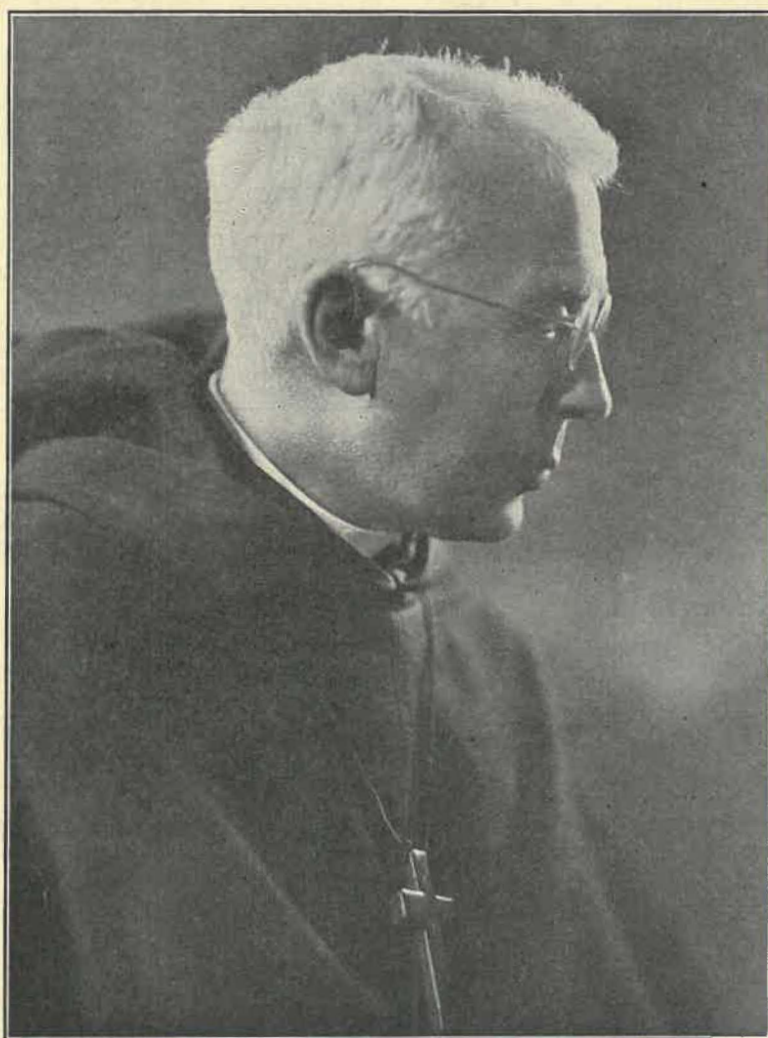


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# The Living Church



**FOUNDED ORDER OF HOLY CROSS FIFTY YEARS AGO**

The Rev. James O. S. Huntington, O.H.C., D.D., on November 25th will observe the fiftieth anniversary of his profession, which marked the founding of the Order of the Holy Cross.

*(See editorial on page 641)*

# The Living Church

Established 1878

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

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



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## Church Calendar



### NOVEMBER

- 25. Sunday next before Advent.
- 29. Thanksgiving. (Thursday.)
- 30. St. Andrew. (Friday.)

### DECEMBER

- 1. (Saturday.)
- 2. First Sunday in Advent.
- 9. Second Sunday in Advent.
- 16. Third Sunday in Advent.
- 19, 21, 22. Ember Days.
- 21. St. Thomas. (Friday.)
- 23. Fourth Sunday in Advent.
- 25. Christmas Day. (Tuesday.)
- 26. St. Stephen. (Wednesday.)
- 27. St. John Evangelist. (Thursday.)
- 28. Holy Innocents. (Friday.)
- 30. Sunday after Christmas.
- 31. New Year's Eve. (Monday.)

### CALENDAR OF COMING EVENTS

#### NOVEMBER

- 25-Dec. 9. Every Member Canvass.
- 30-Dec. 1. Convention of Ohio young people in Trinity Cathedral, Cleveland.
- 30. Meeting of the Philadelphia Chapter of Anglican Society at the Philadelphia Divinity School.

#### DECEMBER

- 23. Christmas Message to be broadcast by the Presiding Bishop at 10 A.M., E. S. T.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### DECEMBER

- 3. St. Luke's, Lebanon, Pa.
- 4. St. James', Cleveland, Ohio.
- 5. St. Paul's Cathedral, Fond du Lac, Wis.
- 6, 7, 8. St. Michael's and All Angels', Philadelphia, Pa.

## Clerical Changes

### APPOINTMENTS ACCEPTED

BARTLAM, REV. ERNEST PERCY, formerly deacon at the mission of St. Mary Magdalene, Fayetteville, Tenn.; is assistant at Trinity Church, Houston, Texas. Address, 1011 Holman St.

GOLDEN-HOWES, Very Rev. FREDERIC W., formerly dean of Christ Church Cathedral, Mexico, D. F. Mexico; to be dean of Christ Cathedral, Salina, Kans. Address, 138 S. 8th St. .

KEEN, REV. HAROLD R., formerly curate at the Church of the Holy Nativity, New York City; is priest in charge of St. Peter's Church, Hebron, and Calvary Church, Colchester, Conn. Address, Hebron, Conn.

MOULTON, REV. JOHN P., formerly curate at St. Asaph's Church, Bala, Pa.; to be priest-in-charge of the Church of the Good Shepherd, Ogden, Utah.

ROE, REV. JAMES B., formerly rector of Christ Church, Sidney, Nebr. (W.Neb.); to be rector of St. Luke's Church, Denver, Colo., effective December 9th. Address, 1256 Poplar St.

VIRGIN, REV. J. FREDRIK, formerly rector of St. John's Church, Pittsburgh, Pa.; to be priest in charge of St. Peter's Church, Pittsburgh, Pa. (P.), effective December 1st. Address, 3306 Fifth Ave.

### NEW ADDRESSES

COIT, REV. CHARLES W., formerly Blackwood, N. J.; 736 College Ave., Claremont, Calif.

MOLONY, REV. C. HELY, formerly 2729 Folsom St.; 710 N. 25th St., St. Joseph, Mo.

### RESIGNATION

CARROLL, REV. EDWARD T., D.D., as rector for forty-nine years of St. Ann's Church, Amsterdam, N. Y. (A.); to retire from active work.

### ORDINATION

#### PRIEST

NORTH DAKOTA—The Rev. WILLIAM FORMAN CREIGHTON was advanced to the priesthood by Bishop Bartlett of North Dakota in St. Mary's Church, Guelph, November 11th. The ordinand was presented by the Rev. W. M. Walton, and is priest in charge of St. Mark's Church, Oakes, St. Mary's, Guelph, and St. Luke's, Ellendale. Address, Oakes, N. Dak.

## Books Received

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

- COKEsbURY PRESS, Nashville, Tenn.:  
*Prize Sermons. "Church Management" Contest.* \$1.50.
- HARPER AND BROTHERS, New York City:  
*Christianity and Social Process.* By Shailer Mathews. \$2.00.  
*Doran's Ministers Manual for 1935.* Compiled and Edited by the Rev. G. B. F. Hallock, D.D. \$2.00.  
*Realistic Theology.* By Walter Marshall Horton. \$2.00.  
*The Refiner's Fire.* By J. W. G. Ward. \$1.00.  
*The Secret of Victorious Living.* By Harry Emerson Fosdick. \$1.50.
- HARVARD UNIVERSITY PRESS, Cambridge, Mass.:  
*Indian Conceptions of Immortality.* By Walter E. Clark. \$1.00.
- THE MACMILLAN CO., New York City:  
*The Dangerous Age in Men.* By Chester Tilton Stone, M.D. \$1.75.  
*The Story of Christmas.* By R. J. Campbell. \$3.00.
- WILLETT, CLARK & CO., New York City:  
*Oberlin, A Protestant Saint.* By Marshall Dawson. \$1.50.  
*One Hundred Poems of Peace.* Compiled by Thomas Curtis Clark and Winfred Ernest Garrison. \$1.25.  
*Religion Renounces War.* By Walter W. Van Kirk. \$2.00.

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# CORRESPONDENCE

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

## What Laymen Can Do

**TO THE EDITOR:** Alexander Greene of Chicago quotes Dr. Ralph Adams Cram (L. C., November 17th) as saying:

"A mission can be established and made fruitful only on the basis of the Sacraments, and chiefly on those of the Holy Eucharist and Penance. It is not enough to send a zealous and well intentioned layman to a promising mission field in order that he may read Morning and Evening Prayer and some sermon already published. What is needed is a priest to say Mass and hear confessions, and nothing else will serve as a substitute."

The world is today filled with hatred, strife, and murder because of the incapacity of millions of people to receive the truth which is being spread before them, but they are not ready for it. The statement made by Dr. Cram, endorsed by Mr. Greene, and published by THE LIVING CHURCH sets forth that which has been held and practised for centuries, and under it conditions just named have developed, and today are getting worse. In the New Testament, taught by the acts of Jesus Christ during His ministry on earth, there is an economy—adaptation of material means to spiritual ends—which directly refutes this contention of Dr. Cram. Christ used what He had at hand to use. He taught from a borrowed fishboat, and did not insist upon use of a temple. He sent one Ananias into Straight street, when the Pauline Epistles were yet to be written. He showed that even His precept, the practice not having yet been added, could not keep three star pupils awake and one of them from lying, when the greatest of world tragedies was being enacted. And He ascended, leaving behind and trusting eleven men, three of whom had made the record named but recently, to carry on.

Observing this economy, and much other clearly taught by Christ by His acts, lay readers of New York City began in 1905 to go into promising mission fields in New York City and environs, and there do just what these people say cannot be done, and following the example of Christ. As results, there are now 19 strong parish churches, 14 of them incorporated parishes. In union with New York or Long Island dioceses. Together the 19 have 5,500 communicants, and every one of the number, if in the diocese of New York, have placed their names in a memorial expressly designed for the purpose of keeping names of contributors to the Cathedral of St. John the Divine, which Dr. Cram is building. I mean every parish and mission, not every communicant of all of them. Of the number, 15 owe their existence directly to the action of laymen doing precisely what Dr. Cram is reported to say cannot be done, and the other four were saved by laymen in the same task, after clergy had failed. The lay readers took them over by the request of the Church authorities, and did all of the work under official Church direction. Moreover, it is mere truth and commonplace to set down that the men who served as lay readers—always without pay in money or other thing of material value in any form—were developed in character, in Christian character, as they had never been developed otherwise. Their number was 83. Few before had been doing any Christian work, and practically all continued as long as they lived, and if living still, are at work, and knowing how to serve Christ by work as they could

never have learned save by doing what they did. One of the laymen, beginning as lay reader in one of these missions, is now secretary of the New York diocese, and vicar of Grace Chapel in Grace parish, New York. Another is on the faculty of St. John's University, Shanghai.

New York City. EUGENE M. CAMP.

## Clergy Unemployment

**TO THE EDITOR:** As one who is to all intents and purposes practically unemployed, permit me space for a few remarks.

I, and no doubt many others, had hoped that General Convention would have accomplished something that would have settled this vexed question to the satisfaction of all, and chiefly to those in the same position as myself. Numerous remedies have been supplied of late out of which a plan could have been made which would have satisfied all parties concerned, had they had that desire to be so satisfied. But the very persons who can remedy this evil are the ones who persistently refuse to do so. . . . The remedy lies in a more even distribution of funds. As long as there remains in the Church one clergyman receiving more than \$4,000 a year salary, there remains a remedy for unemployment. . . .

The policy adopted by Ananias is being adopted today. It is an attempt to deceive, to keep back, to pretend that we do not possess that which is plainly visible to the eyes of all who have eyes to see.

If the wives of our bishops, high salaried rectors, and a few influential laymen were compelled to attend the furnace, carry out the ashes, and perform a few more menial tasks, as some clergymen's wives have to do, until such time as work was found for every unemployed clergyman, I am certain that everyone would be employed in less than two weeks. The policy of Ananias brought its own retribution. It will do so again.

(Rev.) W. J. GRATTON.

New York City.

## "Suggestions"

**TO THE EDITOR:** Before venturing to write in reply to Fr. White's letter (L. C., November 3d) I have waited to see what the response to his request would be. One reply appears in THE LIVING CHURCH of November 17th.

I shall not attempt to answer Fr. White's questions, but I should like to draw his attention to the action of the convention of the diocese of Rochester at its last meeting. At that convention a resolution was passed to the effect that the secretary of the convention draw the attention of the treasurers of parishes in that diocese to the law of the state of New York pointing out to them that the stipend of the rector was a first charge against the parish.

I was not present at that convention so I am not able to give the reasons for such resolution, but it reflects the opinion of that convention; neither do I endorse such resolution.

Recently a bishop wrote to me telling me that stations in his diocese were being combined and being placed under the care of lay readers, so that there was no opening in his diocese.

I do not agree with Mr. Greene's conclu-

sions at all. I do agree, however, with him in the matter of priestly oversight being given. In New York City for instance—the Bronx—some years ago the Brotherhood of St. Andrew was actively engaged in the maintaining of a series of mission stations. These men served the Church they loved. To secure the services of a priest, that is a priest who would "venture" into the Bronx from the city cost usually \$25 for a single celebration of the Holy Communion. Subsequently through the Bishop and the Church Extension Society of the diocese of New York an archdeacon was appointed for oversight of such missionary work, and it was that in very truth. With the tremendous growth in population it has meant in some cases that these little mission stations, which started in some one's parlor, or a rented barn, served for years by laymen, have become—not in every case it is true—self-supporting parishes. If these men of the Brotherhood had not begun the work, such a happy result could not have been brought about. There is a place for consecrated laymen in the Church. They do not want to be anything but lay ministers while acting in that capacity, but several of those men who served the mission field of the Bronx have since entered the Church's ministry so that they might continue their work but as priests. . . . (Rev.) H. HAWKINS.

Stamford, Conn.

## General Convention's Actions

**TO THE EDITOR:** General Convention has adjourned and it is now possible to evaluate its wholeheartedness and efficiency in meeting the vital problems of the Church.

No less than 50 priests are "without work and can be recommended by their bishops." (The figure was obtained from a questionnaire, not from the complete records of the Church Pension Fund.) A remedy was speedily found. Their names are to be placed upon a list.—Meanwhile, after debate, four resolutions were adopted about Munitions, etc., by the way of advice to Cæsar!

Other unemployed clergy were mentioned who were classed as "unemployable" and "who cannot be recommended." . . . "Sympathy was expressed for them in their difficulties" and it was determined that "the Church cannot, and should not, be obligated to find positions for them." (See the *Witness*, November 1st, and see St. James 2: 15, 16.)—Meanwhile a resolution was passed deprecating Lynching!

It is known that many people of the Church are without regular employment, that many of them are on reduced time and wages, that many have exhausted both savings and credit, that many have fearfully diminished incomes, or have ceased to possess wealth.

. . . It is known that Church property has greatly deteriorated, and that funds have been borrowed for necessary operating expenses. What message of comfort, encouragement, and what assurance of brotherly help did General Convention send, and what remedy did it propose? It created "flying squadrons" to press all this Church, even its most impoverished parishes and desperately worried clergy, for an increase of 25 per cent over the giving of last year through "a full canvass of extraordinary intensity." We are not told how to "make bricks without straw"—but comfort and assistance is given us by the moving of the indices, etc., from the front to the back of the Prayer Book!

Moral laxity is disrupting homes, undermining Christian ideals, threatening the downfall of decent civilization. The Bishops' Pastoral has weighty words. Christian people look to our religious Conventions for clear definition, and firm enforcement, of that, and that only, which the laws of God allow. General Convention continued the laxity of our compromising marriage canon for another

three years and endorsed "birth-control."—But it gave considerable time to an attempt to frame resolutions concerning our "economic order."

A great flood of irreligion and unbelief is rolling in upon us. Habits of worship are breaking down, inward convictions are shaken. The Christian Year is being flouted as to its fasts and disregarded as to its feasts, by a considerable proportion of our membership. "Labor Sunday," "Red Cross Sunday," "Drink-more-Milk Sunday," "Armistice Day," "Mother's Day," "Hallowe'en," and the "Feast of Santa Claus" are increasingly substituted for the Sundays of the Christian Year and for All Saints' Day and the feast of the Nativity, in the thought of the people and the message of the pulpit, which indicates an uncertainty of loyalty to Christ and His Church.—And our General Convention took time to add women to the National Council and endorse a new Calendar with a fixed date for Easter!

There is great outward misunderstanding and much internal controversy arising from uncertainty as to what this Church claims to be organically and in vital relationship. Dealing with this momentous and oft-recurring question, which no straddle, or compromise, or consideration of expediency is able to *silence*, our General Convention only declared what we should be *called*.—It continued a name which has always led to misunderstanding and controversy and which is not in evident harmony with the Creed of faith we confess. Meanwhile it "roundly condemned" . . . "objectionable motion pictures!"

Under the financial and administrative system of the past, great discrepancies have arisen in salaries, whereby the heroic Bishop of Alaska, and other missionary bishops upon whose shoulders rests heavy responsibility for the future of the Church on frontiers and in foreign lands, receive far less than the bishops of well organized, self-sustaining eastern dioceses, and the priest who keeps the light of faith shining and distributes the Bread of Life to the congregations of from two to seven separated villages receives far less than the priest who serves a fashionable little congregation on some city avenue. (We make no account of the discrepancy in fees and gifts.) What did General Convention do toward improving this condition which makes difficult the placement of clergy where they are the most needed?—It strongly affirmed the partnership principle as "a relationship between persons who share in a common enterprise!"

But let us take heart and give three rousing cheers. "A definite Forward Movement" is at hand and "one-half of the undesignated legacies received during the coming triennium are to be used for the promotion of this Forward Movement" so that we shall be "re-invigorated" and "re-habilitated." How many parish priests will now scrutinize the

morning mail with renewed enthusiasm anticipating that the innumerable pamphlets which tell how to set up a canvass, how to organize the laity, how to conduct a Sunday school, will be superseded by Tracts for the Times, that can be put into the hands of the populace to create faith in God, love for Christ and His Church, desire for the Christian sacraments at the hands of an Apostolic Ministry, and devotion ordered by a Christian Year! (Rev.) THEODORE HAYDN. Watervliet, N. Y.

An English Visitor

TO THE EDITOR: Dr. Sydney H. Nicholson, the director of the School of English Church Music and warden of the College of St. Nicolas at Chislehurst, is at the present time making an extensive tour in Australia in the interests of the musical principles and standards which the school has been founded to maintain and exemplify. He is returning to England by way of this country, and expects to be in the United States from about December 10th until the first of the year, arriving in Chicago and working his way gradually east. I have been asked to make arrangements for him and have already arranged for a good many visits with choirs, choirmasters, and clergy who are interested. I should be very

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glad to hear from others who would like to get in touch with Dr. Nicholson and the work of the school. I can be addressed at the Cathedral Choir School, Cathedral Heights, New York City. (Rev.) W. D. F. HUGHES. New York City.

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## EDITORIALS & COMMENTS

### The Order of the Holy Cross

CLOSE ON THE heels of the Seabury Sesquicentennial comes another anniversary of great importance to the Church. The interest in this anniversary is, moreover, heightened by the fact that the beloved priest who is the central figure in the event commemorated is still living and the multitude of his friends and admirers will be able to assure him personally of their congratulations.

Fifty years ago, on November 25, 1884, being the feast of St. Katharine of Alexandria, the Rev. James O. S. Huntington was professed in the threefold monastic vow at St. John Baptist House, in East 117th street, New York, and became the Father Founder of the Order of the Holy Cross. Thus there came into being that splendid Religious order which has contributed so many devoted missionary priests to the Church and attained a reputation for burning zeal in the cause of Christ second to that of no other organization or society in the Church.

With Fr. Huntington at the time of his profession was the saintly Fr. Sturges Allen, who later at the age of 73 went out to Africa to devote the last six years of his life to the missionary work that had always been close to his heart. Beginning in a little house in the tenement section of the lower east side of New York, these two priests undertook a heroic and self-sacrificing ministry to the under-privileged in that slum district. For ten years they carried on the work of the mission, their special care being the boys and young men who were growing up under the evil conditions of slum life. During this time the Church of the Holy Cross was built at the corner of Avenue C and Fourth street, and also, five years later, the parish house, in which Fr. Huntington and Fr. Allen lived.

But with changing conditions the work of the Order of the Holy Cross also changed and expanded. The work of the mission, when it had been put on a firm foundation, was turned over to a secular priest and the members of the little community withdrew to a rented house on Pleasant avenue near East 125th street, and after a year or so, moved from there to Westminster, Md. The growth of the community from this

time onward was steady, and in 1904 the beautiful monastery at Holy Cross, West Park, N. Y., was built. This quiet spot on the bank of the Hudson River has continued to be the center of the activities of the order which now, however, are scattered over half the world.

