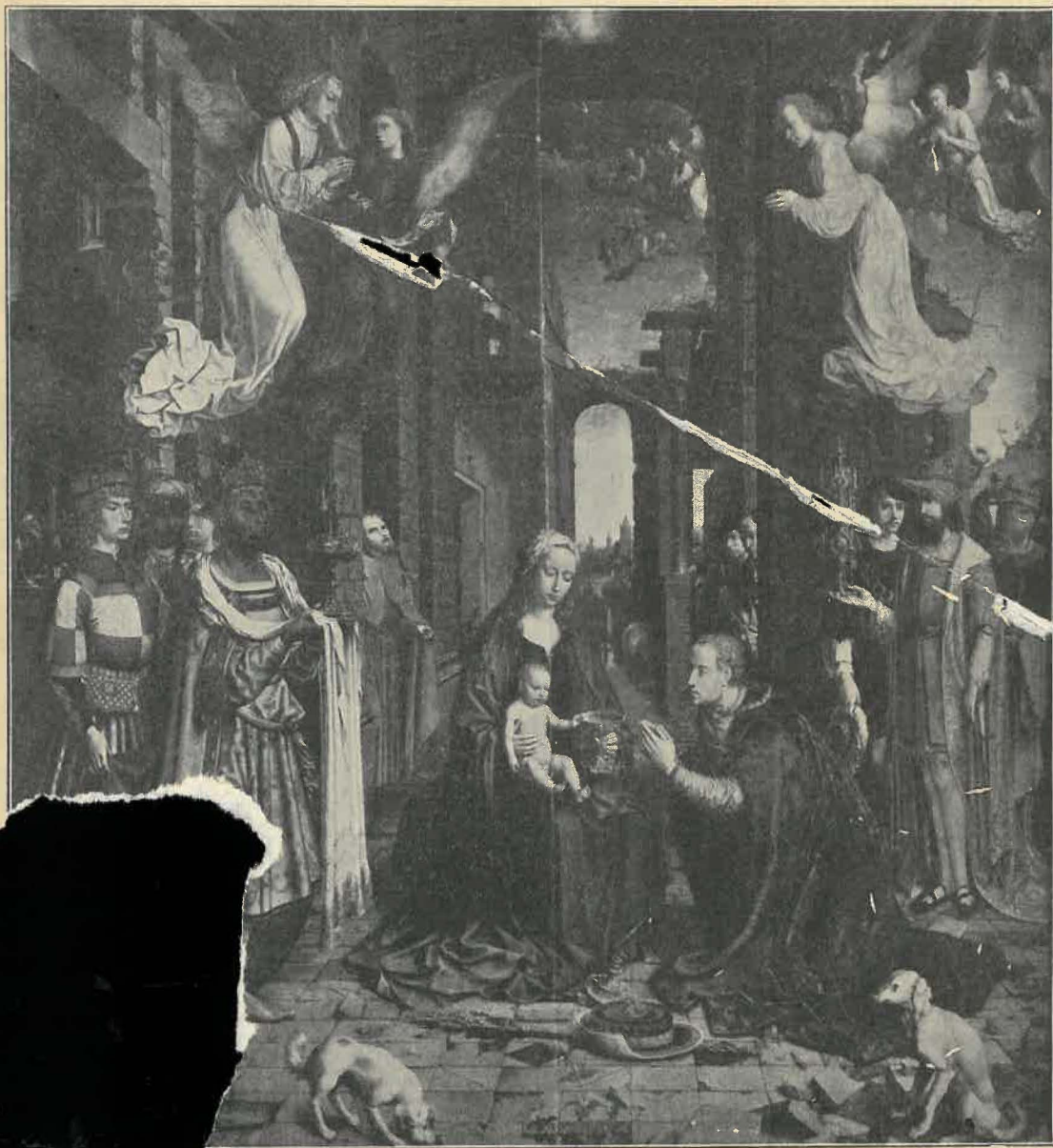


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The Living Church



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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
 REV. SMYTHE H. LINDSAY.....Managing Editor
 REV. FRANK GAVIN, Th.D. }Associate Editors
 ELIZABETH McCracken }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF...Social Service Editor
 REV. GEORGE L. RICHARDSON, D.D. Devotional Editor
 ADA LOARING-CLARK.....Woman's Editor



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Church Calendar



JANUARY

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

CALENDAR OF COMING EVENTS

JANUARY

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

FEBRUARY

2. Convocation of Honolulu.
3. Convention of Kansas.
5. Convention of Chicago.
6. Conventions of California, Iowa, Olympia, Western North Carolina.
7. Conventions of Colorado and Sacramento.
16. Convention of Georgia.
22. Convocation of Panama Canal Zone.
Convocation of Puerto Rico.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

15. St. Anthony of Padua, Hasbrouck Heights, N. J.
16. The Saviour, Providence, R. I.
17. St. James', Goshen, Ind.
18. St. Phillip's, Buffalo, N. Y.
19. Community of St. Saviour, San Francisco, Calif.
20. St. Paul's, Brooklyn, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

BEAN, REV. SEWARD H., formerly assistant minister in Christ Church, Detroit; is in charge of St. Philip's and St. Stephen's Church, Detroit, Mich.

LARSEN, REV. JOHN G., of the diocese of Nebraska; to be locum tenens at St. Cornelia's Church, Birch Coulee, Minn. Address, P. O., Morton, Minn.

NEW ADDRESS

CASWELL, REV. WILBUR L., formerly 25 Greenvale Ave.; 72 Greenvale Ave., Yonkers, N. Y.

ORDINATIONS

PRIESTS

BETHLEHEM—The Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem, ordained to the priesthood the Rev. GEORGE ALBERT LINEKER in St. Barnabas' Church, Reading, December 20th. The Rev. Frederick A. MacMillan, D.D., presented the ordinand and the Rev. Addison Ewing, S.T.D., preached the sermon. The Rev. Mr. Lineker will continue in charge of St. Barnabas' Church, Reading, Pa.

The Rev. JOHN W. WATTERS was ordained priest by the Bishop of Bethlehem in Christ Church, Forest City, December 21st. He was presented by the Rev. John H. Lehn and the Rev. Robert F. Kline preached the sermon. The Rev. Mr. Watters will continue in charge of Christ Church, Forest City, Pa.

The Rev. CHARLES SYKES was ordained priest by the Bishop of Bethlehem in Christ Church, Susquehanna, December 22d. He was presented by the Rev. E. G. N. Holmes and the sermon was preached by the Rev. Edward G. McCance. The Rev. Mr. Sykes will continue in charge of Christ Church, Susquehanna, Pa.

CONNECTICUT—The Rt. Rev. Frederick G. Budlong, D.D., Bishop Coadjutor of Connecticut, ordained to the priesthood the Rev. HAROLD RITZENHOUSE KEEN and the Rev. NELSON REICHERTER PEARSON in Christ Church, Greenwich, December 15th. The Rev. Mr. Keen, presented by the Rev. A. J. M. Wilson, is to be curate at the Church of the Holy Nativity, New York City. The Rev. Mr. Pearson, presented by the Rev. Delmar Markel, is to be curate at St. Paul's Church, Fairfield, Conn.

LEXINGTON—On December 21st in the Church of the Good Shepherd, Lexington, the Rt. Rev. H. P. A. Abbott, D.D., Bishop of the diocese, ordained to the priesthood the Rev. CYRIL LEITCH and the Rev. REGINALD WILLIAMS. The Rev. G. Ralph Madson was presenter and the sermon was preached by the Bishop.

The Rev. Mr. Leitch will be missionary in charge of work along the Big Sandy Valley, and the Rev. Mr. Williams will be rector of the Church of the Nativity, Maysville, Ky.

MARYLAND—The Rev. JOHN RAYMOND LEATHERBURY was ordained priest in St. Matthew's Church, Sparrows Point, December 21st, by the Bishop of Maryland. The ordinand, presented by the Rev. Don Frank Fenn, D.D., is to be rector of St. Matthew's Church, Sparrows Point, Maryland. The sermon was preached by the Rev. Robert S. Chalmers, D.D.

PENNSYLVANIA—On December 15th in All Saints' Church, Philadelphia, the Rt. Rev. Francis M. Taitt, D.D., Bishop of Pennsylvania, ordained to the priesthood the Rev. GEORGE CHRISTIAN ANDERSON, now serving as missionary in charge of St. Anne's Church, Willow Grove, presented by the Rev. Stanley V. Wilcox; the Rev. FRANCIS WILLIAM LICKFIELD, Jr., now serving with the City Mission of New York, presented by the Rev. Robert J. McFetridge; the Rev. CHARLES SAMUEL MARTIN, now serving as chaplain at the Episcopal Academy and assistant at All Saints' Church, South Philadelphia, presented by the Rev. John E. Hill. The Rev. Leicester C. Lewis, D.D., rector of the Church of St. Martin-in-the-Fields, Chestnut Hill, preached the sermon.

SALINA—On December 21st in St. Michael's Church, Hays, Kans., the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, ordained to the

priesthood the Rev. ORIN ANTHONY GRIESMYER, presented by the Rev. F. V. Moore, and to be priest in charge of Cimarron and Garden City, with address at Cimarron, Kans.; the Rev. HERBERT DANIEL CRANDALL, presented by the Rev. R. H. Mize, Jr., and to be priest in charge of Wakeeey, Studley, and Dighton, Kans.; the Rev. GEORGE COUCH WYATT, Jr., presented by the Rev. R. H. Mize, Jr., and to be priest in charge of Kinsley, Larned, and Hoisington, Kans. The Rev. Mr. Crandall and the Rev. Mr. Wyatt are members of the associate mission, resident at Hays, Kans.

Bishop Mize preached the sermon.

DEACONS

CONNECTICUT—ALBERT ROBERT HERMAN MILLER was ordained deacon by the Rt. Rev. Frederick G. Budlong, D.D., Bishop Coadjutor of Connecticut, in Christ Church, Greenwich, December 15th. The candidate was presented by the Rev. A. G. McKenny, and the Very Rev. Samuel R. Colladay, D.D., preached the sermon.

MARYLAND—ALBERT CORNELIUS CHEETHAM was ordained to the diaconate by the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, in All Saints' Church, Reisterstown, December 20th. The candidate, presented by the Rev. Charles E. Perkins, is to be deacon in charge of All Saints' Church, Reisterstown. The Rev. Philip J. Jensen preached the sermon.

PENNSYLVANIA—The Rt. Rev. Francis M. Taitt, D.D., Bishop of Pennsylvania, ordained to the diaconate ROBERT MILTON WEBSTER and NOEL LEWIS MURRAY in St. Peter's Church, Philadelphia, December 21st. The Rev. Mr. Webster, presented by the Rev. Edward H. Vogt, will serve as curate at St. Peter's Church; the Rev. Mr. Murray, presented by the Rev. Howard W. Fulweiler, will serve as curate at Christ Church, Media, Pa. The Rev. Stewart P. Keeling, D.D., rector emeritus of St. Peter's Church, preached the sermon.

WASHINGTON—JAMES E. COX was ordained deacon by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, in Ascension Chapel, Silver Spring, Maryland, December 24th. The Rev. Mr. Cox is to be vicar of Ascension Chapel.

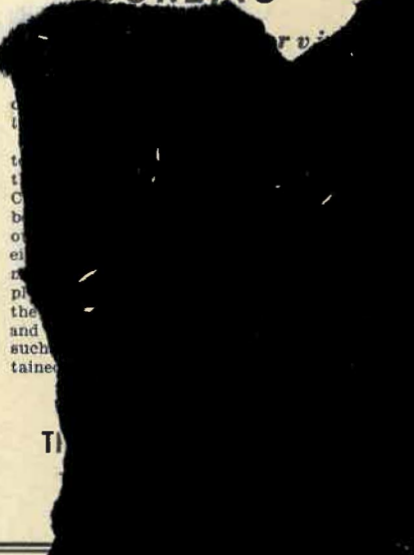
DEPRIVATIONS AND DEPOSITIONS

BONNER, ARTHUR, Presbyter, by the Bishop of San Joaquin, December 11, 1933. Deprived. Renunciation of the Ministry. "For causes not affecting his moral character."

CUNNINGHAM, HEWITT F., Deacon, by the Bishop of New York, December 13, 1933. Deposed at his own request.

UTTS, LYLE DOUGLAS, Presbyter, by the Bishop of Fond du Lac, December 18, 1933. Deposed at his own request. Renunciation of the Ministry.

INFORMATION BUREAU



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 Federal Council

TO THE EDITOR: I have been re-reading your very excellent editorial in your December 16th issue on the Federal Council and wish to comment on two matters to which you make reference.

The first is the question of the Committee on Relations with the Eastern Churches. This committee under the reorganization which took place in 1929 has become a part of the department on Relations with Churches Abroad. This department has a twofold character and constitutes the American Section of the Universal Christian Council on Life and Work.

This body is, as you know, an integral part of the organization which grew out of the efforts of Bishop Brent and others at Stockholm. Its presidents include the Archbishop of Canterbury, acting through the Lord Bishop of Chichester, and Archbishop Germanos, of the Eastern Orthodox Church. Its last meeting, as recorded in your pages, was held in Novi Sad, Jugo-Slavia, under the auspices of the Eastern Orthodox Church.

This being the case, I find it difficult to understand why coöperation with it on the part of the Episcopal Church could be regarded as in any manner inconsistent with the laudable efforts which have been made for intercommunion between the American Church and the Eastern Orthodox bodies.

The second reference on which I beg to comment has to do with the International Loan Fund established in Geneva by Dr. Adolf Keller for the aid of Protestant Church bodies on the Continent. The American Churches have never contributed to that fund nor taken part in its establishment. But even if they had done so, that fact could not fairly be represented as a move antagonistic to the Roman Church. One of the arguments used to build up the fund was that a similar fund was available for Roman Catholic organizations; and a certain institution founded by Protestants had been taken over through the friendly intervention of that fund because the Protestant forces could not finance it.

I am in close touch with the director and trustees of the fund and am certain that it is not operated to "fight against the Roman Church." If that is true it is true only in the same sense that it is true of Church loan funds in the American Episcopal or any other American Church.

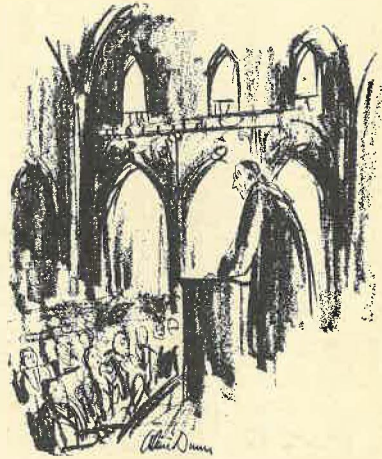
(Rev.) HENRY SMITH LEIPER.

New York, N. Y.

We refer to this letter in an editorial in this issue.—THE EDITOR.

TO THE EDITOR: Your editorial, "Twenty-five Years of the Federal Council," stresses the Catholic conception of the "Church" as opposed to that of the "Churches," and says that to Catholic-minded Christians "the Churches" is an incongruity since there can be but one Church. Yet you speak more than once in the same editorial of "Christian bodies." Isn't the conception that there are Christian "bodies" just as incongruous and just as uncatholic in fact? Do we not hold that the Church is the Body of Christ? Perhaps the term "bodies of Christians" as applied to religious groups would be more apropos. H. J. MAINWARING.

Wollaston, Mass.



"And today, my friends, I can only repeat to you what Edgar Guest said about Christmas."
—New Yorker.

The Gospel According to Edgar Guest

TO THE EDITOR: One hardly expects to find, in a magazine like the *New Yorker*, much place for the Church, or much sympathetic, constructive criticism of it. And yet, constructive, sympathetic, or not, a cartoon appeared in the last issue which seems to me so trenchant, so devastatingly effective, that I am venturing to send it on to you. I can think of few more provocative things you could publish in THE LIVING CHURCH during the ensuing months than a simple reproduction of this drawing, with or without comment!

We have heard so much about what is wrong with the Church. Doesn't this speak loudly of one of our most pertinent difficulties? Nothing to say, except to repeat maudlin sentimentality! And there is the entire Christmas story to be retold, for the waiting hearts of the troubled children of men!

What I mean is simply that in wandering after a lot of false gods the Church has too often forgotten or neglected her fundamental business, which is exactly the same today as it was in the first centuries of the Christian era. We get excited because a Presiding Bishop announces his intention of preaching at an Anglo-Catholic Congress Mass. We can find time for politics and all sorts of social problems, and we have so much to say about the so-called social gospel. We can argue about antiquated, hair-split points of theological doctrine, writing to editors about the reception into the Episcopal Church of those already baptized in other communions. We can disturb our minds and souls with the difficulties of making our point of view harmonious with the latest discoveries of science or psychology. And all the time we are neglecting what is certainly our first and most important duty—to hold high the Cross of Jesus Christ, and to tell over and over again the story of Him who was born of a Virgin, suffered the shame of the Cross, and died and rose again. Did He not say, "And I, if I be lifted up, will draw all men unto me?" I believe that today, more than ever before, the Church should give Him the opportunity he craves for a return to its great work of holding high that Cross for all men to see. And I believe

too that the rest can be safely left in His hands.

Should there be such a renewed and revitalized emphasis upon the things that are so old as to be always new, I am convinced that the "trouble with the Church" would no longer be a difficulty. For men are hungry and thirsty today, with a hunger and thirst which cannot be satisfied with bread in place of a stone. So, because of its implications, I send the *New Yorker* cartoon on to you, with the thought that you may find place in your pages for it and for some commentary on its significance.

EARL DANIELS.

Dept. of English, Colgate University,
Hamilton, N. Y.

Answering the E.E.S. of the P.E.C.

TO THE EDITOR: I am in receipt of a pretentious booklet, containing an imposing list of honorary episcopal vice-presidents, and entitled, "Anglo-Catholicism."

It issues from the Evangelical Educational Society of the P. E. C., and many laymen will suppose this is an official and responsible, and not a self constituted and irresponsible society.

There is a great parade of learned language but a pitiful display of inconsistency and of infantile argument.

The writer wishes to tie everyone down to the use of Prayer Book language but at the outset, and repeatedly, objects to the good old Prayer Book word "Sacerdotal."

Mr. Webster defines that word as "pertaining to priests or the order of priests."

On page 4 it is conceded that "Nothing is taught (in the Ordination Service) that is not Protestant and defensible on Scriptural authority alone" but stress is laid on the fact that in the "exhortation," "not a word is said of sacerdotal duties. . . ." Does the writer object, or does he not, to the title "priest"; to the office of "priesthood"; to the sacerdotal powers conferred by the words "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained"? If he objects to this chief of sacerdotal powers, he objects—on his own admission—to that which is "defensible of Scriptural authority."

Paragraph 2 abuses either language or facts in saying "the reformers endeavored to construct a National Church, etc." The correct word is *continue*, and *Ecclesia Anglicana* is still the National Church of England holding undisputed title to its ancient properties and organization.

Paragraph 2 amazingly rejects the accepted axiom that "actions speak louder than words" and tries to establish a contradiction between the words and deeds of English Reformers.

The Articles are treated as if they were the foundation of the Liturgy and not an appendix to it. That gives opportunity for the infantile argument that "if the Church of England had intended to teach the necessity of episcopacy for the existence of the Church, nothing would have been easier than to have said so in defining the Church." But why, in the name of adult common sense, should the Articles *repeat* what is said so emphatically in the Preface to the Ordinal. And why does the writer steer so far and wide of that Preface. Must not the Articles be interpreted to agree with the Liturgy? And where, except from this Preface, do we learn who are "those men who have public authority given them in the Congregation, to call and send Ministers . . . ?"

"Milk for babes" the author calls his argument thus far. Is this in recognition that none but the guileless would accept it as food?

There is great interest in *these* words: "Our task of bearing witness is made especially necessary when the Bishops sanction

with their presence and coöperation services that break our rubrics and alter our Communion Office." We look hopefully, but we look in vain, for any witness against a recent violation that brought forth a signed protest from over 2,100 priests. Lawbreaking is lawbreaking wherever it occurs; and a comprehensiveness which tolerates those who violate the principles of the Ordinal, and says nothing about those who deny cardinal doctrines, ought not to cavil at outward "embellishments." Why "strain out a gnat and swallow a camel"?

The *bete noir* of the booklet is Apostolical Succession. It is admitted on page 4 that nothing was "done that could break the historical continuity considered indispensable by Sacerdotalists," but it is implied pp. 11-13 that the doctrine of continuity is founded in error and built up by fraud. "Canon Streeter has given it the *coup de grace*" on page 12 "by general agreement." Both the death and agreement seem to be "slightly exaggerated." And "Modern Scholarship" is generally taken with a few grains of salt. The doctrine of Apostolical Succession, given the *coup de grace* on page 12, rises as from the dead on page 15, where it is opined that it "cannot long stand such assaults and such denials" as have wounded it even in the "house of its friends." If the *coup de grace* didn't kill it, surely a few wounds more or less do not count.

So broad and hazy are the views expressed in this booklet that I misdoubt they are sponsored by Evangelicals. In my well worn copy of the Evangel I seem to see a promise of continuity of Apostolic power and responsibility from the day of the Great Commission to the day of the Great Account.

The booklet has a great love of Articles and a vast horror of tradition. How can such things be? Is it not Article XXXIV which says, "Whosoever, through his private judgment doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly . . ."? Do we misread the booklet in assuming that it exhibits no respect for "the common order of the Church" which the Article contrasts with the order of a "particular or national Church"?

