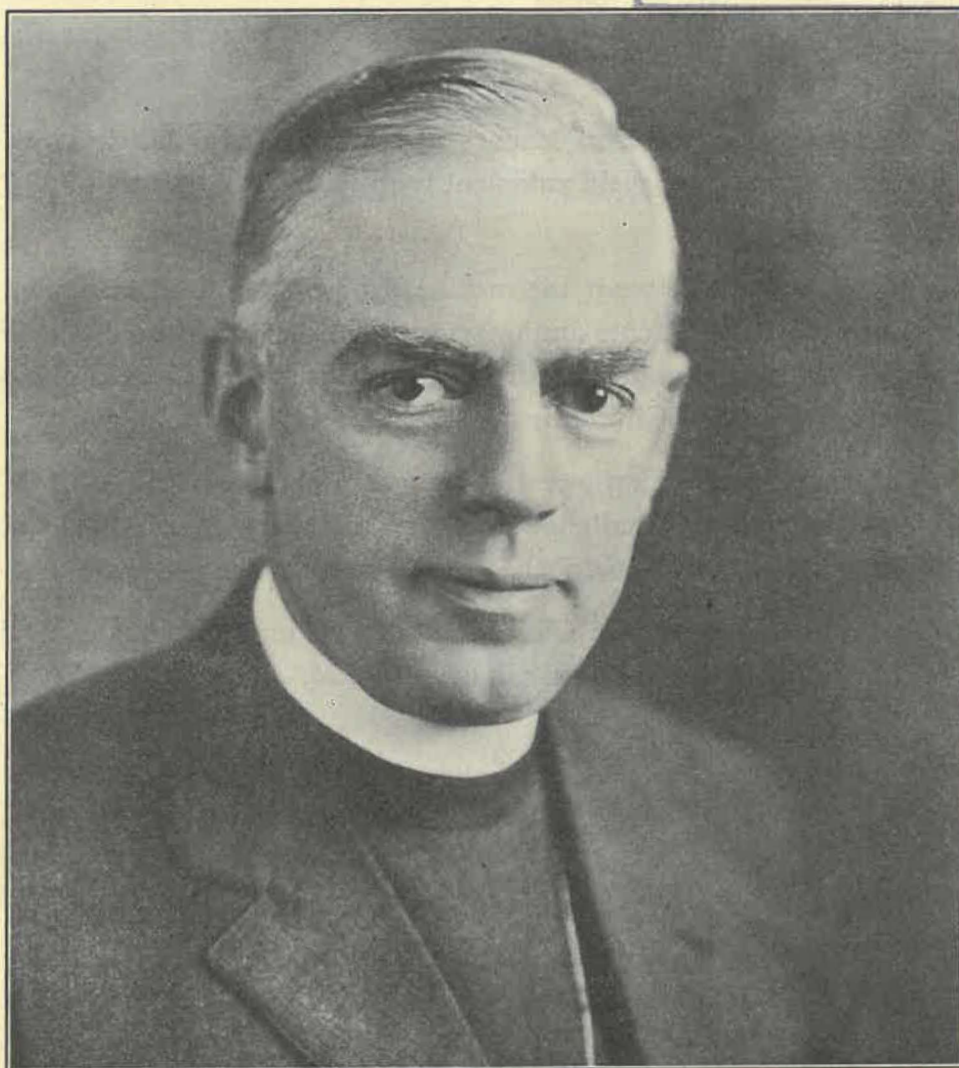


The Living Church

TRINITY COLLEGE HARTFORD
RECEIVED

HARTFORD, CONN.



PRESIDENT OF THE NATIONAL COUNCIL

General Convention relieved the Presiding Bishop of much office routine by electing Bishop Cook of Delaware, Assessor to the Presiding Bishop, President of the National Council.

"THE CHALLENGE"

THE BUDGET on which the work of the General Church is being administered during 1934 amounts to \$2,717,000. This is a reduction of 26.4 per cent from the actual expenditures in 1931 which were \$3,695,033.04.

The National Council recommended to General Convention a Budget of \$2,700,000 for 1935. The Budget and Program Committee reported that they had determined that the needs of the Church's work were greater than this figure.

But a canvass of diocesan leaders at Atlantic City indicated that the coming Canvass would only yield sufficient to provide for a Budget of \$2,313,115 in 1935.

If this is the limit of what the members of our Church will contribute for its general work in 1935, cuts amounting to \$386,885 must be made effective by January 1st. This means discharging many Church workers at home and abroad and closing several Church institutions.

The difference between the two figures, \$2,700,000 and \$2,313,115 therefore becomes the great "Challenge" to the membership of the Episcopal Church in the Canvass of November 25 — December 9.

Only the members of the Church in parishes and missions can raise the income for the work of the General Church in 1935.

THE EVERY MEMBER CANVASS

Sunday, November 25, to Sunday, December 9


FIELD DEPARTMENT, THE NATIONAL COUNCIL
Church Missions House 281 Fourth Avenue New York

The Living Church

Established 1878

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

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

 Published and printed by MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
 LATIN-AMERICAN COUNTRIES,
 AND SPAIN\$4.00 per year
 CANADA AND NEWFOUNDLAND ... 4.50 per year
 OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Calendar



NOVEMBER

- 4. Twenty-third Sunday after Trinity.
- 11. Twenty-fourth Sunday after Trinity.
- 18. Twenty-fifth Sunday after Trinity.
- 25. Sunday next before Advent.
- 29. Thanksgiving. (Thursday.)
- 30. St. Andrew. (Friday.)

CALENDAR OF COMING EVENTS

NOVEMBER

- 7. Hale Sermon at Seabury-Western Theological Seminary by Dr. Bulgakoff.
- 8. Special Georgia Diocesan Convention to elect Bishop Coadjutor at Grace Church, Waycross, Ga.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

- 12. St. Francis', Rutherfordton, N. C.
- 13. St. John the Evangelist, Boston, Mass.
- 14. All Hallows', Davidsonville, Md.
- 15. St. Paul's, Pecria, Ill.
- 16. Calvary, Philadelphia, Pa.
- 17. Good Shepherd, Waban, Mass.

Clerical Changes

APPOINTMENTS ACCEPTED

CLAYTON, Rev. SHERWOOD S., formerly curate at Grace Church, New Orleans, La.; to be rector of St. John's Church, Fort Worth, Texas (Dal.). Address, College Ave. and Elizabeth Blvd.

HAWKINS, Rev. HERBERT, has accepted an appointment as chaplain of St. Luke's School, Ponus Ridge, New Canaan, Conn. Address, 5 Verplanck Ave., Stamford, Conn.

ISHERWOOD, Rev. PERCY, formerly rector of Grace Church, Bay City, Mich.; to be vicar at St. John's Mission, Durand, and St. John's Mission, Chesaning. Address, Durand, Mich.

LANGLANDS, Rev. CHARLES F., became priest in charge of St. John's Church, Sandy Hook, Conn., on October 1st.

TAFT, Rev. EDMUND R., formerly in charge of St. John's, Sandy Hook, Conn.; became curate in Trinity Church, Bridgeport, and priest in charge of St. Michael's Church, Bridgeport.

NEW ADDRESSES

McKIM, Rt. Rev. JOHN, D.D., Bishop of North Tokyo, will be at 1702 Kewalo St., Honolulu, Hawaii, from November 1st until further notice.

BENTLEY, Rev. WALTER E., formerly Port Washington, L. I., N. Y.; 21 St. Stephen's Place, New Dorp, Staten Island, N. Y.

RESIGNATION

WINDIATE, Rev. THOMAS D., as rector of Christ Church, Kensington, Maryland (W.), and as dean of the Northern convocation. Effective November 1st.

ORDINATION

PRIESTS

NORTH TOKYO—The Rev. MITSUO YUKI and the Rev. MITSUYO ITO were advanced to the priesthood by Bishop McKim of North Tokyo in St. Paul's Church, Kumagaya, Saitama ken, Japan, September 30th. The Rev. Mr. Yuki was presented by the Rev. K. Maejima, and is to be rector of St. Paul's Church, Kumagaya, Saitama ken. The Rev. Mr. Ito was presented by the Rev. James Chappell, and is to be rector of St. Andrew's Church, Sukegawa, Ibaragi ken, Japan. The Rev. P. O. Yamagata preached the sermon.

Books Received

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

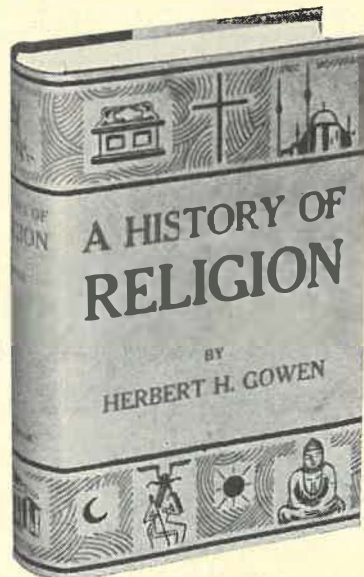
- AUGUSTANA BOOK CONCERN, Rock Island, Ill.:
In the Cloudy and Dark Day. By the Rev. G. H. Knight. \$1.00.
- BOBBS-MERRILL CO., New York City:
I Live to Tell. By Jacob H. Rubin. \$2.75.
The Story of an Itinerant Teacher. By Edward Howard Griggs. \$1.50.
- THE COMMONWEALTH FUND, New York City:
Child Guidance Clinics. A Quarter Century of Development. By George S. Stevenson, M.D., and Geddes Smith. \$1.50.
- D. APPLETON-CENTURY CO., New York City:
Children of the New Day. By Katherine Glover and Evelyn Dewey. \$2.25.
- THOMAS Y. CROWELL CO., New York City:
A Man of Purpose. A Novel. By Donald Richberg. \$2.00.

A History of Religion

By

Herbert H. Gowen

\$3.50



● Boston Evening Transcript

"This comprehensive volume of 700 pages . . . is cumulative and progressive, as well as broadening in its view. It is full of interest and enlightening, helping one to see how large and important a place religion has had in the development and emergence of the race."

● Southern Churchman

"This is the best book we have seen so far on the subject. It is not just another history of the religions of the human race, but a real historical survey of the religion, or religious instinct of mankind."

● Advance

"The book is a model of fine arrangement and of lucid, readable style. . . . Dr. Gowen has performed an immense task with unusual skill and discretion."

Postage Additional

Morehouse Publishing Co.

1801 W. Fond du Lac Ave.

Milwaukee, Wis.

CORRESPONDENCE

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

The Russian Church

TO THE EDITOR: May I ask you to correct the title given me in THE LIVING CHURCH of October 20th, to wit "student chaplain at Williams College." The college pastor is the Rev. Joseph Hooker Twitchell, a Congregational minister. I am rector of St. John's Church.

Further may I add that I did not characterize the Russian Orthodox Church as "pagan and reactionary and run by ignorant and dirty priests," and as Dr. Bulgakoff declined to speak while I was present I did not know of any protesting against anything I said until some time after the meeting.

I have very real sympathy with Dr. Bulgakoff's Academy in Paris and special admiration for Dr. Nicholas Berdyaev with some of whose writings I am acquainted.

(Rev.) GARDINER M. DAY.

Williamstown, Mass.

"Some Ecclesiastical Errors"

TO THE EDITOR: I am greatly tempted to write a book with the title "Some Ecclesiastical Errors." There are certain more or less false statements that are repeatedly coming up as to the Church of England and are used by prominent bishops and clerics as arguments against the modern papacy. The Presiding Bishop in his Convention sermon uses two of these errors: one is the phrase from the Magna Carta: *quod Ecclesia Anglicana libera sit*, and the other is that there were bishops from England at the Council of Arles in 314. Magna Carta has nothing to do with the pope, nor for that matter is there anything in the Middle Ages that can be used for or against the modern papacy.

Slips in sermons or speeches indicate the real knowledge, or lack of it, of the preacher. When a bishop or prominent cleric rises to justify Anglicanism before the world, the anti-Roman bias makes him make erroneous statements. There were no bishops from England in 314; there were three British bishops there from Southern Britain. This British Church had little or no connection with the English Church. The English races (usually called Anglo-Saxons, and Jutes) were Christianized by missionaries from Rome, Frisia, and Ireland through Scotland. It would take too long to trace the work of these missionaries.

From the Synod of Whitby to Henry VIII there is no evidence that any in England desired a breach with Rome in spiritual matters except Wyclif and his followers. In temporalities, at times there was great opposition.

(Rev.) H. P. SCRATCHLEY.

Asheville, N. C.

Suggestions Wanted

TO THE EDITOR: There may be others situated like myself, who would be glad to receive suggestions from your readers, clerical and lay, as to the way of meeting such circumstances as are described below:

(1) How far is it the duty of a priest, in the spirit of the meekness of Christ, to accept a greatly reduced salary from that agreed upon when called as rector, and with the partly expressed excuse that since business people are unable to collect the rector must not expect to do so either?

(2) Is the acceptance of such a situation

likely to be considered an indication of weakness on the part of the rector?

(3) What is the rector to do when he overhears echoes of the possibility of his resignation and "getting along with a lay reader until the parish can catch up"?

(4) How far is a priest so circumstanced justified in seeking secular work, no other ecclesiastical employment being likely?

(5) How far does defeatism enter in?

(Rev.) EDWIN G. WHITE.

Ionia, Mich.

Qualifications of Priesthood

TO THE EDITOR: As the time approaches for the sesqui-centennial celebration of the consecration of Bishop Seabury would it not be well to consider the words spoken by him when he described the character and qualifications of those who shall be presented to him for ordination to the diaconate and priesthood?

"By qualification, I mean not so much literary accomplishments, though these are not to be neglected, as aptitude for the work of the ministry. You must be sensible that a man may have, and deservedly have, an irreproachable moral character, and be endowed with pious and devout affections, and a competent share of human learning, and yet, from want of prudence, or from deficiency in temper or some singularity in disposition, may not be calculated to make a good clergy-

man; for to be a good clergyman implies among other things, that a man be a useful one. A clergyman who does no good, always does hurt: There is no medium."

Should not these words be weighed now and considered seriously by those who are the successors of the first Bishop of the American Church?

We read today in the Church press a great deal about unemployed clergy and moratorium on ordination. Is it within your power to explain this condition?

On page 39 of the Prayer Book there is a prayer "For the Increase of the Ministry." May a layman be permitted to quote one phrase, "and incline the hearts of many to dedicate themselves to the sacred Ministry of the Church." . . . Would the phrase, "men of the right sort or kind" better express it? . . .

The undersigned is a great believer in prayer and as a layman he only too well realizes the reason for the Church not having better priests. If the laity were better men, we would have better clergy as it is from the former source only that the clergy is drawn.

THOMAS J. POWERS, JR.

Peekskill, N. Y.

"TO UNDERSTAND A SORROW, you must have one all your own," says the song. A Churchwoman who has lately been a patient in a tuberculosis sanatorium writes of how much it has meant to her to be visited by the chaplain and a parish visitor and also to receive her parish paper. "What would we have done without our Church friends?" she says. "Oh, to be out in the world again and to help support my Church, of which I am now very proud to be a member. That is one lesson this shut-in period has taught me."

BROADEN THE INFLUENCE OF YOUR CHURCH PAPER

- (1) By showing your copy to friends, telling them what the paper means to you, and urging them to subscribe;
- (2) By sending in the names and addresses of those whom you would like to receive sample copies;
- (3) By asking your rector or vicar to mention the need for more subscribers to THE LIVING CHURCH.

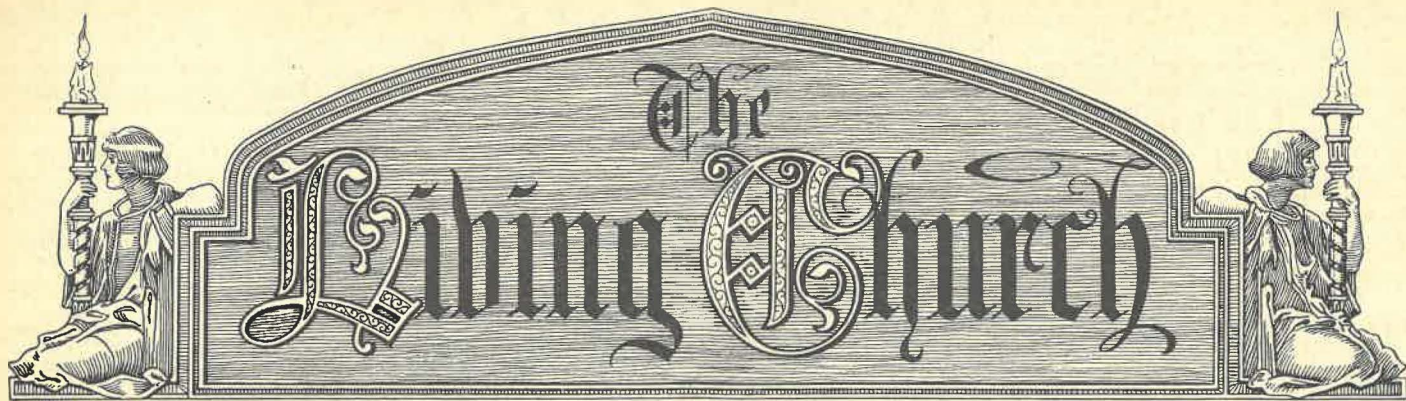
Why You Should Help:

- (1) Because you appreciate the paper, and therefore others will;
- (2) Because there is set forth each week matter of vital interest to every Churchman worthy of the name;
- (3) Because THE LIVING CHURCH exists in order to serve the Church, to tell of her progress, and to make known her needs.

Please use this coupon, and thereby become a member of the Extension Club

Enclosed please find \$4.00 to cover annual subscription to THE LIVING CHURCH on behalf of MR., MRS., or MISS....., of (full address).....

THE LIVING CHURCH, MILWAUKEE, WIS.



EDITORIALS & COMMENTS

Ecumenicity

A FEW YEARS AGO all political liberals were talking about internationalism. Even at the time much comfort was sought and found in the making of fine phrases. Today there is a new passion for nationalism, a situation which progressive thinkers of even a decade ago would have prophesied as impossible. The passionate nationalism of the smaller Eastern countries we can all understand. That Greece, Jugo-Slavia, Czechoslovakia, and even Turkey should have become nationalistic is easily comprehensible: pugnacious self-assertion is one of the most important means of survival. Passionate emotion is poured into politics. Patriotism and nationalism are practically synonymous.

But the bigger nations offer us a curious puzzle. Why should Russia, Germany, and Italy so enthusiastically commit themselves to a program of ardent nationalism? It is also curious that in each of these countries there is an absolutist state. Mussolini in Italy, Stalin in Russia, and Hitler in Germany have become not only leaders and directors of all national energies but also the incarnation and embodiment of the ideas for which they stand. In each of these countries there is a new system of thought and reason of life. Scarcely anywhere else in the world is passionate loyalty to a personal leader so strongly inculcated. In fact one can scarcely separate the Nazi movement from Hitler or its ideas from his.

In all three of these countries, of course, the tide is set strongly against individualism. A long-forgotten Catholic truth—the high aims and supreme obligations of the corporate life—has been recovered and then made effective in a reconstructed society, though unfortunately at the expense of the equally important Catholic truth of the value and importance of the individual, and sometimes of other truths as well. All three of these political systems have something of the quality of a religion about them. The generation of a passionate enthusiasm and loyalty is commonplace among the huge masses of devoted adherents among the Russian Soviets, the Nazis in Germany, and the Facists in Italy. There is no question about it that psychologically a great deal of enthusiasm and devotion has been deflected from religion into the channels of politics.

What is happening to the Church in all this? There is little question but that some considerable amount of its energy has been sapped by reason of the deflection of its enthusiasm. In each of these countries there are acute problems and tension as between the Church and the State. The long roll of Russian Christian martyrs, the agonies of the Confessional Synod in Germany, and the insecure stability of the Church-State relationship in Italy are strong evidence that the Church in the new nationalist State is having difficulties.

Paradoxically enough, nearly every vital form of Christianity—no matter how catholic its ideals may be—has been historically strongly nationalistic. Irish and Polish Roman Catholicism are no whit less nationalistic than the Orthodoxy of Greece and Rumania. Yet the Roman Catholic Pole and the Orthodox Greek belong to communions which assert as essential their catholic viewpoint. It looks almost as if strong nationalism in religion were a kind of sacrament of Catholicism. It is hard to find anywhere an entirely de-nationalist Church. It is not only temperament that distinguishes American from continental Protestantism. There is a peculiar ethos that is derived from the fact of American nationality.

More powerful than the sectarianism of sects is their implicit claim to be universal. There is evident a double loyalty to the part and to the whole. Sometimes one of these loyalties may be in eclipse under the shadow of the other. It is of course especially true when there is such a vigorous political and social nationalism abroad, as is illustrated by the three large absolutist states of the continent.