One of the valuable works of the Order of the Holy Cross is its mission in the hinterland of Liberia. Before its establishment our Church in Africa had been confined to the Liberian coast and the wild tribes of the interior had scarcely been touched. After three years of preparation the first venture was made in 1922 under the leadership of Fr. Robert E. Campbell, O.H.C., now Bishop of Liberia. Within a year a church, a monastery, and a school had been built in the Gbande country, and in 1926 there was added a hospital which became the first place in the republic of Liberia where a major operation could be performed. It is in the records of this hospital that on a single day in October, 1931, over 1,200 men, women, and children were treated by the doctor and his assistants, while the total number of treatments during the year was some 140,000.

IN THIS country the Order of the Holy Cross has established and successfully conducted two schools of widely differing character. In Connecticut, Kent School, under the leadership of the Rev. Frederick H. Sill, O.H.C., provides for 300 boys annually a preparation for college second to none in the country. There are today over 1,000 alumni of this school, many of them distinguished in their several vocations. In Tennessee in the remote mountain districts near Sewanee, St. Andrew's School for Mountain Boys provides scholastic and industrial training for boys who would otherwise be without a chance for advancement. Some 2,000 boys have profited by this opportunity and have been started on their way to useful and intelligent citizenship by St. Andrew's.

Today the Father Founder, who fifty years ago caught a glimpse of the vision that has brought all of these splendid works into being, is widely recognized among his fellow Churchmen as one of the true saints of the Church. He has

won distinction as a scholar and is widely recognized as an authority in liturgics and Church history. But he is even more beloved by those who know him for his saintly character.

To Fr. Huntington and the Order of the Holy Cross on this notable anniversary we extend our heartiest congratulations. We pray that he may be spared to us for many more years of service in the cause of our Lord and that the work of the order he founded may continue in the spirit of its founder to provide a perpetual memorial to the dauntless love of our Lord that has characterized his work and that of his self-sacrificing co-laborers in the vineyard.

**T**HE LIVING CHURCH has the privilege this week of publishing the notable Hale Sermon by Dr. Sergius Bulgakoff, dean of the Russian Theological Seminary in Paris, on Social Teaching in Modern Russian Orthodox Theology—a subject that he is well qualified to discuss.

#### A Distinguished Russian Visitor

During the past month, Dr. Bulgakoff has been the distinguished guest of this Church. He visited Atlantic City during General Convention and spoke there to an enthusiastic audience. Since that time he has been delivering addresses at various university centers in the East and Middle West, in all of which he has been cordially received. His message has been a new one to many of his hearers, coming as it does from a Church with a different background and tradition from that of Western Christianity. It has therefore come with the greater force, and we believe that the visit of Dr. Bulgakoff to this country has provided a real stimulus to American social-religious thought. Not the least of his contributions in this respect is the Hale Sermon, which will shortly be published in permanent form and will be widely studied both in this country and abroad.

The visit of Dr. Bulgakoff has also fostered the increasingly friendly relations between the Anglican and Eastern Orthodox communions in this country. His profound scholarship, coupled with his winning personality, has made a deep impression on the growing circle of his American friends and admirers and has stimulated interest in the seminary of which he is the head and which is providing the only effective theological training for the Russian clergy today.

We believe that we speak for the entire American Episcopal Church when we express to Dr. Bulgakoff our greetings and sincere thanks for the notable contribution that he has made to the intellectual life of our Church. May his visit to America hasten the day of intercommunion between the two great historic communions of Anglicanism and Eastern Orthodoxy.

**I**F ANY CHURCH PEOPLE have been in doubt as to the need of a Federal anti-lynching law, the atrocious spectacle that took place in Marianna, Fla., last month ought to prove sufficiently convincing. This lynching had an interstate character and therefore may come under present Federal laws. But most mob murders occur within the boundaries of a single state and so justice is dependent on local public opinion which is in all too many cases warped and inadequate for the purpose.

#### Need for a Federal Anti-lynching Law

In the Marianna case the victim was kidnapped from a jail in one state and carried into another to be tortured and shot. Plans for the lynching were made in advance and invitations were issued to "all white folks" to attend. Appeals to the Governor from the Association of Southern Women for the

Prevention of Lynching and the National Association for the Advancement of Colored People to call out the troops in order to prevent the crime were casually set aside when the local sheriff said he could handle the situation.

A telegram to President Roosevelt, sent by Dr. Will W. Alexander of Atlanta, executive director of the Commission on Interracial Cooperation and a man who has probably made a more careful study of the lynching evil than any other man in the south, is of great significance in this connection. Dr. Alexander telegraphed on the day after the murder:

"Since last night's lynching in Jackson County, Florida, involves interstate kidnapping you are implored to use Federal agencies to the limit in apprehension and punishment of the kidnap murderers.

"Florida's forty lynchings in the past twelve years without a single conviction indicate that there is no hope of action from authorities of that state.

"Effective Federal prosecution of this case as an interstate crime would be a service of major consequence to the nation and would have the wholehearted approval of thoughtful Southern people. Circumstances of this case are peculiarly shocking. Lynching advertised hours in advance bringing together thousands of men, women, and children eager to witness the spectacle. Lynching itself reported marked by unspeakable torture and mutilation. Local officials apparently indifferent throughout."

The widespread menace of kidnapping is at last beginning to be brought under effective Federal control through the enforcement of the so-called Lindbergh Act. Similar legislation dealing with lynching is urgently necessary if this perennial blot on our national honor is to be wiped out.

**A**NY STRAY ANGLO-CATHOLIC who, perhaps losing his way while seeking the Church of St. Mary the Virgin, might have wandered into St. Luke's Evangelical Lutheran Church on West 46th street, New York, on a certain Sunday last month would have been astonished at

#### A Development in Lutheranism

what he saw. Indeed he might at first have thought that he was in St. Mary's, after all.

He would have found himself participating in a service beginning with a procession headed by a young crucifer bearing a gold cross. On either side of him he would have seen an acolyte bearing a lighted candle, and behind them the officiating clergyman dressed in colored chasuble and other ministers in the traditional vestments of the Mass.

Before the candle-lit altar, he would have seen the officiating ministers bow and cross themselves. As the service proceeded he would have recognized with amazement a service surprisingly like the solemn Mass that he would have expected at the Church of St. Mary the Virgin, virtually the only noticeable omission being the lack of incense.

The service was a festival one arranged by the Liturgical Society of St. James, now eight years old, which has as its object the restoration to Lutheranism of its historic liturgical purity. The Rev. B. von Schenk of Hoboken, N. J., sounded the keynote of the movement when he said: "The Lutheran Church is Catholic in doctrine and has the right to be Catholic in form."

Doubtless these Catholic-minded Lutherans will meet with opposition in their own Church. Anglo-Catholics who have been through the same mill will sympathize with them and wish them well. Particularly they will hope and pray that those who sponsor the liturgical movement in the Lutheran Church will continue to recognize, as they do today, that ritual itself

is an external and relatively unimportant matter except insofar as it reflects deep underlying spiritual truths. Fundamentally, Lutheranism and Anglicanism have much in common, and it is therefore with unusual interest that we observe this development in another Christian communion.

### Through the Editor's Window

THE EDITOR'S WINDOW, closed for repairs necessitated by brickbats thrown through it by sundry readers who found the view therethrough not entirely to their liking, is now reopened, we hope upon a more pleasing panorama. But we must respectfully decline to omit from this department what to our doubtless twisted view looks to us like humor, for the sole excuse for having an Editor's Window is to ventilate the sometimes stuffy air of matters ecclesiastical with the clear fresh breeze of wit.

SOMEONE has said that men can meet on common ground if they differ in their views of politics, economics, or even religion, but that they cannot endure one another if their ideas of humor are at variance. So to those who do not like the Editor's Window, and the observations made through it from time to time, we can only offer this bit of sage advice: Skip it.

ONE OF OUR ASSOCIATE EDITORS sends us this delightful clipping, from an unidentified source:

To the *Saturday Review* Mr. Kipling's terminology in his last book of poems, *The Seven Seas*, seems much too technical. The *Saturday* critic declares that the poet should not run riot in the jargon of the shop. He then goes on to institute the following amusing parallel, first quoting Kipling's famous lines:

The crank-throws give the double bass, the feed-pump sobs and heaves,  
And now the main eccentrics start their quarrel on the sheaves;  
Her time, her own appointed time, the rocking linkhead bides,  
Till—hear that note?—the rod's return whings glimmering through  
the guides.

"This," says the critic, "is pure Jabberwocky, and if our 'main eccentrics' are going to write in this kind of English we shall have to give up reading them. Why not have 'Hospital Hymns' like the following?"

"The inspissated alkaloids with eczema contend,  
But Heaven pursues the comatose, no bismuth can befriend;  
Spasmodic hydrocarbonates with tetanus combine  
To whing thy cardiac meroblast, O molecule of mine!"

EXACTLY, say we. And if the spirit of Lewis Carroll is to permeate such diverse spheres of thought as marine and medical life, why not apply it to the news of the Church? With which thought in mind, we beg to submit the following metrical summary of General Convention:

The budget equilibrium with doctrinism vies  
In expeditumptions feats to please the bishops' eyes;  
While flippercanian flabberjab the deputies delights,  
Redjunctious resolutions setting all the world to rights.

The women folk auxiliaryate with vigoracious vim,  
And National Council scintillates with her as well as him;  
Could any programmatic sesquiarach more ably dishup  
Such belknapiacious feast to please an Archalmostly-bishop?

### A Perfect Life

A PERFECT LIFE is not attained in a day. Men cannot take short cuts, or take a bee-line for the Kingdom of Heaven. If we had our way, we should have the bud, the blossom, and the ripened fruit at the same time. But this is not God's method. He gives us "first the blade, then the ear, afterward the full corn in the ear." Character is a growth, and it requires time to perfect the full rounded Christian.

—D. C. Tomlinson.

### Worldly Troubles

THE TROUBLE with the world is not fundamentally economic but religious. There is an economic difficulty; we live in a world abounding in food and in material for clothing and shelter, yet millions are underfed, poorly clothed, and abominably housed. This should not be. The earth is the Lord's and the fullness thereof; as sons of God we have the right to God's gifts of food, clothing, and shelter. The distribution of these essentials is the present problem.

But this problem will never be solved by political parties or by economic theories. It will only be solved by the acceptance of the Catholic Faith, which affirms that God is the Father of us all and that all men are brethren. We are the children of God; we were created to enjoy companionship with our Father. But only true companionship can exist where there is unity of purpose and will. God's will for the world is more abundant life for all his children, not merely for a chosen few. God plays no favorites. We are so constituted by our Creator that we can only get the best results from our lives when we use them to accomplish this end.

But people do not use their lives to this end; they therefore misuse them. The energy and ability of millions of people is used to gain what is intended but a means to the end. The world has confused the means with the end. The riches of the world—its metals, oils, grains, and fruits—are but instruments with which we are to carve out our destiny. But the world has blindly considered the acquisition of these means as an end in itself.

Life does not consist in the multiplicity of material possessions. Life is fundamentally a spiritual thing and therefore only the spiritual can bring lasting peace and satisfaction. There is no reality to material possessions because there is no permanency; they depreciate in value, decay, rust, and eventually crumble to nothingness. The personality which inhabits the body can never be satisfied with physical possessions, material pleasures. He demands, consciously or unconsciously, permanent and spiritual riches to satisfy the infinite desires.

The world demands a New Deal. But only God can make all things New. Through union with the Incarnate Son we gain newness of life and see things in their proper perspective. We are thus enabled to enter into that more abundant life which was the purpose of the Incarnation.

The riches of the world are but instruments by which we are enabled to serve God and man to the limit of our several abilities. Heaven, with perfect union with God, is the goal toward which we all journey. But heaven is not a reward for a good life, but a condition where service will be untrammelled by man's disobedience. The reward of life lies in the consciousness of work well done, of service rendered. The rake may gain social, political, or financial supremacy; he may have a grand funeral with three cars of flowers; but he missed the whole joy of living, of spending himself for God and humanity in an effort to fulfill his true destiny and make the world a better place for his living. The saint will spend most of his life unnoted by the world—in service and sacrifice, in kindness and gentleness, in self-control and discipline, in poverty and loneliness, in pain and misunderstanding; his death will never make the front pages of the newspaper, his Requiem Mass will be attended by a handful whose gratitude is deeper than words. But he lived gloriously, deeply, joyously, and abundantly. He used his life for the purpose for which it was created.

The future of the rake and the saint are with God. But no thinking person can doubt that the rewards of the saint were more worth while than those of the rake. The life of the Incarnate Son is the yard-stick by which we measure life. Was the joy of his life greater than that of the millionaire whose strength was spent in amassing and holding his wealth? The answer to that question gives the reason for the Catholic Church. The Church exists to enable us, through sacraments and discipline, to approach that life of joyful service which was perfected in the Incarnate Son.

—REV. CARL I. SHOEMAKER, in *The Angelus*.

THE BEAUTIFUL is the shadow of God's loveliness; the sublime is the shadow of God's majesty. Man is endowed with imagination that he may discover God in all things; God's image in his own soul; God's image in the hosts of heaven; God's image in the creations of earth; God's greatness in all that is great; God's loveliness in all that is lovely; God's glory in all that is glorious.

—W. H. Hewitson.

## Christianity and Its Defenders

By the Rev. T. F. Opie, D.D.

Rector of St. Bartholomew's Parish, Montgomery County, Maryland

**I**F WE CONCEDE that Christianity is a state of mind; if it be a philosophy of life—then it would appear that it needs defense today possibly more than ever before in history. But the testing-ground of Christianity is not in a Dayton, Tennessee! The testing-place of Christianity is in the human heart. It is in the life and purpose of people who call themselves Christians that Christianity is on trial.

Christianity has been done more harm than good by many of its so-called defenders. The way to defend Christianity is to live it—and that is the only way to defend it. So long as men can love as Christ loved, Christianity needs no further or other defense. But do men and women of today show forth the love of Jesus? If men and women can serve with the disinterestedness of Jesus, then Christianity needs no other defense. But do Christians so serve? When men demonstrate that they can grow and develop and expand in the graces of Christ, in God-quality, then Christianity will convince and convert the world!

But Christianity, it must be contended, is not a mere state of mind; nor is Christianity anybody's opinion! Nor is it anybody's theory of the universe. It is not a philosophy nor a cosmology. It is not a doctrine about God or the creation of the world. Christianity is fundamentally an experience. When men experience the power and the love and the grace and the goodness and the beauty and the holiness and the righteousness of Jesus, they do not need anyone to defend their Christianity in philosophical or scientific terms. Christianity transcends these and Christianity reproduced in living human form is its own defense.

Christianity is not belief in the Bible. The Rev. Mr. Byrd spoke volumes when he said that the worst kind of infidels are those who declare that they believe the Bible from cover to cover—but who do not practise the precepts of the Bible! That is worth a thousand sermons and ten thousand Bryanisms. Christianity is not a belief. If it were there would be enough Christians in the world to usher in the millennium! Belief is too cheap! Belief is too dead easy! Christianity is hard! It is desperately difficult. Christianity is a life!

The religion of Jesus is the most practical, the most impelling, and the most difficult religion that the world has ever seen. It has been said that there never was but one Christian—and He was a Jew! Christianity is not Nordic; it is not racial; it is not local. Christianity is universal—and wherever men and women are reproducing the life and conduct and the attitudes of the Man of Galilee, there is Christ's religion.

This divine program calls for a transformation of the affections, the passions, the purposes of people. It calls for high hopes, for intense impulse, and for noble aspiration. This transformation is to be brought about by a definite experience—the experience of Jesus coming definitely into one's inner life and reorganizing it from top to bottom.

Any man, woman, or child who wants to defend Christianity has undertaken the most difficult rôle in life! He has only to live, to love, to serve, to aspire as did Jesus!—and to radiate God-quality as did Jesus—in kind if not in degree. This it is to defend the religion of Jesus.

### Character

**C**HARACTER is permanent. The character of a man is affected by everything and destroyed by nothing. The unseen God at work upon the unseen character of man—here is a reality which underlies the changes and chances of this passing world. What a dignity it gives to life! It makes no difference henceforward whether we are poor or rich, famous or unknown; character, not riches, is the object of life, and the pauper will be numbered with the princes, for the aristocracy of character is the only aristocracy which lasts beyond the grave.

—Bishop *Wilmington-Ingram*.



## The Sanctuary

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

### The Days Come

READ the Epistle for Sunday next before Advent.

**T**HE PASSION for justice is a longing that reaches far back in history and deep down in the human heart. It is revealed in such prophetic utterances as this not only as an unfulfilled longing but as a compelling hope. "The days come, saith the Lord." Though wrong seems so often to triumph and judgment to be wrested from the truth; though the world despairs and turns to one form of economic order or another in a vain search for better things, there has always lived in men of faith an assurance resting on the righteousness of God, and in that assurance has been the moving force behind all real progress.

Justice was long regarded as a favor which rulers could bestow or withhold at their pleasure. The unhappy reign of the wretched Zedekiah had yielded little of justice or judgment to the nation. He "did evil in the sight of the Lord" says the record and his end was to see his capital taken, his palace burned, the Temple in ruins, and his people in bondage. The conquerors "put out the eyes of Zedekiah, and bound him with fetters of brass and carried him to Babylon" (II Kings 25: 7). There were to be no more kings in Jerusalem, according to Nebuchadnezzar. The stout-hearted prophet thought otherwise: "A King shall reign and prosper, and shall execute judgment and justice. . . . Judah shall be saved and Israel shall dwell safely." The deliverance from Egypt, that greatest moment of the past, shall be as nothing in comparison with the widespread, glorious recovery of the days to come.

It is men like Jeremiah that the world needs today, men in whom faith kindles and hope bursts into glowing flame at the darkest hour of disaster.

It was no empty dream, this vision of the prophet. The days came when the ancient stock of David's line put forth a Branch in renewed vigor. "Jesus was born in Bethlehem of Judæa." The King of promise appeared. "The Kingdom of Heaven" was at hand.

With the King came the confirmation of a new conception of justice which had begun to stir in men's minds. It was no favor bestowed by an autocrat but a principle of social welfare which free and enlightened peoples could themselves establish and maintain. The Saviour of mankind deliberately refused to impose justice by external rule; He sought to implant it in men's hearts. Righteousness cannot be compelled from without. It must come from within.

Christianity is eminently practical. It is the hope of the world today. Though there may seem to be a long interval between Jeremiah's courageous word in the days of the Captivity and our situation in this troubled era of the twentieth century, they are linked together by imperishable truth. The Church bids us, on the last Sunday of the Christian Year, to look up and hope to the end. We cannot live by bread alone, though the hungry multitudes must be fed. We cannot rest in any system that denies to any man anywhere the satisfaction of his fundamental needs, and deeper even than the need of food for the body is the need of "justice and judgment in the earth." Because our faith is in "The Lord our Righteousness" we believe that a better social order is possible. First, however, the King and His Kingdom must be sought. This is the message with which we enter on the season of Advent, and open our ears once more to the good news of His coming—"The days come, saith the Lord."

O God, the faithful God; who from age to age hast raised Thy prophets to inspire and guide Thy people; help us to hold steadfastly to Thy promise of salvation for all mankind, until Thou establish in the earth Thy Kingdom of justice and truth, through Jesus Christ, our Lord. Amen.



# Social Teaching in Modern Russian Orthodox Theology

*The Twentieth Annual Hale Memorial Sermon*

By the Very Rev. Sergius Bulgakoff, Ph.D.

Dean of the Russian Orthodox Theological Academy, Paris

THE SOCIAL QUESTION is now high on the spiritual horizon. It cannot be avoided—either in our thoughts or in our discussions. But it was not so from the beginning, in the primitive Church. We observe there rather a kind of social indifference and absence of attention to the social structure. In spite of evident sympathy with the destinies of the poor and their sufferings, we find here the preaching of humility and reconciliation, even with the bitter life of slaves,<sup>1</sup> and no question arises about social reorganization. The Jerusalem community gave for all times an example of common life in love and in faith, but this practice has never been generalized as a doctrine. Labor was recognized in its dignity and still more in its ascetic significance, but we do not find any definite conclusion about the particular vocation and significance of the working class as the proletariat; for the Church recognized no difference of position, "neither slave nor free," only the soul in its relation to God. The chief reason for this indifference was that the primitive Church did not believe in the continuing existence of the world. On the contrary they were certain of the nearness of the end, of the Second Advent, and did not realize that ahead would lie a very long, indefinitely long, history. It did not seem worth while to care about this world and its activities, because this world was soon to pass away. Social relationships were understood only from the individual point of view, as personal behavior involving mercy and philanthropy. The primitive Church possessed a secret of freedom from the world and all its activity, and particularly neglected the whole domain of economic and social life. In this respect it was eschatologically passive, conservative, quietistic. She despised wealth and ignored it, or even blessed poverty. Nevertheless, after two centuries Clement of Alexandria had to put the tempting question: *Quis dives salvetur?* And his first answer to it was not in the negative.