Anglo-Catholicism seems to be, in principle, an attempt to follow "the common order of the Church" in fidelity to a "national Church." That it has extravagances of commission and some disrespect for rubrics must be conceded; but are there no extravagances of omission and disrespect for rubrics in the camp of its opponents? In parishes from which such literature is circulated hereabouts "the cup of the Lord is withheld from the lay people" contrary to Article XXX, the rubrics, the principles of Anglican Reform, and the specific command of the Lord. But I read no word of protest against "Intinction."

But the "first converts . . . followed the gleam, etc." That is not my reading of the Scriptures. On Pentecost they submitted to direction: "Men and brethren, what shall we do?"

"Anglo-Catholicism (we are told) degrades faith into submission." But the glory of the Lord is in His submission. And a while back the argument was that *all should submit to rubrics*.

Instead of partisan demand that other partisans should obey particular rubrics, why not a program of complete obedience by all, and the full teaching of the faith? Evangelicals and Anglo-Catholics might well endeavor to limit the excesses of their own partisans. Thus we might arrive at a godly unity within, instead of a hazy compre-

hensiveness not "catholic" enough to comprehend "Catholics."

(Rev.) THEODORE HAYDN.

Watervliet, N. Y.

"Preachers Present Arms"

TO THE EDITOR: The statement in the correspondence columns [L. C., December 16th] that we went into the war to stop a nation "running amuck" does not go to the bottom of the problem. American preachers of that period were certainly "presenting arms" with an eloquence of which many have since become rather ashamed. If the startling articles on the Armament Racket present a true picture, then there seem to be sinister forces at work which would be happy to have any nation whatever run amuck. Some years ago the *Christian Century* presented a series of articles that cast considerable doubt upon Germany's sole guilt in starting the war, and that doubt seems now to be widely accepted. Any future threat to country, wives, and children, which may result in another war hysteria, with all the arguments to show that we are fighting for the right, is probably inherent in conditions that exist right now. Your Armament Racket articles have put their fingers upon one dismaying menace. We should not wait until we are called to present arms in order to meet this threat. (Rev.) C. E. CRAIK, JR.

Hopkinsville, Ky.

If we recall correctly, the articles in the *Christian Century* were by Harry Elmer Barnes, a noted historian who was one of the first to treat the question of World War origins objectively. Perhaps the best book on this subject is Professor Sidney B. Fay's *The Origins of the World War* (Macmillan, \$4.00), a monumental work with which everyone interested in this subject should be familiar.—THE EDITOR.

Child Labor and the New Deal

TO THE EDITOR: In a quotation entitled "The New Deal" by the Rev. E. S. White, in your issue of December 9th, I notice a sentence, "Child labor is banned," which would seem to accept as accomplished, temporary gains under the NRA codes.

May I attempt to briefly indicate a few facts which I believe are sufficient reason for feeling that the situation for thousands of our child laborers is still dark and must be intolerable to Catholic Christians? In the words of Frank, Bishop of Zanzibar: "It is madness to suppose that we can worship Jesus in the Sacrament, if we are sweating Him in the bodies and souls of His children."

1. The NRA Industrial codes are *emergency* measures, due to expire in two years, unless ratified by that time. Those which prohibit the employment of children under 16, in many leading industries, do not affect the trades of thousands of children under 10 years, nor regulate the working *conditions* surrounding minors in any trade. Street traders, news waifs, cotton and beet field and cranberry bog workers, ranch and farm child laborers, and tenement contract workers are among those heavily exploited without legal protection throughout the country. (An army of young children annually labor in the beet fields of Colorado under the most revolting conditions.)

2. The Enabling Act of Congress, written into the Constitution in 1924, empowering Congress to regulate and prohibit Child Labor, has been ratified by only 15 states; 21 remaining outside. Only 4 states have adequate local Child Labor laws.

3. Reports by authorized investigating committees, such as the National Child Labor

Committee, comprise, for 1933, a veritable white list of inhumanities: loss of eyesight, of fingers, permanently deformed bones, frustrated mental and physical development, and loss of faith and ambition, are among the results of this blight on our national life.

We have therefore before us a dual task, of crusading proportions, against powerful and unscrupulous industrial interests. First, to secure permanent ratification by a majority of states of the Enabling Act of Congress and of the NRA Child Labor codes. Second, to reform existing state laws which now, in all but four states, contain permissive and exceptive clauses rendering child exploitation easy.

Definition of "Child Labor" by the Children's Bureau is: "Child labor is the work of children of unfit ages; in unhealthful, hazardous conditions, for unreasonable hours." Warped and blighted children produce undeveloped, abnormal citizens. A recent example lies in the assassin of Mayor Cermak, Zangara, who was found to have abdominal ruptures through carrying heavy brick loads at the age of 7. I would refer readers to Miss Genevieve Parkhurst and the National Child Labor Committee, 419 Fourth Avenue, New York City (an organization appointed under Congress), for fuller information.

Our children, thousands of them, still walk in daily darkness. When we worship the Christ-Child at the Altar, dare we deny to these His children, their Christian Charter of Rights?

LOUISA BOYD GRAHAM.

Colorado Springs, Colo.

"Christ Was the Word That Spake It"

TO THE EDITOR: I was interested to see in a recent number of the magazine a query regarding the quatrain beginning with the line "Christ was the Word that spake it." In the Church school where I was educated, we were taught that when the Princess Elizabeth was confined at Woodstock by Queen Mary she was pressed by Gardiner concerning her views on the Actual Presence as contained in the words of Christ "This is my body"—and quietly as thought she wrote these lines and handed them to Gardiner:

"Christ was the Word that spake it,
He took the bread, and brake it,
And what the Word did make it,
That I believe and take it."

This of course may be only tradition, but it is interesting, I think.

MARION MCHARY.

Waterbury, Conn.

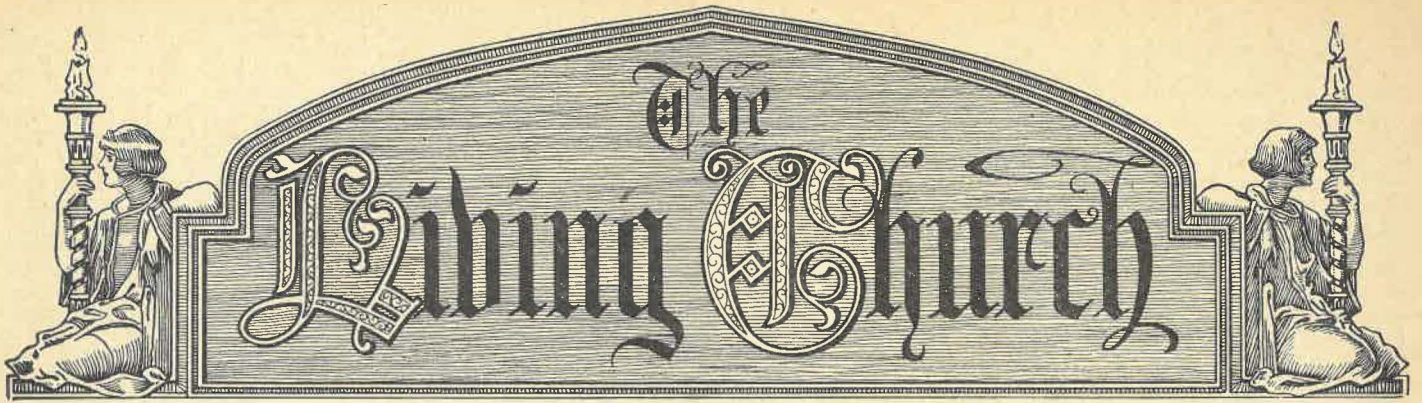
The *International Encyclopedia of Prose and Poetical Quotations* refers to the tradition related by our correspondent, but states that actually John Donne was probably the originator of the verse. It appears in his *Divine Poems* in the following form:

"He was the Word that spake it,
He took the bread and brake it;
And what that Word did make it,
I do believe and take it."

—THE EDITOR.

"Crismus"

IN THE ADVERTISEMENTS of their business carried in the London *Church Times* by The Faith Press, Ltd., and The Faith Craft Works, Ltd., the same English company, "Christmas" is invariably spelled "Crismus." This seems an ideal opening through which to escape from the social side of "Crismus" without forsaking, or harming it, and as children of the Church, to enter again into the fuller meaning of "Christmas"; possibly turning a holiday into a Holy Day.—F. H. T. HOUSFIELD, Lexington, Ky.



VOL. XC

MILWAUKEE, WISCONSIN, JANUARY 6, 1934

No. 10

EDITORIALS & COMMENTS

“New Tracts for New Times”

A CENTURY AGO John Keble, surveying the state of religion in the England of his day, sounded a ringing call to a spiritual awakening in his sermon at Oxford on National Apostasy. He and his associates—Newman, Pusey, and the rest—followed this up with a series of Tracts for the Times that marked the inauguration of a new stage of advance in the history of the Church of England.

Today the world is in need of a similar awakening in the field of social ethics, in the view of many Church people. With this thought in mind the Rev. Julian D. Hamlin, rector of the Church of the Advent in Boston, sounded a new call to action in his address at the recent Catholic Congress in Philadelphia. “We have blessed bread at the altar, but we have not blessed it in the grain elevators,” he charged, and challenged the Church to throw off its lethargy and build a new and definitely Christian and Catholic social order out of the ruins of the materialistic one now tumbling in pieces about us.

A few weeks after that stirring address a small group of Churchmen gathered informally in a room on the campus of the General Theological Seminary to discuss its implications. Present were Fr. Hamlin, Dr. Daniel A. McGregor, executive secretary of the Church’s Department of Religious Education, Dr. Frank Gavin, professor of Ecclesiastical History at General, Spencer Miller, Jr., consultant on industrial relations, Department of Christian Social Service, Mrs. Mary K. Simkhovitch, head of Greenwich House, and Clifford P. Morehouse, editor of *THE LIVING CHURCH*. With them was the Rev. W. G. Peck, leader in the English Christian Sociology Movement, who was on his way back across the seas after a visit to Chicago and Evanston to deliver the Hale Lectures on *The Social Implications of the Oxford Movement*.

Like the Walrus in *Alice in Wonderland*, this group felt that the time had come to talk of many things. All of them agreed that the basic cause of the world’s distress today was the attempt to build a satisfactory social order on purely human values. The symptoms of decay and social disorder that we see all about us today are clear indications of the failure of that attempt, in their view. What, then, must be done if

society is to be saved from the results of its own folly? For answer they turned, not to any modern theories, whether of Fascism or Socialism or Communism or Technocrism, but to the Figure of Him who said “Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.” In other words, the age-old Catholic doctrine of the Divine Society must be brought to the fore, and the Church and the world aroused to the need of a sound Catholic sociology for the solution of the problems of the day.

WITH this idea in mind, the group planned a series of New Tracts for New Times, to be published at monthly intervals and distributed as widely as possible throughout the Church. Tract No. 1, a revised edition of Fr. Hamlin’s Catholic Congress paper now entitled *The Call to Action*, was published in the last week of the Oxford Centenary year, and sent to all of the clergy. Tract No. 2, *The End of Our Era*, written by Fr. Peck, is on the press and will be published January 15th. Other titles contemplated for 1934, written by members of the original group, now formed into a continuing editorial committee, and perhaps by other Anglo-Catholics as well, are *The Sacred Humanity*, *The Early Church and Society*, *The Red Festival*, *The Mass and the Masses*, *Divine Economics*, and *Is Religion the Opium of the People?*

Thus, as the Oxford Movement and the Anglo-Catholic Revival that has grown out of it moves into its second century, the emphasis is shifted from an ecclesiastical to a social one. The New Tractarians feel that the battle to recall the Church to her Catholic heritage of faith has been won, and they are going forward to a new battle to recall her to her ancient ideal of a Catholic society, oriented toward God rather than toward man.

When the year 2033 rolls around and the Anglican communion is celebrating the bicentenary of the Oxford Movement, what will be said of the second century of it? Will it be said that it proved to be one of the forces acting as a leaven in a wordly and apparently doomed civilization, raising it to a new consciousness of its true place in the divine scheme of

things? Or will it be said that, content with the gains of the first century of its growth, it concerned itself only with ecclesiastical spectacles and glittering vestments, gradually retiring more and more into itself until it evolved a new and peculiar sect of ritualistic Christians and finally dwindled away altogether? But if the latter is the case, there will be no one interested in celebrating the bicentenary, and perhaps, indeed, there will be no Anglican communion alive to observe it.

THE LETTER from Dr. Henry S. Leiper, executive secretary of the American Section of the Universal Christian Council for Life and Work, published in the Correspondence department of this issue, raises some interesting questions. To answer them in detail would require more space than we have at our disposal, but perhaps we can suggest some lines of thought that will indicate the answers that ought to be given.

With reference to Dr. Leiper's first point, that of the cooperation of the Episcopal Church with the Federal Council and Universal Christian Council in the matter of relations with foreign religious groups, we say emphatically that the Episcopal Church has no objection to such *coöperation*. Indeed it does so coöperate, as Dr. Leiper has pointed out, and indeed was instrumental in the formation of the Universal Christian Council, and in the promotion of the valuable work it is doing in its several spheres of activity. What the Church does object to is its integral *incorporation* in any interdenominational body such as the Federal Council of the Churches of Christ in America, in such a way as to indicate that the Episcopal Church is simply one of a number of "Churches"—taking that term in its common Protestant sense of an organization of like-minded Christians.

Perhaps the chief cause of misunderstanding between Anglicans and Protestants when they discuss such matters as these is the fact that they use the same words with entirely different meanings, or important shades of meaning. This word "Church" is one instance of such a difference. The *Century Dictionary*, one of the most accurate and objective authorities in matters of religious terminology, gives no less than ten different meanings for the word "Church." But, for our present purpose, we may roughly divide the views as to what constitutes a Christian Church into two categories—the Catholic and the Protestant. We have already mentioned the prevailing Protestant view of a Church as an organization of like-minded Christians. As such it is a purely human organization, though it is concerned with spiritual and superhuman affairs. The Catholic view of the Church is that of a divine organism called by God from the world; or, to express it differently, the living Body of Christ mystically extended to men. The Episcopal Church is definitely committed to this Catholic view. It occurs again and again in the Book of Common Prayer. For example, in a prayer for those to be admitted into Holy Orders: "Almighty God . . . who hast purchased to thyself an universal Church by the precious blood of thy dear Son . . ." In the collect for SS. Simon and Jude: "O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head cornerstone . . ." In the Offices of Instruction: "What is the Church? . . . The Church is the Body of which Jesus Christ is the Head, and all baptized people the members."

In other words, the Episcopal Church is essentially Catholic, and consciously a part of the mainstream of historic Christianity. It has preserved all of the richness of the Cath-

olic Faith, as no Protestant denomination has done. That does not mean that Churchmen regard themselves as in any sense "better" than Protestant Christians; on the contrary we are often put to shame by the greater love and devotion that we see among our separated brethren. It does mean that we regard our Church as the steward of treasures of which we, however unworthily and inadequately, are the custodians and which we cannot suffer to be lost. Some day, we feel in all humility, the great Catholic Church of the future will have need of these things—the full sacramental heritage that has been lost to the Protestant Churches, for one thing; the spirit of liberty and the freedom of the Faith from modern dogmas that are alien to present-day Romanism, for another. For our continuing witness to these things we are charged with exclusiveness, with snobbishness, with self-contradiction, with lack of Christian charity, and with many another fault. We are willing to bear these charges, because we know that we are the custodians of a pearl of great price—a pearl that is not our own, and of which we have neither the desire nor the right to boast, but that we must at all hazards preserve in its beauty and its purity until the time comes for it to be placed in its rightful setting in the reunited Church of Christ.

TO BECOME a constituent member of an organization that is definitely a union of "the Churches," in the sense that is alien to our conception of "the Church" as the living Body of Christ, would be to impair our witness and to endanger our stewardship. We are not a Protestant Church, except in the sense that we protest against any errors brought by man into the Church that is of God; therefore we can have no part in anything that tends toward pan-Protestantism.

As regards the Eastern Orthodox Churches, of course we can coöperate with them and with the Protestant denominations in work such as that undertaken by the Universal Christian Council, but we cannot join with the denominations on the basis of a common Protestantism to coöperate with the Orthodox. As a result of our refusal eight years ago to make common cause with the constituent bodies of the Federal Council in their relationships with the Eastern Churches, this fact is now well understood by the leaders in the several communions concerned. It is for that reason that we can today work in more intimate relationship with both the Federal Council and the Universal Christian Council than we could formerly, when such coöperation was more likely to be misunderstood.

As to the international loan fund to which Dr. Leiper refers, we have no wish to reopen old controversies, and we mentioned the matter in the editorial upon which he comments only as an example of the kind of commitment that we have avoided by not becoming a constituent member of the Federal Council. We have in our files an official news release sent out by the publicity department of the Federal Council in 1925, headed "A Fight of Self-Defense Against the Roman Church," in which Dr. Adolf Keller appealed for "a Protestant bank," presumably to aid in such a fight. At the time this certainly sounded to us like "a move antagonistic to the Roman Church." That the fund that grew out of this appeal has been used for other and better purposes is certainly to the credit of those who are administering it, but it does not alter the character of the appeal that was used at that time.

We realize that what we have written is inadequate to answer the questions that Dr. Leiper has raised. They can only be answered adequately and completely by a study

of the nature and the history of the Church. Churchmen—not only those who call themselves Anglo-Catholics, but the ordinary garden run of Episcopalians—are conscious of a mission beyond that of Protestantism, but that consciousness leads us not to pride but to humility. It is in the humility induced by that consciousness that we of the Anglican communion called upon all of Christendom, in the Lambeth Appeal, to come together for conference, prayer, and sacrifice with a view to reuniting the shattered fabric of Christendom—not by glossing over our differences, but by recognizing them frankly and openly, and then submitting to the guidance of the Holy Ghost in reconsidering them and eliminating them, if in God's wisdom the time has come so to do.

THE PRESIDENT has taken the lead in the question of armaments. He has called upon all of the nations to agree to eliminate by progressive steps all offensive weapons, keeping only such permanent weapons of defense as border and coast guard armaments. The nations are to agree further to mutual inspection to insure against development of weapons of attack. He has also called upon every nation to join in a simple declaration that no armed forces will be allowed to cross the boundary line into the territory of another. Finally, the treaties embodying these agreements are not to be effective unless all nations agree, those nations still believing in the use of force to be subjected to the pressure of world public opinion.

The President and Armaments

The plan is a daring one, and, with the exception of the Russian proposal for complete disarmament, the most far-reaching one seriously proposed by one of the great Powers. And where the Soviet proposal was a bit of verbal dynamite without a practical means of putting it into effect, the Roosevelt plan is both practical and workable. It cannot, of course, be made effective over night. Even if the Disarmament Conference, reassembling this month, should agree to it, there are many barriers that must be surmounted before it could be put into operation. One of its greatest drawbacks is that it is based on the maintenance of the *status quo* so far as the boundaries of states are concerned, and that cannot possibly satisfy the many peoples who rightly feel that the lines drawn by the treaties of peace are in many cases arbitrary and unfair. Some other method must be devised to take the place of war in settling these disputes, or the methods now in existence—the League, the World Court, and the other international agencies—strengthened and rendered more effective. Another drawback is the difficulty of distinguishing between offensive and defensive armaments.

BUT the important thing is that the problems of the nations can and must be solved by peaceful means. War does not solve problems, it merely substitutes a new and greater set of them for those it is intended to settle. That is the lesson the nations should have learned from the World War, and that they must learn soon if a second World War is to be averted. The phrase "history teaches" is a misleading and much-abused one; but if history does teach anything at all, surely it is that there can be no enduring peace in a world bristling with armaments and nurtured on mutual fear, distrust, and suspicion. Various plans have been proposed to do away with this situation; none of them so far has commended itself to the statesmen, pseudo-statesmen, and politicians who hold the destiny of nations in their hands, and who often seem so little interested in what course that destiny takes so long as they can

realize their own petty ambitions. The Roosevelt plan is the newest and appears to be the best and most workable of such plans. God grant that the nations may accept it or evolve a better one before we drift into another and even more devastating War.

OF YOUR CHARITY pray for the soul of Francis T. Johnson, a member of THE LIVING CHURCH Office Family for thirty-four years, who died in the last hours of the Old Year. Loyal, industrious, and self-sacrificing, he was beloved by all who knew him. May he rest in peace, and may light perpetual shine upon him.

Through the Editor's Window

NOW IS THE TIME for the camels that are such a familiar feature of modern Christmas cards to put in their appearance. They, and the Wise Men whom they carry, belong to Epiphany, and not properly to Christmas at all.

THE *Encyclopedia Britannica* has published a booklet containing a facsimile reproduction of the first illustrated edition of Clement Moore's immortal 'Twas the Night Before Christmas, with a sketch of the author's life and the circumstances surrounding the writing of this children's classic. Dr. Moore was an ardent Churchman, and his portrait hangs in the General Theological Seminary. Every Christmas Eve carols are sung at his grave in the churchyard of Intercession Chapel in New York by the children of the congregation.

THANK YOU, *Witness*, for your kind words about THE LIVING CHURCH. We reciprocate them fully, and add that no Church paper we have seen has the pep and zest that Bill Spofford packs into the pages of that periodical.

