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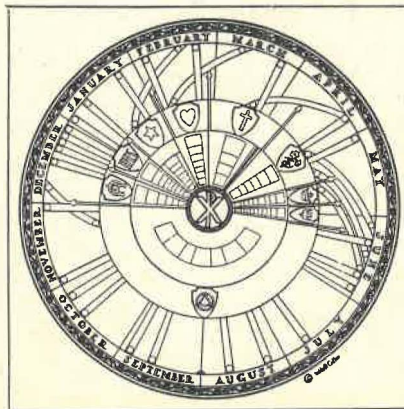
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# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
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 ADA LOARING-CLARK.....Woman's Editor



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## Church Calendar



### DECEMBER

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

### CALENDAR OF COMING EVENTS

#### DECEMBER

- 10-12. Foreign Missions Conference at Washington, D. C.
- 12-14. National Council Meeting in New York.
- 13-15. Foreign Missions Conference at Philadelphia.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### DECEMBER

- 18. Chapel of St. Mary the Virgin, Baltimore, Md.
- 19. St. Augustine's, Croton on Hudson, N. Y.
- 20. Grace Church, White Plains, N. Y.
- 21. Sisters of St. Margaret, Boston, Mass.
- 22. St. Matthew's, Sunbury, Pa.
- 23. St. Mary's, Northfield, Vt.

### Your Church Pledge

MANY CHURCHMEN today are not able to give as much as they would like to the Church.

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## Clerical Changes

### APPOINTMENTS ACCEPTED

CAREY, REV. DON V., formerly curate of Christ Church, Dayton, Ohio; to be curate of St. Paul's Church, Cleveland Heights, Ohio.

DUNBAR, REV. SPENCE A., formerly on the staff of All Souls' Church, Waterbury, Conn.; to be rector of St. Andrew's Church, Spokane, Wash.

FISHER, REV. FRANK R., formerly rector of Grace Church, Scottsville, N. Y., and priest in charge of St. Andrew's Mission, Caledonia (Roch.); to be rector of St. Mark's and St. John's parish, Rochester, N. Y.

KIDD, REV. GORDON L., formerly rector of St. John's Church, Richfield Springs, N. Y. (A.); to be rector of Christ Church, Herkimer, N. Y. (A.). New address, 300 Main St., Herkimer.

PETTIT, REV. J. MERVIN, formerly rector of the Church of St. John the Evangelist, New Brunswick, N. J.; to be rector of Christ Church, Toms River, N. J., effective January 1st.

TUHEY, REV. WALTER F., rector of Grace Church, Gallion, Ohio; to be also priest in charge of St. Mark's Mission, Shelby, Ohio.

### NEW ADDRESS

KENWORTHY, REV. WILLIAM B., Jr., formerly 1400 E. 53d St., Chicago, Ill.; Nashotah, Wis.

### ORDINATION

#### PRIEST

OHIO—The Rev. CHESTER BURGE EMERSON, D.D., was ordained priest in Trinity Cathedral, Cleveland, November 22d by Bishop Rogers, of Ohio. Dr. Emerson was presented by the Rev. Walter R. Breed, D.D., and the sermon was by Bishop Page, of Michigan. Dr. Emerson was instituted as dean of the cathedral.

## Books Received

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

DOUBLEDAY DORAN & CO., New York City: *America Self-Contained.* By Samuel Crowther. 340 pages. \$2.00.

FLEMING H. REVELL CO., New York City: *The Christmas Road.* By Mabel Nelson Thurston. 61 pages.

LONGMANS, GREEN & CO., New York City: *Mixed Pasture.* Twelve Essays and Addresses. By Evelyn Underhill. 233 pages. \$2.00.

THE MACMILLAN CO., New York City: *The City Without Walls.* Arranged by Margaret Cushing Osgood. 764 pages. \$4.50.

*Karl Barth and Christian Unity.* By Adolf Keller. Translated in collaboration with Werner Petersmann, by Rev. Manfred Manrodt, and revised by Dr. A. J. MacDonald. With an introduction by Luther A. Weigle. 320 pages. \$2.75.

THE CATHOLIC UNIVERSITY OF AMERICA, Washington, D. C.: *The Use and Control of Alcoholic Drink.* By the Rev. Edward F. Angluin, O.S.B.

### PAPER-COVERED BOOKS

DIOCESAN BOARD OF RELIGIOUS EDUCATION OF THE DIOCESE OF NEW JERSEY, Trenton, N. J.: *An Outline Study of the Acts of the Apostles.* By Edgar L. Sanford, D.D.

ST. CLEMENT'S CHURCH, Philadelphia: *Yarnall Library of Theology of St. Clement's Church.* Compiled by Joseph Cullen Ayer.

## INFORMATION BUREAU

### And Buyers' Service

This department will be glad to serve our readers in connection with any contemplated purchase of goods.

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

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## CORRESPONDENCE

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

### The House of Bishops on War

TO THE EDITOR: On December 12, 1917, a committee of the House of Bishops, composed of Bishop Tuttle, Bishop Kinsolving of Texas, and Bishop Longley of Iowa, reported its decision in the case of Bishop Jones of Utah. Its contrast with the recent Pastoral Letter issued after the Davenport meeting is so violent that it raises many points.

After answering Bishop Jones' questions, the committee made the following statement which is quoted verbatim;

"(1) The underlying contention of the Bishop of Utah seems to be that war is unchristian.

"With this general statement the Commission cannot agree, and, specifically, it thinks that the present war with Germany in which our country is involved, being, as it is, for liberty and justice and righteousness and humanity among nations and individuals, is not an unchristian thing.

"This Church in the United States is practically a unit in holding that it is not an unchristian thing. In the face of this unanimity, it is neither right nor wise for a trusted bishop to declare and maintain that it is an unchristian thing. If the compelling force of conscientious conviction requires such utterance, fairness demands that it be not made by a bishop of this Church. The making of such an episcopal proclamation should be preceded by the withdrawal of the maker from his position of episcopal leadership.

At the close of its statement, the Commission adds;

"The Commission has not been unmindful of the risk of establishing a dangerous precedent in yielding to requests which desire the removal of a bishop from his diocese or district, where canonical charges are not involved. It therefore desires to place on record that the advising of this action should not be interpreted as a precedent, but that it seems necessary at this time of an excited condition of public opinion."

This has an ugly ring. The bishops are ousting Bishop Jones, but they do not want their own positions imperilled. They state:

"It seems to be abundantly manifest that an end has come to the usefulness of the Bishop of Utah in his present field, and that no earnestness of effort on his part would suffice to regain it."

Usefulness to whom? Who, or what, was he supposed to serve that his usefulness should be impaired? Who raised the objections against him?

Painfully the recollection returns. Officials of the United States Steel Corporation brought the charges against Bishop Jones. His opposition to war was interfering with the munitions business. Of course, the statement of the Bishops' Commission was not so crude as to recall this. They admit:

"(2) In principle, the Bishop of Utah seems to be at one with this Church and with the American Government. Witness his words, in the statement made by him:

"As a loyal citizen, I am wholeheartedly for this country of ours, in which all my hopes and ideals and interests are bound up. I believe most sincerely that German brutality and aggression must be stopped, and I am willing, if need be, to give my life and

what I possess to bring that about. I want to see the extension of real democracy in the world, and am ready to help that cause to the utmost; and finally I want to see a sound and lasting peace brought to the world as a close to the terrible convulsion in which the nations are involved."

"It is in methods only that he differs. The Government (and the Commission thinks it may fairly claim the Church, in the immense preponderance of its membership) thinks that by vigorous prosecution of the present war with Germany this sound and lasting peace desired may be secured.

"The Bishop of Utah thinks otherwise, and so expresses himself as to methods, and he thinks himself conscientiously bound so to express himself. The Commission thinks such an expression should not come from an episcopal representative of this Church."

The conclusion was that the Commission felt constrained to pronounce "as its judgment and advice in the matter that the Bishop of Utah ought to resign his office as such bishop, said resignation to take effect within three months from this day; to wit, on or before March 12, 1918."

All this was sixteen years ago. In its utterly amazing Pastoral Letter issued from Davenport the House of Bishops completely reverses itself from this position taken in 1918. It asserts:

"Love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The cross is above the flag. In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty."

That was what Bishop Jones of Utah did. For it he was ousted from his position by this same House of Bishops. So long as that ouster stands, no one of us can take the Pastoral Letter seriously. We cannot believe that a House of Bishops which spins around so completely is a competent guide. There must be an act of contrition of the House of Bishops, a public and official recantation of its action in forcing the resignation of Paul Jones as Bishop of Utah, before any intelligent person can believe its sincerity.

Paul Jones was true to the Cross and to his God, when it was dangerous. He opposed the world-wide war trust when war babies were profitable and popular. Now that it is fashionable to be a peacemaker, the House of Bishops trolls along—as before—with the tide. But the sentence against Bishop Jones still stands. He is still denied a seat and vote in the House of Bishops. *Ecrasez l'infame!*

(Rev.) IRWIN ST. JOHN TUCKER.

Chicago, Ill.

### Excerpts from Letters

#### Eternal Truth

THE PAPERS read at the recent Anglo-Catholic Congress were admirable. I have no quarrel with those who give special praise to that of Fr. Hamlin. No doubt there have been priests who were insufficiently conscious of the temporal implications of eternal truth. Useful and praiseworthy as such reminders are, one must also beware of the opposite danger—more imminent for Anglo-Catholics than for Romans—of coming to forsake truth in favor of what we may think are its social implications.—(Rev.) JOHN COLE MCKIM, PEEKSKILL, N. Y.

### The Clergy Retirement Age

THE PROPOSAL that "the retirement of all clergy should be made obligatory at the age of 72" is largely in accord with a proposal I am intending to bring to the consideration of the deputies who shall be elected to the General Convention at our next diocesan meeting. I, however, am going to suggest two exceptions to the rule. They are: If when a bishop has reached this age his diocese wishes to retain him for further service it may then make definite arrangement for an extension of time. If when a priest has reached this age his parish wishes to retain him it may then make a definite arrangement for an extension of time. These exceptions are justified by the facts that some men reach this age with eyes undimmed and natural force unabated, and that there are instances where an enforced retirement at any given age can sometimes prove injurious either to a diocese or a parish.—(Rev.) HANSON A. STOWELL, PINE BLUFF, ARK.

### Placement of the Clergy

WHY DISCUSS the placement of the clergy at all? For the simple reason that the present system leaves much to be desired. Now you propose, for the most part, to take the chief offenders of our present system—the bishops and the vestries—and increase their power. . . . If one could imagine our Lord a priest in the Episcopal Church, according to your "congregational" suggestion, He would be removed constantly by the vote of the Scribes and Pharisees.—(Rev.) LOUIS F. MARTIN, KANKAKEE, ILL.

### Soviet Russia

IN THE NOVEMBER 16th issue of *The Witness*, the managing editor saw fit to inveigh against THE LIVING CHURCH because it protested the recognition of Soviet Russia, the champion of Militant Atheism. "By their fruits shall ye know them," quoth Comrade Spofford, applying our Blessed Lord's measure in an approving way to the works of the Soviets! Mr. Spofford seems to be a victim of spiritual auto-intoxication, or something of that sort, for evidently "the hope is father to the thought" in all he says. The truth is, there are two Russias; the show Russia that sightseers and social experts are shown and that mercenary journalists write up, a Russia that is now spic and span; and there is the real Russia where tens of millions suffer as no people ever suffered before, and all unnecessarily, just to keep the unreal Russia spic and span.—(Rev.) T. B. RENNELL, BOUND BROOK, N. J.

### The Work of One Negro Sister

I WANT TO COMMEND with all my heart the work of the only Negro Sisterhood in the American Church. One only has to visit and inspect St. Mary's School, for colored girls, and Convent, located on Germantown avenue, Germantown, Pa., to be convinced of the great and marvelous work accomplished by one lone Negro Sister, Sister Lela Mary. . . . There ought to be Church people of means disposed to aid and encourage such work.—(Rev.) GEORGE F. BRAGG, D.D., BALTIMORE, MD.

### Union Services of Episcopal Churches

WOULD NOT union services of the Episcopal churches in a community followed perhaps by a social hour or discussion tend to bring the various elements of the Church closer together in understanding, and to break down the self-centered parochialism one finds in some of our parishes, be they High, Low, or Broad?—JOHN F. ELLSBREE, of BRIGHTON, and SYDNEY C. ROBERTS, of DORCHESTER, MASS.





## EDITORIALS & COMMENTS

### The Year's Statistics\*

IS THE Episcopal Church holding her own as she rounds out the fourth year of the economic depression? Is she going forward in spite of adversity, or standing still, or slipping backward?

The answer depends, of course, on the yardstick that is used to measure progress. There are no statistics that can analyze spiritual verities; but the above summary may give us a clue to at least some important facts with reference to the state of the Church as she prepares to enter the year 1934.

First of all, we find that there are thirty-two less names in the clergy list of the Church. Ordinations to the diaconate (which is the determining fact so far as addition to the clergy roll is concerned) showed an increase of three over the number reported last year; the decrease must therefore be accounted for mainly by deaths. The number of postulants remains the same as last year, but the number of candidates for Holy Orders has decreased by nineteen. Curiously enough, the increase in the number of lay readers is almost the same as the decrease in the clergy list, showing, perhaps, that these unordained assistants are doing some of the work formerly undertaken by the clergy.

Examining the parochial statistics, we find first of all that the number of parishes and missions has declined by eighty-

five. As no distinction is made in the *Annual* between parishes and organized missions, no comparison on that score is possible. A close inspection of the reports, however, indicates that several scores of stations formerly listed as parishes or organized missions have been relegated to the status of unorganized missions, while many of the latter have been discontinued or combined. While the statistics do not show it, it is well known

that many parishes have reverted to the status of missions in the hope of obtaining diocesan support, because of financial difficulties.

When we turn to the statistics of lay membership, we note an appalling decrease in infant baptisms, only 50,391 of which are reported; a drop of 2,546, or about five per cent, under the 1932 figure, which was itself a lower figure than that for 1931. Not since 1920 have there been so few infant baptisms, and even the increase in adult baptisms and those not spec-

ified fail to bring the total figure up to a higher level than that of thirteen years ago. Despite this fact, however, the total number of baptized persons in the Church is given as 1,986,910—an increase of 862 over last year, and the largest number ever reported in the Church. The only way to reconcile these figures is on the assumption that more baptized persons have been received from other Christian bodies than heretofore, and this assumption appears to be substantiated by the large increase of 4,294 in confirmations—thus bringing the com-

SUMMARY OF STATISTICS FOR 1933  
As COMPARED WITH THOSE OF 1932  
INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

	Reported in 1932	Reported in 1933	Increase or Decrease
Clergy . . . . .	6,388	6,356	-32
Ordinations—Deacons . . . . .	179	182	3
Ordinations—Priests . . . . .	181	178	-3
Candidates for Orders . . . . .	536	517	-19
Postulants . . . . .	480	480	—
Lay Readers . . . . .	4,071	4,106	35
Parishes and Missions . . . . .	8,307	8,222	-85
Baptisms—Infant . . . . .	52,937	50,391	-2,546
Baptisms—Adult . . . . .	10,667	11,523	856
Baptisms—Not Specified . . . . .	827	1,049	222
Baptisms—Total . . . . .	64,431	62,963	-1,468
Confirmations . . . . .	64,801	68,895	4,294
Baptized Persons . . . . .	1,986,048	1,986,910	862
Communicants . . . . .	1,319,183	1,323,629	4,446
Marriages . . . . .	25,516	19,207	-6,309
Burials . . . . .	49,768	50,403	635
Church Schools—Teachers . . . . .	60,509	61,192	683
Church Schools—Scholars . . . . .	501,866	506,571	4,705
Contributions . . . . .	\$40,139,820.82	\$24,041,619.91	-\$6,098,200.91

[See Tables of Statistics, pages 510-516, 1934 *Living Church Annual*]

\* This is the editorial in the 1934 *Living Church Annual* (Morehouse Publishing Co., Milwaukee, \$1.50). Published December 15, 1933.



municant strength of the Church to a new high figure of 1,323,629, a net gain of 4,446. It is significant that this key figure to the Church's numerical strength has showed a gain every year since the Church's statistics have been tabulated, except in the war year of 1918.

Whether because of "hard times" or because of the strictness of the Church's marriage canon adopted in 1931, there has been a great decrease in the number of Church marriages, which this year decline by 6,309 to reach a figure of 19,207—a smaller number than in any year since 1900! Are Church people too poverty stricken to marry, or is the strictness of our law and the requirement of three days' advance notice driving Churchmen to denominational ministers and justices of the peace for this sacramental rite, which ought to be performed in the bride's parish church? This is something that General Convention would do well to consider next year.

Like the growth in communicant strength, the increased number of teachers and scholars in our Church schools is encouraging. The total enrolment of 506,571 students and 61,192 teachers is considerably larger than at any other time in the Church's history, and is a hopeful outlook for the future.

Contributions have again shown a tremendous decline, the drop being half again as large as it was a year ago. This brings the offerings of the Church down to \$34,041,619.91, or just about what they were in 1921 when the effects of the Nationwide Campaign were beginning to be fully felt. Any further decrease from this figure will certainly cripple many branches of the Church's work, and it is to be earnestly hoped that the 1934 statistics can begin to show an increase once more. The high point in the Church's giving was the year 1929, when the total contributions were \$46,005,492.

**L**OOKING more in detail at the diocesan figures, we find as always a wide diversity in the reports of gains and losses, due primarily to long-overdue pruning of parochial lists. This reason is given, for instance, to account for the decreases in the dioceses of Atlanta, Easton, Colorado, Idaho, Indianapolis, Iowa, and Western Michigan. Idaho adds "considerable removals, especially in the mining regions, and what appears to be an error in reporting last year's number" to account for the large decrease of 1,251 in baptized members. They add "We had insufficient data"—a plea that is echoed by reports from Erie, Missouri, Southern Ohio, Western Michigan, and other dioceses and missionary jurisdictions. Is there any reason why parishes cannot cooperate with diocesan headquarters by supplying accurate, up to date figures in their annual reports?