## THE BYZANTINE CHURCH

THE SAME tendency of ascetic neglect of the world is followed by the Fathers of the Church. The existence of the world and its continuance became obvious as a matter of fact. From the moment when the Emperor Constantine recognized the Church, the Church recognized in her turn the world and its activities, and gave her blessing to them; even more, she took responsibility for the world; the pagan state became a Christian one, although but slightly changed in its external worldliness and paganism. Christian morality and even canon law were recognized as leading principles in the whole life of the state, and even more, the Church in consecrating the Emperor for his throne proclaimed him the representative of God on earth in regard to the kingly ministry of Christ. The whole life of the world was recognized not only as having the right of existence but even as being sancti-

*AN ANNUAL EVENT of great significance in the intellectual life of the Church is the Hale Sermon at Seabury-Western Theological Seminary. ¶ This year the sermon, delivered November 7, 1934, was by one of the most distinguished scholars of the Russian Orthodox Church. ¶ It is here published in full for the first time.*

fied by the Church. This tendency was quite opposite to the position of the primitive Church; this recognition was made too hastily and the change of mind was too superficial. Indeed, the state, as well as the whole of life, in a significant degree remained pagan, being only somewhat covered by the Christian garment;

and the double moral standard received practical approbation as being in accord with both Christianity and the pagan world. The more scrupulous souls naturally were unable to agree with such double entry bookkeeping. They preferred to preach the morality of radical asceticism, again denying the value of the world. This revival of primitive Christianity found expression in monasticism, which was in dialectic antithesis to the secularized Christianity of the age. This refutation of the world resulted in a freedom from the problems of the world and from any accommodation to it in questions relating to the social life. We find in the great Fathers of the Eastern as well as of the Western Churches, in St. Basil the Great and St. John Chrysostom, in St. Augustine and Lactantius and others, very daring and radical convictions about the rich in their attitude to the poor, about private property, and so on. They preached a complete renunciation of property and complete equality, a community of life, but only for monks. The social problem remained an individualistic one, and was considered in the context of personal salvation. The same problems and the same doctrine and practice were inherited by the Church in the West and the East during the centuries of the Middle Ages and even to the later period, particularly in Russia. After the fall of the Byzantine Empire, Russia considered herself its heir and the true center of Orthodoxy, Russia became the Holy Empire and even the Third Rome. There were historical differences between Russia and Byzantium, but no differences in doctrine. Byzantium and Russia constitute a single epoch in the history of the Orthodox Church, the epoch of Constantine the Great. This epoch concluded with the Russian Revolution, and we are now at the beginning of a new epoch.

## DEVELOPMENT OF CHRISTIAN SOCIOLOGY

IT IS TO BE NOTED that the Orthodox countries have belonged to the backward and stagnant parts of the world in the economic sense. They were principally agricultural countries with feebly developed industrial life. Natural and domestic economy prevailed. The slavery of the first centuries of our era gradually disappeared, partly through the influence of Christianity, but was followed by serfdom, which was severe enough although mitigated by personal relations and customs, as described by Carlyle in *Past and Present* and by many Russian writers such as Turgeneff and Tolstoy. Yet even in this torpid existence doubts arose about the justice and value of such a tenor of life, which seemed to be unchangeable. The attitude of the Church was ascetical and conservative, following the commandment of St. Paul: "let every man abide in the same calling wherein he was called" (I Cor. 7: 20), so that he might be a good slave for the sake of God, or a good lord for the sake of God. Peace and quietness of soul were esteemed more highly than any economic striving. It is very char-

<sup>1</sup> "Servants, be obedient unto them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ . . . as the servants of Christ doing the will of God from the heart" (Ephesians 6: 5-6). And to masters is said, "And ye masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him" (6: 9).

acteristic that one of the most renowned bishops of the Russian Church in the first half of the nineteenth century was not favorable to the emancipation of peasants, although he later became the author of the text of the Czar's manifesto granting such emancipation.

The asceticism of the first ages of Christianity has been the prevailing and even chief factor determining Christian social doctrine, or what we may call Christian sociology. Poor people have to endure their destinies for the sake of God and the rich people have a responsibility to use their wealth according to the teaching in the parable of the rich man and Lazarus. Reconciliation with the existing social order, sometimes even of a worse kind, was a natural consequence of such a world view; the Communist hatred of religion which finds its expression in the phrase: "Religion is the opiate of the people"—is a practical sequel to this quietism, this social nihilism. Asceticism was of course a very great spiritual force which helped to stand the test of destiny, and it displayed great energy.

The early epoch of European history is under deep obligation to the moral force of asceticism, for its potent strivings, expressed for example in the colonization of new territories and in the first steps of industrial development (the original accumulation of capital, as described by Karl Marx). But as an unexpected result of these strivings and successes, the new economic and social world was developing its own force in quite opposite directions. We observe here an example of the dialectic of history which moves by contradictions: the ascetic denial of wealth leads to its accumulation. The simple and transparent structure of the natural household was changed into the complicated system of the national and international economics of capitalistic society, which in recent times has already become a partly socialistic society. A new world has arisen, a new organization of life, in which every man feels himself to be only an insignificant part of the whole, a little screw in the big machine. Life is actually being socialized more and more. This aspect of life, which forced itself into the consciousness of all of us, became a subject of scientific observation, and the existence of the social organism, of the collective being, was put beyond doubt by social science and statistics. The dogmatic idea of the real unity of mankind in the one Adam, the old and the New, received unexpected confirmation from this conception. Social life was to be understood not only as an aggregate of personal acts but as a social organization that was not sufficiently explained and exhausted by personal relations alone. These problems of social humanity were not to be fully comprehended by individualistic morality. It was obviously not sufficient for the new needs, which simply had not been noticed, or embraced by it. The individualistic point of view became not so much obsolete as insufficient for guidance in social life, which thus found itself beyond the conceptions of Church leadership, became secularized. The secularization of life became a practical and unavoidable conclusion of such a state of things. The nature of spirit is that it does not sustain emptiness, and the vacuum created by absence of social leadership on the part of Christianity was filled in by a new paganism or by atheistic humanism.

Social life became paganized, and even this fact of paganization itself put a new question before Christian doctrine, like the riddle of the Sphinx: Solve me or I shall devour you. Personal, individualistic Christianity remains in any case a necessary side of Christian doctrine and life inasmuch as Christianity is a religion of salvation which is a personal adoption of the redemption given by Christ, our Saviour and Lord. This redemption is given by Christ as the High Priest who gave Himself as a sacrifice for the remission of sins. Each Christian soul has its own personal relation to Christ by the adoption of this forgiveness, its own way in the fight against sin. Each separate personality is a single reality from the point of view of redemption. But the question arises, whether the whole reality of human life is exhausted by these separate personalities or whether there exists in addition humanity as a whole, as an organism? How are we to understand the life and history of the world and of mankind in this sense? The Roman Catholic Church has answered by the doctrine of St.

Augustine about *Civitas Dei*, which is the Church as an organization, and *Civitas diabolica*, the whole profane world which has to be in obedience to the Church. According to this view, the world is to be clericalized, and this clericalization is the only social form of Christianity. Protestantism neutralized the very question by its decisive separation of personal religious life from the life of the world. It recognized the right of existence for secular civilization parallel with the Church, as two right, but absolutely different ways. It reconciled itself with the separation of the Church from life—the state, culture and economics being included in the latter. But neither Roman obedience to the Pope nor Protestant compromise and reconciliation with paganism can settle the question and show the right way to the general salvation of mankind and of the world, God's creation. The Orthodox Church has preserved as an outstanding characteristic the asceticism of the primitive Church, supplemented partly by the conception of the Holy Empire. It may be said in a certain sense that the idea of social Christianity was included in it although not sufficiently explained. Here it is to be noted that this question became a central one for Russian religious thought in the nineteenth and twentieth centuries, and is now being seriously dealt with by our forward-looking theologians and philosophers. It is one of the chief problems in our studies. These doctrines are not yet formulated and recognized as dogmatic definitions or even as authoritative theological opinions (*theologoumena*). They are merely private opinions but yet are very significant.

#### SOCIOLOGICAL ASPECT OF THE DOCTRINE OF THE CHURCH

THE STARTING POINT for consideration of the problem is the doctrine of the Church. Is the Church merely a society or institution, having its beginning in time and place, consisting of different members, of the hierarchy and people, particularized by the sacraments? Or is it more than an institution, does it have its own eternal existence, existing in a certain sense before the creation of the world as its inward reason and purpose, its *Entelecheia*? The existence of the Church in the world and history must be understood in the light of this leading idea. The Church is both created and uncreated, has its temporal and its eternal sides. In the latter sense she belongs to the life of the Holy Trinity itself, and the creation of the world and of man is first of all the revelation of this pre-existing eternal principle. The Holy Trinity has one nature (*ousia*), one life, one self-revelation, which is achieved through three persons, according to the personal properties of each of them, but in spite of this trinitarian character it is one. This self-revelation of God is not only a "quality," it is an absolutely objective principle, divinity itself, which belongs to the Holy Tri-unity. That nature is not a fourth person, because it is not a person of God, but His Divinity, God's revealed nature, His Wisdom and Glory, His own life, His own image. This Wisdom belongs to the Holy Trinity, is the content of its life, the eternal, divine and not created world in God Himself. It is the ideal, divine principle of the creation of the world, which is created according to this *Parádeigma* or *Pro-órasis*. To use the words of the Holy Fathers, or the ideas of Plato, God in the creation of the world has revealed His own Wisdom and reflected His own image given to it. Where is the fulness of this image concentrated? It is in man who is created by God according to His own image and likeness. Man is not only the head of the whole world to whom the power in it is given by the Creator Himself, but he is the real center of it, the microcosm, the world conceived as a unity, and he thus embraces the life of the world in himself. The Greek Fathers have called man "a created god," "a god by grace." In him and through him God's image is to be realized in the world.

Man as having God's image is godlike, and God as having His image in man is manlike. There exists a positive relation between God and man, which may be defined as Godmanhood. This is the image of God in God Himself or His holy Wisdom (*Sophia*).

"The Lord possessed me in the beginning of his way,  
Before his works of old.

I was set up from everlasting, from the beginning,  
 Before the earth was.  
 When there were no depths, I was brought forth,  
 When there were no fountains abounding with water  
 Before the mountains were settled,  
 Before the hills was I brought forth;  
 While as yet he had not made the earth, nor the fields,  
 Nor the beginning of the dust of the world.  
 When he established the heavens, I was there:  
 When he set a circle upon the face of the deep,  
 When he made firm the skies above,  
 When the fountains of the deep became strong,  
 When he gave to the sea its bound,  
 That the waters should not transgress his commandment,  
 When he marked out the foundations of the earth;  
 Then I was by him, as a master workman;  
 And I was daily his delight,  
 Rejoicing always before him,  
 Rejoicing in his habitable earth;  
 And my delight was with the sons of men."

—Prov. 8:22-31.

This Wisdom has two kinds of revelation, being in God as His divine life and glory, and being the ground of the creation in man and through him in the world. This Wisdom which is, as we have said, the Godmanhood, is the true foundation for the Incarnation of the Logos. Jesus Christ united two natures, divine and human, in His own person, not as two alien natures but as two kinds of existence of the same wisdom of God, of the Uncreated and the created one. He is the true Godman, and manhood has its complete achievement in His holy humanity. This humanity was overshadowed by the Holy Spirit. The plenitude of the idea, the principles, of the world, its *logos* was achieved through the plenitude of life in the Holy Spirit. The body of Christ became the temple of the Holy Spirit, which is the Church. The Incarnation as well as Pentecost must be understood not only in the light of the Redemption, as the restoration of fallen man and his salvation from original sin, but as the complete achievement of creation as well. Creation was raised to its perfection in the Godmanhood, and the realization of this Godmanhood is the Church in the world.

The idea of the Church in this sense is applied to the whole world as its real foundation and aim, its *Entelecheia*. The Church receives social, historical, and even cosmic significance. Christ vanquished the world which has, because of this, become His Church; the Holy Ghost descended upon this world in Pentecost and since then has remained in the world. The task of the Church includes not only ways of personal salvation but of the transfiguration of the world, it includes the whole history of mankind, which is the history of the Church. Pentecost, though accomplished as an historical event, is continued in the life of the Church, not only in the sacramental, mystical life, but in the prophetic spirit, as a call to new activity, to new tasks, to new achievements. And the general task for achievement is the realization of the true Godmanhood, the appearance of the Church in her glory as of the wife clothed with the sun, as the bride who hath made herself ready for the marriage of the Lamb of God. The Apocalypse thus leads into eschatology, the fulness of history presumes its achievement. The mystical process is Godmanlike, it includes not only the action of God over man, but human action as well.

#### CREATIVE CHARACTER OF CHRISTIANITY

THIS general idea covering the apocalyptic and cosmic aspect of the Church involves necessarily the creative and social characteristics of Christianity. It includes not only personal ascetic and spiritual life, but also creativity in the world and in human society. The world belongs to man, who is its head; this basic principle is not altered, whether by original sin or by salvation from it through Jesus Christ. In a certain sense, in the incarnation of Christ the world itself became the body of Christ. It is glorified and transfigured in Christ through the Holy Ghost in His own life, but this life contains in itself the whole of humanity, which is to be glorified and transfigured. Here we find an

analogy with personal salvation which is given and accomplished through the sacrifice of Christ, yet has to be adopted by personal ascetic effort. And the salvation or the transfiguration of the world which is already achieved by Jesus Christ through the Holy Ghost has now to be accomplished from the human side by the sons of God. The road to salvation, and in this sense to the end of the world, must now be trod also by mankind, by the sons of God. The end of the world in this sense is not only the inscrutable will of God which is known neither to angels nor even to the Son of Man, but it is an end to be prepared and reached by human history as well. We may express this idea in the term Christian humanism, which is the opposite of the godless humanism of modern times. All these human creative efforts must be made in the name of Jesus Christ; being inspired by the Holy Ghost, Pentecost is continued.

Christian humanism, which presumes the development of all creative capacities of man, may be understood as a new comprehension, a new revelation of Christianity. It is no new Christianity, it is only its new comprehension. The various new dogmatic definitions given by the Church from time to time have been new comprehensions of the same Christianity. They were accepted as true answers to questions raised by the leaders of heresy. For instance, Arianism was such a question, and the Nicene Creed was the answer of the Church. And now, false, atheistic humanism is a question put to the Church, and Christian humanism would be an answer. The leading idea of this creative apprehension of Christianity is that there exists in history, to use the expression of the Russian philosopher Feodoroff, a "common work" for human brotherhood. This common work or task has no exterior limits, it embraces the whole world, it involves the overcoming of the blind forces of nature and the accommodation of them to human will and tasks as well as the appeasing of social elementary forces. Social life is to be organized according to the postulates of Christian love, so also the whole of political life. At present we have not only the separation of the Church from the State—which means the freedom of the Church and is even favorable for her life—but the general secularization of life, its paganization. To meet this situation we must seek for a state of things in which the Church may penetrate as with inward power the whole of human life. The separation of the Church from life must at last be overcome, and all sides of the natural existence of men—certainly all except sin—are to be included in the grace-abounding life of the Church. This postulate of social Christianity or of Christian humanism is a new dogmatic generalization or a new explanation of the incarnation. It is the general principle of the social philosophy which must be developed and applied to different sides of life.

The developing of this postulate I believe to be the chief outreach of modern Russian theological thought. As a doctrine it is not yet sufficiently developed, it is rather a dogmatic postulate than a completed program of life, more prophecy than actuality. But it opens a new way for Christian life and for Christian history. It gives to it not only a negative, but a positive sense, it includes the creativity of man in the means of his salvation. It does not deny Christian freedom from the world and the value of a spiritually ascetic way, or the fight against sin in the life of every man, but it calls all to work also for this world. It does not teach us to love this passing world, which is destined for the fire, but to love this world as the creation of God who Himself loves it. Particularly this Christian humanism contains the dream of all Christian youth, prophetically realized in the life of the community in Jerusalem, when all lived together in love and had all in common. This life of the Christian family, which has been called a Christian "communism" or "socialism," remains a guiding star on our horizon. The Christian life cannot be limited to an individualistic life; it is common or social, yet not violating the principle of Christian freedom. It must be unity in freedom and love. The glorified body of the Risen Christ was transparent for the spirit, was a spiritual body, being at the same time no spirit but a body which could be touched, and this transparency was its glorification and beauty.

The same ideal of the transfiguration of the inert and dark matter of the world, its obedience and transference for the spirit of man, is the final task of the creativity of man, who is called by God to have dominion over the world. The world must become in this sense the subject of the art of man, who is the true artist. How may we define this greatest task of the participation of man in the work of God, who Himself has called man to this participation? It is obvious that such last things are not to be defined other than symbolically.

#### MODERN RUSSIAN THOUGHT

WE HAVE a representative of our Russian religious thought who ventured to put the question, to give a name to the new spiritual birth. This is the Russian philosopher Feodoroff, who died in 1903. His chief writing is entitled *The Philosophy of Common Work*, and this common work or social Christianity is the center of his doctrine.<sup>2</sup> Christianity must not be passive but active, and this activity has as its object the whole world, and its content is the regulation of nature, its subordination to man. Man has to do all that is given to him to do. Even his own body is to be made by human effort, earned by labor, for this is God's will for man. This dominion over nature must be achieved not for the luxury of a small part of society, which presupposes the poverty and exploitation of others, but for the common life of the whole of society. Mankind is a family which is connected by the relations of parentage. All are fathers or sons, brothers or sisters, and we all are obligated for our very life to our parents. All men are subject to the last and common enemy, to death, which was not created by God. And all have as their religious duty to fight against death, being helped by the Son of Man, who is the Beloved Son of God, by Christ. All have to look for the resurrection of their fathers for the sake of love. Man has a call and a duty, the chief duty of children to their fathers, to share in their resurrection. This resurrection will take place in any case, according to Christ's promise. If men do not accomplish this duty to their fathers, they will be raised from the dead by God, but that will be rather the resurrection of wrath. This idea is the generalization of all individual efforts, the last all-embracing aim of the regulation of nature. Of course this idea is ambiguous and its ambiguity is even dangerous. It may be understood in an atheistic and materialistic sense, and it was already so understood, particularly by some communists. It may become a fortress of atheism. But that would be a bad perversion of Feodoroff's philosophy. His true meaning was that this task of men has to be accomplished by man helped by Christ and in His name, according to His will, by the true children of God, by the human family, in common parentage.

This task obviously presumes the change of the whole economic, social, and industrial organization of society. Instead of pleasing luxury, production becomes a serious and responsible way of laborious preservation and reconstruction of life, the common work of the whole of mankind. This main idea is developed by Feodoroff in many special points of religious and social philosophy. But the center of the whole doctrine is the idea that Christianity must be social, must become common work. Feodoroff has few followers who share all his extremist views, but his philosophy is characteristic of tendencies in Russian thought. There exist at present two opposite streams of thought: atheistic humanism, which has its complete expression in materialistic socialism, particularly Communism; and Christian humanism which is of course more postulate and prophecy than the reality of contemporary Christianity.

<sup>2</sup> Since the middle of the nineteenth century these ideas have been expressed in various ways, notably by the slavophiles, Khomiakoff and Kirieevsky, by the Archimandrite Feodor Buchareff, by such well-known writers as Gogol and Dostoevsky, by the philosopher Vladimir Solovieff, by members of the so-called "religious-philosophical societies" in Petrograd, Moscow, and Kiev, in the works of present-day Russian thinkers, the Rev. Paul Florensky, N. Berdyaev, V. Zenkovsky, and other professors of the Russian Orthodox Theological Academy in Paris. The outstanding work of N. F. Feodoroff, *The Philosophy of Common Work*, two volumes, has appeared in two Russian editions, Moscow and Harbin. Of my own works the most important in this connection is *The Lamb of God—or The Godmanhood*. Part I, Paris, 1933. (In Russian.)

#### GODMANHOOD

THIS series of ideas may be included and theologically explained in a still more general context, *e.g.*, in connection with Christology and the doctrine of the Holy Spirit. There is a theological doctrine about the kingly ministry of Christ. What does this mean in its true sense? Is it already accomplished, as are His prophetic and high priestly ministry? Or is it still continued in history, till the time when all things are subdued under His feet? "Then shall the Son also himself be subject unto him . . . that God may be all in all" (I Cor. 15:28). This subjection is to be accomplished by Christ as the Godman, that is, not only by His divinity but by His humanity as well, in their unity. Furthermore, the whole of mankind must participate in Him and with Him in this fight against His enemies and in His glorious victory. The Kingdom of Christ has to be won by common work, the creative effort of mankind as well as the creative work of God. Such is the true content of history as the revelation of Christ. The prophetic vision of this history "of things which must shortly come to pass" (Apoc. 1:1) is given us in the Apocalypse. History as the Apocalypse must be understood as the way to the end or to the Second Advent of Christ. This end and this advent are not only the actions of God beyond the world, they are events in the life of the world. They prepare and in a certain sense they include the synthesis of history, its achievement. The common work of humanity finds its highest justification; as a movement toward the coming Christ, such is its inner content. "And the Spirit and the Bride say, Come. And let him that heareth say, Come" (Apoc. 22:17). Social Christianity being understood apocalyptically leads to the eschatological end of this world and to its transfiguration into the new heaven and the new earth, to the heavenly Jerusalem, the Holy City, descending from Heaven.