WHEN WILL SPENS was over here last fall, he delivered a splendid address to the New York clergy on the present position of the Catholic movement in the Church of England. The diocese of New York is printing the talk for distribution to priests of that diocese; anybody else can buy copies from the Church book stores for a dime or so.

THE RECOGNITION of Soviet Russia has resulted in a new output of printed matter dealing with that country, some of which is good, much of which is not. Distinctly in the good class is *Soviet Russia, 1917-1933*, written by Vera Michele Dean, research associate of the Foreign Policy Association, and published jointly by that organization and the World Peace Foundation. You can buy it from the F. P. A., 18 E. 41st St., New York, for a quarter; or better still you can subscribe for the entire series of World Affairs Pamphlets, of which this is the second, at \$2.00 a year.

HEADLINE in a Roman Catholic paper: "Prominent Episcopal Rector Joins Catholic Church." They're all "prominent" when they 'vert, whether anyone outside their own dioceses heard of them before or not.

SOMEONE WRITES to suggest that we should invariably refer to priests as "Father." We prefer to apply the prefix "Fr." or "Mr." in accordance with the use of the individual himself, whenever possible, since either style is correct for an Anglican clergyman.

"WAR EDUCATES MEN," headlines Arthur Brisbane. He proceeds to relate a touching little story about an American carpenter who learned French methods of roof-laying as a result of his overseas service in 1918. How many artisans could have been exchanged between various countries of the world to study one another's methods for the cost of one day of the war, without counting the loss of life and the tragedy of shattered flesh and nerves?

Youth and the German Church

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

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

LAST WEEK my article on the German Church situation concluded with the statement that the sinister development brought about by the reported consolidation of Evangelical Youth with the Nazi "Hitler Youth" might be checked through the opposition of the Pastors' Emergency Federation. Apparently some such thing has happened, although the situation is by no means clear. At the moment no word has come as to the approval by the Chancellor of the merger. And the Associated Press correspondent in Berlin has interpreted this as an indication either of his disfavor of the method taken to achieve the result or his general displeasure with Reichsbishop Müller.

The conference of opposition leaders with the Reichsbishop, which took place as the result of an order from the Chancellor, has so far not resulted in any definite decisions. The Lutheran bishops who joined Dr. Friedrich von Bodelschwingh in consultation with Reichsbishop Müller are reported to have left the conference in a body when the Reichsbishop refused to consider their demand that the new "Spiritual Ministerium"—Church Cabinet—should act as his representative while he took an indefinite leave of absence with the understanding that he would ultimately resign. The *impasse* created by this difficulty has not been removed by any action at this writing.

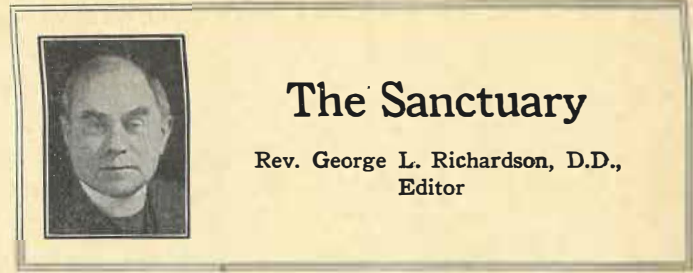
There is considerable ground for the belief that eventually the Reichsbishop will find it impossible to maintain his position. Like Dr. Erich Stange, leader of the Evangelical Youth, he has followed the plan of compromise with the bitterly opposing parties within the Church, thus sacrificing the confidence of all.

The Pastors' Emergency Federation, now numbering about 4,000, has announced that if Bishop Müller does not grant their demands respecting the "Spiritual Ministerium" they will inform the Minister of the Interior, Herr Wilhelm Frick, that they and their congregations no longer have confidence in the Reichsbishop. This obviously is more serious than the refusal of the consultants mentioned above to continue in conference with the Bishop. The Reichsbishop tried to meet this situation by a number of statements which were somewhat ambiguous and yet sounded friendly and reasonable. Dr. Frick, it may be recalled, has often been a referee in recent upheavals of the Church and his power in political as well as religious matters seems to be considerable, though it would defy careful analysis from a constitutional point of view! It may be recalled that this summer when he was told of the feeling in non-German churches concerning the situation in Germany he indicated that he thought the situation was serious and called for more propaganda on Germany's part! It would be hard to say whether political or religious considerations weigh most heavily with him, though it is probable that the former receive primary consideration.

Whatever may be the outcome of the present attack on the Reichsbishop, it seems certain that the opposition within the Church to his policies is now so thoroughly developed and organized that fundamental changes will be made. Of course, the natural way to follow up the successful campaign against the present Reichsbishop would be to demand a new meeting of the National Synod, and that seems to be the thing at which the opposition is aiming. The members of this determined group are not satisfied with the gains that they have made thus far: namely, the elimination of the Aryan clause, the resignation of Dr. Hossenfelder as leader of the German Christians and as Bishop of Brandenburg, the resignation of Bishop Müller as the leader of the German Christian storm troopers' organization, the dissolution of the German Christians as a Party, and the reinstatement to pastoral office of several members of the opposition group who had been ousted by ecclesiastical decree. As this is written, word comes that the Reichsbishop has rejected the ultimatum submitted by the Pastors' Emergency Federation, but there is to date no indication as to what their next move was.

Reference was made last week to the fact that Erich Stange, leader of the Evangelical Youth, had been deposed from office and the 700,000 young people in the Church organizations previously led by him amalgamated with the Hitler Youth.

It is now clear that the pastors in the opposition group will continue their strong support of the leaders of Church Youth groups who are struggling against the nationalization process.



The Sanctuary

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

They Worshipped Him

READ the Gospel for the Epiphany.

WISE MEN WORSHIP. "The fool hath said in his heart, there is no God." Many people who are by no means fools in other matters foolishly imagine that they can neglect worship and suffer no loss. It is a vain imagination. Not only is it true that worship is a deep-seated instinct in the heart of man which, if it does not find an adequate expression toward a worthy object, spends itself upon unworthy and even degrading ones, but also it is true that in no other way can we be developed spiritually as the children of God. One does not dare to say that subjective religion has no value, for in its place it is necessary. It is perilous, however, unless it is balanced by an objective religious experience directed, not inward upon our own emotions and aspirations but outward toward God in adoration, praise, and thanksgiving. Worship is conducive to the soul's health. It is an antidote to selfishness and fear. Wise men worship.

What is worship? The strangers from the East who came to visit the Holy Child of Bethlehem were no doubt ignorant of many things that we know but they knew what worship is. "When they had opened their treasures, they presented unto Him gifts; gold and frankincense and myrrh." Worship is a complex and many-sided action but at its heart it is always essentially an offering. It may be a material gift, as it was in the lowly dwelling of the Infant King in Bethlehem, and as it is so often in historic religions. The Old Testament is full of provision for sacrifices; the sin offering, the trespass offering, the thank offering, the peace offering. Christian worship is in principle the same. The first of the offerings presented at every Eucharist—the alms and oblations—represents the consecration of material things to the service of God, which is a form of worship. We should remember, however, that no material offering is simply material. Whatever it may be, it is the outward sign of some inward treasure of the human spirit, labor or self-denial or self-offering; it is sacramental. Nor can we too often emphasize, common place as the thought is, that there is no value in the offering except that which comes from its inner spiritual content.

"Richer by far is the heart's adoration
Dearer to God are the prayers of the poor."

No meditation on worship can be complete for the Christian without considering the infinite love which makes our worship acceptable through Jesus Christ. It is He who, receiving our imperfect offerings, gathers them up into the perfection of His own Sacrifice and Oblation and presents us spotless before the throne of God. He has given us in the Holy Eucharist the completest possible means to this high privilege. There we plead His one perfect offering. There we bring our gifts, our praise, "ourselves, our souls, and bodies." He is present to receive us and to unite us with Himself and with each other in the great oblation. Whether it be at some magnificent ceremony in a vast cathedral with every adjunct of beauty and choral praise, or where two or three are gathered together at the altar of the humblest mission chapel, the meaning and the result are the same, for in each instance it is the whole Church that worships, joined in a holy fellowship, and in each instance the worship transcends the things of earth and blends with the praises of the whole company of heaven. Truly, wise men worship.

Almighty and everlasting God, the Brightness of faithful souls, fill the world with Thy glory, we pray Thee, and show Thyself, by the radiance of Thy light, to all the nations of the world, through Jesus Christ our Lord. Amen.

(Gregorian Sacramentary)

The Place of Bread in the Divine Scheme

By the Rev. William G. Peck

AND when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

This, as you know, is one of the incidents in the temptation of our Lord. It is of the same intrinsic nature as the other incidents in that mysterious trial of strength. Jesus, about to enter upon the fulfillment of His vocation, the founding in this world of a visible, divine society based upon His own redeeming sacrifice, is confronted with the question of method. How shall He set about the task? May I suggest, with all reverence, that to judge from what He Himself related concerning that experience, the process of the temptation seems to have been something like this?

His heart was stirred to sympathy by the sheer sufferings of men. There was probably little of that squalid urban poverty which the great age of capital industrialism has produced, but there are plenty of indications in the Gospel narrative, as well as in other sources, that times were hard and that many people had to bear a daily burden of anxiety concerning the actual means of bare existence.

Now, we have to remember that our Lord was born and reared in circles which preserved the ancient Jewish hope of the Messiah. And we know that He was deeply versed in both the ancient and the more recent literature which that hope had produced. Moreover, it is the fact that that literature was saturated with social passion, so that the day of the Son of Man—the Messianic Kingdom, in other words—was heralded as the coming rectification of all social wrong.

We must remember all that, as we think of our Lord, fully awake to the reality of His own divine Person and Mission, reflecting in the solitude of the wilderness upon His task and the means of fulfilling it. And there comes to Him the suggestion that He shall do the obvious thing—solve the more immediately pressing problem, the economic problem—in a dramatic manner which will convince men at once of His claims and draw them to Him in enthusiastic loyalty. "Command that these stones be made bread!" He rejects the suggestion. But why? It is very important to grasp the full significance of His answer. He quotes a sentence from the book of Deuteronomy which refers to what was indeed ancient history when it was written—the story of Israel in the wilderness. Moses is represented as saying to the people of Israel, that God had let them hunger, and had fed them with manna, in order that they might know that man did not live by bread alone, but "by every word that proceeded out of the mouth of the Lord." Put in a more modern way, this means that the education of the Jewish people was intended to show them the spiritual end of human life, and to reduce the material and economic factor to its right place as means to that end.

And our Lord's quoting those old words gives us a clue to His own thought. It was enormously desirable that the hungry should be fed. But if His mission were to become one primarily of feeding the hungry, it would be a useless mission. It would be a tragically wasted opportunity. For it would be dealing with symptoms which would recur again and again in centuries to come, unless the root cause of those symptoms was eradicated.

*F*R. PECK, *Hale Lecturer for 1933 at Seabury-Western Theological Seminary, and one of the leading authorities on Christian sociology, here presents an article that should be read and studied by every thinking Churchman. ¶ We commend it to your careful consideration.*

He had come to pull up the roots of social injustice. He had come to reveal the solution of the human problem, by showing men the true end of life. And the true end of life is not to be discovered upon the plane of the visible. The solution of the human problem cannot be discovered in

this world, because neither the sources of man's life, nor the end and destiny appointed to him lie in this world; and this world is only his means of reaching that destiny. And every Christian must seriously reflect upon the fact that our Lord recognized this first suggestion, as He did the others, as of Satanic origin.

But let no professor of mere next-worldly pietistic religiosity seek to comfort himself overmuch because of what I have just said. Our Lord did not say that it was of no importance whether men had bread to eat or not. He did not say that it did not matter what became of this world. He taught His disciples to pray, "Thy Kingdom come, Thy will be done in earth." And He took bread to be His sacramental vehicle. But what I desire most deeply to impress upon you at the moment is that He never suggested that the human problem would be solved, or even touched, by the mere fact that man's physical needs were satisfied. It is only a very crude, naïve mentality that can suppose that the social problem or the economic problem lies so simply upon one place. For unless the life of man lies entirely within the scope of his five senses; unless man's whole existence falls within categories which may properly be called biological: if man is a spiritual being, if he is stultified and disgraced apart from idealistic ends—then something of terrific importance follows. It is this, and I ask you to take careful note of it: The mere satisfaction of physical need is insignificant and ultimately meaningless, apart from the purpose for which that satisfaction is sought and obtained.

AND from that again, something else follows. That there is a sword of division between those who seek the redistribution of wealth as a means of human adaptation to this world as the final end, and those who seek the redistribution of wealth as the necessary means to man's adaptation to his eternal, spiritual end. Temporary political currents may obscure that division. It is going to appear as one of the profounder conflicts in the history of the human race. The present forces that are at their wits' end to maintain the existing system will be swept aside—for the existing system is irrevocably doomed. Its own inherent self-contradiction assures us of its collapse at no distant time. None of the subterfuges now being attempted can possibly save it, for reasons which I hope to make quite plain in a moment or two. Therefore, while it is quite right to expose the immorality and illogic of the present order, you need not get over-excited about it—and if you occupy all your thought and energy with that, you will be missing the boat; for a question of deeper import is arriving, as I say. The real battle is not going to be between those who want to keep the present order and those who want to change it—for the present order will simply not be there for anyone to want. It will be a different order or the return of chaos. The real battle which must summon all the faith and energy of Christian men is going to be between those who want another world-order as an end in itself, and those who want another world-order as the sacramental expression of a spiritual Communion. It is going to be the battle between a revived humane Christianity, between a wide-awake religion; and Godlessness, a determined secularism, a humanism without root. And that

* St. Matthew 4:3, 4.

humanism is bound to end, as it has always promised to end, in an inhumanism and a moral chaos compared with which even the industrial era will appear decent. You are right to attack the present order. You are right to awaken with a stern knocking at the door the slumbering Church of Christ. But the Church is His foundation, and it is at her door you must knock—for to suppose that the world's solution can come through some channel which denies Christ, and ignores His religion, is heresy. To suppose that the forces which declare that men can live by bread alone are adequate to the world's need, is to betray the very essence of the Gospel, and it is to insult the human race, as all secular humanism does insult the human race.

THE two great dangers about our path are the denial of religion by its enemies and the misrepresentation of religion by those who consider themselves its friends: the assertion that bread is enough; and the assertion that bread doesn't matter—at least as far as religion is concerned. What I want to insist upon is that the religious motive is a revolutionary motive. But also that it is the only revolutionary motive that can be trusted not only to destroy but to create. I want to make it plain that a mere theory of how to share bread equally—"bread" of course standing as a symbol of the material means of life—is not revolutionary except maybe in a very superficial sense, unless it is controlled by a purpose which is absolutely antithetic to the purpose which now controls man's approach to material things. I do not consider that a revolution which adopts the fundamental axioms of post-renaissance Europe. And to be perfectly frank, I see in no secular revolutionary movement, and I see in no Fascist movement, in the world today, anything but the final analysis of the self-contradiction contained in the very basic assumption of the modern world. Communism and Fascism both accept the same fundamental propositions, "All for the State, all within the State, nothing outside it—because man is a creature whose life is circumscribed by the visible world." I know that some forms of Communism look for the ultimate withering away of the State, in a condition of peaceful and cultured anarchy. That is, they accept the ideal of human perfection as capable of realization out of secular sources, because they do not believe in the doctrine of sin. They regard the dogma of original sin as a psychological myth outmoded by man's later development.

Now, I will not stay to point out the curious jumble of sentimentalism and bad logic involved in this position—save to say that it is part of the insane inhumanism of some forms of humanism. For if man is not a sinner, then all the brutalities and damnable injustices perpetrated on men throughout the world are the expression of man's evolving nature. And that is no compliment to man—and that is why I say this conception is inhuman. And it is appallingly dangerous, because if there is no such thing as sin, there is no ground for denouncing anything that happens, whether under a capitalistic or a Communistic régime. But if man is going to evolve into anarchic perfection in this world, because biological and economic forces, and not moral forces, are the reality that govern his life, then, since sin is only a dream, moral denunciation of the present order is so much hot air, and perfectly useless.

BUT I come back to the secular assumption, reminding you that it is a very definitely formed assumption, a very clear doctrine, in some quarters today. "Man *shall* live by bread alone." True, it is based on antiquated Victorian science and certain speculations in psychology of which psychologists are now sweeping up the fragments. But still, it is there, and rather loud in the mouth. "Man *shall* live by bread alone"—that is, man shall live with this world as the motive and end of his being: this world considered not as the sacrament of the Eternal, but as self-contained, without religion except a muddle-headed worship of mankind upon which this philosophy can set no absolute values because it does not believe in absolute values.

Now I want to remind you that that has been the real assumption upon which the Western world has practically proceeded since the Renaissance. My objection to our modern world-order is that it is practical atheism. In fact, the modern world has fallen into precisely the temptation that our Lord resisted.

And what has been its course, and what are the effects thereof? We can see the answer more clearly if we turn to the Christian doctrine of the place of bread—remembering the symbolic meaning of bread—the place of bread in the divine scheme. The position was admirably stated by St. Antonio of Florence, in the Middle Ages: "Production," he said, "is an account of man, not man of production. The object of gain is that by its means a man may provide for himself and others. The object of providing for himself and others is that they may be able to live virtuously. The object of virtuous life is the attainment of everlasting glory"—which does not mean what is called "saving their own souls," I may explain, but beholding the vision of God in eternal fellowship.

The world of the Renaissance began to turn away from that vision, and to seek the meaning of life in this world and by this world alone. And this world in and by itself alone cannot produce true fellowship simply because it cannot produce true personality. Consequently (as the world was to discover after some centuries) you can only secure a working order in this world on such terms by a rigorous control of individual initiative exercised by a powerful authority. The nature of that authority will depend upon your honest conviction as to what sort of order works best—or perhaps upon sheer prejudice. That is the only solution that can be discovered upon the basis of the modern secular postulate: an external arrangement of bodies, to prevent the total disintegration of society. The devaluation of man, in order to save man. The denial of each man's personal divine sonship, and his access to the Absolute as the real end of his being. No thank you! As a Catholic, I care too much for man whom God created and for whom Christ died, to believe in the Caesarism which Oswald Spengler prophesies as the next and the final phase of a civilization which is anyhow doomed.

BUT something has got to happen, because the present order is dissolving before our eyes. I promised I would tell you why I think so, and I will now keep my promise. The present order is dissolving because it is not based upon the intention to supply human need. It is based upon the intention to employ human industry to accumulate a sum of money. Therefore it has never distributed to the workers an amount which would allow them to purchase the products of their labor. There was, ever since the modern motive armed itself with a machine technique, an unsalable surplus—but so long as there was a world market of non-industrial countries, that surplus could be shipped overseas, and the inherent contradiction of the system veiled from sight. But those conditions no longer prevail. Everywhere you have the capitalistic system, working with an ever-advancing machinery. And you simply cannot have an efficient industry which will not give employment to the world's workers. Therefore, as long as you stick to the wage system you will have a vast army of people everywhere out of work, and unable to purchase food at all except as they are assisted by a miserable dole huckstered and niggled over with all sorts of petty mean tests—and all this in a world teeming with abundance, in which the production of food and raw material is even now outpacing the growth of the population, so much that food and raw material have to be destroyed while men, women, and children are in desperate want of them. That is why all the silly optimistic talk about the ever-coming but never-arriving improvement in trade is all moonshine. And the fundamental reason is that the present system does not use money in order to produce for the sake of men. It uses men to produce for the sake of money. I say that is Satanic. I say that is a contradiction of reality—because, being a Christian, I have a dogma of man. That dogma of man depends upon belief in the Incarnation, the Atonement, and the Church.

But what are you going to do about it, if you have no dogma of man? Or what value are you going to place upon man, if you assert that his life is entirely contained within this world? You can say that the economic concern is primary. That means that art, literature, and religion are epiphenomena. They may live for a time upon some vague memories, but they will die for lack of nourishment. Or you may say that the spiritual end is primary. But that does not mean to say that it is not to operate upon the construction of this world's order. It means that it shall take hold of this world's order and transform it in accordance with the spiritual end. That is the real revolution. And that is what we have got to hold up alike before the Church and before the secular revolutionaries so-called. Among these latter there are no doubt many who profess secularism merely in a kind of despairing reaction against that ghastly respectability and pharisaism and worship of things as they are—or used to be—which passes all too often for religion. On the other hand, there really are a lot of good Church people who seriously think that to relate religion to economic and social questions is somehow to degrade religion. Yet they do not think that bread degrades the Blessed Sacrament. Very likely their hearts are right enough, but it is their poor heads—just as it is with their opposite numbers in the other camp.

When the Church is asked of her purpose for mankind, she points to the shining register of the saints. But remember, if the world re-organizes itself in some system which denies the fundamental necessity of religion, the saints will there have no place.

But the Church holds the key to the problem. Knock at the doors of the Church. Make sure that your appeal is based upon those principles of which the Church herself has been the only repository. Knock at her doors. Thunder at her doors, until she awakens and speaks the word that will set the world free.

What Is a Christian?

CHRISTIANITY is kept alive because some men and women have had real religious experience. The "hangers-on" of religion, the more or less half-and-half Christians, the pagans who retain some strains of Christianity, are really people who get warmth from a fire, but are not on fire themselves. The true sources of any real religious vitality are people who have felt and experienced the Divine touch. They are the fire.