THE Anglican communion has on the whole been far more English than international. Yet it itself lives by a dedication to a larger loyalty than to that of the English tradition. Strangely enough, Anglicanism has not been deeply impressed by the new nationalism. Neither in England nor in America nor in the British possessions throughout the world has this new tide of nationalism appeared as a very potent force. One might feel with a certain degree of confidence that it is less likely than other forms of Christianity to be swamped

by the rising tide of nationalism, because of the vigorous life within, at least during this century of the ecumenical movement. The uneasy tension between loyalty to the part and loyalty to the whole has been fairly fruitful among us. If this be true there is a peculiar obligation upon the Anglican Church to act as stabilizer to the Christian world.

In the Scandinavian countries, which have thus far not manifested any tokens of passionate nationalism, Archbishop Söderblom was the prophet of the ecumenical movement. Far more effectively than through Anglicanism the ecumenical outlook has made disciples on the continent, proceeding forth from the Scandinavian Church. The Christian Church in these modern days needs at all costs to preserve its balance; there must be extra compensation exercised in one quarter to balance undue weight or pressure in another.

Upon us rests a heavy obligation. It is just as important for the Anglican communion to be sympathetically in touch with Continental and American Lutherans as with the Orthodox. It is just as important to effect contact with ecumenical-minded people in the Churches of the Reformation as in the Churches whose perspective reaches back centuries before it. To maintain contact there must be sympathy. There can be no sympathy without understanding and comprehension. Upon those who can see but will not look rests a double condemnation, for they have failed to use their endowment and failed to put the endowment to use for others.

On the whole an impartial critic would probably acquit the Anglican communion of any considerable degree of selfish motive. We may not be quite clear about it—clergy and laity alike. We are not out to make the world Episcopalian. We have something very precious to give—but something also equally precious to receive. No spiritual movement can prosper which is not characterized by humility, self-criticism, and patience. At a time when the new nationalism is bending every effort to insulate peoples from each other it is the more important to secure and maintain free contacts with the rest of the world.

Concretely, we should be doing all in our power to understand and enter fully into the religious life of our own country. It is absurd to allow the compulsion of events to drive people together who should have voluntarily sought each other's fellowship. It is pointless to talk about Church unity when we are afraid to get better acquainted with the clergymen of our community. The more firmly convinced we are about our Catholicity the less we will be on the defensive about it. The greater the conviction of our Catholic heritage the less we need be protective about it. It is only inner strength which can take chances. Our own security will be covered by the amount of risks we are prepared to run.

THE General Convention has taken a forward step in this time of emergency. Far more important than the setting up of commissions, or the passing of resolutions, is the change of attitude shown by the acceptance of the radical proposal to institute affiliated congregations and churches, through the adoption of the canon on alien rites. If we as Churchmen mean what we profess, then we ought to act on it. The strength of our position can only be clearly displayed when we are willing to risk. Back in 1853 the Mühlenberg Memorial appealed to the Church to show some effective evidence to the claim of Evangelicalism. Bishop Wilson's Hale sermon spoke the same language. But in this present emergency the crying needs of all Christian Churches throughout the world demand new tactics and a new technique. Franklin's maxim is as true of ecclesiastical as of human life. Criminal negligence will be the least

condemnation passed upon us if we fail. The measure of our awareness is the measure of our responsibility.

Great campaigns of education, forcible expressions of sympathy and understanding, daring projects, some primarily experimental—all these things should come forth from the Convention. We have material to do it with, and we now have the legislation to make it possible in at least one new field. We have undoubted leadership which needs only to be assigned heavy responsibility to become fully apparent.

We must seek and find common causes throughout the Christian world and give of the very best we have. The realization of the ecumenical movement can only be achieved through a new Catholicism that will be universal in the span of its sensitiveness, the courage of its activities, and the inescapable appeal of its ideal.

WHY SHOULD clergymen almost invariably be represented as either comic or weak characters on the stage? From Elizabethan days to the present there seems, for some obscure reason, to have been an unwritten law of the dramatic profession requiring that the character of a parson be represented in caricature.

The Parson in Caricature

Here is a newspaper columnist writing in the Lowell, Mass., *Courier-Citizen*, who has a thing or two to say on this subject:

"Having been nominated, to my great surprise, to play the part of a silly-ass vicar in a spiffy little English play to be acted by amateurs and titled 'Aren't We All?' I find myself looking with interest at the picture of a real vicar, one who, I am sure, is a real fellow and a he-man. Seated before me is a likeness of E. P. Gough, vicar of Tewkesbury, Gloucestershire, England. If I could be made up to look like him in the play I might get no laughs, but I should be of distinct credit to the Anglican priesthood, I am sure. This dignified but very human vicar is no caricature of a stuffed-shirt cleric such as the modern English dramatists, and some American playwrights, love to portray. I have read enough of Dr. Gough's words in the *Tewkesbury Register and Gazette* to feel sure that he is a man with whom it would be delightful to have a chat."

After a long summary of the views of the vicar of Tewkesbury, as given in the article he is reviewing, this anonymous writer observes:

"What I am personally entertained by is the evident earnestness, sincerity, and outspokenness of a vicar who, as I know from his writing, isn't any model for me to follow when I hypocritically refuse a glass of champagne and then loudly call for it, or when, after peering into Lady Frinton's bedroom, I tell the world: 'I have never even looked at any other woman but my wife in my life.' I don't see why the modern playwrights take the slant they almost always do toward the clergy."

Finally, the writer describes various clergymen of his own acquaintance whom he characterizes as "virile he-men," ending with two observations:

"Great fun those parson chaps were, and not one of them was like the asinine vicar whom I am trying to enact. . . . In this era when others are protesting stage caricatures why isn't there some union of the priesthood to protect their calling from dramatic ridicule and depreciation?"

Why, indeed?

THE SAINTS do not weary of telling how He loves to abide with the truly loving soul. Their own deep experience and their words tell us of this as a deep spiritual truth beyond all that we have known. Is it too high and, to our thinking, too remote for us? It is simple as love is simple. Let us love truly, perseveringly, and we shall not fail where the saints have attained. The friendship which we desire between ourselves and the Beloved is that toward which He Himself will guide us.

—Rev. Jesse Brett.

Pastoral Letter

Issued by the House of Bishops at the Conclusion of the Recent General Convention

Dear Brethren of the Clergy and Laity:

IT HAS BEEN the pious custom from our earliest day for the bishops of this Church to address a pastoral letter to the congregations upon the conclusion of a General Convention.

The purpose behind this custom has been to recall to our people the inspiring advances of the Church in a triennium and to urge them on to a more zealous discipleship.

The dominant note of this Convention has been a determined and enthusiastic support of the world-wide mission of the Church, and once more the unity of the Church has been demonstrated by the subordination of every divisive question to this central and all controlling loyalty.

This loyalty is recorded in a voluntary acceptance on the part of bishops and deputies of objectives representing a substantial increase approximately 25 per cent over the expected income of 1934. What might have been a retreat, ending in a rout, has been turned into a definite and aggressive resolve to advance.

The realization of this advance depends on the reality of our partnership with one another, and of each of us with God. Partnership is not a principle, but a relationship between persons who share in a common enterprise, involving common risks, common privileges, and common responsibilities. The employer and the employee, the producer and the consumer, the agriculturist and the industrialist are partners, and this relationship must be made effective in all the areas of our national life. Nor can it stop here. All nations must be partners, if they are to secure to the race the fruits of righteousness and peace.

Certainly the Church of Jesus Christ is international and interracial. Its flag rises above the flag of every nation. It offers the world the one and only hope for universal brotherhood.

The missionary program of the Church is the one convincing demonstration of this world-embracing partnership, and the Church's program demands that we realize it within our own borders. Parochialism defeats it; so does diocesanism. Parochialism means ultimate suicide for the parish; diocesanism dries up the very springs which it seeks to monopolize. We want honest partnership in this Church. At the heart of our whole problem lies the dishonesty of those who call themselves Churchmen and will not do their part. There are thousands and tens of thousands of the faithful who by their consistent prayers, by their gifts, by their vision, by their service are holding the line; for these we thank God; but there is an equal number of nominal communicants who enjoying the benefits of the partnership are not sharing its responsibilities. And these are crippling the work of the Church, staving its advance, shackling the body of Christ, denying their discipleship, letting and hindering the coming of the Kingdom.

Over against this we set a discipleship that must be interpreted in terms of a militant service. It must dare to take its firm stand against evils that threaten the very security of State and Church. To dwell in cloistered security is not enough. Neutrality is the resort of cowardice. Our Christian faith does not divorce us from our obligations as citizens of the State or members of society. Our discipleship relates us to the just and Christian solution of economic, social, and political problems. Nothing that is of human interest can be foreign to us. From our vantage point we make our reckoning of present trends and tendencies. We instance conditions that demand our serious consideration: The degeneration of the moving picture industry has been such that it has aroused the righteous indignation of all self-respecting people who have demanded the right to decency. The Church itself is a League of Decency and all who belong to it are pledged to oppose indecency in any form.

Our action should contemplate the repression of other evils that have become emboldened in our time. The drama and much of our modern literature is erotic and panders to the base in human nature. Plays and novels cleverly conceived and written, present in gross and shameless ways and in language that is suggestive and indecent, scenes and incidents that are immoral and grossly licentious. They are symptomatic of the degeneracy of an age that is fast losing its sense of moral values. It is to be deplored that Christian people all too frequently are the patrons of such corrupting agencies and that children and young people in particular are made the victims of their devices. Ethical and moral standards have suffered a grave impairment in this post-war age and it is our conviction that this departure from ways and practices that are clean and wholesome, is a primary contributing cause of the long continued depression. We have had the conceit that America with its vast estate and its incomparable ingenuity could survive misfortune and disaster; that her rich resources and mechanical skill could be her stay in the day of her testing. We have appealed to the stabilizing and restraining influence of law, we have poured out of our treasure in prodigal measure, we have invoked the coöperative influence of commerce and industry, we have appealed to the patience and loyalty of our people, but we still linger in the shadows of a disillusioned and distracted world. Greed and selfishness, unrest, hunger, and multiplied disorders, civil strife in cities and despair in the broad fields of agriculture, grow apace, and the day of deliverance and renewed happiness and prosperity is long deferred.

OUR NATION and the nations of the world are suffering from a moral sag that has sapped their strength, impaired their confidence, exhausted their reserves and reduced them to the low plane of impotence. In the face of this situation there are not a few who have experienced no privation, whose indulgent ways have known no restraint, and whose vulgar and ostentatious habits and practices further menace our security and hinder the day of our recovery. The greatest and the gravest problem that faces us is one that has to do with the recovery of lost Christian ideals. We shall find no panacea for our ills until as a people we rediscover the old and sure paths that in other days have been the highways of our progress, our prosperity, and our peace. All our legislation, all our planning, all our finely conceived resolve will fail us, unless we can recover these moral and Christian qualities that are indispensable to the safe conduct of our domestic, social, and industrial institutions.

No consideration of this matter can ignore the violence that has been done to our domestic and family life by the increasing looseness in marital relations and the scandals that are given legal sanction by certain of our courts. The menace of Reno, and the appeal to foreign courts, have made us a by-word among the nations and given us an unenviable distinction quite without parallel, even among so-called pagan peoples. Child life is blighted and its future obscured and darkened by broken homes, broken in many instances by the selfishness and lust of conscienceless and God-less parents. This unchecked and growing evil, largely indulged in by people of wealth and position, destroys the sanctity of marriage and gives to it the character of legalized prostitution. A wicked and adulterous generation makes no reckoning of the disasters and misfortunes that inevitably attend its evil and lustful ways. We refuse to keep silence in the face of a situation that strikes at the very foundations of the social order. While with Christian charity we recognize extreme cases where innocent parties are the victims of vicious and unwholesome conditions, we reaffirm our determination to maintain the security of the home by holding unfailingly to the sanctity and integrity of marriage. Against the dark background we set the ideals of the Christian

home where love and fidelity abide and where the Spirit of Christ changes the water of the commonplace into the wine of a sacramental union.

ONCE AGAIN we affirm our loyalty to those deep principles that concern world order and peace. Recent events make this affirmation imperative. The passions that are stimulated by greed and unholy ambitions have found fresh expression, and are fostered and promoted by the sordid practices of the manufacturers of munitions and armament, whose soulless enterprise knows neither friend nor foe in the prosecution of its nefarious ways. For greed of gain and wickedness of design the industry has no parallel in modern times. It foments strife, fans the flame of hatred, embroils nations in bitter rivalries, and uses the ill-gotten wealth at its command to inspire fear and to provoke war. It is a major factor in creating unrest and generating suspicion among peoples. A demonstration of its world-wide influence and power is witnessed in a fresh and stimulated competition in armament, which must inevitably lead to a war more terrible than any that has gone before.

The Church is determined to combat this propaganda with every agency at its command. War is outlawed, and solemn peace pacts affirm it. We reaffirm the position taken by your bishops in their Davenport Pastoral of 1933. As Christians we can have no part in any program that is designed to violate these principles enunciated by the Prince of Peace. War is murder on a colossal scale. The only armed force, whether on land or sea, which is justifiable, is a constabulary designed to regulate and safeguard those interests that have to do with the prosecution of an orderly social and economic life. The testimony of the great war shows the wicked folly of such a struggle and its aftermath has shattered the world's hopes and issued in confusions and disorders, the magnitude of which we are as yet incapable of measuring. The Christian Church cannot and will not deny loyalty and fealty to its Lord by being partner in any scheme, national or international, that contemplates the wholesale destruction of human life. It refuses to respond to that form of cheap patriotism that has as its slogan: "In times of peace prepare for war." It regards as wicked the waste of the nations' wealth in the building of vast armament and the maintenance of greatly augmented forces on land and sea.

The increased emphasis upon nationalism is a factor to be reckoned with in the promotion of rivalries and misunderstandings that inevitably provoke hatreds, disorders, and strife. Loyalty to one's nation or adopted country may be consistently maintained without magnifying national superiority or attempting to control and dominate world trade at the expense of other nations.

THE CONDITIONS prevailing in the industrial and economic order are such that the Christian Church is compelled to exercise a discriminating and generous judgment. It may not be dogmatic where economic policies are discussed. On the other hand it can not observe the rule of discreet silence or of cold indifference when the large and vital interests of either labor or capital are involved. Business and religion are intimately related; to divorce them issues in confusion and chaos. The Master's concern for the underprivileged and neglected folk was repeatedly manifested in His habit and teaching. That millions of the people of our country are denied the common necessities of life, that approximately one-third of our population is below the poverty level, that there is widespread want in a land that is abundantly productive, make evident the lamentable inadequacy of existing economic systems.

With these conditions the Church is immediately and vitally concerned. If our present Christian civilization produced these ills, then obviously it has departed from the mighty principles enunciated by Christ.

We hold that the recognition of a partnership relation between employer and employee is required not only by principles

of Christian brotherhood but as a policy insuring the largest measure of economic satisfaction to all concerned.

We hold that the right of employees to organize and to bargain collectively is necessary.

Unemployment insurance and adequate provision for old age should be the concern and responsibility of society.

That child labor should be abolished is a principle so well recognized that an affirmation of the proposition is hardly necessary. The Church should take a position of leadership in the movement to consolidate the gains already made.

This leadership depends largely upon our youth.

Our world has been hearing almost unceasingly in recent years of a seething unrest in the ranks of modern youth which has caused serious concern to parents and to leaders in the Church. All mass movements possess two inevitable phases. First that of negative reaction, and later that of positive reconstruction. There are signs just now that the youth movement is passing into its second period. Whereas five years ago the most characteristic marks of modern youth were their rebellious attitude toward established custom, and their repudiation of the dogmatic beliefs of the older generation, today one notes a significant shift in emphasis. The youth are coming to see that denial is not enough, that it is impossible to find satisfaction in a negative. Rejection of error must be followed by affirmation of truth, retreat must be preliminary to a more daring advance. It is doubtful if the young people are any less critical than they were, but certainly their thinking is more constructive. The attitude of disillusionment and criticism is giving way to that of faith. The revolt is becoming a quest.

IN CONCLUSION, let us be reminded that it is Jesus Christ and His mighty teachings against a conspiracy of world forces that is bent upon the attainment of material advantage at the expense of every moral and spiritual ideal. After years of distraction and world-wide suffering our economists and statesmen are attempting to set our national house in order. Any reckoning that leaves out of account the moral and spiritual apostasy of the nation, must fail of results. In such a crisis the mission of the Christian Church must be made evident and its great purpose zealously maintained. It is not a time to take council of our fears, or to assume an apologetic attitude. The most vital and fruitful periods in the Church's history have been those where material values have suffered impairment and the genius of men has proved inadequate to meet critical situations. We believe that fidelity to a great cause is not impaired by privations and that the day of trial and misfortune may mark the beginning of a new era of Christian faith. The heroic element is being evoked and a new era is at hand. To the Church men and women of America and of the world, the supreme call of the conquering Saviour of mankind is making its compelling appeal. There shall be no retreat but an advance; no restriction of those areas where the Christian standards have been raised, but an aggressive pressing forward of the lines. Privation and hardship will be gladly accepted; sacrifice will find its satisfaction in a closer companionship with Him who counted not His Life dear unto Himself. With renewed consecration and quickened zeal we face the future, secure in our faith and confident of Christ's ultimate triumph. This is the victory that overcometh the world, even our faith in Him.

Transformation

THE SAINTS—what calamities they endured, but they turned them into glorious gain, even the everyday weariness of commonplace life. How they turned this dust of earthly routine into the gold of the heavenly city! Those forlorn circumstances were ennobled by love. As we give our will to God, all the vagueness passes out of our life. Life, when it touches God, is no longer a ship becalmed, or vexed with baffling winds, but homeward bound, and making its way to port with all sails set.

—Rev. G. Congreve, S.S.J.E.

A Summary of General Convention

By Clifford P. Morehouse

NOW THAT the 51st General Convention of the Episcopal Church is a matter of history it may be well to look back over its activities and summarize briefly what the Convention has done.

The following summary is a factual one, designed simply to show what General Convention did, with no attempt at evaluation. Some of the things done or left undone by General Convention have already been critically analyzed in our editorial columns, and others will be submitted to editorial analysis later; here we content ourselves with an attempt to present a bird's-eye view—or perhaps we should say an editor's-eye view—of what was voted by the Convention, or expressed in the bishops' Pastoral Letter. Perhaps this may best be done by dividing the subject into two major groups, the first dealing with general questions of interest to all Christians, whether within or without the Church, and the second with internal questions, dealing with the organization of the Church itself.

GENERAL QUESTIONS

1. **WAR AND PEACE.** Resolutions on the subject of War and Peace, together with those on other general questions, were referred to a special Joint Committee of Ten on National and International Relations. The report of this committee met with vigorous opposition in both Houses of General Convention as many felt that the resolutions offered by the committee were, in the words of Bishop Parsons, a typical Anglican straddle. The resolutions proposed by the Committee of Ten were therefore amended in the House of Deputies and were made much more vigorous and liberal than those proposed by the committee. As finally adopted they definitely opposed the blessing of any war by the Church, called for a recognition by the Federal government of the rights of conscientious objectors, provided for appointment of a joint commission to cooperate with other Churches in opposing war, endorsed a world conference on War and Peace, called upon the Federal government to press its investigation of the munitions industry, demanded that the government withhold sales of munitions and loans of money to belligerent governments.

The Pastoral Letter of the bishops is even more definite on the subject of war. The position taken by the bishops in their Pastoral Letter issued from Davenport, Iowa, last year is reaffirmed and made more specific, as reference to the text of the Pastoral Letter published in this issue will show.

2. **THE WORLD COURT.** Adherence to the World Court of International Justice is called for by resolutions adopted by General Convention. However, upon the explanation of former Senator George Wharton Pepper that the Senate now has under consideration two alternative formulæ for adherence, the Convention contented itself with recommending that this country join the World Court on terms protective of its own best interests and did not specify the particular formula to be used.

3. **INDUSTRIAL AND ECONOMIC PROBLEMS.** Although the resolutions proposed by the Committee of Ten endorsed the principle of social insurance in industry and the right of collective bargaining on the part of labor, there was such general dissatisfaction with the form in which these questions were dealt with that they were first amended in the House of Deputies and then stricken out entirely in the House of Bishops. No resolutions on these subjects were therefore adopted, though the Bishops' Pastoral speaks of an economic order of "lamentable inadequacy."

4. **BIRTH CONTROL.** A resolution urging government permission for licensed physicians, hospitals, and clinics to give out birth control information under regulation met with consternation on the part of some of the bishops and with vigorous op-

position in the House of Deputies, but was carried by a clear majority in both Houses.

5. **MOTION PICTURES AND BOOKS.** Indecent and objectionable motion pictures were roundly condemned both in resolutions and in the bishops' Pastoral. Objectionable books also came in for their share of condemnation.

6. **MARRIAGE AND DIVORCE.** Vigorous condemnation of the "increasing looseness in marital relations and the scandals that are given legal sanction by certain of our courts" was made by the bishops in their Pastoral Letter. "While with Christian charity we recognize extreme cases where innocent parties are the victims of vicious and unwholesome conditions," said the bishops, "we reaffirm our determination to maintain the security of the home by holding unflinchingly to the sanctity and integrity of marriage."