This ideology is not only a philosophy or science; it is a prophecy as well. The prophetic spirit is necessarily included in the Christian worldview. It was given to the Church in Pentecost, which was not only an event in history, but is continued in the life of the Church. It was promised then that "your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:17). This inspiration is given to the Church, and is the call to the Future. According to the promise of our Saviour, the Comforter "will show you things to come"—*ta erchomena* (John 16:13). We are now standing before and participating in the great tragedy of history, the struggle of Antichrist, of antichristian forces against Christ. Through this tragedy and in it we have to reach complete historical ripeness and wisdom, to develop all kinds of human creativity, to discriminate definitely two poles of good and evil. The Christian Church has two sides, the eternal life and life in time. Yet this time is not an empty passage into eternity but is the Church's development and completion. It has necessarily its eternal content and its historical future so long as time exists, until the angel declares "there shall be time no longer" (Apoc. 10:6). This prophetic Future does not exist for personal and individualistic Christianity, but only for social Christianity, for the Church. Eternity and time, personal and common, are miraculously combined in the soul of men and in the Spirit's life in the Church. The Church always combines time and eternity, which are practically somehow identified in the soul of man.

#### The Holy Eucharist

IT IS TOLD of a certain King of England, that he once went to Westminster Abbey to attend a quiet celebration of the Holy Eucharist in one of the side chapels. At the same time there was a very large congregation assembled to hear a great preacher in the nave. When the services were over, the King was asked by a friend, who had been listening to the preacher, what he thought of the sermon. "I didn't hear it," said the King, also explaining where he had been. The friend said it was a pity his Majesty had missed the great sermon. "Well," said the King, "I have no doubt it was a sermon worthy of the occasion, but I would at any time rather meet my Saviour in the side chapel than hear another man talking about Him in the nave."—*Rev. F. St. John Corbett.*

# The Progress of Slum Clearance in New York

By Mary Kingsbury Simkhovitch and Elizabeth Ogg

THERE IS MUCH confusion of mind in regard to problems of slum clearance and housing. The public hears the slogan "Own your own home," stories of borrowing money for repairs, of getting rid of old buildings, of interesting private capital in putting up low-priced houses, and so forth. Housing, in the elementary sense, is one question; good housing is another; housing for the low-income groups another; and slum clearance another. In this article we shall confine ourselves to the local aspect of the two last-named questions: that is, are the old tenement houses in New York City to disappear and, if so, what is to take their place?

It would be pointless here to go into the ancient history of housing in New York. Every one knows that it was in 1901 that so many marked improvements were made. But according to a survey made by the Tenement House Department in 1933, 66,184 old law tenement houses remain—27,483 in Manhattan, 32,136 in Brooklyn, 4,634 in the Bronx, 1,640 in Queens, and 291 in Richmond. A typical one, built in 1872 and still existing, contains eighteen three-room apartments and two stores. The front rooms measure 14 feet 3 inches by 11 feet 3 inches, the kitchens 11 feet 9 inches by 11 feet 3 inches, and the bedrooms 8 feet 9 inches by 7 feet 9 inches. Families of eight or more quite commonly live in such apartments. One sink in the hallway on each floor supplies water for four families.

There is gas for lighting only in the hallways; and all heating is provided by stoves, the wood and coal of each tenant being stored in the basement. Water-closets serving the whole house are situated in the yard. Although in this particular tenement each room boasts a window, there are many apartments without daylight, in which the only ventilation is supplied by an air shaft polluted by use as a garbage dump. An average rent for a three-room apartment is \$15 a month, and a full tenement will produce about \$300 in rentals a month. So much of this is swallowed up in taxes that the owners cannot be induced to make repairs, and conditions go from bad to worse. About one third of New York City's total population is still housed in this type of dwelling.

A bill providing for municipal housing was introduced in the Senate of New York State by Mr. Mastick as early as February, 1932, but it was referred to committee. After an interval during which the National Public Housing Conference made repeated efforts to resuscitate it, it was re-introduced with Governor Lehman's support in August, 1933, but a bill was not passed until January, 1934, by which time the NRA had established machinery in the PWA for lending money to properly constituted public bodies charged with providing low-cost housing. The Municipal Assembly of New York immediately set up the New York City Housing Authority, consisting of five members, appointed by the Mayor, under the chairmanship of Langdon W. Post.

The Authority is a non-profit public corporation charged with three duties: to investigate living conditions in the city; to clear slums; and to erect and operate low-rental houses. What progress has it made so far in these three fields?

Previous to the setting up of the Authority, the Slum Clearance Committee, appointed by Washington, had made an initial survey of conditions, and had pointed out the twelve slum areas of New York City. Guided by their data, and using 5,000 CWA investigators, the Authority conducted an exhaustive study of the

*CIVIC LEADERS and others throughout the United States who are interested in the problem of the slums are watching closely developments in New York City. Mrs. Simkhovitch, one of the Church's most prominent workers in the field of social service, is one of the directors of the New York work. ¶ When the bill, opening the way for slum clearance on a large scale in the city, was passed by the state assembly last January, leaders of both the Democratic and Republican parties praised Mrs. Simkhovitch for her activity on behalf of the proposal.*

problem, the fruits of which have been collected in an enormous inventory at 10 East Fortieth street, and are to be published in a report on December 1st. Concurrently with the surveying of conditions, the Authority used a group of architects to study and formulate possible plans for the improvement of such conditions at low cost, and these plans are likewise stored in its files.

THE NATURE of the slum clearance plan recommended to the City by the Housing Authority is indicated in the following memorandum issued by Wilfred S. Lewis, secretary to the Authority:

"The City of New York, through contracts with wrecking companies and with the use of work relief personnel, is demolishing buildings in slum areas, with the consent of their owners, in accordance with a program recommended by the Housing Authority.

"Under this program title to the land remains with the owner. The clearance is therefore not of a permanent nature, nor will buildings erected on the cleared sites in the future be a part of the Authority's housing projects. New buildings will, however, be obliged to conform with present laws and will therefore be greatly superior to the ancient structures demolished.

"The areas cleared vary in size from plots as small as one hundred feet square to sites covering one-half a block. Through an arrangement with the Parks Department many of the cleared sites are, with the consent of their owners, made into playgrounds.

"As clearance of this type extends in areas where there is great overcrowding, the City benefits greatly through the relief of congestion and the creation of playgrounds, and the owners benefit through reduction of taxes and through a general improvement of the area."

So far 155 tenement houses have been demolished under this program.

The chief purpose of the Authority, however, is to provide respectable dwellings for people of low income, and in the light of this purpose its researches and slum clearance are mere foundation work—necessary, but not very satisfying to those who envision a new era in housing. What actually constructive work has been done?

In the first place, an agreement has been reached between the City and the Federal Government by which the \$25,000,000 housing fund earmarked for New York City will be released in part in accordance with the following conditions (quoted from Secretary Ickes' letter on the subject to the Mayor):

1. The Federal Government will acquire the land necessary for the project and permit its use by the Housing Authority for a consideration based upon the cost of the land, through a long term lease with option to purchase on the part of the Authority. A loan of 70% and outright grant of 30% of the cost of labor and materials will be made to the Housing Authority to cover the cost of improvements, the loan to be evidenced by marketable first mortgage bonds.

2. Amortization of the loan may extend over a period of forty-five (45) years from the date of the loan, payments starting approximately one year after completion of project.

3. Interest on the loan will be at a rate not to exceed four per cent (4%) per annum.

4. The City of New York, through its Housing Authority or

otherwise, will put in various assets as equity, or compensating factors, as follows:

- (a) City owned property within the area of each project such as lots, old school sites, etc.
- (b) Streets and sewers and their maintenance.
- (c) Smaller areas (probably under three blocks on each project) derived from closing certain streets.
- (d) Maintenance of adequate schools and park areas adjacent to or near each housing development.
- (e) Other normal utilities such as street lighting, street cleaning and snow removal, fire protection and policing, etc.—also perhaps an adjustment on the water tax.
- (f) Cash at least sufficient to cover minimum administrative costs of the Housing Authority.

The above will be supplemented by the further compensating factor of tax exemptions on the improvements in addition to the land.

5. The Public Works Administration and the Housing Authority will exercise joint supervision and control of all matters, so that all details in connection with each project will be in all respects satisfactory to the Public Works Administration. The expenses of such supervision and control will be carried by the particular project.

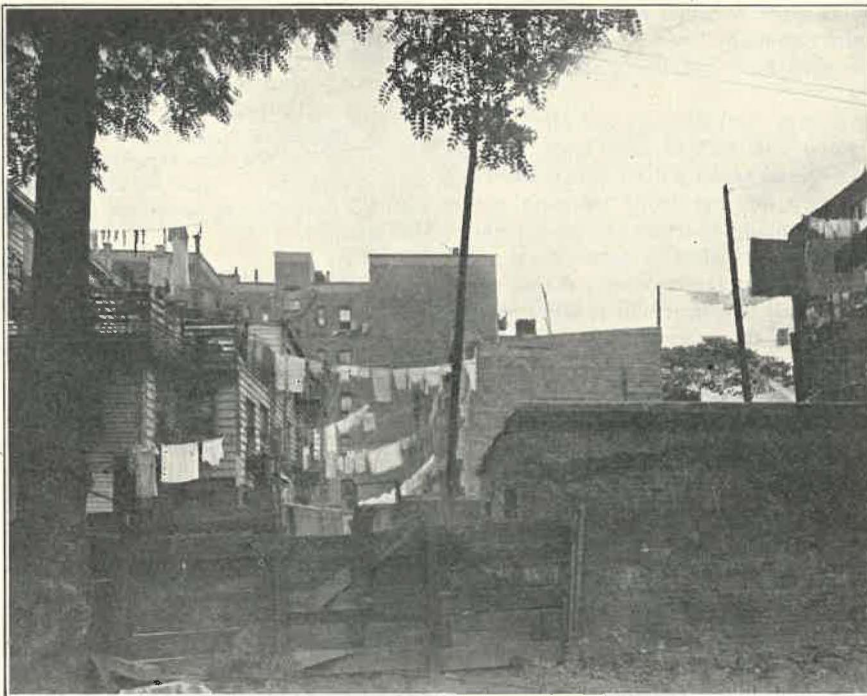
6. The release of the \$25,000,000 fund in whole or in part is conditioned upon prompt and satisfactory action by the Housing Authority.

The above conditions constitute a statement of general principles upon which the Authority may proceed, but from which some departure may be necessary in specific instances.

A second step, taken while the above relationship between the New York Housing Authority and the PWA was still in process of being defined, has been the acquiring of options in the name of the United States on 64% of the property lying in a sixteen-block area in Williamsburgh and the sending of appraisers into the area from the Federal Government to verify the option prices.

Williamsburgh was chosen as a result of the study of living conditions already mentioned, since it was found to combine insanitary, dark, and crowded living conditions with excellent rapid transit facilities to all parts of the City, comparatively low land values, and good sites for model housing. The architectural machine

created under the direction of the Authority's technical director, Frederick L. Ackerman, which in itself constitutes a third constructive step, is now, subject to the approval of Washington, ready to begin work on the Williamsburgh area. Its plans look toward housing at rentals from \$6 to \$8 a room per month, and to the creation of schools and parks within the area. Upon the success of this, the Authority's first large-scale rehousing project, will depend in some measure the extent of the Federal Government's assistance in similar projects in the future.



SLUM CLEARANCE MEANS THE ELIMINATION OF SUCH SCENES AS THESE  
These pictures, furnished by the Housing Authority, give some impression of the horrible conditions under which thousands of families live.

ALL THIS preliminary work has been a slow business. Some have blamed the Federal Government for the delays, some the local Authority, but it is really a question, not of blame, but of the right procedure. Public housing in this country is in its infancy, and Secretary of the Interior Ickes has to exercise caution at every step. There is besides a great deal of hostility toward the idea of public housing; it is dubbed dangerous, socialistic, an instrument of unfair competition with private enterprise. Joseph P. Day, realty broker and auctioneer, writing in a recent issue of the *New York Times*, states:

"What the PWA evidently is trying to demonstrate is that with an outright government grant of 30% of the cost of labor and materials, and with tax exemption, it is possible to provide housing at lower rentals than the private property owner is willing or able to furnish on his own capital.

"The immediate result will be that these low-rent government-sponsored developments will have no trouble in filling up with

tenants. They will not necessarily be the same tenants who cleared out of the slums that were torn down to make way for the new buildings. Many of the families will be those quick to take advantage of a rent bargain by vacating privately owned apartments, and the rentals in these latter buildings will be forced down by the government competition.

"What the government, therefore, is providing is a dole not of wages but of rent. To pay this dole the government goes into debt and the owners of tax-paying multi-family houses find their taxes rising to pay for this competition."

Mr. Day favors rather the use of Federal funds to aid private builders in less costly outlying areas, such loans to be made without restriction on the rents to be charged and without tax exemption, but with strict supervision of the location and types of construction. He argues that competition will tend to keep the prices of such housing down to modest levels.

Modest—yes. Mr. Day may be right in his arguments insofar as modest rentals are concerned, but unfortunately they do not apply to housing for the low-income groups. The plain economic fact is that the poorest people cannot pay for respectable housing, however modest, that is provided by the ordinary private companies on a profit-making basis. The cost of land, of labor and materials precludes the idea. Some form of subsidy is necessary. It can take the form of an outright government grant to housing authorities, or that of a lower interest rate on government loans, or of a longer period of amortization, or of all three. The hope that a substantial reduction in construction costs through the development of newer and cheaper materials might take the place of a subsidy is at present ruled out, according to Frederick Ackerman, technical director, New York City Housing Authority. Not only are these projected materials still technically imperfect but the time is not ripe for them. The Government is not interested in technical developments which might supplant the existing heavy industries, but is concentrating rather on putting those heavy industries back to work on the old lines. And it is interesting to note in this connection that the whole scheme of public housing under the PWA at present is primarily a scheme, not of social planning looking to long-term government participation in housing, but of re-employment in the building and allied industries. It will undoubtedly lead, however, into some permanent form of social planning on the part of the Federal Government.

If building in New York City were actually carried up to the limits provided for in the present system of zones, it would take 500 to 1,200 years to complete, and would then provide accommodation for a population of 274,000,000, more than the combined population of North and South America. Present speculative prices of land are based on the profits which it is hoped this millennium will bring.\* In England the land is appraised at its use value—on the basis of the rentals it actually brings in—so that land purchased for low-cost housing is valued for low-cost housing. We do not say that such a principle should be adopted by this country, but legislation limiting the number of people to be housed per acre would prevent inflated land values and so ease one of the difficulties in the situation. Low-cost housing financing, including the whole question of land prices, will have to be very closely studied in the future. In the meantime, with present land values, high building costs, and the depressed wage level of prospective tenants, there is no possibility of providing low-cost housing without some form of government aid.

However, many people hope that these municipal housing projects will be largely supported by private capital. Now that the Federal Government has undertaken to insure the payment of interest and principal of loans made to "municipal corporate instrumentalities" on the security of first mortgages on their properties, the low rental housing industry, through the municipal authorities, can become a gilt-edged investment. In this connection a statement made in the *New York Times* by Evans Clark,

economic adviser to the New York City Housing Authority, is significant:

"Naturally, the shrewd investor will be cautious, especially in entering a new field such as this. But the same arguments that have brought \$147,000,000 of investors' money into the treasury of the New York Port Authority apply, and with even greater force, to the housing authorities of New York and other cities. The universal demand for dwellings is being met with far less success by owners of present tenement houses than the occasional urge to cross the Hudson had been met by the owners of ferries before the bridges and tunnels were built. Then, too, the bonds or other loans which the Housing Authority may negotiate will be secured by mortgages guaranteed by the Federal Government, while those of the Port Authority were secured only by a lien on revenues in prospect.

"Nor need there be any fear on the part of the conventionally minded that this sort of activity is 'government competition with legitimate business.' . . . All the housing authorities do is to play the part of the entrepreneur in a field where no one else is willing to play it. There is no speculative profit in low-rental housing and the speculative builder knows it. As a result, no new housing of this sort is being built for the promoter's profits. The program of the Housing Authority involves no profits for the promoter, but it does offer an exceptional opportunity for the investor to obtain the going market rates of return on his money with a maximum of safety, not to mention service in the cause of a sound recovery.

"There need be no great fear on the part of those who now own low-rental property or mortgages. The primary object of the program is not to build new houses in addition to those now in existence, but to replace them with better ones. There is no danger of an oversupply of dwellings that will depress existing rentals. Then, too, was there ever a genuine improvement in a city neighborhood that did not increase rather than decrease values?"

**I**N THIS COUNTRY there is as yet no coördination between clearance and re-housing. Those displaced by demolition of buildings either find quarters for themselves or are directed to them by social agencies. There is no guarantee that they will receive any preference when the new dwellings built on the cleared area come to be allocated. An arrangement for giving them first choice would obviate Mr. Day's complaint that an army of bargain-hunters would descend on the new low-cost houses. An adequate management for handling the situation must be created. In England the arrangements for clearance and re-housing are related from the beginning, and are in the hands of workers trained for the most part in London by the Society of Women Housing Estate Managers, according to Octavia Hill methods. These are people who not only can handle rent-collecting and repairs but who understand the social situation also. It is easy to see the advantage of the combination in the case of a visit to the occupant of a condemned house. The advent of a social worker, a stranger, would mark the occupant off from his or her neighbors, whereas the House Manager, properly trained, can do the job without causing any stir. Some such coördination of the two fields and training of managers must be the next consideration of the New York City Housing Authority.

### A Code for Congregations

**W**HEN THE AIR was filled with discussions of codes, I wrote to General Johnson to know if there were to be one for congregations employing two or more persons. He replied that it was not practicable to formulate such a code but added that there was no reason why such congregations should not sign the President's Re-employment Agreement and work their employees according to the minimum wage and maximum hour provisions of that agreement. I have heard of at least one congregation in Phoenix, the First Methodist Church, which is doing that, in effect. I wish those of our congregations, which come within this employing limit, would do the same thing. The Christian Church, I fear, as a whole, has not begun to live up to what it preaches when it comes to the treatment of those it employs.

—Bishop Mitchell.

\* Estimates published in the recent exhibition of the Housing Authority in the Museum of Modern Art.

# St. Margaret's House, Berkeley, California

*The School for Christian Service and Deaconess Training School of the Pacific \**

By Deaconess Anna G. Newell, Dean

I AM NOT GOING TO SPEAK to you of St. Margaret's as a training center, as one of the four in which you have peculiar interest, each with its own opportunities, each with its own ways, each with its own contribution to make to the problem of training women for Church work. I do not plan to speak of St. Margaret's as conference and retreat center, though such it is, doing in the western area the work of Brent House, or the work of your many local centers in the east, under the leadership of the national secretaries at headquarters. Nor am I going to talk of St. Margaret's as a service center, a phrase we have coined to express our relation to the life and work of the Church in that great area so far removed from the resources of leadership at national headquarters, and as yet lacking in the many resources of leadership in other parts of the country. I will speak of St. Margaret's as an experimental center of religious living and thinking in this present age of change and crisis, for this is the meaning of St. Margaret's, and I think the heart of its meaning to you.

When six years ago I went out, appointed by the National Council, on nomination of the board of trustees, to take charge of St. Margaret's, I said, on the first public occasion to speak before the Church, that we had no fixed ideas of what St. Margaret's was to become, no plan for her development, that she must grow under the Holy Spirit in response to the needs and the opportunities of the life about her. Now this life about her divided into two categories, the life of her locality, the Pacific area; and the life of her day and her age, that is the time in which we now live. The opportunities have been far more than we could have planned or foreseen. It is from the quality and nature of these opportunities that we draw courage to know, quite humbly, that we are being led of the Spirit in our work and tasks.

We are an adventure in community living. We are a group of women, trained, with experience in Church work, committed each to a specific task of her own; living together to witness in our common life, our common purpose, to the meaning of religion. We live that common life unseparated, unprotected from the world about us; we receive into that life those we may serve, we pass in and out of that common life each on our own tasks, or lend our assistance to others in their tasks as they may desire our service. The opportunities have been more than we can meet.

Almost on the campus of the University of California, that great university with from 10,000 to 12,000 students, the problem of religion and education—note I emphasize the "and" for these are not to be separated, it is a single problem—was laid at our doorstep. We could not pull open the door and take it in. We set ourselves to answer How shall religion today make its contribution to the educational process of our youth? We receive students, not merely as boarders, but as an integral part of the House, and we find that this does not interfere with training, but furnishes, as it were, a laboratory for our own use in training for religious leadership. We wake up to find we are working out a way in which religion may become an integral part of the education of our young men and women, without the necessity of maintaining Church colleges and universities. We drew other university women to us, in groups for discussion, for retreats, to use the House and they would, even the Chapel for their own informal worship.

We went out to universities and colleges of the west, cooperating with all the forces making for the religious life of students on those campuses, making the contribution of our own faith and our own religious experience to them. We became co-workers

with professors and instructors in the problems of education, establishing relations through which we may make our distinctive contribution.

