A Rural Parish Program*. Hobart conferred upon him in 1930 the degree of Doctor of Divinity.

Burial services were held in Trinity Church in Warsaw November 18th. Bishop Davis and most of the clergy of the diocese of Western New York and of Rochester were present. He is survived by his widow, a son, and a daughter.

LAURANCE BRENT, PRIEST

UPPERVILLE, VA.—The Rev. Laurance Brent, rector of Meade parish, Upperville, diocese of Virginia, died suddenly in Richmond November 19th.

The Rev. Mr. Brent was born in Heathsville, Va., April 18, 1901, the son of Randolph Stith and Laura de Shields Brent. He studied at Randolph Macon and William and Mary colleges and graduated from the Virginia Theological Seminary in 1927, being ordained deacon in 1927 and priest in 1928 by Bishop Tucker. After serving his diaconate in Bromfield parish, Rappahannock county, he became rector of Trinity Church, Fredericksburg, September 1, 1928. In 1931 he went to the charge of Meade parish. He married in August,

1932, Miss Elizabeth Wade Faulkner, of Fredericksburg, who survives him.

Funeral services were held at Heathsville November 20th. Bishop Tucker, assisted by the Rev. D. Campbell Loving, rector of the parish, conducted the services.

C. P. A. BURNETT, PRIEST

NEW YORK—The Rev. Charles Philip Augustus Burnett died November 14th at Flower Hospital in his 85th year. Fr. Burnett had been in delicate health for a long time, but continued to do his work until the very day when he entered the hospital, November 5th.

The Burial Office, Requiem, and Absolution were said for him November 16th in Holy Cross Mission Chapel, by the Rev. James F. Aitkins, warden of the Community of St. John Baptist. Interment was in the family lot in Trinity Cemetery.

Fr. Burnett was one of the early leaders of the Catholic Movement in America. He was a notable scholar, particularly in the field of liturgics. In 1905 he published, with the Rev. William McGarvey, *The Ceremonies of the Mass*. Fr. McGarvey wrote the section on the ceremony of the Low Mass, and Fr. Burnett prepared the section on the ceremony of the High Mass. In later years, Fr. Burnett himself wrote a separate book entitled *Low Mass Ceremonial*. His most important book, still in constant use, was *A Ritual and Ceremonial Commentary on the Occasional Offices of Holy Baptism, Matrimony, Penance, Communion of the Sick, and Extreme Unction*. He was the author of numerous shorter works, some of them of a controversial character but most of them on liturgical points.

For many years Fr. Burnett was secretary of the Confraternity of the Blessed

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Sacrament. He had charge of the *Intercession Paper*, and the quotations from the Fathers and other authorities which he was in the habit of publishing on the inside front cover influenced many to read more deeply and widely. He was an outstanding figure at the Corpus Christi celebration so long as his health permitted him to be present.

He was born on June 5, 1849, at Skaneateles, N. Y., the son of Charles John and Mary Sophia (Burgoyne) Burnett. He attended Trinity School, New York, and had private instruction. In 1878 he received the B.D. degree from the General Theological Seminary. He was made deacon in 1878 and ordained priest in 1879 by Bishop Horatio Potter. His early ministry was spent partly in pastoral work, partly in scholarly research. In 1900 he became assistant to the late Fr. Ritchie at St. Ignatius' Church, New York; and remained until Fr. Ritchie resigned in 1914. For the next seven years Fr. Burnett officiated in several churches and otherwise exercised his ministry, but had no parish. In 1921, he became assistant vicar at Holy Cross Mission Chapel. For the past ten years he was vicar. The priest in charge is Fr. Aitkins.

Fr. Burnett married Miss Annie Stone, who died in 1920, after a long illness. A daughter, Mrs. H. E. Lynes of New York, survives him.