Now, millions don't know this. They think religion means believing something told them on authority, whether by the Pope or by the Church. Now, I am not denying that for many people this reliance on others is the starting-place or a prop of religion, but I maintain that, if this was all, religion would not survive long.

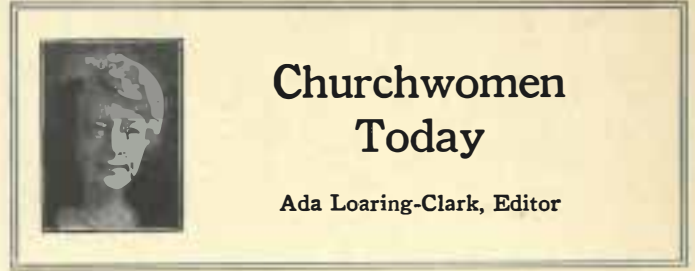
Unshaken and unshakable Christians—and any really religious people—believe, and cannot be put out of countenance, because they have felt and experienced the Divine. Some have experienced conversion—the sudden invasion and inrush of a personal, supernatural influence into their hearts. It is no merit of theirs; it simply happens.

Others find in prayer or meditation a sense of peace, of help, of strength, which assures them they are on the right lines and are in touch with a higher Power than themselves.

Others live by a Divine standard. They try, by God's help, to be honest and pure and kind. They find their reward. They do not get the Old Testament rewards of abundance of camels and sheep and men servants: on the contrary, sooner or later, they suffer by the sacrifice of the best, not the worst—but they have as their reward a clear conscience, a spiritual cupboard empty of skeletons, and inward peace and security, and a felt right relationship to the high and holy Powers of heaven.

These are the people who underwrite religion. These are the breakwater against which secular and atheistic writers break helplessly, and will always break. For their religion does not depend on the date of Genesis, the morality of Joel, or criticisms "higher" or "lower," or even on the undoubted importance of facts like the most universal instinct for religion. It depends on an experience which nothing can touch.

—Bishop Carey.



Churchwomen Today

Ada Loaring-Clark, Editor

SO MANY communications have come to me this week which are of more or less general import that I shall endeavor to reply to some of these in our column today, believing that they may be of interest and help to others.

Replies "Where can I find short meditations suitable for personal use?" I am glad to be able to mention the *14 Short Meditations on Spiritual Resources* by Charlotte H. Adams (Woman's Press, 600 Lexington avenue, New York. 35 cts.). Miss Adams is one of our Grace Church, New York, Churchwomen and a member of the national staff of the Y. W. C. A. She says in her foreword, "One of the deepest needs of modern life is to develop the habit of quiet meditation and prayer." "Be still and know that I am God" is a direction we need to heed if we would experience inner peace and steadiness. The way to God is an open way, the only barriers are those which we ourselves erect.

This small book will be helpful in developing a keener consciousness of God, not only in the individual life but in those groups where spiritual upbuilding is sought. Time to be alone, an unhurried attitude of mind and directed attention are all that is required to establish contact with the spiritual world.

ARE we ever done anything more than *talk* of missionary work in India?" It is with a thrill of joy that I am able to say, "Yes, indeed!" If you take the *Spirit of Missions* you should have read that the Rev. George Van B. Shriver and Mrs. Shriver sailed on July 1st from New York for England enroute to India. Mr. Shriver is our first missionary to India and will serve in the southeast of that great country in the diocese of Dornakal of which the Rt. Rev. V. S. Azariah is the Diocesan. If you will read Bishop Azariah's articles you will know how much this means to Indian Christians who are realizing more and more the importance of the sacraments and of a Church which emphasizes the sacramental life.

ARE the younger women of today especially interested in the older women's organizations, or must we revamp or rearrange them to meet the demands of their up-to-dateness?" Our Lord pointed out the difficulty of putting new wine into old bottles, so this question is probably one for each succeeding generation to consider. Some of our younger women, I am informed, absolutely revolt and refuse when asked to join with older women in the routine of extant organizations. How general this is I should like to find out and I should be glad to hear from any of my readers how this problem is dealt with in their parishes. I must say that some of the methods, brought to my attention, of interesting young people in the service of the Church, such as bridge luncheons, raffling, smoking on church premises, which our men did not do in days gone by; the presentation of "modern plays," etc., do not manifest any great spirituality.

WE FILLED our font with beautiful flowers because it is rarely used for baptism. We have been severely criticized. Why?"

The font is not a receptacle for flowers, but for use in one of the sacraments of the Church. You can decorate the outside of the font as much as you wish, but keep the bowl for the purpose to which it was consecrated, even if rarely used.

WOULD you explain the Church laws of women speaking in churches?"

I know of no laws (canons) on the subject of women speaking in churches. Their silence is a custom and not a law. The matter is entirely in the hands of the rector or bishop. This applies only at services of the Church. Of course, at conventions and other meetings held in churches, women speakers are very usual.

A German View of the Oxford Movement

Reviewed by the Rev. P. O. Plenckner

IN AN ARTICLE entitled *The Oxford Movement*, by Hugo Flury, published in a recent issue (July-September, 1933) of the *Internationale Kirchliche Zeitschrift*, we find some very interesting sidelights upon that Movement, which because of the source from whence they come are worth repeating.

Commenting upon conditions prevailing in England during the years 1800-1833 the writer says:

"Thus it is plain that the leaders of the Oxford Movement lived in a time full of turmoil, like unto our own today, in which everything in religion, economics, and politics found itself being weighed in the balance; conclusions had not yet been drawn because the counter methods against revolutionary efforts stirred themselves mightily in all departments of human life, and which in themselves were held in check by these revolutionary efforts. These leaders possessed of extraordinary clear powers of perception as to whither things were drifting could not permit such happenings to pass by them as though they were unaware of them, and who felt that God had called them to stand up boldly and unafraid for all that was dearest to them: God and His Church."

Because of their deeply appreciative nature some of the thoughts concerning the heroes of the Movement are particularly worth noticing. About John Keble the author says:

"In the whirl of the epiphanies of the Movement it was John Keble who, with Pusey, became the firm axis of it, and so with his firm faith, his moral purity, his holiness, his perseverance, and endurance was able to outweather all storms which swirled around him without wavering. He is numbered among those constant natures, who firmly hold to the once accepted without suffering ossification and who by slow degrees and without break or outward change allow that to ripen within themselves, which heredity, training, and experience had instilled in them."

Of Richard Hurrell Froude he says:

"He was an ascetic, who without mercy or self-pity imposed upon himself the hardest possible tasks of self-discipline. . . . Most likely it was just this asceticism which brought about his untimely end. . . . He it was who merits the distinction of bringing together John Keble and Henry Newman."

Collectively he speaks of these leaders as men who

"lived what they preached. They lived a simple life of religious fervor and moral purity, afire with enthusiasm and the will to do for God and His Church as they in true faith knew it and to which their reason gave its hearty assent. By their piety, their moral purity and sincerity, their honesty and righteousness they attracted men with irresistible power. Though the Movement had its inception in their opposition to the attempt on part of the state to take away her independence from the Church, it is also true to maintain that the inner, real, and spiritual motives which urged these men on can be epitomized with the words of Hebrews 12, 14: 'Holiness without which no one can see the Lord.' The Movement therefore became a Revival Movement, which in contrast to the stressing of religious emotionalism by the Evangelicals, bound them together in a lively faith in the Church of God and in the incarnation of the Son of God."

Commenting upon John Henry Newman's surrender to Rome and the causes which led up to it, he has this to say:

"Finally, studies in Arianism and Nestorianism gave birth to new doubts, and Newman, anyway highly sensitive of nature and easily hurt, found no way out of his unrest. He was looking for that authority which alone, to his mind, could give him assurance and security, and believed Rome to be the place where he would have both. One thing more should be mentioned as bearing strongly upon his resignation. It was the establishment in 1841 of an English-Prussian bishopric in Jerusalem, both governments acting concurrently, which confirmed his doubts in the legitimacy of the English Church."

Concluding the article on the Beginnings of the Movement, and digressing upon the more or less successful attacks upon it from the outside and the effects upon the morale of the adherents by desertion of Newman and others from the inside, the author writes:

"All seemed lost. Pusey, Keble, and others remained unshaken and so saved the Movement. But Oxford definitely was lost to the Movement, for into its portals Liberalism held victorious entry and took possession. So closes the first phase of the Movement. Though defeat it may have been, nevertheless it was a defeat and death towards a newer and fuller life for the Church."

As in the Days of the Catacombs

EXCEPTIONABLE CONDITIONS demand exceptional rules. In the *Universe*, an English lady reports about the situation in the Mexican State of Vera Cruz where practically all religious practices are punishable by law. The lady wished to pray for God's blessing and protection before she started on her homeward voyage. . . . When she asked the hotel manager about a Catholic church, he said: "We have here our own special consolations. Although there is no religious instruction any more, Faith was perhaps never more strong in Vera Cruz. Since the churches are closed, I have been at Mass more than once. The majority of those present were men, whereas they formerly were seen very seldom. Now that it is difficult and dangerous to be a Catholic, everybody wishes to go to Mass." The lady was then taken to a private house and by the owner led to a bedroom in which on a table a little night-lamp was burning. Now the woman said: "Do you wish to give yourself Holy Communion?" The lady refused in surprise. "Well, then I or my sister will give it to you." After a short prayer the woman arose, washed her hands and lit a candle held by her sister. The shutters were down. Then the Mexican lady took from a glass case a little silver pyx, spoke the *Domine, non sum dignus* and then gave Holy Communion to her sister and the English lady. After the thanksgiving the Mexican lady explained that, since last year, the Bishop had given the necessary dispensation and faculties. The priest, one for 100,000 souls, comes once a month to say Mass and consecrate more hosts. Of these secret chapels there are about forty in Vera Cruz; Mass is said and religious instruction is given at more or less regular intervals. In lay attire the priest leaves the house, and is studiously ignored by the Catholics to avoid anything that might betray him to the authorities. When leaving, the Mexican lady said: "Tell the Catholics of England to pray for us, so that, when you return, the churches may be open again."

—*The Christian Family* (Roman Catholic).

IN MEMORIAM—BISHOP BURLESON

GOOD TIMBER.* *And indeed you were,
O man of God and friend of man.
Good timber, sound and full of strength
Until the finish of life's span.*

*I see you standing in the midst
Of all your flock just as a pine
Stands high above the younger shoots
That grow in short, determined line.*

*And, as the pine, tossed in the storms,
But ever standing firm and strong.
The heart of such a pine is pure,
And storms mean just a challenge song.*

*Among the Black Hills and the pines,
The spot on earth thou lovest best,
Your Father found that you were Good
And called you Home that you might rest.*

*And rest, Good Timber, rest in peace.
The red man holds your mem'ry dear;
The white man never will forget
The peace of God you brought us here.*

PHOEBE E. KORTHAUS.

* The Oneida Indians, adopting Bishop Burleson many years ago, gave him the name of Tallahodh, which means Good Timber.

Education and the Faith: Educational Ideals

By Adelaide T. Case, Ph.D.

Teachers' College, Columbia University

UNTIL recently American education like American politics—not to mention American religion—has been under the spell of romanticism. A generous optimism pervaded it. Not faith in God but faith in chance and in the “unrealized possibilities of man” was its watchword. Its hopefulness was matched by its futility. The purposes of progressive education, finely expressed as “tolerant understanding” and “creative self-expression,” were unable to give positive direction to educational procedures, and in many environments they were quite impossible of fulfillment. As a matter of fact, American schools have been at the mercy of whatever happened to be the ruling passion of the social group of which they were a part. Nationalism, the cult of social success, the exploitation of individual prowess, racial and religious superiority: these the schools served to foster, not because of any conscious purpose to do so on the part of teachers and officials but because the ideals of education itself were ambiguous, not closely related to the civilization in which they were to function, academic and anemic. In an age of universal self-deception, educators were perhaps the most self-deceived of people.

Many factors have operated to change the situation just described. Educators everywhere have waked up. And parents and the public in general are yawning and rubbing their eyes. We are beginning to see that the ideals of the schools and those of the supporting environment must be if not identical at least congenial enough so that they can work together. The “healthy school in the sick society” does not remain healthy long. We are also beginning to realize as never before the possibilities of the school and other educational agencies in directing the progress of events, if the social sentiment to support their program is strong enough even if it represents only a minority in the community. Schools of the progressive type especially, which stimulate and control the emotions of children as well as their powers of knowledge and judgment, can become powerful instruments in the hands of socially-minded educators, sufficiently supported by public opinion. Teachers and leaders everywhere are saying, “The schools have been manipulated for social purposes in spite of us. Let us now consciously use them for freedom and justice.” The directors of a new school in the Southern mountains have recently expressed this in their prospectus. “Our purpose,” they say, “is deliberately to use education for certain social and cultural values. We do not consider any other education any less propaganda because its teachers are ignorant of the fact that they are supporting an unethical *status quo* than our approach which consciously seeks to bring about a more just social order.”

This, then, is the spirit of modern education. Public education is becoming religious; it is becoming conscious of a social mission. And this very fact constitutes a challenge of great importance to the Christian Church. Can the Church give direction to the educational forces of a community? Can we find from the Church answers to the baffling questions and uncertainties that modern education meets in its social mission? In the Church's dealings with its own youth, does it provide a demonstration of vigorous growth effective within and upon a coöperative cultural environment?

However definite the major objectives of the schools in Russia and Germany may be, in the English-speaking world the purposes of our schools are neither well defined nor generally

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.

accepted. Certainly in the United States we lack woefully a vision of the coöperative commonwealth that our educational prophets are proclaiming. “The chief obstacle to moral progress,” said an American professor not long ago, “is the absence of a Utopia to capture the imagination and loyalty of man”; and this in one form or another we are hearing constantly. For such a vision the schools must indeed look to the Church. Not to the

Protestant Churches, torn by divisions, wasted by the disease of individualism, but to the Catholic Church where for centuries the dream of a Divine Society has persisted. A dream, yes, but a dream which is in continuous process of fulfillment in the life of the Church, the expression of an eternal Creative Energy, uniting all the members of the blessed company whether living or dead. The harmony of this society consists in a perfection of mutuality which insures the complete functioning of each part within the whole. Every doctrine and practice in the life of the Church has its place in the entire fabric. In the Christian community the prime function and the final purpose of its members is not social service, not propaganda, not defense, not enlightenment. It is artistic expression—worship.

THE CONCEPTION of a redeemed society, the goal of all human endeavor, is found over and over again in the Scriptures and in Catholic liturgy. Cramped and obscured as it has sometimes been by the rigidities of the Roman system, this vision is now being presented with renewed vigor in Anglican and Eastern Orthodox testimony. It is seizing the imagination of young people in the United States and England and, to a significant extent, in the “mission field.” This is the great social objective that can bring health and sanity into modern education. This vision can do more than stimulate a passion for freedom and equality; it can sustain an unremitting persistence in the smallest details of a program to secure them.

But to have a comprehensive objective is not enough. In every conference where the social function of education is considered, discussion is almost sure to center around three issues which appear in one connection or another. They may be briefly described as three pairs of alternatives: the individual *versus* the group; conformity *versus* freedom; tradition *versus* self-expression. Anyone interested in education and in the Christian faith will naturally ask how the ideals of the Church are concerned with these important controversial points.

How shall we preserve individual initiative and freedom without danger to the group as a whole? Or, put in another way, must we sacrifice certain individuals to the group or the group to one or two dominant individuals within it? Every family as well as every schoolroom has felt the force of this problem. Although the tradition in America has been to protect and exalt the individual, our leaders in education are now moving rapidly in the other direction, influenced to a large degree by the success of mass education in Russia. Group loyalty and mass action have a tremendous appeal at the present time. We have already seen that the ideals of the Church are altogether congenial with this new social emphasis. At the same time, they tend to preserve in an exceedingly significant way the full autonomy of the individual. To the Church each individual is supremely important in himself. However socially or physically handicapped he may be, he is potentially capable of the supreme experience accessible

alike to all, union with God in the social fellowship of His family. The most ordinary Catholic moves normally in a social environment, the Church, where the value of the individual is constantly stressed. It is important that this is not a political or military society but an ethical order, universal in its scope. At regularly recurring periods and at pivotal points in his life, the sacraments bring home to him in exquisite balance the purely individual and the predominantly social aspects of his experience, always in relation to definite moral values.

In public education the ideal of personal freedom is much prized and seldom attained. Again and again freedom turns out in actual practice to be either confusion and anarchy or simply conformity to a different set of standards. There are plenty of instances of this in any modern school when the children in a classroom "run wild" or adopt the rigid code of the ruling gang on the street. Thoughtful teachers are continually beset with the problem of providing genuine freedom. In dealing with this problem the Catholic Church operates upon a curious paradox. According to its teachings freedom is attained only at the sacrifice of freedom. To put it in another way, the only completely moral and therefore ethically desirable freedom is the free access of divine energy in human spirits through the life of the divine-human society, the Church. Men can achieve their personal freedom only in coöperation with the life of the Church through submitting to the laws of its life, to its *authority*. In his obedience to a universal moral order the individual achieves a great emancipation from the petty tyranny of lesser enslavements—the tyranny of custom, self-gratification, local and party ambitions. He can move freely in all his relationships, giving to each its just due but with his first allegiance elsewhere, a citizen of a larger world, spiritually cosmopolitan. A practising Catholic wastes little of his creative energy in rebellion even at points where the teachings of the Church seem to him mistaken or perverse. The practice of humility at just these points—not of hypocrisy or self-deception—is encouraged by an active faith that the Church is growing out of error into a fuller witness of the truth. Each member of the Church is, of course, pledged to the furtherance of this witness but his part in it is to be done not in rebellious self-righteousness but always in loyalty and love.

There has been a great deal of talk in educational circles about the antagonism between reliance upon tradition and the encouragement of creative self-expression. Perhaps after all this antagonism is largely an illusion. Creative expression must, of course, have material upon which to work and this material is inevitably drawn from the inheritance of the race. Present life cannot be isolated from the larger life of which it is a part. Seize hold of it at any point and up comes a mass of fact, folklore, and fiction running far back into human and sub-human history. Tradition is valuable not for its own sake but as it enriches human experience in socially creative tasks—this is the position of modern education. This too is the position of Catholic Christianity, which has always emphasized the use of past treasures for human needs. The celebration of the Present has always been one of the great glories of the Catholic religion. Every morning of the year the life and death and resurrection of Christ are re-enacted in the Mass for the growth and health of the whole Church and for the needs of the world. In the Church nothing is lost. Each day has its holy memories of saints and martyrs, a memory from the past but also a present companionship. So the past merges into the present and the present with its praise and prayer is continually thrust forward into the future. If it is true, as unhappily it seems to be, that creative art is at a low ebb in the Catholic Church, this is due to various causes, among them no doubt the separation in many countries of education and religion. Surely the Church is keeping alive a tradition in race experience, in literature and art, which the movement for creative education cannot neglect if it is to interpret present experience fairly.

If the Church has, as it surely has, much in common with the social purposes of modern education and if it has been able

at least in theory to meet some of the salient problems in educational thought, where can we look for a demonstration of its effectiveness among children and young people? It does not behoove us to discuss here the situation in the Roman Church although there are recent educational ventures in this country, notably in the Benedictine order, that have wide significance. We can say with conviction that the Anglican Church in America has done little to put into practice the great educational principles of Catholicism. A patter of catechism; drill on ritualism; long lectures in biblical history; and in many parishes an elaborate graded system under inefficient teachers using a hodge-podge of material that reflects the well meaning, spiritual confusion of liberal Protestantism. This is about what we actually find. It is almost if not quite as bad as this! Yet every parish where the sacramental life of the Church is observed and where men and women draw water with joy out of the wells of salvation is a potential center for religious education of the finest sort. In a few closely knit parishes, in Church boarding schools here and there, and in a handful of Church families, children are growing up in glad allegiance to the Catholic Church, finding freedom and creative expression within it. Let us thank God for this and let us go forward towards a more adequate program of Catholic education. This will surely mean more Catholic boarding schools and it may mean a widespread movement for parochial schools. It may conceivably involve the founding and development of whole communities where the entire social life of the community will support the ideals of Catholic education and give practical outlet for their expression.

Those upon whom rests the responsibility of education in the Church will need to see the task immediately before them in the three aspects that have been suggested: *first*, the sympathetic understanding of the social objectives of public education and their relation to religious education; *second*, the presentation to leaders, especially to parish priests and to parents, of the need and the general purposes of Catholic education so that a consciousness of its possibilities may permeate the community; and *third*, the raising of the level of religious education in those parishes where the teachings and practice of the Catholic faith provide a rich opportunity for educational experience. A wise and vigorous attack upon the problems of Christian education will have an influence far beyond the boundaries of our own communion. Indeed it is not too much to say that such an enterprise might be a tremendous factor just at this time in the conversion of our fellow citizens to the Catholic faith.

Prayer for World Peace

O THOU in whose hand are the hearts of all Thy creatures, shed abroad Thy peace upon the world. By the might of Thy Holy Spirit quench the pride and anger and greed which cause man to strive against man, and people against people. Lead all nations in the way of mutual help and good will, and hasten the time when the earth shall confess Thee indeed for its Saviour and King, and no evil deeds of man shall defile Thy glorious creation; through Jesus Christ our Lord. Amen—*F. J. A. Hort.*

AWARENESS

THE winds are numinous with God,
I find His footprints on the sod;

His voice comes thundering to me
From sky-ward distances, and sea;

He sits upon the mountain height
And hides Himself in depths of night;

I feel His nearness in the dawn
And touch His robe to find Him gone;

O Wholly Other, Beauty's Ground,
Be Thou the Finder and the Found!