WHEN I SAY we are an experiment center, however, I am not referring to our contribution of leadership, of witness, but to the contribution we are making, and should more and more make, in thinking out the problems that arise between religion and education. I am speaking of our opportunities for experimentation in religious problems. There is the opportunity in adult education, arising from our close association with academic activities in this field and with the activity and the problems of women of the Church. This changing day is affecting us all, of all ages. Jung, in his *Modern Man in Search of a Soul*, says the larger proportion of his patients are over forty. Not all of us need a psychiatrist, but you do not need me to tell you how difficult the problem of adjustment is, even of the normal woman of maturity, especially in this time of changing thought and conditions. What shall be the place of religion in this adjustment and what the manner of its use thus?

The social and economic problem cannot be separated from the other problems. The old methods of case work are strained and must be re-thought, when the task is no longer primarily to restore the broken down to a place in a normally functioning community, but to maintain the moral integrity of the fit, who no longer have a place in a world no longer needing them. What is the function of religion here? We are beginning to seek an answer in an experiment we are opening in a small mission, in an industrial section of Berkeley, which has been placed in our charge.

The training of nationals for the mission fields along the lines suggested in *Re-Thinking Missions*. These also present thrilling opportunities of experimentation. Next year we shall have a Chinese candidate for the diaconate, also a Chinese student from Honolulu.

I have placed my emphasis upon experimentation. This should not be thought of as the experimentation of the staff alone. The meaning of this experimentation lies in the corporate sense of our work, springing from our close association with the life and work of the Church in the area where we are placed. The west has a peculiar oneness because of its common needs, its common problems, its common distance from headquarters, and of this oneness we of St. Margaret's are a part. It is from this unity we draw our strength—for in unity is the source of power and of right judgment. The will to unity is a strange thing. One feels it there on the Pacific Coast, where she quickly realizes that there is nothing to unite that far flung frontier to the rest of the country, save the will to unity. It is the will to unity that keeps our nation one. I think this, if I may speak of it, is the purpose of the resolution offered yesterday. I had nothing to do with it, and do not know how it read. But I believe the women of the west, who feel St. Margaret's so much the expression of themselves, desired she might also more consciously be the expression of this whole body, there on the Pacific Coast. Thus St. Margaret's might have the greater power that will spring from this wider unity; the women of the west might have the greater courage rising from the conscious unity of a common project with you, and our will to unity make us more fully one.

THERE is an idea abroad among most people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.

—R. L. Stevenson.

\*This address was given before the recent Woman's Auxiliary Triennial in Atlantic City.



# Forgotten Men

By Clinton Rogers Woodruff

**F**EW APPRECIATE how much the Anglo-Catholic movement both here and in England owes to men who, never well known even in their own time, are now completely forgotten even in what had been their own parishes. One such person was long connected with historic St. Clement's, Philadelphia. A few months ago he passed on to his reward, unhonored and unsung, except for a few of the former members of St. Vincent's Guild in the parish. It is a satisfaction to record that Sheldon Potter Ritter, a grand nephew of Bishop Alonzo Potter, and the accounting warden of St. Clement's, attended to the details of the funeral. To Mr. Ritter and another former member of St. Vincent's, now a devoted priest of the Church, I am indebted for the facts upon which this article is based.

Lewis Thomas Pratt Downing, of whom I am writing, was no ordinary person. In the history of the Catholic Revival in St. Clement's parish, he deserves, my clerical correspondent writes me, "a memory all his own, not only for the spiritual devotion and organizing ability which enabled him to help to make the parish what it became, but also for his own sake. He left an impression of his personality on the heart and soul of every man or boy who ever came under his direction. The writer wishes to make his individual tribute."

He was born of old Quaker stock, on both sides. His mother, with whom he lived, and whom he cherished lovingly, remained a member of the Society of Friends until the closing years of her long life, when she asked for baptism. He was related to the family of the Pratts, of Philadelphia and New Jersey, and to all the Quaker Downings of Delaware and Chester counties. After a short business career in office work, which he never liked, he became so interested in the work of St. Clement's, then growing into the Catholic Faith, that, somewhere in the early eighties, he gave up business, and at the invitation of the Cowley Fathers took up his residence with them in the clergy house, and remained with them all the years that they continued there and for some years longer. To all who knew the parish through the Cowley years, he was a definite institution, as if part of the very structure itself. The personnel of the clergy changed, but he remained always at his post. If he was not an officer on the bridge, he was a very important one in the spiritual engineroom.

Beginning as an acolyte and cross-bearer—when such things were new and strange, in our American Church—he began that work of sacristan, and director of acolytes, and ritual, that made St. Clement's the model large parish of any notableness in the land. Never for a moment, however, did he imagine that ritual and ceremonial were in themselves of any value apart from reverence to God, and as a help to holiness. No man or boy he ever trained missed the realization of the holiness of the sanctuary, and the awe of the Divine Presence, as the purpose of all worship. "He preached not himself"—he was just an agent, a servant of our Lord, to whom had been assigned the care of the ceremonial, and the responsibility of training those men and boys who served before the Altar, that they should worship with their souls as well as with their bodies, and live, in their daily lives, as true and moral men.

The first St. Vincent's Guild for Acolytes was formed in St. Clement's, and worked out those rules which have been adopted by St. Vincent's Guilds everywhere—worked them out by trial and experiment over several years. This was mainly Downing's accomplishment, for the fathers appointed him warden, and committed to him the spiritual direction of the goodly number of acolytes (generally twenty-five to thirty), except in those matters which necessarily belonged to the priests.

Equipment for ceremonial and the training for it were not developed as they are now. These things were unknown in the American Church. To quote my clerical friend again, "I remember the

first time we attempted Solemn High Mass with three priests, and full ritual. There was no book in English which contained full directions, and I recall the rector standing in the Chancel, for rehearsal, translating from a French book the Catholic observance. For some time the priests went through the high masses with little papers in their hands, describing what each had to do. I can see Fr. Benson, the founder of S.S.J.E.—a dear, old, and very near-sighted man—trying to read his notes while the acolytes stood long waiting, until he could decipher what he had to do next. Mr. Downing had seen to it that we knew our parts thoroughly. I have seen many acolytes, and many St. Vincent's Guilds, since those distant days, but never a guild with the order, the training, the discipline, the reverence—complete without staginess, or self-consciousness—as in that guild which he founded, moulded, worked over, prayed over. In saying this I know I am only expressing the conviction of every man and boy who went through those years under his direction."

**A**NOTHER GOOD WORK he started with the acolytes was a Mortuary Guild. Its object was to be responsible for the funeral and burial of every inmate of the Philadelphia Almshouse, who died a Churchman. Inmates who died without some funds to pay for their funeral, in those days, went to the dissecting table of the Medical School. The terror of this weighed upon them all. So Mr. Downing raised the money to purchase a large piece of ground in a public cemetery, where was erected a very decent Christian monument, and took entire care of the lots, and on the day of each burial, one member attended the Requiem at St. Clement's and another attended the interment at the cemetery. The expenses for this work were raised by the guild. Not a very big work, perhaps, but it is mentioned to illustrate the spirit Mr. Downing instilled into his guild members.

"If you were to meet any of the 'old fellows' who belonged to that guild," says the Reverend Father, "and were to mention the name of Lewis Downing, you would find that, for every one of them, this meant the opening of a perfect flood of reminiscence, and enthusiasm. This is just a brief tribute to the memory of one who, though unknown to fame, lives still in the hearts of a large number of men who had the fortune to come under his influence in the formative years of their soul's life. May God grant him rest eternal, and may perpetual light shine upon him!"

Sheldon Ritter, in the course of his reminiscences, says, "When I went to St. Clement's in 1890, I applied for admission to St. Vincent's Guild and at once came under the influence of Mr. Downing."

I believe, he tells me, that Mr. Downing came to the parish in the late 70's. He was at that time engaged in the insurance business and lived in or near Bristol, Pa. I am told that the rector of the church there offered to educate him for orders if he would place himself entirely in his (the rector's) control. This Mr. Downing would not do. His employer offered him his insurance business upon his retirement; but Mr. Downing had no taste for business and did not accept.

At this time Mr. Downing came under the influence of St. Clement's. The Catholic movement was developing rapidly and Mr. Downing took an active part in the formation and development of the guilds. With the development of the ritual and the enlargement of the equipment the work became considerable. Many candles were used in those days. The hangings, which were very large, were changed at the seasons.

Gradually, all the care and training of the acolytes fell to him in conjunction with his other work. He was a firm believer in the right of our Church to have such ceremonials as were suitable, but he taught that it must be done for the glory of God, not for any

other reason, and every effort was made to keep out those who liked show.

"I believe," continued Mr. Ritter, "that he served for some years, but during my time he stood in the sacristy door during the late services and any errors on the part of the servers were quietly corrected after the service. No one spoke after vesting and he too observed the rule. We had an annual breakfast always ending in ice cream and cake! I think that was a novel idea. Mr. Downing was a deeply religious man of strong convictions but in all his work I never heard any pious cant or any effort to be other than he was—a layman."

Many works were developed under Mr. Downing's direction, the acolytes decorated the church at Christmas, assisted in changing the baldachins, cleaned all the brass for church and chapel twice a year, took the night hours on Rogation days and when requested kept night watch by the dead who might be in the church over night. From this he developed a work among the church poor at the almshouse.

After his connection with St. Clement's was severed, he and some of his friends went to work at St. John Evangelist, Essington, where they laid the foundation for the present parish.

After Mrs. Downing's death he returned to Philadelphia and spent much of his time with the late Coleman Hall. It was on his return from Mr. Hall's house that he had a stroke and died in the Germantown Hospital alone. It was not until the next day that he was missed and his body claimed. He was buried from St. Clement's.

#### Oberammergau, 1934

ONE CAN UNDERSTAND that many people, and those not the worst people, still feel a prejudice against the whole idea of a Passion Play. Can it be right to portray on a common stage the most sacred incident in the history of the world? Should any human actor, however virtuous, dare to represent the Saviour of mankind in the awful scenes of His Passion? Considered in the abstract the answer would be "no." But the spiritual genius of Oberammergau gives a triumphant "yes." There must be thousands who enter the theater to see a spectacle and who leave it to pray.

The actors are content with nothing that is second best. Just as a Christian artist calls out his best and highest powers when he dares to paint a crucifixion, so these Bavarian peasants are resolved to rise to the highest levels of dramatic art in fulfilling their purpose. The severest dramatic critic could find little opportunity of cavil. But the actors give of their best not just as actors but as devoted followers of Christ. . . .

It happened on July 11th that a heavy thunderstorm broke over the theater while the play was in progress. Appropriately enough there was a loud clap of thunder as Judas went out into the night. The rain poured in torrents on the crowd which was crying out "Crucify Him." But the noticeable fact was that the actors carried on with complete unconcern. . . .

To myself the play brought home once more the lessons of the Passion.

It is a revelation of human sin. In those who crucified Christ one could see the very same sins by which we crucify Him afresh. There was the blindness of the Chief Priests, who made religion their god instead of making God their religion. There was the greed of the temple-traders—and what sin is more malignant, and less readily detected, than covetousness? In the cowardice of St. Peter, the blind herd instinct of the crowd, the self-deceit of Judas, one could see an image of oneself. "It was me and the likes of me that nailed Him there."

Still more surely were we helped to realize the victory of divine love in the redemption of the world. The Christ was worthily portrayed, so far as one of the sinful men whom He redeemed could portray Him. We received a clear impression of His calm dignity, His tender sympathy, His steadfast reliance on the Father, His unflinching courage. Above all we were reminded that the Cross stands for victory over sin and death. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

All this we knew before. But the Passion Play renewed in us, and thousands of others, the resolve to realize it and—through God's grace—to live by it.

—The Bishop of Lichfield.



## Churchwomen Today

Ada Loaring-Clark, Editor

AS THE YEAR commences to decline our thoughts turn to books and their suitability as gifts. Many of you have written to me regarding this and I am happy to tell you of a few.

A special gift edition of *Ways of Praying*, by Muriel Lester (35 cts., Cokesbury Press), is a charming

#### Gift Books

American edition of this well known religious leader's helpful brochure. There are seven chapters each one dealing in a most direct manner with a special phase of this important subject. It is beautifully printed and boxed.

Longmans, Green & Co. sent us four books of varied characteristics which were recently published and all of which I am glad to commend. *Christ and the Third Wise Man* by John Oxenham (\$2.00) is a story of Casper's experiences. He was privileged to see our Lord first at Bethlehem as a Babe as well as that same Jesus triumphantly alive after His death on the cross. He also saw the transformation of Saul the persecutor into a faithful follower of Christ. The book has all the charm of John Oxenham's vivid descriptive powers and is delightful reading.

*Vale*, by the Rev. Ralph Inge, K.C.O.V., D.D. (\$1.60). Dr. Inge was for nearly 25 years dean of St. Paul's Cathedral, London. We go with him in retrospect through his busy, purposeful life, learning of the many problems he has had to face and solve, and much of his happiness. This book would be a suitable gift for any clergyman and would be most thought provoking and stimulating for a theological student or for young Churchmen and women in our colleges.

Two delightful story books for growing girls are *The Peacock Farm* by Mary Willard Keyes, illustrated by Pelagie Doane, and *A Bend in the Road* by Margaret Thomsen Raymond, both priced at \$2.00. They deal with the problems which confront modern youth today in a highly satisfactory manner.

Those who have used in quantities *The Churchman's Calendar of Daily Bible Readings* published formerly by the National Council of the Church will like to know of its successor, *The Bible Calendar*, compiled by Dr. McGregor, with an introduction by Dr. Wedel. The price is only eight cents. It is published by the Morehouse Publishing Company, and I expect many of you will like to send it to your friends instead of a card which, after all, is a kindly thought but an evanescent thing.

THE ONLY INSTITUTION of higher learning for Negroes in the vast area of southwest Texas is that of our Church, St. Philip's Junior College, in San Antonio. For 32 years St. Philip's has served San Antonio and the vicinity in a manner that has gained for it the respect and

#### St. Philip's Junior College

goodwill of the citizens, regardless of creed or color. Miss Artemesia Bowden, the respected president, is a loyal communicant of the Church and has been instrumental in developing the project from a Saturday evening sewing class to a first rate junior college for the Negro youth of the southwest. Its main objective is to prepare boys and girls to earn a living, thereby becoming a contributing factor in the economic world. Bishop Capers says: "I feel that all Christian people should have a sense of responsibility to support this institution of the province of the Southwest. We cannot be unmindful of the obligation we owe to the Negro people." Miss Bowden is in the East telling about the work.

I HAVE a newsboy story to match that of Miss Gladys Barnes! She heard a newsboy call out, when a headline appeared in our Daily—"Bishops Flay Report—" "Get your copy of Bishop Flay's Report." My newsboy expressed his sentiments when he called out: "Buy a Living Church Daily! The Living Church—it ain't dead yet!"

# An Adventure in Brotherhood

By Virginia E. Huntington

EVERY VISITOR to China is familiar with that picturesque feature of the city streets, the jinricksha coolie. He is ubiquitous because he must be. His bare livelihood depends on his constant alertness to "fares." His work day is one of endless toil; or worse, exposure and despair when fares are few. Jinricksha means "man strength cart" and coolie means literally "bitter strength." How accurate these terms are is clear to anyone who has enjoyed the delightful experience of riding in such a conveyance.

The ricksha man and the weather are intimates. He knows the fiery pavements of summer as he pads swiftly along; the scorching Oriental sun prostrates with its ardent heat; the cold piercing wind and rain of winter penetrate his thin ragged garments; over-exposure brings a racking cough with tuberculosis or pneumonia, with terrible bleeding chilblains on hands and feet. Underfed, over-exposed, without time or opportunity to dry his drenched clothing, is it astonishing that the average life of a ricksha coolie, after he begins his work, is estimated at 15 years?

Such unremitting devotion to his job must bring a good wage, as compensation, you will say? What are the facts? A ricksha is a costly thing from the standpoint of the poor and dispossessed; but rich Chinese owners provide the coolie with his ricksha at high rental, beside which the coolie must pay for his license. In consequence there is vast exploitation of the Chinese coolie who earns the merest pittance, the great share of his day's earnings going back to his master. An ignorant, green puller fresh from the country, bewildered by city traffic, often has his license snatched by an irate Chinese traffic officer; often the cushion of his ricksha is seized instead, and this means that he can get no fares until he has somehow regained his cushion.

Owing to economic pressure very young boys start on their bitter career at the age of 10 or 12, though it is difficult to verify age as the Chinese lad is undersized from privation. One sees them pulling a fat Chinese fare far beyond their strength; or in the thrifty Chinese fashion pulling two or three people at a time in the one ricksha.

These conditions prevail in every city and to the sensitive mind and heart make a poignant appeal. Have we the imagination to see Christ at large on our city streets, to see His sacred wounds bleed afresh in our brother's agony? It seemed to some of us unbearable to remain longer quiescent and a year ago we opened a Ricksha Shelter in a small two-room building at the front gate of our Mission Compound in Wuhu, in the district of Anking. Situated as it is on an important crossroads where traffic is brisk we are able to provide recreation, shelter, and rest to many tired men. In winter a coal fire is provided where the men can dry their wet garments and warm themselves; hot tea is theirs for the asking; a victrola with both Western and Chinese records is very popular and the game of skittles is their great delight. Reclining wicker chairs furnish a place to relax or sleep and a Chinese nurse looks after the simpler medical needs. The severer cases are sent to the Wuhu hospital when our funds hold out.

As a rule the ricksha coolie is a gallant and self-respecting person. He is cheerful, even gay, with a ready quip on his lips. He gives his affection and gratitude for any disinterested service. To know is to love and admire this undismayed philosopher in the face of tremendous odds.

In addition to shelter and amusement we provide classes in "The Thousand Character" lessons, enabling him to read and write and so lift him to a position where he can better himself. These classes are small for many ricksha pullers are so inured to the excitement and camaraderie of the streets that they cannot bring the concentration and application needed for study. It is

here that we can help the younger men who are ambitious and it is our hope to apprentice them to a useful trade; but this needs a fairly large financial guarantee.

Last spring a young ricksha puller came to the Shelter to listen to the music. Attracted by his sensitive face and shy manner I asked about his background. Fifteen years of age, he had been pulling a ricksha for several years, the sole support of his family. His father is an old-fashioned teacher who finds it impossible to find work in modern China, and as it is beneath the dignity of a teacher to do any menial work the young uneducated son bears the burden of the family. It is such boys who are our hope and challenge. The Shelter is a very practical demonstration of the love of Christ in these disjointed times; it is immediately understood for the Chinese are themselves great philanthropists. To be sure people think that we do this to acquire merit, in the Buddhist sense; but this gives an opportunity to point out that we do this, not from self-interest, but because the love of Christ constraineth us.

AN UNFORESEEN development has been the influx of children who come to listen to the music and who beg for the used victrola needles, pressing about one in fascinated and often naked admiration. "She has four children." "She lives on the hill-top." "Her ring is gold." "She says she loves us and we must not shove and push each other." "I can understand her English for it sounds just like our Chinese words." Thus the eager whispers buzz about me on any and every day. To keep the Shelter somewhat freed for the men who so sorely need it, we have contrived a children's hour for their very own where we tell them the Bible stories, sing the stories to Chinese tunes, and best of all to their starved lives, we play games inside the beautiful Compound where the trees and flowers are so lovely, and where there is so much sky.

It is such contacts which keep one humble and tender. In spite of injustice, greed, selfishness—perhaps because of it—we know that we are brothers and sisters all, owning one Father, journeying more gayly, more pitifully, on our Godward way on that journey which is the Vision of God.

Brotherhood: I think it is  
A glad exchange of courtesies;  
It is the chord of music sung  
In harmony of heart and tongue;  
A language uttered without sound  
That rings the continents around;  
The never "I," the lovely "you,"  
The "we" and "us," the two and two;  
An ever-growing sense that we  
Are all a close-knit symmetry  
With mutual hopes and common end:  
A brotherhood with worlds to mend.

## Fellowship

FELLOWSHIP, influence, failure: this is the teaching of nature. Can we imagine any motive for labor and for love more prevailing than this conviction that subtle influences pass off from each one of us at every moment, which work for ever? Can we imagine any sorrow more crushing than the burden of sin which clouds our brightest hopes with present failures? Nature shows us the ideal, the motive, the sorrow, and leaves us in the face of unreconciled contrasts.

Then I shall see, I trust, that the ideal has found fulfilment in Christ, for the perfection of humanity; that the motive has been charged with the infinite potency of His love; that the sorrow has been transferred into joy by His Cross.

—Bishop Westcott.

## Books of the Day

Rev. William H. Dunphy  
Editor



CHRISTIAN WORSHIP IN THE PRIMITIVE CHURCH. By A. B. MacDonald. Scribner. 1934. Pp. 230. \$3.00.

ON ALL SIDES there is a growing interest in and occupation with the study of Christian Worship. All writers seem to agree that among Protestants a greater degree of objectivity is needed in this characteristic Christian activity. The uniqueness of this book lies in the effort to describe not so much the forms used and things done by the early Christians when they worshipped but what they thought and felt when they used these forms and did these things. How was Christian worship related to the spiritual experiences of the worshippers? is the question answered in the first six chapters. The heart of the book is given over to a description of the worship itself. In the concluding chapter the author indicates the central place which worship held in the life and thought of early Christianity; its influence on the growth of Christian thought; and the influence of Eucharistic practice upon Christological development. In his study of the Eucharist Dr. MacDonald has admittedly been greatly influenced by Prof. Lietzmann of Berlin. He distinguishes two separate primitive Eucharistic practices and prefers the one which the Church saw fit to reject. D. C.