The connection of Fr. Burnett with Holy Cross Mission was long and close. He said his first Mass in Holy Cross Mission Chapel in 1879; and he said his last Mass there on November 5th, just before going to the hospital. He was known throughout his whole ministry as a devoted pastor, especially to the sick and poor; and he was a confessor sought out by many. The Sisters of St. John Baptist revered him for his courage in carrying on his work to the end and for his holiness.

A large number of the clergy of New York attended the services. The rectors of most of the parishes were there, or were represented. People to whom he had ministered, from the lower East Side and from many other localities, were present.

SAMUEL N. CRAVEN, PRIEST

PHILADELPHIA—The Rev. Samuel Norris Craven, 71, since 1915 vicar of St. Mary's Chapel of St. Mark's parish, Philadelphia, died November 17th after an illness of several months.

Burial services were held in the chapel November 20th, Bishop Taitt officiating, assisted by the Rev. Frank L. Vernon, rector of St. Mark's, and Rev. Arthur J. Langlois, former vicar of St. Michael and All Angels Chapel.

Fr. Craven was born in Philadelphia January 10, 1863, the son of David Stuart and Eliza Green Craven. He was graduated from the University of Pennsylvania in 1883. He was ordained deacon in 1901, and priested in 1910 by Bishop Scarborough. He was married to Jessie Albertine Tilge November 4, 1891. He was vicar of St. John's Chapel, Christ Church parish, Trenton, N. J., from 1910 to 1914. He was assistant at Trinity Church, Trenton, N. J., from January to November, 1914, becoming vicar of St. Mary's in 1915.

EBERTS M. M'KECHNIE, PRIEST

GREELEY, COLO.—The Rev. Eberts Mills McKechnie died at St. John's College October 27th after a brief illness of bronchial pneumonia. Fr. McKechnie had for years suffered from asthma.

He was born April 12, 1892, in Wellington, British Columbia, the son of Dr. and Mrs. Robert E. McKechnie. His father is one of Canada's outstanding surgeons. Fr. McKechnie was educated in the Vancouver public schools, McGill University, and the University of British Columbia, later coming to the University of California where he received the degree of Master of Arts with distinction.

After graduating from the Church Divinity School of the Pacific he was ordained deacon in 1930 and priest the following year by the Bishop of California. Prior to going to St. John's College where he held the chair of History and Ecclesiastical Polity, he spent a year at St. Bartholomew's Church, Ely, Nevada, where he assisted the vicar and spent a great deal of time in study.

Archbishop A. U. dePencier, Metropolitan of British Columbia, officiated at the funeral service.

MISS MADELAINE APPLETON

NEW YORK—Miss Madelaine Appleton, formerly parish worker at St. Clement's, Brooklyn, Trinity Chapel, New York, Church of the Messiah, Glens Falls, and

later at Grace Church, Providence, died November 9th.

The funeral service was at the Chapel of the Intercession, New York, with the Rev. O. S. Newell officiating.

CHARLES V. HOPKINS

CATSKILL, N. Y.—Charles Vernon Hopkins died suddenly at Coburg, Canada, October 16th, in the 60th year of his life. A Requiem was said in St. Luke's Church, Catskill, on the Wednesday following by the rector, the Rev. Walter E. Howe, in the presence of a large congregation.

Mr. Hopkins had served on the vestry of St. Luke's Church for 22 years, was a veteran of the World War, a member of the Provincial Synod, and a delegate to the last General Convention. He was a man of great personal piety and gave freely of his time and money to St. Luke's parish. The altar candlesticks, Missal, Bible, and many of the beautiful vestments and altar hangings in use at the church are his gifts.

He bequeathed \$1,000 to St. Luke's Endowment Fund and \$1,000 to the Altar Society.

MRS. J. A. SCHAAD

QUINCY, ILL.—Mrs. Nina M. Schaad, wife of the Very Rev. J. A. Schaad, dean of the Cathedral of St. John, died in Blessing Hospital after a critical illness of a week. She had been ill a number of years.