INTERNAL QUESTIONS

1. **THE BUDGET AND PROGRAM.** Of the various internal problems facing the Church, none have been so far reaching or aroused so much discussion as that of the budget and program. Briefly, the problem was to conduct a \$4,000,000 missionary enterprise on approximately \$2,000,000 of income and yet not run into debt. The situation was met by the adoption of the budget of \$2,700,000 as recommended by the National Council as an ideal budget but an emergency schedule, totaling \$2,313,115 as an actual working basis for operating. In this emergency schedule foreign missions were cut 10 per cent, domestic missions 15 per cent, aided dioceses 20 per cent, and departments 27 per cent from the budget proposed by the National Council. In addition the old system of mathematical quotas was discarded and the representatives of the various dioceses in General Convention were asked to agree upon a basis of self-apportionment.

2. **THE FORWARD MOVEMENT.** Growing out of the attempt to balance the budget were plans for a definite Forward Movement in the Church with the object of reinvigorating its life and rehabilitating parish, diocese, and the general Church. A joint commission was appointed to guide this forward movement and Bishop Hobson of Southern Ohio was chosen as temporary head of the commission. One-half of the undesignated legacies received during the coming triennium are to be used for the promotion of this Forward Movement, the other half being used for the amortization of the accrued debts.

3. **THE PRESIDING BISHOPRIC.** General Convention was unwilling to effect the far-reaching constitutional changes proposed in regard to the Presiding Bishopric but did adopt canons relieving the Presiding Bishop of a great deal of office routine by creating a separate office of president of the National Council.

4. **THE NATIONAL COUNCIL.** Bishop Cook of Delaware was elected to the office of president of the National Council, now separated from the Presiding Bishopric. General Convention also provided for the election of four women to the Council, these being nominated by the Woman's Auxiliary and elected by the House of Deputies with concurrence by the House of Bishops. A joint commission to evaluate the work of the National Council and report to the next General Convention was also authorized.

5. **CLERGY UNEMPLOYMENT.** The joint commission appointed to study this problem reported that there were probably not more than 50 unemployed clergymen who were employable. They recommended that a list of the unemployed clergy of the Church, who are recommended by their respective bishops, be maintained and that the bishops of the Church be urged to use every means to secure work for these men. Although many felt that this

report was highly unsatisfactory it was adopted in the absence of any more constructive suggestion.

6. **RETIREMENT.** A resolution was passed stating that it was the sense of the Convention that the retirement of bishops and other clergymen at the age of 72 be made compulsory as soon as the condition of the Church Pension Fund made that possible.

7. **TRANSLATION OF BISHOPS.** The constitutional amendments provided three years ago providing for the translation of bishops were killed when the House of Bishops voted unfavorably on the question of ratifying them.

8. **ALIEN RITES.** A new canon on alien rites was adopted, making it possible to receive into communion with this Church individual congregations, professing the Catholic Creed but differing in forms of worship from this Church. However, the election of the Rt. Rev. John Torok as Suffragan Bishop of Eau Claire to carry out certain specific projects in connection with this canon was turned down by the bishops.

9. **INTERCOMMUNION.** The General Convention ratified the terms of intercommunion with the Old Catholics. This is in accord with the action of the last Lambeth Conference. The only branch of the Old Catholic communion in the United States is the Polish National Catholic Church.

10. **PROVINCES.** No changes were made in the number or organization of the provinces. The Panama Canal Zone was, however, transferred from the fourth to the second province, at its own request.

11. **AIDED DIOCESES AND MISSIONARY DISTRICTS.** Certain definite combinations of dioceses and domestic districts were recommended, and the dioceses and the House of Bishops were urged not to fill any episcopal vacancies that might occur in jurisdictions in which combinations were proposed, until such mergers could be undertaken.

12. **NEGRO WORK.** A report was received from the Joint Commission on Negro Work emphasizing the fact that Colored communicants are constituent members of the Church and recommending greater opportunity for Negro leadership in the offices of Archdeacon and Suffragan Bishop.

13. **THE MARRIAGE CANON.** The requirement of a three-day notice of marriage intentions was modified by provision that this requirement might be waived for weighty cause or when one applicant is a member of the clergyman's own congregation or well known to him.

14. **THE NAME OF THE CHURCH.** After an all day discussion in the House of Deputies General Convention refused to authorize the change in the name of the Church by dropping the word "Protestant" so that the official name would be simply "the Episcopal Church."

15. **DEACONESSES.** Although the House of Bishops voted to retain the provision made three years ago permitting married women to serve as deaconesses, the House of Deputies reversed this action and the canonical provision was stricken out. The section of the canon describing the work of deaconesses was revised and permission was given to deaconesses to make addresses if so licensed by the bishop. The House of Bishops later concurred in these changes.

16. **THE PRAYER BOOK.** Following a ruling by the Prayer Book Commission that the preliminary material in the Prayer Book other than the title page, certificate of authorization, and preface, was not an integral part of the Prayer Book and so could be changed by a single Convention, it was voted to remove this preliminary material to the back of the book and make it Appendix A, adding also an Appendix B to contain an index to Scriptural references. It was further voted that the paging of Prayer Books should conform throughout to that of the Standard Book of Common Prayer, except in the case of books smaller than 32mo, this change to go into effect January 1, 1936.

17. **NEW BISHOPS.** The Rt. Rev. Efrain Salinas y Velasco,

formerly Suffragan Bishop of Mexico, was elected Bishop of Mexico. The Rev. John W. Nichols, nominated by the Chinese Church to be Suffragan Bishop of Shanghai, was elected to that position. Permission was voted to the diocese of Long Island to elect a Bishop Coadjutor.

OFFERINGS

Three offerings attracted especial attention and the totals were announced as follows:

Everyman's Offering, together with other contributions to the deficit of the Church, \$251,000. It was later indicated that this figure might be increased to about \$300,000 on the basis of later returns.

United Thank Offering of the women of the Church, \$788,979.73.

Children's Offering, including the Church School Lenten Offering, the Children's Birthday Offering, and the Little Helpers' Offering, totaled \$911,681.68, thus giving the children and members of the Church schools the first place in contributions to the missionary work of the Church.

An unexpected offering was that resulting from an impromptu appeal by the Rev. Cornelius P. Trowbridge of Salem, Mass., just as Dr. Lewis B. Franklin was about to announce the results of the United Thank Offering. This special offering amounted to \$7,916.56.

Bishop William F. Faber

WILLIAM F. FABER, Bishop of Montana in the Protestant Episcopal Church, served the people here long and well not only as an ecclesiastic of profound religious precept and devotion but as a citizen and a man. His death in Glacier National Park, while startling because of its suddenness, was not particularly shocking. Bishop Faber was a lover of the outdoors. To him Glacier National Park was a garden spot of the earth, a place most beloved and one calculated to fill the mind with better understanding of the noble principles of religion as they affect the lives of men.

To those who are left behind to grieve over his passing, there is something in his love for Glacier Park and the manner of his death that leaves no sense of horror, no thought of catastrophe. Down the pathway of life Bishop Faber had made the journey leisurely, happily, and with a maximum of kindly service and loving example to his fellow men. Across this broad land he had labored in the service of God. Here in the rugged mountains of western Montana, enshrined in a setting of incomparable beauty, he had found the spot which brought to him full consciousness of the divine majesty that is God's handiwork. Here for many years he came to commune with his thoughts, to contemplate the fallacies and foibles of human affairs, to gather strength for his blessed work, to understand more clearly those great and fundamental truths upon which life itself rests.

It could not be more fitting that as the time approached for him to pass over the great divide of life, this beloved Montana bishop should walk with gentle musings down that beautiful woodland trail in Glacier Park, passing beside brilliant wild flowers and stately nodding pines and murmuring brooks to meet the Lord of Hosts. All in the infinite wisdom of Him from whom all blessings flow!

To many who are devout in their worship and who are intense in their love and admiration for the earthly works of God, there is a happier passing from this life of strife and toil and misunderstanding than the agony of bedridden sickness or disease. But we bow in humble submission and obedience to that wisdom which passeth understanding.

Bishop Faber's work is done. He has gone to his eternal reward. It is not for us mortals to mourn that he is no longer here but it is ours to honor his memory for the service he has performed and to profit in our own lives by the example he has set for us.

—Butte Standard.

A GAS ESCAPE is not an address, and preparation is its cure.

—Rev. Owen Dudley.

The General Convention

Action the Last Two Days

By Elizabeth McCracken

MUCH important action was taken by the two Houses during the last two days of General Convention, including passage of a canon on alien rites, formation of the Forward Movement Committee, appointment of a Joint Committee to evaluate the activities of the National Council, passage of a resolution on birth control, action on the report of the Committee of Ten, and action in connection with the status and work of the Presiding Bishop. All action on the offices of suffragans and assistant bishops was postponed.

CANON ON ALIEN RITES

The following canon, to be numbered Canon 56, regarding the clergy and congregations of certain other Christian bodies seeking affiliation with this Church, was passed by both Houses. The House of Bishops introduced the resolution and the House of Deputies concurred.

Section I Whenever a congregation of Christian people holding the Christian Faith as set forth in the Catholic creeds and recognizing the Scriptures as containing all things necessary to salvation, but using a rite other than that set forth by this Church shall desire affiliation with this Church, while retaining the use of its own rite, such congregation shall with the consent of the Bishop in whose diocese it is situated make application through the Bishop to the Presiding Bishop for status.

Section II Any minister who has not received episcopal ordination and desires to serve such a congregation shall conform to the provisions of Canon 11 Section 6.

Section III In case the minister of such congregation shall have been ordained by a Bishop not in Communion with this Church, but the regularity of whose ordination is approved by the Presiding Bishop, he shall be admitted in his orders under the provisions of Canon 12.

Section IV Ministers and delegates of such congregations may have seats but no votes in the Diocesan Convention unless by formal action of such convention they are so admitted.

Section V The oversight of congregations so admitted shall rest with the Bishop of the Diocese, unless he shall delegate this authority to a Bishop who may be commissioned by the Presiding Bishop to have oversight of such congregations.

This canon was passed as introduced, without alteration or addition.

FORWARD MOVEMENT COMMITTEE

The House of Deputies passed a resolution, in which the House of Bishops concurred, authorizing a Joint Commission to prepare and carry out definite plans for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work, as provided in Resolution Number 13 of the Report of the Joint Commission on Budget and Program. The Joint Commission consisting of five bishops, five presbyters, and ten laymen, was appointed by the President of the House of Deputies and the Presiding Bishop respectively. They are:

Bishops: The Bishop of Southern Ohio, *chairman*, the Bishop of New York, the Bishop of Texas, the Bishop of Spokane, and the Bishop Coadjutor of Newark.

Presbyters: The Rev. Drs. Kinsolving of Massachusetts, Hart of Washington, Tunks of Ohio, Block of Missouri, and Hodgkin of California.

Laymen: Ralph Hollenbeck of Southern Ohio, Clifford P. Morehouse of Milwaukee, L. C. Williams of Virginia, Joseph Rushton of Chicago, Howard Seaman of Delaware, John Hartman of Harrisburg, Harry Firestone, J., of Ohio, John Nicholas Brown of Rhode Island, Carl Johnson of Colorado, and Albert Crosby of Minnesota.

COMMITTEE TO EVALUATE NATIONAL COUNCIL

It was voted by both Houses to appoint a Joint Committee consisting of three bishops, three presbyters, and three laymen, to consider and evaluate the activities of the National Council and to report to the next General Convention as to the relative importance and value of different activities. The following were appointed to serve:

Bishops: The Bishop of Colorado, the Bishop Coadjutor of Newark, the Bishop of Erie.

Presbyters: The Rev. Drs. Lawrence of Georgia, Robbins of New York, Gass of West Virginia.

Laymen: Messrs. Wyckoff of California, and Theopold of Minnesota, and Dean Emery of Newark.

RETIREMENT AGE OF THE CLERGY

The House of Bishops passed a resolution that the age for the compulsory retirement for bishops and other clergy of the Church be fixed at seventy-two, so soon as the resources of the Church Pension Fund make this possible. The House of Deputies concurred.

BIRTH CONTROL

Both Houses adopted the following resolution on birth control:

"Resolved: we endorse the efforts now being made to secure for licensed physicians, hospitals, and medical clinics freedom to convey such information as is in accord with the highest principles of eugenics and a more wholesome family life, wherein parenthood may be undertaken with due respect for the health of mothers and the welfare of their children."

The Woman's Auxiliary adopted the following resolution on the same subject, simply recommending study of the subject:

"Since we recognize the moral and spiritual values inherent in and arising from the relation of marriage and the institution of the home, we believe the Church has an important and inescapable responsibility for the creation and support of intelligent high-minded and Christian standards for these fundamental human values, and we believe in the right of children to be wanted, and the right of husbands and wives to assume parenthood when physically and economically able.

"Therefore the committee suggests that as members of the Church concerned with the problems of welfare and citizenship we should study amendments to the existing laws which would thereby enable physicians, hospitals, and medically supervised clinics to make scientific birth control information available to women who for physical or economic reasons are in need of this information."

ACTION ON REPORT OF COMMITTEE OF TEN

After debate in both Houses concerning provisions involving many social problems submitted in the form of resolutions by a Committee of Ten appointed to consider such matters, the two Houses concurred in four such proposals as follows:

1. Urging the Senate of the United States through prosecution of the pending investigation of the munitions industry and upon Congress to enact any legislation shown to be necessary including Government supervision or control of the industry.

2. Urging upon the Government adoption of the policy of withholding sales of munitions and loans of money to any belligerent which has not exhausted all possibilities of peaceful settlement; with an exception in favor of any nation which is resisting sudden invasion.

3. Condemning recourse of offensive warfare and persecution of minorities as an instrument of national policy the latter to be branded as unworthy of civilized nations. To all Jewish people,

says the resolution, and to all other minorities who may have been victims of such persecution, the General Convention, in behalf of Church people everywhere, extend a fraternal greeting and a message of deep sympathy.

4. Proving the judicial determination of all justifiable international controversies as a substitute for war; that it records its belief that the permanent court of international justice has proved a useful agency in such matters and expresses the hope that the Senate will ratify the pending protocols of adherence to such court early in the session of 1935.

THE PRESIDING BISHOP'S STATUS

By concurrent action of both Houses, Canon 58 was amended to provide that the Presiding Bishop cease to be President of the National Council, and defining his status and duties. The amended Canon reads as follows:

"The officers of the Society shall be a President, a Vice-President, a Secretary, a Treasurer, and such Assistant Secretaries and Assistant Treasurers as may be appointed in accordance with the Canons or by-laws. The Presiding Bishop of the Church shall be ex-officio the Chairman of the Board of Directors of the Society and when present shall preside at the meetings of the Board. The President of the National Council shall be the person who is the Vice-Chairman of the National Council and he shall have such powers and shall perform such duties as may be assigned to him by the by-laws. The Treasurer of the Society shall be elected by the General Convention and shall hold office for three years and until his successor shall be elected and qualified. In the event of a vacancy in the office of Treasurer through death, resignation, or disability, the Directors of the Domestic and Foreign Missionary Society shall appoint a Treasurer to fill such vacancy until the General Convention shall elect a Treasurer. The Secretary shall be the person who is the Secretary of the National Council. The other officers of the Society shall be such as are provided for by the by-laws thereof. The tenure of office, compensation, powers, and duties of the officers of the Society shall be such as are prescribed by the Canons and by the by-laws of the Society not inconsistent therewith."

Canon 59 was amended by striking out the words "Presiding Bishop" in its title, so that the title now reads: "Of the National Council."

The following resolution as to a primatial see was adopted by both Houses:

"That in view of the somewhat widely expressed opinion that the residence of the Presiding Bishop should be at the Capital of the Nation; this General Convention hereby requests the Diocese of Washington to give this matter sympathetic consideration, with a view to determine what arrangements, if any, might be made on the part of the Diocese to enable the Presiding Bishop to have his official residence in Washington, in case such should be the desire of the Church as expressed by its General Convention."

Star-dust

IF ONE LISTENS to the faintest but constant suggestions of his genius, which are certainly true, he sees not to what extremes, or even insanity, it may lead him; and yet that way, as he grows more resolute and faithful, his road lies. The faintest assured objection which one healthy man feels will at length prevail over the arguments and customs of mankind. No man ever followed his genius till it misled him. Though the results were bodily weakness, yet perhaps no man can say that the consequences were to be regretted, for these were a life in conformity to higher principles. If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more elastic, more starry, more immortal—that is your success. All nature is your conflagration, and you have cause momentarily to bless yourself. The greatest gains and values are farthest from being appreciated. We easily come to doubt if they exist. We soon forget them. They are the highest reality. Perhaps the facts most astounding and most real are never communicated by man to man. The true harvest of my daily life is somewhat as intangible and indescribable as the tints of morning or evening. It is a little star-dust caught, a segment of the rainbow which I have clutched.—*Henry Thoreau.*

Government and Religion

THERE IS something inspiring in the stout-hearted refusal of German Protestants to submit to the demands and decrees of Hitler respecting their churches. It is not a case of dragging religion into politics. These Lutherans are not starting a political revolution. They do not challenge the Hitler régime as a whole, nor set out to overthrow it. But they do deny its right, or the right of any government, to impose upon them a distorted and fantastic form of Christian doctrine or to compel them to obey ecclesiastical authorities whom they dislike and repudiate. In spite of great pressure put upon them, both clerical and political, they remain firm in their attitude. There is an echo—perhaps a direct repetition—of Luther's saying: "Here I stand. I can do no other, God help me."

Another instance of government intolerance in facing a church problem is reported from Mexico. The Mexican government has been bent on making the education in the public schools strictly non-religious. The schools are to be brought completely under a system which is called, rather vaguely, "National Socialistic." No one challenges the power of the government thus to deal with the schools supported by public money. The Mexican Catholics do not deny it. Even Archbishop Diaz of Mexico City contents himself with saying: "That is their affair." But Catholic leaders throughout the country assert that children in their homes and in private, may be taught the essentials of religion. Some of them are saying that in so vital a matter they must take the position: "We ought to obey God rather than men."

Out of this clash of ideas and policies has grown the acute "school question" in Mexico. It is the great excitement of the moment. Carried away by the mounting agitation, the Mexican Congress has voted almost unanimously in both houses that all the archbishops and bishops in Mexico shall at once be deported as "undesirable citizens." There is, of course, law for this, if the Mexican Congress resolves to enforce it, but is there justice in it? Does it not show the same contempt for the opinion of the outside world, and for the ordinary standards of right and wrong when applied to such a controversy, which has caused Germany to suffer so grievous a loss of international respect and good-will?

The President of Mexico has not yet signed the bill for deportation. Should it become law, the probability is that the executive would be permitted a certain amount of discretion in carrying it out. He must be aware, and all intelligent Mexicans must know, that the spectacle of such an exile on account of sincerely held religious faith would be resented by millions of people all over the world and would lower Mexican prestige everywhere. It is beside the point to argue that the Mexican Church itself was at one time a dominating and harmful element in political life. There is no need to point back to the Constitution of 1857, and to subsequent legislation, nationalizing all Church property. These may still be burning questions in Mexico, but they are not relevant to the present issue. This is simply whether a modern and civilized country may deport in circumstances of ignominy the highest leaders of the Church simply for acting as their consciences and their deepest religious convictions dictate.

—*New York Times.*

The Every Member Canvass

BY LONG EXPERIENCE the Every Member Canvass, annually held, has been proved to be the surest and safest method of conducting the financial affairs of the local parish for its own sake and for the benefit of the diocese and the general Church. In this time of uncertainty, the Bishop prays that God will have pity upon the rectors and vicars who neglected to put over among their people the Every Member Canvass, for without His special intervention they are inevitably headed toward embarrassment, impoverishment, and great difficulty throughout the next year. And, as their plight adds to the burden of the Bishop and other officials of the National Council, we add our prayers that God will help us too, in view of the delinquency of such local priests and congregations.—*Bishop Brown, of Harrisburg.*

The Art of Beggary

By the Rev. William George Peck, S.T.D.

Rector of the Church of St. John the Baptist, Manchester

CHARLES LAMB, in his sweet, inimitable manner, lamented the decay of beggars in the metropolis; but to a generation which loves cleanliness more than picturesque, and efficiency more than charity, that particular lamentation has seemed but a brilliant essay in wrongheadedness. Society has decided to frown upon the beggar, feeling that in the modern scheme he is superfluous. The English, having appointed their public assistance committees, opened their Labor Exchanges, voted their unemployment doles, resent further dunning. Upon this subject, they are inclined to repeat, in less offensive terms, the rhetorical inquiry of Ebenezer Scrooge, "And the Union Workhouses? Are they still in operation?"

There was a better spirit in the old, humaner Toryism. Dr. Johnson, willing as ever to take sides with the bottom dog, attempted to state the case for the honest beggar. The conversation took place at Mr. Strahan's, on Sunday, October 10, 1779. "We talked of the state of the poor in London." Johnson said that he had estimated that twenty people died of hunger in London every week; and that "Saunders Welch, the Justice, who was once the High Constable of Holborn," had told him that this estimate was too low. "You may depend upon it," the Doctor continued, "there are many beggars who cannot get work. . . . You meet a man begging; you charge him with idleness; he says, I am willing to labor. Will you give me work?—I cannot.—Why then, you have no right to charge me with idleness."