By far the largest loss of strength is that reported from the diocese of New York, which has had a decrease of 11,437 baptized persons and 14,389 communicants. These figures, which drag down the entire Church and almost turn a substantial general increase into a loss, are difficult to account for. The only explanation given is that "the Swedish population moved out of Harlem when the colored people moved in," so that the Swedish chapel has now been placed at the disposal of the Bishop for a colored Puerto Rican mission. This change, however, is entirely inadequate to account for such an unprecedented loss. Nor is there any change in the number of parishes and missions. An analysis of the eighteen parishes in the diocese reporting 1,000 or more communicants in 1932 shows a loss of 2,281 communicants in this group, leaving more than 12,000 to be accounted for by the smaller parishes and missions.

It is noteworthy that only one foreign missionary district, that of Liberia, reports any decrease in either communicants

or baptized persons, the loss in that district being only fifty-three in the latter group, while many foreign jurisdictions register substantial gains.

**T**HUS stands the Church as she enters the year 1934. As we look toward the future we see no easy path, but new trials and difficulties carry with them new opportunities and new duties. The world never needed the Church more than it does today. Shall we let the trials defeat us, or shall we go forward in renewed strength to take advantage of the new opportunities?

**T**HE *Christian Century* has done well in "exposing"—if such a term can be used when there is no desire to conceal—the "Goodwin Plan" of commercial sales promotion through Church organizations. Considered from a mathematical point of view, the scheme is clever; from a business standpoint it is exceptionally ingenious. The *Christian Century*, however, analyzes the project from the viewpoint of the Christian conscience, and concludes: "The Christian Church has its own dreams, and it will not prejudice their realization by lending itself to exploitation on behalf of the acquisitive dreams of any private interest whatsoever."

#### The Goodwin Plan of Sales

We cannot take the space here to analyze the Goodwin Plan or to criticize it in detail. Briefly, it provides an organization whereby a vast "Church market" of two and a half million families or more is concentrated on the consumption of certain branded goods to the exclusion of others. The concentration is accomplished through a huge catalog listing products of all kinds, and the key persons in each church, known as "broadcasters," are rewarded for lining up this vast market by a "remuneration" of two per cent, which may be donated for Church purposes. Ingeniously, the press is brought into the scheme by a provision that three per cent of the total volume of business in a given area must be expended in local advertising. The retailer and the manufacturer reap their rewards through greatly increased sales, while the promoters of the scheme receive a commission of one and one-half per cent of the total volume of Church business from the manufacturers. Thus pulpit, pew, and press are to join with the producer and the retailer in exploiting the Church for their own several commercial purposes and the enrichment of themselves and the sponsors of the scheme. Verily, as Horace observed many centuries ago, "*ingenium res adversae nudare solent, celare secundae*"—genius concealed in prosperity is revealed in adversity!

The question that arises, naturally, is whether or not the Church is willing to be commercialized on an unprecedented scale for the benefit of the makers, sellers, advertisers, and promoters of soap, chewing gum, automobiles, perfumes, and a variety of other miscellaneous articles in order to add a few—indeed perhaps many—dollars to her income. Or it may be boiled down to its essential elements in the query, Shall the Church devote her energy to the promotion of the Kingdom of God and the saving of souls, or to the promotion of these special interests and the balancing of budgets?

We understand that some of our own parishes have entered into this scheme, or are considering so doing, and we are advised that some of our bishops have lent the prestige of their names and episcopal dignity to its advertising. If so, we wonder whether they have really thought the matter through. We commend to them, and to others interested in this project, the thoughtful editorial in the *Christian Century* of November 22, 1933.



AS THE clouds of passion surrounding the recent lynching in California begin to clear away, we can think more soberly and objectively about the issues involved. It is perhaps not unnatural that in a nation whose citizenry has had its sense of moral values repeatedly outraged by the inhuman activities of kidnappers and murderers during recent years, with the criminals all too often remaining undetected or unconvicted, individuals should have been found willing to take the law into their own hands and revert to the primitive régime of vengeance uncontrolled. Even under the stress of such circumstances, however, it is difficult to understand how the crime of lynching can be condoned by a public official of high standing or by a minister of the Gospel.

#### Lawlessness and its Remedy

The results of widespread public and official condonation of the California lynching were not long in making themselves known. Within two days there were another bloody lynching in Missouri and attempts at mob violence elsewhere in the nation. It was inevitable that it should be so. The Governor of California invited it by his attitude of approval; the citizens in responsible positions in their communities who adopted the same attitude—including, we admit with shame, a few clergymen—encouraged it. We are glad that the rector of a metropolitan parish in our own Church retracted his approbation of the lynching, but we fear that his original expression of approval did more harm than his retraction can correct.

But if there were voices raised in support of this act of brutality, there were, thank God, many powerful voices raised against it as well. The former President of the United States had the courage to emerge from the retirement of private life to join with other prominent fellow-citizens of California in repudiating the attitude of their Governor and reaffirming their faith in the orderly processes of the law. The Bishop of the diocese in which the murders took place publicly called his people to an act of corporate penitence before their observance of Thanksgiving Day in the Cathedral. Elsewhere throughout the country civic and religious leaders have, like the Bishop of New York, expressed clearly and forcefully the repudiation of the crime of lynching, and especially of official approbation of it, by the Christian and humanitarian conscience.

The remedy for lawlessness in a civilized nation does not lie in the direction of further lawlessness on the part of the public. Rather it is to be found in the administration of swift and certain justice through the coöperation of the police and the law courts. If there is compromise with crime on the part of the police through failure to arrest the criminals, or on the part of judges and juries failure to convict them and pronounce appropriate sentences upon them, we can expect nothing but increased boldness and inhumanity on the part of those who make their way by violence at the expense of the public.

If Governor Rolph honestly believes that law and order have broken down in California to such an extent that citizens are justified in taking the law into their own hands, then it is up to him to use the influence of his high office, not to break down the law further, but to build it up to the efficiency and integrity that is expected in a modern commonwealth.

Our legal system is in grave need of tightening up all down the line. Other countries manage to instill a wholesome respect for their agencies of justice; there is no reason why that cannot be done in this country, especially now that the corrupting influence of national prohibition has been removed. And it must be done if we are to continue to be a nation of law and order instead of one in which violence and terror reign.

## The Current European Situation\*

By James G. McDonald

League of Nations High Commissioner for German Refugees

IN VIEW of my appointment as the League of Nations High Commissioner for German Refugees it would be quite inappropriate for me to write in any detail about conditions in Germany. I will comment briefly on certain aspects of the general European situation rather than on Germany.

No American today can look out upon the world in which we live without the gravest misgivings for the future. Some of us have been pessimistic for the past two or three years. It seems to some of us that we could almost have put our finger on the moment when the tide turned and began to run against us in the work of building the foundations for a peaceful world.

The failure of the Economic Conference was much more than the failure of a single conference, more than the bankruptcy of statesmanship in the economic sphere. That failure has intensified the forces making for economic nationalism and economic isolation.

Following that, we have the almost openly acknowledged failure of the Disarmament Conference. The victors as well as the vanquished have great responsibility for the failure to move forward during the last eighteen months. That failure has given additional support to the Big Army and Big Navy advocates in many countries, and supplies them with the best argument.

In Europe they look with great concern upon a situation some six or eight thousand miles to the east. They see the present tension between Russia and Japan and they see a naval race between Japan and the United States. Europeans are very pessimistic about the Pacific, and they almost predict the date when a conflict will break out. So we Americans must not forget that in a quite different part of the world there are factors just as much needing attention and just as much a cause for concern as those happenings in central and other parts of Europe.

The failure of the Economic Conference and the Disarmament Conference have been seized upon by many isolationists and disillusioned internationalists to demand withdrawal from Europe. I wonder how, seriously, they think the United States can withdraw from Europe. To me the idea is fantastic. The United States cannot separate itself from the fast moving currents of opinion and from the closely knit world of today. I believe that at a time like this, when the world is so discouraged and men and women who heretofore had placed their hopes in international relations are so disillusioned, it is all the more important for those of us who have a measure of faith left to reiterate that faith and to assert that the alternative to peace would be a tragedy so terrible that no one can face it with open eyes.

\* 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 author was director of the Foreign Policy Association until the League of Nations Council drafted him for his present important post.

### ADVENT

**G**OD LOVED us and He came. Softly He came,  
Like a fond mother rising in the night  
To still the crying of a frightened child—  
Not the white glare of terrifying light,  
But in the dark a reassuring voice,  
Whose tender music wove into a song  
The dismal whispers of the weird night wind:  
A hand compassionate, that set alight  
The faithful taper burning till the day,  
In whose clear beams night's dim and ghastly shapes,  
Shone through and through, shall be dissolved in light.

HELEN C. JACKSON.



## Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. JOHN MACDOWELL, of Brunswick, N. C., had his troubles with his vestry, as he states in his letter to the S. P. G., April 16, 1761:

"The Gentlemen of the vestries here, meet and hold their vestries without the minister & take upon them to do everything themselves without his presence, nay if he goes in among them, I have known them to desire him to withdraw, that they may have the more liberty of arguing among themselves & Settling his Salary, and appointing him his service, whereupon when I had anything to lay before them, I did it by a message, & as I found a great deal of inconvenience, in being obliged to ride 30 or 40 miles to a Chapel, & of that, to ride 15 or 20 miles without seeing a house to flee to, in case of a thunder shower, or other bad weather; as I wrote to the venerable Society last year, & having these difficulties to go thro' every month of the year, hot & cold, I sent a message to the vestry, laying before them the inconvenience of my being obliged to attend the out Chapels, in the 2 hottest months in Summer & the 2 Coldest months in winter, at which time the people who have many of them far to come cannot bear the inconvenience of the weather, and at that time do not attend, and as the vestry of St James never required me to attend the Chapels, in the most remote parts of the Parish in those months, therefore I begged my vestry would lessen that Part of my fatigue. But instead of that, they thought proper to lessen my Salary, & increase my fatigue severely; by obliging me to attend, besides what I did last year, once in every 2 months, at a part of the Parish, ten times worse for the disagreeableness of the roads & accomodations, than the other part, I was obliged to attend before; & where they have nothing like a Chapel among them, nor any of their houses fit to meet in."

THE REV. RICHARD LOCKE, of Lancaster, Pa., complains that the authorities of William Penn's colony not only disregard the Established Church of England but discriminate against it. In a letter to the S. P. G., April 11, 1747, he writes:

"They have no regard to the Charter of King Charles 2d where it is provided that a Clergyman Licenc'd by the Bp of London & 20 Subscribers shall enjoy the Priviledge of a Clergyman, they say that all Religions are free in this Province & by Pen's Charter the Bp of London hath no Power here; and hinders the most Christian & Charitable Design of the Society to keep up Decency & Order in the true worship of God. . . . Here was a Church begun above 2 years agoe: but the Clerk, would not suffer any Clergyman to be present at the laying the Foundation and is still unfinish'd, it is about half an Acre of Ground given for that use; here was near 100£ Subscrib'd & large Collections made since but no one knows what is become of the Money we cannot right our selves, for we have not the least Protection of Law to favour us / There is not one act made by the Assembly to favour the Support or Propagation of the Christian religion by much the greater part of ye Assemblymen being Quakers. Their Speaker And Supreme judge of ye Province is an House Carpenter & Quaker."

FROM A LETTER of Governor Arthur Dobbs of North Carolina to the secretary of the S. P. G., January 22, 1760:

"I am sorry that there are such difficulties in procuring clergymen & schoolmasters of good characters to come over to this Province, & hope the Society will think it of as great moment, to increase missionaries in this Province (which contains about 80,000 whites besides negroes) nor have we but 8 resident Clergymen as in the Northern Colonies, who tho' they have not Episcopal Clergy yet have other instructors which give them Christian Principles, when there is a total want here, having only strollers who set up for teachers, without any regular instruction, and many of them immoral Livers."

THE REV. JAMES MOIR, of Wilmington, N. C., reported November 9, 1747:

"From Lady-day to Michaelmass I baptized seven hundred and four white Children, and twenty seven black; Eighteen white Adults, two of them by dipping, and twelve black."



## The Sanctuary

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

### Judgment

READ St. John 5: 25-30.

THE THOUGHT of judgment whether immediate or final is not one which is welcome to the world of today. Perhaps because there was an over-emphasis upon it in the teaching of former generations, from which we have reacted violently, perhaps because, as is often said, a religion of fear is never adequate, men seldom think or talk about this subject.

Yet it is hard to ignore the plain teaching of our Lord Jesus Christ. He has "authority to execute judgment," and this authority resides in Him by His Father's direct gift. The saying "because He is a son of man" connects His work as Judge with the Incarnation. He is human, therefore He can judge those who are human like Himself, understanding their needs, their temptations, and their capacities. He does not come among us simply as a Judge; He is our Brother and our Saviour; yet because of that He must execute judgment.

Let us see what that implies. It surely means that we are responsible creatures. We can be held accountable for what we do, because we are free to do what we will. A snake cannot be condemned for striking its fangs into a man because the snake obeys its instinct and can do nothing else. A man can be and should be judged for living a selfish life, cherishing evil thoughts, or treating his fellowmen with cruelty because he is able to choose and practise unselfishness, holiness, and kindness. He has reason and conscience and therefore moral responsibility.

We practically assume this in our treatment of each other. It is true that there exist popular philosophies today that decry our freedom and accountability. We are told that we are just mechanisms, under the control of physical urges, whether instincts or gland secretions or the necessity of self-expression these teachers are not agreed. Even these teachers, however, fail to be consistent with their theories, but hold their fellowmen responsible in the ordinary obligations of life quite as the rest of us do. To the Christian such a conception of man's nature is altogether impossible. We believe that we were made in the image of God and through Christ are sharers of the divine nature. As Christians we must accept the fact of our accountability to the divine Judge. We are not bound, however, to picture the judgment as it has sometimes been misconceived as though it were like a criminal court in which the judge on the bench views us from his seat of power in the light of prisoners at the bar. When our Lord says that as Son of man He has authority to execute judgment, that assertion carries with it an entirely different picture of the judge. He is one who loves us and gave Himself for us. He has revealed to us the will of the Father, who would have all men to be saved and come to the knowledge of the truth. Judgment is an inexorable fact which no sincere mind will try to evade, but in the legalistic form which it has sometimes taken neither the divine justice nor the divine mercy has its proper place. We need to avoid the sentimentalism which shrinks from the *Dies Irae*. We need also to avoid the danger of putting fear in the place of love as the central truth of the universe. We are accountable and we should be prepared. When we say or sing, "He shall come again with glory to judge both the quick and the dead," we are proclaiming a doctrine behind which there is a great reality. Yet we take as our last word the assurance of our Lord that "he that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation but is passed from death unto life."

Give us, O Lord, the ears to hear and the faith to hold fast to Thy word, and in Thy mercy spare us that we come not into condemnation nor fail of life eternal.

PEACE is not a plant that lives on air.

—Sir Willoughby Dickinson.



# An Understanding Faith for a World Perplexed

By Maurice B. Reckitt

Associate Editor, *Christendom*, Author of *Faith and Society*

TRUST that the selection of this title will not lead you to suspect that I am under the illusion either that the world is today perplexed for the first time, or that it is ever likely to be anything else. Nor again do any of us, surely, believe that, however "understanding" may be our faith, we can put an end to the perplexities inseparable from the limitations of human knowledge. The incidence, and indeed the very existence of suffering, the mystery of evil, the amorality of nature—these will always offer perplexities enough to human consciousness, and our religious faith does not dispose of them. Indeed it would not be faith if it did. However substantial, however evident to ourselves our faith may become, it is still the substance of things hoped for, the evidence of things unseen. It gives us confidence and courage in face of perplexity; it does not put an end to it.

Yet it is true that at certain periods of history men as a whole have found themselves confronted by a menacing and altogether abnormal perplexity, a perplexity which cuts the ground under their feet, and steals from them that degree of assurance which is the precondition of moral energy. When we speak of the "ages of faith" we do not, surely, conjure up a time in which men and women went about their ways in a universal spirit of devotion, unvisited by perplexity and superior to "the tears of human things." If we do we are very unhistorical. As Professor Powicke has said:

"Paganism in the Middle Ages was as endemic, speculation as bold, speech as pungent, the varieties of religious experience as numerous and extravagant as at any time in the history of mankind."

Medieval man, in fact, was neither submissive nor standardized—much less so, probably, than the majority of city dwellers today. But as the same authority hastens to remind us:

"In the Middle Ages the hold of the Church was due to the fact that it could satisfy the best cravings of the whole man. . . . In these days the demand for certainty is distracted by conflicting claims. In the Middle Ages it was not so: the Divine Mystery was felt to inspire a divine order in which all knowledge and all emotion could be reconciled. . . . Men appropriated a body of truth in which if they adjusted themselves to it they felt sure of harmony. . . . By maintaining as a practical guide in life the conception of an ordered universe in which there is a fundamental harmony between moral and physical laws, the Church turned the faces of the European peoples in the only direction along which social and scientific advance was possible."

Precisely; without a certain measure of assurance, advance ceases to be possible, and it is at least a question whether European civilization today is not approaching such a point. It is just 100 years since the death of Arthur Henry Hallam, which event inspired Tennyson's *In Memoriam*. We are a long way from the "one increasing purpose" of that poem—a work which seems in a curious way to suggest a synthesis of Victorian complacency and Darwinian evolution. The spokesmen of today do not even faintly trust in larger hopes. They do not offer us much reason for trusting in anything. Noel Coward's *Cavalcade* rides away from the thousands who watched it cross the stage, to move the millions who will see it on the film. But to move them to what? Let Dr. Bernard Iddings Bell, an educationalist and a Catholic of the American Episcopal Church, reply:

"The thing that gives *Cavalcade* its tragic beauty is its vivid portrayal of the gradual but certain loss, by most of us during the

THIS PAPER, written by a well known lay leader of the Christian Sociology Movement in England, was read at a recent meeting of the Teaching Church Group, an organization of English Churchmen interested in adult religious education.

first third of the present century, of faith in those things for which men gladly lived and cheerfully died in days which, though recent, are no more.

"What were these objects of faith? They may be enumerated without discussion, so sure is our realization of their having passed away. There was faith in progress,

faith in tomorrow, faith in big business and private profits as means toward the general good, faith in the imperial destiny of our nation (whatever nation happened to be ours), faith in parliaments and palaver, faith in Matins and Evensong, with the Lessons read by the squire, faith in the playing-fields of Eton, faith in utilitarian education, faith in man as man, faith in our own natural goodness and splendid commonsense. This was the religion of our immediate fathers—perhaps our own religion when we were starting out in life. We were carried away to these dumb idols, even as we were led.

"Who believes in such rubbishy divinities any more?"