VALE. By W. R. Inge. Longmans. 1934. Pp. 127. \$1.60.

A UNIQUE autobiography is written herein by the retiring Dean of St. Paul's, London, Dr. Inge. He looks backward over his life from the years of his childhood to the years spent at St. Paul's. He gives an illuminating summary of his life and work as a scholar, philosopher, teacher, writer, and preacher. It is interesting and instructive to trace, with him, the development of his thought on the subjects to which he has given himself during the years. He traces, for us, his growth by constant reference to his published works and his active loyalties. In the life of a man who has been so prolific it is often difficult to discern in the wealth of material at hand what the central unifying principle that governs all may be. Those who wish to understand this great and influential Christian will want to own this book as a guide. D. C.

RELIGION MEETS THE MODERN WORLD. By Russell Henry Stauford. Round Table Press. 1934. Pp. 214. \$2.00.

THE MINISTER of the Old South Church, Boston, states the point of view of the modern Congregationalist, or at least the point of view of one Congregationalist. There are many fine passages in this book but it does seem that the author, after making a plea for Christian inclusiveness, proceeds to exclude as unnecessary and undesirable many beliefs and practices thought to be of value by a majority of Christians. The reasons given for such exclusion do not always seem to be entirely accurate, convincing, or satisfying. D. C.

ST. PATRICK. By Eoin MacNeill. Sheed and Ward. 1934. Pp. 122. \$1.25.

ONE ALWAYS picks up a life of St. Patrick expecting to have his fancy tickled. Legends and stories and songs throng to the mind and lips. The tongue practises the brogue in anticipation of certain passages which it will be more fun to read aloud. The warm life of Ireland is gathered up in Patrick. This association can never be taken away from an Irishman. But what do we actually know about him? We have his Confession and his epistle which tell of his life and work but which tell more about his times and the life of the Church in those times. This is the life of St. Patrick as revealed in those documents.

250 BIBLE BIOGRAPHIES. By Frank S. Mead. Harper. 1934. Pp. 250.

A TRIP through a portrait gallery has been arranged. More accurately, this book is like a case of miniatures which one may hold in the lap and examine each finely drawn picture at his leisure. The author entitles his collection thumb-nail sketches of the men and women of the Bible. Each sketch contains about 200 words. His subjects range from Adam to the writer of the Apocalypse and he has chosen all kinds of men and women: good and bad; noble women and low women; heroes and cowards; prophets, traitors, and apostles. When looking at miniatures it is necessary to remember that they are not portraits or photographs. Some people are best portrayed in miniature but a small bit of ivory (or a thumb-nail) does not always give the artist sufficient freedom to do justice to some figures. D. C.

REVELATION AND THE HOLY SPIRIT. By F. W. Camfield. Scribner. 1934. Pp. 300. \$2.50.

IN THIS ESSAY the Barthian theology is applied to the rethinking of the doctrine of Revelation. It is his thesis that Revelation brings its own category of interpretation. It is not to be judged in relationship to anything else. It must be considered by itself alone and be judged by the light which is internal. There is no necessity to relate it to the categories which are supplied by man's natural reason. He contends that the attempt to make the content of Revelation agreeable to reason is to destroy the very nature of Revelation. Revelation is creative and dynamic and contains within itself the canon of its own interpretation. Dr. Camfield endeavors to make clear what implications and conclusions follow from this premise.

FRIENDS OF GOD. By Anna Groh Seesholtz. Columbia University Press. 1934. Pp. 247. \$2.50.

IT IS OF GREAT VALUE to explore the wilderness of the fourteenth century. Especially is it valuable to follow the obscure trail blazed by the mystics of the Rhineland: Eckhardt, Tauler, Suso, and the many others who in that chaotic day were able to achieve integration of character and realize a sense of purpose and joy in life. We are led to discover the fine balance in religion which was theirs; the combination between this worldliness and other worldliness which they made; their concern with both the contemplative and the active life, and their intensely practical love of their suffering brethren. This is a careful and well documented work and will have to be read diligently and critically if its rich contents are to be fully appreciated and evaluated.

FORTY MISSIONARY STORIES. By Margaret W. Eggleston. Harper. 1934. Pp. 162. \$1.50.

A TELLER of vivid stories has given us these tales of the widespread Christian missionary activity. Each story teaches a moral without pointing a moral. It should be very helpful to those to whom is committed the privilege of inspiring the young with zeal for missionary enterprise and faith in the converting power of the Gospel.

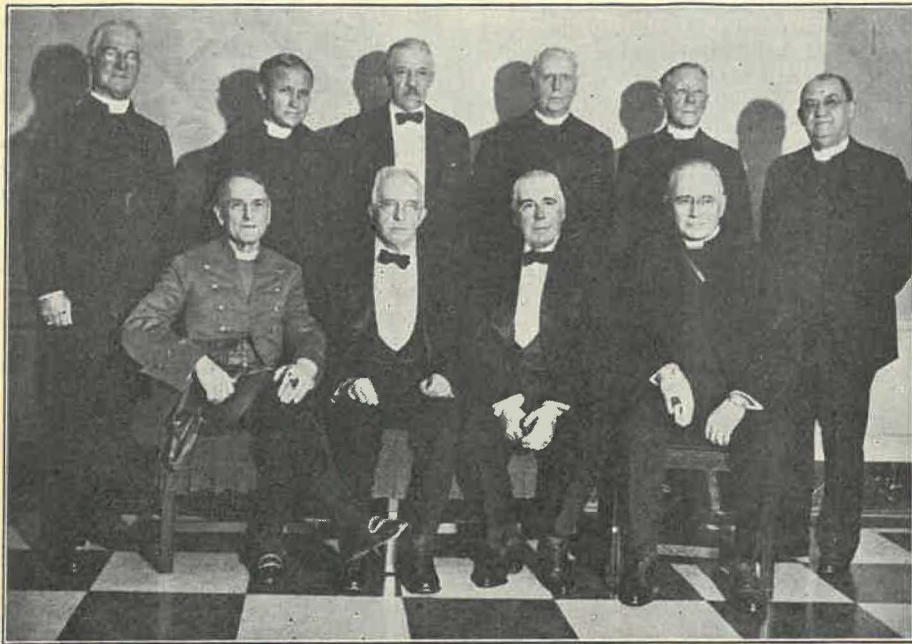
SHORT PRAYERS. Compiled by L. H. M. Soulsbey. Longmans, Green & Co. 1934. Pp. 32. 45 cts.

MANY PEOPLE who pray will like this little book on their prayer desk or to carry in their pocket when out for a walk or traveling. The compiler does not intend that it should be a substitute for more complete books of devotion. But it is a very happy gathering together of phrases, sentences, and complete passages, from the writings of many of the great masters of the inner life. It would do very well to give to people who had grown tired trying to find their way around more complex manuals.

THE PROBLEM OF INTERNATIONAL PROPAGANDA. An address by Ivy Lee.

THE THEME of this paper which was delivered before a group of persons interested in international affairs is that a new technique is necessary in developing understanding between nations. Propaganda in the past has been subversive and indirect. The essay very persuasively suggests practical ways in which the press, the movies, and the radio might be employed in fostering more sympathetic understanding between the peoples of the world.

# NEWS OF THE CHURCH



## CONNECTICUT HONORS BISHOP SEABURY

The nation-wide celebration of the 150th anniversary of the consecration of Samuel Seabury as the first Bishop in America opened in Connecticut recently when the Bishop of Aberdeen and Judge Samuel Seabury, a descendant of Bishop Seabury, gathered with other Church leaders in the Lawn Club at New Haven.

Seated, left to right: the Bishop of Aberdeen, Governor Cross of Connecticut, Judge Seabury, and Bishop Budlong of Connecticut. Standing, left to right: Bishop Stires of Long Island, the Rev. W. L. Hooper of Hartford, Origen S. Seymour, chancellor of Connecticut, Bishop Matthews of New Jersey, Bishop Moreland, retired, and Bishop Urban, Suffragan of New Jersey.

## Diocese of Erie Adds \$3,000 to Its Quota

FRANKLIN, PA.—Ten thousand dollars was adopted as the voluntary self-determined apportionment for the diocese of Erie at a special informal convention held in St. John's Church, the Rev. Dr. Martin Aigner, rector. This adds \$3,000 to the quota formerly accepted by the diocese. Each delegate was given the duty of carrying the message to his parish or mission. Bishop Ward of Erie explained the new methods with an emphatic and earnest request that they be followed locally. Reports were made by the clerical and lay deputies of impressions gained at Atlantic City.

## National Council December Meetings Will be Omitted as Matter of Economy

NEW YORK—As a matter of economy the regular December meetings of the National Council and the Woman's Auxiliary Executive Board are to be omitted. The immediate program of the Council has been so fully outlined by General Convention and the committees meeting in Atlantic City that no essential matters require Council action at this time. The next meeting is scheduled for February 13th and 14th, preceded as usual by department meetings. The Woman's Auxiliary Executive Board meets February 8th to 11th.

## Philadelphia Seminarians Saving Pence for C. A.

PHILADELPHIA—Students of the Philadelphia Divinity School have received Pence cans from the Church Army, and are putting their spare "pence" into them. Remittances will be made regularly to the Army.

## Sisters of St. Anne Elect New Superior at Margaret Hall

VERSAILLES, KY.—Sister Jeannette has been elected Superior of the Sisters of St. Anne at Margaret Hall. Mother Louise has resigned after over three years as Superior, and with Sister Winifred has gone east.

Three and one-half years ago the Order of St. Anne took over Margaret Hall, a boarding and day school for girls through the high school years. Under Mother Louise's direction the school has been improved educationally, the number of sisters increased, and the buildings renovated.

## Conferences in Central New York

UTICA, N. Y.—A series of conferences in preparation for the Every Member Canvass for clergy and vestries is being held throughout the diocese of Central New York in large centers, conducted by a group of six of the clergy of the diocese.

## Pilgrimage Made to Seabury Shrine

### Prominent Clergy and Laity Visit Glebe House, Where First Bishop in America was Elected

NEW HAVEN, CONN.—Many clergymen and laymen November 14th made the pilgrimage to Woodbury to visit Glebe House, a shrine of the Church, where in March, 1783, a small number of priests in this state met and elected the Rev. Samuel Seabury first Bishop for the American Church. This was one of the features of the celebration of the 150th anniversary of the consecration of Bishop Seabury.

### CELEBRATION AT SEABURY ALTAR

Bishop C. B. Brewster, retired, celebrated Holy Communion November 14th at 7:15 A.M. in the Chapel of Berkeley Divinity School, using the old rite and Communion vessels of Bishop Seabury and the Seabury altar.

At 10 o'clock the Bishop of Aberdeen was the celebrant at a Communion service in Trinity Church.

Public services were held in Trinity parish house at 11 o'clock at which Bishop Deane made an address and the Rev. Dr. William A. Beardsley, rector emeritus of St. Thomas' Church, delivered an historical address on Bishop Seabury.

### DINNER AT LAWN CLUB

At the dinner at the New Haven Lawn Club November 13th, the speakers included Bishop Brewster, Gov. Wilbur L. Cross, the Presiding Bishop, the Bishop of Aberdeen, and Judge Samuel A. Seabury of New York, a descendant of Bishop Seabury. Bishop Budlong of Connecticut presided.

### BISHOP PRAISES SEABURY

The character and Christian piety of Bishop Seabury was lauded by Bishop Deane who said:

"I venture to say you in America have

## Bishop Cook Willing to Take New Duties But to Continue as Diocesan

NEW YORK—Bishop Cook of Delaware, recently elected president of the National Council by General Convention, and who received notice of his election on reaching California after a trip through the Panama Canal, has informed the Presiding Bishop that he will respond to the action of General Convention to the best of his ability with the understanding that he has no intention of relinquishing his position as Bishop of Delaware, and providing he can make proper arrangement for the care of the diocese.

never estimated the character of Samuel Seabury at its true worth. He is one of the great figures in ecclesiastical history of all time."

The Bishop said Seabury's consecration is the date when the period of expansion of the Episcopal Church began until at the present time its influence is felt in the far corners of the earth.

Judge Seabury was introduced by Bishop Budlong as "A man who did not follow his distinguished ancestors in taking holy orders, but who put the fear of God and the law into more hearts than any clergyman ever dreamed of doing."

In his address, the New York jurist emphasized the spirit of brotherly fellowship between the Scottish and American Churches founded by the consecration of his ancestor 150 years ago.

Gov. Cross expressed the pride of people of Connecticut in that Samuel Seabury "was born in our own state, educated in our own great university (Yale) and grew up to be the first Episcopal bishop in the United States."

Bishop Brewster was introduced by Bishop Budlong as "the most loved bishop in America."

Bishop Brewster spoke briefly, expressing his joy that the Church in Connecticut and the nation are commemorating the consecration of the Bishop, and dismissed the gathering with his blessing.

Among those at the dinner were Pres. James R. Angell of Yale; Bishops Stires of Long Island, Brewster of Maine, Matthews of New Jersey, Urban, Suffragan of New Jersey, and Moreland, retired; the Rev. Dr. E. C. Chorley, historiographer of the Church, and Origen S. Seymour, chancellor of Connecticut.

## War is Sin, Says Bishop of Albany Armistice Day

ALBANY, N. Y.—Preaching at the Armistice Day service in the Cathedral of All Saints, Bishop Oldham of Albany quoted the 1930 Lambeth pronouncement, "War is incompatible with the teaching and example of our Lord Jesus Christ," and said: "On this I take my stand; war is sin." "This is not to say," the Bishop continued, "that war will not happen—for men do sin; nor does it pass judgment on those Christian men who may feel in certain circumstances that war is the lesser of two evils, but it does assert that war as a method is hateful to God and, therefore, a thing abhorrent to every Christian conscience. It classes war with murder, rape, thievery, lying—and war does actually include all these crimes—and says the Christian must do everything in his power to wipe them all off the face of the earth."

### Mission at Detroit Church

DETROIT—The Rev. C. C. Jatho, rector of St. John's Church, Royal Oak, conducted a week's mission on The King's Ship at St. Matthias' Church, Detroit, from November 19th to 23d. Over 100 children between the ages of six and 15 participated in the mission. The Rev. Clark L. Attridge is rector.

## Bishop Manning Speaks at Farewell Meeting in Honor of General Booth

NEW YORK—Bishop Manning of New York was chosen to speak for all the clergy of America, both Protestant and Catholic, at the farewell meeting held in honor of General Evangeline Booth of the Salvation Army, in Madison Square Garden on the evening of All Saints' Day. On the platform with General Booth and Bishop Manning were Miss Helen Keller, Mrs. Boole, International President of the Y. W. C. A., Bishop McConnell of the Methodist Church, Mayor La Guardia, and Attorney General Homer S. Cummings. Over 18,000 were present.

## F. B. Sayre is Speaker at Washington Cathedral

Armistice Address in Great Choir Preceded by Service at Wilson's Tomb

WASHINGTON, D. C.—With all our modern resources for the upbuilding of our civilization, the spiritual foundations upon which our individual, national, and international life must inevitably depend are cracking ominously, said F. B. Sayre, Assistant Secretary of State, in his Armistice Day address in the Washington Cathedral.

"This is especially true," he said, "of the international world. In judging the conduct of nations we are almost without moral standards. The keeping of obligations as between nations is regarded too much as a matter of expediency. . . . Among nations thievery and robbery are quite respectable if practised by the powerful. Killing among individuals we abhor—killing among nations, if it is done in the name of patriotism, we applaud. It is time that we learned that security and happiness depend upon the restraints that are born of spiritual concepts."

Preceding the service in the great choir of the Cathedral, there was a brief memorial ceremony at the tomb of Woodrow Wilson in Bethlehem Chapel. The eulogy to Mr. Wilson was delivered by Dr. James Taylor, Mr. Wilson's pastor and personal friend.

Mrs. Franklin D. Roosevelt and many distinguished personages of diplomatic and administration circles were present at this ceremony, as well as at the Armistice Day service which followed it. Hundreds of people were unable to gain entrance to Bethlehem Chapel for the ceremony, as every available space was taken and hundreds stood throughout the ceremonies.

### New School System in Alexandria

ALEXANDRIA—In the diocese of Alexandria a new system of catechetical schools has been developed, with marked success. Well-prepared teachers offer religious instruction for Orthodox children, and the schools have had wide support of the parents. The Patriarch of Alexandria has greatly aided in the establishment of the new school system.

## Chicago Hears Call for Increased Giving

300 Persons Attend Post-Convention and Centennial Dinner Sponsored by Church Club

CHICAGO—A call to parishes and missions of the diocese of Chicago to meet the 25 per cent increase asked in missionary givings to the national Church during 1935 was sounded at a post-General Convention dinner sponsored by the Church Club of Chicago at the Hotel Sherman November 15th. Approximately 300 persons attended the dinner.

Bishop Stewart of Chicago sounded the call as part of the reports on General Convention's deliberations. The Rev. Dr. George H. Thomas, rector of St. Paul's Church and dean of the Chicago delegation to Atlantic City, stressed the importance of the increased givings, saying that any further reductions in the budget would mean the loss of complete fields of work.

The dinner was a joint affair, honoring first the centennial of St. James' parish, and secondly, the General Convention reports. The Rev. Dr. Duncan H. Browne, rector of St. James', represented the mother parish of the diocese on the program. Dr. Browne pointed out that it was the Domestic and Foreign Missionary Society which made possible the inauguration of the Church's work in Chicago. He recalled, however, that St. James' remained a mission only three years, in 1837 the missionary aid being withdrawn and the parish placed upon its own resources.

Dr. Browne pointed to this as a possible clue to missionary work today, saying too often mission stations are aided indefinitely and not made to feel they should support themselves after a reasonable length of time. Dr. Browne referred to statistics which he said indicate clearly the wider distribution of wealth today than ever before, speaking of the great changes in business which have occurred during the 100 years of St. James' history.

Dr. Thomas told of the program of one day's work at General Convention. Angus Hibbard, one of the lay deputies to Atlantic City, spoke of the part the laity had in Convention and Bishop Stewart closed the meeting with an appeal in connection with the Every Member Canvass. Indications point, said the Bishop, to a definite upturn in business and said the Church must not retrench further in her program. The need today, said the Bishop, is for confidence in the work of the Church in the parish, in the diocese, in the national Church.

### "The Nazarene" Painting on Exhibit

NEW YORK—The painting by Col. Henry Stanley Todd, entitled The Nazarene, has been lent to St. Bartholomew's Church for a short period. It has been hung in the baptistry and many persons have gone to see it. This painting has just been returned to New York after having been shown in many of the great cities of Europe.

## Bishop of Fredericton Elected Metropolitan

Rt. Rev. J. A. Richardson Becomes Archbishop of Fredericton; Succeeds Dr. Worrell

**T**ORONTO—The Rt. Rev. John Andrew Richardson, Bishop of Fredericton, has been elected Metropolitan of the province of Canada with the title of Archbishop of Fredericton.

The province includes four dioceses: Nova Scotia, Fredericton, Quebec, and Montreal.

As Metropolitan, Archbishop Richardson succeeds the Most Rev. C. L. Worrell, Archbishop of Nova Scotia, who died last August.

## Dean Bulgakoff Lectures at General Seminary

**N**EW YORK—Dean Sergius Bulgakoff of the Russian Orthodox Theological Institute in Paris, gave two lectures at the General Theological Seminary on November 13th and 14th. His subject was *The Church in Russia: Past and Future*. Dean Fosbroke of the seminary introduced Dean Bulgakoff on the first day; the Rev. Dr. Frank Gavin on the second. The entire seminary, students and faculty and other residents, attended the lectures.

Dean Bulgakoff, in his first lecture, traced the spiritual history of the Russian Orthodox Church, through the Greeks who bequeathed to the Russians their philosophic approach to the things of the spirit. He expounded the Russian Orthodox idea of validity, which comprehends in itself not only the officiating priests but also the praying laity. The union of all is necessary for the full offering of the Divine Liturgy. Dean Bulgakoff cited the word *sobornost*, which means "the state of being together," as of the very essence of the Russian Orthodox belief and practice.

In his second lecture, Dean Bulgakoff said that the present condition of irreligion in Russia is the outcome of Western atheistic thought. That thought is not new; it is old. But the people of Russia are ignorant of that as yet. He expressed the opinion that the division between Eastern and Western Christianity had led to the present condition of Russia, by weakening the religious life of the people. He prophesied a new era, when again the people of Russia will turn to God. To meet that new era, all Christian people everywhere must unite. For that new era, a new outpouring of the Holy Spirit is needed. Dean Bulgakoff concluded with the words: "There must come another Pentecost."

### Ohio Young People to Meet

**C**LEVELAND—The young people of the diocese of Ohio will gather in Trinity Cathedral November 30th and December 1st for their 14th, annual convention. This will mark, however, the first convention in which all seven youth organizations will be officially represented.