VIRGINIA E. HUNTINGTON.

Christianity and Communism in China Today

By the Rt. Rev. Logan H. Roots, D.D.

Bishop of Hankow

THE TWO most vital issues in China today are Christianity and Communism. The fact that there are two hundred members of the October Club in Oxford University and that one of the most important present-day aspects of Christianity is to be

found in the Oxford Group Movement which has its vigorous headquarters in Oxford University would indicate that these are two very vital issues in the student world of the West.

Christianity has had a long history in China, having been introduced by Nestorian Christians who came to China overland across Central Asia in the seventh century. The Roman Catholics sent a notable mission to China in the fourteenth century, that is, even before the Reformation and not only did the extraordinary devotion of the great monastic orders, particularly the Jesuits, the Dominicans, and the Franciscans, put new zeal into the Christian movement in China during the sixteenth century but the Roman Catholic missions of today are an important feature of present-day Chinese Christianity. Nevertheless, Christianity made no great impression upon the nation as a whole until after the beginning of the Protestant missions in the early nineteenth century.

Today Christian schools, hospitals, and dispensaries, as well as churches and chapels, are to be found in every province, while the influence of Christian morals, idealism, and faith have penetrated deeply the thought and life of the nation, even where they have found little practical acceptance. Most significant of all, there is today a Chinese Christian Church. This Chinese Church, not the Christian Church in the United States, is the center of the Christian movement in China today.

Communism has been a serious factor in China as in the rest of the world only since the success of the Bolshevik revolution in Russia, China's great northern neighbor, sixteen years ago. The Soviet government at Moscow was the first foreign government to raise its legation in Peking to the status of an embassy and to send an ambassador to China. Other generous acts of the Soviet government did much to create friendly relations between China and the Bolsheviks. When the government in Canton, under the leadership of Sun Yat Sen, during 1922 to 1926, was in revolt against the established order in Peking, Dr. Sun appealed to both America and England for help. Neither America nor England could consistently respond favorably to that appeal since they had officially recognized a government in Peking, and when he turned reluctantly to Moscow the Soviets were quick to send help of the most important kind. Michael Borodin became the adviser of a new revolutionary government, and in 1928 that government swept the first revolutionary government out of Peking and established itself as the recognized government of all China. In the meantime, however, having betrayed the confidence of the Nationalist party, they, the Communists, were expelled from the party and have since lived under the constant and often exceedingly severe proscription of the Central government. This has driven their forces underground. Many young men and women have gone to execution singing "Long live the Bolshevik revolution." These martyrs have brought to the movement the attention and enthusiasm of young people which such devotion usually inspires. There is an existing Soviet republican government actually functioning in spite of repressive measures, with local, provincial, and national organs of administration, a kind of capital in the southeast of Kiangsi province, and national officers who apparently function mainly in Shanghai.

BISHOP ROOTS recently made a tour of this country speaking on behalf of foreign missions. ¶ The substance of this paper has been delivered at a number of meetings and broadcast through WHDH, Boston, WSPD, Toledo, and other stations.

The position of the Nanking government has been, however, much strengthened during the past sixteen months and I believe is stronger today than it ever has been. Considerable areas of the central provinces have been reclaimed from the Red armies

and the moral forces of the nation seem to be rallying in great endeavors to meet with constructive measures the terribly disruptive forces and bloody violence which everywhere have marked the advances of Communist control. The vigorous efforts of the Central government have now averted the threatened capture of the whole of Central China which seemed imminent eighteen months ago. Generalissimo Chiang Kai-Shek asserts, with increasing emphasis, as his experience of Christianity and of Communism grows, that the chief issue in China today is between these two, and that the anti-religious features of Communism are misleading because the Bolsheviks have made a religion of Communism itself and are simply attempting to replace the religion of Jesus by the religion of Karl Marx.

Borodin implied this when in 1926 he said to a young missionary: "You think that the Christianity you profess is worth dying for if necessary in order to pass it on to China. I want you to know that I am equally willing to die for the cause of Communism in China."

POSSIBLY it would be more strictly true to say that Communism is secularism inspired by social passion; but I think Niebuhr and Streeter and Chiang Kai-Shek are right in holding that Communism in China and Russia displays qualities which stamp it as religious; it is certainly a mighty missionary force.

Soviet propaganda in China usually lays little emphasis on the anti-religious aspect of Bolshevism. At least some Christian sympathizers declare that when they make plain by argument and by their own simplicity of life the support which the New Testament gives to the economic teachings of Communism, they are granted freedom to profess and practise the Christian faith. Nevertheless the implications of the slogan, "Religion is the opium of the people," are generally accepted, and Christian Chinese clergy as well as Buddhist priests are often classed with Nationalist military leaders, oppressive capitalists, and professed anti-Communists as persons to be summarily executed if caught.

During the winter and spring of 1931-32 it looked as if Central China would soon be Soviet territory. The provisional government of the Chinese Soviet republic, as a rival of the Nationalist government at Nanking, was established in November, 1931, in Kiangsi and actually controlled wide areas in Central China. The Yangtse River was being kept open with the assistance of foreign gunboats and foreign merchant ships with armed guards. The Wuhan cities—Wuchang, Hankow, and Hanyang were frequently threatened by Soviet forces which were drawing closer on all sides.

Whether the Soviets are weaker or not now may be a question; but for the time being at least the geographical extent of their control has been considerably reduced.

All the leaders are liable to capture and execution if they come unwarily within reach of the government, and it is hard to find out much about them. Several former Christians have been attracted by the idealistic features of Communism and thrown in their lot with the Soviets—among these are two out of a class of seven who graduated from a theological seminary in China, and of whom only two actually entered the ministry; while at least one former clergyman of my own acquaintance, a

very devoted man, is probably also now an active leader in the non-violent activities of the Communists. The appeal of Communism to idealistic students is very strong.

GREAT NUMBERS of the Red forces are not properly Communists at all, but simply bandits who find it convenient to use the name as a cover for their banditry.

The government has every outward advantage. Why can it not put down the Communists? Primarily, I think, because its plans are not so thoroughly worked out as those of the Communists and therefore fail to command equal devotion and enthusiasm in carrying them out. The plans of the Kuo Ming Tang and the San Min Chu I have already lost their first appeal, and no conspicuous success in applying them has created new faith in them.

The second reason is the scarcity of really patriotic men who are both able and incorruptible.

The third reason is that the government cannot even yet really unite the nation and command the allegiance of all those who profess to be members of the Kuo Ming Tang.

The Red soldiers are often simply farmers who take up arms when they want to fight and return to their fields and their farming, thus becoming indistinguishable, when the regular soldiers appear. It is thus hard to force the military decision required.

Finally, the government too often offers only execration of the Reds to meet the challenge of their revolutionary philosophy.

But being able to put up such a fight as they do against all the odds why do the Communists yet fail to overthrow the government? I think the primary reason is the divisions within their own ranks. The party strife found in Russia and elsewhere has its counterpart in China, and the party which corresponds to the Stalin party in Russia has simply killed off their fellow Communists who correspond to the Trotsky group. This internal strife among the Communists has often saved the government forces.

Another obvious reason is the necessarily slow advance of radical revolutionary ideals in so large a population as that of China.

If the government can provide the clear-headed leadership, honest officials, and political coöperation which the platform and program of the Kuo Ming Tang call for, along with practical betterment of the economic condition of the masses, it may survive and lead the nation into a new day of regenerated life for which it and the world wait.

If the Communists can come to terms with each other without further delay, they may soon overwhelm the government. Then we shall be in for difficulties at present unimaginable, but bound to be exceedingly great, especially in the readjustment of Church life to the new order.

Ultimately I think the religious imperfections of Communism will have to be amended or they will prove its ruin, though it may survive and I think we should want it and help it to survive, in those things wherein it shows the passion of victorious devotion to social justice and the welfare of the downmost man.

We members of the Church in China are called in part by the challenge of Communism to a re-examination of both our faith and our practise as Christians, and to the task of bringing about without delay those changes which such an examination may show to be required by the spirit of our Master.

We must appeal to the Church in America to stand by the Church in China during these coming days of trial and of opportunity. We are ignorant of much that we need to know, and the future is manifestly insecure, but we must meet these conditions with the faith which (whatever else it may be) is just courage in the face of ignorance and insecurity, and which refuses to be beaten.

At this point I would like to support a suggestion which has already been made, that a bridge may be found between Capitalism and Communism in their deadly conflict with one another. I believe it is the business of Christians to seek for a solution which will preserve the devotion and self-sacrifice and social passion of the Communists while steadily refusing to yield to their

doctrines as to the necessity of hatred, militant atheism, and the bloody revolution of the class war in the establishment of a new social order. The aged but still vigorous philosopher of the revolution, Wu Tsz-Hui, who was an intimate friend of Sun Yat Sen, told me in a recent conversation when I had the pleasure of meeting him for the first time, that early in his relations with the representatives of the Soviet government one of them asked Sun Yat Sen what was the basis of his revolutionary plans. He replied instantly, "Love." Whereupon the Soviet representative said, "You are wrong. Only hate will really avail." And Sun Yat Sen replied, "There we part company. We are ready to accept whatever help you can give us but only love is good enough for the foundation of the revolution which we Chinese desire for our country."

During the past two months I have come into close personal contact with a number of representative Chinese Christians, especially lay people; some of them are Christians in the government. Personally I believe that much of the hope for constructive as contrasted with bloody revolutionary progress in China depends upon these Christian people in positions of leadership today in China. Here is the way in which they express a greeting and a challenge to the Christians in America:

"Communism in China today offers Christianity its supreme challenge. The two exist side by side. The people of China everywhere are weighing the program of Christianity against that of Communism. Certain areas of China are definitely in Communist hands. In the provinces of Fukien and Kiangsi, for example, through the great effort of our Nationalist armies this spring many portions have been regained from Communist control. In the rehabilitation of these areas, the Christian Church must demonstrate as universal a concern for the needs of common men as Communism has professed. Far from the policy of retrenchment to which the Churches of America have committed her, China needs not fewer missionaries but more; trained to advance a program of rural reconstruction, education, methods of coöperative effort with the humility to learn from the Chinese their own needs, but above all requirements, filled with the knowledge and love of Jesus Christ and the zeal of His service. We believe that Christianity can give to China what Communism never can—a sense of the divine purpose of a loving heavenly Father in our lives. We pray for the help of the Christians in America, that we may not fail Him in His high purpose for China."

I am sure that Christian people in America will be glad to hear and heed this message and challenge which comes to us out of the heart of the Chinese Christian community.

Reminders of Truths

I RECALL a paper Dr. Cady of the General Seminary read to a group of us students, wherein he admonished us to see the sign of our Redemption in anything that suggested the cross. The cross pieces of telegraph poles, the panels of doors. There is not much of such remaining to remind us today. The wires are in conduits and the panels of doors have changed in style.

Here in the Adirondacks we have still less to remind us of the cross. Yet there are many things to remind us of truths of our holy religion.

Frequently, of an evening in summer, I push my canoe into the lake and paddle about for an hour or more, in the quietude and calm, intensified by the majesty of the mountains. One evening this summer, returning from a mile up the lake, darkness began to close down gently, and the stars to twinkle. One, especially brilliant, stood as it were, exactly atop a tapering spruce, half a mile away. "The Epiphany star," I thought; "maybe it is the very star that guided the Wise Men to the Blessed Saviour." And I paddled more slowly and reverently to my landing. When I arrived, it was quite dark and the canopy of heaven was generously besprinkled with stars, seen in all their glory, only in the mountains. To me, they are always the incandescent lights of God.—*Rev. A. L. Byron-Curtiss.*

IT IS INCONCEIVABLE that any bishop who holds the Catholic Faith on the Eucharist should continue to prevent or discourage Active or Contemplative Orders of either sex from enjoying the great blessing which the Perpetual Reservation of the Blessed Sacrament brings with it.—*The Duke of Argyll.*

A Pilgrimage to the Shrine of Our Lady at Walsingham

By Florence R. Menter

ONE OF THE MOST SACRED SPOTS in England in ancient days was the shrine of Our Lady at Walsingham. Hither pilgrims flocked by thousands, peasant and king, priest and potentate, and it was not only "in Aprille when longen folk to gon" on pilgrimages. This shrine rivalled Canterbury itself in popular favor and the Roman road into the fen country was worn by sandaled feet. Hospices and wayside shrines were set up and great rows of cedar trees planted to mark the way. Is it any wonder, then, that some five hundred members of the Anglo-Catholic Congress chose to visit this most famous medieval sanctuary? There are some of us who do love a pilgrimage, and in this case there was the added zest of the company of many like-minded. A pilgrim has usually these purposes in mind: the journey is to be undertaken seriously but happily to the greater honor and glory of God, to benefit one's soul by prayer and the outward sign of faith, to intercede for someone, and to win the friendship of the friends of God.

On a bright summer day the road to Walsingham slips over the heath and through the thick reaches of Epping Forest. One listens in vain for the horn of Robin Hood in his favorite retreat and sees only brown bunnies sitting up to salute. Lovely hills with a crown of trees rise "to greet the sun upon the upland lawn." Thatched cottages smothered in roses crowd the winding lanes of little villages that were there before William the Conqueror built his castles. The extensive ruins of the priory and castle of Acre flash by and the towers of Cambridge gleam in the distance. As we go further into Norfolk we see tiny flint churches with peaked roofs, some of them Saxon in origin. In Munford, an ancient stopping place for pilgrims, is a flint Saxon chapel in which is a silver-gilt hanging pyx for the Reserved Sacrament. Across the road from the church is Ye Olde Crowne Inn, the landlord of which—when not serving at the bar—serves the altar.

Five miles from Walsingham is the magnificent Norman tower of Fakenham Church. It rises high above the little town, lifting a glorious crenelated top. Although the interior is much restored with pine pews and whitewash, the early English windows are very fine as are the ancient brasses lately found hidden in an old chest.

It was the pious custom of the old days to walk at least the last two miles into Walsingham. So here stands Basham Hall, a jewel of a Tudor mansion in red stone, where Henry VIII was lodged on his way to the holy shrine. In the clover-laden air in the midst of these gentle hills it is easy to comprehend the spirit of the Age of Faith, and to enter into the Eternal Now of religion.



SHRINE OF OUR LADY,
LITTLE WALSINGHAM

WALSINGHAM has kept some of its medieval beauty. The one street is lined with timbered houses above whose latticed windows are rows of shields and hand-carved symbols. The inn has still its stone-paved yard and huge barns where pilgrim nags found rest and provender. The road is worn with shuffling sandals of friar and monk, with spurred boots of knight and noble, with tired bare feet of countless pilgrims. The public way ended at Walsingham—no one ever wished to go beyond it—and just before one reached the town were chapels, shrines, and hostels where pilgrims made themselves ready for the great experience. Now St. Giles alone remains with lovely pre-Reformation screen, two miles away, and at the entrance of the town the gray old ruins of the Franciscan Friary of Our Lady rest among tall trees behind a high stone wall.

Halfway down the one street is the arched gateway and tiny stone gate house of the great Augustinian Abbey where the canons treasured the shrine of the Incarnation. Beyond this is the town pump with a high conical cover weirdly inscribed, and old houses—stone and timbered plaster—form a square around it.



VILLAGE PUMP, LITTLE WALSINGHAM



THE GATEWAY, WALSINGHAM ABBEY

White-coifed maidens, "spinsters and knitters in the sun," looked from their windows on scores of visitors week after week, turning here from the main street to the gate in the high stone wall that led to the miraculous spring and the house of the Handmaid of the Lord.

IN THE days of St. Edward when forests covered the land and the tiny Saxon village slumbered near the sea, a vision of the holy house at Nazareth appeared to the Lady Richeldis. She was moved to reconstruct this house in Walsingham near a spring of clear water with healing properties which suddenly burst forth. A chapel dedicated to the Bearer of the Eternal Word was built to cover the house and placed under the care of Augustinian canons. Soon a great abbey arose over the holy house and holy wells, for the fame of the healing waters and the holy shrine spread abroad rapidly.

"Scarce stands there now a remnant of that Priory
Once lifting golden towers toward the sky
Scattered its stones—its prayers and praises silenced
Prone in the dust its ancient glories lie."

The abbey grounds show now a lofty gateway, a corner of the cloisters, and the refectory with a beautiful window frame, and the great arch of the sanctuary. Beyond this is a square pool, the largest of the three holy wells, fed by one of the sacred springs. Here were the miracles wrought for the sick and lame in the days long past.

The original shrine stood to the left of the abbey buildings. It was razed to the ground when its treasure was taken and the protecting abbey dissolved. Now on the very spot found by careful excavation has been built a little chapel the roof of which covers the replica of the house in Nazareth.

In a cleft of the hills five miles from the sea, north of the treacherous fen country, Walsingham was settled by Saxons and later by many Flemish, devout, earnest people, who built huge churches in the ornate continental gothic. The one church left is on an embankment approached by a flight of steps from the road. The graveyard abounds in Celtic crosses, yew trees, moss-covered inscriptions. It is a large edifice for a tiny village, but not able to hold the throngs of people who come today on the pilgrimages to this famous shrine. On Saxon foundations, dating from the eleventh century with fifteenth century reconstruction, it has great beauty. The loveliest part of the exterior is the south porch with a spiral stairway and open heart-shaped window, a beautiful roof, stone benches, niches for statues, and fine old door with delightful tracery. The interior of the church is very long and high, dim and gray with age and sanctity. The very famous Seven-Sacrament font just within the door stands on a platform in the form of a maltese cross. It is crowded with figures of apostles, saints, and angels, and the panels which support the bowl represent the administration of the Sacraments. With its cover it is fourteen feet high. In the north transept under a fine old screen is the Guilds' Chapel, built in the sixteenth century. There are indications of four old altars here, and the present one—a war memorial—supports the tabernacle. It was in this chapel that the image of Our Lady of Walsingham was first set up in modern days, and from here translated to the shrine.

THE PILGRIMS of the Anglo-Catholic thanksgiving visit went first to High Mass in the church. At least seventy priests were there, the Abbot of Nashdom with some of his Benedictine monks, the fathers of Pelham with some of their unfortunate boys (who were later sprinkled at the shrine), two American Franciscans, lay men and women young and old. The Mass was beautifully sung by Bishop O'Rorke and the sermon preached by Fr. Lester Pinchard in a pulpit six hundred years old. He emphasized the need for disestablishment, for conversion of life, devotion to the Incarnation, imitation of the humility of Our Lady, and earnest prayer for the conversion of England. Candles were passed and lighted, and out into the sunny noonday streamed the pilgrimage singing the Rosary as they passed along the ancient village street as king and princess, peasant and noble, friar and nun had done in days of old.

The tiny Church of the Annunciation has before it a shining

courtyard of glistening white pebbles. It is built of brick and flint with a high peaked roof of red tiles. As one enters one sees an altar to St. Vincent where Masses are said. Behind this altar is the replica of the holy house of Nazareth. In the walls made of Walsingham Priory stones are set sculptured stones from many old monastic houses—Persore, Witham Friary—the first Carthusian house in England, Hugh's Lincoln, Rahere's St. Bartholomew, St. Werburgh's Chester, Burnham, Evesham, and from Jerusalem and Rome. At one side of the house under the roof of the church is another of the miraculous springs. Three steps of polished brick lead down to a little platform where a priest sits with a large silver ladle. One can drink the water, sprinkle oneself, or take some in little bottles. Many cures have been directly attributed to prayers offered at this spring.

IN THE TINY HOLY HOUSE is an altar where many Masses are offered daily. Over it is the statue about three feet tall of the Virgin Mother. It seems very tiny and almost smothered in a white satin jewelled robe and a heavy gold crown. Her lovely Child is held out into the glow of multitudinous candles. This figure of the Mother of God was copied from the seal of Walsingham Priory still preserved in the British Museum. From the dim shrine one steps out into a fragrant English garden, sweet with borders of lavender, surrounded by a pebbled walk—the Way of the Cross, each station under a pent house, the sepulchre a replica of the one in Jerusalem.

Sisters of St. Peter from Horbury care for the shrine and keep open the fourteenth century Hospice of Our Lady Star of the Sea. Benedictines from Nashdom have a summer home in St. Augustine's house at the other end of the garden. So once again gray robes and black flutter through the ancient village and the work of God goes on. Benediction was sung in the garden before the altar and pavilion used by Lord Halifax at Hickleton and given by him to Walsingham. The Bishop in gold cope and mitre, Benedictines in their somber robes, little girls in white with blue veils, Boy Scouts, reverent pilgrims assembled under the trees on the lawn, singing. Thirty vested priests with lights accompanied the Blessed Sacrament borne by the officiating priest. The scarlet canopy was carried by the Duke of Argyll, Sir William Milner, Sir John Shaw, and Captain Garrett. After supper a long procession wound in and out over the garden and neighboring land, all bearing candles and all singing an old carol.