WHO INDEED! We may rejoice that such half-gods have gone by the board. But the problem is not solved by their going; it is only changed. A world with its illusions destroyed, but with nothing to replace them, is in a dangerous psychological condition. It will sink into apathy and coma, or take to itself "seven devils worse than the first," unless it can attain to a new confidence and an understanding faith. And such a faith must be one which clearly faces and grapples with those perplexities most characteristic of our age.

What are those perplexities? I can only select a few of them, for the bewilderment of our times is many-sided. Most fundamental of all, I think, is the spiritual numbness and even the paralyzing fear which spreads from loss of the conviction in a Divine Providence over-arching the world of created things. For all the vagueness and incertitude of those undogmatic dogmas and that creedless creed which went to make up that indefinable religion of all good men, which so commended itself to the last generation, the pre-war world never quite abandoned the consolation embodied in the majestic affirmation of the psalmist: "Underneath are the everlasting arms." And in consequence—though the consequence may not have been very clear to itself—it never abandoned the assumption that there was a moral significance in human affairs. It seldom spoke of it—since it was not quite good form to talk about "sacred things"—yet in this larger hope it did more than faintly trust. But the world seldom speaks of these things today for another and more significant reason—that it has ceased to trust at all. It is as if men on a doomed ship knew that it must go down, but forebore to say anything that could sap the courage needed to face the disaster. But this sort of silence cannot be kept up indefinitely; already the more candid have begun to break it. And what they are saying amounts to this; not only is there no life beyond the grave, there is no meaning in life on this side of the grave. What the anonymous poet so brightly observed of natural phenomena:

"The earth is just a lot of dust,  
The sky's a lot of air;  
The sea's a lot of water  
That happens to be there;"

is true, in effect, of human phenomena. Mankind is just a lot of skin and bone and sinew and nerves "that happens to be there."

Now most affirmations, even false ones, are a basis for action. But this one is not. It is the paradox of Humanism that its logical development is reducing man from the final end which it



once proudly proclaimed him to be, to the mere instrument of impersonal forces which the biologists and psycho-analysts of most resounding fame are now ready to demonstrate him as being. "Free Thought" has ended by making the idea of human freedom meaningless; and the universal decay of liberal conceptions in politics (which for all the inadequacy of their sublunar philosophy were derived, however unconsciously, from the Christian doctrine of personality), is the natural consequence of the lowered status of man postulated by behaviorist psychologies and materialist conceptions of history. The first effect of this is the paralysis of the human will—a paralysis significantly reflected in the world of economics, where we appear to be at the end of our resources politically at the moment when we are at the height of them technologically. This paralysis is the nemesis of a self-regarding liberalism, with its treasure on earth, and the moth and rust of false economic abstractions have now most plainly corrupted it.

**B**UT such chaotic stagnation cannot endure. New gods will be invented for man to worship, since he can no longer worship himself. Communism is the most confident herald of a brave new world, and, as Professor Berdyaev has shown, Communism frankly replaces man by the abstract collectivity of the Proletariat. The Unified State springs up everywhere like a fungus upon the fair field of European culture, and demands in its name all sacrifices, even human sacrifices. The heathen in his blindness bows down to wood and stone; the Nazi, in his new-found—or perhaps only new-formulated—faith, to blood and iron.

Man's capacity for faith is unlimited; his capacity for skepticism is not. He will not pause for long in the lecture halls of the cultured agnostic. He will console himself with a compost of trivial credulities, or plunge head foremost into the savage ecstasies of a false religion. This is the situation with which the Church has to contend. An "understanding faith" is no longer a question of enlightened biblical criticism, or ingenious efforts to establish the truth of Christianity by analogies drawn from the latest speculations in the realm of physics. Classes in Old Testament exegesis, and similar studies, may do much to add to the enlightenment of those who already wholeheartedly profess Christianity; but they will not save the faith of those who waver, or teach others how to save it. The crisis of today is more fundamental. It lies in the need for meeting the hunger of men to be assured of their significance as individuals, and of some meaning in the story of civilization, and there is no other way to do this than to interpret afresh for this age the deepest truths of theism, and the implications of the Christian doctrine of salvation. However carefully and wisely we may avoid technicalities, however modern our handling of the matter, nevertheless we have to grasp firmly the nettle of Catholic theology. And we have to begin at the beginning. We have in the past rather tended to assume that it is easy for men to say "I believe in God," however difficult they might find it to say "I believe in Christ." But the question today is far less whether "God so loved the world" that He could surrender His own omnipotence to become incarnate, than whether in fact He loves the world at all. It is not so much the miracle of the Incarnation in which men are reluctant to believe, as the congruity of such a miracle with any interpretation of the nature of things which they can find in it to accept.

**T**HE main perplexity of mankind at this moment in the West I take, then, to be constituted by the great spiritual vacuum caused by the loss of faith in any idea of Providence. But there are other perplexities which, if less far-reaching, may often seem more immediate. One such arises, I think, from the increasingly exacting demands for discrimination aroused by a civilization which has to offer not to a few, but to millions, a multiplicity of experience and sensation such as no past age can in any like degree parallel. We live amidst an ever-recurrent stimulus to our best, as to our worst, motives. Invitations to the most varying types of experience assail us at every turn, and we—or at any rate the younger among us—live in fear lest we may miss some-

thing vital to the expansion of our personalities. We are bristling with "awareness"—but awareness in a world with no accepted category of values is not a challenge to spiritual energy, but merely a strain upon the nerves. The question of how far versatility is a goal to be aimed at or a snare to be avoided is no doubt a serious problem of principle at any time, involving a wise expenditure of our multiform energies and the attainment of a true synthesis between them. This is in fact a spiritual task of singular fascination and difficulty, but a bracing one to the man who has a religious philosophy to give him a sense of purpose and direction, and the assurance of God's grace to give him courage. But in the hand-to-mouth world of today it offers perplexities indeed to those with nothing but their better instincts, and such taste as a commercial age has allowed them to develop, upon which to rely. How shall they know what to choose who do not know why?

Moreover, for the great majority the natural difficulties of the matter are complicated and criss-crossed by an artificial factor. Men and women are invited, by advertisement, by every form of journalistic stimulus, and by the unchallengeable facts themselves, to contemplate the magnificent banquet spread for a "world of plenty," and then unceremoniously marched off to a meal of gruel in the basement. Small wonder that they have come to the conclusion that contemporary civilization, whatever else it may be, good or bad, is before all else a swindle. The "facts" do not represent the real facts. Now an "understanding faith" in such circumstances will be a faith which understands far better than most of those who use them the true Christian significance of such words as "sacrifice" and "self-denial." The calculated imposition of deprivations upon a gigantic scale in order to fit human beings into artificial abstractions about "sound finance" and "economy" and "employment" is not to be commended, as it all too often is, by reference to Christian doctrines of asceticism and the deceitfulness of riches. The deceitfulness of riches is certainly not without exemplification among us, but it is exhibited rather by those who are striving—with however good a conscience—to lower the standard of life than by those who point to not only the need but the capacity to raise it. It is indeed a grave factor in our whole problem that in a world of plenty in which men know themselves to be somehow cheated, the notion of asceticism not only becomes unwelcome—as it is always likely to be—but must appear as actually perverse, when it is not unintelligible. It is only the free man who can discover how—and why—to deny himself; those who live upon a precarious margin of subsistence will learn only how to snatch for themselves. An understanding faith will bring as a damning charge against the falsehood and cruelty of our decadent economic order that it induces among its victims in every class an avarice which in a more natural state of life they might well avoid, and thus leads into temptation many thousands not strong enough to bear it.

**S**O MUCH for the perplexity born of our economic stagnation. But as I have indicated, the real issue is deeper, and will indeed only emerge more plainly in proportion as that stagnation is reversed. Indeed some of the gravest problems the spirit of man will ever have had to face lie in the future he can already glimpse, in a situation in which he will continually have before him not, as so often in the past, a choice of evils, but a choice of goods. Religion in such a world will have to add to its historic philosophy of suffering (which can never, of course, be outmoded) a rationale of happiness of a depth far more profound than has been projected hitherto. Man will have to learn not only how to distinguish the pomps and vanities of this world from its legitimate fascinations—and so distinguishing, to renounce them. He must come to know far more clearly than he now commonly knows how to steep himself in the manifold joys and pleasures of human experience, and still walk with God. For the vast majority of people today religion is a refuge and a consolation to turn to only when natural pleasures fail them. But an understanding faith will know not only how to interpret adversity, but how to offer up to God the simplest exhilaration, the lightest joy.



THERE is a further perplexity which is in special measure tormenting this generation, the perplexity which has followed upon the establishment of a speculative attitude towards sexual relationships. I am not here raising the question—which certainly might be raised—whether the frankness with which the sexual element in life now parades itself before us has increased the pressure of temptation in this regard. There is doubtless something to be said on both sides in this matter. But my concern here is rather with the intellectual problems which this new element of uncertainty, this invitation to the unleashing of private judgment, have precipitated on a scale quite unprecedented in recent, or perhaps any, times. Men and women have in all ages been ready to embark upon sexual adventure with a bad conscience; it is a new situation which encourages them to do so with a good one. What we have to face is that an entirely new philosophy of sexual thought and habit in seeking to establish itself, not in lawless defiance, not as something daring and paradoxical, but as something rational and in essence respectable. It does not even necessarily abjure religion, granted that religion will not quarrel with its demands. An American priest recently told me that among his well attended congregation he had only had three weddings in one year, and that couple after couple came to him saying that for one reason or another they did not feel sufficiently sure of themselves to venture on marriage; could they not “for the present” remain lovers in the fullest sense, and yet continue their sacramental life in the Church?

In the face of such an outlook it is no use continuing to inculcate the traditional Christian morality as if its eternal validity were unquestionable and self-evident. There may be—and there are—ample grounds in human experience, as in divine precept, which justify us in setting our face against the regularization of divorce, the condoning of the relationship so singularly entitled “companionate marriage,” and sexual experiments generally. But what is far more fruitful, and far too little attempted, what is surely the task of an “understanding faith,” is to present chastity and fidelity not as something negative, but as positive conditions of that true fulfilment of personality which is what many today are blindly seeking in sex adventures of all kinds. We have to show that the mere encouragement and indulgence of passion is not some sort of liberating experience, but precisely what Shakespeare said it was—“the expense of spirit in a waste of shame.” Religion has naturally tended to concentrate its condemnations upon the “waste of shame”; but it is at this moment even more important to dwell upon the “expense of spirit”; for what so many of those who fall under the spell of “sex reformers” fail to see is that the “prodigal” is in very truth a prodigal; he ruins his chances of happiness and fulfilment by spending that which he has not truly got, and blunts and dissipates his capacity for feeling in the process.

An understanding faith must understand not merely the need for but the reason for the abstinence it demands. There is a strong root of chastity in many of us which may avail to save us so long as temptation remains a matter of instinct. But when “free love” robs itself in the imposing gown of a philosophic rationalism it may seduce the minds of those who might otherwise have resisted it. We have to combat that philosophy, not only on the grounds of continence, but from the standpoint of human responsibility and dignity. If “free love” is true, then not only is Christianity false but half the poetry and romance of the world is meaningless. The love that lacks the faith in its own permanence and the courage to pledge itself in vows is indicative, not of a vital and full-blooded, but of a spiritless and enfeebled nature. The man and woman who shrink from the responsibility of building a “social order” for two will be little likely to contribute to a wider community the qualities which go to build up a social order for two millions or twenty millions. Christianity must not be slow to insist that citizenship begins very literally at home, and to contend that if men and women are ready to throw over courage, perseverance, and fidelity there they will imperil their existence everywhere. The defense of the home on every plane,

moral, intellectual, and equally economic, should never appear as a mere concern for the maintenance of a traditional set of taboos; it is a first condition of that preservation and recreation of civilization which looms now as a gigantic yet inescapable responsibility for the Church in this dissolvent age.

I have said nothing of how such an understanding faith as I have in these few respects outlined is to be generated and preserved. This I must leave to others who know far better than I do what are the opportunities open to us and the new paths along which we may hope to make our way. At least some of them will have to be new, for there are in this age countless “hungry sheep” who if they do not very obviously or consciously “look up” assuredly “are not fed” by the wretched fodder which reaches them from the channels most easily open to them, and who, moreover, often know they are not. But before we can establish the validity we have to convince men of the relevance of Christianity, to show to them that it is not only as deep as their need but as wide as—indeed far wider than—their perplexity. We shall not do this by the mere reiteration of dogma, but still less shall we do it by the whittling down thereof. The feebleness of Christian witness in the world today is largely due to the mutilation of the miraculous and transcendent elements of the Faith which alone avail to make it as large as man’s need and as majestic and mysterious as his tragedy. We need for every reason an understanding faith, but we need above all that it shall truly be a faith which is not content merely to affirm and to prove, but one by which the imagination is continually illuminated, stimulated, and inspired. That God not only made the world, but that He loves what He has made; that He not only loves it but limited His omnipotence in order to identify Himself with its fate; that He endured every hostile thing that it could do to Him, and triumphed in the end; that He has ordained a Divine Society to mediate His grace by sacrament and purify human order by example—there never has been and there never can be a series of affirmations so gigantic as this; and men who truly believed them, not intermittently and from compunction but in the whole interpretation which they gave to life, would once again, as so often in history, penetrate, console, and transform civilization.

#### The Chicago Plan of the Bishop’s Pence

THE BISHOP’S PENCE plan, as instituted by the special committee in the diocese of Chicago, is not just one more can or box with a slot in the top sent out, broadcast, with the request that those who receive it shall deposit a coin when they happen to think of it, and send it in—sometime. Nothing of the kind. It is a call to prayer and thanksgiving at every meal time, three times a day, every day in the year.

It is a challenge that we, every one of us, shall place this Pence can on our tables at every meal and there ask God’s blessing, give thanks and deposit *One Penny*, our smallest coin, as our token of good faith.

It has been sent to 20,000 families, members of our parishes and missions, in each one of which a Pence man has been appointed. On each can is the code number of the parish and a second number identifying the family. One copy of this list of families is in the hands of the Pence man and one at diocesan headquarters.

The last Sunday in each alternate month, beginning with November, has been designated as Pence Sunday and, on that day, or whenever cans are filled, it is asked that they be brought to church and exchanged for others. Receipts will be given by Pencemen and a special receipt will be sent by the Bishop. One-half of the net receipts will be paid to the parishes or missions, and one-half used for diocesan work.

This, in brief, is the plan which has been set up in the belief that it will help to reestablish thanksgiving and prayer at the family table and in a convenient and orderly manner serve to establish a desirable relationship between each family and its parish or mission and with the diocesan offices.

Bishop’s Pence is not a drive, a temporary measure, or a new tax; it is a means whereby we may daily, by expression of our thanks, give evidence to ourselves and to our Church of the privileges of our membership.—*Angus Hibbard.*



## Pay As You Go

By Louise Strong Hammond

**O**UR NATIONAL COUNCIL has adopted a principle, almost a song, "Pay as you go." Some, in considering the question of our Church's mission, have read this to mean, "Stay at home." But what it really says is, "Go, go, go," and "Pay, pay, pay."

Let us consider the parable of the China Inland Mission, that wonderful interdenominational institution founded by a real saint, Hudson Taylor, which has its representatives in the farthest and most inaccessible cities of China. Fifty years ago the CIM, as it is called, had its good work in such cities as Nanking, now turned over to other missions as its people push further inland. The CIM missionaries are recruited from all classes and from most of the Churches of England. We are glad to think there are many Anglicans among them doing splendid work in the interior province of Szech-uen. They have no fixed salaries but live by faith alone, passing their days in heroism and self-denial. They are held in highest respect by the Chinese. Recently, since the Chinese upheavals and the European depression, the members of the CIM felt moved by the Spirit to pray for two hundred new missionaries to go to the interior of China. They wisely determined not to send them out until they had the money for their support. This was in 1929. Since then they have actually sent to the mission field not 200 young men and women but 270. And this past year, in the midst of the depression, has been financially the best year the China Inland Mission has ever had. That is what faith can do. Can we not have that kind of faith also?

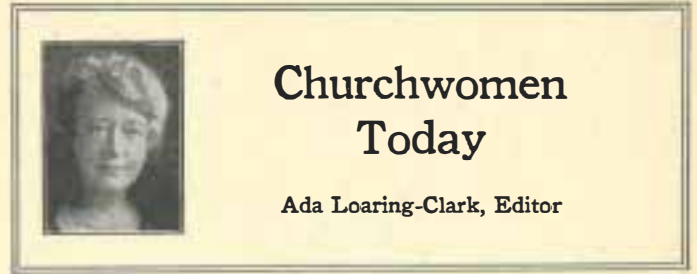
It is so easy when money is scarce to believe it is more respectful to our Chinese brethren that we should plan to withdraw and leave them, to expect them within twenty years or so to undertake the full burden of evangelizing their own country. It seems to me more respectful that we should consider their difficulties and consult with them as to what they consider reasonably possible. There are now, I hear, 30,000 baptized Christians in the Anglican communion in China, probably less than one million Christians in all Churches, Catholic and Protestant. If within a few years these can assume the full support of their present parishes, they will be doing well. If they can push out so that their Church grows in the same proportion as, say, the Church in America, they will be doing better. But what of the evangelization of the 399 million Chinese still unaccounted for? A job like that demands coöperation. All wiser Chinese Christians realize this.

By all means let us recognize the *Chung Hua Sheng Kung Hui* as a full and beloved sister Church. Then we shall see that the Chinese family system demands of sisters and brothers that they help one another. Let us rejoice that the work of our earlier missionaries has been crowned with success. Then as success encourages to further success, we shall not think of stopping now just because there is a Chinese Church to work with us and facilitate the accomplishment. Let the Chinese clergy assume the leadership as completely as they progressively can. That does not prevent us from assisting them, giving them the benefit of our nineteen hundred years of spiritual inheritance, nor does it deprive us of our privilege of sharing in the material sacrifice needed to complete this great work. It is more important that we are all Christians than that some of us have been born on one side of the Pacific and some on the other.

Our Lord has said, "Go ye into all the world . . ." Our Presiding Bishop and Council have said, "Pay as you go." Our Chinese brethren still invite us. Can anyone say, "Sit at home"?

THERE IS NO PLACE like that where we find our Lord dwelling in His Sacramental Presence. He is with us when we tread the busy street, in the mart, the shop, the field of labor, and in the quiet oratory at home. He is not more with us in His Sacramental Presence, but it is this which fulfills the promise of the institution of the Blessed Sacrament when He said: "My Body given for you; My Blood shed for you."

