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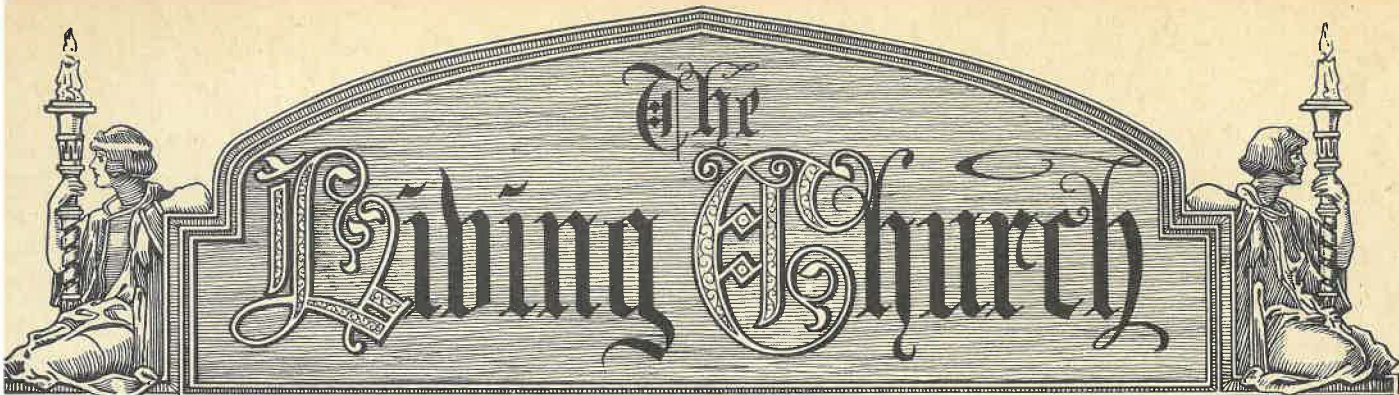
THE HOLY FAMILY

Ludwig Knaus.

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EDITORIALS & COMMENTS

Toward a Christian Sociology

HENRY WALLACE is one of the best preachers in the country. Not that preaching is his forte; it isn't, and he doesn't do it. But he puts his religion into practice on a scale that few of us do or can; and practice is the best form of preaching.

Mr. Wallace is the son of a Presbyterian minister. He left the Presbyterian Church, as he had the courage to tell the assembled editors of the religious press in Washington last spring, because he found modern Calvinism unequal to the demands made upon religion by the world of the twentieth century. His study of economics—and he is a very real student of economics—convinced him that Protestantism was largely responsible for rugged individualism, and rugged individualism was largely to blame for the economic chaos that has finally brought the world to the impasse of its greatest depression.

In his recent address before the Federal Council of Churches, published in this issue, Mr. Wallace expands the thoughts expressed less formally last April. Religion, he says, is the most practical thing in the world. The Founder of the Christian religion expressed the basis of all social action when He summarized the law and the prophets in two propositions, love of God and love of one's neighbor. "The Reformation in action contracted rather than expanded the doctrine of Jesus"—because it replaced the true individuality of the free soul as a corporate member of the Body of Christ with the lesser individualism of unrestrained competition between men. "The classical economists of a hundred years ago in their highly individualistic *laissez-faire* doctrine expressed in non-emotional terms the economic essence of Protestantism."

Nicholas Berdyaev, the great Russian Christian sociologist, in his important book *The End of Our Time*, expresses much the same thought in a different way. He finds the source of the world's ills today not so much in the Reformation as in the Renaissance. But essentially his diagnosis is the same. With the rise of the modern era the religion of humanism gradually and insidiously undermined the faith of Christianity. Even when it appeared in Christian guise, humanism tended to lead man away from God toward a false reliance on his own re-

sources, obscuring the fact that even the least of these is God-implanted and God-nurtured. The industrial revolution fostered this development, which has expanded to the point where our modern society is completely man-centered, leaving no place for God except in the realm of individual pious opinion.

But whether we ascribe it to the Reformation or to the Renaissance, it is becoming increasingly clear that the dominant influence in the history of the past hundred years particularly, and of the entire post-Reformation period if we trace it to its roots, has been the conception of the evolution of a satisfactory human society by the natural resources of human wisdom and experience. The focal point has been completely shifted from God to man. In the religious sphere Protestantism, with its emphasis upon private judgment and the purely individualist relationship of man with God, has been the expression of that shift—not willingly, perhaps, but logically, as a result of its major premises. As Mr. Wallace observes, "Protestantism, which in its origin was highly spiritual, became in fact more and more material." In the social and economic sphere, capitalism and the *laissez-faire* theory were the outward manifestations of the same shift.

THE noted English priest who has lately been our guest in this country, the Rev. W. G. Peck, has performed an important and valuable service in showing, in his Hale Lectures now published as *The Social Implications of the Oxford Movement*, that the Tractarians of a century ago were not unmindful of this trend, and that the Oxford Movement was not only an ecclesiastical one but bore within itself the seeds of social revolution as well. Those and other similar seeds are beginning to bear fruit in the Church and the world today, in a growing return to the scriptural ideal of a God-centered society.

"Neither Communism nor Fascism," says Fr. Peck (*op. cit.*, p. 299), "has yet faced the dominant reality of our situation, which is that the work-state is obsolete. They are confronting each other in a foolish contest to decide whether men shall receive capitalist or collectivist permission to win a scanty subsistence as a reward

for a life of toil and for obedience to an authority before which they are helpless. The true potentiality of our situation, however, is that all men may receive such sufficiency as shall allow them a creative and sacramental self-expression, by which they may construct a fellowship having its roots in the spiritual order. The alternative to the acceptance of this possibility is a world anarchy in which the cultures created by centuries of labor, thought, and prayer, may come to an enormous wreck. It is only a Catholic sociology which can be great enough to interpret aright the potentiality now in the world. . . . The question that still remains dark and doubtful before our eyes is whether the resurgence of the idea of the Divine Sacramental Society can win the allegiance of the western world with sufficient rapidity to avert the threatening disaster."

In his splendid paper Mr. Wallace makes much the same type of appeal—a plea for social discipline and a corporate consciousness in the body politic. "If men close to the inward realities," he said to the religious dignitaries assembled in Washington, "are able to grasp the present national and world picture with their minds they can make the necessary social discipline seem tremendously worth while. Without such men the social discipline will prove sterile and we shall drift on a sea of sophisticated materialism toward not only national disaster but world catastrophe."

IT IS GOOD TO KNOW in these trying times that we have so close to the center of our national administration a man with the social vision and sound Christian faith of Henry Wallace. It is better still to know that our President himself is guided in his formulation of policy by a Christian humility and a genuine passion for the founding of his New Deal upon a fundamentally Christian basis. Of all the diverse political movements of the day—the Communism of Russia, the Fascism of Italy, the Hitlerism of Germany, manifestations all of an extreme and dangerous national autarchism—the one movement that fills us with hope and confidence for the future is the shaping of our own national policy by the fundamental principles that underlie all religions, but especially that of the Incarnate Lord. As we enter a New Year, and perhaps the beginning of a New Era, that is possibly the most significant and far-reaching omen of all.

THE STANDING COMMITTEE of the diocese of Central New York has done an excellent piece of work in the report, published elsewhere in this issue, on problems connected with the method of admitting candidates for holy orders. It is significant that so thorough an investigation should have been made, and still more significant that it was made at the suggestion and under the leadership of laymen. The investigation has been thorough and the report is provocative.

Those who know of the tragic roll of failures in the ministry will know the worth of such a study. The stream of depositions is appalling, for whatever cause the deposition may have been pronounced. Rarely, we believe, is the cause immorality. More often it is the result of loss of faith, in part due to the fact that problems of faith were not faced early, or discontent with present ecclesiastical relations. Many have fallen by the wayside because they were not of the right material and never really showed themselves fit to begin the journey which has ended so disastrously. Sometimes the clergy drop away from discouragement and disheartenment in the face of hard problems. Presumably these disillusioned men sought the office from which they ask to be relieved with high purpose and high hope, with sincerity, earnestness, eagerness

of desire. A tale of long drawn out agony, therefore, lies of every deposition. Much suffering would be avoided if were exercised from the beginning in the selection and training of young men.

IT WILL be seen, however, that this report is not intended to be in any way a criticism of the clergy. Certainly it has not attempted sharply to define all of the questions involved nor has it allocated the blame, whether to rectors, vesting committees, bishops, or theological seminaries; it insists that there is room for criticism and that the special conditions of the time furnish a real opportunity for correction.

In present conditions, when the long period of depression has made it necessary to combine small places, while in large parishes economies have led to dropping the services of curates and assistant ministers, there seems to be an over-supply of clergy and of candidates for Holy Orders. The Central New York report points out that the pressing need in the present is not one of the reasons, no doubt, why there has been some letting down of the bars; but that troubles of the present may seem to offer an opportunity for greater strictness in the acceptance of postulants and candidates, with an insistent endeavor to secure men of strong personality, with reasonable education and background, as well as genuine sincerity and Christian character. It is of the greatest possible importance, in these days of high pressure and constant competition to secure men of fine character. It is all the more important the report adds, because of the fact that the pressing problems in religion today go to the very fundamentals of faith and demand, therefore, men of keen intelligence, with careful intellectual training, personal devotion, and some large experience in the cultivation of the spiritual life. For this service of the modern priest we need men with native gifts, with educated mentality, so that these gifts may be thoroughly developed.

We cannot agree with those who suggest, from time to time, that we declare a moratorium on ordinations, or the admission of postulants, for a period of years. One thing we sometimes forget, when we speak glibly of the over-supply of clergy, is that there is not and never can be too great a supply of really devoted, consecrated, zealous priests, with the burning love for souls that will carry them through any obstacle in their single-hearted loyalty to the advancement of the Divine Society. Certainly there was an over-supply of clergy in the later Middle Ages, but who would say that Erasmus or Francis Xavier or Charles Borromeo or Francis de Sales should have been barred from ordination on that account? So long as there are unchurched areas in this country, so long as there are nations and tribes to whom the Gospel is not being preached, so long as there are slums that are not being made over by Christianity, or fields of learning that are not consecrated by Christian thought, or faithful Christians dying without an opportunity of receiving the Church's sacraments, there is no surplus of really apostolic clergy of such stern stuff as martyrs and saints are made of. But that doesn't mean that every man who thinks he will be a failure in business should be welcomed into the ministry.

OF COURSE we recognize that many very successful clergymen have not had a full academic preparation for their ministry. Practical qualities and forcefulness of personality are quite as necessary in the ministry as exact habits of study. In many a diocese men who have been brought up in village life and know village people are often splendidly successful, whereas a city trained college man might live

from his people, breathing only the atmosphere of the study, not over-zealous in friendly pastoral service, not as "human" in his contacts. Nevertheless, the Church has always stood for an educated ministry and we agree with the committee that the present is a time for a renewal of emphasis upon this ideal, provided it be not forgotten that vocation, the divine calling, the *sine qua non* of the ministry.

Since the educational life and the spiritual training of the candidates are safeguarded by the canons, however, it would appear that in the Church present conditions are due in some measure to much the same difficulties and embarrassments as occur in other professions. Much of the criticism of the character of the clergy is unjust. The average clergyman is certainly as well educated, as well mannered, as efficient, and of a high general tone, as the average professional man, while the superior men in the ministry are quite on a par with superior men in other callings. They are judged more critically (and this should be emphasized) because they occupy a conspicuous place in the community, and for this reason, and also for the reason that they come into the most intimate relationships with individuals and families, much is rightly required of them. It is well that public opinion should demand this high standard; but it ought also to be said that such a standard as the normal expectancy of members of the Church and of the community makes more conspicuous the failure of those who do not reach the standard, whereas in professional life such failures are more easily unnoticed or forgotten. The priest, after all, is a man, of like passions with other men, with like faults and shortcomings. Not all lawyers are learned or eloquent. Not all physicians are thoroughly up-to-date in the latest medical and surgical methods; not all of them with a perfect "bedside manner." We have even found bankers and business men suffering considerably of late from deflation of reputation for wisdom and clear vision.

ABOVE every other consideration, the clergy are not merely professional men, but "stewards of the mysteries of God." And the chief requirement among stewards is not education, or attractive personality, but "that a man be found faithful." Workshops and seminary deans and examining chaplains and auditing committees can help to keep the standards of the ministry high and to safeguard it from unfit men, but they can do so best if they keep constantly before them the fact that the clergy are not called primarily to a learned profession—though the ministry is that and its standards should be equal to those of other professions—but to a life of stewardship in the Kingdom of God.

We have a right to expect much of the clergy. But not too much.

PARISH and diocesan treasurers, when closing their books for the year, should be careful to see that any funds not properly belonging to their accounts have been duly committed to the proper agency. The treasurer of the National Council reported some \$618,000 to be collected during December in order to fulfil the pledges of the several dioceses. It is unfortunately true that a substantial part of the shortage in collections each year is because treasurers in parishes and dioceses are not careful enough to keep entirely separate contributions on the black side of the envelope, which are for local use, and those on the red side, which are trust funds that they have no right to use or delay. The latter should be transmitted promptly, through the proper channels, to the

treasurer of the National Council. If this were meticulously done throughout the Church, a large part of the financial worries of the national Church would be eliminated and a considerable expenditure in interest on bank loans saved.

THE assassination of Archbishop Tourian brings a shocking note of tragedy into the festivities of Christmastide. The Archbishop was known to many in our Church, but beyond the personal sense of loss that these feel, Christians everywhere cannot but sympathize with a Church that has lost its chief pastor in such incongruous circumstances. May he rest in peace, and may God have mercy upon the souls of the assassins who did not stop at committing their crime in His Church during a service of worship in honor of Christ's birthday.

Assassination of Archbishop

Through the Editor's Window

THE EDITOR has long wanted a bit of space in which he could put down from time to time random thoughts on books, men, and events casually and without the formality of a sure-enough editorial. As this desire grew, he decided to give himself a corner of the editorial page for that purpose, as a sort of self-inflicted Christmas present. This space, which is not a new department but simply a convenient jotting-place, is the result. It will be quite informal, and it is subject to appearance, disappearance, change, or suppression at any time and for any or no reason. We might, for want of a better name, call it The Whim Section, or perhaps The Skipper's Corner—since those who don't like it can skip it.

THE NATIONAL COUNCIL sponsors a booklet published some years ago, entitled *How Shall a Christian Family Celebrate Christmas?* We looked it over a few weeks ago to see if we could recommend it, and decided we couldn't. Why not? Because it mentions church attendance only incidentally, as an interesting possibility, and devoted most of its attention to trees, holly, and Yule logs.

THE EDITOR of the *Churchman* acknowledges receipt of a Christmas duck "destined from infancy . . . to be devoured by the editors of the Church press." We wrote him post haste to apply for our share, but up to the moment of going to press with our Christmas dinner it hadn't been received.

Taking Inventory

THIS IS THE CLOSE of the year and, looking back, how eventful has it been for you? What has it brought you of success or failure, of joy or sorrow, of consolation or regret? What generous deeds may you chalk up against unkind acts? Have your family, your friends, your business, your church, and your community gained or lost by the rôle you played in the past 12 months? The close of the year is a time of self-inventory and self-analysis, a time for examination of character and of conscience, a time for cultivating the right spirit and electing the right pathways for the new year. —Catholic Citizen.

"JESUS ASLEEP IN THE HAY"

TENDERLY they spread the hay
Beneath the baby weight,
Pillowing His radiancy,
Humble and elate.

Splendor came to earth that day,
God-head manifest;
Blessed was the fragrant hay
Where Innocence found rest.

VIRGINIA E. HUNTINGTON.

Accounting for Church Funds

New Threat to Christianity in Germany

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

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

INSTEAD OF TURNING to the reorganization of missions in the German Church, I must allow myself to be diverted from that announced intention by the extraordinarily important news which came from Germany December 21st. Readers of THE LIVING CHURCH will recall that I said that Baldur von Schirach, leader of Hitler youth, was continuing his efforts to dissolve the Christian youth organizations and have them absorbed in his new pagan group of super-patriots and Aryanizing crusaders. What I did not know then, and probably few others knew, was that Hitler had ordered von Schirach to dissolve the Evangelical Youth and consolidate them with Hitler youth. My fears for Erich Stange, who has made a brave struggle to maintain the identity of the former organization, are fulfilled with the announcement that he has been deposed and expelled from the Nazi party on the ground that he has been "trying to sabotage the unification desires of Chancellor Hitler." Herr von Schirach's announcement: "In carrying out the orders given to me to bring about the unification of German youth, I report the incorporation of the evangelical youth in the Hitler youth," was accompanied by a similar announcement by Reichsbishop Müller who was again clearly revealed as attempting to hold a middle position.

It would be unwise to conceal the seriousness of this development which may conceivably undo all the progress that has so far been made in maintaining a truly Christian Church in Germany. Quite obviously, the youth of today are the Church members of tomorrow, and if their training is surrendered almost completely to such organizations as that led by the fanatical and ruthless nationalist, Baldur von Schirach, there is little chance that the Church can have a real share in molding the next generation. The Pastors' Emergency Federation undoubtedly will regard this as a violation of the pledge given to them that politics would be eliminated from the Church. It is characteristic of Mr. Hitler that he probably cannot see the inconsistency between his announced statement over a week ago that all political measures of controlling the Church must be abandoned and his acceptance December 21st of the solution of a Church question which clearly reveals his own preëemptory orders and political strategy.

It is no exaggeration to say that there is consternation in Church circles and one who has observed the career of von Schirach must smile grimly at his joint announcement with Bishop Müller that he "stands on the basis of Protestant Christianity." He has unequivocally indicated in recent weeks his commitment to the paganizing, Aryanizing process so dear to the doctrinaire Nazi; and when principles of Christianity clash with this doctrine, so much the worse for the principles of Christianity.

The specific arrangements now concluded provide that members of Evangelical youth groups under 18 are compelled to join Hitler youth and wear its uniform. The concession to the Church, which is held up by Bishop Müller as proving the acceptability of the scheme, is that on two Saturdays during the month and two afternoons each week Church organizations are permitted the right to arrange for teaching and other organized activities with youth. Of course, what it means is that every inducement will be offered young people to commit themselves body and soul to the nationalist organization. The Church will be given tag ends of their time and attention.

It is perhaps necessary to remind ourselves that there is reason to hope that this sinister development may be checked by the determined opposition of the pastors who have now become accustomed to being arrayed against the Nazi program in Church affairs. Probably before this is printed there will be new efforts in line with their past actions to recall the Chancellor to his promise of freedom for the Church; but to expect him to yield on this point requires a good deal of optimism.



The Sanctuary

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

Christmas Joy

READ St. Luke 2: 10-20.