This new shrine has been given and is maintained by numerous small contributions of Anglo-Catholics. During the pilgrimage, of course, there are many different devotions. The Stations are sung, visits made to the shrine to ask the prayers of her whom the Lord Himself has magnified and whom all generations call blessed. There is nothing forced or unusual or extraordinary about it. In the shrine every day throughout the year prayers are said for the conversion of England, for the return of the lapsed, for the sick and the whole, the living and the dead. Walsingham is like a perpetual Christmas. There every day the Holy Child blesses us, the multitudinous candles are the stars that looked down on Bethlehem, the flowers and offerings are the gifts of the shepherds and the magi. From this spot prayer goes up unceasingly for all the world. Here one feels keenly a very deep sense of worship of the Incarnate Word. To her who made complete submission to the Divine Will in the quiet dignity of true humility is given honor and reverent love. One dwells for a time in Nazareth itself and hears the patter of Infant feet and the tender voice of a loving mother.

"Joy to thee, Queen, within thine ancient dowry—
Joy to thee, Queen, for once again thy fame
Is noised abroad and spoken of in England
And thy lost children call upon thy name.
Ladye of Walsingham—be as thou hast been
England's protectress—our Mother and our Queen.

"Unto thy Son—unto our sweet Redeemer,
The little Prince of Walsingham, once more
We bring the love and loyalty of England
And in His Sacrament, we Him adore.
Ladye of Walsingham, be as thou hast been
England's protectress—our Mother and our Queen."

The Rise of the City*

By Clinton Rogers Woodruff

UNDER THIS SUGGESTIVE TITLE Professor Arthur Meier Schlesinger recounts the developments of the '80s and the '90s not so much along governmental lines particularly as along general social lines. As one commentator has said about it, "here is one of those exciting Only Yesterdays, superbly done, crowded with carefully quarried data and with apt quotations culled from every nook of the passing generation's dog-eared attic library. The American scene that people now in their fifties and sixties grew up in is passed in review in thirteen fascinating chapters on such topics as the Urban World, the American Woman, the Educational Revival, the Renaissance in Letters and Arts, the Changing Church, Society's Wards, and Political Factors and Forces."

Here we have brought out the gradual shifting of power and interest from the rural to the urban portions of our country, a phenomenon not unknown to other countries, for in the same period Prussia added 2,000,000 to the population of its cities against 500,000 in the country, the rural population of France declined by 500,000 while the cities gained twice that number, and the rural districts of England and Wales showed a loss of over 200,000 compared with a gain of 3,250,000 by cities and towns.

The thickening of population in centers, however, was the outstanding phenomenon of population change. Large cities grew like weeds at the expense of country districts and the smaller and socially dreary towns. Chicago doubled in population, St. Paul and Minneapolis trebled in size, and Detroit, Columbus, Cleveland, Milwaukee, and others showed gains of from 60 to 80 per cent. Three-fifths of the population of the Atlantic Coast region was found in cities in 1890. Abandoned farms testified to the drain upon the rural areas of New England, but the farming West also, in spite of foreign immigration, felt the urban pull. In 1880 the values of urban and rural real estate were about equal; in 1890 the value of farms was only half that of other real estate.

It is interesting to contrast this big canvass survey of a generation with a book like *Flight from the City* (Harper's, \$2.50), an intensive study of a single family in endeavoring to reverse the trend from country to city. With his family Mr. Borsodi moved to the country twelve years ago and established a self-subsistence homestead. The success of his experiment was notable, and in this book he tells just how he went about it. He discusses capital requirements, costs, what are the worthwhile domestic production projects, and how to operate them. It answers questions as to the methods, ways, and means of successfully emulating this flight from the city to assure greater family security and independence of salaried jobs. The value of this study is further heightened by its data on how to apply this idea of self-sufficient homesteads to the uses of the unemployed on a large scale—based on the author's experience in Dayton, Ohio.

Mr. Borsodi's experiment as told by himself is most interesting, but to what extent it could be developed on a broad scale affords a striking speculative problem. Nevertheless, trained observers tell us that there is a quiet back-to-the-farm movement that has been going on throughout the Middle West during the past year or so. Old farms are being rehabilitated by city families, adding to the total of acreage and farmstuffs produced—particularly livestock and vegetables. George F. Kearney of the Philadelphia *Public Ledger* visited the Middle West last summer and reported that during the period of declining farm prices and foreclosures many farms were abandoned even in the fertile areas of Indiana and Iowa. They were usually the poorer type of farms, with rocky soil or bad drainage. In an era of good

prices they yielded only a bare living. In these days they could be made to serve to keep a family from the welfare list.

He stopped at one of these farms near South Bend, attracted by a refreshment stand in the front yard. It was being tended by a sturdy little girl of about 10 years and he could see her mother hoeing her vegetable garden, and the father far out into the field. He learned that the little girl served an egg route in a nearby town and that their chief revenue from the farm came from the vegetables they sold at the roadside stand. The man of this family had been a school teacher in Chicago who lost his job about three years ago when the private school went into bankruptcy. He was a comparatively young man, but two years of unemployment had deepened the furrows on his face and whitened his hair. Finally he heard of this farm through a relative and, with hardly enough capital to pay for moving his furniture, he came out to avoid starvation, but he is gradually succeeding as many others are, according to Mr. Kearney.

THOUGHTFUL STUDENTS are at work on this problem of preventing too great concentration in the cities. Frank Lloyd Wright, a successful architect, has written a book which he calls *The Disappearing City* (New York: William Farquhar Payson, \$2.50) which despite the vagaries of style is entitled to attention. His description of Broadacre City, as he calls it where the unit is an acre, is fascinating. There is a general desire to make the machine the slave and "create nobler longings for mankind." He has sensed the part the machine is to play in our architecture and in our life and has erected buildings that are now recognized as basic modern architecture. A new articulation, a free treatment of interior space and the countenance of an organic simplicity in construction visible in his plans, beginning thirty years ago, marked him as a prophet of what has come to pass as well as of what is coming as a consequence. His work has consistently driven toward de-centralization and the new integration based on machine-leverage as put forward in these pages.

These forces are portrayed in this book as powerful, conscious impulses driving toward the achievement of an organic architecture for a better life in America.

In *German Cities*† Professor Roger Hewes Wells answers many questions inspired by the reports from Germany. After briefly reviewing the experiences and accomplishments of German cities before, during, and after the World War, the author explains the various types of local self-government in Germany and then the structure of city government. The chapter on municipal suffrage and elections is particularly important in view of recent events, together with the one on partisanship and parties in German cities. A study of metropolitan areas and problems deals with the conflict of jurisdiction between cities and between city and county or rural authority, or even between two or more states in an area which is otherwise—geographically, economically, and socially—a unit. The general aspects of municipal administration are presented in a chapter whose most interesting section is on Financial Administration and Control—but it may all have to be rewritten in view of proceeding developments.

In connection with the Wright book it is interesting to call attention again to a report of four years' progress on the regional development of New York and its environs, with a program of present needs and opportunities. This inspiring presentation of advance in the realization of a great plan originated and fostered by the Russell Sage Foundation is of importance to all who believe that city and regional planning is an intelligent, practical, economical means of promoting public welfare for present and future generations; and, of course, it is of especial value to those

* This is the tenth volume of the series known as *A History of American Life* published by the Macmillan Company, \$4.00.

† Princeton University Press, \$3.00.

who live in the New York region and can watch and profit by the development of particular improvements. The needs and opportunities of the future are illuminated by the experience gained: some elements must be strengthened; some choices must be made; the general planning principles involved must be emphasized. It is gratifying that progress on this 40-year plan is moving on schedule time. This report is published directly by the Regional Plan Association of New York and my long-time friend George McAvery adds a worthwhile foreword.

In announcing the publication of *American County Government* by Professor Arthur W. Bromage the publisher, Sears Publishing Company calls attention to the fact that there are in this country today about 200,000 local government units. To operate these costs per year \$7,000,000,000. Unquestionably large portions of this immense sum are wasted because of duplication in local and county government. Municipal government has developed, improved, and changed with the times and the growth of cities. Local and county government is practically what it was at the time of the adoption of the Constitution. This book gives the history and the present condition of county government, and maps out a plan for modernizing it. It inspires thought that is of great value not only to all students of political science but to all who are concerned in the sound governmental machinery, local, state, and federal.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

FROM the Rev. John Macdowell, of Brunswick, N. C., to the secretary of the S. P. G., April 17, 1760:

"For (the Society) may readily be persuaded, that it was not any prospect of worldly ease or grandeur that induced me to come to America and then that I continued so long in this part of it where it is impossible to give them an adequate Idea of all the fatigues, hardships, sickness, &c., I have gone thro' since I have been here, but as it was God's will to allot me my station here at first, I thought I could not in conscience desert it without endeavoring to bring it to some good. In this young and rising Colony where so great a door and effectual is opened to me, where the fields are white unto harvest, where the harvest truly is great and the Labourers are few, where so large a scope for the ministry lies open before me, in a Country inhabited by many sorts of People, of various nations and different opinions, customs and manners. . . . Here our Chapels, or rather people's houses where we are obliged to attend are more than 30 some of them 40 miles distant from the Centre of the Parish, and often we have to ride 15 or 20 miles without seeing a house to flee to for shelter from a thunder shower which are very severe and very frequent here in the summer, and other inclemencies of the weather which often shifts, from one extreme to another, and which is the reason people are so unhealthy here."

FROM A LETTER of Governor Arthur Dobbs of North Carolina to the secretary of the S. P. G., April 15, 1760:

"I have nothing to add but that I hear there are about 100 Catawba Warriors, who have returned to their Town, out of 250 they had when they dispersed upon acct of the Small Pox. I beg the prayers of the society for the increase of Religion & virtue in this deluded depraved colony."

MR. ELIAS NEAU, catechist to the Negro slaves of New York, finds his work difficult. He tells why, October 3, 1705:

"The inhabitants do not lay to heart their own Salvation & how should they take Care of their Slaves. The Love of Pleasure and of perishing Goods is so rooted in their hearts & minds that there is no room left for Piety. You will know by one part of the Vessels belonging to ye Jamaica Fleet which put in here, and by which I write what a dismal Progress Vice hath made, Impurity, Blasphemy and Publick Adulteryes are Crimes which are committed openly in the sight of the World, Judge thereby Sr whether Examples of this Nature are likely to incourage Slaves to become Good men."

Youth Speaks a Strange Language

By Syd Temple, Jr.

National Commissioner, Federation of Episcopal Young People

WHEN YOUTH SPEAKS UP, it talks in a language strange to many. The voice of the youth of our Church has expressed sentiments not new, but strangely different, not radical, but in a vein that strikes a surprising note. This voice, to which I refer, is not the echo of the wiser and more mature suggestions of advisors and "young people's experts." It is not the opinion of a few idealistic dreamers among the young people themselves. It comes from the practical decisions reached by the principle leaders of young people in the Church, who came together with a strong background of practical experience and a definite determination to find the practical solutions for the present problems of young people in the Church.

In June of this past year the leaders of young people from all over the country assembled at the Western Theological Seminary in order to determine just what the young people wanted and just how their desires were to be fulfilled. These leaders compared their experiences, came to their decisions and made bold to speak forth. This was the true voice of youth.

The first word on which all agreed was that what the youth of today wanted most from the Church was the higher development of the spiritual life, "The practical knowledge and love of our Lord, Jesus Christ, and the effective application of His principles to everyday living." They did *not* decide that the young people wanted "social circles" with a little religion inserted through the monthly talks of the rector. When the elders did not dare to insist on too much spiritual emphasis in the young people's work, the young people themselves demanded it, stating, "Realizing that those who call themselves Christians will follow the principles of the Church and our Lord in their daily lives, and that such must be done regardless of the cost to the individual, this conference has decided that this most vital attitude must play the foremost part in the Young People's Movement." Action on this "first word" of youth has already started through devotional articles by the authorities in the Church, inspirational articles by the young people themselves, and activity in preparation for the "second word." The national programs for the young people from February to June will be built around this principle and the Voice of Youth will be the Action of Youth.

And yet another time Youth spoke up; this time in reference to its service to the Church. When considering how to help the Church most the young people tried to go beneath the surface and find what was really most needed. They determined that to be of the greatest service, they should set up activity in attempting "to bring about regular Church attendance of the congregation at large through the example and personal work of the young people." All understood that the problem of laxity in attendance could not be solved by the young people, but they considered it was a step in the right direction, so were not afraid to speak forth. Definite action has already been taken in the line of this project. A series of programs has been run since September in a large part of the country, with the aim that the young people convince themselves of the necessity of regular Church worship, practise that which they hold to be most necessary, study their parish problems along this line, and prepare for the final drive at the end of the program. During the second two weeks in January the young people following this program will call on those in their own parish lax in church attendance, share their convictions with these people, and get them to sign definite pledges, that they will "regularly and weekly bring the power of the Christ into their daily lives, through the agency of the church worship."

Youth has spoken in this strange way and is following up the words by action. This is not a highly publicized "group," not a national hierarchy called an "organization," but is a *movement in the Church*, with an aim to help every parish in the country. Truly, Youth Speaks Up.

OUR CHARACTER is injured for all time by each sin, for even forgiven sin leaves its stain. Thus sin defeats God's holy aim for us, and He is grieved every time He sees us fall. He is our Father. He gave His life to make us happy. What more could He do? Oh come, let us adore Him. —Sister, O.S.A.

Impressions of India

By the Rev. George V. B. Shriver

THE FIRST impression of this Indian diocese is that it is a force for Christ and not a field to be worked. This impression is gained after about three weeks' stay in the town of Dornakal, the diocesan headquarters, and about 24 days in India.

India is different from anything one has ever seen or known in America. My wife and I landed in Madras October 15th. It is a large city, distinctly Oriental. It is a place teeming with people who are crowded together and living in a style unknown in the United States. To one who comes as a missionary the realization is quickly brought home that to understand and become part of this other way of living is a formidable task. The clothes are different, consisting mostly of a single piece of cloth wrapped around the wearer in various ways, forming either balloon-like trousers or a dress, as the case may be. The speech is different. Transportation is different. Even street cars do not look the same when they have to compete with ox-carts and rickshaws. The shops are small and wide open in the front. Wares are everywhere. People do not sit. They squat. Madras, one realizes, is Indian, not American or English.

The country districts appear undeveloped. The impressions on the railroad to Dornakal are not the same as those received in Madras. The country is flat in this part of India. The scenery, near Madras, consists mostly of palm trees. We went through just after a heavy rain, and the country was flooded. Fields were full of small lakes, and the streams were overflowing their shallow beds. The countryside was cattle-ridden. There were droves everywhere. That was not an impression. It was a fact. There were a great many people. Villages were frequent, but there were no buildings, as we know them, for miles and miles except for the railroad stations and in the larger towns. In the villages, buildings were only thatched-roof mud huts. The clothes of the men in the fields were few—just loin cloths. The railroad and the stations formed a contrast to the people and their living conditions. They seemed to represent Western civilization transplanted in the Orient.

The impression of Dornakal is not like any of the other impressions. Unlike the other villages, it does not appear to be stagnant. The villages passed by on the railroad looked as though they had been the way they are from time immemorial. Dornakal is growing. It is a very busy spot. The Christian area in the town is large and has in it an industrial school, a divinity school, a girls' school, a boys' school, a hospital, a small parish church, and even a cathedral in the process of erection. The result is that there are a good many things going on.

Singareni Collieries is much like Dornakal. The area of Singareni, also a part of the diocese, is the part for which the Episcopal Church is responsible. It is about sixteen miles away from the diocesan center, and is a fairly large mining town with a population of 20,000. The Christian work there is centered around a church and a boys' school. The school has 160 pupils, eight teachers, and one headmaster. An Indian Christian priest is in charge of the entire Christian work in the town and in the outlying villages.

The impression that this diocese is a force for Christ and not a field to be worked is gained from four sources. First of all, it comes from the Bishop, a man with a simplicity, a crystal clearness, and straightforwardness which bespeaks of absolute honesty with himself, with God, and with other people. He is also a man of energy and ability, the kind of energy which comes through

FIRST IMPRESSIONS of the writer, the first missionary from the American Church to India, are here presented.

Under the arrangement whereby our Church participates with the Church of England in its Indian work, the author is assigned to the diocese of Dornakal.

prayer. We were in prayer with him 20 minutes after we arrived. Prayer is the center of his life and of Christian life here.

Secondly, the impression comes from the number of people who go to church. It is not a case of a large congregation one Sunday and a small one the next. Everybody comes—men, women, and children.

Thirdly, the impression comes from the reports I have read from the teachers who are out working in the villages. I am struck by the things of which they believe conversion to Christ consists. I am impressed by the fact that they believe thoroughly in conversion, and by their faith that people can be changed. A person here cannot just join the Church. He must be changed in his ways of living first. There is a force about these village teachers who expect so much.

Finally, the impression comes from the difference between the non-Christian part of a village and the Christian part, especially in one of the more important towns. One side is dirty, sloppy, and unattractive. The other side is neat, tidy, and clean. On one side the people are unkempt and appear to be aimless and lazy. On the other side they are busy and seem to have a purpose. The latter act as if they have a reason for living. All this creates the sense of an unseen force being present. I have read about this sort of thing in the Christian Indian villages, but now I have seen it.

THE MOST IMPRESSIVE thing about the diocese of Dornakal, however, is the spiritual growth which is taking place here. The Indian clergy, especially, appear to be men who are growing. They have put conversion in the quality of one's living as the first essential to a Christian life, as it should be. They have taken conversion as their primary responsibility, which is the real responsibility of every minister of whatever land. I have just finished reading a report of an Indian teacher which illustrates the responsibility he has taken. Here is an extract from the report he gives of the work he is doing with some village people:

"They used to drink toddy but when I told them of the disadvantages that come and that it was a sin in God's sight, they stopped the habit. They used to poison cattle (to get their hides) but they are now all right. I beg you to pray for the work to go on victoriously and that I may be true and faithful in my work."

Teaching comes next in importance to conversion. The schools are meant primarily for children but I understand teaching is not limited to them.

Another striking thing is the leadership which the Indian clergy have taken in their communities. They are concerned not only with holding church services and counting the members in church, but they have assumed the task of changing people into better moral beings through the power of Christ, and of being changed themselves. The change in people's lives, who are brought to Christ, is the real force in the diocese, as it should be everywhere in the world.

This diocese does not give the impression of being a mission field but of being an Indian diocese in action for Christ. The expression here is Indian. The church architecture is Indian, and in keeping with the people. The church music is Indian, and very fascinating. Most of the clergy are Indian, including our head, the Bishop. But the point is that it is India for Christ, as it should be America for Christ, at home.

Books of the Day

Rev. William H. Dunphy
Editor



THEOLOGICAL OUTLINES. By Francis J. Hall, revised by Frank H. Hallock. Morehouse. 1933. Pp. xiv, 336. \$3.00.

DR. HALL'S "Outlines" have proved their worth to clergy and seminarians over many years, and the present revision, prepared by Dr. Hallock, will be cordially received. Dr. Hallock, who was closely associated with Dr. Hall in his lifetime, has added valuable footnotes and an extensive bibliography, bringing the work up to date. There are many worthwhile features but also some curious omissions and a few serious errors. For example, not a single living theologian of the Eastern Church has been included in the bibliography, in spite of the brilliant galaxy of present-day Orthodox scholars, and on the important subject of Economy the writer gives but one Anglican reference and one Orthodox, Dyovouniotes, whose teaching in this matter is in sharp contradiction to Eastern writers in general. The notion that any one can baptize—which is good Roman doctrine, but is not accepted by the Episcopal Church [the Prayer Book, p. 281, says any *baptized* person may do so in an emergency]—is allowed to stand uncorrected. Furthermore we are informed that the difference between St. Augustine and St. Thomas Aquinas on the consequences of the Fall was roughly that the former taught a *depravatio* of human nature, the latter a *privatio* (p. 142). But St. Thomas' doctrine goes far beyond a mere *privatio*. Was the reviser thinking of Duns Scotus?

On the other hand the supplementing of Dr. Hall's teaching with that of recent theological contributions on various subjects, and the reference to present-day Anglican works of scholarly merit, is a real addition, and the inclusion of the three volumes between two covers makes it more usable. It is to be hoped that this work will have a wide sale in theological circles.

W. H. D.

BABEL VISITED: A Churchman in Soviet Russia. By J. G. Lockhart. Pp. 128. Morehouse. 1933. \$1.25.

THIS IS ONE of the best and most impartial studies of Russia which have appeared in many years. It does much to enlighten us as to just what it is that materialistic Communism is doing—what it has accomplished and what it has failed to accomplish. It shows the frightful spiritual price which is being paid for the material achievements. It depicts the sad condition of the Church—though uttering a *caveat* against too dogmatic statements as to the extent to which persecution has succeeded—and warns of what may happen in England also when the State which has been a prop of the Church becomes a battering ram for its destruction. It is a warning which American Churchmen, recognizing the unsavory, if unofficial, alliance between our own religious groups and a rotten social and economic order, may well take to heart. The anti-religious cartoons, of which the book contains several, speak volumes for the mentality of the slaves of Bolshevism.

W. H. D.

WHAT CAN WE BELIEVE? A Study of the New Protestantism. By James Gordon Gilkey. Pp. xi, 164. Macmillan. 1933. \$1.50.

DR. GILKEY has given us an able exposition of the religion of liberal Protestants today. He throws out many striking and valuable suggestions. He holds his convictions vigorously and states them clearly. Unfortunately his convictions are to a very large extent negative. The conception of sin is inadequate. So is the conception of Christ. "Jesus was a human being rather than a Deity, or even a God-man, residing temporarily on earth"; His teaching in some respects was imperfect, in others erroneous, and needs to be corrected in the light of modern science and modern Protestantism. The chapter on prayer is disappointing. "God does not, and apparently will not interfere in the processes of Nature," [though we interfere with them every day], and "God does not

and apparently will not, change one human being at the solicitation of another" [though we sometimes do that ourselves]. "God can change, and does change, the inner life of the individual who prays." Some of us still think that Jesus Christ knew what He was talking about when He bade us pray "give us this day our daily bread," to intercede for one another and for our enemies, and to ask with expectant faith for all things needful for body and soul. The new Protestantism seems to take on every day a closer resemblance to the old Agnosticism.