—Rev. Dr. Joseph Patton McComas.



## Churchwomen Today

Ada Loaring-Clark, Editor

**W**E HEAR much more often of the home-coming of our foreign missionaries than of the joy of going back to their chosen work after furlough. It was my good fortune to read a letter from Miss Margaret Hester, a supervisor of kindergartens and the daughter of a medical missionary in Mexico. She is stationed at Nara, Japan, where our Mission was established in 1885. Miss Hester gives a vivid account of her adventures in returning to her work, of her journey from the East, where she had taken special courses at Columbia, while living at Windham House; traveling through Chicago to Seattle, Vancouver, Victoria, and Honolulu, and the arrival in Japan. There is such sincere joy running through this letter it makes delightful reading. I wish I had space to give it all!

Miss Hester says: "Returning is quite different from coming out for the first time. It is a kind of home-coming now rather than a pioneering experience. When we reached Nara we found a committee from the Mothers' Club and some of the children freshly scrubbed and decked out for the occasion. In spite of a year's absence and holiday from speaking Japanese I found it coming back and was able to make the proper greeting and bows. Then on to our home we came, and here another warm welcome awaited us, the cook and her niece in foreign clothes, if you please, eager for compliments on their appearance. I found new furnishings had been installed in the kindergarten."

"A friend who comes to read English once a week, said not long ago, that he had been tempted to give up this English study because of rapidly increasing deafness, but had not quite brought himself to do so because, to quote his own words, 'When I get to the next world I think English will be the universal language, and I want to be able to understand the discussion of international problems.' Elizabeth wonders if we are going to have to carry those over into the next world. At any rate he will be prepared!"

**A**T THE APPALACHIAN SCHOOL, Penland, in the diocese of Western North Carolina, a most successful effort has been made, under the efficient direction of Miss Lucy Morgan, to develop the old-time craft of hand-weaving. The school

Miss Lucy Morgan supplies the looms and materials and teaches the mountain women to do this work in their homes. The labor is paid for and the products are marketed through the school. By the practical help of the workers themselves and the many friends of this interesting mountain group, it was possible to erect a log cabin to be eventually used at the Century of Endeavor. In the summer of 1932 a small log cabin was built on a motor truck and used as a traveling gift shop. It was taken to Chicago and formed one of the most interesting exhibits at the exposition. Many new friends have been made for these artistic craftswomen and their wares and Miss Morgan has been happy to keep them fully employed during the summer.

**T**HE BISHOP OF LICHFIELD, in a recent issue of his diocesan magazine, said: "No parish has the right to expect the clergyman's wife to be an unpaid assistant. There are two requirements with regard to which I must enter a protest; the clergyman must be young and he must have an active wife."

**Rectors' Wives**  
For my fellow clergy-wives this will be interesting! Haven't we all experienced a demand that because we are the rector's wife we should . . .? It is our greatest joy to be active in the parish and to serve the community, but when service is imposed as an obligation because we are the wives of our husbands, we can't help resenting it. I am glad the Bishop of Lichfield spoke out on this.



# The Basis of Christian Ethics

By the Rev. Charles L. Street, Ph.D.

Headmaster of St. Alban's School, Sycamore, Ill.

I  
**E**THICS is the science of good conduct. It differs from Psychology, which is the science of behavior, and from Sociology and Political Economy, which from different angles study the behavior of people in groups, in that these sciences are chiefly interested in describing what goes on in the case of individual or group conduct, whereas Ethics begins by trying to determine the goal of human conduct, and then uses the information furnished by Psychology and Sociology and Economics to help find the way to reach that goal.

The average person does not give much thought to abstract questions of right and wrong. The conduct of the individual in the moral questions of daily life is determined more by the customs and standards of the social group to which he belongs than by theoretical considerations. A child gets his ideas of what is right and wrong first from his family, then from his friends, from his school, from his Church, from magazines, and movies, and many other sources. At the start he accepts them uncritically, without any attempt to find out the reason for the rightness and the wrongness of the things he is told are right and wrong. Sooner or later, to be sure, he begins to question the authority he has been accepting and wants to know the reasons for doing the things he has been told to do. But even then, for the most part, he is satisfied with conventional reasons and does not try to work out any very comprehensive philosophy of conduct for himself.

In a similar way the conduct of primitive peoples is governed by an elaborate code of regulations protected by taboos, which are for the most part accepted uncritically. It is not until they come in contact with other peoples and with other customs that certain individuals begin to compare and reflect and ask "why?" and theoretical ethics is born. In the case both of the individual and the group, the conscious study of the reasons for the good and bad in conduct is a relatively late development. But in both cases when the question is once understood it is seen to be of supreme importance. If there is a right and wrong way of life, to find out this right way and to be sure one is on it is the most important thing that can be done. If we once seriously ask the question whether human life has a meaning and a purpose, we cannot do anything else with much enthusiasm until we have gained at least an inkling as to what that purpose is and how we can relate our lives to it.

## II

**T**HOSE who have made a serious business of studying questions of conduct have found that their thought centers about two questions: first, what is the central purpose of life anyway (in the language of ethics, what is the "Highest Good"); and second, how can people's everyday lives be guided in such a way as to help them to achieve this central purpose. The first of these questions must be answered before one can begin to talk about the second, and to this first question there have been almost as many answers as there have been philosophers. In ancient days the Epicureans said that pleasure was the highest good, and they had a carefully worked-out plan for avoiding self-indulgence and discovering the pleasures that were most enduring. For the Stoics, freedom from desire, a sort of self-discipline which left one independent of wants, was the goal. Plato and

*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.*

Aristotle agree in a general way that the good of man is to be found in fulfilling completely his highest possible function. Among philosophers of more recent days there is Kant, for instance, for whom the chief good is the "good will" to be found in acting only in accordance with maxims which you would be willing to have made universal; there is Mill and the Utilitarians of the past century, with their attempt to base a social ethic

on the old pleasure philosophy by making the test "the greatest good of the greatest number." There is Nietzsche, with his goal the "superman" and his gospel that of ruthless self-assertion.

I mention these conceptions of the goal of life and the purpose of conduct only to point out that for the student of Christian Ethics the question is already settled. The student of Christian Ethics has the whole Christian philosophy as a foundation. If we start by agreeing that there is a God who made the Universe and who rules the Universe, and that that God is a God of Love, and that He came into His world in the person of Jesus Christ to reveal to men what perfect love is like in human terms, and to bind His followers to each other and to Himself in a social organization, the Church, which should have love as its guiding principle—if we agree on this, it goes without saying that the service of God, obedience to His will, a life based on the sort of love which Christ talked about and exemplified in His life is the Christian's obligation. I do not mean that the questions of the existence of God and of the nature of His love and of the person and authority of Jesus Christ are not to be discussed. I mean that the discussion of these matters is the business of theology and apologetics. Christian Ethics is free to start with these principles as given, and to go on from this point.

It is not an unimportant fact, however, that a system of Ethics based on these principles meets the philosophical test. That this is the case is an additional witness to the truth of the Christian philosophy. Present-day writers on Ethics pretty well agree on certain fundamental points. One is that the chief end of life is the attainment of the "good" or of a system of related goods, and that the idea of the good is one which stands on its own feet—that is, it cannot be defined in terms of anything else. Another is that while goods are individual in that ultimately their goodness depends on their being appreciated (and that means being appreciated by an individual), nevertheless, man is a social being and many values can be realized only in a social group. There is a close relation between the good of the social group and the good of the individual. Just as the individual depends on the group for his physical and his psychological existence, so he depends on the group for most of his values.

Students of Ethics are also pretty well agreed that duty is something real. You can give a more or less complete psychological account of the origin and nature of our sense of moral obligation, but this does not in any sense "explain it away" and in no wise invalidates the authority and the commandingness with which the dictates of duty should be regarded. No matter how much philosophy or psychology I may know, my duty is still my duty, and if I believe I ought to do something that is the thing I ought to do. They are also pretty well agreed on the relation between "duty" and the "good" which, to put it briefly, is that duty commands the pursuit of the good. When we come to ask just what things are good or which of two goods is better,



there is, to be sure, endless debate, but the foregoing outline of the nature of duty and the nature of the good and of the relation between them may be said to be pretty generally accepted. And it will be seen that this analysis of the meaning of duty and of the good fits harmoniously into the Christian scheme of things. We say that God is good. If this means anything it means that we already have an idea of what we mean by goodness, and we are saying that God is the kind of God who has that quality. God must, therefore, will what is ultimately best for the world, and whether we define duty as doing God's will or working for the common good is immaterial. The doctrine that God wills the good and that in working for the good we are not only "doing our duty" but also serving God is one of Christianity's contributions to ethical theory and is an example of the way in which the Christian point of view simplifies and unifies. Union with God on the part of the individual, "the attainment of everlasting salvation," has always been held out as the goal of Christian life, but it has always been pointed out, with different degrees of emphasis, that the Christian life is incomplete unless the individual is a member of the blessed community. The "Kingdom of God" represents a concept which has in it precisely these elements, a state of existence where God's will is done, and where individual values and social values are found to be one. In Dr. Hall's words:

"The chief end of man, also called the *summum bonum*, is 'to glorify God and to enjoy Him forever,' in a society and kingdom of perfected persons—the communion of saints. The joy and glory of this communion, in both its Godward and manhood relations, is based upon love; and this, in turn, depends upon a mutual congeniality of character which is the result of development of its human participants in the spiritual likeness of God after which they were created."

### III

SO MUCH, then, for the question of the goal of the Christian life. There remains the second question, that of applying the principle of love to specific problems. Granted that the goal is "to glorify God and enjoy Him forever in a society of perfected persons," how are we to interpret this in terms of concrete moral problems as they come up? When we have a difficult moral decision to make, how can we tell which of a number of possible courses of action is the one which will lead to the goal?

In studying this problem it is convenient to distinguish three lines of approach, different, yet closely related. In the first place, Christian tradition and Catholic moral theology, built up out of the experience of years of Christian living and Christian thought, provide us with a norm that gives us direction in the ordinary affairs of life. We must not forget that, while difficult moral questions attract the attention on account of their complexity, by far the largest part of our Christian lives is lived in the realm of those precepts which we follow without thinking and those ideals which we accept and put into practice as a matter of habit without raising any question about them. There is a sort of traditional standard of Christian conduct which Christian people accept more or less generally, and make more or less effort to follow. This traditional teaching as it comes into the experience of the average Churchman is embodied in certain sayings of our Lord, notably the Sermon on the Mount, the Great Commandment, and some of the parables, some well known passages from the Epistles, the Ten Commandments, more or less misunderstood, the Duty to God, and the Duty to Neighbor in the Catechism; and for the more devout, the questions for self-examination to be found in devotional manuals. These precepts, grafted imperfectly onto a pagan code of conduct based on what "is done" and what "isn't done" in the social group he belongs to, pretty well cover the average Churchman's equipment to solve the moral problems that life presents.

A more explicit system of Christian moral teaching has, however, been definitely formulated in Catholic moral theology. It was St. Thomas Aquinas who organized the hitherto pretty much

unorganized thought of Christian writers on moral problems into a unified system. In doing this he used the Ethics of Aristotle as a framework to build on. Following the lead of St. Ambrose and other writers on morals, he adopted Aristotle's classification of the four *cardinal virtues*: prudence, justice, temperance, fortitude. To these he added the three *theological virtues*—faith, hope, and love—which represent the inner elements of character from which the cardinal virtues spring. Starting with these virtues, St. Thomas proceeds to discuss other related virtues and the principles underlying them, and the application of these principles to daily life.

The moral theology of St. Thomas has had a very real influence on English Ethics, but there has been almost no systematic attempt to reinterpret his moral theology for the Anglican Church in terms of present-day moral problems. In the introduction to *Some Principles of Moral Theology*, K. E. Kirk makes the statement that within the past fifty years only three books have attempted "to present the whole content of moral theology in such form as should guide the theory and practice of the Church of England." These are Skinner's *Synopsis of Moral and Ascetical Theology*, Elmendorf's *Elements of Moral Theology*, and Bishop Webb's *Cure of Souls*. These, and Kirk's more recent books, pretty well complete the list of Anglican books on this subject. Of course a vast amount of work in this field has been done by Roman theologians, but the standard Roman books on moral theology are legalistic and authoritarian in the extreme, and have to be used with the greatest caution by Anglican theologians. After all, the conscience of the individual is for him the arbiter of right and wrong. True, the first duty of the individual is to see that his conscience is educated; true, the precepts of moral theology are helpful guides in deciding questions of right and wrong. Yet the responsibility of the final decision must rest with the individual. When the individual, instead of trying to develop his own moral judgment, surrenders his moral judgment to a system of moral laws interpreted by an ecclesiastical hierarchy, the joy and the beauty and the spontaneity of the Christian life vanish.

The Roman Church has erred by insisting on too strict definition. This is a danger. Yet as Kirk points out, the other danger, that of vagueness and indefiniteness, is, if anything, more serious. And it is this danger that besets Anglican moral theology. The greatest contribution that Anglican theology could make to moral theory would be a revision of the traditional moral theology of the Church into a system which would have a clear-cut understanding of its own problems and a clear-cut definition of terms, yet which at the same time would leave room for that freedom and spontaneity which has always been the glory of the Christian life.

### IV

IT IS perhaps because of the negative and restrictive nature of traditional moral theology that there has been developing during the past 50 or 75 years a new approach to Christian Ethics—the "Social Gospel." The social changes brought about by the industrial revolution of the past century brought with them poverty and misery and distress for vast numbers of people. In spite of the fact that the Church was pretty well tied up to the employing class and generally quite willing to give its blessing to the *status quo*, there were from the first a few prophetic individuals, like Charles Kingsley and his followers, who saw that Christianity could not keep silent in the midst of such social distress without losing its soul, and who began to champion the cause of the poor and downtrodden and neglected in the name of Christ. The life and teaching of our Lord were restudied to discover His attitude toward the social problems of His time, and a very definite attempt was made to work out a Christian social philosophy based on the principles that can be found in the gospels. This movement was objective in that it approached the problem from the angle of curing real social ills, rather than from the angle of helping the individual to solve his



own moral problems. It was radical in that it was trying, not simply to alleviate poverty and suffering with works of mercy, but to discover the causes of poverty and suffering and to get rid of the causes.

In recent years this approach to the problem of Christian Ethics has become more and more important, and the Social Gospel has taken quite definite form. The life and teaching of our Lord embody two principles, love and sacrifice. Jesus believed in the infinite value of every human being. He taught that God is our Father and that all men are brothers, and that it is our duty to serve each other. "Let him that would be greatest among you be as him that serveth." "Greater love hath no man than this, that a man lay down his life for his friends." So said our Lord, and He gave His own life as a sacrifice for mankind. His concept of the Kingdom of God, whatever else it may mean, makes it clear that the Christian goal is a social matter, and not merely an individual one.

The principles of the value of human personality, of brotherhood, and of service give us a new approach to problems like that of slavery, of war, of race relations, of inhumanity in industry, and of all kinds of social injustice. The duties of employers, of employees, of business men in their relations with each other, of stockholders to the corporations in which they hold stock and to the employees of those corporations—these and many similar problems need to be worked out anew in the light of the teaching of Christ, and with the help of the best technical knowledge that can be had. Because Christian morality has been looked upon as somehow an individual matter these questions have too long been regarded as questions which are none of the Church's business. It is true that these questions often involve technical economic considerations. Sometimes political issues come in to complicate matters. Just how far the Church should venture into these fields is a difficult question to answer and has to be decided on the merits of each particular case. One thing, however, is certain, and that is that the Church cannot sit complacently by and keep silent so long as any of God's children are cold or naked or starving or sick or in prison.

This second approach to the problem of Christian Ethics is quite different from the traditional approach, and yet it is in no way inconsistent with it. It simply provides new facts and new material to help in the application of the traditional Christian principles to the problems of present-day life.

## V

ANOTHER LINE OF APPROACH of which account must be taken in any discussion of Ethics is the contribution made by recent developments in psychology. Beginning with the publication of William James' *Psychology* less than fifty years ago, a tremendous advance has been made in our knowledge of the hidden forces that influence action and determine character. In particular the studies of Freud and Jung and Adler and their followers, and the application of their principles to abnormal mental conditions, have enabled us to understand more fully the workings of the normal mind and the interplay of forces that go to make up a healthy personality. As a science, psychology is young. Strange and improbable theories have been and are being propounded in its name, and like any new science its terminology is not yet established and there is disagreement about its principles. But in spite of its youth its contribution to Ethics has been an important one.

There are, to be sure, a good many psychologists who forget that psychology properly is a natural science and try to make it a philosophy or a religion. From the point of view of the moralist, so long as psychology sticks to its job as a science it can be of great service in helping to understand conditions and showing how to achieve results, just as economics or sociology or even sometimes medicine can. But when it sets itself up as a judge of ultimate goals it is on dangerous ground. Specifically, there is a danger that the emphasis on the study of the forces which determine action may lead to the disregard of the ulti-

mate responsibility of the individual in determining his own destiny and either explicitly or implicitly to a denial of the freedom of the will. There is a danger that the deeper understanding of the causes of sin and sympathy with the sinner, valuable and important as they are, will obscure the distinction between right and wrong, and make men forgetful of the fact that behind human personality with its instincts and urges and wants and satisfactions there is that which is transcendent in man, and there is the ultimate fact of responsibility to God and to the moral law.

When all is said and done, the contribution of psychology to Ethics is in the realm of therapy rather than in the realm of theory. Psychology can throw much light on the workings of the human soul. It can help us to understand why we do what we do and how we can change what we are doing and do it differently. It can even help us to see more clearly why certain things are right and certain things are wrong. But in the last analysis there are very few points where the conclusions of psychology demand any serious modification of traditional ideas of right and wrong. The moral principles of the Christian Church, as found for instance in St. Thomas, represent a compilation of the practical wisdom and moral experience of the Church over many centuries. The traditional reasons for the principles often sound unconvincing to modern ears. But the principles themselves are true. They have stood the test of time. They have been wrought out of the Church's knowledge of human nature—those elements in human personality which do not change in spite of changing social conditions and changing customs.