TIDINGS OF GREAT JOY"! Grant, O God, that we do not miss them this Christmastide.

To many people Christmas means only pleasure. They seek it often in pitifully inadequate and sometimes selfish and sinful ways. Pleasure does indeed belong to the Christmas season, but there is something better than pleasure for those who are ready to receive it.

Indeed there are many to whom pleasure is impossible, or any rate is found only in memories of the past. There were days when they had home and health, and loved ones about them and Christmas brought satisfying pleasure. For them such times are forever past. Home and loved ones are gone. Age has brought sorrow, pain, and loneliness. Memory may bring back bright pictures of Christmas but soon enough the shadows fall on more and they are submerged in the dreariness that is today.

"Look where we may, the wide earth o'er
Those lighted faces shine no more."

Can glad tidings of great joy come to such as these? They can indeed, if ears and heart are open to receive them.

True joy is not a creature of circumstances but a mystical inward possession. Behind the Christmas joy presses the vast ocean of the love of God, pouring its flooding tide into the hearts of men. It does not depend on material things, it is spiritual and eternal. The merriment and mirth, the pleasure of Christmas should spring from the glad tidings of great joy as a source. The joy of Christmas is not derived from its gifts, its family gatherings, and its festivities in home and church, it comes from God, whose supreme gift to mankind brought grace and truth in Jesus Christ. "As many as received Him, to them gave He power to become the sons of God." When shall we understand this and look to the true meaning of Christmas? When shall Christians learn that to keep the birthday of Christ and leave Him out is to miss that enduring joy which no change or loss can take away?

The secret of the Christmas joy is in the Christmas faith. God has acted to redeem the world. He has sent forth His Word the Word made flesh, "to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace." All the holiness of the saints through the ages, the kindness, the sacrificial love that have brightened and halowed human hearts, may be traced back to the Bethlehem stable. They find their beginning in the Child whom the shepherds greeted and adored. The true Christmas joy is like theirs, spontaneous, reverent, simple with the simplicity of little children. To those of us who have drawn near with hearts prepared, to the Altar of God at Christmas, and have returned as did the shepherds, "glorifying and praising God," the God "of our joy and gladness," this holy season is filled with radiance that does not die out of our lives when the Feast is over.

Consider how, in the spirit of Christmas, we should pray for all men everywhere that they may know this joy. We cannot keep the glad tidings to ourselves. To do that means that we diminish their gladness. "Glad tidings . . . which shall be to all people Blessed are they in whom the joy of Christmas is so abundant that it overflows to make the whole world rejoice.

"O Day-spring, Splendor of the eternal Light, and Sun of Righteousness! Come and enlighten those who sit in darkness and the shadow of death.

"O King of Gentiles, Thou whom they long for, and Cornerstone that maketh both one! come and save man whom Thou formedst out of the clay." (Sarum).

Statesmanship and Religion

By Henry A. Wallace

Secretary of Agriculture

THE Secretary of Agriculture is a communicant of St. Mark's Church, Des Moines, Ia., where he frequently acts as server and as lay reader. ¶ This paper was given as an address before the Federal Council of Churches meeting in Washington recently.

THE PROBLEM of statesmanship is to mold a policy leading toward a higher state for humanity, and to stick by that policy and make it seem desirable to the people in spite of short-time political pressure to the contrary. True statesmanship and true religion therefore have much in common. Both are beset by those, who, professing to be able politicians and hard headed men in public affairs, are actually so exclusively interested in the events of the immediate future or the welfare of a small class that from the broader, long-time point of view they are thoroughly impractical and theoretical.

Isaiah, Jeremiah, and Micah were truly great statesmen. They caught the vision of a superior social state and with all the fire of their command held up that vision before the people in spite of the protests of those concerned with politics, priestly intrigue, and commercial gain of the day.

The prophets failed in that their statesmanship was not adopted, but their efforts were so striking that the record remains to this day as an incentive to those who desire to look beneath the surface.

Religion, to my mind, is the most practical thing in the world. In so saying I am not talking about church-going, or charity, or any of the other outward manifestations of what is popularly called religion. By religion I mean the force which governs the attitude of men in their inmost hearts toward God and toward their fellow men.

Jesus dealing with that force said—"Thou shalt love the Lord thy God with all thy heart and all thy strength and all thy soul and all thy mind. Thou shalt love thy neighbor as thyself."

The Catholic Church dealing with this force said in effect that the minds and hearts of men are best attuned to God and to humanity through the continual celebration in due form of the Mass by specially ordained priests whose duty it is also to receive and distribute alms.

Martin Luther and John Calvin dealing with this force said each man can meet his God face to face without priestly intercessor—each man can worship God most effectively by working hard in his chosen calling every minute of every day except the sabbath.

The Reformation in action contracted rather than expanded the doctrine of Jesus; nevertheless the extraordinary emphasis on the individual unleashed forces which enabled man through energetic self-discipline to conquer a new continent in record-breaking time, to develop an unprecedented control over nature, and to levelop capitalism as a temporary mechanism for social control.

The classical economists of 100 years ago in their highly individualistic, *laissez-faire* doctrine expressed in non-emotional terms the economic essence of Protestantism. Spencer, Darwin, Huxley, and their followers in promulgating the doctrine of natural selection and the survival of the fittest gave the whole idea an apparent foundation in nature. As a result Protestantism, which in its origin was highly spiritual, became in fact more and more material. Many of the ministers fought against the trend, but the children of the best families in their congregations for two generations or more have gone to college and accepted as gospel truth *laissez-faire* economics and "survival of the fittest" biology. Trimmings have been put on this foundation but most of the children of our leading families have accepted as a matter of course an attitude toward the universe and toward their fellow

man which is based on pseudo economics, pseudo science, and pseudo religion.

Today I am glad to say that economics, science, and religion are all re-examining the facts under pressure from the common man who is appalled by the tragic non-

sense of misery and want in the midst of tremendous world stocks of essential raw materials. Science has given us control over nature far beyond the wildest imaginings of our grandfathers. But unfortunately the religious attitude which produced such keen scientists and the aggressive business men makes it impossible for us to live with the balanced abundance which is now ours as soon as we are willing to accept it with clean, understanding hearts.

To enter the Kingdom of Heaven brought to earth and expressed in terms of rich material life it will be necessary to have a Reformation even greater than that of Luther and Calvin. I am deeply concerned in this because I know that the social machines set up by this Administration will break down unless they are inspired by men who in their hearts catch a larger vision than the hard driving profit motives of the past. More than that the men in the street must change their attitude concerning the nature of man and the nature of human society. They must develop the capacity to envision a coöperative objective and be willing to pay the price to attain it. They must have the intelligence and the will power to turn down simple solutions appealing to the short-time selfish motives of a particular class.

Enduring social transformation such as the New Deal seeks is impossible of realization without changed human hearts. The classical economists, most orthodox scientists, and the majority of practical business men question whether human nature can be changed. I think it can be changed because it has been changed many times in the past. The Christians of the second and third centuries inaugurated a tremendous change. Again the Protestants of the sixteenth century introduced an element of firm resolution, and of continuous daily discipline into human nature which had hitherto been lacking. Great religious movements which consist essentially of a changed human nature eventually come to fruition and are followed by a time when a spiritual vacuum coincides with great material uncertainty. The people in their anguish then seek to change their course. They admit the errors of their past ways and turn toward the potentialities of a brighter future. In such a time, the truly religious, in the broadest sense of the term, have an opportunity to plant seeds some of which will flower almost at once and others of which will not produce fruit for a century or two.

WHAT a marvelous opportunity there is today to minister to the disillusioned ones who at one time had such perfect faith in endless mechanical progress, in the continual rise of land values in their own particular sections, in the possibilities of ever-expanding profits, and in wages which were to go higher and higher while the hours of work per week became less and less. This faith in triumphant machinery as the last word in human wisdom has now been rudely shaken. The ideal of material progress could satisfy only so long as we were engaged in the material job of conquering a continent. Of course, those of us who are close to the scientists and inventors realize that extraordinary progress is yet possible. As a matter of fact, the possibilities along this line are almost infinite, but the significant thing is that we cannot enter into these possibilities until we have acquired a new faith, a faith which is based on a richer concept of the po-

tentialities of human nature than that of the economists, scientists, and business men of the nineteenth century. What an extraordinary twist of the human mind it was in the nineteenth century to think of human society as composed of so-called "economic men"! As a result of this thought, an increasing percentage of our population did become in fact "economic automatons." The profit motive ruled and it was discovered that through the mechanism of money and the organized commodity and stock exchanges, it was possible to make huge profits in an atmosphere so theoretical and divorced from reality that mistakes in judgment, involving millions of innocent victims, became all too easy.

It is possible for powerful men in positions of financial influence or in control of certain fundamental mechanical processes to pose as hard headed men of affairs when as a matter of fact they have all too often created temporary illusions; they have been merely blowing bubbles. By the manipulation of money, the floating of bonds, they have distorted the judgment of our people concerning the true state of future demand and future supply. Oftentimes with excellent motives and looking on themselves as realists, they were in fact sleight-of-hand performers and short-change artists. Yes, we have all sinned in one way or another and we are all sick and sore at heart as we look at the misery of so many millions of people, including among them many of our close friends and relatives; and we ask again and again why this should be so in a nation so blest with great resources, with nearly half the world's gold, with great factories, with fertile soil and no embarrassing external debt. We look at all this and ask what mainspring inside of us is broken, and where can we get a new mainspring to drive us forward.

I AM WONDERING if the religion we shall need during the next hundred years will not have much more in common with the Christianity of the second and third centuries or possibly even with that of the Middle Ages than with the Protestantism of the past one hundred years. The strong personal initiative conferred by the Protestant religions must in some way be merged into a powerful religious attitude concerning the entire social structure. I am not talking about welfare drives and other forms of charity which good men among the Protestants, Jews, and Catholics alike support so loyally. The thing I am talking about goes far deeper. It is an attitude that will flow not from external compulsion but that will spring from the hearts of the people because of an overwhelming realization of a community of purpose. Perhaps the times will have to be even more difficult than they have been during the past two years before the hearts of our people will have been moved sufficiently so they will be willing to join together in a modern adaptation of the theocracy of old.

Neither socialism nor communism meets the realities of human nature as I sense them. Both of them have an emotional dryness, a dogmatic thinness which repels me. They deal in the dry bones of the "economic man" and I crave in addition the flesh and blood and spirit of the religious and the artistic man. I want to see whole realms of being kept out of the sphere of economics and business. The economic and business machine should be subjected more and more to the religious, the artistic, and the deeper scientific needs of man. The business man prompted all too often by short-time profit motives has had altogether too much influence; or possibly I should say that his ideals have caused the nation to put entirely too high a percentage of its energy into efforts which were bound to be self-defeating and eventually productive of unemployment and misery.

It is proper that we should respect the business man in his true sphere. He should be encouraged to develop a social machinery which will make it possible to bring about an equilibrium from year to year between productive power and consumptive power. He should be encouraged to work out social machinery to bring about as nearly as possible a just distribution of our physical output to the different individuals of the nation. For rendering his technical services, the business man should, like all the other elements of the population, be assured of a fair salary

and a modest return on capital, combined with such assurance of security as may be possible in view of the resources and productive power of the nation.

The bitterness in the hearts of many of the communists and farm strikers in this country appalls me, but I am even more concerned about the way in which powerful business interest steeped in the doctrines of *laissez-faire* and survival of the fittest, are able to hire fine intelligent men to serve short-time selfish ends by presenting their case in Washington. The expressions of the extreme left-wingers may oftentimes be venomous, cruel and brutal but I am thinking even more about the intelligent burrowing of those whose thoughts are guided chiefly by concern for immediate profit. Of course, our hope lies in the fact that the great bulk of laboring men, farmers, and business men are neither bitter nor rapacious. They are patient, long-suffering people, slowly struggling to find the light.

If the Christian religion is to help them in finding that light it must furnish the spiritually hungry people with something which is truer and more compelling than the "dog eat dog" philosophy of the classical economists and the biological scientists. I am not denying either evolution or the law of supply and demand. But I am denying the right of a philosophy based on such laws to guide humanity toward the infinite richness which is resident on the one hand in human nature itself and on the other hand in the capacity of science to exploit the material world for our benefit. Business men operating as individuals on the animal plane can destroy us no matter how great our scientific discoveries. And as a matter of fact, the greater the discoveries, the more certain the destruction.

We are approaching in the world today one of the most dramatic moments in history. Will we allow catastrophe to overtake us, and as a result force us to retire to a more simple peasant-like form of existence, or will we meet the challenge and expand our hearts, so that we are fitted to wield with safety the power which is ours almost for the asking? From the standpoint of transportation and communication, the world is more nearly one world than ever before. From the standpoint of tariff walls, nationalistic strivings, and the like, the nations of the world are more separated today than ever before. Week by week the tension is increasing to an unbelievable degree. Here reside both danger and opportunity.

The religious keynote, the economic keynote, the scientific keynote of the new age must be the overwhelming realization that mankind now has such mental and spiritual powers and such control over nature that the doctrine of the struggle for existence is definitely outmoded and replaced by the higher law of coöperation. When coöperation becomes a living reality in the spiritual sense of the term, when we have defined certain broad objectives which we all want to attain, when we can feel the significance of the forces at work not merely in our own lives, not merely in our own class, not merely in our own nation, but in the world as a whole—then the vision of Isaiah and the insight of Christ will be on their way toward realization.

THIS spiritual coöperation to which I refer depends for its strength on a revival of deep religious feeling on the part of the individual in terms of the intellectual concept that the world is in very truth one world, that human nature is such that all men can look on each other as brothers, that the potentialities of nature and science are so far-reaching as to remove many of the ancient limitations. This concept which now seems cloudy and vague to practical people must be more than the religious experience of the literary mystic. It must grow side by side with a new social discipline. Never has there been such a glorious chance to develop this feeling, this discipline, as in this country today.

Let me illustrate from the immediate dilemma which confronts this nation: Shall we follow the path of nationalism, the path of internationalism, some combination of the two, or let things drift? Each of the first three paths carries with it great

(Continued on page 274)

The Historical Basis of Liberal Catholicism

By the Rev. Edward Rochie Hardy, Jr., Ph.D.

THE LIGHT of the body is the eye: therefore when thine eye is single, thy whole body also is full of light."¹

The single eye commended in these words of our Lord's may be achieved either by rejection or by subjection, by the elimination of everything else but devotion to God, or by the enrichment by that devotion of a large circle of human interests. The Son of Man is the perfect model of the ascetic. His life on earth exemplifies fully his counsels of poverty, chastity, and obedience by the following of which the religious soul is detached from all that is earthly. Yet at the same time he came eating and drinking, and is the perfect model of the Christian living in the world. In the history of the Church these two aspects of our Lord's character are to some extent manifested in different individuals, or rather in different members of His mystical body. Thus, the Church in the fourth century faced a hard battle with the forces of worldliness. It needed the witness of the hermits who literally left the world to be alone with God in the desert. It needed also the witness of those who stayed in the cities to govern the Church, design the mosaics of its splendid basilicas, think out the faith, or merely live as good Christians in a naughty world and bring up children in the fear of the Lord. Neither would have been complete without the other. But usually these two aspects of the Christian life are, in varying degrees, combined in each believer. The Religious, especially in active or mixed orders, will have some concern with secular learning and with the prosperity of the commonwealth. The secular clergy and the laity in their several vocations are bound to cultivate the spiritual detachment which befits those whose citizenship is in heaven.

The phrase "Liberal Catholicism" may properly be applied to the second of these aspects of Catholic living—that which does not abandon the world, but claims it for God. The adjective "liberal" may be used in several of the senses of that despised but honorable word. It may refer to the combination of freedom and authority in the development of the Church's dogma and practice. It may refer to the social teaching of Catholicism. Liberal Catholicism in both these senses attracts considerable attention today, and is the subject of several articles in this series. A third meaning would give the adjective the same sense as in the phrase "liberal arts." In spite of Tertullian's cry, "What has Athens to do with Jerusalem?" the Church has always claimed that she offers the satisfaction demanded by those aspirations of the human spirit which speak in literature and philosophy. The Word Incarnate appeals not only to man in his simplicity, but also to man thrilled by the vision of the good and the beautiful which that same divine Word has shown him. The Liberal Catholic in this sense is the same as the Catholic humanist. He may write as theologian, acknowledging how congruous with the Catholic faith is all that is good in human thought. Or he may as Christian scholar or artist discover the full meaning and value of his science and his art when it is placed in its Catholic context. I shall attempt in this essay to cite some episodes in the history of Liberal Catholicism, or Catholic humanism, in its relation to the general intellectual history of the Western world, with the purpose of seeing what contributions it may have for the Catholicism of the future.

St. Paul's well known quotations of the Greek poets are enough to show that even in the intensity of the first preach-

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.

ing of the gospel the Apostle did not consider some memories of secular literature out of place. Not until the second century, however, do we see Christianity in conscious contact with the main cultural tradition of the Roman world. In the *Apologies* of Justin, philosopher and martyr, the principles were laid down which have been normative ever since for the Church's attitude to secular thought. The claims already implied in the cosmic Christology of St. Paul and St. John are here applied to a new area. "For each one [Plato, Stoics, poets, historians, etc.] spoke well by reason of his share in the spermatic Word of God, as far as he saw what was in accordance with it . . . everything, therefore, that has been well said by anybody belongs to us Christians."²

Socrates might be condemned among the Greeks as an atheist, but since he died for truth we hail him as a true martyr for Christ. St. Justin in his defences of Christianity does not merely repel current slanders and argue for the truth of the Jewish revelation. He points out how the Catholic faith confirmed the noblest intuitions of the Greeks about God and man, while at the same time adapted to correct what was wrong and to supply what was lacking in the Greek tradition. In one important respect Justin's problem differed from ours. He lived in an age when science had long been on the decline. Philosophy and ethics were the living branches of the intellectual life. Hence he merely notes the existence of divergent opinions about nature to contrast them with the certainty of the faith. More could not have been expected at that period.

The great teachers of the school of Alexandria developed Justin's principles into a system of Christian education. Origen's educational methods have been described by one of his pupils, Gregory, afterwards Bishop of Caesarea. The whole curriculum of the ancient schools has been reinvigorated by the new purpose which has come into life. The training of the mind to think logically and to express itself, the study of natural science, the survey of various philosophical and ethical systems—all are seriously undertaken as preparatory to the highest knowledge, in which God and his prophets are our teachers. Side by side with study goes the acquisition of the Christian virtues, of which Origen himself was so noble an example. A truly Catholic atmosphere of freedom and joy can be sensed in Gregory's description:

"We were permitted with all freedom to go round the whole circle of knowledge, bearing off from all and enjoying the riches of the soul . . . this is indeed the garden of delight."³

It is not surprising that Origen's pupils and those trained by them were the leaders of the Eastern Church, both in thought and action, for several generations. To minds influenced by his ideas fell the task of claiming the Church's position in the world of thought after the persecutions were at an end. The tradition of the apologists was continued in the massive and scholarly work of Eusebius. His learning was devoted to the interpretation of the Scriptures, in which Origen had shown the way, and to the history of the Church. His *Preparatio Evangelica* laboriously exhibits the parallels to Christian teaching to be found in Plato, as well as the points in which he and other non-Christian philosophers require

² Justin, *Second Apology*, 13.