This may have been enough of argument to silence the parsimonious in days before the State began to give money to the unemployed; although even then, I imagine, some remained unconvinced. Nowadays, however, we can fling into the face of every beggar all kinds of information in lieu of pence. We can bid him go offer his services at the Labor Exchange, where he may have the rich satisfaction of having his name written in a book, along with the names of hundreds of his kind. We can remind him of unemployment insurance and public assistance and what not, as if he had not already heard of these things and were not, indeed, far more deeply learned in them, in their various provisions and conditions, than we ourselves.

We miss the mark. The truth is that Dr. Johnson's defense of beggars is misconceived. He attempted a brief apologetic which should possess an economic basis; and in so doing he overlooked all that beggary which is not so much an expression of economic misfortune as an exercise of the artistic temperament. Let me not be misunderstood. There is nothing artistic about involuntary poverty. But the great majority of the destitute are not beggars; and I suppose the majority of beggars are not destitute. Destitution, at all events, is a passivity: beggary is an activity. The Philistine would dismiss the beggar as an economic problem, because there are important economic arguments against him. But there may be important economic arguments against buying a volume of poetry; and if you can keep the argument upon that level, you will save your money. But I assert that neither as regards beggars nor as regards bards have you any right to keep the argument upon that level. To call a beggar an impostor, because his statements can be proved to lack correspondence with factual reality, is absurd. It is like calling an actor an impostor because he declares from behind the footlights that he is an Austrian count, when you know all the time that his real name is Jones. All art is a form of imposture, and beggary, in its most characteristic phases, is art. We may find some valid reason for refusing to support it, but let us be clear as to what we are doing.

Charles Lamb's defense was more truly philosophical than was Dr. Johnson's. But even Lamb failed to develop the true

apologetic. He claimed that beggars were subjects for artistic appreciation, and were therefore of real dignity and worth. I maintain that your true beggar, to be worthy of the name, must be an artist, a creator. He may or he may not be a tragedy; but he must be a dramatic author. I speak out of long experience and after profound study; for beggars, knowing my reputation as a connoisseur and patron of their art, wend their numerous ways to my house, and some of their choicest efforts have been dedicated to me. I cannot now say how it fares with the metropolis, but there is no decay of beggars in the provinces. They are no longer satisfied to sit at street corners. Their technique has improved out of knowledge. They appear to have studied psychology. They have gained in subtlety, finesse, delicacy of touch, polish of style. The modern race are the true Master Beggars, and their school may well become classical.

A MAN RINGS my street-door bell, and explains in subdued, but sincere, tones, that he would be obliged if I could spare him a few—not coppers, my friends; nothing so commonplace as coppers—but a few *moments*. Could I spare him a few moments? He knows the correct manner in which to address me. He reminds me of an old friend of mine, and of his, in a distant town. And I ask him in. He is in a little trouble, and would greatly value my advice. Advice, mark you! He knows that, being, in spite of my cassock, an ordinary, sinful mortal, there are two things I greatly love. One is receiving my stipend. The other is giving advice to other people. He considers that as a Christian I shall pay some respect to the dictum that it is more blessed to give than to receive; and that I shall take even more delight in giving him half an hour's advice than in receiving a month's wages. He places himself at my disposal. He is willing to sit in my best arm-chair and listen to my wisdom. Should I offer him a pipe of tobacco, he will not demur; but it is the precious advice he chiefly needs.

First, however, it will be necessary for him to explain the position. It is a most embarrassing one. He has never been so awkwardly placed in all his previous experience. He has been unemployed for several months. Has he wife and children? Possibly not. For your modern artist is no weak sentimentalist. He does not besprinkle my floor with tears, or call me "kind gentleman," or ask me to think of his starving family. No, indeed! His art is to be excessively practical and business-like, yet in a confidential manner. He is no whining misfit. He is my equal, and a man of the world, and a good fellow, though just a trifle perplexed at the moment.

The fact is, he has had no engagement for some months. Various lucrative posts have been offered him; but he has preferred to wait for the right thing to come along. And at length it has arrived. He has been offered a post in Birmingham. He will not ask me to imagine this without evidential assistance. He knows his art too well. He produces a letter, actually bearing the imprint, and ostensibly the signature, of a business house in that city.

I read the letter, and offer him congratulations. This is indeed a happy moment. I wish him the best of luck. I shower upon him advice as to the shortest route to Birmingham; the healthiest residential districts of Birmingham. I mention that Cardinal Newman lived in Birmingham; that the author of *John Inglesant* lived in Birmingham; that Joseph Chamberlain lived in Birmingham; that a large number of people still live there, including the Bishop. I give him an outline of Cardinal Newman's life and opinions. I offer an appreciation of *John Inglesant*. I remark upon the Bishop. I enlarge upon the phi-

losophy of imperialism and tariff reform. All this eloquence he absorbs with grateful and admiring eyes. And at last, perceiving that the flow is ceasing, and rightly judging that this is intended to be his cue, he prepares to reply. He begins with earnest thanks. He goes on to make a few vague remarks about Birmingham. Strange! While I was speaking, Birmingham seemed so real and so near. When he speaks, it seems so wraith-like and far away. Why is this?

Presently, in a tone of passionless and disinterested objectivity, he informs me that there is only one barrier between himself and the delights of that great city. Birmingham is a hundred miles away, and he does not possess the railway fare. His gaze then mounts to a corner of the ceiling, and rests there. Silence falls, and in that hush there proceeds a communion of souls.

Says my soul to his, "Well, now, speak up!"

Says his soul to mine, "How much do you think this effort is worth?"

Says my soul, "I like your cheek! I've done most of the talking myself."

"Exactly," says his soul. "That is part of the idea."

"Well," says my soul, "I've seen more polished performances than yours, you know."

"Yet," replies his soul, "I think my little effort was not without some merit. I took all that stuff about Newman and the rest of them with a fair show of interest, and I did not make any silly remarks."

I put my hand in my pocket. His gaze remains upon the corner of the ceiling. I press a shilling into his hand. "Thank you, sir," he says, as if he had scarcely noticed it. "I'll write you when I reach Birmingham and have got nicely settled down."

He pretends that he believes that I believe his story. He pretends that he believes that I believe that I have given him his railway fare to Birmingham. We both know that he has no more intention of going to Birmingham than to Barbary. All this is but the convention of his art. To rail upon him, to call him an impostor, would be vulgar. It would be unfair, too. I am an experienced patron. I understand the canons. The story-teller arrives and spreads his carpet. If I choose to listen to his tale, I must make my contribution. That is all he demands. He and I will never insult each other's intelligence by supposing that the one is purporting to tell common, factual truth, and the other believing him.

OCCASIONALLY a beggar prefers a more melodramatic touch, but this is a sign of undeveloped artistic power. Thus in the seaside town of Morecambe, a man came to my rooms asking if I could spare him a little time. This did, to my subsequent great edification. He explained that he had been working at Heysham Docks, a few miles away. Unfortunately, he had contracted a most unpleasant form of eczema, and his fellow workmen, becoming, somehow, aware of his condition, refused to work with him. He was therefore suspended until such time as he could be cured.

His wife and child had been living in lodgings with him, in a house where certain of his fellow workmen also lodged. These heartless ruffians had informed the landlady of the man's affliction, and had declared it to be dangerously contagious; whereupon she had requested him to leave the house. He, in a spirit of self abnegation and forbearance, had forthwith settled his account with her, and had sent his wife and child to their relatives in a Yorkshire town. Thither he proposed to follow them. The only difficulty that stood in his way was that he had spent every farthing of his money in paying tradesmen's bills. Could I oblige him by lending him the amount of the fare? He would remit it to me as soon as he reached his relatives in Yorkshire.

I think I was within the bounds of artistic propriety in asking to see some evidence of his disease. Surely that follows the

main tradition of modern stagecraft. If a man wishes me to accept him, for an hour or two, as Julius Cæsar, he must look the part. I therefore demanded that he should produce the eczema.

It was triumphantly displayed. Two arms and two legs were smothered with it. I felt the man had earned some consideration.

Reader, I will tell no lies. I thought the man was a genuine unfortunate, and no artist at all. The money he desired was not a large sum, and I made the requested loan. It was not returned.

A week later, however, the man himself re-appeared. He was, he said, completely cured. He had brought his wife and child back to Heysham, and was to commence work on the following Monday. Meanwhile there were groceries to be bought. . . . Could I oblige him with a further loan?

Again I demanded visible evidence. Again it was forthcoming. The man's limbs were as fair as nature had intended them to be. Here was evidence indeed; yet it had a strangely unsettling effect upon my mind. Instead of yielding to conviction, I became the victim of an overpowering scepticism. I could not deny that what had been upon his arms and legs was there no longer. I could not explain what had occurred; but it was too tremendous for belief. I felt that my poor offering of a few coins would be an insult to one whose path was amid miracles. I sent him away empty handed.

Some week's later, in a dentist's waiting room, I picked up an illustrated magazine, hoping thus to soothe the apprehensions of those moments. My eye lighted upon an article devoted to exposing the ruses of beggars. I was arrested by the picture of a sore, excoriated-looking leg. And there I read how beggars will paint wounds and rashes upon their bodies, so to elicit sympathy. I saw that I had done my man an injustice. He was not "genuine"; nor was he the subject of a miracle. He, too, was an artist; but I do not consider his a high form of art. I like some quality of mind, some shade of temperament, in beggary. This sort of mere picture show does not deeply satisfy me.

IT PAINS ME to consider what our true artists must suffer at the hands of the uncomprehending. I remember a young man whom I met in a bus traveling from Chicago to Madison. He had made friends with two or three people, only to see each one turn cold when he reached his real point. He turned to me, at last; and he did not turn in vain. He was a true artist. But I think the worst obtuseness I ever knew was that of my friend, Fr. Wilkins—only that is not his name. This man, a priest of the Church, a philosopher, a lover of music, fails miserably here.

A youth, obviously an artist to his finger tips, honored me with a visit some years ago, and told me a most accomplished story. He had been discharged from a boot factory in Leicester, because, having lost money by gambling, he had stolen a roll of leather, wherewith to recoup his financial resources. At that time he had been living with a married brother who was out of work. There was indeed little work to be obtained then in Leicester. He could not endure to eat the scanty food needed by his brother's young family; and he had left, to set forth upon his travels. He had walked to Derby.

"Why Derby," I asked, "and not Northampton?" For Northampton is so much nearer Leicester, and they make boots there.

"Because," he explained, with the air of a professor condescending to an undergraduate, "at Northampton they make precisely the same types of boots that we make in Leicester. Thus, when work is scarce at Leicester, it is also scarce at Northampton. The trade is seasonal. Do you follow me?"

I felt justly reprov'd, and he continued. He had found no employment at Derby, and had walked on to Manchester, to Bolton, and so to the town in which I was living. Still workless, he had decided that life was a difficult problem for one who had made an initial error. Thus, standing upon the street and meditating, he had found himself hard by a large church, and he re-

membered his old, happy, church-going days in Leicester. He wondered if in this strange town there could be found some experienced clergyman or minister who could advise him in his present plight. A passing postman had given him my name and address, and so he had found his way to my door. He explained that he had an uncle in Leeds, the proprietor of a boot-shop, who, when his parents had died, had offered him a home. He now desired my opinion as to the advisability of his going on to Leeds and throwing himself into his uncle's arms.

"Why on earth," I explained, carried away by his artistry, "Why on earth did you not go to your uncle at first?"

He placed the tips of his fingers together. They were delicate fingers. He spoke as one accustomed to the niceties of human relations.

"Because my uncle was much annoyed that my brother would not consent to my going at the time the offer was made. I was only fourteen or fifteen years of age, and could not choose for myself. But I have not cared to go to my uncle, now I am in trouble."

I considered this a skilful piece of work. The slight, unimportant detail that he lacked the railway fare to Leeds was imparted in few and well-chosen words, and he hastened to apologize for occupying so large a portion of my valuable time. I considered his exhibition well worth two shillings. He accepted the money with easy grace and departed.

A few days later my friend, Fr. Wilkins, came to dinner.

"Rum cove at my house yesterday," he remarked, as he lighted his pipe after the meal. He described this rum cove. A young man from Leicester. Had been gambling. Got the sack from a boot factory, for stealing leather. Wanted to get to Leeds. Came to ask advice. A postman had sent him. . . .

I recognized my artist, and feared for him.

"What did you do?" I asked apprehensively.

"Do? Why I told him that a man had made me a present of fifty railway sleepers for firewood, and that if he liked to chop them, he would earn his fare to Leeds. He hesitated, saying that he wanted to get to Leeds that day. I told him to go to Leeds. Was I stopping him? He said he could not get there without the fare. I reminded him that I was offering him the fare, if he would chop those sleepers."

"Well," I asked, "did he chop the wood?"

"Man," replied the good Father, unholy glee in his eyes, "he worked like a Trojan. He worked all day. You see, the back yard gate was locked and I had the key. He filled that yard with firewood. Those sleepers were as hard as iron, and he sweated away for hours. I gave him a mid-day dinner and some tea, and five shillings; and he went away a better man for having met me."

"Very interesting!" I said. "He was here a few days ago."

"I suppose you gave the scoundrel money for nothing," surmised Fr. Wilkins.

I confessed that this had happened.

"You are a fool," said the Reverend Father.

"And you, O Wilkins," I replied, "are a wretched Philistine. You have committed an atrocity. You have no fine, cultured perceptions. You would make Shakespeare black your boots."

"And besides," I added, after a moment, "you were all wrong. You assumed that this man really wanted to go to Leeds. You lack intelligence. He had not come to chop wood in order to get to Leeds: he had come to offer you Romance."

The Rev. Father smiled, and knocked out his pipe.

RARELY, very rarely, that which even a connoisseur takes for art, turns out to be real life. One wild, soaking night, in the city of Newcastle on Tyne, a man came to me with a tale of woe. The wind was blowing the rain in great sheets, and the stricken streets were deserted. He said that he had come from a Durham village a week before, looking for work. He had found none, and now must return. He had spent all his money, and could not face the roads on such a night. He wanted his

fare back to his own village, and I gave it to him without a second thought; for what else could one do, with a fellow man drenched, shivering, and forlorn before him? I knew of course that beggars will choose to turn out in vile weather and get themselves wet through for the sake of the extra sympathy their plight will evoke. And though this man should be posing as it were upon a blasted heath, he looked very miserable.

A year passed away. I had seen many gifted professors in that time, and had quite forgotten this poor practitioner. And then there reached me one day an envelope, scrawled upon with my name and address in barbarous script. Within was a letter, and with it a postal order for two shillings and sixpence. The letter I transcribe:

"Honerd sir, Hearwith I repay your kind charraty. I got a job three weeks ago. God bless you. Yours trewly ———"

This age has perhaps produced the most adroit and accomplished beggary in the whole history of the art. I admit that if you are nothing but a moralist, beggars are a pest. William Langland thought them so, long ago, as he makes plain in *Piers Plowman*; and nearly everybody agrees with him today. The unfortunate thing is that sometimes, just once in a while, in turning away a beggar you prove to be denying a cup of cold water to our Lord. But if you admire their art, and are prepared to reward them, you are delivered from that mistake. And you have the satisfaction that you are never really swindled.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. FRANCIS LEJAU, of Goose Creek, S. C., exhibits his usual poise and judgment. In a letter of August 8, 1709, he says:

"I wish some things here were carried on more for the glory of God than for private ends; but not being able to remedy those Evils, I content myself to pray and do what I can in the place that providence has directed my Superiors to send me. I thank God we have very good Souls in our Neighbourhood, our Congregacon is numerous and decent, the Communicants increase to 50 in all, and above 30 at a time; Our dissenting Brethren that are of a mild and good disposition don't love to be teized; I chuse the way of declaring the plain truths and meddling little with Controverted tenets; that pleases them best; We are infected with Railers, Scoffers, & Atheistical persons, and those pretend to be the mighty Statesmen; God keep us from seeing the World governed by their principles."

THE REV. JAMES HONYMAN, of Newport, R. I., applies for the donation of a chancel ornament, familiar to all who have visited colonial churches. In his letter to the S. P. G., February 2, 1710, he says:

"We have projected the enlarging of our Church by the addition of a Gallery, and we hope to accomplish and finish it this ensuing Summer, but to Compleat the Beauty of our Church, we shall want an Altar pieice vizt The Lord's prayer, ten Commandments, and Creed, impressed on Canvas, now this so necessary an Ornament cannot be made or purchased in this Country, & therefore we earnestly intreat of you to lay this our Want before the Society."

THE REV. THOMAS BARCLAY, S. P. G. missionary at Albany and Schenectady, tells of an experiment in spreading the gospel among the Indians, in a letter dated September 26, 1710:

"I have kept an Indian Boy these two Years past, and have Instructed him in the principles of the Xtian Religion; I keep him constantly at School, he has been chargeable to me, he is a Son of a french Indian who was a Christian and a Man well Educated; his ffather having Deserted the french and come over to this Government was barbarously Murther'd by a french Interpreter."



The Sanctuary

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

Sevenfold Praise

READ the Epistle for All Saints' Day.

THERE IS MUCH to be considered in this majestic description of worship, not strictly heavenly worship, but what true worship will be when earth and heaven are at one; and so the ideal and pattern of worship here and now. Out of all its rich and meaningful symbolism, we take for the material of our meditation the sevenfold ascription of praise to God found in the twelfth verse.

1. We have here an expansion of our Lord's words in the prayer He taught, "Hallowed be Thy name." Here the great chorus, the Company of Heaven and the Communion of Saints united, lifts triumphant praise "unto our God forever and ever," because He is our God and because from all eternity He has prepared for those who love Him such good things as pass man's understanding. The number seven is the number of perfection. Here is perfected worship, here the pattern of acceptable praise.

2. All is for God because all is from God:

Blessing, because from Him "all blessings flow";

Glory, "for Thine is the glory," that glory whose symbol is light in dazzling radiance but whose reality is holiness, the glory of character, the glory of perfect love;

Wisdom, because He is the fountain of all wisdom, God only wise, from whom derives the profoundest wisdom earth can show;

Thanksgiving, because "every good gift and every perfect gift is from above." If we knew, as some day we trust we shall know, all that God has done for us and is doing, still more if we knew all that He has in store for His children, we might be able to fill with its proper content the word thanksgiving.

Honor, which means reverence outward and inward, reverence that hallows His name, His house, and His presence.

Power, because "Thine is the power." We are powerless in spiritual things. There is no power but of God. Whether we think of power as expressed in cosmic energy so vast and overwhelming that it paralyzes the imagination (the whole physical universe is but another name for power) or whether we think of power as we find it in the spiritual forces created to dominate and control all lesser and lower things within and without us, power is from God and to Him we ascribe it.

Might, because He is Almighty God. May we make a distinction between power and might and say that might is power applied? Here we may reverently consider with what restraint the might of God is practised and controlled. His might is balanced by His patience. It is wielded in love. The power and might of God are infinite. Yet that does not mean that He can do *anything*. He cannot do what is unworthy or evil because that contradicts His very nature. But what God sets out to do, He does. What He begins, He finishes.

3. Now consider that in this sevenfold act of praise, we have only the reflection of Himself. This is what He is like and the ideal worship of heaven and earth in complete and final harmony gives back to God blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might as a planet reflects the light of the sun. Such a God is worthy to be worshipped, and only as man worships can he be in any sense worthy of such a God.

"Essence beyond essence, Nature increate,
Framer of the world,

I set Thee, Lord, before my face,
and I lift up my soul unto Thee.

I worship Thee on my knees,
and humble myself under Thy mighty hand."

(Bishop Andrewes)



Churchwomen Today

Ada Loaring-Clark, Editor

IT WAS in the spring of 1930 that the women of the Woman's Auxiliary in the province of the Pacific heard an appeal for the blind when an earnest request was made for books in Braille on religious subjects as well as those dealing with current Church affairs. From that beginning an effort has grown and is growing to meet the need.

The Blind in the Province of the Pacific

A survey was made in each diocese of the province to ascertain how many people there are connected with our Church who can read Braille. Considerable information was gathered. There is now a committee of the province on Church literature for the blind, and though a large part of the work is done in California, especially in the diocese of Los Angeles, the work covers considerable territory. The *Spirit of Missions* has been transcribed into Braille each month for the past three years by a blind Spanish man. It is difficult in a sentence to convey just what all this means. Try to picture volunteer readers in Coronado, California, navy people and others, reading aloud articles from the *Spirit of Missions* to a blind man. Try to picture him transcribing on his Braille machine the raised dots which form words when touched by the sensitive fingers of the blind. Picture the finished volume in the State Library at Sacramento, from whence it is sent to readers everywhere, who, after reading it, are informed of missionary work in China, Alaska, Georgia, Cuba, and Mexico and throughout the world.

This committee has been able to reach many who need cheer and friendly interest. Books have been sent to Ah Len Fing, a blind Chinese girl in Honolulu who wanted Bible stories to read to her blind brother. Many Christmas greetings are sent, Braille cards and calendars. Though the work on which this committee is focussing is Church literature, there are other channels through which it operates. For instance, money has been given for the education of a boy in music.