## VI

THERE is neither time nor space in this article to discuss in detail the qualities which go to make up the Christian character, or the laws and the interpretations of laws which should guide our footsteps into the way of peace. It will have to be sufficient to point out that the traditional Christian Ethic affords a scheme, which, with some modifications in view of changing social conditions and some help from psychology in clarifying its fundamental concepts and in showing how its principles can most effectively be put into practice, will still point the way toward the Kingdom of God.

The greatest need of the Church today is a more explicit ethic and more knowledge on the part of its people as to what that ethic really is. It is safe to say that 90 Churchmen out of every 100, if their beliefs were analyzed, would be found to have in the back of their minds the idea that Jesus taught a highly idealistic way of life which is all right for parsons to talk about but which it is no use to try to make work in the affairs of daily life. Something tells them that one ought not always give his coat away to any beggar that asks for it, and that there are times when turning the other cheek is not the most appropriate reaction to a blow in the face. Yet at the same time they have the idea that if they were really good Christians these are the things they would do. And so people's lives are frustrated by an ultimate scepticism with regard to Christian Ethics. They go to church and sing hymns and listen to sermons, but at the bottom of their hearts they believe that the Christian Ethic (about which they have no very clear idea anyway) is impossible. This kind of faith never transformed any worlds. Such a situation paralyzes moral effort.

What is needed is no lower ideal, God forbid—but an ideal which is all the higher, because it appeals to the individual as being reasonable and really worth striving for and really offering a solution to the problems of the individual and of society. The Christian Ethic, however, is not something which can be formulated by a theologian shut off in his study. It is not a static thing—it is a growing thing. It is a part of life. It is something which each individual Christian must discover for himself, and in discovering it for himself he will make his contribution to the growth of the whole. It cannot be achieved until more Christian people make a serious effort to work out the application of the Christian ideal to their own personal problems and



to the social problems with which they are familiar. After all, Christian living is not a science. It is an art. Jesus said, "If any man will do His will he shall know of the doctrine." Aristotle said that only the good man can know what is good. Both these sayings sound like absurdities. How can you be sure that you are doing God's will unless you know the doctrine? How can you be "good" unless you know what is "good" to start with? But the meaning is clear enough after all. Living a good life is a progressive matter. Only the person who lives a good life so far as he knows it will be able to see clearly what is right in the more difficult situations. Or to put it in more familiar terms, the difficult part of the moral life, at least so far as knowing what is right is concerned, lies in the application of the more general moral laws to specific situations. This is where the individual conscience comes in. For this we need the guidance of God, the Holy Spirit. For this we need prayer, meditation, Bible study, all bound together in a definite, consecrated effort to know God's will. Christian living is an art, and you cannot make a beautiful Christian life by rule any more than you can make a beautiful painting or a beautiful poem by rule. And likewise you cannot make a beautiful painting or a beautiful poem if you violate the rules of painting or of prosody. Increased skill in the art and knowledge of the science go together. Moral theology and ascetic theology must go hand in hand.

The attempt to walk in the footsteps of Christ is the most glorious adventure that there is. It is an adventure which demands not only willingness to undergo suffering and hardship, willingness to make sacrifices, willingness, that is, to do the right at whatever cost. But it demands also an effort of the mind, a conscious and explicit and ever-expanding effort, to learn more of God's will and of its application to the affairs of men. Not until more people embark on this adventure will, the Gospel of Jesus Christ be the transforming power it should be in the lives of men and in the development of the social order.

### The New Deal

THE BASIC SIGNIFICANCE of the New Deal, as related to a better Christian social order, lies in its general aim to reorientate our industrial and economic trend. It is designed to create a coöperative order, socially controlled for the common good. On paper at least, its impact is revolutionary.

Its practical weakness lies in the fact that to be effective it requires a vast measure of voluntary coöperation. Whether it is entirely Utopian to anticipate that strongly vested interests will reverse themselves, time alone will tell. It is hard to believe that prerogatives, taken for granted in the industrial struggle, will be relinquished without compulsion. In fact, already we have a picture of codes blithely signed and almost immediately either openly or covertly violated. The N. I. R. A., when all is said and done, is an effort to save our industrial leaders from themselves. There are those who should know and who say it is the N. I. R. A. or chaos. Never in history has vested wealth shown much perspicuity in crisis. Perhaps it is asking too much to expect it now.

Come what may, however, the N. I. R. A. has already made a solid contribution in the direction of a better Christian social order. It has struck its note. It has summoned public attention to principles which, in the greedy years of rugged individualism, have been thrust aside. It has put a weapon in the hands of the socially enlightened. It has called into Washington some of the soundest leadership in specialized fields of social welfare, leadership of a type that has seldom been privileged to breathe the sacred air at the center of national life. Labor, too, for the first time in history has the active and direct support of the federal government. No longer is it forced to back-stairs lobbies to enforce its interests. With its own representatives at the heart of things, it can now work openly to advance its own interests. The official recognition of collective bargaining has been made, and this in itself gives the workman the dignity which the Christian social order must demand for every one of God's creatures. Child labor is banned. Finally, the principle is affirmed that the conductor of business is answerable to society for what he does with those who work with him in what henceforward should be a genuine partnership in industry.—*Rev. E. S. White.*

## Eagles and Turtles

By the Rev. A. W. S. Lee  
Proctor School, Changshu, China

AMONG THE VARIOUS points of criticism levelled at us missionaries by critics in the homeland is that of a lack of sympathetic understanding and coöperation with native cults. Unfortunately these critics have missed one very important circumstance—they fail to realize the tremendous advantage they have over us in the field; theirs is a boundless, unfettered freedom of imagination and sentiment to read into rites and ceremonies profundities of spiritual content which are not and never were there. We are too close to these things, perhaps, to appreciate them at their full value.

We have been invited to share in the exaltation of dining with holy eagles. Translate the Indian scene to Zangzok and the question arises—to what extent should the missionary enter into the local ecstasy over a holy turtle?

Please bear in mind that Zangzok is a city with a very long cultural history. Also its culture is not merely a matter of history; its literary glory continues in unbroken succession down to this day.

Recently some fishermen plying their trade near the mouth of the Yangtse River caught an immense turtle; larger than any before seen in these parts. Ignorant as these poor fishermen were they knew instinctively that this was no ordinary creature, but some super-being whom they had been unfortunate enough to entangle in their nets. They immediately released him; but after the turtle had insisted on being caught three times the truth dawned upon them that this turtle, for reasons unknown to them, desired to be caught.

In due course he was brought to Zangzok and was put on exhibition in the New Public Park. This park is where the culture and leisured élite of Zangzok gather daily to transact the major business of life—tea-drinking and gossip. The turtle had been here only a few days when a very remarkable thing was noted—if the turtle were spoken of as a turtle (*Kwei*) it would withdraw into its shell, it was even observed to shed tears. Its displeasure was attributed to two probable causes. *Kwei* is frequently used as an opprobrious epithet; *Kwei* is a common Japanese name, and any sensitive and patriotic turtle would feel a natural repugnance at being so addressed. But it was found that when addressed as "*Yuen Shuai*," or Commander in Chief of the Dragon-King's Hosts, he acknowledged such salutations with signs of obvious pleasure and appreciation.

There was no room left for doubt; and when it became known that this city was being honored by so great a presence a veritable furore ensued. After enthusiasm had reached its height the practical question arose as to what was to be done with him. Since his arrival in the city the Immortal Commander had not eaten a thing. Should the body in which he now manifested himself die on their hands the city would undoubtedly be overtaken with some dire calamity. The only thing to do was to return him to his native element and to this end several hundreds of dollars was contributed—no small achievement in these hard times. A special chair was prepared for him, gaily bedecked and canopied. He was put in this chair and, preceded by a brass band, was borne in solemn procession through the streets of the city. Two abbots led contingents of richly robed monks blowing upon the *la-ba*. A very stirring spectacle.

Arrived at a certain wharf the procession halted. Here with all due care and courtesy the turtle was placed upon a specially chartered launch and carried out to sea.

The writer must admit that he contributed nothing, nor was he in the procession and his mind is full of grave doubts as to the propriety of such abstention and non-coöperation.

Does anyone retort that this is idle superstition? Who says so? Not the people of Zangzok.

An analogy with the Eucharistic Sacrifice was discovered in lunching with the eagles—has the writer missed an opportunity of paying his devoirs to St. Michael?

P. S.—The worshipers of the turtle had a silver plate, engraved with the names of the subscribers, fixed to the turtle's shell. After some weeks the turtle's body was discovered in the mouth of one of the creeks that run into the Yangtse, badly decomposed—and minus the silver plate.

THE TEACHING of the Catholic Faith should precede any display of ceremonial.  
—*The Church Times.*



# The German Church Situation

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

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

CORRESPONDENCE from Germany, as well as news dispatches, makes it certain that most hopeful developments have been taking place in the German Church. Behind what has appeared on the surface there are some factors which may now be revealed. One important element in the process by which the opposition in the Church has been brought to sufficient strength to make effective protest against the regimentation and paganization which the radical *Deutsche Christen* had attempted has been the ranging of ecumenical support on the side of the protesting group.

Obviously, this has had to be done indirectly and with care lest the steps taken should seem to implicate the leaders of the opposition in what might be made to appear treasonable propaganda against the dictatorship. Since the opposition has at no time been organized visibly, and since it has never left the official Church, there has been no way by which non-German Church groups could establish contact with the opposition. By the same token there has been no real justification for breaking official relationships with the leaders of the Church. Through them alone could contact be continued with the Church in revolution: and since it was clear that changes would come, there was no good to be gained by a split which while easy to make would have been woefully hard to heal.

But the non-German groups made perfectly clear their reservations with respect to cooperation. They refused to take part in the consecration of the Reichsbishop. They brought officially to the leaders of the German Church the problem of the refugees forced out of Germany—both pacifists and Jews. They could honestly approve of some of the constructive things that have been done: and they did approve where they could conscientiously because there were important points at which they were compelled to disapprove so strongly.

Within recent weeks a prominent representative of the American Protestant Churches, himself long identified with the Ecumenical movement, went directly to Mr. Hitler. He had an hour of very frank talk. He endeavored—and with what seems to have been real success—to convince Mr. Hitler that it was a mistake to treat the opposition within the Church merely by ruthless force. It was an error to think of them as opposed to the main ideas of the government. Mr. Hitler, when told how these devoted Christian leaders felt about his apparent breach of faith with the Church to which he had promised freedom in the Third Reich, said: "If that is the way they feel, tell them to come to me and talk it over."

The American telegraphed to them, they went to Mr. Hitler, and things have been happening fast since then. Hossenfelder, the most sinister figure in the Ecclesiastical Ministerium, has had to retire, apparently on orders from Hitler himself. The whole leadership group surrounding Reichsbishop Müller as a cabinet has resigned. Some good men have thus been lost. Even before this most recent development, Dr. Fezer and Bishop Schoeffel had resigned. They were the sort of men in whom many of us had real confidence. Fezer had been associated in earlier days with Dr. Karl Barth. Dr. Schoeffel was Bishop of Hamburg, and a trusted representative of the Lutherans.

It remains to be seen whom Reichsbishop Müller will secure for his new cabinet. He is in a very difficult position and can

*THE religious situation in Germany is changing so rapidly from week to week that the reports in the secular press are likely to prove more confusing than illuminating to the average American. ¶ At our request Dr. Leiper, one of the best posted men on European Protestant affairs, has written this appraisal of the current situation, to be supplemented with news of further developments in subsequent issues.*

only with great exertion maintain his authority. He has both the radicals led by Hossenfelder, still Bishop of Brandenburg, and the "German Christians" led by Dr. von Bodelschwingh and Pastor Wienmueller, against him. Only the continuing confidence of the Chancellor—a great asset from one viewpoint—sustains him.

The postponement of the consecration of the Reichsbishop is in part due to the fact that there is so much contention in the Church at the moment. It may also mean that the Chancellor wants to wait and see whether his chosen ecclesiastic can rule the elements under him, or whether, to borrow a somewhat American phrase, a new deal must be contemplated.

Whatever one may have to say when the present maneuvers have been contemplated, at the present writing there is more cause for hope than for some months. The old Lutheran conscience is at work; the universal spirit of our Lord is rising with consequences which spell defeat for the paganizing and racializing elements in the Church.

## Previous Cultures and Beliefs

IN ONE GREAT PROBLEM Catholic and Evangelical work in fullest harmony. It is the problem that faced the expanding Church from the outset, and occupied the first synod at Jerusalem. What is to happen to the previous culture and beliefs of a newly-evangelized race? Can they find their *pleroma* in Christianity? Are not, for instance, the ideas of corporate tribal life, or the dead as still living, of careful initiation into tribal life and culture, which characterize an African people—are not these rich material to be transmuted into Christian conceptions, and to find their fulfilment in the offered life within the Catholic Church? How are we to encourage the growth of indigenous worship? How far, for instance, should native music (deeply tinged with heathen and wrongful associations), native words and acts which express their reverence (*e.g.*, of subject to chief, of son to father, of the living to the dead), be incorporated in their Christian worship? How far can India, for instance, draw for Christian edification upon the history, the poetry, the philosophy of pre-Christian India?

To win the first converts who gather round the foreign evangelist is a great task. But it leads on—and this is the feature of today—to an even greater and more complex task. These converts accept the magnificently daring ambition of becoming the Church of their race; that section of it which is most truly patriotic; which knows the secret by which the race shall touch all its boundaries, realize all its possibilities, re-think its whole cultural life in terms of the true knowledge of God which comes through Christ, and enter the widest attainable earthly unity through the One Holy Catholic Church. Every country's problem is a local problem; no country's problem is a local problem only. It has the right to draw upon the whole treasures of the whole experience of the whole Church. Our prayer is that "of the teachings and customs of their ancient past they may throw away nothing that is good." They have a special call upon the services of those who most value and study the whole world-wide, age-long evolution of the Church; who, with no fear of new developments, with no stunting of initiative, yet value the Church's achieved certainties and inspired insights. Thus the whole Christian comradeship goes forward, bringing out of its treasures things new and old, guided unerringly into all truth.

—Rev. Canon Stacy Waddy.



## Books of the Day

Rev. William H. Dunphy  
Editor



THE EPISTLE TO THE ROMANS. By Karl Barth. Translated from the Sixth Edition by Edwyn C. Hoskyns. Pp. xxi, 547. Oxford University Press, New York, 1933. \$7.00.

PAULINISM "has stood always on the brink of heresy. This being so, it is strange how utterly harmless and unexceptionable most commentaries on the Epistle to the Romans and most books about Paul are." "Harmless" and "unexceptionable" are about the last two adjectives one would think of applying to this epoch-making work of Karl Barth, which we now have for the first time in English in Sir Edwyn Hoskyns' excellent translation. It is charged with dynamite. It does indeed bear the marks of the "iron age."

Barth has the startling idea that the Epistle to the Romans, and the gospel enshrined in it, is not an interesting account of the speculations and opinions current among the early Christians, but is a divine message to the souls of men, by which they and every age and culture will be tested and convicted. This appears on every page. It differs as much from most commentaries as champagne from dishwater. The work shows the influence of Kierkegaard, it recalls Luther and Calvin and even more strongly Dostoevsky (who is, strangely enough, the writer most frequently quoted or alluded to), but it bears far more the mark of St. Paul, and above all the Lord to whom he bore witness. It is natural, therefore, that the message of Barth should be preëminently a message that lends itself easily to preaching—which does not mean that it is an easy gospel!

It is a welcome relief to escape from the man-centered, devitalized gospels current today—from the clichés of humanism, individualism, "religious experience," modernism, etc.—to a gospel which emphasizes the centrality and sovereignty of God. It is good to move from the periphery to the center—the Cross, Resurrection, Repentance. It is good to move from an atmosphere where God and Christ appear to have their claims appraised by contemporary civilization, to one in which contemporary civilization—and all mankind and its works—appear before the judgment seat of Christ, of God.

Yet one has misgivings. Not so much about Barth's method of exegesis, which is all his own (though it seems to be more fruitful, spiritually, than that of his critics), not so much about the system of dialectic, which is sometimes carried to absurd extremes, as about matters more fundamental. The transcendence of God is so one-sidedly emphasized as to leave, apparently, no real place for His immanence, His sovereignty excludes all human freedom, faith is placed in the most violent—and rapturous—contradiction to reason, the activity of God in the sphere of history seems to be denied—eternity does not enter into time but touches it only as the tangent touches (without touching) the circle. But does not this render the Incarnation itself unthinkable? Is there not much truth in Berdyaev's criticism of Barth? Does not the exclusion of any divine activity from human reason, of any goodness from the natural man, of any activity of God in history and nature, really complete the destructive work begun at the Reformation—does it not, in effect, banish God from His own universe? Is salvation only a monologue of God, rather than a dialogue—or rather a symphony—of God and man? And if we accept the Incarnation, must we not hold that it sets in motion creative and redemptive forces sufficient to lay hold on all human life, all nature, all culture, and lift it up to God? Must we really divide the world of busy human life and thought between the secularist and the pietist? Does grace blot out, instead of perfecting, man's freedom and creativeness? These are misgivings which Barth raises and does not set at rest. And it is because his message—in the main—comes from above, because he is so manifestly a prophet of God that many will pray that his teaching may be corrected, supplemented, and perfected by the incarnational-sacramental teaching of the Church Catholic, wherein all the frag-

ments—natural man, human reason, human freedom, the material world of nature, history—are gathered up (into the Christ-life), that nothing be lost.

W. H. D.

GRIECHISCHE PATRIARCHEN UND RÖMISCHE PÄPSTE—III. By George Hoffmann, S.J. Theophanes III Patriarch von Jerusalem und Papst Urban VIII. Orientalia. Rome, 1933.

THE DOCUMENTS included in this work deal with the negotiations between Theophanes III, Patriarch of Jerusalem, and Cardinals Bandini, Ingoli, etc., looking to the submission of the Greek Patriarch to the papacy. One difficulty was that the faithful did not desire this "union." However, it could be kept from them, the Pope's name being mentioned in the liturgy *in secreto* only (p. 30), until the time was ripe, the children meanwhile being instructed out of Bellarmine's catechism. A second difficulty was that the Franciscans saw in the whole procedure a plot of the Jesuits to take from them the control of the holy places, and manifested no great cordiality for the scheme. The third and insuperable difficulty was that the crafty patriarch ("*er war unehrlichen Characters,*" p. 17) played off one Roman faction against another, and had, apparently, no thought of union. The results were what might have been expected, but the proposals (pp. 30-32) are among the most extraordinary ever suggested, even in Reunion schemes.