³ *Address to Origen*, 15-16.

¹ Luke 11:34.

to be supplemented. The greater genius of Athanasius produced a more important work of interpretation. His apologetic in the *De Incarnatione* does not begin from the faults, but from the merits, of the natural man. In the manner of earlier apologists he has dealt with the testimony of the soul to God, and then proceeds to the reason for the Incarnation. The fall was a derangement of that harmony in which it was God's plan that the Word should guide the world, like the conductor of some vast orchestra. It has not destroyed man's perception of truth and goodness, but it has resulted in error in philosophy, superstition in religion, individual and social sin. The incarnation initiates a process of restoration to God's purpose; already it has made true philosophy and virtue, formerly the possession of a few, possible for the masses. At the thought of the coming Christian era of peace and enlightenment, in which the life of reason as well as the rest of human activity will move in the rich harmony God intended for it, the saint breaks out into a paean of joy.

CHURCH HISTORY of the following centuries is the record of the disappointment of these hopes. We are here concerned only with one particular area, the intellectual life. The civilization which the Church confronted in 325 was already, though it scarcely suspected it, declining. Before the centuries had passed, the Church was to be performing the function of preserving for future generations the remains of ancient culture. The men who copied ancient authors in monastery libraries might be compared to antarctic explorers laying up their stock of provisions for the winter. There was no room for luxuries; it was a sufficient achievement that the essentials of what man had thought were kept to be the germ of future revival. The service of Liberal Catholicism in such a period of decline took the form of adopting into its own tradition the most necessary parts of the expiring secular culture. In the field of ethics the Stoic ideal had already been harmonized with Christianity. Stoic platitudes are sometimes hard to distinguish from Christian truisms—the difference is in Christian enthusiasm and the supernatural virtues. A typical ethical work of this period is St. Ambrose's adaptation of Cicero's largely Stoic treatise on duties. For Cicero's argument that nothing but the right is ever really expedient Ambrose found Christian illustrations, sometimes drawn from the Bible, sometimes from the practical problems of the clergy, for whom he wrote.

But the prevailing philosophy was no longer Stoicism; it was neo-Platonism. A teaching adapted to a period of decline, it concentrated on man's true end, the beatific vision, regarding science and the active life as lower objects of interest. The philosopher accepted without complaint or enthusiasm such active duties as fell to him. If a Christian emperor was told by his spiritual guides that he was but a stranger here, so too was Julian the Apostate. St. Augustine shows how easily harmony could be established between Christianity and Platonism.⁴ The Platonists were right in affirming one God, whom to know is the end of man's existence. Augustine never repudiates in essentials the Platonic period of his pre-Christian career, although attacking at length the superstitions often attached to neo-Platonism in practice. The fathers generally, it may be noted, when approving of the truth taught by non-Christians were careful to separate it from any unworthy additions. The campaign of writer after writer in the early Church against astrology is a good example of this. The Church may be obliged to perform a similar service for our age, in which so many private superstitions seem to flourish and, even in academic circles, such mass superstitions as the cult of nationalism. Augustine long ago taught the duty of the Christian to take his part in working for the welfare of his country; but taught also that the motive of his actions was something more important—the peace of the city of God, his true fatherland with saints and angels.

To philosophers and theologians alike human science had come to seem relatively unimportant. At best it could only serve to

lead us on to divine things by contemplation of the more remote workings of the divine. A further neo-Platonic influence entered the Church through the writings ascribed to Dionysius the Areopagite. Meanwhile from generation to generation the store of knowledge and the zeal for education was diminishing. All might have been lost, had not the Church, as secular schools died out, preserved at least the essentials of grammar, logic, and science. Monasteries and bishops' households began teaching the future clergy what could no longer be studied elsewhere. Benedict's reform of the monastic ideal easily permitted the rise of intellectual work in Benedictine houses. Cassiodorus, the learned minister of state who retired to religion, advised his monks to acquire the practical arts, such as medicine, with their literature, and the scholarship necessary for the best interpretation of Scripture. In the cathedral and monastic schools of Gothic Spain the seventh century saw an Indian summer of ancient learning. The scholarly works of Isidore of Seville, and in particular his encyclopedia, the *Etymologies*, show the zeal with which learning was pursued. One slender volume, to be sure, now suffices to summarize all the remains of human knowledge. Yet if Isidore's work is the end of a decline, it is equally the beginning of a revival, the foundation from which the intellectual life of the middle ages was to expand. Meanwhile, almost beyond the horizon of Western Christendom, Byzantium still remembered Homer and Plato, and learned monophysites were preserving Aristotle in Syriac, in time to return through the Arabs to the attention of Europe.

The common divisions of history obscure the fact that the movement of Western civilization and thought since at least the eleventh century has been a continuous one—it would scarcely be safe to say a continuous progress. The really important renaissance took place in the 12th century—the impetus to thought given by the recovery, in particular, of Aristotle. An age which had only known science and philosophy from an age of decline now made the acquaintance of ancient thought at its best period, and so started forward once more. In every field of study knowledge increased, and with it the vigor of the human mind. The Platonic tradition, so long dominant in Christian thought, received a magnificent expression in the works of the learned canons of St. Victor. To the Victorines the increase of knowledge provided a wider vision of sub-lunar realities to lead us on to the true Being. But a newer synthesis of theology and secular thought was necessary. It was provided by the encyclopedic mind of St. Albert the Great and the genius of St. Thomas Aquinas. Thomism once more recognizes the importance of the study of created things and the autonomy of human reason. The new knowledge had produced in some a confident scepticism, in others a reaction in favor of ignorance in the name of religion. St. Thomas met both by affirming the rights both of reason and of revelation, and the need of their harmonious coöperation. We should probably draw the line somewhat differently from the way St. Thomas drew it, and would have somewhat different results to report on both sides. That does not affect the importance of his principles and his main conclusions. Behind the ordered hierarchy of being which makes up the universe the Catholic Church still points us to its uncreated Source as the first principle of our philosophy. She still transfigures the humanistic ideal of the "good life" of rational happiness by the Christian assurance that the goal of such happiness is only to be found in the quest of the vision of God, which our life in Christ makes possible for us. To the justice recommended by the ethics of the natural man she still adds the new law of love, and so derives Christian politics and sociology.

There never was any medieval synthesis, as the term is sometimes used. There was a vision of a Catholic civilization, of which I have discussed one aspect, but it was never actualized. The decline of the middle ages (like our modern conceptions of the fall of man) was not so much a collapse as a failure to arrive. But to fail to go forward is to go back, and the intellectual history of early modern times is the record of the loss of such

⁴ Cf. *De Civitate Dei*, Books viii and xix.

Intellectual unity as had existed. Philosophy for a long time separated itself from science, economics cut loose from ethics. The total effect of humanism in the technical sense of the word was to deprive art, literature, and the study of the classics of the close connection they had long had with man's highest aspirations and most practical interests. All agreed in consigning the Queen of the Sciences to a somewhat honorable, but quite complete, retirement from active life. The complete separation of departments typical until recently of American colleges is a good example of the general tendency. There were, of course, many brighter spots in the picture. The Catholic humanists, of whom Dean Colet and Blessed Thomas More are obvious English examples, were an important section of the movement in the 15th and 16th centuries. The inner life of the Church is as vigorous as ever, and theologians in each generation have striven to relate it to the ideals of the age. But it cannot be claimed that the harmony of Catholic and secular thought has increased over the modern period as a whole.

There have from time to time been movements of synthesis between secular thought. Such seems to be the prevailing tendency today. Under banners of whatever color we are summoned to march on to a new order in which a national plan, aided by science and controlling politics and economics, will at last make the good life possible for all. The position of the Church is not unlike its condition in the days of Justin Martyr or Thomas Aquinas. It must once more adopt an attitude to a non-Christian system of ideas and ideals. Though few like the words, philosophy and ethics are still the chief interests of man. Even those who live without conscious attention to them imply in their actions answers to two of the most important questions discussed by those studies—what possibilities of human happiness does this world permit, and what are the best means of attaining these possibilities? To spend Sunday morning in bed, to go to Mass daily, to attend Socialist meetings, to be mainly interested in one's own success, such actions have profound philosophical implications, and from them may be deduced to no small extent the principles on which lives are being lived. Christianity is today in danger of absorption in a way it was not in the second century. Hitler's attempt to annex German Christianity in only a frank example of a tendency present elsewhere in more subtle forms. What shall be our attitude to "those without"? We cannot be satisfied with maintaining our right to lead lives of Christian devotion isolated from the world, mentally if not physically. Neither may we allow the reputation of the Christian name and the organization of the Church merely to be used to gain support for his or that secular ideal and plan for society. The attitude of Catholics, if they follow the precedents of their history, should be one of critical coöperation. Whatever is well said by anybody is ours. Yet to the best that others have said Catholicism has something to add.

The mutual interaction of Catholicism and secular thought has, as I have tried to illustrate, taken as many different forms as the circumstances of different periods have required. The faith remains the same, but man, to whom it is to be preached, changes his mind from time to time. Consequently, while much can be learned from the past, there is always a new task ahead. The extent of that which now confronts us can be seen from the broad sweep of the subjects which are to be treated in this series. Our communion is perhaps particularly fitted to take part in the work of preparation for the Liberal Catholicism of the future. If feebly organized, we are flexible. If we do not present the Catholic tradition in majestic solidity, our scholars are perhaps more in touch with those discoveries of others which sooner or later must be incorporated into that tradition. Among Anglo-Catholics, Liberal Catholicism has a precedent in the close connection of the Tractarians with certain contemporary movements in European thought and with the "moralism" of their own academic training. Its ideal has been summed up in the pregnant words of Pusey: "Christianity has not 'to fight tooth and nail with civilization' but by the grace of God to ensoul it."⁵ Among American Catholics it has not been without its representatives.

Samuel Johnson in the 18th century and James DeKoven in the 19th, saw the vision, as well as their time permitted, of an America of the future which should be free, enlightened, and Catholic.

What practical measures does Liberal Catholicism demand? We (I mean American Anglo-Catholics) have in the past been mainly interested in concentration, in the preservation of Catholic doctrine and the Catholic life among us by building up centers of Catholic teaching and practice. We must recognize the equal importance of diffusion—of carrying the Catholic message out into the various areas of American life. Here under the conditions of today we shall find it necessary to coöperate with many who are not of our household of faith, many who are not even consciously servants of God. For this there is ample precedent in the ancient recognition of the universal influence of God the Word. The Catholic worker for social justice, for instance, or the Catholic scholar, can only do his duty as a Christian by working in sincere fellowship with many who are not. The principle is the same as that involved in the expression of our life in Christ through our daily contacts with all sorts of men and the duties we share in common with them (*e.g.*, as citizens, or as neighbors). In each case it is our solemn responsibility so to live that we may be an example and a testimony.

SO FAR I have written of Liberal Catholicism as a Catholic. It is fitting also to look at the matter from the other side. As sons of the modern world we see in it much of evil, but would rather have it judged by its good. If there is injustice, oppression, and distress, there is also the protest made in the name of justice, liberty, and the good life for all. There is devotion to truth; there is the love of significant beauty. There is probably more knowledge than ever before; and perhaps not much more conceit. There is honest thought on the mystery of the universe and the life of man. If some of the ideals proposed are incomplete, forged, it may be, only for struggle and not for the organization of victory, we look at their history and understand. What more could we desire than the revelation of a supernatural life which will take up all these good things and, not abandoning one of them, fulfill them with the good news of something higher and greater? Such is the word which Liberal Catholicism has for this generation.

The following are references bearing on Liberal Catholicism:

Justin Martyr, *Apologies*.

Athanasius, *De Incarnatione*.

K. E. Kirk, *The Vision of God*.

A. L. Lilley, *Religion and Revelation*.

Christopher Dawson, *Christianity and the New Age (Essays in Order*, No. 3).

P. E. T. Widdrington, "The Social Mission of the Catholic Revival: I, Our Inheritance" in *Christendom*, June, 1932.

⁵ Page 40 of Appendix to "Christianity without the Cross a Corruption of the Gospel of Christ" in *University Sermons*, vol. iii, 1880.

To a Friend on the Beginning of His Ministry

I TRUST you have chosen your present work after much prayer and earnest consideration because there is so much involved in the work of a minister. You are not only to be a servant of God; you also are to be a servant of the people. To do this you will need great patience, grace, and courage.

You will experience many unpleasant things, things that will try your faith and test your courage, and you will need great wisdom, that wisdom which comes from above, and great grace that will enable you to bear these things bravely and courageously.

But, on the other hand, many, many pleasant things will come your way. And these pleasant things will compensate a thousand times for the unpleasant ones. It has been said "It takes the darkness to bring out the light of the stars." So in the life of a minister oftentimes it takes the unpleasant things of his daily life to make him really appreciate the pleasant and the beautiful.

—The Rev. W. H. Wynn.

CHRISTMAS

HIGH in the heights of the heavens are shining,
Stars that twinkle with wonderful light;
Throned in the clouds the angels are singing
Hymns of the Christ-Child born tonight.

He, who is God, who is one with the Father,
Born as a Child, with man here to dwell,
Deity taking upon Him Humanity!
Marvel not, angels His glory do tell!

Wonderful radiance the heavens is filling,
Glowing with light is that wonderful star;
Shepherds beholding, are lost in amazement,
Wise Men following, come from afar.

Soft on the ear of the shepherds now soundeth
Voices of angels in rapturous song;
One of them telleth the wondrous glad tidings
Choir upon choir doth bear it along!

Low in the manger, in humble cave-stable
Cleansed and swept by the angels above,
Lieth the Christ-Child, the Saviour, Redeemer,
Kneeleth the Virgin in wonder and love!

II

Enter the shepherds, who humbly adoring
Gaze on the Christ-Child in halo of light;
Louder and clearer chant choirs of angels,
Shineth the star ever more and more bright.

Cometh the Wise Men, now endeth their journey,
Labor and patience rewarded at last.
O! Such reward: to gaze on the Saviour!
Glorious crown of trials now past!

Open their treasures, adoringly offered
Gold of the richest to Him, who is King;
Incense most fragrant, symbolic of worship,
Rising on high as the angels do sing;

Myrrh for the time, when from the Cross taken,
Death's circling arms His Humanity hold,
Symbol of burial, symbol of suffering,
Myrrh is proffered with incense and gold.

III

O! Wonderful story! O! Truth, so transcendent!
We would that we, too, might there have adored,
With shepherds and Wise Men, with Virgin and angels,
Offered our choicest to Christ, Priest and Lord!

Yet still we may worship, in truth and in spirit,
Before the Blest Sacrament kneeling in love,
Our hearts the gold treasure, our myrrh self-denial,
Our incense the praises ascending above.

High in the heights of the heavens are shining
Stars that sparkle with wonderful light;
Throned in the clouds, the angels are singing
Hymns of the Christ-Child born tonight.

Perhaps in the song adoring, ascending,
Living and dead are united again,
Joined in the Lord in mystic reunion
As all sing together the joyful refrain!

"Glory to God in the Highest," sing angels,
"Goodwill towards men," sounds the message below,
"Peace on the earth," 'til the day when in glory
The peace of God's heaven the ransomed ones know.

ARCHIBALD CAMPBELL KNOWLES.



Churchwomen Today

Ada Loaring-Clark, Editor

MONDAY will be New Year's Day! Another of life's milestones! 1933 with its doubts, depressions, and difficulties will lie behind us and ahead—*what?* There may be short comings that we regret and the burden of the past year may lie heavy on our hearts, but to overcome such difficulties, depressions and regrets should be the supreme endeavor of every thinking Churchwoman. There are tremendous opportunities, responsibilities and privileges facing each one of us during the coming year as we realize that the greatest need of the nation, far beyond political or economic adjustments, is that Christ's work may be done in Christ's way and in His spirit. I cannot give you anything more helpful as a New Year's motto than "Seek ye first the Kingdom of God and His Righteousness," and if we carry out this injunction our New Year will indeed be blessed in service for Him and for our fellows.

THE CALL to the Ninth Conference on the Cause and Cure of War has been issued. A conference will be held in Washington, D. C., January 16th to 19th. Eleven women's national organizations, numbering millions in their total membership, have been searching unceasingly for the cause and cure of war. They find the cause in the fixed custom of rushing into war whenever disputes or ill feelings arise among nations—the machinery is ready, the leaders are trained. They find the cure is the gradual substitution of peace machinery and this demands education. It may take years, perhaps generations, but the road is certain. Among the women who will take part will be Mrs. Franklin D. Roosevelt, Mrs. Carrie Chapman Catt, Mrs. Corbett Ashby of England, Miss Josephine Schain, and Miss Elinor Purves. Speaking in Geneva to the Disarmament Committee of the Women's International Organizations, Mr. Henderson said: "Woman's entry into public life has done much to break the old militarist and nationalist traditions. It is no accident that many of those who believe in militarism also hold that women's place is the home, in the sense that women should be debarred from public life and even from earning in certain occupations. Conversely the countries in which women share most fully and freely in the activities of the community are democratic and peace-loving."

AS ANOTHER STEP toward a more complete coöperative method between men and women carrying forward the work of the whole Church, a resolution was passed in Montgomery Ala., by the delegates attending the Auxiliary meeting of the Province of Sewanee, asking that the triennial meeting next fall petition General Convention to include one woman in the elected members of the National Council. Heretofore certain women have been appointed to membership on the various departments of the National Council, but these departments are limited to presenting recommendations. They do not legislate. Mrs. James R. Cain in writing to me about this says: "Women are now being given general recognition in executive and administrative capacities—a woman in the United States Cabinet, another in a diplomatic post, women in the senate and in congress, etc., etc. In my opinion a woman could add much to the deliberations in regard to the affairs of the Church. The passing of this resolution was not unanimous, but it carried by a large majority in the board and by a majority in the convention." I have never felt that women on our Church legislative bodies, national, diocesan, or parochial (except perhaps at mission points), would be of much value. Men might be deterred from assuming their responsibilities, as they have been in secular organizations. The consideration of problems by women, with their resultant recommendations for action, are invaluable, and this is their privilege through the departments.