To make the work more far-reaching, a circulating library has been formed with a librarian in charge. Miss Melvin, herself blind, is custodian of the books, and is advertising this library in the Braille magazines. The committee hopes in this way to get in touch with many who need spiritual food; they can borrow the books and get the help, inspiration, and information which they crave, and which they would not otherwise receive.

The work began in a very small way; it is growing rapidly and is only limited by the gifts received. The Braille library of the province of the Pacific has now the following books which will gladly be sent to any one who wants to read them and who will, of course, return them. More books and leaflets will be added all the time as there is much religious literature, sermons, articles, books, and leaflets which should be transcribed into Braille. Often a small volume appeals to a blind person more than a large book.

LIST OF BOOKS IN THE LIBRARY

- Wings of Healing*, by Wilmer Gresham.
- The Meaning of Christian Healing*, by George F. Weld.
- Signs and Symbols*, by Ethel P. H. Hoyt.
- An Altar Guild Manual*, by Edith W. Perry.
- What Is the Christian Religion?*, by Bishop Parsons.
- Talking With God*, by J. J. Kensington.
- The Personal Christ*, by Bishop Johnson.
- A Sermon on Surrender*, by George F. Weld.
- For Sinners Only*, by A. J. Russell.
- The Church and the Oxford Group*, by Sam Shoemaker.
- Daily Bible Readings*, by Floyd Tomkins.
- Bible Passages to Memorize.
- One Hundred Hymns.
- The Episcopal Church*, by Bishop Gailor.
- The Litany and Penitential Office.
- The Spirit of Missions*, monthly.

The Haunted Church

By the Rev. Desmond Morse-Boycott

A CHURCH full of ghosts! They sang in the choir on Sundays. There was an exquisite treble, and a tenor who, on festal days, sang portions of that music which was the vogue last century. The odd thing was that he was often treble and tenor in turn, sometimes a lad and sometimes a man. So ravishing was the music that it should have brought tears to the eyes of the listeners, only they themselves were ghosts. The pews were crowded with ghosts—there was hardly room for them to sit. Ghostly prayers were on their lips. In the early morning they passed, line upon line, to the Communion rail; at night time they lingered to speak with a ghostly-looking priest, of whom more in a moment.

The church was substantial enough. It was an old church, with a history. It had been the home of God's poor. It used to stand in the heart of a parish of hovels. The hovels were gone. The people were gone. The church remained. Where the hovels had stood were giant factories. Past the church door rumbled heavy vehicles throughout the day. On Sunday a deathly stillness fell upon the "parish." The bells were rung, but none answered their chimeful appeal. The verger (of flesh and blood) lit the altar candles and laid out the vestments. Presently someone would fumble at the vestry door, and stumble in.

The vestry was full of ghosts. Its benches were filled with merry youngsters, with rosy cheeks and sparkling eyes. Their comely cassocks and starched surplices hid poor garments. As the old priest entered they stood to greet him. "Good morning, Father," they said. He smiled benignantly upon them, patted their heads, and chatted for a few moments. "Tommy, why were you absent from choir practice?" "Hadn't any boots, Father." "Come to me afterwards." "You must say your prayers nicely this morning, Henry. Do not look about. Oh, yes! This evening . . . those who sing well shall come to my house for games . . . oh, yes, but only those who sing well, ha! Get ready!"

And the ghostly choir formed up in double line and closed its eyes for the prayer, then filed into the church in eerie silence and took its place in the stalls.

Ghosts . . . ghosts . . . ghosts . . . the long queues of penitents waiting for the shriving; gone the little singing boys; gone the scarlet acolytes; gone the men and maidens and the work-wearied women. Gone . . . gone . . . gone!

The old priest knew them, loved them, greeted them. His old hands fumbled with the tapes on the chasuble. He was ready. The verger preceded him to the altar. As usual there was no one in the congregation. An empty church! The verger's meditations were not devotional. "Rum business this," he thought, "with the old 'un a-jabbering away to people as don't exist. Gives a chap the fair creeps. 'Pon my word, if I could get another job at the same money I'd take it. It's a farce. No organist. No choir. No churchwardens. No sidesmen. No servers. No people. No nothink. May the Lord have mercy upon us. Only me and the old 'un."

They said the creed together, and the old priest laid aside his vestments. Leaving the altar, he beckoned to the verger to bring the notice book. Together they advanced to the chancel steps and to an empty church the week's notices were read. The book was seventy years old, and the notices as out of date. In a quavering voice the old man stumbled over them. "There will be a daily service at 6 A.M. and 6 P.M. The mothers will come on Wednesday, and a week later shall have their outing to Epping Forest. Horse-carts have been ordered. The choir boys' treat to the Zoological Gardens will be on Saturday. The sermon next Sunday morning will be preached by the Rev. Mr. Bates of St. Pancras." The verger sighed. Mr. Bates, whoever he was, was probably dead, buried, and forgotten by this time. He took the book from the minister, and handed him the banns register. If there had been any listeners with knowledge of the locality they

would assuredly have been scandalized to hear that Emily Letitia Magrâce, spinster, was to be married to Leonard Lucas, bachelor (both of this parish). Their grandchildren kept a multiple store in Kensington.

The old man ceased, then proceeded to the pulpit. The verger sat to listen to the discourse. The sermon lasted half an hour. The old man's words were eloquent, but they fell on deaf ears. The verger's mind was elsewhere. He had heard too many of these sermons to ghosts. "And you, my children"—the old man's voice sank for a moment—"you, who sit around me and hear my words, now join with me in offering. My eyes are old; I cannot see you well. I am ninety, and you are young. Youth cannot understand the sorrows of age. Life is before you. Sunshine lights your way. For me the shadows. When you are absent I miss you sorely. When you are present I see you dimly. 'Thy sons shall come from far . . . thy sons shall come from far . . .' The promise sustains me. *Introibo ad altare Dei.*"

At last! The old man tottered down and proceeded with the Mass. It was an interminable affair. Although not a sound came from the organ (for none was there to play it) the priest sang his parts and waited for the ghostly choir to answer. Now and then, when the singing was evidently beautiful, he smiled benignantly. At last it ended, and he went back to the sacristy. He chatted to servers and choristers who were not there, fumbled at the door, and tottered out to the presbytery. The verger wiped beads of perspiration from his forehead, and muttered: "This *must* be the last Sunday. I cannot stand it. Sometimes I think I'm mad, and can see what the old 'un sees. But this sort of thing don't go on nowhere else."

IT'S GOT TO STOP, Bishop," said the archdeacon, pacing up and down the Palace study. "I know it causes no scandal, as nobody now attends the church, or is likely to. But it isn't reverent. I had a long talk lately with the verger. It appears that he's the only one who is ever present. I asked about finances. The old chap has plenty of money. He receives no grants whatever. They have long been withdrawn. Your predecessor, my lord, was determined to put an end to it; but he found he could not. The church will be closed down when the old man dies. It is cruel to wait till then, in my opinion. . . ."

"Tell me," said the Bishop, "how it came about. The old man's ninety, I understand. Has his church always been empty?"

"Oh, dear, no. Fifty years ago it was a model parish. The church was always full, mostly of poor people. Lenten—Nicholas Lenten his full name is—was a well-known man. He had a marvelous capacity for handling small children. When he walked along the streets they would run to him, and he would play with them. After he had built up the parish, however, a commercial firm secured the property and built a number of factories. So the people went. It is not in any sense a residential quarter now. On Sundays only a few caretakers are nearby. It broke the old chap's heart and shattered his mind. He refused to leave. Was offered any number of livings. 'No,' he said, 'here will I die. They have robbed me of my children. They are scattered abroad. But they love me. As the years go by they will grow up, and come back to me. I shall have a congregation.' They let him stay. After many years, when the church was quite empty, efforts were made to remove him. They have been made several times and failed. He plays so on people's feelings. He's a sweet old thing, when you know him, but lives so queerly in dreams. They say he sees things. His housekeeper, who, by the way, can't bear going into the church, has been with him since the beginning. She's as old as he."

The Bishop sat lost in thought. At length he spoke. "I think I'll go along myself one Sunday, and see what happens. It is a

terrible thing when one does not know when to resign. As soon as I was appointed to the See I made up my mind to resign when I'm seventy, if the Lord spares me. But I don't see what can be done. If we were ruthless with the old man we might kill him. He can't live much longer, surely?"

THE Lord be with you," sang the old man in a quavering voice. Hidden behind a pillar the bishop responded, *sotto voce*, "And with thy spirit." The scene was awesome. The old man's spare figure, the tapers glimmering in a somber sanctuary, a few lilies upon the altar, the glint of silver vessels, a white, peering face, crowned with a few snowy hairs, the quavering voice which still retained a musical quality—all combined to effect an ensemble which was memorable. Then, as the priest's voice sank in the silent periods of the Canon, there came a sound of weeping. The Bishop started. Unmistakably the old man was weeping. What could he do? He made up his mind. He must let him finish the service and then comfort him. The priest was old enough to be his father. He felt a sense of discomfort at the thought of acting the bishop. But his duty was clear. When the old man stumbled down from the sanctuary he followed him. The verger expected the Bishop. He turned a despairing eye on him, as if to say: "And this is how I have to earn my living!"

"The Bishop to see you, Father," said the verger softly, as the priest put off his vestments. "Ha! He has come to speak of the confirmation. . . ." The old man was full of animation. ". . . Ha! Bishop. It is long since we met. I don't remember your face. My mind fails me at times. Penalty of age, you know, Bishop. They're always telling me to resign. How can I resign? I wait for my little ones. Yes, yes, the confirmation!"

The Bishop spoke soothingly.

"Your church was empty this morning. Why do you carry on? Age should bring you well-earned rest."

"I am at rest," said the priest, peering intently into the Bishop's face. "I am at rest. Why do you think I am not? My church was full. Can I leave my children? It is true that some have left me. Time ravages all things. We fall apart from one another, though dearest friends. But they come back. The little children trot to their places in the morning. Men and women come. And I go visiting. I visit every forenoon. Of course, I am very old. My hands tremble when I hold the sacred vessels. But I get about. I get about. I find it difficult to discover where my children live. The houses seem to have gone. But the people are there. They come to their doors to speak to me. What do you think of the singing, my lord?"

The Bishop was wholly nonplussed. He looked at the verger despairingly. It was clearly his first duty, as shepherd of the diocese, to remove this old priest from his cure of . . . ghosts; but what did charity demand? It would kill the old man, assuredly, if action were taken. The scandal would be noised abroad. People would say . . .

"Hark!" said the priest suddenly: "did you hear that? Is it not beautiful? I told him to play it. He is an excellent organist . . . not very good with the boys . . . they take advantage . . . bless their little hearts . . . but he is admirable at the organ. I asked him to play that voluntary. It is set to the words 'Thy sons shall come from far.' Let us go and listen. . . ."

The Bishop was startled. Was he mad too? The vestry door was thick, but surely the organ *was* sounding softly, very softly. Yet a few moments ago the church was empty, save for themselves, and the mute organ. The old man rose to his feet and stumbled into the church. The Bishop and the verger followed. The organ swelled. They could see no one, for the seat was curtained. The old priest beamed with joy. "I have waited for this," he said. "I laid out the music this morning. 'Thy sons shall come from far.' How sweet it is! In a moment he will play the Nunc Dimittis. I placed it beside the other music. You can hear it Bishop? Yes, they have told me I am mad. Sometimes I have thought so myself. But I love my children. They took them all away from me. I can just remember. That year was one of

anguish. My people were scattered. Each Sunday the congregation dwindled, until only ghosts remained. I have remained. Am I, too, a ghost? I am ninety. My lord, the Nunc Dimittis!"

The verger's eyes were starting from his head. The Bishop was staring at the old man, who had gone an ashen color. His lips were moving, and a faint whisper came from them:

"*Nunc dimittis servum tuum, Domine: . . . secundum verbum tuum in . . . pa . . . pace . . . Quia viderunt . . . oculi mei . . . sal . . . salutare . . . tu . . . tuum . . .*"

The old man put his hands together. A gleam of happiness suffused his face. Then he sank upon a seat. The organ ceased.

"Go for a doctor," said the Bishop, and the verger went, glad to escape from the haunted church. He chafed the priest's hands, but the old man was dead. The Bishop recited the De Profundis. Then suddenly the organ began again. As the Bishop made toward it the curtain was drawn on one side.

"Is anything amiss?" said a very old man, peering down from the seat. "I cannot see very well. I thought I heard anxious voices. It is quite all right. My father used to be organist here, and I have just returned from abroad. I came into the old church and found it empty. I have taken a great liberty in using my father's organ. I hope you do not mind. I used to know the old priest here . . . Fr. Lenten . . . I was one of his children . . . he wept when I went away. I was but a child, and could not understand his tears. I understand them now. God rest his soul! He must have been dead many years."

I FOUND GOD

WHEN I was young I read
That God was dead.
When there had been
A Man of larger growth
Who conquered sin
Was Scientific Law.
All this I saw
Set down between the covers of a book.

Then did I look
Athwart the ordered universe
And felt
My glacial learning melt.
"Surely," I cried,
"God lives,
But how immutable and strange,
How distant, how intolerably just!"

Then in the dust
Of conflict
And the shadow of defeat
I found
By what pierced Hand are dried
Through all the bitter years
Man's bitter tears:
God lives—but once He died.
Even the Infinite was crucified.

E. S. ROYCE.

"FATHER, FORGIVE—"

HOW SHOULD we judge each other?—we who see
Only the faults, only the ill-healed scars,
Which may be all that's left of such grim wars
As would have overcome us utterly?

Let us not judge. O, lay the judgment by,
A fitting tribute to the King who knew
That men are greater than the things they do,
Even when their hands had nailed Him up to die.

DOROTHY LEE RICHARDSON.

Orthodox Electoral Reforms

By Canon W. A. Wigram

THE LONG DELAY over the election to the Patriarchate of Jerusalem has had one good effect—that other Patriarchates are looking to their methods of election, which often stand much in need of modernization!

At Alexandria, for instance, there has hitherto been no real machinery for a Patriarchal election, the "Organic Law" only saying that it was to be done by the clergy and laity subject to the throne, without distinction of nationality, and with respect to the proportion of their number.

The explanation is that until very lately there was no need for machinery. The great bulk of the Christians of Egypt had been Copts since the Monophysite dispute of the fifth century and the Orthodox Patriarch was little more than a titular, sent from Constantinople to keep up the name of the thing, and accepted by the small body of Greeks resident in the land.

Now things are different, for not only have the Orthodox increased largely in number and importance (they have now eleven bishops, and these sit and act canonically in Synod), but they are no longer exclusively Greek. Many Orthodox Syrians have settled in Egypt, though they have not always taken Egyptian nationality, and they have a right to be considered.

This fact is not altogether welcome, naturally enough, to the Greeks of the land. Greeks have always been inclined to think of the Holy Orthodox Church as "the Greek Church" and a Greek inheritance—and indeed it was really Greek in character for quite a sufficient number of centuries to excuse, if not to justify that point of view. We have so many good folk in England who think of the Anglican communion as being the same thing as the "Church of England as by law established" that we can hardly be too severe on a like error in other folk!

Thus, it was admitted that the old informal methods of election, which might have enabled a purist in matters of canon law to make awkward accusations against the regularity of the position, both of the present Patriarch and his predecessor, needed reform, and a scheme was put forward some two years ago, in July, 1932. According to this, it was the Orthodox clergy of the Patriarchal diocese—Cairo and Alexandria—who were to meet and select three names from among those eligible as "patriarchables." This list was sent up to the bishops in Synod who elected and enthroned one of them, subject to the approval of the government of the land.

This was not acceptable to the Greek colony, as not being sufficient to guard the Greek interests, and it had to be revised accordingly. According to the new scheme, there is to be a big electoral assembly of nearly two hundred members, or perhaps more, composed of both clergy and laity. All the "archpriests" of the Patriarchate and the thirty-six senior priests of the Patriarchal diocese, are members of it, and with them there sit the Archdeacon and "leading parish priest" of each diocese in the land. These form the clerical element. Further, to give the laity a standing, there are to be four lay representatives of each diocese, elected by any parish that is in good standing and has paid its Patriarchal dues for the year, while the Patriarchal diocese, which contains far more than half the Orthodox of the whole land, may send sixty-five such representatives. Further, any individual "benefactor," who has paid as much as £1,000 to the Patriarchal funds, becomes a member of the electoral body by that right, a ruling that may possibly give very considerable weight to gold in the actual election. This rather large body, being summoned in due form by the locum tenens of the Patriarchate, then gets to work. Any group of five voters can propose a name for election, it being understood that any Orthodox archpriest or bishop, and any priest of the diocese who is possessed of certain qualifications, is eligible for election.

The list of nominations being thus made, the electoral assembly

chooses, by ballot, three names from among them and these are submitted, as by the older form of the scheme, to the Synod of bishops for final choice.

When the Synod meets, however, a representative of the throne of Constantinople, and one from one of the other Greek Churches of Antioch, Jerusalem, Cyprus, and Greece, is also present and apparently has the right to vote. The election, it will be seen, does not concern the Church of Alexandria only, but also the whole Orthodox communion.

One of the three "Patriarchables" is then chosen by ballot—in the event of a tie, they cast lots in Scriptural fashion—and the man chosen is consecrated bishop, if not already in episcopal orders, and enthroned in the chair of St. Mark as Pope and Patriarch of Alexandria and all Africa. Recognition and investiture by the Sultan must follow.

Such is the scheme which has been accepted by the Church of Alexandria, and has now to be given legal force by the Egyptian legislative assembly. We presume that there is little doubt that the sanction in question will be given, for Mahomedan parliaments, unlike some Christian ones, usually allow the Christians of their country to manage their own affairs when they are agreed, and do not interfere with what they do not understand.

Time and Space

WE NEED FIND no mystery in the nature of the rolling contact of our consciousness with the empty soap-bubble we call space-time, for it reduces merely to a contact between mind and a creation of mind—like the reading of a book, or listening to music. It is probably unnecessary to add that, on this view of things, the apparent vastness and emptiness of the universe, and our own insignificant size therein, need cause us neither bewilderment nor concern. We are not terrified by the sizes of the structures which our own thoughts create, nor by those that others imagine and describe to us. In Du Maurier's story, Peter Ibbetson and the Duchess of Towers continued to build vast dream-palaces and dream-gardens of ever-increasing size, but felt no terror at the size of their mental creations. The immensity of the universe becomes a matter of satisfaction rather than awe; we are citizens of no mean city. We need not puzzle over the finiteness of space; we feel no curiosity as to what lies beyond the four walls which bound our vision in a dream.

It is the same with time, which, like space, we must think of as of finite extent. As we trace the stream of time backwards, we encounter many indications that, after a long enough journey, we must come to its source, a time before which the present universe did not exist. . . .

If the universe is a universe of thought, then its creation must have been an act of thought. Indeed the finiteness of time and space almost compel us, of themselves, to picture the creation as an act of thought; the determination of the constants such as the radius of the universe and the number of electrons it contained imply thought, whose richness is measured by the immensity of these quantities. Time and space, which form the setting for the thought, must have come into being as part of this act. Primitive cosmologies pictured a creator working in space and time, forging sun, moon, and stars out of already existent raw material. Modern scientific theory compels us to think of the creator as working outside time and space, which are part of his creation, just as the artist is outside his canvas. *Non in tempore, sed cum tempore, fixit Deus mundum.* Indeed, the doctrine dates back as far as Plato:

"Time and the heavens came into being at the same instant, in order that, if they were ever to dissolve, they might be dissolved together. Such was the mind and thought of God in the creation of time."

And yet, so little do we understand time that perhaps we ought to compare the whole of time to the act of creation, the materialization of the thought.—*Sir James Jeans.*

Books of the Day

Rev. William H. Dunphy
Editor



GOD AND THIS TROUBLED WORLD. By W. R. Matthews. E. P. Dutton & Co. 1934. Pp. 243. \$2.50.

THE new dean of St. Paul's, London, has stated his position. The heart of the message which will now come from the pulpit of John Donne, Henry B. Liddon, and W. R. Inge is herein exposed with clarity and courage. These essays in spiritual construction challenge all Christians to grapple with the problems which transcend the differences of denominations. The questions dealt with are those with which all Christians must be concerned. The debate today is on the foundation beliefs of Christianity in all its forms. Dean Matthews uses what he considers the valid elements in rationalism, romanticism, and empiricism, in his treatment of each problem. The reader is often moved to dissent, sometimes remains in opposition, but is more often moved to think and feel that the faith has indeed been restated without change of its essential and eternal elements. The method is disconcerting, perhaps unnecessarily or dangerously so. For instance, in the essay on Historical Religion, the statement is made, "I see no reason to suppose that a complete abandonment of the historical basis for Christianity would necessarily involve the end of the religion." After the Orthodox reader calms down and analyzes that statement he sees that the author has posed several questions which he must proceed to answer. If this were true, would Christianity be profoundly modified? Would it lose its chief grounds of appeal? Would it have come into being at all? Does not the Church of today depend upon the Christ of the gospels for fresh strength and inspiration? When we finish the chapter we know that he has said that the abandonment of the historical basis of Christianity would not involve the abandonment of any religion but it would mean the end or the never coming into being of the *Christian* religion as it was and is. This is a very stimulating consideration of the roots of our belief, the first principles of our religion. The author has not been content with mere apologetics.