W. H. D.

THE ROMAN CATHOLIC CHURCH AND THE CHURCH OF ENGLAND. By A. H. Malden. Pp. 80. \$1.00. Oxford University Press, 1933.

THIS IS A POPULAR and readable, though not always accurate, presentation of the Anglican position as against Rome from the Liberal Evangelical standpoint. The distinctive notes of Anglicanism are the simplicity of its standards, individual responsibility, recognition of knowledge whatever its source, comprehensiveness, and the responsibility of private judgment. The writer regards the relation of the English Church to the State quite complacently. In his enthusiasm for "comprehensiveness," he leaves it uncertain whether there are any limits to what one may hold or deny in the Church, and whether the Church herself *teaches* anything—in other words, has any divinely-given message.

W. H. D.

WEEPING CROSS. By Henry Logan Stuart. Pp. 497, \$2.00. Dial Press, 1933.

THIS NOVEL, among the best written for many years, has well been called "a Catholic *Scarlet Letter*." It tells with fine artistry the story of a Roman Catholic gentleman, a follower of Charles I, sold into slavery in New England. The struggle between love and religion, between his passions and his ideals, is depicted with real power and insight. The solution is as novel as the story itself.

W. H. D.

### FOR DIVINE JUSTICE

GIVE ME *divine impatience, Lord,*  
*Against soul sleep;*  
*For cruelties that customs mould,*  
*For sins complacencies enfold,*  
*And for my own sin, driven deep—*  
*A scourge of cord.*

*Give me a burnished sword to smite,*  
*A calloused palm*  
*To plunge it to the hilt among*  
*Systems of old undying wrong;*  
*My own eyes, drugged with faithless calm,*  
*Lift to thy light.*

*Point me a falcon in the sky,*  
*A wind-swept battlement;*  
*Thrill thy clear bugle call again*  
*Across our fields of present pain,*  
*That sound of marching feet be sent*  
*To challenge such as I.*

LOUISA BOYD GRAHAM.



# NEWS OF THE CHURCH

## First Bishop's Pence Returns Are Received

Total of \$1,640 From 1,300 Banks Reported in Chicago; Greater Gains Expected Later

CHICAGO—The first evaluation of the Bishop's Pence Plan in the diocese of Chicago is now available, based on returns from the first Pence collection November 26th. Reports from 27 parishes and missions which thus far have made returns show a total of approximately 21 per cent of the 20,000 banks turned in with an average of about \$1.25 per bank.

A total of \$1,640 has been reported to Pence headquarters from slightly more than 1,300 banks. This takes into consideration only the containers which were presented at Church services November 26th, without any "clean up" work.

### BISHOP STEWART EXPRESSES SATISFACTION

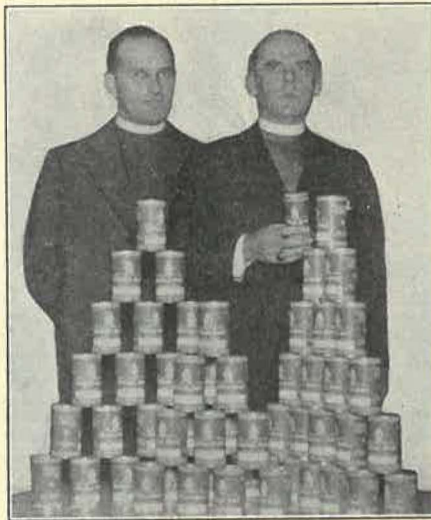
Based on returns thus far, Bishop Stewart expressed satisfaction over the results and the opinion that the final returns would commend the plan to an even greater extent. Approximately 100 parishes and missions are yet to be heard from on the returns.

Emmanuel Church, Rockford, and St. Mark's Church, Glen Ellyn, both had special ceremonies connected with the presentation of the Pence banks. The Church of the Atonement, Chicago, had one of the largest percentage returns thus far reported, with about 30 per cent. At St. Luke's Pro-Cathedral, the Pence cans were taken up as parishioners entered the church and then were presented at the altar along with the regular offering.

### Students Picket Church; Dr. Darlington Retracts

NEW YORK—Rand School and Union Theological Seminary students, members of the League for Industrial Democracy, picketed the Church of the Heavenly Rest December 3d in protest against an endorsement, later retracted, by the rector, the Rev. Henry Darlington, D.D., of Governor Rolph's commendation of the San José lynchings. A woman member of the congregation, who protested, was arrested with three of the students.

Dr. Darlington in retracting his telegram to Governor Rolph, said he had been deeply moved by the kidnapping and murder. He said he realized now that the telegram was a mistake, and that he believes in upholding the law. He said he was influenced by neither Bishop Manning nor the picketing in making the retraction.



FIRST BISHOP'S PENCE COLLECTION

Bishop Stewart is shown above on the right with the first Bishop's Pence collection in the diocese of Chicago. The containers were from St. Mark's Church, Glen Ellyn. The rector, the Rev. Gowan C. Williams, is on the left.

## Lynching of Kidnappers Criticized by Bishop

### California Diocesan Says State Is Disgraced by Mob

SAN FRANCISCO—Criticism of the lynching of the kidnappers of Brooke Hart in San José, Calif., November 26th was voiced by Bishop Parsons of California in a statement preceding his Thanksgiving Day sermon at Grace Cathedral.

"A cloud hangs over Thanksgiving in California," said the Bishop. "The state has been disgraced by an outburst of primitive lust for vengeance, with official approval of the action of the mob. To call the lynching in San José by the name of the historic Vigilance Committee is a complete distortion of facts. When law breaks down it may be necessary for sober citizens to take its administration into their own hands. Law had not broken down in San José nor was there any indication that it would break down.

"The lynching was mob violence. It had no heroic features. It has made the task of law enforcement more difficult. It has unleashed the lowest and most brutal passions. It has shadowed an upright and worthy community and degraded the name of California. It has brought humiliation to every law-abiding citizen. We can hardly begin to express our thanksgiving to God without first this moment of penitence, so far as we can offer it for the community, of which we are a part."

### ATHLETIC COMMISSIONER RESIGNS

Denouncing Governor Rolph for his attitude in the lynching, the Rev. Leslie C. Kelley, rector of St. Paul's Church, San Francisco, resigned from the state athletic commission.

## Bishop of New York Attacks Rolph's Views

Says Governor of California Should Repudiate Lynching Approval or Be Removed From Office

NEW YORK—Bishop Manning issued a statement November 28th, severely condemning Governor Rolph for his words condoning the action of the mob which lynched the confessed kidnapers and murderers of Brooke Hart in San José, Calif., on November 26th. The statement is as follows:

"The lynching in California is one of the most shocking things which has occurred in recent times. No punishment can be too severe for those guilty of the crime of kidnapping, but if our institutions are to be preserved and justice is to be done punishment for crime must be administered by due process of law and not by mob violence. The savagery of the mob spirit is illustrated by the injury done to Sheriff Emig, who secured the conviction of these criminals and was bravely doing his duty when the mob assaulted him.

"The most completely inexcusable feature of this lynching is Governor Rolph's statement in regard to it. This strikes at the root of our whole system of government. The Governor's action is a betrayal of his trust as chief executive and an affront to the state of California and to the people of the United States. He should retract his statement at once and publicly apologize for it, or he should be removed from office."

### STATEMENT BEFORE DARLINGTON TELEGRAM

Bishop Manning wished it made clear that he had prepared his statement and made it public before a telegram sent by the Rev. Henry Darlington, D.D., rector of the Church of the Heavenly Rest, to Governor Rolph had been printed and without knowledge of Dr. Darlington's telegram, later retracted, which was as follows:

"Congratulations on the stand you have taken."

Dr. Darlington defended his telegram in further statements to the press. As a result of this, Bishop Manning has received already a great number of protests, by telegraph and otherwise. Many of these messages ask that Dr. Darlington be deposed, on the ground that his communication to Governor Rolph constitutes "conduct unbecoming a clergyman," for which, under Canon 28, section 1, paragraph h, a priest may be presented for trial. Feeling in the matter is strong, Dr. Darlington's action being regarded very generally as regrettable in the extreme.

Among the telegrams received by Bishop Manning was the following, from the National Association for the Advancement of Colored People, signed by its secretary, Walter White:

"The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest in your



diocese, has acknowledged congratulating Governor James Rolph, Jr., of California upon the Governor's endorsement of double lynching at San José Sunday night. Dr. Darlington has made it clear he believes in lynching. The National Association for the Advancement of Colored People calls upon you as Bishop of the Church and leader of religious thought to repudiate this endorsement of mob murder by a clergyman in your diocese. It is difficult to see how a man professing to be a disciple of Jesus Christ who was Himself turned over to a mob by a governor can applaud a modern governor's unashamed approval of a lynching and still be allowed to wear the cloth of the Church."

Bishop Manning's statement, while made before Dr. Darlington's and hence before receiving any messages, is sufficient answer to Church people and others who wished to know his position. None of the other clergy of the diocese has expressed his views in public, but agreement with and commendation of Bishop Manning's strong and unqualified statement is general.

### Women's Activities Committee Of General Convention Meets

TRENTON, N. J.—The central committee in charge of women's activities at the meeting of General Convention in Atlantic City in 1934, met under the chairmanship of Mrs. Franklin S. Chambers, in Trenton recently and decided to hold regular monthly sessions during the coming year.

At these meetings the subsidiary committees will be appointed and will make reports of their work. The members of the central committee in addition to Mrs. Franklin Chambers, diocesan president of the Woman's Auxiliary, are: Mrs. Arthur S. Phelps, Plainfield; Mrs. Sallie Fell, Trenton, diocesan president of the Girls' Friendly Society; Miss Edith C. Roberts, Princeton, diocesan treasurer of the United Thank Offering; Miss Mary Louisa Whitall, Woodbury; and Mrs. Kirsteen of Atlantic City.

### Pittsburgh Church School Workers Meet

CLAIRTON, PA.—The November meeting of the regional conference for Church school workers was held in the Church of the Transfiguration the evening of November 20th. Miss Evelyn G. Buchanan, superintendent of religious education in the diocese of Pittsburgh, addressed the meeting. The chairman, the Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, presided.

### Dr. Chalmers Pittsburgh Speaker

PITTSBURGH—The Rev. Dr. R. S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, Md., was the principal speaker at the regular monthly meeting of the Pittsburgh Clericus in Trinity Cathedral November 13th.

### Grand Rapids, Mich., Church Beneficiary

GRAND RAPIDS, MICH.—St. Mark's Church here was one of the institutions named as beneficiaries in the will of William H. Gilbert, prominent Grand Rapids business man.



DEAN EMERSON ORDAINED

The Very Rev. Chester B. Emerson, D.D., of Trinity Cathedral, Cleveland, Ohio, is pictured above with Bishop Rogers, of Ohio, on the left, and Bishop Page, of Michigan, on the right, after his recent ordination to the priesthood by Bishop Rogers. Bishop Page, a close friend of Dean Emerson's, preached the ordination sermon. Dean Emerson formerly was a prominent Congregational minister.

### 1,000 Unemployed Chicagoans Receive Thanksgiving Dinner

CHICAGO—Thanksgiving was observed by all faiths in Chicago, record congregations being reported in many cases. Church institutions gave special attention to the caring for the needy of the city. At the Cathedral Shelter, Canon David E. Gibson and his staff served more than 1,000 unemployed men a Thanksgiving dinner. In addition, more than 100 families were sent baskets containing all the necessary items for a dinner. Most of these families are large.

Chase House and House of Happiness, other Church settlements, reported wide activities similarly. Special musical services were featured in several parishes.

### Bishop Rogers Speaks at Celebration

DETROIT—Celebrating the 50th anniversary of the founding of St. Thomas' Church, Bishop Rogers, of Ohio, a former rector of the parish, spoke at an anniversary dinner the evening of November 17th. Preceding the dinner, at 5:30 p.m., Bishop Rogers, together with Bishop Page, conducted a brief service for the dedication of several memorials, recent gifts to the parish, and in memory of members who were active during Bishop Rogers' rectorship. The Rev. Irwin C. Johnson is rector.

### Deaconess Appointed to Honolulu Mission

HONOLULU—Deaconess Mary Potter, graduate of the New York Training School for Deaconesses, has been appointed by Bishop Littell, of Honolulu, to active duty at Epiphany Mission, Kaimuki, Honolulu.

## Rev. W. G. Peck Preaches At General Seminary

### Catholic and Protestant Conceptions of Church Interpreted

New York—Preaching in the chapel of the General Theological Seminary at Evensong November 20th, the Rev. William G. Peck, rector of St. John Baptist's Church, Manchester, England, and noted Christian sociologist, put the question as to what our Lord meant when He said that the Gates of Hell should not prevail against His Church.

"In precisely what sense are the Gates of Hell unable to prevail? Are we to understand that our Lord was bequeathing only an imperishable *idea* which might clothe itself in various forms from age to age: an idea which from time to time might be lost, submerged, only to be recovered and re-expressed? This is not incompatible with the Protestant conception of the Church.

### INTRODUCTION OF REDEEMED ORDER

"No, what accounts for the deathlessness of the Church is that it is the creation of God Incarnate. It is a new creation, the introduction of a redeemed order within the sin-broken societies of men. It is therefore of essential significance that it abide in recognizable continuity, actually visible. The apostolic ministry is doubtless the chosen means for our Lord's purpose, but the Church has only one Chief Cornerstone. This is the Catholic conception of the Church."

Fr. Peck went on to say that the "Church emerged from the catacombs, because she was not intended for a subterranean existence. She is not to remain deathless by being unnoticed or harmless. She is not to be successful merely in escape. Our communion with the Invisible Order is to be made visibly manifest in the life of mankind."

### Dr. Nelson Addresses Kentuckians

LOUISVILLE, KY.—The annual vestrymen's dinner, under the auspices of the committee on the Church's Program was held in the Cathedral House the evening of November 16th, and was attended by a number of the Louisville clergy and representatives from practically all of the city parishes and missions. The Rev. John S. Douglas, chairman of the committee, presided and introduced the principal speaker, the Rev. Frank Nelson, D.D., rector of Christ Church, Cincinnati, who delivered an inspiring address relative to the Every Member Canvass and its difficulties during the present time. Bishop Woodcock, of Kentucky, was also present and spoke briefly before pronouncing the benediction.

### Choir Observes 50th Anniversary

WILLIAMSPORT, PA.—The 50th anniversary of the founding of the vested choir of Trinity Church, Williamsport, was observed on November 25th and 26th. The Ven. C. E. McCoy is rector.

One hundred and fifty-seven persons attended a reunion dinner. The guests of honor were six men who were members of the original choir in 1883. The preacher at the special service November 26th was the Rev. Malcolm DePui Maynard, a former parishioner.



## New Arizona Chapel Building Consecrated

Rev. C. E. Huntington Instituted as  
Chaplain of Sanitorium by Bishop  
Mitchell

TUCSON, ARIZ.—The new chapel at St. Luke's in the Desert, here, made possible by gifts of \$2,000 from the Woman's Auxiliary of North Carolina, \$900 from the Corporate Gift of the National Woman's Auxiliary, and \$2,100 from the Arizona Health League, was consecrated November 22d by Bishop Mitchell, of Arizona, assisted by the Ven. J. R. Jenkins; Canon B. R. Cocks, executive secretary of the district and superintendent of St. Luke's Home, Phoenix; Canon C. A. Dowdell, registrar of the district and chaplain of St. Luke's Home, Phoenix; and Rev. C. E. Huntington, chaplain of St. Luke's in the Desert; the Rev. J. W. Suter, D.D., of Boston, Mass.; the Rev. W. R. McCowatt, of Canton, Ohio; the Rev. J. R. Helms, of Mesa; the Rev. H. H. Carpenter, of Nogales; the Rev. H. B. Moore, of Tombstone, and the Rev. Messrs. O. J. Rainey, A. J. Lovelee, and George Ferguson, of Tucson. The Rev. W. J. Sims, superintendent of the Southern Methodist Hospital in Tucson was given a seat in choir and read the first lesson at Evening Prayer.

Immediately following the consecration service the Rev. Mr. Huntington was instituted by the Bishop as chaplain of the sanitorium.

### Michigan Lay Readers' Training

School Attended by 50 Laymen

DETROIT—Fifty laymen were enrolled in the fifth annual Lay Readers' Training School which had its final session in St. Andrew's Church the evening of November 27th.

### Priest Elected to Office

NORTH GIRARD, PA.—Late on the last day for nominations, without his knowledge or consent, the Rev. Kenneth R. Waldron, priest in charge of Grace Mission, and rector of Trinity Church, Fairview, was nominated for the office of burgess and later elected by 11 votes.

### Rabbi Guest of Pittsburgh Churchmen

PITTSBURGH—Rabbi Samuel H. Golden-son, of the Temple Rodef Shalom, Pittsburgh, who has been called as rabbi of Temple Emmanu-El, New York City, was the guest of honor at a dinner given by the Church Club of the diocese of Pittsburgh November 23d.

### Brotherhood Service at National Cathedral

WASHINGTON, D. C.—The 50th anniversary of the establishment of the Brotherhood of St. Andrew was observed with a service in Bethlehem Chapel, Washington Cathedral, the evening of November 26th. The Rev. C. E. Buck was the preacher.



ST. LUKE'S IN THE DESERT

This building, at Tucson, Arizona, was consecrated November 22d by Bishop Mitchell, of Arizona.

## Former Solicitor General Heads Catholic Committee

LONDON—Lord Justice Henry H. Slesser, former solicitor general of Great Britain has accepted the chairmanship of the joint committee of two great Anglo-Catholic bodies, the English Church Union and the Anglo-Catholic Congress.

### Bishop Taitt Preacher at Parish's 230th Anniversary Celebration

TRENTON, N. J.—Old St. Michael's Church celebrated on Advent Sunday the 230th anniversary of the founding of the parish. Bishop Taitt, of Pennsylvania, was the preacher at the morning service and the rector, the Rev. Samuel Steinmetz in the evening. The evening service was a civic and patriotic occasion attended by the members of the various local and national societies.

### First Woman to Occupy Church's Pulpit

PROVIDENCE, R. I.—The Rev. Dr. W. Appleton Lawrence, rector of Grace Church, the large metropolitan parish in the center of the shopping district, recently announced that Mrs. Henry C. Babcock, who spoke at the first of a series of noon day services, given by the Woman's Crusade on the general theme of This Changing World, was the first woman ever to occupy the pulpit of that church.