W. H. D.

THE CATHOLIC RULE OF LIFE. By Kenneth D. Mackenzie. Morehouse. \$1.25.

THIS VOLUME is distinguished by the careful writing, scholarly research, and the clear and definite presentation of truth which have been characteristic of the author's previous works. In a short Introduction, the different ideas that have prevailed at different times in her history regarding the number and nature of the Precepts of the Church are clearly traced. The author enumerates the Precepts accepted today in the Orthodox and Latin Churches, admits that no authoritative list of Precepts has been issued in the Anglican communion since the Reformation, and concludes by commending the six Precepts recently suggested by the (English) Committee of the Anglo-Catholic Congress. This Introduction is valuable and should be read with more care than is usually given to introductory chapters. It traces the history of the whole subject very clearly and in amazingly brief compass. It is a model summary. Thereafter a whole chapter is devoted to the study of each of the six Precepts, the historical element receiving the major emphasis. A very short Conclusion brings out the great advantages that would result from a more widespread and loyal obedience to the Precepts, and one is a little inclined to wish that the author had allowed himself more scope here.

We believe this will be an increasingly valuable book. It sets forth clearly the facts regarding each of the Precepts, the origins in the past, the history during the centuries, and the circumstances and extent of present-day acceptance. It ought to find a place in every clergyman's library, and should be commended to theological students. One expects and hopes that it will become a "source book" for Lenten Instructions on the Precepts, and for Instructions on a Catholic Rule of Life. It is greatly to be desired also that many lay people should be encouraged to read it. It can be unreservedly commended to all who call themselves "practising Catholics." It will fortify their convictions and strengthen their loyalty.

One point seems to call for comment. Does not the author weaken unnecessarily our blessed Lord's emphasis on fasting? He says, "Our Lord lays down no command on the subject." (p. 69) "Nor again is there any New Testament exhortation to fast." If this is admitted should not reference be made to the fact that our Lord *assumed* that His followers would pray, fast, and give alms? "Moreover, *when ye fast.*" "Thou, *when thou fastest.*" (St. Matthew 6: 16, 17) Our Lord's word is "when," not "if." Surely here is a noteworthy assumption by our Lord that His disciples will fast, and it is accompanied by direction regarding the spirit in which their fasts are to be undertaken.

ROBERT S. CHALMERS.

DR. FRANK H. VIZETELLY has a well earned reputation as a lexicographer which he uses to great advantage in his various books on language, the latest of which, *How to Speak English Effectively* (Funk and Wagnalls \$1.75), admirably sustains his reputation. This present volume is made up of a series of addresses delivered to the members of the Announcing Staff of the Columbia Broadcasting System, modified for book publication. In a foreword one finds some of the most pertinent comments in the book. Dr. Vizetelly strongly emphasizes the value of the study of English as a mental discipline, maintaining that training in the meaning of words, more than any other training, educates perception, enlarges imagination, strengthens judgment and refines taste. He insists that lack of such training heavily handicaps the person who has missed it or has refused to try to get it for himself.

C. R. W.

ON EVERY HAND the world is sick. What hope is there but in the Catholic Church, renewed in the spirit of her mind and utterly devoted to the salvation of men?

—The Bishop of Winchester.

NEWS OF THE CHURCH

Church of England Year Book Issued

Declines Reported in Baptisms of Infants, Confirmations, Ordinations, and Gifts

LONDON—Declines in baptisms of infants, confirmations, the number of Easter Communion, and gifts in 1932 are recorded in the statistics of the new edition of the *Official Year Book of the Church of England* just issued by the S. P. C. K. A decline also is reported in ordinations during 1933.

There was an increase in 1932 of more than 3,000 children attending Sunday school.

DECLINE IN BAPTISMS OF INFANTS

The baptisms of infants show a steady decline, which is probably accounted for by the decline in the birth-rate. In 1930 the figures were 420,281; in 1931, 408,458, and in 1932, 395,326.

Confirmations show a decline. In 1930 they numbered 195,570, in 1931, 180,377, and in 1932, 178,789.

There is also a decline in the number of Easter communicants. In 1932 these numbered 2,317,802, as against 2,428,334 in 1931. In 12,187 churches there was a weekly celebration of Holy Communion, in 3,071 a fortnightly, and in 2,473 a monthly.

1933 ORDINATION FIGURES

The ordination statistics have the advantage over other statistics in being more up-to-date, the numbers for 1933 being given. It is worth remarking that whereas 1932 showed a 25 per cent increase over 1931, there has been a drop in 1933, only 565 deacons being ordained as against 585 in the previous year.

Over £5,000,000 was raised in 1932 by voluntary contributions in the parishes; and £381,328 was also raised parochially for the diocesan quotas, a decline of £6,000 on the 1931 figures, while £67,228 was raised in the parishes for the Church overseas. But these figures only relate to the money raised by individual churches, and take no account of what has been contributed direct to the societies.

CENTENARY CELEBRATIONS NOTED

The most interesting article in the new edition, and the most significant, is devoted to the Oxford Movement Centenary celebrations of last summer.

The activities recorded are not confined to official celebrations. Those of the Anglo-Catholic Congress receive their due amount of space. Other articles deal with such important bodies as the Ecclesiastical Commission, Queen Anne's Bounty, the recently appointed Cathedral Commissioners for England, the Church of England Pensions Board, and the Church House.

Colorado Nun Extinguishes Fire in Children's Home as Another Rescues Inmates

DENVER, COLO.—The heroic efforts of Sister Lucy, O.S.A., in extinguishing a fire which broke out at St. Anne's Home for Children recently, prevented the destruction of the Home. The fire, probably caused by a defective floor plug, broke out in the building used as an infirmary and nursery. Sister Marguerita, who was ill, helped to get the children in the building outside, while Sister Lucy, using the fire extinguishers, succeeded in putting out the fire before the arrival of the firemen. Her face and hands were badly blistered. District Fire Chief Andrew Mahon stated that but for her efforts, the fire would have gained such headway before the arrival of the fire trucks that the building could not have been saved.

St. Anne's Home for Convalescent Children is under the direction of the Sisters of St. Anne. About 20 children are cared for in the Home at the present time. The Reverend Mother Noel Juanita is the Superior.

G.T.S. Alumni Mid-winter Reunion January 16th

Speakers Rev. H. C. Robbins, Rev. C. A. Simpson, and Rev. A. E. Baker

NEW YORK—The Associate Alumni of the General Theological Seminary will hold its mid-winter reunion January 16th at the Seminary. The alumni will be the guests of the seminary at luncheon. There will be two lectures in Seabury Auditorium in the afternoon: the first at 2:30, on Pastoral Theology, by the Rev. Howard C. Robbins, D.D.; the second at 3:30, by the Rev. Cuthbert A. Simpson, S.T.M., on The Jewish Church and the Prophetic Traditions. At 4:30 there will be a reception and tea in Seabury Hall. Evensong will be at 6, as usual. At the alumni dinner at 7, in Hoffman Hall, the speaker will be the Rev. Alfred E. Baker, M.A., visiting lecturer at Berkeley Divinity School.

Divinity School Students To Hear Rev. C. R. Barnes

PETERSBURG, VA.—Students of the Bishop Payne Divinity School here are to have six lectures by the Rev. C. Rankin Barnes on the social program of the Church. The lectures, January 15th to 17th, will give the distinctly Church approach to the social needs of 1934.

Berkeley Reduces Indebtedness

NEW HAVEN, CONN.—The Berkeley Divinity School indebtedness was reduced from \$70,100 on October 1, 1932, to \$23,600 on October 1, 1933.

\$167,000 Cathedral Work is Under Way

**Bishop Manning Signs Contract for
New Construction; 135 Men Get
Employment**

NEW YORK—Bishop Manning, of New York, has just signed a contract for new work on the Cathedral of St. John the Divine, to the amount of \$167,000. This money is part of that received by the Bishop after the appeal made to him last summer by members of seven trades unions representing various divisions of the building industry.

Bishop Manning received the delegates in person and went with them to the cathedral, declaring that he would like nothing better than to continue work represented by every one of them. The same day the Bishop sent out their appeal, supplementing it by one of his own. Money is coming in every day. This has recently been augmented by a special bequest for construction.

WORK FOR 135 MEN

In speaking of the new contract, Bishop Manning said that it would provide employment for 135 men for several months. Estimating three dependents to each man, more than 400 individuals would directly benefit by the new work. All the men live in the New York area. Bishop Manning emphasized the fact that practically all the money spent on the cathedral, both now and earlier, goes for labor, materials costing very little.

The Bishop stressed also the fact that work on the Cathedral has never ceased, though it has been much curtailed during the years of the depression. "I am able to report two outstanding facts," he said. "First, the work on the cathedral has never stopped, though it has, naturally, lessened in volume. Second, no debt has been incurred on the building; every bit of the work done has been paid for."

The work now in hand will carry the nave practically to completion. Money is still needed for carrying on work in other parts of the structure. It is hoped that money for the rebuilding of the choir may shortly be given. Dr. Ralph Adams Cram, the architect, has plans ready and is very eager to have the work taken in hand, in order that the choir may harmonize with the other parts of the cathedral. The work would give employment to a large number of men.

Wallace Asked to Speak in Chicago

CHICAGO—Secretary of Agriculture Henry Wallace has been invited by Bishop Stewart, of Chicago, to be the principal speaker at the Church Club diocesan pre-convention dinner February 5th. The convention is to be February 6th and 7th at St. Paul's Church, Kenwood.

General Convention Committees Named

Groups Are Composed of Members
Appointed by Presiding Bishop
and Bishop of New Jersey

TRENTON, N. J.—Committees to arrange for the triennial meeting of the General Convention in October in Atlantic City, have been announced by Bishop Matthews, of New Jersey. This session will be attended by thousands of delegates and communicants of the Church from the United States and the foreign missionary districts.

PRESIDING BISHOP'S APPOINTEES

The 1934 General Convention committees are composed of members appointed by the Most Rev. James DeWolf Perry, Presiding Bishop, and diocesan committees named by Bishop Matthews. Appointees of Bishop Perry include:

Bishop Matthews, and Bishop Urban, Bishop Suffragan of New Jersey; Edward L. Katzenbach, of Trenton, chancellor of the diocese and former attorney general of New Jersey, who is the diocesan general chairman; Mrs. Franklin S. Chambers, of New Lisbon, president of the Woman's Auxiliary; Charles Albert Johnson, of Denver, Colo., who was general chairman for the General Convention three years ago in Denver.

Members appointed by Bishop Matthews are: Bishop Knight, Bishop Coadjutor of New Jersey; the Rev. E. Vicars Stevenson, of Plainfield; the Rev. Lyttleton E. Hubard, of Elizabeth; C. McK. Whittemore, of Elizabeth; George DeB. Keim, of Edgewater Park; William F. Stroud, of Trenton; Rear Admiral Reginald R. Belknap, of New York City, diocesan director, and Charles Blair Mitchell, of Bernardsville, diocesan treasurer.

DIOCESAN CHAIRMEN

Clergymen and laymen appointed diocesan chairmen by Bishop Matthews include:

Bishop Urban, extra diocesan participation; the Rev. Robert G. Williams, Woodbury, and the Rev. Raymond H. Miller, Clementon, parochial cooperation; the Ven. R. Bowden Shepherd, Trenton, pulpit assignments; the Rev. Walter H. Stowe, New Brunswick, commemoration of the Corporation for Relief of Widows and Children of the Clergy; Frank L. Olmsted, Lakewood, historical commemoration; the Rev. J. H. Schwacke, Freehold, historical pilgrimages; the Rev. William Reid Cross, Elizabeth, men's affiliated organizations; Mrs. J. Henry Fell, Trenton, women's affiliated organizations; the Rev. J. Mervin Pettit, New Brunswick, Young People's Fellowship; the Rev. John T. Ward, Burlington, art and decoration; the Rev. Thomas A. Conover, Bernardsville, exhibits; Samuel Mountford, Trenton, ecclesiastical equipment; Rear Admiral Bel-

Fire Engines Moved Out Of Engine House to Make Room for Church Pageant

BEACH HAVEN, N. J.—They moved the fire engines out of the engine house here December 26th to make room for the community pageant directed by the parish worker of Holy Innocents' Church, Miss Aline Cronshey. The Rev. John Talbot Ward of Burlington is priest in charge. Hitherto the mission has had its own pageant but this year Miss Cronshey drew in about 50 young people from all groups, including 16 of the 25 children in the Roman Church.

knap, publicity and printing; Mrs. Arthur S. Phelps, Plainfield, diocesan publicity.

SPECIAL ATLANTIC CITY COMMITTEES

In addition Bishop Matthews has named special Atlantic City committees whose chairmen are:

The Rev. H. E. A. Durell, religious services; Mrs. Prescott Loveland, altar service; A. E. Weeden, music; the Rev. Lansing G. Putman, halls and meetings; Mrs. Arthur S. Kirsteen, motor corps; John S. Slack, welcome and local entertainment; Prescott Loveland, transportation and baggage; Miss Mary M. Gummey, registration and information; Clifford B. Deacon, hotel and housing accommodations.

Representing the Woman's Auxiliary are Mrs. Franklin S. Chambers, executive committee; Miss Mary L. Whittall, Woodbury, United Thank Offering; Mrs. William G. Bearman, New Brunswick, badges; Mrs. George Symonds, Atlantic City, rest rooms and nurses.

Church Army Founder 87

NEW YORK—The founder of Church Army, Prebendary Wilson Carlile, reaches the age of 87 on January 14th. The most recent news from England reports him as being constantly active, and frequently preaching. "Bring the Worst to the Best" is one of his evangelistic slogans.

Chicago Secretary Improving

CHICAGO—The Rev. Dr. Edwin J. Randall, executive secretary of the diocese of Chicago and superintendent of City Missions, is slowly recovering his health, according to latest reports. A month ago Dr. Randall was ordered to the Naperville Sanitarium for complete rest.

Paul Whiteman Presents Program

NEW YORK—Paul Whiteman and his orchestra of 75 presented a program of modern music in a première performance at the Metropolitan Opera House, for the benefit of the diocesan branch of the Church Mission of Help, on the evening of December 15th.

Memorial Candlesticks Given

CALICOON, N. Y.—Mr. and Mrs. William Nudorf have given a beautiful pair of Eucharistic candlesticks to St. James' Church, in memory of their daughter. The priest in charge is the Rev. Randolph Gill.

World's Fair Organ Given to Seminary

Dean Grant Announces Donation
of Gift to Seabury-Western by
John D. Allen

CHICAGO—Purchase by John D. Allen, Chicago layman, of the pipe organ which played to millions of visitors at the 1933 World's Fair in Chicago for placement in the Bishop Anderson Memorial Chapel at Seabury-Western Theological Seminary has been announced by the Very Rev. Frederick C. Grant, D.D., dean.

Dismantling of the three-manual Möller organ at the Fair grounds will begin immediately and it is expected the instrument will be installed in the Anderson chapel within a month. The organ cost \$15,000 when installed at the Fair. Mr. Allen is giving it to the seminary as a memorial to his daughter, Barbara.

The organ occupied the tower in the Hall of Religions at the Fair and was used for programs within the Assembly Hall as well as in the lobby and for broadcasting throughout the Fair grounds.

At the seminary the organ will occupy a portion of the tower and eventually will be attached to the Clinch Chimes which were given to Western by the late R. Floyd Clinch. The chimes at one time were in old Grace Church on South Wabash avenue.

Mr. Allen, donor of the organ, is president of the Church Club of Chicago and the National Federation of Church Clubs. He is a trustee of Seabury-Western Seminary and vestryman of St. Elisabeth's Church, Glencoe, a north shore suburb.

It is planned to dedicate the organ on the afternoon of February 4th, Bishop Stewart of Chicago officiating.

Anglo-Catholic Pilgrimages Planned

LONDON—Anglo-Catholic Congress Pilgrimages being planned for 1934 include a 16-day cruise to Gibraltar, Rome, Malaya, and Tangier from April 17th to May 3d. The cruise is to be a school of religion and sociology. The Bishop of Gibraltar hopes to join the pilgrims. There will be a 25-day pilgrimage in July, for men only, to the Holy Land. In the same month there will be pilgrimages to Oberammergau.

Memorial Window Dedicated

ALBANY—The first stained glass window to be placed in the new St. Andrew's Church, a three lancet light above the high altar, was dedicated by the Rev. C. W. Findlay, rector, December 24th. The window is the gift of Mr. and Mrs. Frederick C. Rice and is a memorial to their daughter, Mary Elizabeth.

Bishop Stewart Celebrates Anniversary

CHICAGO—Bishop Stewart, of Chicago, celebrated the 30th anniversary of his ordination to the priesthood on St. Thomas' Day. He was the celebrant at a special Eucharist at St. Luke's Pro-Cathedral.

Quincy Cathedral Canvass Successful

Special Pledge Card and Sermon
by Dean Schaad Emphasizes
Spiritual Side

QUINCY, ILL.—Efforts of the Cathedral of St. John to spiritualize the Every Member Canvass have been extremely successful.

Following a sermon on Church Recovery, 95 per cent of a large congregation signed from two to four of the pledges on the special pledge card, thus exemplifying the Very Rev. J. A. Schaad's sermon-text: "They first gave their own selves to the Lord" (II Corinthians 8: 5).

In the afternoon and following week the canvassers visited the balance of the parish. A continuation committee will follow up the work.

The pledges on the card were:

1. To attend the services of the Church regularly at least once each week (Sunday or week-day) unless prevented by causes which would also keep me from business or social engagements.

2. To receive the Holy Communion regularly; if physically able, at least once each month, after due preparation as indicated by the Church on pages 86 and 87 of our Book of Common Prayer.

3. To cooperate with my fellow Churchmen in prayer for the advancement of Christ's Kingdom, and in the personal effort to bring others to Christ in His Church.

4. To contribute regularly for the support of the Church, according to my ability. And to this end I hereby subscribe and agree to pay the sum of \$..... for the year ending December 31, 193.., payable at the rate of \$..... per week, month, or year.

New York Catholic Laymen's Club Plans Series of Three Lectures

NEW YORK—A series of three lectures will be given in January at the Church of St. Mary the Virgin under the auspices of the Catholic Laymen's Club of New York. The Rev. Leicester C. Lewis, Ph.D., rector of St. Martin-in-the-Fields, Philadelphia, will speak January 8th, at 8:15 P.M.; the Rev. Fr. Joseph, Superior, Order of St. Francis, will speak January 15th, at 8:15 P.M., and the Rev. Shirley C. Hughson, Superior, Order of the Holy Cross, January 22d, at 8:15 P.M.

Children's Benefit Held

CHICAGO—The Church Club was host to more than 800 children at its sixth annual Children's Benefit, held the evening of December 22d, at the Hotel Sherman. Approximately 1,200 persons, including adults, were present. Bishop Stewart, of Chicago, gave the children his annual Christmas message and each child received useful as well as playful gifts. The affair is staged each year for the benefit of diocesan institutions.

New York Church Institute Entertains 1,500 Seamen With Christmas Program

NEW YORK—Fifteen hundred merchant seamen were entertained at a Christmas dinner through the hospitality of the Seamen's Church Institute of New York at headquarters, 25 South street, at noon, Christmas Day. Many of these seafarers have been stranded ashore for many months, unable to get jobs aboard ships.

After the dinner, a program of moving pictures was given in the auditorium of the Institute. On Christmas Eve, a Carol Service was held in the chapel of the Institute. The chapel was decorated with greens, and there was special music.

Thousands at Services In Churches in Capital

Several Buildings Inadequate to Hold
Large Number of Worshippers

WASHINGTON, D. C.—Christmas in the churches of the nation's capital was celebrated with enthusiasm and joy. At the National Cathedral a series of services was held and thousands attended. Among the Christmas anthems sung by the choir was "Upon the Solemn Midnight Hour," the words of which were composed by the Bishop of Washington. At the midnight services several of the churches were inadequate to hold the throngs of people coming for worship.

The President of the United States and his mother worshipped on Christmas Day at St. Thomas' Church, the Rev. C. Ernest Smith, D.D., rector.

St. Chrysostom's Church, Chicago, Prepares Anniversary Celebration

CHICAGO—St. Chrysostom's Church, one of the wealthiest congregations in the diocese of Chicago, is preparing to celebrate the 40th anniversary of its founding as a parish. January 26th, 27th, and 28th are the dates for the celebration and the Rev. Dr. Norman O. Hutton, for 20 years rector of the parish, is returning to the city to take a leading rôle in the celebration.

An anniversary dinner, special anniversary service with Dr. Hutton preaching, and reunion of present and former members of the parish are planned. The Rev. Dudley Scott Start is the present rector. Bishop H. P. Almon Abbott, of Lexington, and Bishop Coadjutor Stephen E. Keeler, of Minnesota, are among the former rectors of the parish.

New Year Advent Celebrated

WASHINGTON, D. C.—Washington churches celebrated the passing of the Old Year and the coming of the New Year, with an earnestness and attendance exceeded only by that of the Christmas season itself, the elaborate Christmas music being repeated in most of the parishes.