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Margaret Wakeman, Mrs. Schaad was born in Kansas City, October 4, 1870, and was married June 20, 1893. She was a graduate in music from Northwestern university. Surviving are her husband; three daughters, Mrs. John K. Shryock, Philadelphia, Pa.; Mrs. George Schley, Augusta, Ga., and Mrs. John D. Allen, Macon, Ga.; two sons, Robert W. Schaad, Portland, Ore., and John D. Schaad, Wilmington, Del., and a brother, Olin Wakeman, Chicago. She was a member of the Kappa Kappa sorority of Northwestern University, the Colonial Dames of America, and the Friends in Council of Quincy.

The Very Rev. and Mrs. Schaad came to Quincy in May, 1931. During her residence here, Mrs. Schaad became widely known, making friends throughout the city.

Dean Schaad accompanied the body of his wife to Augusta, Ga., where the family had a private celebration of the Holy Communion November 6th in the chapel of St. Paul's Church with the rector, the Rev. John Wright, celebrant. At 4 P.M. the Burial Office was said in the church by the rector, assisted by the Rev. Jackson Harris, rector of the Church of the Atonement. Burial was in the family lot at Westover Memorial Park.

HENRY WALLACE, PRIEST

PRINCE ALBERT, SASK.—The Rev. Henry Wallace, a resident of Saskatchewan since 1905 and, in turn, farmer, cashier of the city of Saskatoon, and priest, died here November 22d at the age of 78.

From 1921 to 1932 he had been secretary-treasurer of the diocese of Saskatchewan, with offices at Prince Albert.

MRS. MABEL WOOD

SISTERSVILLE, W. VA.—Mrs. Mabel Wood, wife of the Rev. George Wood, rector of St. Paul's Church here, died October 19th.

Bishop Gravatt, assisted by Bishop Strider and diocesan clergy, conducted the funeral services.

ALBERT C. STOWELL

KANSAS CITY, MO.—Albert Chandler Stowell, former president of the Kansas City board of health, died here October 8th at the home of his daughter, Mrs. E. H. Skinner.

Mr. Stowell died of pneumonia, which followed a stroke of apoplexy. He was born April 30, 1858, in New York City. In 1880 he went west to manage a stock ranch near Cedar Rapids, Neb., and 10 years later came to Kansas City. For 20 years he dealt in real estate and insurance. His offices were located in the old New York Life building.

Mr. Stowell was active in the work of St. George's Church. From 1892 until 1931 he served as delegate to the triennial conventions.

Since 1895, Mr. Stowell had been a member of the board of directors of St. Luke's Hospital and for 10 years, 1915 to 1925, served as business manager of the institution.

He headed the Kansas City board of

health two years, 1910 to 1912. He was active also in the work of the Sons of the Revolution.

Besides his daughter, who is the wife of Dr. E. H. Skinner, Mr. Stowell is survived by two sons, Charles D. Stowell, Tulsa, and Albert C. Stowell, Jr., Denver, and a sister, Mrs. A. G. Musson, Cooperstown, N. Y.

Funeral services were held October 10th at St. Paul's Church.

Bishop Spencer and the Rev. Richard M. Trelease, rector of St. Paul's Church, conducted the services.

\$15,129.02 Good Friday Offering

NEW YORK—The 1933 Good Friday Offering for the Jerusalem and the East Mission amounted on November 15th to \$15,129.02, received from 1,345 parishes and missions.

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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.

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ANNOUNCEMENTS

Died

BURNETT—On Tuesday, November 14, 1933, the Rev. CHARLES PHILIP AUGUSTUS BURNETT, vicar of Holy Cross Church, New York.

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

Memorial

ELIZABETH BELL SMITH

Entered into life eternal on the Feast of St. Elizabeth of Hungary, November 19th, in Detroit, Mich., ELIZABETH BELL SMITH, widow of the late Dr. Wayne Smith.

"Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her. Amen."

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

BOARDING—Continued

Houses of Retreat and Rest

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SISTERS OF THE LOVE OF JESUS, St. ANTHONY'S CONVENT, 949 27th Ave., W., Vancouver, B. C.

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RETREATS

CHICAGO—A Quiet Day for Associates and other women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Monday, December 4th, beginning with the Mass at 10, closing with Vespers at 3:30. Conductor, the Rev. Charles L. Street, St. Alban's School, Sycamore, Ill. Kindly notify the SISTER SUPERIOR.

NEW YORK CITY—Advent retreat for women, Wednesday, December 6th, at the Church of St. Mary the Virgin, 139 West 46th St. Conductor, the Rev. Father Williams, S.S.J.E., Mass, 9:30 A.M. Retreat addresses, 11, 2, and 4 o'clock. Retreatants desiring breakfast and luncheon should communicate with the Sister MARY VIRGINIA, S.H.N., not later than December 4th.

PHILADELPHIA—There will be a day of retreat for the associates and friends of S. Margaret's Community, at S. Margaret's Mission House, 1831 Pine St., Philadelphia, on December 12th. Conductor: the Rev. William P. S. Lauder, rector of the Church of the Good Shepherd, Rosemont, Pa. Retreat begins with Mass at 8 A.M., and ends at 4 P.M. Those willing to attend will please notify the SISTER-IN-CHARGE.

Books Received

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

ALFRED A. KNOPF, New York City:
The Intelligent Man's Review of Europe Today. By G. D. H. Cole and Margaret Cole. \$3.00.

ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE, Philadelphia:
Social Insurance.

FLEMING H. REVELL CO., New York City:
Mooring Masts of Revelation. By Melvin Grove Kyle. Introduction by James Leon Kelso. 217 pages. \$2.00.

HARPER AND BROS., New York City:
The Four Gospels. By Charles Cutler Torrey. 331 pages. \$3.00.

INSTITUTE OF PUBLIC ADMINISTRATION, Columbia University, New York City:
Rural Crime Control. By Bruce Smith. \$2.00.

THE MACMILLAN CO., New York City:
World Prosperity as Sought Through the Economic Work of the League of Nations. By Wallace McClure. \$4.00.
The Church Looks Ahead. Edited by Charles E. Schofield. 400 pages. \$3.00.

McGRAW-HILL BOOK CO., New York City:
Business Under the Recovery Act. By Lawrence Valenstein and E. B. Weiss. \$2.50.

OXFORD UNIVERSITY PRESS, New York City:

The Midnight Mass. Poems and Translations by Winfred Douglas. 82 pages. \$2.00.

The Nature of Revelation. By Nathan Söderblom. Translated by Frederic E. Pamp. 205 pages. \$2.00.

THOMAS Y. CROWELL CO., New York City:
The Nature of Religion. By Georg Wobermin. Translated by Theophil Menzel and Daniel Sommer Robinson. 379 pages. \$3.50.

UNIVERSITY OF PENNSYLVANIA PRESS, Philadelphia, Pa.:

Creative Christian Living. By W. Brooke Stabler. \$1.50.

YALE UNIVERSITY PRESS, New Haven, Conn.:

Boris Godunof. By Stephen Graham. \$2.50.

PAPER-COVERED BOOKS

AUGSBURG PUBLISHING HOUSE, Minneapolis, Minn.:

Christmas. An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

A Short History of Christian Marriage. By Marguerite Howse. 39 pages. 20 cts.

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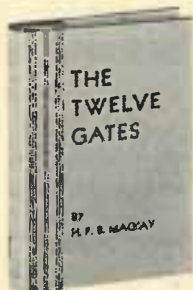
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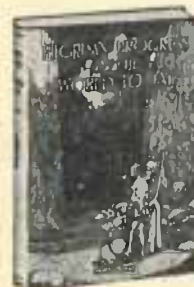
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