Preparing Fit Persons for the Ministry

The Report of a Year's Study of the Problem of the Selection and Training of Candidates

By the Standing Committee of Central New York

IN THE PAST the pressing need for clergymen has sometimes led to the acceptance of men unable to reach the normal standard. At this time, however, when the long period of depression has made it necessary to combine small places, while some of the larger parishes for reasons of economy have dispensed with the services of curates and assistant ministers, there would seem to be an opportunity for greater strictness in admitting and recommending postulants and candidates. A more compelling reason for careful selection, however, is found in the fact that today the pressing problems of religion go to the very fundamentals of faith and demand leaders of keen intelligence as well as personal devotion and forceful personality.

Practically all of the replies to our letters to other standing committees agree that postulants are admitted too easily. Often the damage is done here. After several years spent by the postulant in preparation, it becomes almost brutal to turn him down when he presents himself for candidacy or for ordination. It is our opinion that very much greater care should be exercised by the clergy in encouraging men to seek the ministry as their life work. Indeed, as one of the replies to our questionnaire declares, "We believe that the clergy should feel it as much their duty to discourage certain men from entering the ministry as to encourage others."

Every young man who has shown an interest in the work of the Church, or has come into close association with the rector in the service of the Church, is not necessarily fitted for the priesthood; indeed, in many cases, he might exercise a better ministry and have a larger influence as a layman.

Not only ought the clergy to be more careful and discriminating in the encouragement of men who wish to study for the ministry, but the vestries should be more thorough and independent in the study of each case. It is our opinion that no vestry should sign a recommendation for any man desiring to study for the ministry unless the members have personal knowledge of him and his qualifications. We believe that even in the case of a man desiring to be accepted as a postulant the vestry should be invited to join with the rector in the study of each individual case; and certainly no vestry ought to be a mere "rubber stamp" in endorsing the rector's recommendation of a postulant who seeks to be admitted a candidate for holy orders; on the contrary, the members of the vestry should earnestly endeavor to form their own opinion and make their own judgment.

A further safeguard has been suggested by our Bishop of Central New York, who has expressed his desire that some member of the standing committee should be asked to interview those who desire to become postulants. Our committee greatly appreciates this offer, as such coöperation will be a relief to the bishop in doubtful cases and also will afford the committee knowledge of the prospective postulant before he commences his theological course. Obviously, it is wiser, more charitable, and

FOR MORE THAN A YEAR the standing committee of the diocese of Central New York has discussed at its meetings the processes by which men are admitted to the ministry of the Church, and has come to the unanimous conclusion that while the canons of the Church are indicative of a high standard, that standard, in too many cases, has not been approximated, due to faults of policy and practice. ¶ One member of the committee, Charles W. Andrews, has corresponded with many of the committees of other dioceses, and the replies to his inquiries have contained many helpful suggestions. They have also revealed a general desire for some improvements in procedure. This is the report of the study, as unanimously adopted at a recent meeting of the standing committee.

less embarrassing to reject an applicant at the start than after he has spent some time in preparatory study. Further, if this plan is followed, the postulant will not be an unknown quantity when he asks the committee to recommend him to be admitted a candidate.

We believe that when the application papers of an accepted postulant who desires to become a candidate are submitted to the standing committee they should be accompanied by a written statement in some detail from the pastor or rector giving his conclusions as to the fitness of the applicant, and, also, a statement from the Bishop of his opinion of the postulant's qualifications. In the case of a man who is not a college graduate a report of his preliminary examinations should be furnished by the examining chaplains. All of these suggestions are made because of the result of our own experience and through correspondence with other committees we are convinced that the committee is bound by the spirit of the canons to seek full knowledge of the applicant. Without such knowledge the formal recommendation of the committee means little. We are inclined to adopt the rule that the applicant for recommendation be required to appear before the committee personally, or be vouched for by two members of the committee. If necessary, the expense entailed should be paid out of the diocesan appropriation for the committee. It is also suggested that all applications for admission as a candidate should be in the hands of the secretary of the committee one month before its quarterly meeting, also that the secretary should send notice thereof to all members of the committee with the request that they make whatever personal inquiries they wish with a view to fuller knowledge when the application is considered.

One diocese has gone so far as to require that the candidate appear before a committee consisting of a priest, an educator, a business man, and a physician. The canons now provide for a medical certificate from every man applying to the Bishop as a possible candidate. While great apparent need may seem to be sufficient excuse for accepting, recommending, and ordaining men with some laxity of requirements, it should not be forgotten that these men will not be ordained merely as priests of a particular diocese but will be clergymen in good standing in the whole Church, so that problems which arise afterwards may seriously affect the work of some other diocese or district into which the man is moved.

Another question we have seriously considered, in connection with the educational training of candidates, is the efficiency or inefficiency of the training which men receive at the divinity schools on practical matters. It is our opinion that a theological seminary should not simply train its men in scholarship, but should train them for efficiency in the rendition of the service, in instruction of candidates for confirmation, in the organization of parish societies, in everything that has to do with

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the manifold operations of a present day parish. If the objection be raised that the seminaries have no time for such practical matters, such objection, if valid, is an argument against shortening the period in the diaconate. The secretary of one of the standing committees with whom we have corresponded writes as follows:

"Regarding the shortening of the time spent as deacon, while we have adopted no written rule we have been firm against 'shortening.' We are aware that there may be exceptional cases, but we do not believe that every applicant is an exception, and we hold that it is cruel to the deacon as well as to the people to lessen very much the canonical requirement. I find myself quoting my seminary professor's statement, 'Gentlemen, the diaconate is a school of manners.'"

This may mean that the diaconate is a period of apprenticeship in which the young clergyman may learn what may be called "Church manners," and, further, *prove his fitness for advancement to the priesthood.*

We feel that shortening of the time in the diaconate should be allowed chiefly when instead of being under the direction of an experienced man in a parish (which is the ideal arrangement) the deacon is isolated in a rural or village mission, where although he is usually placed by the Bishop in the care of a nearby priest, he finds it difficult to maintain his own sacramental life and his people are deprived of frequent celebrations of the Holy Communion.

Of course we are aware that there are very successful clergymen who have not had thorough preparation for their ministry. Practical qualities and forcefulness of personality and Christian character have enabled them to be effective parish priests. Exceptions must be recognized, but they should not be out of proportion to those of normal standard. The Church has always stood for an educated ministry and we think that the present is a time for a renewal of emphasis upon this ideal.

Finally, we are of the opinion that canonical examinations should be conducted with strictness. We are glad to know that in our own diocese new sets of examination question papers have been prepared during the past year, and that the board of examining chaplains has been divided into sub-committees, with subjects assigned to it, so that each examination shall be conducted by specialists.

IN CONCLUDING this report we make the following recommendations:

1. That the gracious offer of the Bishop of the diocese to share with the standing committee his responsibility for the selection of Postulants be accepted.

2. That the standing committee adopt the rule that the application of any man desiring the recommendation of the committee must be filed with the secretary of the committee one month before the meeting at which the application is to be considered.

3. That the standing committee adopt the rule that a postulant or candidate applying for the recommendation of the committee be required to appear before the committee, unless two members thereof can vouch for him.

4. That the standing committee adopt the rule that a report by the examining chaplains of the applicant's canonical examinations shall accompany the request for the committee's recommendation.

5. That the standing committee adopt the rule that the committee's recommendation for shortening the time spent in the diaconate shall be given reluctantly and only at the Bishop's request.

6. Having in mind the Bishop's offer of coöperation, we venture to suggest that he may more properly than we bring to the attention of parish priests and vestries the demand of the times for the utmost care in admitting men into the ministry of the Church, and, especially, that it should be the practice of vestries to become personally acquainted with postulants and candidates before recommending them to the Bishop.

7. That the Bishop of the diocese be requested to call the attention of the authorities of our theological seminaries to the need of instruction in the practical management of a parish.

8. We deprecate the assumption that because a man has been made a deacon he is entitled to be ordained priest at the earliest possible moment and we believe that before a deacon is advanced to the priesthood it would be well to require testimony on the following points: *a.* That he is faithful and increasingly competent in practical work. *b.* That he conducts worship with reverence and that his sermons show evidence of careful preparation. *c.* That he shows sympathy and tact in dealing with individuals and in parish affairs. *d.* That all his financial dealings are above reproach. *e.* That he gives evidence of mental and spiritual growth during the period of the diaconate.

Statesmanship and Religion

(Continued from page 268)

benefits and great penalties. Nationalism means an extraordinary degree of internal regulation, especially in agriculture. Internationalism means planning of foreign loans, lowering of tariffs and a planned retirement of certain types of industry. To carry out either one or a combination of the two sufficiently well to prevent great misery means widespread debate in Congress and among the people until the national will has been aroused sufficiently to make it possible for the people to hold resolutely to a sensible plan in spite of the handicaps which go with it.

Until the tariffs are lowered we are forced in agriculture to follow in some measure the plan of nationalism. Frankly, I don't like it, but there is no alternative for the time being. It may, of course, have invaluable results if a high degree of social discipline is developed. Already there are signs that our wheat acreage reduction plan is developing some of this social discipline.

The national quota is split up among the states and then among the counties and individuals. There is the hard problem of wrestling with the stubborn individual facts to meet a social outcome. Some of the newer Kansas counties claimed the right to grow more wheat than we thought they should. We had to re-examine our facts; the farmers had to re-examine theirs. There have been literally hundreds of thousands of individual debates, many of them conducted on a very low plane, but all the time I believe there has come an increasing appreciation of both the international and the national problem in terms of the local welfare. In another year the problem will have shifted but I trust there will still be a machinery for voluntary social discipline.

We must have more and more of this kind of thing throughout our entire national life. If the international plan instead of the national plan is eventually decided upon we shall still need a social discipline, though of a somewhat different type. In any event every individual in the country should feel that he is necessary to carrying out the plan. He should feel that the plan is necessarily a shifting one but that the shifts are to be made in terms of the total welfare and not as the result of pressure from a particular region or class. He should feel that the national plan is to be fitted into the welfare of the world as rapidly as can be done with safety.

The social discipline can be given a very definite machinery but after all the really important thing is the spirit pervading the whole effort. If men close to the inward realities are able to grasp the present national and world picture with their minds they can make the necessary social discipline seem tremendously worth while. Without such men the discipline will prove sterile and we shall drift on a sea of sophisticated materialism toward not only national disaster but world catastrophe.

NOTHING CAN COMPENSATE for the neglect of public worship. Family prayer will not answer instead of the daily prayer of the Church. It is at best a humanly-devised substitute for a Divine institution. All that private devotion procures, all the strength, all the comfort, more, much more, may you gain by public worship. —*Bishop Woodford.*

Chinese Youth in the Crucible

By Roland Hall Sharp

CHINA from time immemorial has built for one generation at a time. Its millennial civilization is represented today by monuments only cores or hundreds of years old. Wood, mud, and flimsy paint fail to preserve enduring traces of even its most stable periods. Since this is true of Old China, how much more applicable now, when Youth faces the task of building New China, and is bewildered amid a storm center of conflicting social, political, and economic theories.

Youth in China has blazed with zeal borrowed from strange new Western teachings. It has dashed with enthusiasm against the solid but invisible wall of limitations imposed upon China by age-long beliefs, practices, economic conditions, and outside restrictions. Repulsed by the interlaced problems before which the world's thinkers stand admittedly at a loss, Young China has been sobered, or discouraged, or turned to pleasant ways of forgetting.

Yet a residue remains, more determined than ever, to seek and find a solution of their country's baffling problems. Like the Great Wall as compared with crumbling crimson pillars of less enduring monuments, these serious young people recognize that with them lies the preservation of national integrity.

China's loose dominion is being ground off on the edges at more points than in Manchuria and Jehol. We who have been accustomed to think of China as including Tibet, Hsinking, and Mongolia, learn with surprise that these great periphery provinces on the west and north are passing rapidly under outside influence, whether Russian, Japanese, or British. Chinese officials admitted to me that the struggle of Nanking to establish effective political and financial links with these areas makes little or no progress.

Young China feels its borders contracting around it. The New China offers no immediate hope of stopping the process of attrition most evident in Manchuria and Jehol. Students at summer schools in Peiping could not escape feeling the shift of effective political and economic power in North China to Japanese hands. Yet they go quietly about their studies and sports. Two reasons account for this attitude. Public manifestations by students have come under official disapproval, and students themselves have had the edge of their resistance to Japan dulled. Banging heads against walls that do not give soon becomes tiresome.

Yet the lopping off of China's dependencies is viewed by many Chinese as not an unmixed calamity. "The country is too big," is an opinion often voiced by those trying to bring about a measure of unity. Out of China's travail may come a smaller but more unified nation. Effective government may then be established.

However encouraging this aspect may be, Young China cannot at once adjust itself to the idea, imposed from outside. It sees rather the loss of needed revenue and territory. One of the most searching questions facing Chinese youth is the policy to be adopted toward recovery or abandonment of provinces now passing under outside hegemony. Many young Chinese blaze with angry projects for building up a military machine that some day may drive the stranger into the sea. Others hold to non-resistance and traditional Chinese methods of assimilating armed conquerors.

Between these two broad policies range a great variety of theories and vague programs. Christianity, Marxism, capital-

IN THE LIVING CHURCH of December 16th the writer, an experienced journalist now in the Far East making a study of religious and political conditions, wrote about the attitude of Japanese youth. In this article the views of young China, particularly the Christian element among that group, are discussed.

ism, fascism, and traditionalism are among the systems that present conflicting claims. If it is true that youth all over the world is in ferment with these and other forces, how bewildering must be their impact on Young China.

You can read this bewilderment in their eyes when you talk with young Chinese. The past can no longer provide refuge. The future

offers no ruts of custom to help direct their path. For a people habituated to following in the path of the elders, this fact in itself breaks up the very process of orientation. Intellectually, Chinese youth has been called upon to span in a few decades the bridge that started with dragon coils of intricate philosophies, and ends in stark rivetted pillars of modern material "realism."

IN THE resultant upheaval of thought, Christianity has played a central rôle. For many Chinese youth it has meant establishment of new standards, new bases for thought and life. These young people have drawn the real benefit. Others have been led to identify Christianity with Western exploitation of China, and so have experienced a revulsion of feeling. Still others have undergone the world-wide inroad of materialistic philosophies and systems, bringing skepticism.

Yet true Christian teachings have made their mark. An experiment this summer in Sino-Japanese friendship proved this fact in a small way. Other examples no doubt exist.

The story is of an American youth who persuaded three young Chinese to visit Japan with him. During two weeks they met young Japanese, individually or in groups, and talked frankly about their countries' relations. Christians and non-Christians were contacted. Reports one of the visitors:

"Everywhere we found the feeling towards the Chinese friendly. One person told me he had never seen his (Japanese) student group so crushed as when they were told about the situation and feeling which the military action had created in China. The Chinese trio's frankness, poise, and live faith that God must have a way other than armed conflict, if we would but find it together, will not soon be forgotten."

In view of socialistic theories sweeping China and Japan a final proposal growing out of this experiment takes on meaning. It is for establishment of experimental Christian communities to demonstrate on a small scale at first

"the kind of economic and social life which expresses our Christian faith in the practical terms of a coöperative society. These can be the demonstration centers and training ground for leaders in the revolutionary task of building the new China, and the new Japan, and the new America."

How ever far this and similar plans may be realized, they certainly are striking at the heart of the problem of Christianity and youth in the Far East. Practical Christianity is the demand, in face of social theories that unquestionably sway large numbers of Chinese and Japanese. The predominance of socialized thinking in that area among youth is shown again in the resolutions adopted at the regional Y. M. C. A. conference in the Philippines this summer.

"Society is to guarantee to all an equity and security in the economic, cultural, and spiritual life," one resolution runs. "The acquisitive motive should be replaced by the contributive motive for the construction of a new social order," and so on.

In this practical application of Christian ideals to social reasoning lies a master key to solution not only of China's problems but Japan's—and why not of the whole world?

Is Peace Possible? *

By Norman Thomas

Socialist Candidate for President in 1932

FIFTEEN YEARS after a war to end war there is probably more general pessimism on the subject of world peace than ever before. It is well grounded. Europe is on the brink of new war from which she is only restrained by the immense war weariness of the people and the danger that every statesman feels that new war might be turned into domestic revolt. Against the spread of that war British opposition to war which is especially keen in the ranks of the British Labor Party is some protection. So also is the general and widespread feeling in America that, in the vernacular, we were stung in the last war and should keep out of any new war. As I heard a group of men say on a trans-continental train, "We shouldn't even trade with the belligerents; that is, not unless they could pay in cash!"

How weak is such a defense against war I need not stop to say. Yet the plain fact is that for the time being these are our defenses against war rather than any of the panaceas to which much idealism and less intelligence has been devoted. Part of the trouble with mankind is that we have tried to buy the precious boon of peace at too cheap a price. Lasting peace is only possible in a system built for peace as ours is built for strife. We have not the foundation for peace in a world dominated by a predatory society, divided into a small class of owners and a great mass of workers, and further divided by racial and national lines into groups claiming absolute sovereignty over man's conscience and over his life. Our task is to change the capitalist-nationalist system which is the mother of war while we seek to prevent particular wars. On no other terms is peace possible.

The prevention of particular wars requires an immediate program, and that immediate program is far harder to write than ever before. It still includes general disarmament. Such disarmament to be effective as anything more than a mere money saving device should be *disarmament*, not a reduction by 10, 20, 30, or 40 per cent. Frankly, there is more reason for some nations to fear disarmament than ever before because of Hitler's glorification of war. Yet there is no reason to believe that French arms are wholly defensive. One of the most disgraceful events in recent international affairs was the refusal of the French delegates to the International Press Congress held at Madrid, under the auspices of the League of Nations, to support a resolution forbidding munition firms to subsidize the press. It must be remembered in regard to the whole subject of disarmament (1) that disarmed nations can fight very bloody wars if they possess chemical industries and airplanes; (2) that it is unreasonable to think that any nation will disarm, and only disarm, while still continuing wars of tariff, wars of currencies, wars for gold, wars for trade, and wars for concessions. Hence the importance of further economic conferences better planned than the one which failed at London and the establishment of the beginnings of economic control over the allocation of raw materials, fiscal systems, etc.

In any and all conferences Russia must be included. This has been made easier and peace in general has been made somewhat more likely by America's belated recognition of the Soviet Republic. This is the one bright spot on the skies of international relations in recent months. It is too late now to do with inter-allied debts what once might have been done. For many years the United States had its opportunity to use her position with the creditor nations, to reduce or wipe out reparations, to promote disarmament and to restore sanity. The United States should not have forgiven them outright without compensation. She should have been willing to forgive them for the sake of such gains as I

have pointed out. A better diplomacy would have found no insuperable obstacles. Now the interallied debts are part of the general subject of debts. Unless the world can lighten its burden of debt it will inevitably be crushed.