### Decorated by French Government

NEW YORK—The Rev. Harry Middleton Hyatt, D.D., associate rector of the French Church, l'Eglise du Saint Esprit, has received the decoration of Officier d'Academie from the French government. The decoration, for service to France and for scholarship, was conferred by the French Consul General, Comte Charles de Fontnouvelle, at the French Consulate.

### Travels 5,000 Miles in Month

WEST FRANKFORT, ILL.—Five thousand miles were traveled in a month by the Rev. Franklin H. Spencer in ministering to the Southeastern Illinois mission field of the diocese of Springfield.

### Presiding Bishop Preaches in Washington

WASHINGTON—The Presiding Bishop preached in Washington Cathedral the Twenty-third Sunday after Trinity.

## Young People Preparing For National Campaign

Set Tentative Date for Drive in  
Various Parishes

BALTIMORE, MD.—The National Leaders' Conference of Episcopal Young People that met in Evanston, Ill., this summer, determined to revive the young people's work on a national scale and set as its main objectives the development of the spiritual life of young people, and the application of this life to the work of the Church.

To carry out the latter of these projects, the National Project Board is sponsoring a Churchman's Challenge campaign by visiting, to be conducted by the young people in their own parishes. The tentative date is January 7th to 21st, inclusive.

## Newark Laymen Organize Diocesan Catholic League

NEWARK, N. J.—Laymen of the diocese of Newark met November 22d in the parish house of St. Andrew's Church and organized the Catholic League of the diocese.

Addresses were made by the Ven. Augustine Elmendorf, archdeacon of Hackensack; the Rev. Edward P. Hooper, rector of Holy Innocents' Church, Hoboken, and the Rev. Frank Damrosch, Jr., rector of St. Andrew's Church. These priests were chosen as executive committeemen to serve with the following officers, all laymen: Lewis R. Conklin of Ridgewood, president; A. P. Green of West Orange, vice president; Lewis R. Harris of Hackensack, secretary; and George H. Dwenger of Montclair, treasurer.

### Fond du Lac Teachers Meet

FOND DU LAC, WIS.—Three regional meetings for Sunday school teachers of the diocese were held in various points in October under the leadership of the diocesan department of religious education, the Rev. A. J. Dubois, chairman. Bishop Sturtevant and Miss Vera Gardner, director of religious education in the diocese of Chicago, were the speakers.

### Appian Way Stone in Shrine

HOBOKEN, N. J.—There has been added to the Warriors' Shrine at All Souls' Chapel of St. Paul's Church, Hoboken, the Rev. Frank C. Armstrong, rector, a stone from the Appian Way, Rome, presented by the Italian government. The dedication of the stone took place on the evening of November 5th.

### Observes 25th Anniversary as Rector

PASADENA, CALIF.—Services at All Saints' Church November 5th marked the 25th anniversary as rector of the Rev. Dr. Leslie E. Learned. Bishop Gooden officiated. Dr. Learned preached the anniversary sermon.



## Oklahoma Church Receives Painting

Mural, Modern in Treatment, Placed  
Over Altar of St. John's, Norman;  
Miss Olive Nuhfur Artist

**N**ORMAN, OKLA.—A mural painting, representing Christ Triumphant, has been placed over the altar of St. John's Church here. Beside the central figure stand figures of St. Mark and St. John, with two angels.

The mural, which, though modern in treatment, incorporates various ancient Christian symbols, was executed by Miss Olive Nuhfur, a student in the Fine Arts Department of the University of Oklahoma.

### Thanksgiving Festival Service Sung in Savannah, Ga., Church

**SAVANNAH, GA.**—The annual Thanksgiving festival service of the Savannah Opera Association, one of the most prominent musical events of the year, in which Savannah's most talented musicians take part, was sung in St. Paul's Church the afternoon of November 26th. The church was filled to overflowing. The rector, the Rev. Walter W. Ware, conducted the service. The volunteer choir of St. Paul's Church, numbering 45 voices, furnished several of the soloists and augmented the chorus of the opera association.

### Kansas City, Mo., Churchmen Hear Group of Missionaries

**KANSAS CITY, MO.**—An opportunity to hear the distinguished group of missionary leaders present the cause of foreign missions was given Churchmen here November 26th and 27th. The 23 leaders, under the auspices of the United Foreign Missionary Conference of North America, conducted enthusiastic meetings during these two days.

More than 12,000 gathered at Convention Hall at the mass meeting for all Churches, with Dr. E. Stanley Jones, of India, as speaker.

### Newark Officials Attend Dinner

**ORANGE, N. J.**—Officers and members of institutional boards of the diocese of Newark, together with other people interested in social service, gathered at a dinner at Grace Church parish house on the evening of November 21st. The speaker was Miss Mildred H. Hurley, director of clinical social service at the New Jersey State Hospital, Greystone Park. Prior to the dinner the Rev. Harold G. Willis, rector of St. Mark's Church, West Orange, conducted a meditation.

### Filipina Nurses Receive Caps

**MANILA**—Sixteen probationer nurses from all parts of the Philippines were given their caps on All Saints' Day at St. Luke's Hospital as symbols of their acceptance as junior student nurses.



REREDOS, ST. JOHN'S CHURCH,  
NORMAN, OKLA.

### Community of St. John Baptist Beneficiary in Fr. Burnett's Will

**NEW YORK**—The Rev. Charles P. A. Burnett, of Holy Cross Church, who died November 14th, left \$500 and a remainder interest in one-half of his residuary estate, all of his books, vestments, and other articles in his study at Holy Cross House to the Community of St. John Baptist at Ralston, N. J. This was disclosed when his will was filed for probate. The estate was valued at "less than \$10,000."

A daughter, Mrs. Harriet E. Lynes of 68 Greenwich avenue, receives a life estate in the residue and on her death half of the principal is to be paid to the Community of St. John Baptist and the other half to a niece, Isabella L. Stewart of Essex Mountain Sanatorium, Verona, N. J. The latter, who was named executrix, also gets \$2,000 and specific personal property.

### Memorial Organ Dedicated

**PLATTSBURGH, N. Y.**—The organ given to Trinity Church in memory of Edward Francis Parotte and his wife, Katherine McLean Parotte, provided for by funds in the will of Mrs. Parotte, was dedicated November 27th, the Ven. Guy H. Purdy, archdeacon of the diocese of Albany, and the Rev. Henry N. Herndon, rector, officiating. Following the dedicatory service, an organ recital was played by T. Tertius Noble, M.A., Mus.Doc., organist of St. Thomas' Church, New York.

### Dr. Sherman Conducts Mission

**TOPEKA, KANS.**—The Rev. Franklyn Cole Sherman, rector of Grace Church, Cleveland, and president of the American Guild of Health and the Society of the Nazarene, conducted a mission in Grace Cathedral, here, from November 12th to 17th.

## Bishop Slattery Memorial Service Held in New York

Bishop Lawrence, Scheduled to Preach,  
Unable to Attend; Address Read

**NEW YORK**—Parishioners and other friends of the late Bishop Charles Slattery filled Grace Church on the morning of November 26th, when his life and ministry were commemorated in one of the most notable services of the two-months' celebration of the 125th anniversary of the founding of Grace parish.

Bishop Lawrence, the preacher for the occasion, was unable to be present, because of illness. His address was read by the Rev. Harry P. Nichols. There was a special appropriateness in this, for Dr. Nichols was Bishop Slattery's boyhood rector and one of his life-long friends.

### Cincinnati Hospital Observes 50th Anniversary; Bishops Speak

**CINCINNATI, OHIO**—In 50 years the diocese of Southern Ohio has seen its hospital for children grow from three cribs in a little old house to a great institution with the high endorsement of the American College of Surgeons, and second to none in the world.

For most of these 50 years it has been watched over by Bishop Boyd Vincent, who November 23d gave its history to Donation Day visitors. About 450 persons crowded the hospital chapel for the special service of Thanksgiving at which Bishop Hobson and the chaplain, Canon Charles G. Reade, officiated. Several friends were present who have seen the change from the little house to the three great buildings occupying most of a city block, which call for an annual budget of about \$190,000. William Cooper Procter is president of the board of directors.

### Bishop Masterman of Plymouth Noted Educator, Theologian, Dies

**PLYMOUTH, ENGLAND**—The Rt. Rev. John Howard Bertram Masterman, D.D., Suffragan Bishop of Plymouth for the last 11 years, died here November 25th of pneumonia at the age of 66.

Bishop Masterman was noted as an educator, student of history, and as a keen theologian.

### New Japanese Church Building Consecrated by Bishop Nichols

**KYOTO, JAPAN**—Bishop Nichols November 3d consecrated the recently completed two-story building which is used as a church and parish house at Tsuruga. The priest in charge is the Rev. P. A. Smith and the resident worker is the Rev. Hisanosuke Nokawa, deacon, graduate of Tokyo Theological Seminary.

As an indication of the friendly spirit pervading Tsuruga, it is interesting to note that the Japanese pastor of the Presbyterian church, two Salvation Army officers, and a Buddhist priest were seen in the congregation.



## Church Assembly Discusses Pensions

**Bishop of Salisbury Resigns as  
Missionary Council Chairman  
After 12 Years in Office**

LONDON—The Church Assembly has been engaged during the week of November 19th to 25th in discussing, among other matters, the Clergy Widows' Pensions Measure, which has now been before them for eight years, and even now the second revision stage is only just completed, and the measure referred to a committee for drafting. One decision arrived at was that a flat rate pension of £28:10:0 was desirable, and this was passed by a substantial majority. The protracted debate over this measure will effectively prevent the discussion of many items on the agenda which it had been hoped would have been dealt with at this session.

General approval was given to a measure to enable those clergymen who have relinquished the exercise of their ministry, under an Act of 1870, to be allowed, under certain conditions, to resume the exercise, which at present they are not able to do.

### MISSIONARY COUNCIL HEAD RESIGNS

At a meeting of the Missionary Council of the Church Assembly, the Bishop of Salisbury reported that he had placed his resignation as chairman of the council in the hands of the Archbishop of Canterbury, who had accepted it.

The Bishop said that, after holding office for 12 years from the beginning of the Missionary Council, he considered the time had come when a change of chairman was desirable. A new chapter of work was opening through the publication of the Unified Statement, and fresh paths and opportunities opened thereby to the Church at home in its service of the Church overseas. It was as yet uncertain when his resignation would take effect. He was at the disposal of the Missionary Council for as long as his services were needed.

### Colored Choir Vestments

NEW YORK—Following the example set by the Liverpool Cathedral, St. George's Church has chosen colored vestments for the choir. The motive was to give color to the somewhat sombre tone of the church. The vestments for the men are red with purple decorations; those for the boys are purple with red trimmings. These vestments were used for the first time November 12th.

### Bishop Freeman Anniversary Preacher

WASHINGTON, D. C.—Bishop Freeman of Washington was the preacher at the 75th anniversary celebration of Silver Spring parish, held November 26th at Grace Church, Woodside, Md. The Rev. Frederick M. Morris is rector.



*Acme Photo.*

### OPENS CHURCH ASSEMBLY

The Archbishop of Canterbury is shown above presiding at the opening of the autumn session of the Church Assembly.

### Fr. Burton Sails for Japan After Missions in Hawaii

HONOLULU—The Rev. Spence Burton, Superior, S.S.J.E., sailed November 10th for Japan where he will found a community for Japanese members of the Order. Fr. Burton conducted a 10-day mission at St. Andrew's Cathedral and a shorter mission at the Church of the Holy Apostles, Hilo.

### Rhode Island Club Official Resigns

PROVIDENCE, R. I.—The Rev. Joseph M. Hobbs has resigned his office of secretary-treasurer of the Clerical Club, made up of the clergy in the diocese of Rhode Island. He held office over 20 years. The Rev. Harold R. Carter, rector of St. Peter's Church, Manton, has been elected in his place.

### Auxiliary Elects Mrs. E. M. Fleming

HARRISBURG, PA.—Mrs. E. M. Fleming of Altoona, Pa., was elected president of the Woman's Auxiliary of the diocese of Harrisburg at the 28th annual meeting, held in St. Paul's Church, Bloomsburg, November 14th and 15th. The Rev. Fr. Karl Tiedemann of the Order of the Holy Cross conducted a quiet hour.

### New Altar Given to Church

BELLINGHAM, WASH.—A new altar has been presented to St. Paul's Church, here, by Charles Edward, Frank Jacob, Harriet, Charles William, Frederick, and Helena, children of the late Mrs. Helena Rucker, as a memorial to her. It was dedicated by the Rev. T. DeWitt Tanner, rector.

### Bibles Presented to Home

PHILADELPHIA—Nineteen Bibles have been presented to the House of Rest for the Aged by the Pennsylvania Gideons. The Rev. Edward H. Voight, chaplain, was one of the speakers at the recent service of dedication.

## Christmas Books

### ★ ★ THE PROPHETS OF ISRAEL

Magnificent, full-page portraits of the prophets painted by Salisbury, England's leading portrait painter, make this new book by S. Parkes Cadman a superb gift book. \$3.25

### CHRISTMAS TIDINGS

*By William Muir Auld*

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### THE PROTESTANT CHURCHES and the INDUSTRIAL CRISIS

*By Edmund B. Chaffee*

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### WHITHER ASIA?

*By Kenneth Saunders*

This study of three great leaders, Gandhi, Hu Shih, Kagawa, is an exceptionally informative and encouraging book for all interested in missions. \$2.00

### ★ ★ New Books for Churchmen

### Northern Catholicism

*Edited by N. P. Williams and Charles Harris*

Leaders in the English Church review the whole Anglo-Catholic movement. \$2.50

### The Life and Teachings of Jesus

*By Charles E. and Eleanor Raven.* \$1.50

### Completeness in Christ

*A Study of Man's Needs by Geoffrey Gordon.* \$1.40

### The Road to Jerusalem

*The Story of Jesus by Philip Carrington.* \$1.40

### Church of Israel

*By R. H. Kennett.*  
*Edited by S. A. Cook. Frontispiece.* \$4.25

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## 300 Attend C. L. I. D. Meeting in Boston

Rev. Julian D. Hamlin Toastmaster at Supper; Bishop Sherrill and Rev. W. B. Spofford Speakers

**B**OSTON—The Rev. W. G. Peck of Manchester, England, addressed a meeting of the Church League for Industrial Democracy after an informal supper in the crypt of the Cathedral Church of St. Paul, Boston, on November 22d.

Approximately 300 persons were present. The Rev. Julian D. Hamlin, rector of the Church of the Advent, was toastmaster. He introduced the speakers, who included Bishop Sherrill and the Rev. W. B. Spofford, executive secretary of the C. L. I. D.

### Rev. D. C. Wright Conducts Mission At St. Paul's Church, Augusta, Ga.

**AUGUSTA, GA.**—The Rev. David Cady Wright, D.D., rector of Christ Church, Savannah, has just concluded a five-day mission at St. Paul's Church here. The Rev. John A. Wright is rector.

Mrs. James A. Griffith, executive secretary of the diocesan department of religious education, is conducting a teaching mission at St. Paul's Church. For several weeks Mrs. Griffith has been conducting training classes throughout the diocese, having been in Brunswick, Darien, St. Simon's Island, Valdosta, Albany, Waycross, and Douglas.

### Bishops Participate in Omaha Cathedral Anniversary Services

**OMAHA, NEB.**—Trinity Cathedral celebrated the 50th anniversary of the consecration of the present cathedral building November 12th.

Bishop Shaylor, of Nebraska, was the celebrant at the corporate Communion of the parish at 8 A.M. Bishop Stevens, of Los Angeles, preached at the morning service and Bishop Abbott, of Lexington, preached at the evening service. On Monday evening following, there was a public reception. The Very Rev. Stephen E. McGinley is dean.

### Church Home Society Associates Hear Dr. Miriam van Waters

**BOSTON**—The sixth annual conference of Associates of the Church Home Society was held in the Cathedral Church of St. Paul, November 20th. The principal speaker was Dr. Miriam van Waters who took as her subject, Protecting Fundamental Values of American Daily Life, in which she laid stress on the necessity of increased child welfare work in times of depression.

### Bishop McKim in Honolulu

**HONOLULU**—Bishop McKim, of North Tokyo, arrived here recently to spend the winter. He has nearly recovered from his recent illness.

## Filipinos Enjoy Fiesta Featuring Igorot Version Of Prodigal Son Story

**MANILA**—St. Luke's Hospital staged a very unique entertainment in connection with the fiesta held annually on St. Luke's Day. This year's class for the first time in the history of the Training School has in its ranks student nurses from the mission in Balbalasang as well as from Sagada and Bontoc.

There are also employed by various members of the mission staff in Manila boys from these three stations, so it was possible to put on, in native dress, to the true accompaniment of *ganzas*, with spears and shields, dances of the Kalingan, the Sagada, and the Bontoc Igorots. The play given was the Igorot version of the Prodigal Son and his journey to the big city, where his "riotous living" was a cockfight, at which he lost his share or "portion" of the family wealth. The dances were part of the feast celebrating his return home after a joyful welcome.

### Salem, Ill., Church School Shows 100 Per Cent Increase

**SALEM, ILL.**—One of the fastest growing organizations in the diocese of Springfield is the Church school of St. Thomas' Church here. The attendance at the Church school conducted in this mission has increased more than 100 per cent in the past year.

The Rev. Fr. Alfred O. France is vicar of St. Thomas', Salem, and three other missions comprising what is known as the Centralia field.

### Bishop Has His Own Opinion of Strength of Poison in Liquor

**LONDON**—Alcohol may be a poison, but it is a very slow poison, the Bishop of London believes. Speaking at a recent meeting he said:

"I have been a teetotaler for 50 years. I know alcohol is a narcotic poison, but when I think of the dearest old lady I have ever known—my mother—taking her glass of claret every day at lunch and at dinner and living to be hale and hearty at 96, then I think alcohol must be a very slow poison."

### 80 Attend School of Religion

**SEATTLE, WASH.**—The recent School of Religious Education held in Trinity parish house here had an average attendance of more than 80. It was organized by the educational department of the diocese of Olympia.

### Manila Church Receives Gifts

**MANILA**—St. Luke's Church has recently received gifts of a lectern, a Bible, an American Missal, and a set of Stations of the Cross. The Rev. J. C. W. Linsley is vicar.

### Fr. Peck Sails for England

**NEW YORK**—The Rev. William G. Peck, rector of St. John Baptist Church, Manchester, England, noted Christian sociologist, returned to England, via the S.S. *Berengaria*, November 29th.