## New Jersey School Receives Books of Historical Interest

**B**URLINGTON, N. J.—St. Mary's Hall School for girls is in receipt of three volumes of unique historical interest which formed part of the historical exhibits at General Convention in Atlantic City. The books are an edition of *The Works of Mr. Richard Hooker, with a life by Izaak Walton, Edited by the Rev. John Keble*. In each volume there is an inscription as follows: "For the use of the clergy of the diocese of New Jersey. Presented by the Rev. John Keble through Bishop Doane to be deposited with the head of St. Mary's Hall until such time as directed by the Bishop. April, 1844." The subsequent history of these volumes is only partially known. About a month ago they were received by Bishop Knight, Coadjutor of New Jersey, who is also head of the special committee for the Advancement of St. Mary's Hall. The sender was Miss J. F. Bumstead of Cambridge, Mass., who stated that she had been given these from the library of a friend. Pasted over the fly-leaf of Volume I, is a sheet in the handwriting of Bishop Doane, reading: "To the dear little girl to whose diligence and assiduity is due the arrangement of my library, this, the best of my books." "Riverside, March 13th, 1853, G. W. Doane." The identity of the "dear little girl" is not given.

## Chicago Catholics Hold Seabury Commemoration

**C**HICAGO—The sesquicentennial of Bishop Seabury's consecration was celebrated November 14th by the Chicago Catholic Club at Christ Church, Woodlawn. Clifford P. Morehouse, editor of *THE LIVING CHURCH*, gave an historical address at dinner, after which a service of Benediction was held, with the Rev. W. B. Stoskopf, rector of the Church of the Ascension, as preacher.

### Louisiana Rectory Destroyed by Fire

**I**NNIS, LA.—Destruction of the rectory of historic St. Stephen's Church here resulted in the loss to the rector, the Rev. Crompton Sowerbutts, and Mrs. Sowerbutts, of their personal belongings and all of the rector's books. The Rev. Mr. Sowerbutts, in a plea for aid, mentioned the poverty of the church and said that the gift of books, or any help toward rebuilding the rectory would be gratefully received.

### Lace Frontal Presented

**N**EW YORK—An altar hanging, in the form of a lace super-frontal, has been presented to St. Thomas' Church by Mrs. Edward Franklyn Cole in memory of her daughter Hazel. The frontal is made of laces from Mrs. Cole's collection. It was designed and executed by Signorina Eloise Zallio, who made the famous lace cloths in the Cathedral and in the Church of the Heavenly Rest.

## 800 "Pilgrims" Visit Minnesota Cathedral

Throngs Gather for Bishop Whipple Memorial Service; Bishop of Colorado Preacher

**F**ARIBAULT, MINN.—Over 800 "Pilgrims" visited the Cathedral of Our Merciful Saviour, Faribault, for a Bishop Whipple Memorial Service on November 2d. The service of dedication of memorials to the first Bishop of Minnesota was held at 11 A.M. in the Cathedral when great crowds gathered, taxing the utmost capacity of the nave; standing and sitting in the aisles and in the doorways.

Bishop McElwain, Diocesan, and Bishop Keeler, Coadjutor of Minnesota; visiting bishops and clergy of both the dioceses of Minnesota and Duluth, and the dean of the Cathedral, the Very Rev. V. O. Ward, were seated in the chancel. Music was furnished by the Cathedral choir; the service being concluded with the girls from St. Mary's Hall, Faribault, singing a favorite song of Bishop Whipple, *My Ain Countrie*. This same selection was sung at his funeral service by the St. Mary's girls.

### BISHOP JOHNSON PREACHER

The sermon, preached by Bishop Johnson of Colorado, contained suitable reference to the past of the diocese and the worth of the first Bishop's life and work but was in main a mighty challenge for the present and for Church men and women to carry on in their great heritage.

Plans for the services included a luncheon to be served in Shattuck School for boys following the service in the Cathedral and first anticipations were for approximately 250 reservations. So great was the interest manifest, however, that over 750 reservations were made for the luncheon and the great group of Pilgrims was accommodated not only in Shattuck but also in St. Mary's Hall, in St. James' School, in the hotel dining rooms of the city, and in the Cathedral parish house. The entire group, following luncheon, gathered in the auditorium of Shattuck School where guest bishops, clergy, and laity paid tribute to Bishop Whipple's life and work.

Among them were Bishops Matthews of New Jersey, Wilson of Eau Claire, Sturtevant of Fond du Lac, Johnson of Colorado, Kemerer of Duluth, and McElwain of Minnesota, with Bishop Keeler, Coadjutor of Minnesota and chairman of the dedication service committee, presiding.

K. G. Brill represented the laity of the diocese; Mrs. George J. Allen, the Woman's Auxiliary. St. Mary's Hall was represented by Mrs. H. C. Theopold, Faribault; Shattuck School, by Dr. C. W. Newhall, headmaster.

### INDIAN PRIEST PAYS TRIBUTE

Probably the most significant address of the afternoon was that made by the Ven. W. K. Boyle of Duluth, an Indian priest who spoke in glowing tribute of the work and Christian Spirit established among his

people throughout the state by Bishop Whipple.

As a result of the services a series of Pilgrimages have been planned for extending through the year and including men, women, and young people of the eight different deaneries in the diocese; these to be held on Sundays in the spring and summer of 1935 and the offerings made designated for the missionary work of the diocese.

One of the events of the gathering was a roll call of the parishes and missions of the diocese made in chronological order by the Rev. Dr. F. L. Palmer, registrar, and responded to by the delegations representing the parishes 100 per cent throughout the diocese. Guests of honor included relatives of the late Bishop Whipple.

## Brooklyn Church Ends Centennial Celebration

BROOKLYN, N. Y.—A parish dinner the night of November 14th ended the commemoration of the centennial of St. John's Church, Fort Hamilton Parkway, Brooklyn. The actual anniversary was kept at Michaelmas, the parish having been founded September 29, 1834. It is the third oldest parish in Brooklyn.

The founder and first rector was the Rev. James Dixon Carder. Preliminary services were held in the schoolhouse and in the fort. Heirs of the Denyse estate set aside the present church plot, 100 feet by 125 when the property was subdivided. The cornerstone of the first church was laid March, 1835, by the Rt. Rev. Benjamin T. Onderdonk, Bishop of New York.

The church has always had a close connection with the military personnel of the Fort, though in later years the surrounding population has given the neighborhood a character altogether urban. Among the famous soldiers who during service at Fort Hamilton were connected with St. John's Church were Gen. "Stonewall" Jackson, who was baptized by the rector of St. John's, April 27, 1849, when Jackson's battery was at Ft. Hamilton after the Mexican War; and Gen. Robert E. Lee, who, when a captain in the United States Army and stationed at Fort Hamilton, served as vestryman of St. John's from 1842 to 1844.

### Clericus Hears Bishop Huntington

BALTIMORE—The Rev. Dr. William O. Smith, Jr., rector of the Church of the Good Shepherd, Ruxton, was host to the Maryland Clericus November 12th. Bishop Huntington of Anking addressed the group about his work; Bishop Helfenstein and the Rev. P. J. Jensen gave short talks on the recent General Convention in Atlantic City.

### Church Celebrates 100th Year

OSSINING, N. Y.—St. Paul's Church in this town celebrated the 100th anniversary of the laying of its cornerstone, on November 4th. Bishop Manning of New York preached the sermon and confirmed a class of 16. The occasion was marked also by the installation of the new rector, the Rev. George F. Bratt.

## 500 Flags and Standards at Massing of Colors in St. Thomas', New York City

NEW YORK—The largest number of flags and standards carried since the inauguration of the annual massing of the colors in 1923 was seen in the parade up Fifth avenue to St. Thomas' Church on November 11th. Among the 500 banners were flags carried by the troops on the eve of their departure for the front during the Great War. Over 3,000 were in the procession; lining the pavements were 10,000 spectators.

At St. Thomas' Church, the rector, the Rev. Dr. Roelif H. Brooks, officiated, assisted by the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, who is the chaplain of the color guards. An address was made by Charles S. Whitman, governor of New York at the time of the War. Former Governor Whitman declared that the occasion was a peace demonstration, not one of war. He said in part:

"War is utterly futile and indescribably cruel. The people, not the Army and Navy, decide whether we shall go to war. The soldiers do the fighting. Wars are fought by soldiers, but not made by them. Here today are joined together the banners of peace and the banners of war. They are joined in solemn observance of Armistice Day. Is it too much to hope that from gatherings like this in our land and in every land today shall go forth a spirit of universal brotherhood?"

## Jeanette, Pa., Church Memorials are Dedicated

JEANETTE, PA.—Bishop Mann of Pittsburgh officiated November 12th at the dedication of a number of memorials recently installed at the Church of the Advent here. The regular meeting of the Clericus was held that afternoon. The Rev. Frederick C. P. Hurd is rector.

The following memorials were blessed: sanctuary, chancel, credence, and floor coverings given by Mr. and Mrs. W. O. Ruthford in memory of Roe James Rutherford; a rood beam, dossal, paneled ceiling, and nave lamps given by Mrs. Lucy Pearsall Eckert in memory of Guinevere Eckert Goble, George Eckert, Lucy Pearsall Eckert, Nellie Eckert Bortz, and Genevieve Eckert Gerber; six altar candlesticks given by Thomas Bird in memory of Zipporah Hale Bird; six lancet windows given by the rector and vestry of Christ Church, Greensburg; and two pew frontals given by George Graham and William Pandy in memory of Dorthy Vardy Graham.

### Bishop of Ripon Named

LONDON—The vacancy in the Bishopric of Ripon, caused by the death of Dr. E. A. Burroughs, is to be filled by the appointment of the Rev. G. C. L. Lunt, vicar of Portsea, and honorary canon of Portsmouth Cathedral.

### Service in Memory of Harvard Dean

CAMBRIDGE, MASS.—A service in memory of the late Dean LeBaron Russell Briggs will be held in Harvard's Memorial Church at 4:30 P.M., December 11th.

## Bishop of Aberdeen Consecrates Church

Old Greenwich, Connecticut, Building Made Possible Through Gifts of Mrs. Blanche Sowers Weed

GREENWICH, CONN.—The Bishop of Aberdeen, the Rt. Rev. Frederick Llewellyn Deane, November 9th consecrated St. Saviour's Church, Old Greenwich.

The structure was made possible through benefactions of the late Mrs. Blanche Sowers Weed of Stamford.

The church was being erected prior to the death of Mrs. Weed in memory of her husband, Dr. Albert Gallatin Weed, who left a \$500,000 estate. The will of Mrs. Weed left the income of a \$100,000 trust fund and one-fourth of her residuary estate to the church, the trust fund income to pay the salaries of the rector, the Rev. H. Baxter Liebler, and the organist, Mrs. Emil W. Ford. The rector also was given \$10,000.

The service of consecration began with a Mass celebrated by the rector, assisted by the Rev. Lawson Carter Rich, rector of Corpus Christi Church, New York City, as deacon; the Rev. Joseph A. Racioppi of Trinity Church, Bridgeport, as subdeacon, the Rev. Bernard McLaughlin, assistant at the Church of the Transfiguration, New York, master of ceremonies, and the Rev. T. J. Williams, assistant at St. Paul's Church, New York.

The sermon was by the Rev. Fr. Joseph, O.S.F., Superior of the Order of St. Francis.

## St. Paul's, Kenwood, Chicago, Celebrates 75th Anniversary

CHICAGO—A call to his parish to launch forth on an enlarged program was sounded by the Rev. Dr. George H. Thomas, rector of St. Paul's Church, Kenwood, at the 75th anniversary celebration the evening of November 7th. More than 300 gathered in St. Paul's parish house for the anniversary dinner and heard a lecture on the symbols of the carvings in the church after the dinner.

Bishop and Mrs. Stewart were guests of honor at the dinner and Bishop Stewart spoke on the work of the diocese.

### Dom Anselm Hughes Lectures

NEW YORK—Dom Anselm Hughes, O.S.B., of the English Plainsong and Medieval Music Society, gave a lecture November 14th at the Pythian Temple on The Music of King Henry VI and His Circle. The attendance was large and much interest was shown.

### Priests Conduct Mission

SHAW'S CORNER, PA.—At the new Chapel of the Lakeshore Mission Circuit, the Rev. Kenneth R. Waldron, assisted by the Rev. L. O. Duvall, conducted a successful mission from November 11th to 18th on The Call of Christ.



## New York Observes Seabury Anniversary

Diocese Also Participates in Catholic Congress Regional Conference in St. Paul's, Westchester

**N**EW YORK—The Seabury sesquicentennial was observed in the diocese of New York by a celebration of the Holy Eucharist in every church or chapel in the diocese on the morning of November 14th. This was at the special request of Bishop Manning of New York, sent to each one of the clergy. In addition, those who could commemorated the event on November 11th with a sermon on the gift of the episcopate to the Church in America.

### CATHOLIC CONGRESS CONFERENCE

By a happy circumstance, the Catholic Congress held a regional conference on the day, November 14th, in the diocese. Although not a diocesan celebration, New York participated in the regional conference. The place and the hours made it possible for large delegations to attend, from neighboring states and dioceses. The place was St. Peter's Church, Westchester, easily accessible from New York City by subway. Bishop Seabury was rector of St. Peter's from 1766 to 1775, when he was forced to resign because of his Loyalist opinions, nine years before his consecration in Aberdeen. The present rector of St. Peter's is the Rev. Edmund Sills.

The preacher at the Choral Eucharist at St. Peter's was the Rev. Wallace E. Conkling, rector of St. Luke's Church, Philadelphia. Following the service, there was a luncheon. As many as could be accommodated were served in the parish house; the rest went together to a nearby restaurant.

### DR. MCCUNE PRESIDES

The Rev. Dr. William Pitt McCune, rector of St. Ignatius' Church, New York City, presided at the afternoon conference, which was held in Foster Hall, next door to the church. There were addresses by Bishop Manning and the Rev. Dr. George T. Linsley, rector emeritus of the Church of the Good Shepherd, Hartford, Conn.

Dr. Linsley traced the history of Bishop Seabury, with special reference to his actions as organizer of the Church in America. He described the meeting of the group of priests at the Glebe House in Woodbury, Conn., at which Seabury was elected Bishop of the Church in America, there organized. The other familiar episodes in the story of Bishop Seabury's career were presented in vivid language.

### BISHOP MANNING SPEAKS OF NEEDS

Bishop Manning spoke of the need of the Church in this day to follow the example of Bishop Seabury and to heed the lessons implicit in his life and that of the priests who elected and the bishops who consecrated him. Bishop Manning said in part:

"The subject upon which I am asked to speak to you at this meeting is Samuel Seabury: Bishop in the Church of God. All over the Church today we are keeping the actual anniversary of the consecration of Samuel Seabury as the first Bishop of any Church, in our land. That statement, that Samuel Seabury was the first bishop of any Church in our land, has, I see, been challenged, and therefore I repeat the statement here, for it is simple historical fact. There was no bishop of any Church settled in the United States and holding jurisdiction therein, until in the Providence of God Samuel Seabury was consecrated as Bishop for the Church in Connecticut.

### THE APOSTOLIC MINISTRY

"At the General Convention recently held in Atlantic City, I preached a sermon on The Gift of the Episcopate to the Church in America, as to which I may say that I have received, and am still receiving letters from all over the United States, almost all of them agreeing with its statements and many of them from laymen asking why the position and teaching of this Church as to the apostolic ministry is not more constantly and clearly presented to our people. But today I want to speak not of the doctrine of this Church as to the apostolic ministry, which is plainly set forth in the Prayer Book, but of our first Bishop himself, and of what we may learn from his example.

"On this anniversary we look back at the conditions which confronted Samuel Seabury and those who bore with him their faithful witness for Christ and His Church. But we today stand in their places and are facing a still more serious situation. We are facing a spiritual and moral situation in the world and here in our land which challenges not only our own Church but Christians of all names and of all Churches to awake from lethargy, indifference, and spiritual deadness, and to bear their witness for God.

### CALL COMES TO ALL

"In our own Church the call comes to us not as members of a party, High, Low, or Broad—God forbid that we should allow the issues to be so lowered or confused—but as members of the Church itself which we believe in and love. The call comes at a time like this not to raise party cries, not to give our thought to minor matters, but to stand together, all of us, for those great institutions of Christian Faith and life for which this Church stands: the Scriptures, the Creed, the Sacraments, and the apostolic ministry.

"And so let me speak briefly of certain things that are needed. First: We need to hear in the Church with fresh clearness the great evangelical message of personal conversion to the Lord Jesus Christ. Conversion means awakening to and using the mighty blessings given to us in the Sacraments. It means awakening to loyalty and enthusiasm for the Church. It means repentance and confession of sin, and faith and hope and joy and new life in Christ. Second: We need today far more clear and loving and fearless teaching of the Faith of the Church; and the responsibility for this rests upon the bishops and priests of the Church. Why is it that we find men and women brought up all their lives in the Church who have only just heard of Bishop Seabury, who have never read the Office for the Ordination of Priests or the Preface to the Ordinal, and who seem to be unfamiliar with some of the Articles of the Apostles' Creed?

"The Church must come to men today in the full power of her Divine Commission. She must come to them not as a human agency but as a Divine agency. She must come to them in the Name of Him Who still says to us: 'All power is given unto me in heaven and earth, therefore Go ye.'

## 15,000 Minnesotans Hear Bishop Freeman

Combined Choirs of Churches in Twin Cities Participate in Armistice Day Services

**S**T. PAUL, MINN.—Approximately 15,000 people gathered in two great mass meeting services Armistice Day in the Twin Cities to hear Bishop Freeman of Washington speak on World Peace. The service in St. Paul was held in the Auditorium Theater at 11:00 A.M., and in Minneapolis in the new Municipal Auditorium at 8:00 P.M.

The combined choirs of the Episcopal churches in each city formed the choir for each service and the several clergy in each city together with the bishops of the diocese also were in the processional. In St. Paul the 11:00 o'clock services in the several churches were suspended in lieu of this service. Bishop Freeman said, in part:

### "NO NEED TO APOLOGIZE"

"Let us make sure of one thing. There is no need to apologize for this Sunday morning that marks the anniversary of peace. Let us be assured though, if the Churches fail, chaos will result.

"Sixteen years ago I joined with you in memory of that greatest of great strifes. At that time you were intoxicated with enthusiasm—the great struggle had assuredly come to an end—and an entire nation was delirious. Thousands of men, seventy and seven thousand, would never return, and when 11 o'clock came on that great day and we knew that a great struggle was ended, we solemnly vowed—and God heard that vow—that a war to end war had collapsed and never again would great peoples be called into a great struggle.

"How forgetful we are. How we step from the mountain of vision down to the low places, the low level of our occupations.

"How swiftly our vision becomes clouded. How soon we forget and turn aside from great world interests to our own petty insularity, our own insular courses. How quickly we turn aside from the common weal to prosecute our own selfish ends. How we forget the most solemn obligation laid on us by the Prince of Peace.

"Out on the Pacific coast in the seaport cities civil war has raged—it has been that and nothing less—and in other cities there have been repeated demonstrations of war.

### "DARK CLOUDS GATHERING"

"Do you understand that? Are you so dead in your own comforts that you don't see it? Don't you see that the dark clouds that are gathering are darker than those that preceded the World War? One would be lacking in all perspective who could not read the trend of the times and see the disturbed conditions everywhere.

"This present hour is fraught with stupendous peril. At times I wonder if the Church is big enough to deal with these great problems. I, for one, fear for the sovereignty of my nation. I have no fear for the sovereignty of my Lord. I am not concerned over the Christian cause—that is secure.

"At this moment this country is engaged in the greatest program of naval construction that it has ever engaged in in peacetime history. France has probably the largest stand-

ing army in her history. Germany, dissatisfied with its limitations under the peace treaty, is rearming. Russia has a great standing military unit. New chemical concoctions are being developed as never before and this country probably leads the world in that respect.

"Against this maelstrom of conflicting conditions compare the heart passages of the Kellogg Peace Pact. I ask in the name of God is that a scrap of paper? Did we sign it with the blood of our sons to have it revoked by any man?"

"I answer in the name of God, *No!*"

"One cannot legislate against morals. This you tried to do once before. You tried to make the nation dry by legislation and made it the talk of the world. At this moment there is going on in Washington one of the greatest prosecutions in this country's history in an effort to stop the crime of crimes—the practices of groups whose policies are infamous, who manufacture munitions and sell them to opposing forces so that their own sons can be shot down with them."

"What the world needs today is a reaffirmation of the simple principles laid down by the Prince of Peace. It needs a revival of sane religion and if it doesn't come I hardly want my son to see the light of the days that are to come."

"I challenge you to a new crusade, and on the banner of life will be emblazoned the scarlet Cross of our Lord."

So interested was Frank B. Kellogg, a communicant of the Church of St. John the Evangelist, that he voluntarily offered to defray the entire cost of the Auditorium Theater for this service.

**Bishop Littell is Principal Speaker at Washington Meeting**

WASHINGTON, D. C.—Bishop Littell of Honolulu was the principal speaker at the fall meeting of the northern convocation, Washington, November 14th. The Rev. Walter Plumley presided. Bishop Littell was in the diocese from November 12th to 15th for a series of religious conferences.