A special contribution that the United States can make to world peace is to renounce its own imperialism, to abandon or radically revise the Platt Amendment so that Cuba may enjoy genuine independence, to admit Japanese immigrants under quota, in which case the number would be inconsiderable, or to deal with the subject of immigration and emigration by bi-lateral treaty with Japan and not by a very offensive act of exclusion.

Important as these and some other immediate measures of peace may be, such immediate hope as we have of preventing particular wars while we seek to change the system which breeds war lies in the increase of resistance to war and the effective organization of labor so that it can declare a general strike against mobilization for war. The recent declarations of the British Labor Party Congress have brought the latter point into the realm of practical politics. It must stay there until effective organization is brought about. The knowledge that individual young men will not partake in war against conscience and conviction while perhaps less powerful in restraining statesmen than Dr. Einstein once thought, is also of enormous importance. It is only a devotion to peace which risks something and dares something that is likely to succeed. Peace is possible but not by passiveness and certainly not without struggle. To make peace secure the basis of our society must be changed by intelligent struggle. To preserve peace during the struggle requires the substitution of effective means of organization and action for the wholesale madness, the collective homicide of war.

A Methodist View of a "High Church" Funeral

IT IS OF THE FUNERAL I would speak. It was held in Grace Church, Newark, in which she was a communicant. This was the only High Church funeral I have ever attended. *It was sublime.* I sat with the family in the front pew, which is separated from the chancel by a wide area in which the casket was placed facing us. Our view was through the open screen across the choir to the great altar in the extreme rear of the church. A beautiful gothic structure of marble rises above the *sanctuary* almost to the ceiling. The central figure there is an image of the Saviour looking down upon us with his hands extended in blessing. On either side are adoring angels. Whose hearts at such an hour could be so dull as not to catch with the significance of this imagery? "Come unto me all ye that labor and are heavy laden, and I will give you rest." And those angels, "Are they not all ministering spirits sent to minister to those who shall be heirs of salvation?"

Just before us was the casket covered with a pall—not black, symbol of darkness and sorrow, but purple, symbol of *royalty*; she is not dead but crowned. Woven in that purple pall was a large Indian-red cross, signifying that all our sins are covered by the atoning blood of Him who is our Redeemer. Six tall and lighted candles which were set about it all, were themselves a comfort; for they spoke with the might of their symbolism; *heavenly light dispels the gloom.*

I thought of my strong father when he stood at the open grave into which the body of his son had just been lowered. I saw the tears dropping from his eyes upon the casket. But he soon lifted up his eyes to the blue sky and said "The light shines here." That is what those candles say.

The ritual was substantially that which I have recited over hundreds of biers, and of course I could follow it without hearing. Much of our time we were on our knees while the choir sang fitting hymns. There was no chattering preacher harrowing our hearts with painful memories and exaggerated eulogies. To me the entire service was beautiful, comforting, divine.

We went out to Irvington Cemetery in a cold, driving blizzard and laid the body with her kin. The storm covered the grave with a white robe. The storm has passed and the star-lit firmament domes her resting place. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

—The Rev. Dr. A. Harrison Tuttle.

* This is one of the series of brief papers on international relations written for the religious press and released through the Federal Council's Department of International Justice and Goodwill. The point of view in each of these papers is not necessarily that of THE LIVING CHURCH, nor of the Federal Council, but of the writer.

Problems in Jerusalem and Greece

By Canon W. A. Wigram

THE QUESTION of the election of a new patriarch to Jerusalem is still open as it has been open now for more than two years, since the death of the late holder of the office, Damianos. Still, there are signs that the end of the long quibble will not be delayed very much longer. To begin with, the prelate who is acting as *locum tenens* during the vacancy, Meladon, has had to confess that, no matter what the choice of the electors, his health will not allow him to accept office, or indeed to act in any capacity much longer. That leaves only two men who are eligible, according to the complicated law governing all these elections: Meletius, Patriarch of Alexandria, and Timotheus, Archbishop of Jordan. It seems that, under the new circumstances, it is simply impossible to make any election which legal holes cannot be picked, but the government has declared that (1) election once made, it will at once pass a whitewashing or indemnifying law, declaring that no legal irregularity shall be brought against the man elected; (2) it will definitely refuse to recognize the claim of the "Arab speakers" that reforms must precede election; (3) that election once made, it will support the Patriarch in the making of necessary reforms. Reforms there must be, as all admit, but it is a very difficult thing to reconcile the claims of the two sides of the patriarchate, for it is at one and the same time the chief bishopric of a small flock and diocese, and the trustee, for Orthodoxy and for the whole world, of a shrine that all Christendom must revere and feel an interest in. It is thus financed *ab externo*.

Meantime, the state of that same shrine, the Church of the Holy Sepulchre, is such as to cause anxiety and to form, one fears, a parable of the whole situation. Five years ago an earthquake brought down the smaller of the two domes that adorn the fabric, and that damage has now been repaired. Still, the work done brought to light such disquieting symptoms that a killed architect was brought out from England to examine and report. That gentleman has now sent in a preliminary "report" as brief as it is alarming. It runs in effect thus, "Shore up both the north and south wells of the whole building, and see that you get that work done before the first gales of winter, or the whole will come down"!

The facts seem to be these. The whole of the big building—which is mostly of crusading date, though containing some fragments of the round church of Constantine and a good deal of 9th century reconstruction—has a flat roof. Now no flat roof, at least in the East, is ever quite water-tight, and therefore there has been for centuries "seepage" going on from the roof down into the fabric. Thus the fillings of the vaults and the interior of the walls, being rubble, as is usual in medieval fabrics, have been gradually soaked with water and disintegrated. Now the pressure of the two domes has been pushing those softened walls out of the perpendicular till they are not far from falling. The building is not past saving, of course. It is quite possible to do with it as has been done with more than one cathedral in worse structural state in England, *viz.*, hold up the fabric in position with any needful amount of scaffolding and centering, and then "grout" the whole—*i.e.*, wash all the rotted filling out of the walls and vaults with jets of water pumped in, and then fill up the whole with cement pumped in under pressure till the whole has been made into one artificial monolith of cement and stone. That will cost some £30,000 at the least, and of course must be done by some one building authority. That will probably have to be the government of the land, while the cost will have to be distributed *pro rata* among the varying churches that have rights in the building—a very delicate task.

IN GREECE the old question of the Calendar, that we had hoped was settled, seems now to be actually threatening open schism. A special meeting of the "synod of the whole hierarchy of the Church"—the final Church authority in that autocephalous body, which normally meets only triennially—has had to be called to deal with the question.

The fact is that a strong minority, and not entirely an uneducated one, resists the change to the Gregorian calendar made

by the state some 10 years ago and accepted by the Church then. They call it "papalization" which is, of course, utterly absurd, and exactly what we did under like circumstances some 200 years ago! The leading agitators are monks of Mount Athos, and it is absolutely fruitless to tell them not to agitate, or to ask the "Old Calendarians" to be reasonable. The malcontents (*Palaeohemerologitae* is their impressive name) form separate congregations from those whom they regard as apostates, and have no difficulty in finding priests to minister to them. So strong was the agitation that the government once wished to proclaim freedom for them by law, but the Archbishop of Athens seems to have declared, perhaps unadvisedly, that such "coercion of the Church" would be an act of persecution, and that he would meet it by ordering a closure of all the churches. One side threatens open demonstration, the other, the penalty of persecution. In fact more than one bishop has actually issued that sentence against the Old Calendarians in his own diocese. Things have gone so far that the Archbishop has been prevented from preaching in a parish in Athens which is zealous in the matter, and the police had to interfere to prevent violence. It is some years since, at the beginning of the trouble, a certain valiant tailor of Samos actually made an assault on the prelate as he entered his cathedral on a solemn occasion. The tailor dashed at him with his professional shears, and began chopping at the Bishop's magnificent beard, declaring that he was an apostate, and ought to be degraded from office. (Cutting off the clerical beard is the outward sign of degradation from orders.)

THE Archbishop has offered what most of us would consider a most liberal concordat, saying that he will allow all Old Calendarians to have their own priests and services, provided that they allow that the New Calendarians are also lawful priests, and consent to pray "for the Archbishop of Athens." He does not insist that they shall mention his own obnoxious name!

That such concessions should be refused show how far things have gone awry, and how unreasonable the zealots have become. A suggestion to allow both uses pending a general council has also been refused, though a general council would necessarily accept the new Calendar! Commissions and conferences have failed to bring about an agreement, and people are now saying, "Well, it seems that we must either excommunicate the Old Calendarians, which means a dangerous schism, or else we must formally return to the Old Calendar ourselves."

It shows how dangerous a fire can be kindled by a very little wood.

The Kingdom

DO NOT IMAGINE for one moment that our blessed Lord lived and died and rose again merely to make the world comfortable. There is more in it than that. The Christian priest or minister not only strives by word and act to lead his flock through a miserable and naughty world, but does his best to prepare them also for an eternity of glory. He has what he considers good reason, supernatural sanction, for his preaching of duty, self-denial, and asceticism. It is the love of Christ. Nothing else works so well, nothing else has produced results half so good. Now that pagan materialism has entrapped us, now that pessimism has become so fashionable and rampant, now that our worship of prosperity has proved to be idolatry and our dogma of progress has exploded with a bang (or rather with a pop), the Christian is more than ever sure that he and he alone has an infallible cure for the evils which beset us. The Christian cannot be a pessimist because he believes in the coming of the Kingdom. He believes that the answer to all riddles, not only spiritual and moral ones, but political and economic ones, too, is Christ the King; and that not the imperfect and reduced Christ of the sidewalks and the newspapers, but the divine Son of God. The divine Christ, because otherwise you have no supernatural sanction for your golden rule, you have no King for your Kingdom.

—The Very Rev. E. J. M. Nutter, D.D.

Books of the Day

Rev. William H. Dunphy
Editor



GOD AND THE ASTRONOMERS. By William Ralph Inge. Longmans Green & Co., 1933. Pp. 308. \$4.00.

RECENT DISCOVERIES at the big and the little ends of the field of knowledge have made cosmology once more a live issue. The Dean of St. Paul's appraises the bearing of these upon our conceptions of God, Man, the World, Time, Value, and Eternity. This is, with the exception of his *Plotinus*, the most erudite of his works. Which is not to say that it is heavy going; nothing from his pen could be dull. The book invites and will repay careful study.

In considering each subject—and this is perhaps the most valuable feature of the book—he states briefly the positions of all schools from Platonism to Pragmatism and then adds to them his own conclusions. His acquaintance with the literature of the subject is encyclopedic.

His own position is that of Neo-Platonism. All real ideas in the mind of God and the reflection thereof in the minds of men. Recent cosmologists have, he says, arrived at the *reductio ad absurdum* of any other metaphysics by evaporating matter into mathematical formulas. Yet he disclaims any affinity with Idealists such as these. They are disciples of Berkeley, whose pure subjectivism is related, not to Plato, but to Hume. He takes no stock in the dictum *esse est percipi*. He has no patience with Modernism, whether in philosophy or religion, on account of its subjectivism, its substitution of *becoming* for *being*, and its tenet that relations are the only realities. Pragmatists of the school of Mr. John Dewey come in for his fine scorn. "The Americans," he says, "are so much used to bluff each other that they think they can bluff nature and God."

The Dean holds the only tenable philosophy to be the *philosophia perennis*, builded upon Plato and developing into either Neo-Platonism or Neo-Scholasticism. With the latter school he is much in sympathy. Modern thought has done well to take time seriously; but it has failed to take eternity seriously.

He rejects the idea that God is organic with the world, seeming not to find it possible to conceive that He may be both organic with the world and transcendental. It is strange that he does not appear to be familiar with Lionel Thornton's *The Incarnate Word* in which this position is ably set forth. He also seems to have overlooked the support which his system of epistemology might gain from the experimental work of the *Gestalt* school of psychologists.

The chief objection to Neo-Platonism seems to be that it fails to explain the problem of Evil. If all realities are thoughts in the mind of God, then He must surely be subject to nightmares. This objection Dean Inge does not meet. It can only be met by allowing for some real distinctness and independence between God and the stuff of the world. C. L. DIBBLE.

THE FOUR GOSPELS: A New Translation. By Charles Cutler Torrey. Pp. xii, 331. Harper's, 1933. \$3.00.

DR. TORREY, professor of Semitic languages in Yale University, thinks that the Gospels were originally written in Aramaic. On the basis of this supposition, he has given us this new translation (or should we say reconstruction?) of the Gospels. In his chapter, *The Origin of the Gospels*, he argues forcibly, though not always convincingly, for his position. Many of the results attained are interesting, some startling.

The writer at times takes issue with current critical assumptions, e.g., that the reference "When you see Jerusalem surrounded by armies" (Luke 21:20) proves this Gospel to have been written after the fall of Jerusalem. He reminds us "every Jew knew that the *beginning of the end* was to be the capture and devastation of the city by Gentile enemies. This could have been learned unmistakably from Daniel, even if Zechariah 14:2 had not said it in so many words!" (p. 284).

In spite of much that is valuable and suggestive, however, Dr. Torrey's main thesis, Aramaic originals for the Gospel record all earlier than 60 A. D., seems unlikely to gain acceptance by New Testament scholars, despite the brilliant and plausible arguments advanced in its favor. W. H. D.

THE SECRET OF THE SAINTS. By Sir Henry Lunn. Macmillan Pp. x, 229. 1933. \$1.00.

WE HAVE in this fine little book another expression of the growing and widespread interest in the art of prayer. It is becoming widely recognized that the lack of drive to Christian living, the emptiness and formality of Christian worship, and the unfruitfulness of Christian activity springs from an inner emptiness which can be filled full only by the union with God which is realized by a disciplined prayer life in Christ Jesus, the great High Priest.

This is an excellent manual to lead a disciple into the prayer of Jesus along the path which the saints in all times and places have been enabled to follow with and in their common Master. D. C.

THE COUNCIL OF TRENT AND ANGLICAN FORMULARIES. By H. Edward Symonds. Pp. xv, 235. New York: Oxford University Press. \$3.75.

TO THE NUMBER of worthwhile books on the Articles and other Anglican formularies is now added this scholarly and authentic work by Fr. Symonds. It differs from most works on the Articles in that it takes as its starting point the dogmatic decrees of Trent itself and compares with them the language of Anglican formularies and representative theologians. Moreover it carries us down to the present day by including, e.g., the agreement with the Orthodox at the last Lambeth Conference, when so much that Catholics have contended for was unanimously accepted by the Anglican episcopate. Yet the results of the writer's investigations do not seem quite to justify his expressed hope "that a basis of reconciliation may be found in a general acceptance of the doctrinal decrees of the Council of Trent by those who are still ready to give loyal adherence to the present formularies of the English Church," quite apart from the fact that much muddy water has flowed under the bridge since then. W. H. D.

SUPERNATURAL RELIGION IN ITS RELATION TO DEMOCRACY. By S. C. Carpenter. Macmillan. Pp. 320. \$3.50.

DEMOCRACY APPEARS to the author to have taken unto itself a religion, called Humanism, which rests upon the conviction that man can save himself. Convinced of the fallacy of this, he has set himself the task of demonstrating the compatibility of orthodoxy with democracy. The question is indeed crucial; and the Master of the Temple has not belittled his task; for he gives us none of the shallow platitudes that pass for thinking in most books on popular religion. The style is lucid and often brilliant.

Nevertheless, the book is disappointing. In the first place it lacks coherence. It does not really address itself to the problem set by the introduction; but consists of a series of more or less disconnected essays in the history and theology of Christendom.

Worse than that, the author never really sets himself to tell us, does not seem to know himself, what he means by the Supernatural. After fighting shy of defining it for a long time, he finally says (p. 56), "It is itself all that the natural is and something more. And that something is no alien addition." This appears to be an ill-concealed surrender to naturalism. That it is so is evidenced by the fact that the writer confines the supernatural gifts of Christianity to Revelation and Grace and fails to include either Providence or Answer to Prayer. This is not what the Supernatural has meant throughout Christian history. One might add that it is not a faith to convert the world, whether the political order be democratic or any other. C. L. DIBBLE.

THE BEST CHRISTMAS GIFT is Christ Himself. He did not come to this earth to be God's gift to any section of it or any group of people in it. His is an all-inclusive love and yet so discerning that He permits us to give Him to others and by so doing receive Him in greater measure ourselves.

—Bishop Creighton.

NEWS OF THE CHURCH

\$3,000 Daily Paid Pension Beneficiaries

Bradford B. Locke Elected Trustee and Executive Vice-President; Other Officers Re-elected

NEW YORK—Pensions to beneficiaries eligible to payment from the Church Pension Fund have reached an average figure of \$3,000 a day, according to the report of William Fellowes Morgan, president of the Fund, at the annual trustees' meeting December 19th at its offices at 20 Exchange Place.

Total annual pension payments are just short of \$1,100,000 in addition to the cash sums of \$1,000 paid to widows of clergymen who died in active service, a feature which was added to the benefits of the Fund in 1921. Rolls of beneficiaries have reached 2,200, and the total pension disbursement since the establishment of the Fund in 1917 passed the \$10,000,000 mark this year. Assessments from the churches have fallen five per cent since last year because of the lower scale of salaries upon which assessments are made.

\$2,696,570 TOTAL INCOME

The report of J. Pierpont Morgan, treasurer of the Fund, which is operated on a reserve basis, listed total income from all sources, estimated through December, of \$2,696,570; and total assets, reported as of November 30th, \$29,242,046.

At the election of officers, William Fellowes Morgan was re-elected president of the Church Pension Fund, J. Pierpont Morgan was re-elected treasurer, and Bishop Davis, of Western New York, and the Hon. Frank L. Polk, were re-elected vice presidents. The only new election was that of Bradford B. Locke as trustee and member of the executive committee, and executive vice president of the Fund. Mr. Locke was originally associ-

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False Teeth, Big Socks Presented to Orphanage

WASHINGTON, D. C.—Among the donations received at St. John's Orphanage, Washington, which has passed its 60th anniversary, were a pair of false teeth, a consignment of number 10 socks, and a pair of spectacles.

The frames of the spectacles were used, but the children could not wear the men's socks, and none of the four dentists who serve the orphanage could find any use within the home for the false teeth. The orphanage owns a nice country house and 10 acres of land and is reported to have no debts of any kind.



Blackstone Studios.

BRADFORD B. LOCKE

Mr. Locke was elected trustee and member of the executive committee and executive first vice president of the Church Pension Fund at the annual trustees' meeting.