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Archbishop's Funeral Services in Cathedral

Bishop Manning Offers Use of Edifice; Tourian Had Distinguished Record in Armenian Church

NEW YORK—Funeral services for Archbishop Tourian, Primate of the Armenian Apostolic Church in America, who was assassinated in the Holy Cross Armenian Church Christmas Eve, were to be held in the Cathedral of St. John the Divine. Bishop Manning, of New York, gave permission for the use of the cathedral.

The executive council of the Armenian Church had charge of funeral arrangements. Tentative plans were made for the funeral January 1st, and the sending of the body either to Etchmiadzin, ecclesiastical capital of Armenia, or to Jerusalem, after the American services.

BISHOP AT AGE OF 32

Archbishop Tourian was born in Scutari, the Asiatic side of Constantinople, in 1879. He received there his early education, afterwards going to the Armenian Seminary of Armash, not far from the Eastern shores of the sea of Marmora.

He was ordained a celibate priest at the age of 20, and at the age of 32 he was consecrated Bishop in Etchmiadzin, Armenia.

He held many prominent positions in the Church. From 1902 to 1908 he was personal secretary to the Armenian Patriarch of Constantinople; from 1908 to 1912 he was the Vicar Patriarch of Constantinople; from 1912 to 1919 he was the Prelate (Arachnort) of Adrianople and Bulgaria; in 1919 and 1920 he was a member of the Armenian Church Synod of Constantinople; then from 1920 to 1922 he was the Prelate of Smyrna. After the Smyrna disaster he went to England as the Arachnort of the entire Armenian community there.

His life was endangered when he was forced to flee from Smyrna when that city was captured by the Turkish forces. He escaped through a rain of bullets and through flames to a French warship, and was taken to Athens.

Archbishop Tourian was the author of six volumes of sermons in book form, and of an English edition of the Liturgy of the Armenian Church.

BRITISH SUBJECT

He was a British subject, having been naturalized while serving an eight-year period as the Prelate of the Armenians in England, with headquarters in Manchester. From England he came to this country in June, 1931, having been elected as the Primate of the Armenian Church in America. While in England he had been in contact with the Anglican Church and attended the Lambeth Conference, also the World Conference on Faith and Order in Lausanne.

Bishop Manning Asks Prayers for Archbishop

Armenian Church Primate Had Sent Him Christmas Greeting

NEW YORK—Bishop Manning, of New York, called for special prayers on Christmas Eve in the Cathedral of St. John the Divine, on behalf of Archbishop Leon Tourian, head of the Armenian Church in North and South America, who was stabbed to death on the morning of that day as he proceeded to the altar to celebrate the Divine Liturgy. The prayer was as follows:

"O God, whose mercies cannot be numbered, accept our prayers on behalf of the soul of thy servant, Leon Tourian, and grant him an entrance into the land of light and joy, in the fellowship of thy saints, through Jesus Christ, our Lord. Amen."

A prayer for the Armenian Church followed. It was:

"O God, we ask thy help and support for the bishops, clergy, and people of the Armenian Apostolic Church. Comfort and sustain them in their great loss and sorrow, and give them thy guidance and thy peace, through Jesus Christ, thy Son, our Lord. Amen."

Bishop Manning had received a Christmas telegram from Archbishop Tourian, only a few moments before he was murdered. The telegram read: "On this holy Christmas, I extend to you my best wishes for your long life and happiness, for the glory of the Kingdom of God."

New Periodical Devoted to Cause Of Christian Reunion Planned

LONDON—The Archbishops' Council on Foreign Relations is beginning the publication in January of a new quarterly, *Oecumenica*, designed to make the Anglican communion better understood on the Continent and generally to promote Christian reunion. It will be written in French and will be edited by the Rev. Dr. Harold A. V. Moreton, vicar of Pencombe in Herefordshire.

Race Relations Sunday February 11th

NEW YORK—The 12th annual observance of Race Relations Sunday falls on February 11, 1934. The special Message for the Day, issued by the department of Race Relations of the Federal Council of Churches, through whom the day was initiated, emphasizes justice to racial minority groups in national recovery plans. "The spiritual and moral values so essential to national recovery cannot be realized when the material advantages are offered to members of one race and denied to those of another," states the keynote of the message.

Shanghai Priest's Anniversary Observed

SHANGHAI—The 30th anniversary of the pastorate of the Rev. P. N. Tsu, D.D., was observed November 12th at the Church of Our Saviour. As a part of the celebration, the vestry had printed a thousand copies of a book containing sermons and hymns by the rector.

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Morehouse Memorial Library Dedicated

Bishop Ivins Officiates in Presence of Members of Family of Late Head of Publishing Company

MILWAUKEE—In the presence of members of the Morehouse family, and officers and employes of the Morehouse Publishing Company, the Fred-eric Cook Morehouse Memorial Library was dedicated on the feast of St. John the Evangelist, December 27th, by Bishop Ivins, of Milwaukee.

The library, a memorial to the late editor of THE LIVING CHURCH and head of the publishing company, is located at 1801 W. Fond du Lac avenue, Milwaukee. Mr. Morehouse's office, in the building that houses the Morehouse Publishing Company and THE LIVING CHURCH, was re-modeled and enlarged for use as the library.

Many valuable books, of special interest to Churchmen, are in the library, which had as its nucleus a part of Mr. Morehouse's personal library. There is a complete file of the General Convention journals, and bound volumes of many periodicals of the religious press.

Berkeley Alumni to Hear Visiting English Lecturer

NEW HAVEN, CONN.—The mid-winter reunion of the Berkeley Divinity School alumni will be held January 16th and 17th. The Rev. A. E. Baker, visiting English lecturer, will give the Page Lectures at this time. A committee is making plans for a reunion program.

Bishop Stewart to Inspect Work Of American Church Institute

CHICAGO—Inspection of the work of the American Church Institute for Negroes on invitation of Dr. Robert W. Patton, director, will be made by Bishop Stewart, of Chicago, for a week starting January 22d.

Erie Department Sponsors Contests

ERIE, PA.—Under the sponsorship of the diocesan department of Religious Education, a competition is being held for the best articles on Missionary Work of the diocese of Erie, and for the three best original Christmas and Easter pageants.

California Bishops Convocation Speakers

FRESNO, CALIF.—Bishop Porter of Sacramento, Bishop Stevens of Los Angeles, and Bishop Sanford of San Joaquin will speak at the 24th annual convocation of the district of San Joaquin in St. James' Cathedral here, January 23d to 25th.

8,000 Christmas Cards Are Sent by New York Church Periodical Club

NEW YORK—The diocesan Church Periodical Club sent 8,000 Christmas cards to various hospitals, institutions, and individuals this season. Some were new, but many were used cards, sent in by friends of the Church Periodical Club. These were trimmed and put in envelopes.

Clement Moore Memorial Service in New York

Dr. S. W. Patterson, Clerk of Vestry, Tells of Poet's Work

NEW YORK—Direct descendants of Clement C. Moore were present at the Clement Moore Memorial Service December 24th in St. Peter's Church. Clement Moore gave the land on which St. Peter's stands, and was the clerk of St. Peter's first vestry, elected in 1831. Because of his famous poem, "The Visit of St. Nicholas," St. Peter's has long been called the Christmas Church. At the service on the day before Christmas, which was made a memorial this year, S. W. Patterson, Ph.D., professor of Education in Hunter College, and the clerk of the present vestry, spoke on Clement Moore, giving a history of his life and an account of his connection with and benefactions to the Church in New York City.

On Sunday evening, the Church school presented *The Nativity*, an adaptation of one of the York Mysteries. A festival with a Christmas tree and gifts for the children followed, in the parish house. "Twas the Night Before Christmas" (by which name "The Visit of St. Nicholas" is usually known) was recited by a parishioner. The feature of the evening was the showing of a series of eight colored lantern slides, illustrating the poem. These slides were painted on glass, some years ago, by Miss Louise S. Hopper, who is known to scores of graduates of the General Theological Seminary, where she was a matron for many years.

On the same day, St. Peter's choir helped at the children's party in London Terrace, where Clement Moore was remembered. That party was broadcast over WOR. The rector of St. Peter's is the Rev. Richard A. D. Beaty.

Fr. Stone to Address Chicago Club

CHICAGO—The Catholic Club of Chicago will hold its January meeting at St. Mark's Church, 4427 Drexel Blvd., the evening of January 9th, with dinner in the parish house at 6:30. Benediction of the Blessed Sacrament in the church will follow at 8:15 P.M., with the Rev. Canon David E. Gibson, of the Cathedral Shelter, officiant and the Rev. John Stone, preacher.

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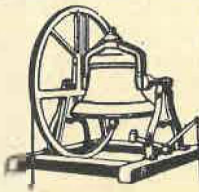
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HARVEY S. HANSON, PRIEST

SAN FRANCISCO—Canon Harvey Stickney Hanson, retired canon bursar of Grace Cathedral, died suddenly at his mountain home at Grass Valley December 26th at the age of 70.

He was born June 14, 1863, in St. John, New Brunswick, the son of Gideon Knight and Elizabeth Stickney Gideon. He graduated from the Church Divinity School of the Pacific in 1898. He was ordained deacon in 1895, and priest in 1898 by Bishop Nichols. He married Minnie Burdette Shields January 12, 1886.

Canon Hanson was assistant at Trinity parish, San Francisco, 1897 to 1899; rector of St. James' parish, Fresno, 1899 to 1911; rector of All Saints' parish, San Francisco, 1911 to 1918; chaplain, Old Ladies' Home, 1911 to 1914; rector of St. Peter's Church, San Francisco, 1920 to 1931. He was secretary of the diocese of California 1922 and 1923. He was a delegate to General Convention in 1910.

JAMES SHEERIN, PRIEST

BUCYRUS, OHIO—The Rev. James Sheerin, author and retired priest, died here December 25th. His articles had appeared in many Church papers, including THE LIVING CHURCH.

He was born in Linlithgow, Scotland, May 6, 1865, the son of William and Mary Leck Sheerin. He attended St. Stephen's College, Kenyon College, and received his Bachelor of Arts degree from Columbia in 1901, and his B.D. from the Episcopal Theological School in 1903. He was ordained deacon in 1892 by Bishop Leonard, and priest in the same year by Bishop Whitehead. He married Mary Elizabeth Picking June 28, 1892.

The Rev. Mr. Sheerin was assistant at Trinity Church, Pittsburgh, Pa., in 1892 and 1893; rector of St. Peter's Church, Ashtabula, Ohio, 1893 to 1895; warden, Episcopal Hall, University of West Virginia, Morgantown, 1895 to 1898; on the staff of the Ascension parish, New York, 1898 to 1900; assistant, St. James' Church, Cambridge, 1901 to 1903; rector, Church of the Good Shepherd, Clinton, Mass., 1904 to 1909; rector, Christ Church, Warren, Ohio, 1909 to 1911; rector, St. Matthew's Church, Boston, 1911 to 1917; vicar of St. Thomas' Chapel and superintendent of Orphans' Home, New York, 1917 to 1926; rector of the American church, Munich, Germany, 1927 to 1930. He retired in 1930.

The Rev. Mr. Sheerin was an examining chaplain, Western Massachusetts, 1908 and 1909; provincial deputy to General Convention, 1907; European correspondent for THE LIVING CHURCH, 1913 to 1914.

He was the author of *Church, State and University*; *The Universal Prayer of Jesus*; *The Religion of Parsifal*; and *Drei Masken Verlag*.

MRS. H. L. SAGE

CHICAGO—Mrs. Harriet Louise Sage, widow of the late Bishop John Charles Sage of the missionary district of Salina, died here last week. She was 64 years old. Bishop Sage died 14 years ago.

Mrs. Sage is survived by a daughter, Mrs. Arthur P. Taber, and three sisters.

Burial was at Cleveland, Ohio, following services at St. Mark's Church, Evanston. Mrs. Sage had been living at the Orrington Hotel in Evanston.

MRS. MARY JANE WARD

MEADVILLE, PA.—Mrs. Mary Jane Ward, the oldest Churchwoman in the diocese of Erie, died December 5th at the age of 100.

She is survived by a daughter, Mrs. Eva Diffen, of Buffalo, N. J., and a sister, Mrs. Julia Highley, of Townville, Pa.

The Rev. Harold B. Adams, rector of

Christ Church, conducted the funeral services December 8th.

CHARLES SQUIRES HUTCHINS

BURLINGTON, IA.—Charles Squires Hutchins, 69, died at his home December 21st after a three-months' illness. He was born at Bennington, Vt., May 20, 1864. He is survived by his widow and one brother, Henry Hutchins of Bennington.

For many years, Mr. Hutchins was senior warden of Christ Church and a delegate from the parish to diocesan conventions. He was a delegate to General Convention from Iowa in 1925.

Funeral services were held at Christ Church December 23d with the rector, the Rev. Harold B. Hoag, and Bishop Longley of Iowa, officiating. Interment was in Aspen Grove Cemetery, Burlington.

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Sacramento Bishop Plans New Cathedral

Pro-Cathedral and Church Merge With Two Pastors Serving as Vice-Deans of Parish

SACRAMENTO, CALIF.—Trinity Pro-Cathedral and St. Paul's Church here are combining into one cathedral church under the direction of Bishop Porter of Sacramento. Plans are being considered for the sale later of St. Paul's property and either to move the church building or build a new cathedral with the proceeds.

Sunday services for the united congregations are to be held in St. Paul's Church effective January 7th, while religious education work will be held in the Diocesan House.

Bishop Porter will guide this unification, while Dean E. S. Bartlam, of Trinity Pro-Cathedral, and the Rev. W. H. Hermitage, of St. Paul's, will serve as vice-deans on an equal status, each sharing in the preaching and pastoral work. All Sunday school instruction in the city of Sacramento will be under the supervision of Dean Bartlam.

Bishop Porter is to explain the details of the proposed merger at the annual diocesan convention February 7th in Sacramento.

Throngs Hear Carols In Detroit Cathedral

DETROIT—Due to the fact that New Year's Eve fell on Sunday, no Watch Night Service was held in St. Paul's Cathedral, Detroit. There was held, however, at 7:30 that evening, the annual Christmas Carol Service, which has grown in popularity during the past few years until it is impossible to accommodate the throngs of people who come to attend. A crowded cathedral heard the ancient and modern carols sung. The adult choristers in the chancel, under the direction of Francis A. Mackay, organist and master of the cathedral choristers, and the junior choristers in the gallery, under the direction of Melvin Zeidler, assistant to Mr. Mackay, sang alternately. Carl Austin, violinist, assisted with the accompaniments. There was no sermon, the carols comprising the entire evening service.

Bishop Brown Speaks at Musicale

HARRISBURG, PA.—The third annual Christmas Musicale at Bishops Court under the auspices of the Women's Guild of St. Stephen's Cathedral was held December 21st, with about 200 in attendance. The cathedral choir, accompanied by violin, cello, and harp, sang. Mrs. Wyatt Brown sang a soprano solo. A Christmas Greeting was given by Bishop Brown. A reception followed.

Large Congregations in Chicago Churches; Bishop Addresses Men

CHICAGO—Christmas was marked by unusually large congregations in Chicago churches. Offerings also were reported large in many instances.

Bishop Stewart, of Chicago, was the celebrant at the Midnight Eucharist at St. Luke's Pro-Cathedral, Evanston. Christmas Day, the Bishop was at the Cathedral

Shelter where he preached and greeted more than 1,000 men who came to the Shelter for their Christmas dinner. St. Paul's, St. Chrysostom's, and St. James' Churches all reported large congregations. The children's carol service at St. James' and the Nativity pageant at St. Chrysostom's Sunday afternoon were especially effective. The Scottish Rite Cathedral choir of Chicago sang at the midnight service at the Church of the Holy Spirit, Lake Forest.

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Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning

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

New York—Continued

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

Church of St. Mary the Virgin, New York
46th Street between Sixth and Seventh Avenues (Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 6. Week-day Masses, 7, 8, and 9:30. Confessions: Thursdays, 4 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.
E. POWER BIGGS, English organist.
Three recitals, January 10, 17, 24. Wednesday evenings at 8:30.

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

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

St. James' Church, New York

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

Pennsylvania

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

Wisconsin

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

Canal Zone Building Program Completed

New Structure Erected and Various Improvements and Repairs Made by Congregations

ANCON, CANAL ZONE—An active program of church building and repairs has just been completed in the Panama Canal Zone.

At Gamboa, C. Z., a new building has been erected under the supervision of the Rev. J. T. Mulcare, priest in charge.

The Rev. A. F. Nightengale, rector of St. Paul's Church, Panama City, with the loyal support of his vestrymen and congregation, has executed a very elaborate plan of improvement and renovation to the church building which included the obliteration of the cloisters, replacement of all wood work in the interior by tiling and cement fixtures, and the construction of an imposing three-story bell-tower out of reinforced concrete. A part of this work was done by volunteer labor.

Repairs to the exterior walls and the windows of Christ Church by-the-Sea, Colon, have been made by the Ven. E. J. Cooper. This building is the oldest possession of the Church in the district, having been consecrated in 1865 by the Rt. Rev. Alonzo Potter, then Bishop of Pennsylvania. On account of its age much of the stone work and other important parts of the structure have greatly deteriorated and the present efforts have been undertaken with a view to assuring the durability of the building which has been described as the most beautiful piece of ecclesiastical architecture in Central America.

Appeal on Behalf of Assyrians Will be Made to President

CHICAGO—Through the efforts of a committee of Assyrians, including the Rev. Simon Yonan, pastor of St. Michael's Assyrian Mission of Chicago, the Presiding Bishop and the Bishop of Washington have been constituted a committee to appeal to President Roosevelt and the Archbishop of Canterbury on behalf of the Assyrian people. Fr. Yonan has been active in the work of bringing to the attention of Americans the mistreatment of the Assyrians in the East.

Rev. F. C. Sherman Conducts Mission in St. Louis Cathedral

ST. LOUIS, Mo.—The Rev. Franklyn Cole Sherman, president of the American Guild of Health, Cleveland, Ohio, concluded December 17th a mission at Christ Church Cathedral.

The rectors of the Church of the Ascension, Holy Apostles' Church, Holy Communion Church, St. Paul's Church, and St. Stephen's Church, cooperated with the Very Rev. S. E. Sweet, dean of the cathedral, in the mission.

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

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. 1748 Roosevelt Ave., Los Angeles, Calif.

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NOTICE

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

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South India Scheme Committee Reports

United Church Group Proposes New Section Concerning Types of Ministry After Union

LONDON—The committee of the General Assembly of the South India United Church, one of the Protestant bodies concerned, has just presented its Report on Union. The report recommends a series of revisions to the Scheme. It was resolved in the deliberations of the committee that "the Act of Union will not debar any teacher of the United Church from using for the instruction of the faithful any confession of faith which had been employed in any of the uniting Churches before the Union, though such confession be not included in the doctrinal standards of the United Church."

NEW SECTION PROPOSED

A new section was proposed concerning the types of ministry after the Union was completed.

After this period of 30 years, the United Church must determine for itself whether there should continue to be any exceptions to the rule of an episcopally ordained ministry, and if so, of what nature, giving in their consideration full weight to the fundamental principles of the Union; on the one hand that of a fully unified ministry within the Church, and on the other hand that of the maintenance and extension of full communion and fellowship with those Churches with which the uniting Churches now severally have such fellowship. It is understood that the status of those at that time already received as ministers in the United Church shall not be affected by any action which the United Church may then take.

It was resolved that "any diocese may provide that representative presbyters of the diocese should join with the bishops in the laying-on of hands at the consecration of its Bishop."

LEAVES MINISTRY QUESTION

With regard to the resolution concerning non-episcopal and episcopal ministers in the United Church after the 30 years of preparation, it was thought that, if the unity of the ministry within the Church and the maintenance of communion and fellowship with Churches outside the Union are considered, "this would place the whole question of ministry upon a perfectly fair and equal basis, and that therefore the question can be safely left for decision to the Church of that time." The comment given on this conclusion is that "to those who were present, this experience was another evidence that the Holy Spirit, in answer to definite prayer, was guiding the committee in its work."

The committee is said to recognize that difficulties in more than one direction are contained in the present proposals, but thinks that the votes of the lay members, the ministers and the bishops in the synod should be taken separately, and that a majority of each of these three groups should be required. A desire is expressed that, if the present bishops of the Church

Trinity, N. Y., Christmas Carol Service is Attended by 1,000

NEW YORK—More than 1,000 persons in the financial district filled Trinity Church at noon for the annual Christmas carol service. Carols were sung by the Trinity choir and members of the Downtown Glee Club.

The Rev. Dr. Frederic S. Fleming, rector, greeted the audience. "We are doing a wise and happy thing, standing on the threshold of Christmas and rejoicing in the singing of the carols, these songs of the Church which are imperishable," he said.

The choir was directed by Channing Lefebvre. The glee club sang the traditional Welsh carol, "Deck the Hall" and "Wasn't That a Mighty Day," a Negro spiritual.

of India could be commissioned by presbyters of the Wesleyan Methodists, "it would help to make all feel that all bishops would be on an absolutely equal footing in the new Church."

Priest Critically Ill

CHICAGO—The Rev. Albert B. Whitcombe, rector of St. Peter's Church, Grand Detour, is critically ill. Fr. Whitcombe was taken to the hospital at Aurora.

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