**Saginaw, Mich., Church Observes 45th Year; Archdeacon Speaks**

SAGINAW, MICH.—The Ven. Leonard P. Hagger, archdeacon of Michigan, was the speaker at a parish dinner marking the 45th anniversary of the founding of Calvary Church, Saginaw, held on the evening of November 20th. The Rev. A. F. Schultz is rector.

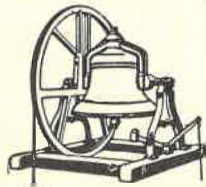
**Missouri Church Features Old "Living Church" Copy on Its 68th Anniversary**

NEVADA, Mo.—The parish of All Saints', Nevada, celebrated the 68th anniversary of its establishment on November 4th. The service of Choral Evensong was held at 4 P.M. at which time the rector, the Rev. William Paul Barnds, preached on The Place of the Church in the Community; and a history of the church in Nevada was read by one of the vestrymen, Franklin Norman. An informal birthday reception followed at the rectory when the birthday cake was cut and pictures and other items of historical interest were displayed. One of these was an old copy of THE LIVING CHURCH which carried an account of the consecration of the present church building.

**Gift to Tiverton, R. I., Church**

TIVERTON, R. I.—A solid silver chalice and paten, lined with gold, have been given to Holy Trinity Church in remembrance of the late rector, the Rev. Herbert B. Gwyn, by Mrs. Gwyn.

The gift is finely chased and is the product of the Gorham studios in Providence.



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**New Pusey House Principal**

LONDON—The governors of Pusey House, Oxford, have appointed the Rev. A. F. Hood, a librarian since 1922, to be principal in succession to Dr. Darwell Stone, who has been principal from 1909 and is retiring. Dr. Darwell Stone will continue to reside in Oxford.

**A Christmas Gift Suggestion**

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## Publication of Bible as Talking Book Seen

Excerpts Already Prepared Through New York Bible Society; Funds for Additional Work Needed

**N**EW YORK—The publication of the gospels and four of the Psalms in Talking Book form for use of the blind as forerunner of the Bible as a Talking Book has extraordinary interest for religious groups. The New York Bible Society has been largely instrumental in making the publication of these excerpts from the Bible possible in Talking Book form. The Society now has under way a quiet campaign to raise funds for the publication of the entire Bible as a sound book.

Dr. Millard L. Robinson, executive director of the Society who personally read into the discs the excerpts from the Bible which are in circulation, has expressed warm interest in the project. At the recent General Convention, the Church featured the Talking excerpts from the Bible. The Talking Book occupied a prominent place in the auditorium at Atlantic City.

### OPENS NEW DOOR

While braille, the raised type for the blind, has been utilized to make the Bible available to the blind, not more than one-quarter of the blind people in the United States can make any practical use of braille books. Therefore, the Talking Bible will open a new door to thousands of blind people who are still deprived of any direct access to the Bible and enable them to read independently.

Churches throughout the country are endeavoring through Christmas committees to raise funds to make the Talking Book reading machine available to the blind in their congregations and in their local communities for the reading of Talking Books this Christmas. The Lions and Rotary Clubs in many sections through Committees on Work for the Blind are also taking an active part, as well as Junior Leagues in a number of cities including Detroit, Philadelphia, and Pittsburgh. Individuals in churches are also giving a reading machine to a blind friend or an institution for the blind.

The Library of Congress has already released through the 26 lending libraries for the blind in the United States the first group of Talking Books. Through a recent Act of Congress free mailing privileges have been extended on these Talking Books to and from libraries to readers. It is in

### New York Priest Observes 50th Year in Ministry

**N**EW YORK—The oldest canon of the Cathedral of St. John the Divine, the Rev. Pascal Harrower, celebrated his 50th year in the sacred ministry at a special service held in Port Richmond, Staten Island, on November 8th. The Very Rev. Dr. Milo H. Gates, dean of the Cathedral, represented Bishop Manning, Diocesan, and made a short address. Over 350 clergy and laity were present. The ministers of the other communions in Staten Island were in attendance. The Greater New York Federation of Churches and the Staten Island Federation of Churches were represented.

Canon Harrower is 84 years old. He celebrated his golden jubilee on October 21st. He was made canon by Bishop Potter.

this group that the gospels and the Psalms are available for free circulation. However, some churches are planning to purchase them outright for the permanent use of the blind of their own congregations and neighborhoods.

The Talking Book has been published and circulated through the partial use of a federal appropriation for books for the blind by the Library of Congress through gifts from public spirited men and women who foresaw what its perfection would mean to the blind. The circulation of the reading machine itself, however, is dependent upon friends of the blind and other groups uniting to buy it in behalf of blind

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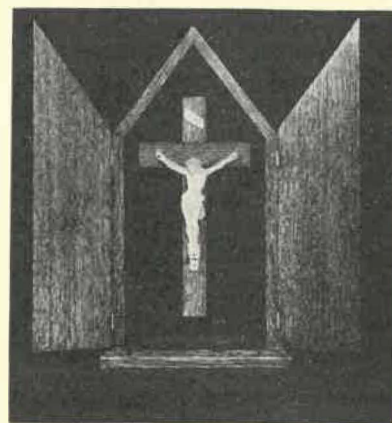
who lack funds for its purchase. Federal funds cannot be used to cover the cost of these reading machines, and yet, without it, the Talking Book is as silent as any ordinary book.

An appeal is being made in behalf of the Talking Book Committees by the Episcopal Committee on Literature for the Blind, Church Missions House, 281 Fourth avenue, New York City. Mrs. Ada Loaring-Clark is chairman.

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## New Jersey's Synod Hall is Dedicated

Building is First Unit of Cathedral Project to be Constructed; Bishop Matthews Officiates

TRENTON, N. J.—The new Synod Hall of the diocese of New Jersey, the first unit of the Cathedral project to be constructed, was dedicated November 12th by Bishop Matthews, diocesan, in the presence of a notable company of clergy and laity, a gathering made possible from a practical point of view by the coincidence of the Armistice Day holiday with Monday.

The ceremonies opened with a choral Eucharist in All Saints' Chapel, formerly the parish church, and in the future to be the Lady Chapel of the Cathedral. Bishop Knight, Coadjutor of New Jersey, was the celebrant, Bishop Matthews the preacher, Bishop Urban, Suffragan of New Jersey, dean, and members of the Cathedral staff assisted. Lay members of the standing committee, the Cathedral foundation and the chapter, participated in the procession. The Bishop had also invited a layman from each parish and mission to be present with his rector. Following the Eucharist, the procession marched into the new hall where the actual service of Dedication was said.

The architect and the builder, Samuel Mountford and Harry J. Barnett, both Churchmen of this city, were received by the Bishop and declared the structure "well and truly built."

### CONFERENCE AFTER LUNCHEON

After a buffet luncheon to the clergymen and laymen present, a conference on the new basis of apportionment and the imminent Every Member Canvass was held so that the inspiration of the new and beautiful structure was immediately put to work in a most practical way.

The hall was the original All Saints' Church, enlarged by some 30 feet of depth, improved by three tall new stone tracered windows and a new truss structure for the roof. The glass is the product of Valentine D'Orgries of New Hope, Pa., and is of an unusual color scale to admit plenty of light for the practical purposes of a house of council.

### VARIOUS SYNODS DEPICTED

The symbolism tells the story of various synods of the Catholic Church, particularly those which have their part in the life of

## Chicago Young People Planning Expansion of Diocesan Organization

CHICAGO—Armistice Day festivities and the adoption of an entirely new constitution under which the organization becomes statewide in character, featured a meeting of Gamma Kappa Delta, diocesan young people's association, at St. James' community house November 12th. More than 200 young people were present.

The organization will be incorporated under the laws of Illinois by terms of the new constitution, which the young people have been developing for some months. Under the new plan, the association will be in a sense tri-diocesan, since young people's groups in the dioceses of Springfield and Quincy will be eligible for membership.

The young people also launched at the meeting their annual drive for used clothing and food for Chicago's needy.

the Anglican branch. The first commemorates the Synod of Jerusalem A. D. 49, with a figure of St. James, the second Arles 314, the third, Whitby 664, and the fourth is a Canterbury window with a figure of St. Augustine. There is a pair of sister windows, the one of Jersey with the figure of St. Hilary, and the other New Jersey with Bishop Croes, first New Jersey Bishop.

In addition there are 10 smaller win-

dows bearing the names and symbols of SS. Alban, Patrick, David of Wales, Columba, Aidan, Cuthbert, Bede, Dunstan, Anselm, and Hugh of Lincoln. In the end of the hall opposite the platform, four windows commemorate the Greek and Latin Fathers in the persons of St. Athanasius, St. Chrysostom, St. Clement, and St. Gregory the Great, while the whole work is crowned by a rose window predominantly blue in color symbolizing the relation of the Blessed Trinity and the Church. The center is the Lamb, resting on the Book of Seven Seals.



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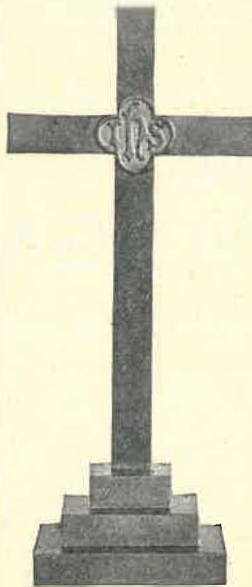
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## † Necrology †

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

### F. E. WHITNEY, PRIEST

NEWBURGH, N. Y.—The Rev. Frederick Ernest Whitney, rector of St. Agnes' Chapel here and editor and publisher of the *Church Kalendar*, died suddenly at his home in Balmville, a suburb of Newburgh, November 11th. He was nearing his 70th birthday.

The son of Walter and Elvira Dunn Whitney, he attended Columbia and General Theological Seminary. He was ordained deacon in 1904 and priest in 1909. He married Agatha Hays in 1891, who survives him.

### WALTER BROWN

KANSAS CITY, MO.—Walter Brown, for many years a vestryman and parish treasurer of Grace and Holy Trinity Church, Kansas City, Mo., died November 9th in Alton, Ill., after a short illness at the age of 66 years.

Mr. Brown was a member of the board of directors of St. Luke's Hospital, Kansas City, for a number of years and served with great efficiency in that capacity, as well as on the executive council of the diocese as a member of the property department.

He is survived by his widow, Mrs. Etta Mercer Brown, two daughters, Mrs. Roger S. Slaughter, and Miss Mimi Brown, and a brother, Dr. C. A. Brown.

The funeral service was held from the Brown home in Independence, a suburb of Kansas City, conducted by Bishop Spencer of West Missouri, and the Rev. C. W. Sprouse. Interment was in Mt. Washington cemetery, Kansas City.

### MRS. K. M. SCHLUETER

NEW YORK—Mrs. Katrina Meister Schlueter, mother of the Rev. Edward H. Schlueter, vicar of St. Luke's Chapel in Trinity parish, died November 6th at her home in West Cornwall, Conn. A Requiem was said in the Chapel of St. Joseph of the Angels, West Cornwall, on November 9th. A second Requiem was said in St. Luke's Chapel on November 10th, together with the Burial Office.

The senior assistant, the Rev. Herbert S. Hastings, officiated at the service at St. Luke's. The Rev. J. O. S. Huntington of the Order of the Holy Cross, read the sentences. In the chancel also were the Rev. S. C. Hughson, Superior of the Order of the Holy Cross, and the other clergy of St. Luke's. The chapel was filled with the many friends of the family.

Mrs. Schlueter was well known to all the members of St. Luke's, and to many other Church people. The farm at West Cornwall, where she retired when advanced age made life in New York City too taxing for her strength, was distinguished for its hospitality. For many years Mrs. Schlueter was its active hostess. She seemed to delight in all guests, including

unexpected guests who would arrive in twos or threes, or fuller companies. During the past few years, when her strength began to fail, she kept to her room, but she continued to welcome her friends and the people of St. Luke's Chapel to the farm. Even last summer, the camps for the boys and girls of St. Luke's were in full operation. From her windows, Mrs. Schlueter watched young and old enjoying their outings. To the last, she retained her interest and pleasure in giving happiness and refreshment to others.

### DUDLEY C. FLINT

LOS ANGELES—Dudley Chase Flint, 76, died in Los Angeles October 18th.

It was in the home of Mr. Flint that the first services of the Church in Pittsburg, Kans., were held. From this came the present parish of St. Peter. Mr. Flint became the first senior warden of this parish. He was an ardent Churchman, a veritable pastor, hunting up the unchurched and con-

stantly working for the upbuilding of the church.

In 1881 he married Sarah M. Booker who died in 1900. There were eight children born to this union, D. V. Flint now the senior warden of St. John's Church, Girard, Kans., W. B. Flint of Ames, Okla., N. C. Flint of Evanston, Ill., C. H. Flint of Westport, Conn., C. M. Flint of Long Beach, Calif., Herbert Flint of New York City, Porter Flint of Los Angeles, and Mrs. Dorothy Cross of New York. A granddaughter, Sally Flint, is organist of St. John's Church, Girard, Kans.

The funeral service was held in Los Angeles.

### Fr. Hughson Conducts School of Prayer

PROVIDENCE, R. I.—The Rev. S. C. Hughson, Superior of the Order of the Holy Cross, conducted a school of prayer in St. Stephen's Church here from November 4th to November 9th. The Rev. Charles Townsend is rector.

## Church Services

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#### Christ Church, Ontario

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THE REV. RICHARD H. GUSHÉE, Rector  
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Week-days, 7:30; Thursdays, 9 A.M.  
Confessions: Saturdays, 5 and 8 P.M.

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#### Church of the Ascension, Chicago

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

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

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Sunday Masses: 7:30, 9:30, and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8; Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

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

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service, 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

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### NEW YORK—Continued

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Vespers, with Address and Benediction, 8.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5, and 8 to 9.  
PATRONAL FESTIVAL, DECEMBER 8TH  
Low Masses, 6, 7, 8 and 9:30.  
High Mass, with Sermon, 11. Preacher: REV. SPENCE BURTON, S.S.J.E.  
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8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
4 P.M., Choral Evensong.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### St. James' Church, New York

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THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Prayer and Sermon.  
8:00 P.M., Choral Evensong and Sermon.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

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Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.  
Confessions: 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juncau Avenue and N. Marshall Street  
VERY REV. HENRY W. ROY, 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.

## Three Faiths Plan Relations Institute

Representatives in 300 Communities in 46 States Expected to Consider Inter-Faith Relationships

NEW YORK—A Williamstown Institute on Human Relations, to be participated in by Protestant, Catholic, and Jewish lay and religious leaders, which will be held at Williams College, Williamstown, Mass., in August, 1935, was announced at a recent meeting of the executive committee of the National Conference of Jews and Christians. In announcing the Institute, Newton D. Baker, Protestant co-chairman of the National Conference, who presided over the meeting declared: "We must know one another, as we are all members of the crew of the same ship. Our coöperation is necessary for the safety of the ship and every ignorance and every prejudice among us is a danger. The Williamstown Institute we are proposing will be as free as a college campus and, we hope, as productive of loyalty and sympathy for high things."

### TESTS BASIS FOR DELIBERATIONS

Three hundred communities across the country in 46 states where the National Conference is working are now engaged in experimentation on social educational procedures and demonstration of techniques for improving inter-group relations, the co-chairmen reported. Tested programs and projects for local communities throughout the country in promoting tolerance and understanding between those of different cultural traditions will serve as a basis for the deliberations at the Institute, where round tables will be held in which education methods for promoting inter-group understanding and coöperation in public and private schools, colleges, churches, and other community agencies will be considered. An elaborate program of round table discussions, short lecture courses, and evening lectures is being prepared.

## Bishop Spencer Preacher at Marshall, Mo., Church

MARSHALL, MO.—Bishop Spencer of West Missouri was the preacher at the 60th anniversary celebration November 12th of Trinity Church here. The Rev. Dr. M. B. Williams is vicar.

Dinner was served at the Ruff Hotel to the visitors and many members of the parish. An organ recital was given at 3 P.M. by Dean C. L. Fichthorn.

In the service following Mrs. Fichthorn, herself the daughter of a former vicar of the parish, the Rev. C. H. Bohn, acted as organist; brief historical sketches of the 60 years were read by Mrs. T. H. Harvey and Miss Mary Fisher, and Dr. Henry Neal Hyde gave an address on the influence of the Church on the lives of individuals and the development of the community.

## Classified Advertising RATES

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## ANNOUNCEMENTS

### Memorials

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The dear Immortal Spirits tread.  
For all the boundless universe is life  
There are no dead."

EDWARD ALLEN SIBLEY, PRIEST  
Entered into life eternal November 22, 1931.  
"Eternal rest grant unto him, O Lord, and may light perpetual shine upon him."

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## MISCELLANEOUS

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## RETREATS

CHICAGO—A Quiet Day for Associates and other women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Monday, December 3d, beginning with the Holy Eucharist at 10 o'clock and closing with Vespers at 3:30. The Rt. Rev. George Craig Stewart, conductor. Kindly notify the SISTERS OF ST. MARY, Nevada 9061.

PHILADELPHIA—There will be a day of Retreat for the associates and friends of St. Margaret's Community at St. Margaret's Mission House, 1831 Pine St., Philadelphia, on December 5th. Conductor: the Rev. Charles L. Gomph, rector of Grace Church, Newark, N. J. Retreat begins with Mass at 8 A.M., and ends at 4 P.M. Those wishing to attend will please notify the SISTER-IN-CHARGE.

## Latest Proposals to South India Scheme

Two New Features Added; Day of Prayer for Church Union is Observed

CALCUTTA—At the February meeting of the Joint Committee on Reunion in South India, time did not suffice for a full and proper discussion of a number of subjects on the agenda. These matters were referred to a continuation committee of ten members, eight of whom met at Kotagiri in June. The report of the continuation committee has now been published, containing various proposed amendments of the Scheme and additions to it. This committee, of course, has no authority to embody its decisions in the Scheme; its business is to prepare material for discussion at the next meeting of the joint committee.

The proposed amendments drafted by the continuation committee, for the most part, furnish little occasion for controversy on vital issues. Provision has been made for considering ways and means for effecting the administrative changes necessitated by the organization of the United Church in dioceses; the status of assistant bishops has been more clearly defined, and a recommendation recorded that no official use be made of the title "Lord" in referring to bishops.

### NEW FEATURES

Two new features have been added to the Scheme. A number of passages are proposed for insertion in suitable places emphasizing the paramount obligation of the United Church to forward the work of evangelization, and an entirely new chapter has been drafted on the Marriage Law of the Church. The latter omits the deceased wife's sister and the deceased brother's wife from the list of prohibited degrees, and allows a minister of the Church to solemnize, with the permission of the Bishop of the diocese, the marriage of "an innocent person whose former marriage has been dissolved by process of law." A proviso is added that "no minister or member of the Church who has conscientious objections to solemnizing any such marriage shall be compelled to do so."

The only resolution passed by the joint committee in February which the continuation committee desires to alter is that concerned with the use of creeds in the public worship of the Church. The present edition of the Scheme (p. 63) draws a distinction between ordinary congregational worship and services, such as ordination and consecration, in which the whole Church is concerned, according to liberty to use or forego the use of the creed in the former, while giving power to the synod to decide as to the use of the creed in the latter.

Instead of this provision, it is now proposed to substitute the following: "In forms of service or special regulations issued by the synod under Rule 1 of this chapter, the recitation of the Apostles' or the Nicene Creed may be included, provided that such recitation be not obligatory."

It is evident from the foregoing that the preparation of the Scheme has reached a stage in which matters of detail are under discussion. But it would be a mistake to suppose that there is a tendency abroad in South India to minimize fundamental disagreement, to ignore the very stubborn opposition which different features of the Scheme encounter in all the negotiating Churches. The danger of a premature launching of the union is so far remote that, at the present juncture, prevailing symptoms rather indicate a mood of disappointment that progress has been so slow. Throughout India, August 26th was observed as a day of prayer for Church Union in South India; it is significant that the suggestions for observing the day included a petition that "we may not be discouraged by the fact that, though 15 years have passed since the beginning of the movement, the union has not yet been accomplished, remembering that time must

be allowed for full consideration of the great principles involved and for securing the wholehearted approval of the Churches in this country and in the West."

Meanwhile, the Episcopal Synod of the Church of India, Burma, and Ceylon will assemble in Calcutta on January 26th next year. After the synod, the General Council is due to meet on January 30th and the following days. The diocesan councils of the province have not neglected their opportunities of voicing their mind on the subject of union in South India during the interval since the last session of the General Council. There is little fear that any essential point affecting the Anglican communion will escape consideration at the coming session, as the criticisms and proposed amendments of the Scheme submitted by the dioceses are rather embarrassing by reason of their volume than deficient in a recognition of difficulties in the way of accepting it in its present form.

### Albany G. F. S. Hears Bishop

TROY, N. Y.—One hundred and seventy-five delegates of the Girls' Friendly Society parish branches, together with various rectors, attended the annual meeting of the society at St. John's Church, November 11th. Bishop Oldham of Albany preached.

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