Canon French Editor of "Harrisburg Churchman"

Executive Council Votes to Pay \$12,000 to National Council in 1934

HARRISBURG, PA.—Canon Clifford W. French, chaplain and secretary to the Bishop of Harrisburg, was appointed editor of the *Harrisburg Churchman* by the diocesan executive council at its recent meeting. He succeeds the Ven. Harold E. Schmaus, resigned.

The executive council voted to pay to the National Council in 1934 the sum of \$12,000. This is the same amount as for 1933. The council decided to recreate a diocesan department of missions.

Tri-diocesan Conference Of Students Planned

WASHINGTON, D. C.—Arrangements are now being made for a tri-diocesan student conference to be held February 9th, 10th, and 11th at Rock Creek Church, the Rev. F. J. Bohanan, D.D., rector. Selected students from Easton, Maryland, and Washington will be invited from the schools and colleges of these dioceses. Canon Bernard I. Bell, of Providence, R. I., will be one of the leaders.

Dallas, Tex., Church Window Dedicated

DALLAS, TEX.—A stained glass window, in memory of Frederick A. Gillette, who was an active member of the congregation, was dedicated December 10th in Christ Church. The Rev. Bertram L. Smith is rector.

New Orleans Parishes Develop Aid Project

Successful Social Service Work May Become Basis for Enlarged City Missionary Program

NEW ORLEANS—A social service project of some proportions has been developed by the city parishes this year under the direction of the new social service commission appointed by the Bishop at the last diocesan convention.

Beginning March 1st a soup kitchen opened at Trinity Church was maintained by a corps of women from all the parishes and supported by funds secured by appeals in the churches. The enterprise has been financed at a surprisingly low cost and has been operated continuously since its opening, serving a noon-day lunch to unemployed persons both white and colored. One of its by-products has been family case-work resulting from the investigation of many families to whom clothing and furniture and other necessities have been supplied. During October a maximum number of 6,000 meals was reached for the month; but since the inauguration of Federal aid the number of applicants has been declining.

NO COMPETITION

It has been the policy of the commission in this work in no way to compete with, but merely to supplement the activities of other relief agencies. It is probable that the progress of re-employment will enable the soup kitchen to close or to diminish its work considerably after January 1st, according to the estimates now being indicated by declining registration figures. The work has enlisted the interest of so many Church people that it is expected to serve as a new basis, through future projects, for an enlarged city missionary program.

General Theological Seminary Students Address Young People

SOUTH AMBOY, N. J.—Students of General Theological Seminary, New York City, are giving addresses at the Sunday evening meetings of the Young People's Guild of Christ Church here. This series began the Second Sunday in Advent, with R. N. Rodenneyer as the speaker, his subject was "Constantine."

All Officers of New York Brotherhood of St. Andrew Chapter Are Vestrymen

NEW YORK—A chapter of the Brotherhood of St. Andrew has been installed at All Souls' Church, the Rev. Rollin Dodd, rector, with 15 charter members. All the officers of this chapter are members of the vestry.

Roosevelt Sends Greeting to Parish

Special Services Mark 125th Anniversary of Consecration of Grace Church, New York

NEW YORK—The 125th anniversary of the consecration of the original Grace Church at Broadway and Rector street was commemorated December 17th at special services in the present church, Broadway and Tenth street.

Sixteen clergymen who had been associated with Grace parish in the past took part in the morning service, at which Bishop Washburn of Newark, delivered the sermon.

A letter from President Roosevelt congratulating the parish on its "fine record for generous service to humanity" was read. More than 800 persons attended the service.

PRESIDENT'S LETTER READ

The Rev. Dr. Harry P. Nichols, retired, made public the President's letter during the service. It was addressed to the Rev. Dr. W. Russell Bowie, rector of Grace Church, and read as follows:

"The White House, Washington.

"My Dear Doctor Bowie:

"I am glad to send this message on the occasion of the 125th anniversary of Grace Church, and at the same time extend my personal good wishes to all in attendance.

"The fine record for generous service to humanity which your church has maintained during the years of its existence is most noteworthy and deserving of the highest praise. It is my sincere hope that this excellent work will continue through future years.

"Very sincerely yours,

FRANKLIN D. ROOSEVELT."

ORIGINAL TEXT USED

Bishop Washburn spoke upon the same text as that used by the Rev. Dr. Thomas House Taylor, fourth rector of Grace Church, when he had officiated at the consecration of the present church in 1846. The text, Haggai 2:9, read: "The glory of this latter house shall be greater than that of the former, saith the Lord of Hosts."

INFLUENCE IS RECALLED

Among the accomplishments of Grace parish recalled by Bishop Washburn were "its mighty influence on the thought and action of the Church at large," and its establishment of Grace Chapel, later to become the Church of the Incarnation, the Settlement House, Grace Mission House, and Grace House in the Fields at New Canaan, Conn. He praised the work in the immediate church plant, which extends along Fourth avenue, and finally the pioneering feats of Grace parish in the realm of Church music.

In his message to the congregation, Dr. Bowie said the greatest value of an anniversary lay in the inspiration it contained for future work.

Vermilion, S. D., Church Honors Janitor, Vestryman For 40 Years of Service

VERMILION, S. D.—St. Paul's Church here, December 17th honored its janitor, T. C. Maude, at its usual morning service. Mr. Maude is more than a janitor for he has been a warden or vestryman for over 40 years. This Sunday was the 50th anniversary of Mr. and Mrs. Maude's marriage. The aged pair sat in the chancel and during the service stood before the altar and exchanged the vows made 50 years ago.

Deaconess Garvin Praised For Devotion to Parish

Editor of "Forum" Pays Tribute to Worker at Luncheon

NEW YORK—Preceding the final services in celebration of the 125th anniversary of the founding of Grace Church, a luncheon was held in the Waldorf-Astoria December 16th. The speakers were Bishop Manning, of New York, the Rev. W. Russell Bowie, D.D., present rector of the church, and Dr. Henry Goddard Leach, editor of the *Forum*. Judge Augustus Noble Hand presided at the luncheon, which was attended by more than 300 parishioners and friends.

Dr. Leach paid a glowing tribute to Deaconess Bertha M. Garvin, who has been continuously at Grace Church for 33 years. When Deaconess Garvin became Dr. Huntington's secretary in 1900, he said to her: "The deacons on the staff change from time to time, but the deaconesses are hardy perennials." Both Dr. Huntington and Bishop Slattery regarded the deaconess, as she is still regarded, as the representative of the entire congregation of Grace Church. Dr. Leach said:

"No one more than Deaconess Garvin is the living embodiment of Grace Church. For 33 years she has been called upon to meet the thousand little emergencies of the day, and the great emergencies of some days, and to represent Grace parish, which, with its social, athletic, medical, musical, and artistic establishments is like an incorporated village within the city. She has beheld the growth of the parish, and she has grown with it. Her devotion has been to the parish. Deaconess Garvin's account of the death of Dr. Huntington, and again of the departure of Dr. Slattery moved us to tears. But in joy or sorrow, she remained at Grace Church, quietly doing her great work through many days of little duties and some days of large tasks."

Dr. Leach also paid tribute to Dr. Bowie, who is about to complete his 11th year as rector of Grace Church. He praised Dr. Bowie as a preacher, as a writer, and as a pastor.

Atlanta Dean Observes Anniversary

ATLANTA, GA.—The Very Rev. Raimundo de Ovies' fifth anniversary as dean of the Cathedral of St. Philip was observed December 23d. At the service December 24th, the special music written by Arthur Davis, organist, and dedicated to the dean, was sung.

Massachusetts Women Enjoy Unique Party

Devotional Features Include Roll Call of Entire List of Diocesan Missionaries in Field

BOSTON—The annual Christmas party of the Woman's Division of the Massachusetts Church Service League is, possibly, unique as a diocesan institution. At the beginning are some devotional features commemorative of the season, including a roll call of all the Massachusetts missionaries in the field, from a missionary bishop down to the youngest and newest secretary.

With the reading of an appropriate adaptation of "'Twas the night before Christmas," the transition is made to the traditional hilarity of Santa Claus (in person), augmented by the presence of a polar bear as an ally whose endearing antics delight the hearts of the assembled matrons. From Santa's pack are drawn little trifles which are surprises to the recipients and sources of interest to the onlookers.

When Miss Eva D. Corey presided December 20th at this annual party, it was interesting to see how recognition was meted to parishes and missions scattered the length of the diocese; the quick, individual word was ready for those answering for large and influential parishes and for the representatives of little missions just beginning to feel the bond with the larger interests of the Church.

The sick and needy in the hospitals were not forgotten. Two missionaries each spoke for a few minutes. They were Anna Silberberg from Nenana, Alaska, and Mildred Hayes of Mayaguez, Puerto Rico.

\$3,000 Daily Paid Pension Beneficiaries

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ated with the Fund in 1916, and has been secretary since 1925.

99.5 PER CENT ASSESSMENTS PAID

"The record of assessment payments since the beginning of the Fund is remarkable," the Fund's president said in his report. "The total of assessments received in the year 1918 was, in round figures, \$625,000; in 1923 it was \$913,000; in 1928 it was \$1,141,000. For 1933 it is expected to be slightly less than \$1,100,000, which will be a reduction below last year of approximately five per cent. The records of the Fund show that we have received over 99.5 per cent of all possible pension assessments due from parishes, missions, and other ecclesiastical organizations for previous years. Since the Fund started, the Church has paid in approximately \$16,000,000 in pension assessments.

"The other main source of revenue of the Fund is the income from its investments, which in the year 1918 amounted, in round figures, to \$434,000, and this year will be in the neighborhood of \$1,400,000. Since the beginning of the Fund the income from investments has been approximately \$17,000,000."

Special Education Program in Chicago

Miss Vera C. Gardner, Supervisor, Names Advisors for Adult Work in Different Sections

CHICAGO—Announcement of a special program relating to adult religious education in the diocese of Chicago has been made by Miss Vera C. Gardner, diocesan supervisor of education.

The first step in the plan is the appointment of advisors in adult education for different sections. These are: North shore, the Rev. John B. Hubbard, St. Mary's Church, Park Ridge; north side, the Rev. Charles T. Hull, St. Paul's Church, Rogers Park; west side, the Rev. John S. Higgins, Church of Advent; south side, the Rev. J. R. Pickells, Trinity Church; Fox River Valley, the Rev. Crawford W. Brown, Church of the Redeemer, Elgin; southern deanery, the Rev. N. B. Quigg, Christ Church, Streator; northern deanery, the Rev. B. Norman Burke, St. Luke's Church, Dixon.

DEAN MOORE CHAIRMAN

The Very Rev. Gerald G. Moore, D.D., of St. Luke's Pro-Cathedral, Evanston, is chairman of the adult education commission sponsoring the program. Study classes have been or will be recommended to the various parishes and advisors will suggest definite programs for adult education.

Miss Gardner also announced plans for the annual diocesan Normal School which will start the evening of January 8th, and continue for 10 consecutive Monday evenings. The school will meet at diocesan headquarters. Among the leaders selected are:

The Rev. W. H. Dunphy, a course on What Christians Live By; Mrs. James E. Montgomery, Talks to Teachers; H. F. Hebley, A Teacher's Use of the Bible; the Rev. John S. Higgins, The Church in America; Miss Dorothy Short, Activities in Handwork in the Church School. Miss Gardner will direct the superintendent's forum with Fred Alderton as chairman.

200 Georgia Parishioners Sign Pledges to Serve in Organizations

SAVANNAH, GA.—As a result of a service of Re-consecration, held just before the Every Member Canvass, at Christ Church, more than 200 persons signed cards pledging themselves for personal service in some parish organization. The Rev. Dr. David Cady Wright is rector.

Illustrated Travel Lecture Given

WASHINGTON, D. C.—Under the sponsorship of the Church Periodical Club of the Church of the Epiphany, an illustrated travel lecture on Palestine was given recently in the parish hall by the Rev. Clarence Stuart McClellan, Jr., of Falls Church, Va.



© Lucile Lloyd.

ST. MARY OF THE ANGELS

This altar piece, in the Church of St. Mary of the Angels, Hollywood, Calif., was dedicated recently by Bishop Stevens, of Los Angeles. The mural is by Lucile Lloyd. The Rev. Neal Dodd is rector.

Armenian Archbishop Slain During Service

NEW YORK—Archbishop Leon Elisee Tourian, head of the Armenian National Apostolic Church in the Americas, was stabbed to death December 24th as he walked in his green and gold vestments down the aisle of his church here to open services.

Four men were seized after the slaying. Police expressed belief that the slaying climaxed discontent over the Archbishop's purported sympathy for Soviet Russia.

Leadership Training School

In Yonkers Opens January 8th

YONKERS, N. Y.—The fifth annual term of the Yonkers Leadership Training School opens January 8th in the parish house of St. John's Church, Yonkers, the Rev. O. S. Newell, rector, where all the sessions will be held. The term is for eight Wednesday evenings, ending March 12th, from 8 to 10 P.M.

George Arthur Smith, principal of public School Number 3, is to be dean. Mr. Smith is a vestryman of St. John's Church. Among the instructors are: the Rev. Raymond E. Brock, rector of Christ Church, Riverdale; the Rev. J. Harry Price, assistant minister of the Church of St. James the Less, Scarsdale; the Rev. W. Harold Weigle, rector of St. Paul's Church, Eastchester; the Rev. Wilbur L. Caswell, rector of St. Paul's Church, Yonkers. The school is under the supervision of the Yonkers Council of Religious Education and the committee on religious education of the archdeaconry of Westchester. All the Protestant Churches in Yonkers are cooperating.

Preparations Made For Consecration

Elevation of Rev. Robert E. Gribbin In Western North Carolina Set for January 25th

ASHEVILLE, N. C.—Preparations are now being made for the consecration of the Rev. Robert E. Gribbin as second Bishop of Western North Carolina. If the bishops' approval is given in time, the consecration is expected to take place in St. Paul's Church, Winston-Salem, January 25th.

It is hoped that the consecration will be as soon as possible, so the new Bishop can take up his work by the first of February.

Blue Mountain Conference Reelects Rev. N. B. Groton

Other Officers Also Chosen at Winter Meeting of Board of Governors

YORK, PA.—The board of governors of the Blue Mountain Conference held their winter meeting here, as guests of the Rev. Paul S. Atkins. The Rev. N. B. Groton, of Whitmarsh, Pa., was reelected president, the other officers being M. C. Adams, of Pittsburgh, treasurer; the Rev. B. D. Chambers, Millwood, Va., secretary; the Ven. Charles E. McCoy, Williamsport, Pa., registrar. Honorary vice presidents are: Bishop Wyatt Brown of Harrisburg, Bishop Helfenstein of Maryland, Canon W. L. DeVries of Washington, R. E. L. Strider, and F. D. Goodwin.

The Rev. Malcolm E. Peabody, of Philadelphia, chairman of the program committee, announced the arrangements for the courses for 1934. Following the new method of group discussion and seminar work, advanced courses will be offered in the New Testament, Old Testament, Social Service, and Personal Religion. Since its inception eight years ago, the Blue Mountain Conference has carefully adhered to its original intention of being an advanced summer school, and many favorable comments have been received on its inauguration of the seminar method in summer conferences.

The location of the 1934 conference is left to the executive committee with power to act. After eight years at Hood College, Frederick, Md., a survey is being made to determine whether some other location would be of more advantage to the Church people of the third province.

New Army Chapel Filled

FORT BRAGG, N. C.—Attendance at the recently provided chapel at the army camp here was so great at the first service that prospects are a larger room will be required. Churchmen fitted up the chapel and have obtained the services of the Rev. Archer Boogher, of Fayetteville, N. C., for one early celebration of the Holy Communion each month.

Church's Work Among Poor is Emphasized

New York City Mission Work Faces Decline of at Least \$28,000 in Income

NEW YORK—Copies of the annual Christmas number of the *Mission News*, which carries a special report from Bishop Manning on the financial status of the City Mission Society, of which he is president, were distributed December 17th in churches throughout the diocese.

Emphasizing the fact that "all of this Society's activity is among the very poor," Bishop Manning, on the editorial page, states:

"The fiscal year of the City Mission Society closes on December 31st. We had no deficit during the last three years, but for this year, 1933, our income, unless new gifts are received, will be at least \$28,000 less than last year's receipts, which amounted to \$302,000.

"All of this Society's activity is among the very poor. Its relief work has aided over 12,000 people this last year. Most of them are the 'new poor' who have suffered so greatly and who need so acutely to be prepared for reemployment. It has aided over 5,000 children and young people, guarding them against delinquency, bettering their health, and aiding their spiritual development.

"The spiritual lives of over 40,000 sick, delinquent, discouraged people have been strengthened by 25 City Mission chaplains in the hospitals, homes, and other institutions of greater New York.

"This organization is a force for better living, the preservation of the family, the protection of youth and childhood, which must be maintained."

Bishop of London Lists Progress in Diocese

LONDON—The Bishop of London, speaking at the London diocesan conference, said that during the last seven years 50 sites had been secured for churches, halls, and vicarages; 16 permanent churches had been built or were in course of erection; and seven new vicarages built or purchased. This had cost £175,000.

During the present year six new churches had been consecrated; two churches were being erected; two church halls had been opened; and six church halls were being erected. The diocese ought to know those facts, especially when they heard it said that the old Church of England was dead, the Bishop declared.

Bishop Appointed to Parish

LONDON—Bishop Radford, who has resigned the diocese of Goulbourn, N. S. W., and returned to England in search of less strenuous work, has been appointed by the Bishop of London to the temporary charge of St. Anne's, Soho. The Rev. Basil Bourchier had resigned the living because of ill health.

Nashotah House Hears Lectures by Visitors

NASHOTAH, WIS.—Nashotah House has had the pleasure of a week's visit from the Rev. S. A. B. Mercer, S.T.D., of Queen's College, Toronto, an alumnus of the House. Dr. Mercer lectured through the week on recent developments in the archæology of the Old Testament, showing how post-war excavations in the Holy Land have done much to maintain the historicity of the Sacred Writings. Dr. Mercer also gave a popular "travelogue" on his recent expedition to Abyssinia in search of Ethiopic manuscripts. The House has also had the honor of a visit from Mrs. O. B. Miller, author of *My Bookhouse*, *My Story of History*, etc., who gave an entertaining illustrated lecture on Arabia and the Holy Land, with particular attention to the city of Petra.

Young Indian Describes Dangers and Difficulties

Rev. John Aaron, Trained in United States, Writes to Friends

EVANSTON, ILL.—Undaunted by little mud churches knee-deep in water and an occasional falling wall releasing scorpions, the Rev. John Aaron seems to be having a great time in this, his first year back home in India as a missionary priest. He is the young Indian who received his theological education at Western Seminary and was ordained by Bishop McElwain, of Minnesota. The Rev. Mr. Aaron's letters, printed by the Rev. H. L. Bowen in his parish paper at St. Mark's, Evanston, tells of the young missionary's work in immediate intimate contact with village people. He belongs to the native Church of India.