SAGA OF SAINTS. By Sigrid Undset. Longmans. 1934. Pp. 321. \$2.50.

THOUGHTFUL CHRISTIANS are today very busily engaged in rethinking missions. The Church press, current magazines, popular novels, and learned or statistical treatises deal with the matter at great length. Convention halls resound with debate pro and con of the missionary enterprise. Even an historical Church which in other matters makes its contemporary approach with reference to the wisdom painfully gained by its past experience, tends to consider missions comparatively novel with no large successful past that may be referred to for guidance in matters of policy and method. It is easy to lose sight of the fact that not many generations since, we too were pagans with a religion rooted in the soil and that the Church presented to our barbarian, warlike, forefathers a religion which entailed for them a cleavage from their past, or a compromise with their past, or, best of all, a completion of their past. What Miss Undset has given us in this fine story of the coming of Christianity to Scandinavia is an inspiring and invigorating account of one heroic, epic, and now too obscure, missionary movement.

PIETISM AS A FACTOR IN THE RISE OF GERMAN NATIONALISM. By Koppel S. Pinson, Columbia University Press. 1934. \$3.75.

THAT politics, economics, and religion cannot be separated; that what God has joined together no man can put asunder is being rediscovered in these days with a vengeance. Modern business and government which both had their inspiration from the theological concepts divorced themselves from their source and are now vainly trying to get away from each other on the grounds of incompatibility and cruelty. Capitalism has been traced to Lutheran individualism. Popular government has been shown to

be the natural outgrowth of the Calvinistic emphasis on the sovereignty of God. This present volume shows the importance of certain religious influences on the rise of modern German nationalism. The enthusiasm, anti-intellectualism, irrationalism, and individualism of the German pietists was gradually transformed by a process of secularization into the nationalism of Germany. The present struggle in Germany is not between Church and State, or between capitalism and Marxism, but between two theologies. The many careful studies of the dependence of social, political, and economic movements, upon theological concepts, such as this is, will do much to dispel the widespread notion that theology has nothing to do with life.

HOW CHRISTMAS CAME TO THE SUNDAY SCHOOLS. By Katherine Lambert Richards. Dodd, Mead and Company. 1934. Pp. 291. \$2.00.

AN INTERESTING development of our time has been the gradual but increasingly rapid restoration of the observance of the feasts in the Church calendar by various Protestant sects. Christmas, Easter, Pentecost, Lent, and Good Friday, have one by one, here and there, been set apart for special exercises. A more happy title might have been chosen for this present history of the feast of the Nativity, the ways in which it has and has not been observed, but it is difficult to imagine a more thorough and competent handling of the subject. The historical introduction in which the emergence of the feast is traced and the manner of its celebration described from the time of its emergence to the time of its exclusion by Protestants, is scholarly and well documented. The major portion of the book is concerned with the re-appearance, re-establishment, and the development of the Christmas observance in the Sunday schools of the American Protestant Churches. This was a repetition of the early history of the feast of the Nativity but on a more rapid scale. The wealth of historical detail provides an excellent basis for the evaluation of current observations of the day.

DEW ON THE GRASS. By Eliluned Lewis. Macmillan. 1934. \$2.50.

HOW ONE WELCOMES this enchanting story of a family of children. The language is so graceful and natural and so inspired by a love and understanding of normal children that the reader feels his adult childishness being purged away and the true childlikeness of the citizens of the Kingdom of God restored. Perhaps the almost universal tendency to believe in a Golden age in the dimly remembered past comes from the common experience of being excluded from a Garden of Eden which we enjoyed in the days of our innocence and which came to an end in much the same way that this story ends with children going away to school and "for the first time, the long, timeless days of the year were trapped and divided into terms and holidays."

MENDELSSOHN. "A Second Elijah." By Shima Kaufman. Crowell. 1934. Pp. 351. \$3.50.

THE REVIVAL of a bitter anti-Semitism in Germany lends a special interest to this complete biography of "a second Elijah." It had seemed that such great Jews as Lessing, Schiller, Bach, Beethoven, and Koch, had exerted sufficient influence to erase all traces of racial persecution. But the respect and good will so beautifully expressed by Goethe seems to have again given way to a feeling among Germans which is best expressed by the Minister of Propaganda who says that "the sight of a Jew makes him acutely sick." Mr. Kaufman has a great deal of new material on the life of Mendelssohn which has not previously appeared and handles his reconstructions and deductions with an artistic insight which breathes into the biography the spirit of life.

YOU CAN MASTER LIFE. By James Gordon Gilkey. Macmillan. 1934. Pp. 186. \$1.75.

THE TEXT for this series of essays might well be "in this world ye shall have tribulation." All people have hardships and the differences between people is not in their obstacles and temptations but in the way in which they use their hardships. The knowledge of the problem is personal to each. The way to meet the situation is revealed by the lives of those who have mastered life. And the power to follow in the way of solution is provided by God. He does not help us by changing our situation but by enabling us to meet the situation.

NEWS OF THE CHURCH

Lay Readers' School in Michigan Opens

Series Concludes With Banquet in
St. Andrew's Church Evening of
November 22d

DETROIT—Under the direction of the Ven. Leonard P. Hagger, archdeacon of Michigan, there is being held in St. Paul's Cathedral, on five consecutive Thursday evenings beginning October 18th, the sixth annual Training School for Lay Readers of the diocese of Michigan. The series will conclude with a banquet in St. Andrew's Church on November 22d. The school is provided for the training of laymen who are at present lay readers or would like to become lay readers.

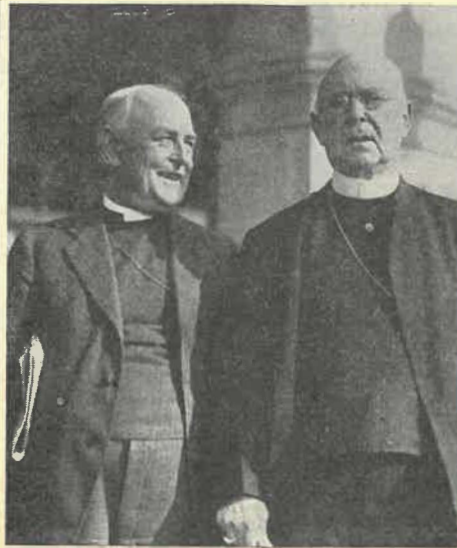
The program on the first five Thursday evenings opens at 7:30 with a course in The Cultivation of the Speaking Voice, conducted by Edward C. Douglas, organist and musical director of St. Andrew's Church. From 8:15 to 8:30 a period of fellowship is held. From 8:30 to 9:30 P.M. a series of speakers are developing the general theme, The Episcopal Church, as follows: October 18th, the Rev. Gordon Matthews, rector of St. Andrew's Church, The History of the Episcopal Church; October 25th, Rev. James G. Widdifield, rector of St. Paul's Memorial Church, The Episcopal Church's Unique Position; November 1st, Charles O. Ford, executive secretary of the diocese, The Organization of the Episcopal Church; November 8th, the Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, The 1934 General Convention of the Episcopal Church; and November 15th, Archdeacon Hagger, The Episcopal Church's Challenge to Her Readers. The speaker at the banquet on the closing evening, November 22d, will be Bishop Page of Michigan, whose topic will be The Church-Wide Endeavor.

Nine Juniors Matriculate at University of South

SEWANEE, TENN.—Eight dioceses were represented by the nine juniors who matriculated in the Theological School of the University of the South here on St. Luke's Day, the patronal feast of the school.

The Very Rev. Dr. Charles L. Wells, dean of the school, conducted the exercises of matriculation in the chapel of the seminary, delivering an address of challenge to the priest and the preacher, and investing the new students with the academic gowns of the seminary.

Dioceses represented in the class of 1937 are: Atlanta, Arizona, Tennessee, Florida, Alabama, Georgia, Mississippi, and Central New York.



PROMINENT SOUTHERN BISHOPS

Bishop Gailor of Tennessee (right), one of the senior bishops of the Church, and Bishop Moore of Dallas, one of the younger bishops, posed for this photograph at the recent General Convention.

Seabury Celebration Plans Are Announced

Dinner Evening of November 13th First
on New Haven Program

NEW HAVEN, CONN.—The celebration of the 150th anniversary of the consecration of Samuel Seabury as Bishop of Connecticut will begin in New Haven the evening of November 13th, with a dinner at the Lawn Club. Bishop Budlong of Connecticut will preside and the following are expected to speak: the Presiding Bishop, the Bishop of Aberdeen, Judge Samuel Seabury, and Governor Wilbur L. Cross.

There will be a celebration of the Holy Communion in Trinity Church, New Haven, at 10 A.M. on November 14th. The Rev. Dr. William A. Beardsley will deliver an historical address in Sprague Hall at 11 A.M. The meeting will then adjourn to the Sterling Memorial Library to view the Seabury memorabilia collected during the past years. In the afternoon there will be a pilgrimage to the Glebe House at Woodbury.

The Rev. William T. Hooper is chairman of the committee on arrangements for the celebration appointed by the diocesan convention.

First Communion Service in New Pennsylvania Chapel

PHILADELPHIA—The first service of Holy Communion was held in the newly-erected St. Mary's Chapel of the Cathedral Church of Christ, Roxborough, on All Saints' Day. Bishop Taitt of Pennsylvania was the celebrant.

Convention Hears Report of Council

Steps Are Being Taken to Slash
\$386,885 From Proposed Budget
for 1935

ATLANTIC CITY—The National Council, in its report to the General Convention, announced that steps were being taken to cut \$386,885 from the proposed budget for 1935.

The Council, directed by General Convention to consult with the bishops and representatives of the various dioceses and districts as to the quotas, did so, holding consultations with bishops and representatives of all but five of the jurisdictions.

The full report follows:

"The report of the Budget and Program Committee to this Convention stated:

"1. That the needs of the Church's work are 'even greater' than the \$2,700,000 budget prepared by the National Council.

"2. That we might reasonably expect in 1935 a total expectancy of 25 per cent more than that of 1934.

"3. That if the 25 per cent increase were secured we could safely adopt as a budget the so-called 'Emergency Schedule' of \$2,313,115.

"4. That if we did reach this amount the difference between this figure and the \$2,700,000 would constitute what is denominated 'The Challenge.'

"The Budget and Program Committee introduced a resolution adopted later by both houses instructing the National Council

"1. To recall the tentative quotas based upon the proposed budget of \$2,700,000 and

"2. 'To revise the amounts' of the quotas before adjournment of General Convention and to do this

"In consultation with the bishops and representatives of the dioceses and districts attending the Convention.'

"Moreover this method employed was di-

Michigan Rector's Hobby is Collecting Toy Autos

ROYAL OAK, MICH.—Collecting is a good hobby to have, as most hobby experts agree; and one of the most expert collectors in the diocese of Michigan is the Rev. C. C. Jatho, rector of St. John's, Royal Oak. For several years past, the Rev. Mr. Jatho has been collecting toy automobiles; not the haphazard, nondescript kind, but the tiny models which portray accurately the exact type of passenger car, truck, delivery wagon, etc., which caren the city streets and burn up the country roads. His collection of 150 small models, the Rev. Mr. Jatho believes, is an excellent visualization of the evolution of the modern streamlined car over a period of years. The collection has outgrown its original shelf space and has spread into a second room in the rectory.

rected to be 'not on a mathematical basis, but on a basis of shown capacity to give, and of willingness to accept such a generous share of the \$2,700,000 as might be possible.'

IMMEDIATE SESSION CALLED

"The National Council met at once in a special session and by resolution appointed a special committee to act as its agent to carry out these directions of the Convention—to consult with the bishops and representatives at once and report the findings to the Council and through the Council to this Convention before adjournment.

"This special committee consisted of the following men: the Bishop of Chicago, chairman, the Bishop of North Carolina, the Very Rev. Dr. B. D. Dagwell of Colorado, Walter Kidde of Newark, and Z. C. Patten, Tennessee.

"The Budget and Program Committee appointed at the request of the National Council a sub-committee to cooperate as assessors to the National Council Committee. This sub-committee consisted of the Bishop Coadjutor of Tennessee, the Bishop Coadjutor of Newark, the Rev. A. W. Lawrence of Long Island, the Rev. Frank Nelson of Southern Ohio, the Rev. Charles Clingman of Alabama, Raymond F. Barnes of Long Island, George Wharton Pepper of Pennsylvania, and Herbert C. Theopold of Minnesota.

"These committees were in continuous session from 9 A.M. to 11 P.M. on Friday last, and again on Saturday from 9 A.M. to 2 P.M. During this period they held consultation with the bishops and clerical and lay deputations of all but five of the dioceses and missionary jurisdictions of the Church. It was shown then that the National Council committee was not seeking to secure pledges or assurances of expectations but rather self-determined goals or reasonable objectives in each diocese which would represent a fair share of the total need based upon 'shown capacity to pay (as evidenced particularly in the 1934 expectancies) and willingness to share' which would necessitate genuine effort to reach, and which would be a stimulant and not a depressant when presented as a goal.

"It was also made very clear to each diocesan group that the National Council recognized that even if they thought they wanted to do so no deputation was empowered to commit its diocese to any fixed pledge, but only to record their carefully considered judgment as to the amount which they could unitedly recommend to the proper diocesan group as a reasonable objective or quota for 1935. Only after the Canvass can fixed expectancies be made.

"By Saturday afternoon the National Council had secured the desired data, reported the same to the National Council at a special meeting, and that meeting has appointed Bishop Stewart (in the House of Bishops) and Z. C. Patten (in the House of Deputies) to communicate or report the findings to both Houses before adjournment.

"We beg leave, therefore, to report to you:

"1. That the total recorded as the judgment of the bishops and deputies as the sum of the probable self-accepted quotas for 1935 is approximately \$1,585,790—in other words the sum required under the emergency schedule.

"If all the sums named by the respective bishops and representatives are confirmed as quotas and then realized as expectancies (a hope far from justified) even then we shall have realized only the need of the emergency schedule, and shall have provided not one cent for what was called 'The Challenge.'

REDUCTIONS PLANNED

"It is clear therefore that there should be no delay in taking steps to cut \$386,885 from



SEVERAL MEMBERS OF THE HOUSE OF BISHOPS

Reading from left to right: Bishops Gribbin, Spencer, Helfenstein, Fawcett, Littell, and Francis.

the proposed budget for 1935; and your Council, however reluctantly, has faced the inevitable necessity, and has already taken the necessary steps to make these cuts effective January 1, 1935, and is promptly notifying all fields and departments of these impending cuts.

"If as a result of the Canvass the total expectancies made in November do not equal the self-determined quotas which now total the sum required in the emergency schedule, the National Council in January following your instructions and resolutions 2 and 3 (of the report of the Committee on Budget and Program) will proceed to make such further cuts even in the emergency schedule as are necessary (with a margin of safety provided) to balance the budget for 1935.

"At first glance the results recorded here are very discouraging. They scarcely seem to reflect the glowing missionary spirit of the Convention, but it should be remembered that:

"First they record a self-accepted determination to lift the 1934 receipts from the dioceses and districts an average of 25 per cent. We are convinced that without the spirit and courage evidenced in this Convention and without the distinguished and fruitful labors of the Budget and Program Committee and without the new method of establishing quotas we might have faced not a 25 per cent advance over 1934, but even a further slump below the expectancies of that year.

RETREAT HALTED

"It is clear to us that the retreat which threatened to be a rout has been halted and that we are determinedly moving forward again to aggressive attack.

"A Joint Commission has been appointed as directed by the General Convention "to prepare and carry out definite plans for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work. A flying squadron of missionaries is setting out at once to prepare the way for a full canvass of extraordinary intensity; the various Departments of the National Council facing as they do drastic reductions in appropriations are loyally making every effort to make the missionary cause and its needs known to every person in the Church; the cooperating agencies are planning to carry on with gallantry; and the bishops and the missionaries in the missionary districts and aided dioceses are manifesting once more the heroic sted-

fastness of good soldiers of Jesus Christ, who not only know how to endure hardship but know also how assured the ultimate victory is bound to be.

"Brethren, your Council cannot publish the quotas now tentatively self-determined for they must have the ratification of the proper authorities in each diocese first; and we cannot publish the percentages of increase in each diocese, for they do not in themselves reveal the facts. Some dioceses that have proposed a five per cent increase for themselves are striving harder and doing more than others that may have proposed a 50 per cent increase.

NEW METHOD WELCOMED

"We can only record our judgment based on careful and prolonged conference with the bishops and representatives;

"That the new method of self-apportionment is a welcome change.

"That there is manifest in the Church eagerness to take quotas that are real and recognizable;

"That there is a determination to change these quotas into expectancies; and

"That there is further a great and glowing hope which may be developed into a faith that we shall first of all raise the emergency schedule and then go forward with the challenge and capture that area too.

"Partnership is the secret of a possible success. Partnership between the National Council and every diocese jurisdiction, partnership between the diocese and jurisdiction of every parish and mission, partnership between the parish and every communicant and member of the congregation, but finally and above all partnership between every individual and God. Our partnership begins in sharing with God creatively in building a new world. It operates throughout the whole organism of the Body of Christ, bringing nation into partnership with nation, race with race, East with West, and North with South, until the kingdoms of this world become the Kingdoms of our God and of His Christ."

Nova Scotia Bishop Installed

TORONTO—The Rt. Rev. John Hackenley was installed as Bishop of Nova Scotia October 19th in All Saints' Cathedral, Halifax. He was consecrated in 1925 as Bishop Coadjutor and on the death of Archbishop Worrell became Bishop.



NEW OFFICERS OF THE DAUGHTERS OF THE KING

Bishop Rogers of Ohio is shown above with the new officers of the Daughters of the King elected at the recent convention. He installed them in a service at St. James' Church, Atlantic City.

Three Detroit Parishes Observe Anniversaries

St. John's Church Celebrates 75th Year; Bishop Fox Preacher

DETROIT—Three Detroit parishes celebrated anniversaries in the month of October: All Saints' Chapel of St. John's Church, the fifth; the Church of Our Saviour, its 60th; and St. John's Church, the 75th.

St. John's, the third oldest Episcopal Church in Detroit, was brought into being as a result of the tireless efforts of the late Henry P. Baldwin, one time governor of Michigan, and a group of sturdy pioneer laymen.

Six of St. John's clergy have been elevated to the episcopacy: the Rev. Drs. William E. Armitage, first rector; George Worthington, third rector; Charles E. Woodcock, sixth rector; William F. Faber, seventh rector; Frederick B. Howden, curate, and Herbert H. H. Fox.

Bishop Fox of Montana opened the anniversary program October 28th with an anniversary sermon at the morning service. He also preached at a memorial service for the late Bishop Faber at 7:30 P.M. A parish party was held on the evening of October 31st. On All Saints' Day, the Rev. Dr. R. W. Woodroffe, former rector, celebrated Holy Communion at 10:30 A.M. as a commemoration of all members of the parish who have died. He also preached the sermon. The anniversary program was to end with a dinner the evening of November 2d. Bishop Page, of Michigan, Dr. Woodroffe, Malcolm W. Bingay, editorial director of the Detroit

Free Press, and the Rev. Irwin C. Johnson, present rector, were among the scheduled speakers.

A parish supper opened the 60th anniversary celebration of the Church of Our Saviour, on the evening of October 25th, followed by a program of music, drama, and dancing. A combined anniversary and Harvest Home Festival was observed on the following Sunday at the morning service. The Ven. Leonard P. Hagger, archdeacon of the diocese, preached the sermon. The service was conducted by the Rev. Raymond M. Weikert, deacon in charge of the parish.

The anniversary celebration in All Saints' Chapel of St. John's Church will extend over a month of services. The opening sermon on October 21st was preached by the Rev. Ralph C. McAfee, secretary of the Detroit Council of Churches. An anniversary dinner was held on the evening of October 25th with H. H. Nimmo, president of the Detroit Saturday Night, as speaker. Other speakers scheduled for following Sundays include the Rev. Gordon Matthews, rector of St. Andrew's Church, Detroit, the Rev. R. W. Woodroffe, and Bishop Page. A feature of the celebration will be a Father and Son football banquet on the evening of November 8th. Ben Oosterban, former football star and now a coach at the University of Michigan, will be the speaker.

Men's Club at St. Mary's

NEW YORK—In response to a request that he inaugurate an organization for the men of the parish, the Rev. Dr. G. M. Williams, S.S.J.E., of the Church of St. Mary the Virgin, has invited the men to meet in the parish house on the evening of November 9th, to form such a club.

Problems in Nevada Discussed by Bishop

Emphasizes that Divorce Colony in Reno Supplied by East; Increased Business Temptation

BY ELIZABETH MCCrackEN

ATLANTIC CITY—Bishop Jenkins of Nevada, when asked about the effect of Reno upon the rest of Nevada, emphasized that the divorce colony was not supplied by Nevada but by the East.