## PERSONAL PRAYER DESK

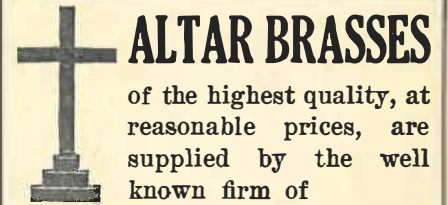
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## Parish House Is Damaged in Fire

St. Mark's Church, Grand Rapids, Mich., Saved by Firemen; New Rector Removes Books, Records

GRAND RAPIDS, MICH.—Early in the morning of December 2d fire broke out in the parish house of St. Mark's, Grand Rapids, and caused serious damage to the building and contents.

Prompt work by the firemen saved the building from destruction and the fire doors between the church and the parish house prevented any damage to the church building.

The new rector, the Rev. H. Ralph Higgins, who had just arrived in Grand Rapids, was early on the scene with Bishop McCormick of Western Michigan, and the parish books and records were saved.

## Santa Rosa, Calif., Parish Has Varied Anniversary Observance

SANTA ROSA, CALIF.—The 60th anniversary of the Church of the Incarnation here was observed by a preaching mission from November 19th to 24th conducted by Bishop Porter, by an anniversary dinner November 18th, by the raising of \$3,500 for the parish debt, and by the presentation by the rector, the Rev. Egbert B. Clark, Jr., of a confirmation class of 42.

### FOR CHRISTMAS: GIVE BOOKS

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## Memorial Planned For Stoddard King

Stone Church Building is Aim of  
Friends in Various Parts of United  
States

**S**POKANE, WASH.—The erection of a stone church building in Holy Trinity parish is being planned as a memorial to the late Stoddard King, writer, by his friends in all parts of the nation. Mr. King died June 13th.

The advisory committee is composed of friends from various sections of the United States, and in varied businesses. Some are writers, some are bankers, some leaders in politics, some are editors, and some are clergymen.

### ACTIVE IN CHURCH WORK

Perhaps a little known side of Stoddard King's life, except to a few intimate friends and those with whom this side of life brought him into contact, was his deep love and devotion to the Church and particularly to the little brown church of Holy Trinity parish, almost hidden away behind its summer vesture of bushes and creepers at the bend of the avenue on West Dean.

Here he could be found every Sunday morning, taking a class of young people with whom he was a great favorite and afterward assisting the rector at the morning service.

Here he had served successively for many years as choir boy, crucifer, altar boy, Church school teacher, lay reader, and vestryman. A man of rare gifts, sincere friendships, a distinguished writer and lecturer, yet with it all the roots of his affection gripped the two institutions so fundamental to a Christian civilization—his family and his Church.

### LITTLE THEATER AIDS

A benefit performance will shortly be given by the Little Theater.

Other groups and literary clubs are invited to initiate group activities to make the memorial a truly representative one. Any further information may be obtained from Malcolm Glendinning, city editor of *The Spokesman-Review*, with whom Mr. King worked for many years; John Happy, Paulsen building, close personal friend of Stoddard King; Charles J. Webb, secretary, Columbia building, and the Rev. Donald Glazebrook, rector of Holy Trinity Church, personal friend and co-worker with Stoddard King in Holy Trinity parish for many years.

## New Jersey Priest Injured Seriously in Car Collision

**WILDWOOD, N. J.**—The Rev. William Charles Heilman, rector of St. Simeon's-by-the-Sea, was seriously injured in an automobile collision while on his way to a sick call on November 24th. Fr. Heilman's car was demolished. He was taken to the local hospital and later to the Episcopal Hospital in Philadelphia where he will be confined for many weeks.

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## BUY CHRISTMAS SEALS



# Young Women Attend S. Ohio Conference

More Than 200 Participate in Meetings in Christ Church, Cincinnati

CINCINNATI, OHIO—There is a type of Churchwoman which the Woman's Auxiliary and the Guilds have so far failed to attract: the modern woman under 30 who is not interested in sewing for mission boxes or working for bazaars and parish suppers.

Leaders in Southern Ohio have set out to meet this vigorous type on her own ground and to offer her a challenge which she can take up on her own plane. It was a bold stroke to select from all over the diocese women under 30 and invite them to a Young Churchwoman's Conference to last three days.

### MORE THAN 200 RESPOND

More than 200 responded and came as personal guests to homes in the Cincinnati area. A strong program was ready for them in the theme of Christ and the Modern World. The meetings were held in Christ Church, Cincinnati.

Mrs. Harper Sibley spoke each morning on Christ and the Modern Orient. To Mrs. Beverly Ober, educational secretary of the diocese of Maryland, was assigned the topic of Christ and Modern Thinking. Unfortunately, serious illness prevented Mrs. Ober from attending, but her place was well taken by Mrs. Henry George, educational secretary of the Woman's Auxiliary in the diocese of Missouri. Miss Grace Lindley from National Woman's Auxiliary headquarters had the third hour each day on Christ and Modern Discipleship.

In addition to the 200 invited guests, about 100 others took up the remaining seats. Miss Elizabeth Matthews presided. Many questions were raised from the floor and carried over into the afternoon conferences. What captivated this younger women's conference aside from the charm and ability of the leaders was the undoubted frankness and facing of facts.

### MISSION PREPARES FOR CONFERENCE

This conference was prepared for by a diocesan mission of two weeks carried on by Bishop Remington of Eastern Oregon and Bishop Hobson. In 15 days the two bishops, accompanied by three Church Army captains conducted 28 meetings in strategic points all over the diocese. Their topic was Christ and the Men and Women of Today.

Bishop Remington stirred his hearers with the plea to reclaim the abandoned areas of life—not glossing over our economic sins.

### 700 Young People Attend Rally

PATERSON, N. J.—St. Paul's parish, the Rev. David Stuart Hamilton, D.D., rector, was host to a Christian youth rally at the church November 16th attended by 700 young people.

Archbishop of Canterbury 69  
LONDON—The Archbishop of Canterbury celebrated his 69th birthday October 31st.

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## Centenary Observed In Rhode Island

Clergy and Delegations from Various Parishes Attend Services in Cathedral; Dr. Washburn Preacher

PROVIDENCE, R. I.—On the evening of Advent Sunday, according to the appointment of Bishop Perry, the diocese celebrated in the Cathedral of St. John the centenary of the Oxford Movement. The clergy were asked to suspend their parochial services wherever they thought best and to bring delegations of their people.

Vested, the clergy in large numbers took part in the processional. The Rev. Henry B. Washburn, D.D., dean of the Cambridge Theological School, preached.

In those churches most interested in the Movement, Holy Communion was celebrated in the morning with the announced special intention of thanksgiving, appropriate sermons were preached, and appropriate hymns from the Church Hymnal of the Oxford Movement leaders—Keble, Neale, and Newman—were sung.

At St. Stephen's Church at 11 A.M. a Solemn Eucharist of Thanksgiving was celebrated. The guest preacher was the Rev. Bernard Iddings Bell, S.T.D., canon of the cathedral.

The committee appointed by Bishop Perry to arrange for the centenary celebration was composed of the Rev. Arthur H. Beaty of the cathedral; the Rev. Herbert B. Gwyn, rector of Holy Trinity Church, Tiverton; the Rev. Charles S. Hutchinson, D.D., rector of St. John the Evangelist, Newport; the Rev. John B. Lyte, rector of All Saints' Church, Providence; and the Rev. Charles Townsend, chairman, rector of St. Stephen's Church, Providence.

### C. Preston Knight Wills \$30,000 to R. I. Churches

PROVIDENCE, R. I.—C. Prescott Knight, formerly a member of the old firm of B. B. & R. Knight, in its day the largest cotton manufacturing concern in the world, died recently, bequeathing to his family church, All Saints', Pontiac, \$10,000; to the Church of the Epiphany, Providence, \$10,000; to Grace Church, Providence, \$5,000, and to the St. Elizabeth Home, \$5,000.

#### Albany Treasurer Resigns

ALBANY—George B. Pattison has resigned as treasurer of the trustees of the diocese of Albany, effective December 1st, thus terminating a service in this capacity of 20 years. Mr. Pattison is a member of St. John's Church, Troy. He is succeeded by Thomas H. Jackson, of Troy.

#### Albany Cathedral Music Broadcast

ALBANY, N. Y.—The choir of the Cathedral of All Saints is broadcasting organ and choral programs on Sundays at 4 P.M. over Station WGY, Schenectady.

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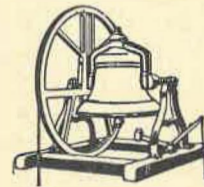
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# † Necrology †

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

## BENJAMIN L. ANCELL, PRIEST

SHANGHAI—The Rev. Benjamin L. Ancell, D.D., principal of the Mahan School for Boys, and rector of Emmanuel Church, Yangchow, died November 30th from coronary thrombosis.

Dr. Ancell, who had served as a missionary in China for 33 years, was a member of the conference which established the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China).

The Mahan School was reopened last September under Dr. Ancell's direction after being closed since the 1927 civil disturbances.

Dr. Ancell was born in Goochland county, Virginia, May 15, 1868, the son of John Jay and Elizabeth Pettit Ancell. He received the degree of Master of Arts from George Washington University in 1899, graduating in the same year from Virginia Theological Seminary. He was ordained deacon in 1899 and priest in 1900 by Bishop Whipple.

The first two years as a missionary were spent in Grace Church, Shanghai. From 1902 to 1908 he was priest in charge of Soochow Station, in charge of the Yangchow Station in 1908, and of Paoying Station to 1926. He was married to Frances Fenton Cattell, in Yokohama, July 30, 1910.

Dr. Ancell, who received the degree of Doctor of Divinity from Washington and Lee University in 1916, was a member of the district council of advice, a member of the board of directors of St. John's University, Shanghai, and served as a delegate to General Convention.

## MRS. ETTA A. BAILEY

BOSTON—Mrs. Etta A. Bailey, wife of the Rev. Charles R. Bailey, Ph.D., rector of St. Ann's Church, Revere, died in her 69th year November 20th.

She was born in Norwich, Vt., the daughter of Mr. and Mrs. William Lord. Fifty years ago she was married to the Rev. Dr. Bailey and during his service of 20 years in Revere she has taken an active part in parish life and for a great number of years conducted the Church school at Oak Island.

Beside her husband, Mrs. Bailey is survived by one son, William Howard Bailey, principal of the high school, Moosup, Conn. The funeral service was conducted by Bishop Samuel G. Babcock of Massachusetts in St. Ann's Church, Revere, November 23d.

## JOHN STEVENS DARCY

NEWARK, N. J.—John Stevens Darcy, who as vestryman and warden served Grace Church here for 40 years, died November 24th.

Mr. Darcy carried on a family tradition of loyalty and service to the Church. His father, Henry G. Darcy, was for 52 years a vestryman of the parish.

## CHARLES DUNCAN CAMPBELL

LOUISVILLE, KY.—One of the leading laymen of the diocese, Charles Duncan Campbell, died at his home in Louisville November 19th. He was born in Hopkinsville, Ky., 70 years ago, but came to Louisville at an early age, and entered the tobacco importing business founded by his

great-grandfather. He became recognized internationally as an authority on tobacco.

Mr. Campbell was exceedingly interested and active in civic and religious matters. For 50 years he was a director of the Y. M. C. A., but gave even more generously of his time and attention to the affairs of the Church. For many years he

# Church Services

## California

### Church of the Advent, San Francisco

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

## Connecticut

### Christ Church, New Haven

Broadway and Elm Street  
REV. WILLIAM OSBORN BAKER, Rector  
Sunday: Low Masses, 7:30, 9:00; High Mass, 10:45 A.M. Solemn Evensong, 7:45 P.M. Week-day Mass, 7:30 A.M.  
Benediction, 3d Thursday, 8:00 P.M.  
Confessions: Saturdays, 4:00-6:00 P.M., and by appointment.

## 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.

## New York—Continued

### 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.

### 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.

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

### Holy Cross Church, New York

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Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

### St. Bartholomew's Church, New York

Park Avenue and 51st Street  
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11 A.M., Morning Service and Sermon.  
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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.



served as a vestryman of Calvary Church, and for a number of these had been senior warden, holding this position at the time of his death.

He was a well known lay deputy to the General Convention, having served in that capacity for the past five or six trienniums. He was a trustee of the University of the South, and on various diocesan boards and committees, being particularly prominent in the diocesan convention.

Mr. Campbell is survived by his widow, Emma Dumesnil Campbell, two sons, a daughter, and four grand-children. Funeral services were held at Calvary Church on the afternoon of November 21st by Bishop Woodcock, of Kentucky, assisted by the Rev. F. Elliott-Baker, rector of Calvary Church, and the Very Rev. R. L. McCready, D.D., dean of Christ Church Cathedral.

#### HENRY VAN BERGEN NASH

WISCASSET, ME.—Henry van Bergen Nash, for 30 years lay reader in charge of St. Philip's Church here, died at his home on St. Andrew's Day, following an illness of two months. He had been an active worker in the diocese since 1900 when he settled in Maine, and for 22 years has been secretary of the standing committee. He was the only lay member of the Kennebec-Penobscot Clericus. His unflinching devotion to community interests, and untiring service to individuals in Wiscasset and vicinity were well known.

Born in Liverpool, England, the son of Henry and Annie van Bergen Nash, educated in England and on the Continent, he came to the United States and for a number of years was in business in New York City. He is survived by his widow, Florence Walton Ryder Nash; a son, Henry, of Philadelphia; a daughter, Mrs. A. Williams Lienau, New York City; two sisters, Miss Annie Nash, London, and Mrs. Walter H. Larom of Wyoming, and a granddaughter, Elizabeth Anne Lienau. A Requiem Mass was celebrated in St. Philip's Church December 2d by the Rev. Henry G. Raps, priest in charge, and the burial service in the afternoon was conducted by Bishop Brewster, of Maine, with clergy assisting. Burial was in the Sheepscot cemetery.

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

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

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#### NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Office of General Convention Committee, REGINALD R. BELKNAP, Diocesan Director, 175 9th Ave., New York City.

#### POSITIONS WANTED

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## Would Close Churches In London on Sunday

Rector Says Four or Five of 47 Total  
Could Provide for All Residential  
Population

LONDON—The Rev. H. M. Sanders, recently-appointed rector of All Hallows-on-the-Wall, in the City of London, had announced that he would allow questions to be asked at Sunday morning services at All Hallows. On a recent Sunday, however, only about half a dozen adults were present, the rest of the congregation being a small party of Girl Guides, and the Rev. Mr. Sanders intimated that, in view of the preponderance of juveniles, questions would not be dealt with.

In an interview after the service, he said that the plain fact was that the city clergy were not needed in the city on Sunday. There were 47 churches, and four or five of them could provide the total residential population with every possible means for worship. To send him there Sunday by Sunday with nobody but paid officials in the congregation was wrong. The Archdeacon of London had a motion down for consideration at the Church Assembly which if passed would enable a Bishop to grant a priest permission to close his church on Sunday if the church was really not wanted—provided, of course, that the priest was going to render service elsewhere. On week-days, on the other hand, the city churches were becoming increasingly useful.

### ANOTHER RECTOR OBJECTS

Another point of view is presented by the Rev. J. R. Sankey, rector of St. Andrew-by-the-Wardrobe, Queen Victoria street, who considers that the proposal to close over 40 of the city churches on Sundays should be opposed tooth and nail. He says:

"We want the city churches to provide something more than a few services in the week. They should be red hot missionary centers for the conversion of London. This means we must gather round them a band of really keen workers. The brunt of the efforts to keep things going falls on the Sunday congregation. Helpers in the week are very useful, and ours are simply splendid, but they can only grasp the particular section of the work in which they are engaged; whereas the Sunday people know about the whole thing."

### Memorial Service for Actors' Guild

NEW YORK—The annual memorial service for the Episcopal Actors' Guild was held the afternoon of November 12th in the Cathedral of St. John the Divine. More than 1,000 members of the dramatic profession were present.

### 75th Anniversary Observed

SILVER SPRING, MD.—The 75th anniversary of Grace Church, Woodside, the Rev. Frederick M. Morris, rector, was observed November 26th. Bishop Freeman of Washington preached.



ST. FRANCIS' CHURCH,  
RUTHERFORDTON, N. C.

Here the Rev. Robert E. Gribbin was elected Bishop of Western North Carolina October 14, 1933. It was in this building the Church in the diocese had its beginning.

### Church's 83d Anniversary Observed

NEWARK, N. J.—The 83d anniversary of the consecration of the House of Prayer, Newark, the Rev. William F. Venables, rector, was observed with services November 5th. The Rev. James O. S. Huntington, O.H.C., preached in the morning, and the Rev. Joseph P. McComas, D.D., of St. Paul's Chapel, Trinity Church, New York City, in the evening.

### Many Foreigners Visit Church

NEW YORK—On two recent days the visitors' register in Trinity Church showed signatures of visitors from Sweden, Borneo, Tokyo, and Peru.

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### REPORT OF THE OXFORD MOVEMENT CENTENARY CONGRESS, London and Oxford, July, 1933

The titles of the papers read at the congress sessions are intriguing! One might have expected that the subjects chosen for such an occasion would be long, uninteresting ones, but a glance at the table of contents assures us that our supposition is wrong. Just to mention a few of them, the subjects include: Challenge, Adventure, Battle, Advance, Truth, Worship, Discipline, Consecration, and Liberty. The titles of the papers read at the International Meeting of Priests are equally short and enticing: Thinking Internationally, and International Action. *Cloth, \$1.75*

### THE LIVING CHURCH ANNUAL, 1934

December 15th is an important date. The new *Annual* will be ready on that day and thousands of copies will be distributed throughout the Church. As usual, the *Annual* will contain, in addition to the summary of statistics, full information concerning the institutions and organizations of the Church, the Social Service agencies and institutions, the Order of Deaconesses, Religious Orders for men and for women, lists of all the domestic and foreign dioceses and missionary districts—in short, practically everything you want to know about the organization of the Church. It is especially valuable this year, and the price has been reduced. Place your order, if you have not already done so. *Cloth, \$1.50*

### THE DESK KALENDAR, 1934

As in former years, the Lectionary pages from *The Living Church Annual* have been reprinted in separate booklet form, for convenience, and issued under the title of *The Desk Kalendar.* *Postpaid, 25 cts.*



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