WALKS TO VARIOUS MISSIONS

He and another clergyman, who does most of the administrative work, are responsible for seven villages, in addition to work at the mission school. The villages are within a radius of seven miles—no distance at all, our motoring clergy will say, but the Rev. Mr. Aaron walks. Up at 5:30 and walk six miles to the first village, a celebration of the Holy Communion, then on two miles more for a second celebration, and walk back at midday under the Indian sun. At one service a piece of the church wall fell out and a lot of scorpions appeared. "I was the only person wearing shoes," he mentions "so I killed them before anyone was bitten."

The people work in the fields seven days a week and barely earn enough to support the poorest existence. Their little churches have mud walls and floors and scarcely any furnishings, in one place only a small stool, two feet high, for an altar.

But they come to church and they bring their humble offerings and they sing without books, and the Rev. Mr. Aaron can write: "Simple as all this may sound, the devotion and reality in their worship are just as high a type as any I have seen in America."

Celebration Planned By Arkansas Parish

Christ Church, Little Rock, Vestry Adopts Five-Year Program; Bishop Gailor to be Preacher

LITTLE ROCK, ARK.—A five-year program leading up to the centennial celebration of Christ Church here will be launched by the congregation next March. The vestry recently adopted unanimously a program for the church, which has furnished many of the leading figures in the history of the city and the state.

The five-year program will be launched March 18th, with a special service at which Bishop Gailor of Tennessee will be the preacher. The details of the program are to be put in the hands of various committees and throughout the next five years all features will work progressively to the grand climax in 1939, when there will be a week's celebration commemorating the centenary.

On December 9, 1838, the Rev. Leonidas Polk, then rector of St. Peter's Church, Columbia, Tenn., was consecrated Bishop of Arkansas and the Southwest, the latter term then including Indian Territory, now Oklahoma, Texas, Louisiana, Mississippi, and Alabama. About March 17, 1839, as far as now can be ascertained, he made his first visit to Arkansas, being entertained at the home of Senator Chester Ashley. On that day he held, so far as is known, the first service for the Episcopal Church in the state. The Presbyterian church was used. After that service, Bishop Polk gathered together the Churchmen of Little Rock and organized Christ Church parish. He selected the site upon which the church building was erected, and donated \$900 for the purchase of ground.

The Rev. William H. C. Yeager came to Little Rock in 1840 and took charge of the congregation. The Rev. W. P. Witsell, D.D., is the present rector.

Chicago Organist is Winner In Competition for Hymn Tune

CHICAGO—A. J. Strohm, organist and choirmaster of St. Paul's-by-the-Lake, Rogers Park, is announced as the winner of a competition for a new tune to the hymn, *Brightest and Best*. The competition was conducted by the Diocesan Choirmasters' Association.

The new tune will be used for the first time publicly in connection with a series of sectional joint services to be held the afternoon of January 14th. Locations of the services are: St. Mark's Church, Evanston; St. Peter's Church, Chicago; St. Bartholomew's Church, Englewood; and Grace Church, Oak Park.

Rose-colored Cope at St. Mary's

NEW YORK—The Church of St. Mary the Virgin has been presented with a rose-colored cope. This completes the vestments for "Rose Sundays."

Worship, Obey Christ Says Bishop Freeman

Conception of Brotherhood Must be Rendered Practical, Declares Diocesan in Christmas Message

WASHINGTON, D. C.—In his Christmas message, published in *Washington Diocese* and in the city press, Bishop Freeman, of Washington, said:

"If the Christmas message with which His birth was proclaimed is to have prevailing power, we as Christian men and women must not only worship Him—we must obey Him.

"We believe profoundly that beyond all man-made remedies He alone furnishes the solution of our many problems and the cure for our many ills.

"Our conception of brotherhood, whether within our confines or as applied to other peoples in the remote parts of the world, must be rendered articulate and practical. This may be a merry Christmas despite all our misfortunes and privations."

New Jersey Guild Entertains Association of Blind People

TRENTON, N. J.—The Association of the blind, an independent group of blind people in this vicinity, was entertained at a Christmas party in All Saints' parish house by the diocesan Fruit and Flower Guild.

This association is kept in close touch with the Church through the Rev. Canon G. Welles and his volunteer aides of the Flower Guild. The cathedral parish is also headquarters of Church work among the deaf and monthly services are held in the sign language by the Rev. Henry J. Pulver, rector of All Souls' Church for the Deaf in Philadelphia.

Memorial Chimes Dedicated

NEW YORK—A memorial gift of 12 bells, given to the Church of the Ascension by Miss Susan Alfreda Cox in memory of her parents, Mark Thomas and Emily Maria Cox, was dedicated December 17th. The Rev. Donald B. Aldrich, rector, officiated. The first note was struck by Spencer Villingdale, five years old, the youngest member of the boy choir. Miss Jessie Craig Adams, organist and choir director, was at the keyboard.

Mural is Unveiled

CHICAGO—An original mural, depicting the baptism of Jesus, was unveiled at St. Matthew's Church December 17th. William H. Mosby painted the mural and participated in the dedicatory services. The Rev. Alfred Shaw, pastor, preached.

Bishop of Johannesburg Elected

LONDON—A cable from Johannesburg reports that at the meeting of the assembly of the diocese, Archdeacon G. H. Clayton of Chesterfield was elected Bishop of Johannesburg, in succession to Dr. Karney. He has accepted the election.

Ancient Cycle of Mystery Plays, Translated by Rector, Presented in Boston Church

BOSTON—One of the most ancient cycles of mystery plays was given in Emmanuel Church, Boston, December 17th. This *Nativity Cycle of the York Mysteries* was translated from the ancient Norman-Saxon script by the rector, the Rev. Dr. Phillips E. Osgood, whose prowess in religious drama is well known.

The group of the seven plays comprised in the cycle were reproduced as closely as possible in the form used in York Minster in the twelfth century and distinction was added by certain quaint conventions. For example, since God is Trinity, three voices together spoke His prologue. The "stations" were plainly labeled that there might be no confusion. The Angel Gabriel wore gold gloves since the gentry wear gloves; the shepherds were English peasants.

Mrs. Hopkins Principal Of Valle Crucis School

VALLE CRUCIS, N. C.—Mrs. Emily T. Hopkins, of Kansas City, Mo., has become the principal of Valle Crucis School, the Western North Carolina diocesan high school for girls. The former principal, Miss Graves, remains to assist in the classroom.

The school and mission work associated with it being without a rector, the Rev. James Sill, of Rutherfordton, spent a week here recently, giving services here and at Holy Cross Mission, nearby.

Deaconess Retiring Fund to Benefit

NEW YORK—St. Clement's parish, the Rev. Leonel E. W. Mitchell, rector, is donating this year the offering at the annual Epiphany pageant to the Retiring Fund for Deaconesses. This fund needs \$6,000 more before it can begin to disburse its income. St. Clement's is one of the first parishes to make a corporate gift to the Retiring Fund. The Epiphany pageant will be given under the direction of Deaconess Anna R. Armstrong, who is on the staff of St. Clement's.

Louisiana Convention Place Changed

NEW ORLEANS—The Louisiana diocesan convention, scheduled for January 24th, will be held in Grace Church, Monroe, instead of the Church of the Good Shepherd, Lake Charles, as originally planned.

Accepts Tristan da Cunha Post

LONDON—The Rev. H. Wilde, curate of St. Martin's, Lincoln, has been accepted for service on the island of Tristan da Cunha, and expects to leave England to take up his new post early in the new year.

Bishop Longley Masonic Speaker

CHICAGO—Bishop Longley, of Iowa, was to deliver the address at the annual Scottish Rite service commemorating the feast of St. John the Evangelist, the evening of December 28th, at the Scottish Rite Cathedral.

Begin Philadelphia Cathedral Services

Chapter Makes Arrangements for Lady Chapel Services; Canon Residentiary Appointed

PHILADELPHIA—The cathedral chapter has made arrangements for public religious services to be held each Saturday at four P.M. in the Lady Chapel of the Cathedral Church of Christ, in Upper Roxborough. The Rev. James M. Niblo, rector of St. John's Church, Norristown, and a member of the cathedral chapter, has been appointed canon residentiary and will officiate at these services.

The first service was held Saturday, December 9th, and was especially for the canons of the cathedral and the workmen engaged on the construction of the chapel. The second service was attended by a small group of men and women who were much impressed by the service and look forward to the time when the great cathedral will be completed.

CHAPEL FIRST UNIT

St. Mary's Chapel is the first unit of the Cathedral to be erected and is now complete enough to be used for worship and services. As more progress is made, additional services will be held. Ground was broken for the chapel by Bishop Taitt, of Pennsylvania, June 25, 1932, and on June 3d of this year the Bishop officiated at the blessing of the foundation stone which marked the date of the actual beginning of construction of the chapel.

The chapel, which will accommodate approximately 300 people, occupies the easternmost section of the cathedral and will be a part of it. Plans for the chapel and the cathedral were drawn by the architects, Frank R. Watson, Edkins and Thompson, of Philadelphia.

Bishop Colmore's Anniversary Observed

MAYAGUEZ, PUERTO RICO—The 20th anniversary of Bishop Colmore's consecration was observed at St. Andrew's Church here December 17th. A purse was presented to the Bishop by members of the staff in Puerto Rico and the Virgin Islands. The Rev. Julio Garrett made the address of presentation.

Festivities at Kemper Hall

KENOSHA, WIS.—Christmas festivities at Kemper Hall this year included a banquet and party for the children of the Kenosha Fresh Air School December 9th, the annual carol service sung in the chapel by the students December 17th, and the presentation of a play, "Bethlehem," by Laurence Housman, December 20th by the senior class.

Candle Light Service in Washington

WASHINGTON, D. C.—The Washington Choral Club held a Candle Light service at the Church of the Epiphany December 21st. Christmas carols were sung by a large choir.

Practical Social Problems Discussed

Department Accepts Report Which Lists Responsibility of Church in Regard to Temperance

NEW YORK—Practical social problems facing the Church at the close of 1933 were the principal concern of the meeting of the department of Christian Social Service December 12th.

The special committee appointed by the Presiding Bishop at the department's previous request to consider the question of the Church's responsibility in regard to the problem of temperance presented its preliminary report through its chairman, the Rev. Howard C. Robbins, D.D.

RESPONSIBILITY IN THREE SPHERES

The department accepted this report which described the responsibility of the Church as lying in three spheres: in the field of education, in the formulation of public opinion, and in influencing legislation on liquor control. The committee is to be enlarged in order to be representative of the major divisions of the country.

Decision was made to bring before both rectors and vestries of parishes the urgent necessity of re-studying the social function of the parish house as an institution, together with the social effectiveness of their own parish house program. The service opportunities faced by the parishes because of the growth of leisure time are rapidly expanding. But these may be seized only if the social use of the parish is well understood.

The department also took steps to set up a series of regional conferences on the application of Christian principles to the social and industrial problems of the day. Two of these will be held in the spring of 1934 in widely separated parts of the country.

Plans for Social Service Sunday, to be observed as usual on the Third Sunday after the Epiphany, January 21st, were also approved.

Louisiana Church Restored

MINDEN, LA.—St. John's Church here, which was in the path of a cyclone in the early part of the year, has been beautifully restored, largely through the gifts of the American Church Building Fund and the diocesan Woman's Auxiliary, supplemented by gifts of the congregation. The Rev. Anson Phelps Stokes, Jr., is priest in charge.

Rev. G. M. Williams to Hold Retreat

BERNARDSVILLE, N. J.—The Rev. Granville Mercer Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York, will hold a retreat for priests at the Retreat House in Bernardsville beginning the evening of January 8th and ending the morning of January 11th. Those wishing to attend will please communicate as soon as possible with the Rev. T. A. Conover, secretary, Bernardsville, N. J.

Bishop Lofthouse, Pioneer Canadian Missionary, Dies

LONDON—The Rt. Rev. Joseph Lofthouse, a pioneer missionary of Northern Canada and former Bishop of Keewatin, died December 15th at his home in South Devon on his 78th birthday.

In 1900 Bishop Lofthouse traveled 7,000 miles, including 5,000 by canoe and snowshoes, when he went on the expedition sent by the Canadian government to survey the country between the Great Slave Lake and Baker Lake. Born in Yorkshire, he went to Canada in 1882 and was sent to Moosonee, being ordained the following year.

He was missionary at Fort York, Hudson Bay, from 1884 to 1886, was at Fort Churchill until 1898. He then became Archdeacon of York, Moosonee, being appointed Bishop of Keewatin in 1902. He retired in 1920 and came back to England. Bishop Lofthouse wrote *A Thousand Miles from a Postoffice* some years ago.

Strong Interest in Puerto Rico Church After 10-Day Mission

MAYAGUEZ, PUERTO RICO—Strong interest in St. Andrew's Church here has resulted from a 10-day mission recently. At the close of the mission, 36 crosses were given to leading persons in the congregation, as the beginning of a *Confraternidad de la Santa Cruz*. During January, a second group of 36 crosses will be given, and at Easter 72 will be distributed. The object is to increase loyalty to the Church, prayer for unity, and mutual help. Each of the 36 is to bring another, and so with the 72. The Rev. F. A. Saylor is rector.

Young People Present Mystery Play

SOUTH AMBOY, N. J.—Young people of Christ Church presented the mystery play, *The Great Trail*, by Marie E. J. Hobart, in the chancel of the church on the afternoon of the third Sunday in Advent. The play was given under the direction of Mrs. William G. Pearce. The Rev. Harry Stansbury Weyrich is rector. Tableaux of the Nativity will be given by the same group in the chancel of the church in the afternoon of the Sunday after Christmas Day.

R. I. Church to Observe Centenary

LONSDALE, R. I.—One hundred years ago on January 8th a meeting was held in Lonsdale at which it was decided to establish a parish. The anniversary will be observed by a service in Christ Church when the senior choir will sing Handel's Oratorio "The Messiah." According to present plans the parish centennial celebration will be observed during the week of June 6th.

Bishop Gives New Year's Message

CHICAGO—Bishop Stewart delivers a New Year's message December 29th, over WGN, the Chicago *Tribune* radio station.

THE ARMAMENTS RACKET

By
P. E. T. Widdrington



The international traffic in war armaments is one of the gravest menaces to the peace of the world today. The recognition of this fact was one of the first matters dealt with by the League of Nations, which published a memorandum calling the attention of the nations to the evils of the trade as long ago as 1921. The memorandum was tucked neatly into pigeonholes in the foreign offices of the countries to which it was sent, and there it slumbers to this day. Meanwhile nations large and small are engaged in a new race for military and naval strength, squandering public money on armaments while their people labor under an overwhelming burden of debt, to the glory of the god of war and the enrichment of the stockholders of the corporations that sell death for gold.

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Dean Grant Favors Tightening of Rules

Seminary Head Believes "Weeding Out" Among Candidates Should be Before Ordination to Diaconate

CHICAGO—A tightening of the rules with regard to the diaconate, rather than lengthening of the diaconate itself is favored by the Rev. Frederick C. Grant, D.D., president and dean of Seabury-Western Theological Seminary. Dean Grant's opinion was expressed in connection with suggestions that the diaconate be lengthened as a means of avoiding unemployment among clergy of the Church.

Dean Grant feels keenly that theological training should in no sense carry with it a guarantee of livelihood. In this connection, he pointed out that law schools do not guarantee livelihood for the legal student, and medical schools for the medical student upon graduation.

Moreover, the "weeding out" process among candidates for Holy Orders should take place before the diaconate, Dean Grant believes. He pointed to the fact that each year Seabury-Western eliminates some students from those entered.

Bishop Oldham Preaches at College

ALBANY—Bishop Oldham, of Albany, was the preacher at the chapel of Hamilton College, Clinton, N. Y., December 9th.

Work of Diocese to be Stressed In Louisiana on Sunday in Lent

NEW ORLEANS—At the call of the Bishop and the finance committee, a meeting of clergy and laity was recently called to consider the affairs of the diocesan convention. By resolution the committee will recommend the appointment of a Sunday in Lent to be observed throughout the diocese for the purpose of centering attention on the work of the diocese, and more particularly of the Bishop.

On this Sunday special offerings will be taken to apply on parochial assessments. The larger purpose to be served, the Very Rev. W. H. Nes explained in moving the resolution, is to fix afresh in the imagination of the people the place of the Bishop and the diocese in the structure and life of the Church. Speakers in the discussion emphasized the teaching value of such an opportunity. The resolution was unanimously adopted.

Priest Re-elected 21 Years

DANBURY, CONN.—The Rev. Kenneth Mackenzie was re-elected for the 21st year president of the Fairfield County Clerical Society at its meeting here December 10th in St. James' Church.

Bishop Reese Confirms 47

SAVANNAH, GA.—Bishop Reese, of Georgia, has recently made a number of visitations throughout the diocese, confirming a total of 47 candidates.

Chinese Leper Asylum Does Remarkable Work

No Provision at Present for Women and Girls at Nanchang Institution

WUHU, CHINA—A remarkable piece of Christian work in China is the Leper Asylum a few miles outside the city of Nanchang, in charge of a local committee of Chinese under the capable leadership of the Rev. Kimber Den. The asylum is situated on a hilltop in fertile country with fine air. The unit is comprised of six buildings of one story dormitories with individual cubicles; kitchen and dining room; offices and church. The new church of brick was consecrated in September and dominates the group, being built at the center back and approached by a main path giving fine perspective from the gate.

At present there is no provision for women and girls, and no very advanced cases are taken. Miss Yu, the Chinese nurse, impressed one vividly with a sense of quiet heroism for she works in great isolation, the wife of the caretaker being the only other woman on the place.

The atmosphere of the place was most cheerful and the pretty gardens are cared for by the lepers, and the big gateway is their work. They also do all of the work of kitchen, dining room, and dormitories. There is to be a resident chaplain added to the staff shortly, when regular instruction can be given.

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HORACE N. ALDRICH, PRIEST

CLEVELAND—The Rev. Horace N. Aldrich, son of Marcus Lafayette and Jane West Aldrich, died at his home in Cleveland December 10th in his 65th year. He was canonically resident in the diocese of Mississippi, where he retired because of ill health in 1930.

The Requiem, Burial Office, and Absolution were said for him December 12th in St. John's Church, Cleveland, by the Rev. H. Rushton Bell, rector, assisted by the Ven. Gerard F. Patterson, archdeacon of Ohio. Interment was in the family lot at Fairgrove, Mich., December 13th.