"It is a great temptation, however, to the rest of the state," he said. "The people who come to Reno bring business to many other persons than the legal profession. They are rich, and they spend their money freely, for houses, food, service, and all the other things supplied by business people. They furnish a great temptation also to civil officers and ministers not of our Church. The pressure of commercial interests is so strong that the Nevada residence law has been steadily made easier, to meet competition from other states. It was a year, then six months, then three months; now it is six weeks residence only that is legally required. Should some other state compete dangerously with that, Nevada is perfectly capable of lowering it to six days. It requires six months' residence on the part of young people before they may enter the State University; but people wishing to break up their families can do it after only six weeks residence."

Bishop Jenkins went on to say that, while there are many angles to the divorce tragedy, one of the worst was the fact that it often began with a lie, told under oath. Each applicant for divorce must solemnly swear that he or she has come to Nevada to make it his or her permanent home. Yet the return ticket, bought before leaving the East, may be in the hand while the oath is being taken. Very often, the second or third partner is present, ready to marry the divorced person the moment the decree is granted. Worse still is the fact that some one may be waiting to give the sanction of religion to the marriage.

DOUBLE PROBLEM IN RENO

There is a double problem in Reno, the Bishop said. In addition to the divorce colony from the East, there are the people who come from California, to evade the law in California which requires five days' notice before marriage. Couples elope to Reno where they can get a license and be married sooner.

"Nevada is anti-everything," the Bishop said. "We have a law legalizing gambling. We were anti-prohibitionists. No state can compete with Nevada in the matter of legalized evils of many kinds."

The attitude of the Church and the procedure of the Church must be first of all educational, Bishop Jenkins said. "The question of the restoration of people to Holy Communion comes up," he explained. "I never restore anyone who does not make

a clean breast of the past, and then only after confession and absolution."

"Nevada has been a much neglected field. Many small places in the state are without a religious edifice of any sort whatever. Many people, adults as well as children, have never attended a religious service of any kind. Recently, at one of our mission stations, I confirmed a class of children who had never seen a church. We are using the school house, in that place, for our work.

MISSION TO NEW GENERATION

"A generation is growing up that has never heard of the relation of religion to social and economic problems. The Church has a great mission to them."

Bishop Jenkins mentioned the work done by the late Bishop Hunting to have the evils of Reno restricted. The gains made by him in the matter were lost after his death. Bishop Hunting sought, as does Bishop Jenkins, a federal divorce law. Only that will overcome the divorce industry. The Church can bear her witness. She can do little else except teach the children the Christian attitude toward marriage and the family.

"The Church in Nevada is stronger now than at any time in its history," the Bishop said. "We are ministering in more places than ever before. The state is divided into 12 stations, each one served by a priest, assisted by a deaconess or other woman worker. For five successive years, Nevada has met her full quota. We are sustaining 21 workers for less money than was given us for five, when I went to Nevada six years ago. We have accomplished this by developing local resources."

The Bishop's last word was that he believed in increasing self-support in the mission field. "Pauperization is a blight," he declared.

Conferences and Mass Meetings in Diocese of Pennsylvania

PHILADELPHIA—In line with the decision of General Convention to continue its missionary work in all fields and to refuse to accept any let-down, the Bishop and the field department of the diocese of Pennsylvania immediately completed arrangements to hold a series of conferences and missionary mass meetings in this city and surrounding counties.

Bishop Littell of Honolulu; Mrs. Edward M. Cross, wife of the Bishop of Spokane; and the Rev. Robert P. Kreidler, of the diocese of Bethlehem, have been assigned by the National Council to lead a series of meetings in coöperation with the deans of the six convocations.

Washington Catholics Meet

WASHINGTON, D. C.—The Anglo-Catholic Club of the diocese of Washington held an interesting session October 8th in Christ Church, Rockville, the Rev. Canon A. B. Rudd, rector. A service of Solemn Evensong was conducted by the Rev. Dr. George W. Atkinson, rector of St. James' Church, Washington. The sermon was by the Rev. Dr. Walter Archbold. After the service Canon Rudd gave an illustrated lecture in the parish hall on the old churches of Russia.

Chicago Women Can Foodstuffs for Needy

CHICAGO—Six thousand cans and jars of foodstuffs for Chicago's poor and needy this coming winter are the net results of the work of Friendly Farms, diocesan canning project, this season, according to a report from the Ven. F. G. Deis, chairman of the work.

The actual work of the project has been done very largely by parish branches of the Woman's Auxiliary. Six canning centers were set up during the summer where vegetables and fruit were assembled and canned. They were: St. Luke's Pro-Cathedral, Evanston; Church of Redeemer, Hyde Park; St. Barnabas' Church on the west side; St. Paul's Church, Riverside; Trinity, Aurora, and Grace Church, Freeport. At these points the women assembled at least one day a week and worked.

Mrs. Frederick Seymour of St. Luke's, Evanston, was the general chairman of the working force. With the conclusion of this season, the women have provided more than 26,000 cans and jars of foodstuffs for the needy in the past three years. The food is distributed to Church social service institutions and through parishes to individual families.

Dr. Darwell Stone Resigns

LONDON—Dr. Darwell Stone, the principal of Pusey House, Oxford, renowned for his learning no less than distinguished by his courtesy and kindness, has resigned his position. He has held it since 1909. His many friends will be glad to learn that he has taken a house in Oxford, and will continue to be accessible to them.

Fr. Williams New Editor of Monthly

New York Rector Succeeds Dr. Edmunds as Head of "American Church Monthly"

NEW YORK—Beginning with the December number, the Rev. Dr. Granville M. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, becomes editor of the *American Church Monthly*.

Fr. Williams succeeds the Rev. Dr. Charles C. Edmunds, who has been editor for the past five years, following his retirement as professor in the General Theological Seminary.

Conferences in Chicago

CHICAGO—The results of the recent General Convention, particularly with relation to the budget and missionary program, will be presented to the laity of the diocese of Chicago at eight sectional conferences starting November 5th.

Bishop Jenkins of Nevada, Bishop Stewart of Chicago, Mrs. Walter Chaffee, the Rev. Charles Collett, and Archdeacons F. G. Deis, and W. H. Ziegler, will serve as the team in presenting the story which precedes the Every Member Canvass.

The places and dates of the conferences are: November 5th, Christ Church, Joliet; November 6th, St. Martin's Church, Austin; November 7th, Emmanuel Church, LaGrange; November 8th, St. Bartholomew's Church, Englewood; November 9th, St. Chrysostom's Church; November 11th, St. Luke's Church, Dixon; November 12th, Church of the Redeemer, Elgin, and November 13th, Christ Church, Winnetka.

Order Now For Christmas

The Partly Printed Parish Paper

The special Christmas issue will be attractive, interesting, inspiring. You will like it, and so will your people.

It may be ordered by any parish or mission, whether regular users of the paper or not.

The size of the edition is based upon advance orders, so that it is wise to avoid possible disappointment by sending the order NOW.

Price in any desired quantity, 50 cts. a hundred, postpaid.

Two pages are blank to be printed or mimeographed with parish news, rector's Christmas message, or bulletin of Christmas services; two pages are printed with news and picture especially appropriate for the season.

Be sure to send the order at once.

Department of Publicity, The National Council
Church Missions House, 281 Fourth Avenue, New York, N. Y.

Nazis Apparently Relax Church War

Two Terrific Blows Experienced by Reichsbishop as Jaeger Resigns and Hitler Refuses Audience

BERLIN—With the Nazis apparently relaxing their attempts at Church control, Sunday, October 28th, passed quietly.

The manifesto of the Berlin synod declaring independence from Reichsbishop Müller's German Christian Church was read from many Protestant pulpits.

Two terrific blows have been delivered recently at Reichsbishop Müller's dictatorship. One was the resignation of Dr. August Jaeger as civil administrator of the Reichsbishop's Church because of protests aroused by his use of police in crushing the independence of the Protestant Churches of Wurttemberg and Bavaria. His resignation was regarded by opponents of the Reichsbishop as evidence that Chancellor Hitler may be willing to compromise.

An earlier blow was experienced when Hitler decided at the last minute not to receive the Reichsbishop and the Nazi bishops he had appointed after preparations had been made for the ceremony of the taking of the oath of loyalty.

Dominican Republic Priest Wins Praise for His Work

SAN PEDRO DE MACORIS, DOMINICAN REPUBLIC—The Rev. A. H. Beer, of St. Stephen's Church here, recently observed his 14th year of residence in this country. He was praised by the *Listin Diario*, a newspaper in Santo Domingo, in the following words:

"The Rev. Fr. Beer has wrought various cultural benefits in his church as well as in his private school which he directs so well that he leaves shining and beneficent footsteps in the Macoris community, where he is an estimable factor because of his constructive and progressive ideas."

Historic Altar Stone Blessed

COXSACKIE, N. Y.—Bishop Oldham of Albany recently blessed an altar stone of historic significance at Christ Church, Cocksackie. The stone was for more than seven centuries in St. Ethelbert's tower in the abbey church of St. Augustine, at Canterbury, and was presented to Christ Church by St. Augustine's College.

CLERICAL RABATS AND COLLARS

Cashmere \$2.00. Fine Silk \$2.50.
Serge \$2.00. Suiting \$3.50.
ANGLICAN (single band)
Linen (height 1 1/4-2) \$2.75 per doz.
Linen (height 2 1/4-2 3/4) \$3.00 doz. (Special)
Cleanable Fabric (1 1/4-2 in.) 3 for \$1.00.
ROMAN (double style)
Linen (height 1 1/4-2-2 1/2 in.) \$2.75 per doz.
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4-2) 3 for \$1.
Choir Collars (Sizes 10 1/2 to 14) \$2.75 doz.
Effective at once, all goods sold on cash basis or C. O. D.
CENTRAL SUPPLY CO. WHEATON, ILLINOIS

"Daily" Wins Approval at General Convention

ATLANTIC CITY—The House of Deputies, at its closing session, by a rising vote expressed appreciation and thanks to the Morehouse Publishing Company for the publishing during General Convention of the daily edition of THE LIVING CHURCH. The Woman's Auxiliary also passed a similar resolution.

New French Church Home in New York Dedicated

NEW YORK—The new church home of the Eglise du Saint-Esprit was dedicated October 21st. The rector, the Rev. Dr. John A. F. Maynard, preached. He mentioned the fact that the Eglise du Saint-Esprit dated back to 1628, and thus represents one of the first as well as one of the continuing forces in the United States for friendship between France and America. Although located in New York, the French congregation of the church has been allied with French Church people all over the country.

Among those at the service of dedication were M. Pierre Maeneclay, French Consul in New York; M. Armand Sieper, Secretary of the French Chamber of Commerce in the city; and Theodore Seltzer, one of the directors of the French Hospital. A large congregation of French people was present.

This new building was used first on September 30th. It is well-known to New Yorkers as the Sixty-first Street Methodist Episcopal Church, in use for 70 years by that body. The Eglise du Saint-Esprit has leased the church, with the purpose of buying it at a later time.

Alberta Cathedral Given £25,000 by Former Member

CALGARY, ALBERTA—Word has just been received that a legacy of £25,000 has been left to the Pro-Cathedral Church of the Redeemer, by a former member of the congregation, Mrs. Tomkins. Mrs. Tomkins and her husband lived in Calgary for some years and after Mr. Tomkins' death his widow returned to England.

Dr. Bulgakoff's Engagements

EVANSTON, ILL.—The Rev. Dr. Sergius Bulgakoff, dean of the Russian Orthodox Theological Academy in Paris, will preach the Hale Sermon at Seabury-Western Theological Seminary here November 7th. His subject will be The Social Teaching of the Orthodox Church. Other lecture engagements include: General Theological Seminary, November 13th and 14th; Hartford Theological Seminary, November 20th; Berkeley Divinity School, November 21st and 22d, and the Episcopal Theological School, November 27th. Dr. Bulgakoff is sailing for Paris December 5th. All inquiries regarding his schedule may be addressed to Paul B. Anderson, 347 Madison avenue, New York City.

Plan Your Fall Children's Mission Early

THE "ADVENTURING WITH CHRIST"

program provides a selection of three Advent missions for children. Each mission offers complete material including the Missioner's Manual, Child's Card, Announcement Poster, Poster Patterns, Buttons, and other auxiliary material. These three missions are offered:

Knights of the Way The King's Henchmen Ambassadors of Christ



WRITE for explanatory booklet A C 100. Free upon request. All material published and for sale by—

MOREHOUSE PUBLISHING CO.
Milwaukee, Wis.



Acolyte's candlestick of solid oak for use in processions.

A base is furnished for holding the candlestick when not being carried.

Price reasonable.

ACOLYTE'S CANDLESTICK

AMMIDON & CO.
31 S. Frederick St., Baltimore, Md.

New Hampshire Art Treasures Exhibited

300 Members of Woman's Auxiliary See Vestments, Silver, and Books at Convention

PETERBOROUGH, N. H.—A surprise awaited the 300 women of the Woman's Auxiliary of New Hampshire, who journeyed to Peterborough to attend their annual convention on October 5th. The officers of the Auxiliary, with the co-operation of Mrs. William H. Schofield of Peterborough, had collected from various parts of the diocese a remarkable exhibit of vestments, silver, and ecclesiastical books.

None of them had any idea, when the plan was suggested, that so many beautiful things could be found in this north country where, for the most part, parishes are small and comparatively poor, but with the help of Bishop Dallas of New Hampshire and others of the diocesan clergy, a collection was made that would have done credit to a great urban center.

The nucleus of the exhibit was furnished by All Saints' parish, Peterborough, which showed several antique copes, a richly embroidered cloth of gold chasuble from Spain, and the beautiful chalice and paten given by the parishioners a year ago in memory of Mrs. George L. Richardson, wife of the rector.

Bishop Dallas sent a set of woven linen vestments, the work of Mrs. F. S. Kershaw of Marlboro, several pectoral crosses, including one made for Bishop Brent from Philippine gold nuggets collected by the Rev. Dr. Samuel Drury, and two ancient ikons, one of them from Damascus.

Mrs. Edward M. Parker sent a collection of beautiful stoles, formerly worn by her husband the late Bishop, while the Rev. W. P. Niles of Nashua contributed the episcopal ring and the Testament used in preaching by his father; so that three bishops of New Hampshire were represented.

St. Paul's School showed its rich purple velvet cope and some handsome chasubles, St. John's Church, Portsmouth, a jewelled morse; Trinity, Claremont, an eighteenth century flagon, while stoles, burses, and chalice veils came from many other places in the state.

These all were in the rectory. At East Hill, the residence of Mrs. William H. Schofield, was shown a fine collection of old books and illuminated manuscripts, many of them from the library of the late Prof. Schofield of Harvard, together with crosses, crucifixes, and other examples of Church furnishings both ancient and modern. Among these was a magnificent illuminated office book, an Erasmus New Testament dated 1516, and a Wyclif Bible.

Charles I. Connick
Designer and Worker
in Stained Glass
nine Hancock Street Boston

Church Assembly Autumn Session November 12th

Fewer Measures to be Considered Than at Summer Meeting

LONDON—The autumn session of the Church Assembly will open on November 12th. Fewer measures are to be considered than at the summer session, but there will be no lack of business.

The Diocesan Conferences (Amendment) Regulation, 1934, will probably be considered on the revision stage. This regulation seeks to further the uniformity of diocesan conferences in constitution and the conduct of business. It is sponsored by Lord Hugh Cecil, the Bishop of Manchester, and Sir Philip Baker-Wilbraham. It is understood that there will be a number of further schemes under the Cathedral Measure, 1931, to be laid before the Assembly. Reports are to be considered from the Committee on Standing Orders, the Church of England Pensions Board, the Standing Committee on the Arrangements for the 1935 Election to the House of Laity, the Cathedral Commissioners, and the Lay Representation Committee of the House of Laity. This committee examined very fully the question of lay representation and considered many schemes for altering the present system.

There are also several motions left over from the last session, including one by the Bishop of Lichfield raising the question of the division of his diocese.

Elected Bloemfontein Bishop

LONDON—Canon A. H. Howe Browne, vicar of the Church of St. John the Divine, Kennington, has accepted the invitation of the electors appointed by the Elective Assembly of the diocese of Bloemfontein to become Bishop of Bloemfontein in succession to Dr. W. J. Carey, who resigned last year. It is hoped that the new Bishop will be consecrated early next year.

The Ven. D. H. Crick, archdeacon of Stoke-on-Trent, rector of Stoke-on-Trent, and prebendary of Longdon, has been nominated to the Suffragan Bishopric of Stafford.

W. & E. Schmidt Company

624 WEST CLYBOURN STREET
MILWAUKEE, WIS.

Beautiful Memorials

IN BRASS, SILVER, BRONZE,
MARBLE AND WOOD.
WRITE FOR CATALOG, ADVISING
YOUR NEEDS.

A. MOWBRAY & CO. LTD.

CHURCH VESTMENTS
CHOIR OUTFITS

Cassocks Surplices Copes Chasubles
Stoles Veils Burses Altar Linens

METAL WORK WOODWORK

28 Margaret St., LONDON, W. 1,
and 9 High St., Oxford, England

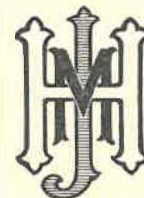
Chicago Young People Give \$1,000 to Fund

CHICAGO—Chicago's Cathedral fund was increased \$1,000 recently when Gamma Kappa Delta, diocesan young people's association, presented a check for that amount to Bishop Stewart of Chicago. The gift represented proceeds of the seventh annual Cathedral Ball which the young people sponsored.

The presentation occurred at Grace Church, Oak Park, in the presence of several hundred members of the young people's group. Bishop Stewart received the check from Leigh H. Hunt.

New Vestibule at Nyack, N. Y., Church

NYACK, N. Y.—Grace Church, here, has completed the erection of a memorial vestibule, funds for which were donated by the St. Andrew's Guild memorial endowment fund and as memorials by parish members. The new vestibule was designed by Roy Prosser. The Rev. Ernest W. Churchill is rector.



Surplices, Cassocks ETC. For the Clergy and Choir

Altar Linens, Embroideries, Materials
by the yard, Tailoring.
J. M. HALL, Inc.
174 Madison Ave. (Suite
702-3-4) (Bet. 33rd and
34th Sts.) New York.



The 1935 Desk Kalendar

25 cts.
Postpaid



The 1935 Desk Kalendar, a convenient guide giving the lessons for Morning and Evening Prayer, and the Saints' Days on the left hand page, and providing space for writing down daily appointments on the right hand page, is ready now for general distribution.

By request, we issue the Desk Kalendar in advance because so many clergy have occasion to make appointments months in advance. If you have not previously used the Desk Kalendar, try a copy for 1935—you will find it handy, a constant reminder of your appointments, and a convenient booklet showing the colors for the day, the lessons, etc.

Morehouse Publishing Co.
Milwaukee, Wis.

Peace Action Program is Before Churches

Federal Council Calls for Celebration of Armistice Season With Launching of Movement

NEW YORK—The Federal Council of the Churches, through its Department of International Justice and Goodwill has issued a call to 150,000 churches to celebrate the Armistice season by launching a program of peace action.

The program, as recommended by the Federal Council's Executive Committee, consists of eight propositions.

1. That the United States should press upon the nations the multi-lateral pact of non-aggression suggested by President Roosevelt by which each nation would pledge itself not to send its military forces across the boundary of other nations.

2. That the President should be authorized to place an embargo on arms, munitions, and credits to nations that send their military forces across the boundary line of other nations, or propose to do so.

3. That the arms and munitions industry should be placed under government control and that the United States should join with other nations in exercising strict control of the international traffic in arms and munitions.

4. That the President and Congress should be urged to withhold appropriations required for carrying out the naval building program authorized in the Vinson Naval Bill.

5. That the nations should completely abolish all weapons designed primarily for aggressive purposes and provide for a comprehensive system of international armaments control.

6. That the nations should completely renounce, except for strictly police purposes, all military and naval aviation and should cooperate in the establishment of international supervision of commercial aviation in order to prevent its illegitimate use for military purposes.

7. That the United States should promptly join the World Court and should define the terms upon which it would be willing officially to relate itself to the League of Nations.

8. That reciprocal tariff agreements should be negotiated by the United States with other nations and that the United States in cooperation with other governments should deal with all the economic issues that are causing international difficulty, suspicion, and hostility, with a view to removing the causes that make for war.

The annual Armistice week publication of the Department of International Justice and Goodwill, *A Program of Peace Action for the Churches of Christ in America*, has just come from the press.



Long Island Progress Reported at Meeting

Archdeaconry of Queens and Nassau Session Attended by Hundreds

GARDEN CITY, L. I., N. Y.—Exceptionally large attendance characterized the fall meeting of the archdeaconry of Queens and Nassau, held October 24th in Trinity Church, Roslyn. Bishop Creighton, Suffragan of Long Island and Archdeacon of Queens and Nassau, presided. There were more than 400 present at Holy Communion, including an unusually large number of lay delegates from many parishes. Extra tables had to be set for the luncheon that followed.

At the business meeting Bishop Creighton reported on new projects accomplished—a new church building at All Saints', Sunnyside; a new parish house at Mineola; extensive repairs and commemoration of the 35th anniversary at Holy Trinity, Hicksville. He also gave a summarized report of the recent sessions of General Convention.