Fr. Aldrich held rectorships of St. James', Boardman, and of St. Mary's, Cleveland, diocese of Ohio; of Trinity parish, Pass Christian, diocese of Mississippi; and was general missionary of the diocese of Louisiana.

Fr. Aldrich is survived by his widow, Helen Grace Aldrich; two sons, Frederic DeLong, and Edmond Addison; and one daughter, Gertrude Elizabeth Anne.

A. C. PRESCOTT, PRIEST

HELENA, MONT.—The Rev. Allen Carington Prescott died December 14th in Helena at the age of 72. His funeral was held from the pro-cathedral here December 16th at 10:30 A.M., with Bishop Faber officiating, after which the body was sent to Spokane for cremation, the ashes to be returned to Helena for burial.

The Rev. Mr. Prescott came to the diocese of Montana in 1915 as a missionary in the Red Lodge field. Later he came to Helena to be assistant in St. Peter's Church and priest in charge of the mission in East Helena. In 1926 he became secretary to Bishop Faber, and retired in May, 1930.

Born in New Haven, Conn., February 16, 1861, the son of Wallace and Rosetta Heartt Prescott, he attended the University of Pennsylvania, and received his Bachelor of Divinity degree from Nashotah in 1885. He was ordained deacon in 1885 by Bishop Welles, and priest the following year by Bishop Potter. Parishes served by him prior to coming to Montana were at Westfield, Mass., from 1886 to 1893; Hammonton, N. J., 1893 to 1896; Cuba, N. Y., 1898 to 1908; priest in charge of St. Andrew's, Milwaukee, 1909 to 1910, and assistant at St. James' Church, Milwaukee, 1910 to 1914.

W. J. M. WATERSON, PRIEST

COLTON, N. Y.—The Rev. William John Melrose Waterson, rector of Zion Church, Colton, died at the rectory December 13th at the age of 65 years.

The Rev. Mr. Waterson was born in Ottawa, Canada, and was educated at McGill University and the Montreal Diocesan College. He was ordered a deacon

in 1893 and ordained to the priesthood in 1894. He served his diaconate at Rougemont, Quebec, and was priest in charge of the church there until 1900, when he was received into the diocese of Albany. He was rector of Zion Church, Colton, for 33 years.

The burial service was from Zion Church December 16th, Bishop Oldham, of Albany, officiating, assisted by the Rev. William J. Hamilton and the Rev. Carlos A. Aveilhe. Burial was at Potsdam and the committal was by the Rev. William J. Hamilton.

WILLIAM S. RAINSFORD

NEW YORK—Dr. William S. Rainsford, rector of St. George's Church from 1882 to 1906, died in Roosevelt Hospital of pleurisy on December 17th, in his 84th year. With him were his wife, the former Harriette Rogers, and his three sons by a former marriage, Ralph, W. Kerr, and Laurence F. Rainsford. Dr. Rainsford had been in the hospital for a month, as the result of a fall in his home at Ridgefield, Conn.

Funeral services were held December 20th in St. George's Church. The Rev. Karl Reiland, the present rector of St. George's, officiated, assisted by the Rev. William T. Crocker, D.D., rector emeritus of the Church of the Epiphany, and the Rev. J. Howard Melish, D.D., rector of Holy Trinity Church, Brooklyn. Also assisting were five former members of the clergy staff of St. George's: the Rev. Frank H. Nelson, D.D., rector of Christ Church, Cincinnati, Ohio; the Rev. John N. Lewis, D.D., rector of St. John's Church, Waterbury, Conn.; the Rev. Samuel Tyler, D.D., rector of St. Luke's Church, Rochester, N. Y.; the Rev. Egisto Fabbri Chauncey, D.D., rector of Trinity Church, Columbus, Ohio; and the Very Rev. Philemon F. Sturges, dean of St. Paul's Cathedral, Boston, Mass. Departing from the usual custom of the Church, Dr. Nelson said a few words of appreciation of Dr. Rainsford. Harry Burleigh, the Negro soloist of St. George's, in the choir almost from the beginning of Dr. Rainsford's rectorship, sang "There Is a Green Hill Far Away." The choir sang other hymns.

Vestrymen of St. George's preceded the coffin. Among those in the congregation was J. P. Morgan whose father was instrumental in having the call to St. George's extended to Dr. Rainsford.

Dr. Rainsford told the story of his life in his book, *A Preacher's Story of His Life*, published in 1922. He was born in Dublin, Ireland, on October 30, 1850, the son of the Rev. Marcus Rainsford. He was educated in the elementary schools of Dubdalk, Ireland, and at Cambridge University, England, from which he was prevented from graduating by ill health. His interest in the poor of the London slums led him to enter the ministry. In 1872 he was ordained and was given the curacy of St. Giles' Church, Norwich, England, where he remained for four years. In 1878 he became a member of the staff of St. James' Cathedral, Toronto, Canada. In 1882, he was invited to come to New York to talk over the situation at St.



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George's Church. The neighborhood was changing; few of the members of the parish any longer lived near the church; the membership had declined; there was a debt of \$35,000. Several of the vestry had heard Dr. Rainsford preach on an earlier visit that he had made to New York.

On that vestry was J. P. Morgan, who later became one of Dr. Rainsford's closest friends. After some deliberation, the young clergyman was called. Under Dr. Rainsford's leadership, St. George's enlarged its scope and increased its membership. When Dr. Rainsford resigned in 1906, there were 4,000 communicants in the parish, the pews were free, and there was no debt. The famous Memorial House was built and activities of many kinds had been instituted. Dr. Rainsford was a striking preacher and many visitors came to the Church. He made friends in many circles.

In 1912, six years after his retirement from active service, Dr. Rainsford requested deposition from the Rt. Rev. David Hummel Greer, D.D., then Bishop of New York. The request was granted. Since that time, he had made his home in Ridgefield, Conn., devoting his time to literary work and to his friends.

Besides his autobiography, Dr. Rainsford was the author of *Sermons Preached at St. George's, The Land of the Lion, and The Reasonableness of the Religion of Jesus*.

In 1878 Dr. Rainsford married Miss Emily Alma Greene of London, who died in 1923. In 1926 he married Miss Rogers, who survives him.

LEIGH HUNT

LAS VEGAS, NEV.—Leigh Hunt, world pioneer and prominent Churchman of Nevada, died suddenly of a heart attack in his office here. He had been in ill health for some time but had recovered sufficiently to go to his office.

Mr. Hunt was widely known because of his variety of business interests. He obtained the first concession ever granted a white man by the Emperor of Korea and founded and operated one of the world's largest mining concerns there. He planted the first cotton ever grown in the great British cotton producing Soudan in Africa. He was the first white man to explore all the tributaries of the Nile. Regarded as one of the few Americans who thoroughly understood the intricacies of the Far East, he was summoned to Washington by President Theodore Roosevelt during the Russo-Japanese war as his personal advisor and later entertained the famous President on one of his African hunting trips.

It was his pioneer spirit and love of activity that hastened his death. Ever alive to the possibilities of the country in which he lived, he envisioned a vast mining development in the Eldorado canyon in the Boulder Dam district and had planned to bring his Korean company there and develop the canyon on a large scale. It was while exploring one of the mines in the canyon that he plunged some 50 feet down a shaft, and though he suffered serious injuries he recovered sufficiently to return to his office.

Born August 11, 1854, he received an

exceptional education and became president of Iowa State College, later purchased the *Seattle Post and Intelligencer* and combined the two papers into what has been one of the leading daily papers in the northwest for half a century. He was married in 1885 in Iowa to Jessie Noble who survives him. Two children also survive, Henry Leigh Hunt, who is with the Paris branch of the National City Company of New York, and a daughter, the wife of Baird Rives, prominent New York attorney. Burial services were conducted at Christ Church, Las Vegas, by Bishop Jenkins, of Nevada, assisted by the Rev. Arthur S. Kean, vicar.

SIR ARTHUR CURRIE

MONTREAL—Sir Arthur Currie, G.C.M.G., K.C.B., LL.D., leader of the Canadian forces in the Great War, and more recently president of McGill University, Montreal, is dead. Canada has lost not only a great soldier, a capable administrator, but also a humble, sincere Christian and Churchman.

The Very Rev. Arthur Carlisle, in paying tribute to him in the cathedral in Montreal, said:

"Many and eloquent have been the tributes paid by every class and section of our community's population and by prominent people in all parts of the world to him who is spoken of as the greatest Canadian of our time—Sir Arthur Currie. I have not read one of them which has done him more than justice. For in the excellence of his public service in both war and peace and in his personal character as a citizen and a man he has surpassed everything that has been said of him."

The funeral service, held in the cathedral, was attended by representatives of both Church and State, of the militia and of the educational institutions throughout the Dominion.

Memorial Window in Baltimore Cathedral Dedicated by Bishop

BALTIMORE, Md.—A Preacher's Window, recently installed in the Cathedral of the Incarnation, Baltimore, as a gift of the Cathedral League of Maryland, was dedicated by Bishop Helfenstein, of Maryland, December 10th, as a memorial to the late Rev. Hugh Birkhead, D.D., who, at the time of his death, was rector of Emmanuel Church, Baltimore, and chaplain of the Cathedral League.

The Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine, New York, was the preacher, and paid tribute to Dr. Birkhead as a preacher and builder of churches.


Admission to the Ministry

FOR BOYS AND YOUNG MEN who want to know exactly how to go about entering the ministry there is an 8-page pamphlet, *Admission to the Ministry*, recently issued by the National Council's Commission on the Ministry. Obtainable on request from the Bookstore, Church Missions House, 281 Fourth avenue, New York, the pamphlet describes briefly what is to be done by postulant and candidate.

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W. A. Board Hears Convention Plans

Mrs. Franklin Chambers, of New Jersey, Discusses Preparation for Meeting Next October

NEW YORK—With but nine months remaining until the triennial meeting in Atlantic City next October, preparations for that meeting became the subject of chief interest in meetings December 8th to 11th of the executive board of the Woman's Auxiliary. Mrs. Franklin Chambers, president of the New Jersey diocesan Auxiliary, met with the board to discuss plans.

PROGRAM RECOMMENDATIONS

In introducing the matter, Miss Marguerite Ogden, chairman of the board's program committee, said:

"In attempting to build on the program of the Denver meeting, the committee feels that the next logical step should be the application of the experience derived from that study. The committee also feels that the women of the Church are ready to meet the conditions of the hour if they have some quite definite plan of what it means to be a follower of Christ today."

The program is not yet far enough advanced for definite announcements but every indication points to a triennial of great inspiration and helpfulness, somewhat more personal and practical than that of the Denver meeting. A new event will be a breakfast for diocesan and parish U. T. O. treasurers and the executive board, following the United Thank Offering corporate Communion.

QUIET DAY OBSERVANCE REPORTED

"A thing well worth doing and well done" was the executive secretary's summary of reports received about the observance of the Quiet Day for Prayer November 11th. From China and Japan and Haiti, where the prayer leaflet was translated into the language of those countries, from other lands, and from all parts of the United States, reports are still coming in, from rectors and bishops as well as from Auxiliary members, of the helpfulness of the day.

More than 300,000 copies of the prayer leaflet were ordered. One diocesan report says, "The response amazed us!" A small mission where the Auxiliary has but 10 members had 100 women in the church during the day. Men took part in some places.

PRESIDING BISHOP ADDRESSES BOARD

The Presiding Bishop, speaking to the executive board about the distant missionary work of the Church, far from headquarters, urged the importance of keeping in intimate touch with that work, with knowledge of individual missionaries and definite fields. He said that in this respect he thought of the executive board as a "focus of remembrance." Helpful statements regarding the current situation were made by Dr. D. A. McGregor, Dr. Lewis Franklin, and the Rev. B. H. Reinheimer.

A resolution of appreciation was adopted by the board regarding the work of the Rev. Thomas Wright who has recently resigned to take up parish work after a term of service as acting secretary for college work.

Word was received from Arthur Henderson in Geneva in response to the message regarding disarmament sent from the last meeting of the executive board. Mr. Henderson's letter said in part, "I trust that you will continue with greater energy than before to urge upon governments and public opinion the necessity for pressing on with our work for disarmament until success shall be achieved."

The secretary for supply work, Mrs. T. K. Wade, reported unprecedented needs for the help given through the Auxiliary's supplies, especially for clothing.

Priest Studies Opium Evils

PAWTUCKET, R. I.—Due to the interest and study of the Rev. Roger Alling, rector of the Church of the Good Shepherd, a large amount of information about the evils of opium and other narcotics has been spread among the young people of the diocese, especially the Fellowships.

Acolytes Admitted to Order

MT. VERNON, N. Y.—A branch of the national Order of St. Vincent was established in St. Paul's Church, Eastchester, December 3d when 12 acolytes were admitted. The Rev. W. Harold Weigle is rector.



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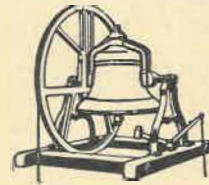
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Bishop Abbott Ends Cathedral Agreement

Christ Church Vestry Complies With Request for Termination of Contract With Diocesan

LEXINGTON, KY.—After four years of trial, Bishop Abbott, of Lexington, has come to the conclusion that in a diocese of the character of the diocese of Lexington, it is better to be without a cathedral.

He has so notified the vestry of Christ Church, Lexington, and they have complied with his request that the contract-agreement between the Bishop and vestry should be rescinded. The termination of the connection has been harmonious in the extreme, with warmest expressions of mutual appreciation on the parts of the Bishop and vestry.

Christ Church was offered to Bishop Abbott for his cathedral some six months after his consecration.

Bishop Roots Preaches Final Sermon Before China Sailing

NEW YORK—Bishop Roots, of Hankow, preached in the Cathedral of St. John the Divine, December 17th. This was his final public utterance before returning to China. Bishop Roots came to the United States three months ago, as a member of the United Foreign Missions Conference. He has traveled with that group throughout the country, speaking at missionary meetings, great and small.

Bishop Roots concluded with a plea to the Church here at home to rally to the support of the missionary program of the Church in China.

Superintendent of Oakes Home, Denver, Resigns From Office

DENVER, COLO.—After 40 years service as superintendent of the Oakes Home, Denver, the Rev. F. W. Oakes has resigned, effective January 1, 1934. The Rev. Mr. Oakes, who has now reached the age of 73, has given his life to this "home for sick strangers." Due entirely to his efforts the splendidly equipped buildings valued at about \$1,000,000, were erected.

When the home was started it was the second institution in the country for the care of people suffering from tuberculosis, but of late years its patronage has been somewhat limited because of the universal method of treating tuberculosis patients in their own homes.

Priest Leads Tuberculosis Fight

SAVANNAH, GA.—A campaign against tuberculosis has been organized among Negroes by the Rev. S. B. McGlohon, retired rector of St. Paul's Church, who is chairman of the Negro department of the Chatham-Savannah Tuberculosis Association. The colored people are enthusiastically supporting the campaign outlined and speakers will present the matter in nearly 200 Negro churches.

Committee Prepares Constitution For New English Catholic Society

LONDON—The plenipotentiary committee appointed by Lord Halifax and Bishop Chandler has, it is understood, determined the constitution of the new Society into which it is proposed the English Church Union and the Anglo-Catholic Congress shall amalgamate.

The secretary of the Union has publicly stated that, so far as his information goes,

amalgamation is supported throughout the country.

Art Exhibit at Church

SOUTH MANCHESTER, CONN.—An exhibition of oil paintings, water colors, and sculpture, was held at St. Mary's Church here December 5th and 7th. The exhibition was arranged by the Ven. James S. Neill, rector. Twenty-seven artists loaned 109 pieces for the exhibit. The rector exhibited seven paintings of his own.

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HEmlock 0454
REV. K. A. VIALL, S.S.J.E., Rector
Sundays, 8, 10, 11 A.M., 8 P.M.
Daily, 7, 7:30, Tues, Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

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

Maryland

Grace and St. Peter's Church, Baltimore, Md.

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

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs., and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

New Jersey

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine, Cathedral Heights, New York City

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning

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

New York—Continued

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues (Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 6. Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

CHRISTMAS CAROL SERVICE

Sunday, December 31, at 6 P.M.
E. POWER BIGGS, English organist.
Three recitals, January 10, 17, 24. Wednesday evenings at 8:30.

Holy Cross Church, New York

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon
4 P.M., Evensong. Special Music.
Church School Service, 9:30 & 11 A.M., 4 P.M.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James' Church, New York

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

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also 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.

International Church Center Goal Nearer

Building Scheme is Launched in London as Public Project After Four Years of Negotiations

LONDON—The Anglican communion has at last a definite prospect of possessing central premises in London worthy of its ancient tradition and adequate for its modern activities. What is probably the biggest single scheme ever devised for such purposes has been formally launched as a public project.

At a meeting of the council of the Corporation of the Church House, the Archbishop of Canterbury affixed the seal of the corporation to an agreement with the Ecclesiastical Commissioners, the Dean and Chapter of Westminster, and the Governors of Westminster School, with respect to property in Dean's Yard, Westminster, where it is proposed to erect the new Church House. Immediately afterwards the necessary petition was deposited for the introduction in Parliament of a private Bill to enable the agreement to be carried out.

The new building has been designed by Sir Herbert Baker, and its erection is to be financed mainly from the income arising from the property. It will not only provide a "Parliament House" for the Church Assembly and Convocation, with a great circular chamber and a separate hall for public meetings, and accommodate all the subordinate boards, councils, and commissions of these bodies, together with numerous other Church organizations, shops, and other premises; but will form a center for the whole of the Anglican communion, including all the missionary dioceses and the daughter Churches overseas. The scheme is the result of four years of negotiations following 43 years of waiting.

Article Reflects Philosophy Of Jews Living in Germany

PHILADELPHIA—An article by Fabius Schacht in a recent issue of the *German-Jewish Journal*, published in Germany, reflecting the philosophy of thousands of German Jews left behind to live their lives in Hitler's Germany, has been translated through the *Jewish Exponent*, of Philadelphia. The subject of the article is Let Us Rediscover Ourselves!

"To rediscover one's self," says the writer. "Withdrawn into one's self, smaller, more modest, but completely harmonious. Not to lose one's self! Not to give one's self up! We are assuming great difficulties—privation, humiliation, separation from much that was dear to us. But—when was the life of a Jew anything but a struggle?"

"Messiah" Presented at Cathedral

ALBANY—The Albany Oratorio Society presented Handel's *Messiah* to a congregation that crowded the Cathedral of All Saints on the evening of December 12th. The chorus was conducted by Dr. T. Frederick H. Candlyn, organist and choir-master of St. Paul's Church.

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ANNOUNCEMENT

Memorial

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"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

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NOTICE

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

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