The Rev. George W. Eccles reported the new Trinity Church, Astoria, in use, and the indebtedness all cancelled, the Rev. M. E. Spatches reported that people were attending St. James' (Colored) Church, Jamaica, in such numbers that many could not get into the building. William M. Baldwin reported on Long Island's share in Everyman's Offering, and announced that the effort would be continued until the end of the calendar year. The spirit of the meeting, and that of the woman's branch, was enthusiastic and cooperative.

British Harvest Festival

NEW YORK—The annual British Harvest Festival was held for the 13th time in St. Paul's Chapel, Trinity parish, on the afternoon of October 21st. The procession formed outside and marched in, singing "Onward, Christian Soldiers," to music furnished by a Salvation Army band. In the procession were the Very Rev. Dr. Milo H. Gates of the Cathedral of St. John the Divine, who preached; Sir Gerald Campbell, British Consul General in New York; and Dr. John H. Finley, who spoke. As always, the service was impressive.

1,550 Japanese Students

TOKYO—St. Paul's University opened its autumn term with 1,550 students. Twenty-eight new students were admitted in the freshman class of the Junior College to fill up vacancies created by dropped students. Miss Mabel Ruth Schaeffer of the Middle School faculty has become director of the university choirs during the absence of Prof. Karl E. Branstad now on furlough in the United States.

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer: i. for the dying; ii. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

T. E. SMITH

509 Ninth Street,

Brooklyn, N. Y.

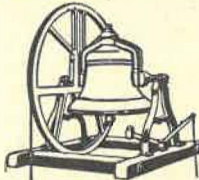
CATHEDRAL STUDIO

Established 40 years. Church embroideries, exquisite Altar linens, etc. Stoles from \$6.50. Burse and veil from \$10. Surplice from \$8. Cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook, 50 cts.

L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Wls. 2752

ST. HILDA GUILD, INC.
 CHURCH VESTMENTS ALTAR LINENS
 Ecclesiastical Embroidery
Conferences with reference to the adornment of Churches
 Old Embroidery Transferred
 147 E. 47th Street NEW YORK
 Telephone: Eldorado 5-1058

MENEELY BELL CO.
 TROY, N.Y.
 AND
 220 BROADWAY, N.Y. CITY
BELLS



CHURCH VESTMENTS
 Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes
CLERICAL SUITS
 Hats, Rabats, Collars
Specialists in Church Vestments and Embroideries for half a century
COX SONS & VINING, Inc.
 131-133 East 23rd St., New York



On Atlantic City's most beautiful avenue

HOTEL LAFAYETTE
 North Carolina Ave., near Beach

offers quiet luxury during convention activities and all vacation periods.

Single rooms or housekeeping apartments with complete hotel service.

American or European Plan

SPECIAL CONVENTION RATES ON REQUEST



Religious Orders' Work is Praised

Bishop of Philippines Says Married Clergy Set Fine Examples but Monks, Nuns Give All

BY ELIZABETH McCracken

ATLANTIC CITY—Bishop Mosher of the Philippines, speaking of the great value in the mission field of the religious orders, said that the chief reason for this was the regular prayer life of monks and nuns. "Prayer many times a day is their rule. The Breviary is one of the best things that can be brought to the mission field."

The Bishop went on to say that members of religious orders are especially valuable also as teachers in personal religious life and in doctrine.

"They are carefully trained themselves in discipline and doctrine, and are living examples of the effectualness of such training," he said. "In ministering to the sick, also, members of religious orders are particularly necessary. They can go about, protected by their habits, helping the needy in the villages in a district. Both by example and by precept they do a mighty work."

APPRECIATES SISTERS' WORK

Bishop Mosher spoke with appreciation of the three Sisters of St. Mary who were to sail for Manila on October 31st, to resume the work of the Community of St. Mary interrupted by the tragic deaths of Sister Brigit and Sister Felicitas and the illness of Sister Mary Michael. "One of these three sisters is a nurse, one is a teacher, and the third is a social worker. It is a great cause of gratitude to me that they can be sent. We need them."

Speaking of the married clergy, the Bishop said that they set fine examples of what Christian family life should be. The natives benefited by this. "But," he said, "while a man alone is a risk in our climate and our geographical conditions, a man with a wife is three times that risk, and a man with a wife and baby is six times the

risk. A monk or a nun can give the whole life to the work. A married man must necessarily give something of his devotion to his family."

DAILY CELEBRATIONS

Bishop Mosher mentioned with satisfaction that in every mission church or chapel in the Philippine Islands there is a daily celebration of the Holy Eucharist. He expressed the wish that more of the Church people in the islands were faithful in their attendances.

"In Manila there are 300 Church people. Some of them are vestrymen at home, and many of them are good parishioners in their home parishes. But, when they come to Manila, they seem to leave their good church-going habits behind them. At the Cathedral we have about 20 at the early Eucharist on Sundays, and about 70 at the late service. At the week-day Eucharists, the attendance is made up mostly of the members of the mission. If all the Church people in the islands would do their duty, we should have a strong Church life out there."

Benedictine Appointed Vicar of All Saints', Margaret Street

LONDON—The Bishop of London, who is the patron of the living, has appointed

RELIGIOUS CHRISTMAS CARDS

Expressing the true Spirit of Christmastide in its full Religious significance. Beautiful and distinctive cards from 5c upwards.

Gorham Packets of Religious Christmas Cards—Packet A—10 cards, \$1.00; Packet B—10 Cards, 50c. Also the various Church Kalendars, from 35c upwards.

Christmas Crèches—We have many styles appropriate for gifts and Sunday schools from 50c upwards. Complete list on request. Ask for Christmas Catalogue.

Church Literature and Art — Parish Requisites Postage Extra

EDWIN S. GORHAM, INC.
18 West 45 Street New York
Established 1900

THE HOLY CROSS MAGAZINE

Special Jubilee Number of the Founding of the Order of the Holy Cross

NOVEMBER, 1934 VOL. XLV. No. 11

The Birth of the Order
.....James O. S. Huntington, O.H.C.

The Necessity of the Ascetic Ideal
.....Leicester C. Lewis, D.D.

Westminster Days
.....S. C. Hughson, O.H.C.

Father Allen, Exemplar of Monastic Ideals
.....Karl Tiedemann, O.H.C.

The Story of Kent School
.....F. H. Sill, O.H.C.

Our Mountain-top
The Mission in the Hinterland
.....S. C. Hughson, O.H.C.

The Vocation to Religion—A Meditation
Five-Minute Sermon—The Axe in the
Hand of the Lord
.....Rt. Rev. Edward Osborne, S.S.J.E.

Nova et Vetera.....Monachus Minor

Community Notes

A Kalendar of Praise and Prayer

\$2.00 a Year—20 Cents a Copy

HOLY CROSS PRESS, West Park, N. Y.

AMERICAN CHURCH MONTHLY

341 Madison Avenue, New York, N. Y.
The Rev. Granville Mercer Williams, S.S.J.E.,
S.T.D., Editor. The Rev. Charles Carroll
Edmunds, D.D., Associate Editor

November, 1934 Vol. XXXVI, No. 5

EDITORIAL COMMENT

The Editorship—The Arms Racket—Taxing Churches—About a Little Book—Boldness—Bishop Seabury—Catholic Clubs

—Monotonic Churchmanship.

THE ANGLICAN CHURCH IN THE AMERICAN COLONIES

Edgar Legare Pennington

CHRISTIAN FRIENDSHIP

W. Norman Pittenger

ONE ASPECT OF THE PSYCHOLOGY OF PRAYER

—Edward D. Myers

COMMUNISM—A CHALLENGE

H. P. Scratchley

SYMBOLISM, PART X

Frank L. Vernon

THE PHYSICAL GOD AND THE SPIRITUAL

Frederick O. Musser

A FISH UPON THE ALTAR

C. E. Robinson

BOOK REVIEWS

BOOKS RECEIVED

\$3.00 a year 25 cts. a copy

AMERICAN CHURCH MONTHLY

341 Madison Avenue, New York

Dom Bernard Clements, O.S.B., to be vicar of All Saints', Margaret street, in succession to Prebendary Mackay. The consent of the community has been obtained. Prebendary Mackay has been made canon residentiary of Gloucester Cathedral.

Dom Bernard, who was ordained in 1908, and was for several years a naval chaplain, was vicar of St. Michael and All Angels', Portsmouth, from 1919 to 1921, when he became a member of the Anglican Benedictine Community at Nashdom Abbey, Burnham, Bucks. For five years from 1926 he was lent by the community for service in the diocese of Accra, West Africa. Since his return to England, Dom Clements has been actively engaged in preaching and mission work. He will be warmly welcomed at All Saints', and may be relied on to maintain the high traditions of that famous church.

Lower Prices on Cross and Crown Awards



Substantial reductions have been made:

No. 6 Gold * Pin, formerly \$1.25, later \$1.00, now 90 cents.

Gold * Wreath for second year, formerly \$1.25, later \$1.00, now 90 cents.

Gold * Bar awarded for the third year and thereafter, formerly 80 cents, later 70 cents, now 60 cents.

* All gold items supplied in 1/10 10 Kt. double rolled gold plate.

Take advantage of these new low prices and send us your order now!

GEORGE W. JACOBS & CO.
1726 Chestnut Street
Philadelphia

† Necrology †

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

A DeR. MEARES, PRIEST

BALTIMORE—The Rev. Armand DeRosset Meares, a non-parochial clergyman of the diocese of Delaware, died at his home, 4200 Pennhurst avenue, Baltimore, October 12th.

He was born in Wilmington, N. C., the son of Col. Gaston Meares and Catherine DeRosset. He was a graduate of the University of the South, St. Stephen's College, and the General Theological Seminary. He was ordained deacon in 1882 by Bishop Lyman, and priest in 1885 by Bishop Knickerbocker. He ministered in the dioceses of North Carolina, Indiana, Pennsylvania, Illinois, and Maryland.

During his ministry in the mountains of Western North Carolina, the Rev. Mr. Meares founded and had built St. James' Church at Black Mountain, giving it the name of his mother church in Wilmington, N. C., where he was ordained deacon. In his work in the mountains he was untiring; ministering to five mission churches and constantly visiting his people, often in very inaccessible sections.

He acted as a supply for years in the diocese of Maryland, but due to his rapidly failing eyesight, he was prevented from doing this work for several years past.

His wife, the former Emily McCabe Woods of Baltimore, died seven months ago. He is survived by a daughter, Mrs. William D. Bradshaw, of Baltimore, and one grandson, William Daniel Bradshaw, Jr.

GEORGE E. QUAILE, PRIEST

SALISBURY, CONN.—The Rev. George Emerson Quaile, founder and long headmaster of Salisbury School for Boys, died October 15th.

He was 67. Death was due to cancer. A native of Ireland, Dr. Quaile, after graduation from Trinity College, Dublin University, came to the United States and became a master in St. Austin's School, Castleton, Staten Island. He was ordained deacon in 1893 and priest in 1894 and was rector of St. Mary's Church, Castleton, from 1895 until 1901. Some time later he founded the school here and continued as headmaster until his illness made necessary an acting master at the opening of the present school year.

Dr. Quaile had an honorary degree from Trinity College, Hartford. He was president of the Headmasters' Association of Connecticut in 1920. Two sons survive, Emerson, at Hotchkiss School, and Reginald, of Pittsburgh.

G. J. SUTHERLAND, PRIEST

BLACK MOUNTAIN, N. C.—The Rev. George J. Sutherland, priest in charge of the mission churches at Black Mountain, Church's Cove, and Craggy in the diocese

of Western North Carolina, died after a short illness on the morning of October 26th, at the age of 73.

His home was at Black Mountain, his daughter, Mrs. Dorothy E. Melville, and her children living with him, and the burial service was at St. James' Church here the afternoon of October 27th, the Bishop and clergy of the diocese officiating. Interment was in the family plot at Brattleboro, Vt.

Besides Mrs. Melville, Fr. Sutherland is survived by his son, Dr. Allan D. Sutherland, of Brattleboro; and by two sisters, Mrs. Willis G. Chase, of Amesbury, Mass., and Miss Frances Sutherland, of Montpelier, Vt.

Fr. Sutherland had been in charge of his present field since 1923, and had served from 1901 to 1906 as missionary at other churches in Western North Carolina, with his headquarters at Waynesville. From 1906 to 1923 he was connected with the diocese of Connecticut, the first eight years

as rector at Oxford and Southbury, and later rector at Huntington and at Calvary Church, Bridgeport. He was born at Drummondville, Quebec, and educated for the ministry at Bishops College, Lenoxville, Quebec.

DE LANCEY RANKINE

NIAGARA FALLS, N. Y.—De Lancey Rankine, prominent banker and industrial executive, and a warden of St. Peter's Church, died here October 5th following an illness of several months.

He is survived by his widow and two daughters, Mrs. Paul D. VanAnda, of Bronxville, N. Y., and Mrs. Glenn C. Forrester, of Niagara Falls.

The funeral service was held at St. Peter's Church October 6th with the Rev. Dr. Charles Noyes Tyndell, rector, and the Rev. Dr. Philip Wheeler Mosher, rector emeritus, officiating. Burial was in Riverdale cemetery.

Church Services

ILLINOIS

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

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

NEW JERSEY

All Saints' Church, Atlantic City

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

NEW YORK

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.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
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.
ORGAN RECITALS—Eight Wednesday evenings
at 8:30, October 3 to November 21. Ramin,
Lockwood, Fox, Weinrich, Biggs, Courboin, Christian,
Cheney. No tickets required.

ALL SOULS' DAY
High Mass, 11 A.M., Friday, November 2.
Preacher: The Rector.
Cherubini's Requiem Mass in C Minor
• Full Choir and Orchestra.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector Emeritus
REV. GEORGE A. ROBERTSHAW
Sundays: 8, 10, 11 A.M., 4 P.M.

St. James' Church, New York

Madison Avenue and 71st Street
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

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M. High Mass
and Sermon, 11 A.M. Evensong and Devotions,
4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday
and Saints' Days, 9:30 A.M.
Confessions: 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, 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.

Delaware G.F.S. Branch Celebrates 50th Year

WILMINGTON, DEL.—The 50th anniversary of Old Swedes' Branch of the Girls' Friendly Society in the diocese of Delaware was celebrated October 13th and 14th. Miss Helen Brent, national president of the society, and Mrs. W. Bertrand Stevens, a former vice president from the province of the Pacific, were the principal speakers on the afternoon program October 13th.

A G. F. S. dinner was held that evening at which Mrs. S. Arthur Huston, representative of the province of the Pacific on the national board, gave a message.

On the morning of October 14th the anniversary service was held in Old Swedes' Church. Branches were present with their banners. The sermon was preached by Bishop Huston of Olympia.

Classified Advertising RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word including box number and address when keyed in our care to be forwarded by us.
- Minimum price, \$1.00.
- No time, space, or cash discounts on classified advertising.

ANNOUNCEMENTS

Memorial

JULIAN EDWARD INGLE
PRIEST
(Diocese of North Carolina)

November 4, 1929

"Blessed be God, in His Saints, and in His Angels."
All Souls'—1934.

Resolution

THOMAS WALTER MATHEWS

At the regular monthly meeting of the vestry of Trinity Church, held in the parish house on Monday evening, October 8, 1934, the following resolutions were unanimously adopted:

WHEREAS: Almighty God, in His infinite wisdom, in taking from us on Saturday, October 6, 1934, our beloved and highly esteemed brother vestryman and junior warden, THOMAS WALTER MATHEWS, in the prime of life and usefulness, dispenses an affliction incapable of consolation, otherwise than by our humble faith and trust in our Heavenly Father.

WHEREAS: Our departed brother had endeared himself to us by a long and faithful membership as a communicant in this church, by his services as a vestryman, former treasurer and senior warden, superintendent of the Church school, delegate to the Diocesan Council and General Convention, member of the Executive Board of the Diocese, and other diocesan institutions, and by his unflinching Christian kindness, courtesy, and generosity in the performance of his duties and in his daily contacts.

RESOLVED: That we extend to the bereaved wife and daughters our heartfelt sympathy and prayers in the firm conviction that their consolation shall be that "light perpetual may shine"

ANNOUNCEMENTS—Continued

Resolution

upon the soul of their beloved husband and father. And be it further

RESOLVED: That these resolutions be spread upon the minutes of this vestry, and that the registrar be instructed to send a copy to the family and publish the same in the *Southern Churchman*, THE LIVING CHURCH, and our own Diocesan Record.

For the Vestry,
KEMP PLUMMER,
Senior Warden.
R. JOHNSON NEELY,
Registrar.
CHARLES H. HOLMEAD,
Rector.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARYS CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

BOARDING

General

RECUPERATE four doors from ocean. Near library and pier. Bright warm rooms. Appetizing meals. Open porch, deck chairs, sun parlor. Best references. Mrs. NEEL, 103 S. Stratford Ave., Ventnor, N. J.

Health Resort

ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

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

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

FINE LINEN, 90 cts. to \$3.10 per yard for all Church uses. Transfer designs for embroidery, 25 cts. per set. Samples, etc. MARY FAWCETT Co., 812 Berkeley Ave., Trenton, N. J.

GOTHIC VESTMENTS, hand-made, inexpensive, individually designed. Also stoles. Sent on approval. Sr. CHRISTOPHER'S GUILD, 23 Christopher St., New York. Chelsea 2-7941.

LOST

LOST IN CONVENTION HALL silk cassock vest wrapped in brown paper. Finder please communicate with BISHOP W. T. CAPERS, 108 W. French Place, San Antonio, Texas.

MISCELLANEOUS

BEAUTIFUL 17TH CENTURY CHALICE, silver with gold lining, \$45.00. ROBERT ROBINS, 859 Lexington Ave., New York, N. Y.

FOR SALE—Imported soutane cassock, serge, size 36. A complete set of burse and veils. One purple chasuble and stole, moire silk. C. C. VON MILLER, Rt. 1, St. Joseph, Mo.

MONEY IN OLD LETTERS—Search your old trunks and send all old envelopes used before 1880. Highest prices paid. GEORGE HAKES, Belvidere, Ill.

TWO HUNDRED HYMNALS, words and music, like new, Parish Choir Edition of 1927. Also one hundred anthems, twenty-five or more copies of each, bound or reinforced. Also some Service Music. Any reasonable offer for all or part of the above will be considered. For complete list write LIBRARIAN, St. Paul's Church, Chestnut Hill, Pa.

POSITION OFFERED

Miscellaneous

CHURCH WORKERS, or others desiring to increase their income, wanted as representatives of THE LIVING CHURCH. Liberal commission for new subscriptions. Write for further information and supplies. THE LIVING CHURCH, 1801 W. Fond du Lac Ave., Milwaukee, Wis.

POSITIONS WANTED

Clerical

YOUNG PRIEST, experienced teacher, available for young people's work. Interested in the esthetic approach to religion and worship through poetry, music, and art. Liberal Catholic. Non-controversial. K-364, THE LIVING CHURCH, Milwaukee, Wis.

Miscellaneous

DEACONESS desires immediate work: Parish or Mission, east. Experience, reference. Where necessary, would accept maintenance. D-255, THE LIVING CHURCH, Milwaukee, Wis.

IF LADY OF CULTURE and refinement needs a companion please let me know. Free to travel. T-365, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER with excellent references desires change. Present position twelve years. Recitalist, lay-reader, and devout Churchman. Address, Box L-363, THE LIVING CHURCH, Milwaukee, Wis.

WANTED—By a woman of refinement and ability, a responsible position in the management of a private home, or as a companion. Vicinity of New York or Boston. J. K. B., 25 Montclair Drive, West Hartford, Conn.

RETREAT

NEW YORK CITY—A Retreat for the Associates of St. Margaret's Sisters, and other women, will be held at St. Christopher's Chapel, 211 Fulton St., New York City, November 17th. Anyone desiring to make the Retreat, please notify SISTER-IN-CHARGE. Conductor: Rev. Charles L. Gomph, Grace Church, Newark, N. J.

WANTED

MY LITTLE CHURCH IS IN NEED of two candelabra, and unable to purchase same. For altar use. Would some rector who may have two candelabra (brass) for which he has no use, get in touch with me? REV. JOHN F. COMO, Anaconda, Mont.

Woman's Auxiliary in Chicago Celebrates

Hundreds of Members Assemble for 50th Anniversary Service in St. James' Church

CHICAGO—Completion of 50 years of service to the Church in the diocese of Chicago on the part of the Woman's Auxiliary was the occasion for a celebration at St James' Church, October 25th. Several hundred members of the Auxiliary and clergy assembled to pay tribute to the leaders of the Auxiliary during the past half century and to hear a message for the future from present leaders.

Miss Grace Lindley, executive secretary of the national Auxiliary, sent greetings from the country at large. Bishop Stewart of Chicago in his message to the Auxiliary reviewed some of the outstanding works of the group. The Bishop declared the money contributions of the Woman's Auxiliary through the United Thank Offering and similar undertakings are but a small part of the service of the Auxiliary to the Church. He termed the Auxiliary the greatest missionary body which the Church has for making her work in domestic and foreign fields known.

The story of the founding of the Chicago Auxiliary on October 2, 1884, and the work of the various leaders through the years was told by Mrs. George O. Clinch.

All five of the living past presidents of the Auxiliary were in attendance at the celebration. They were: Mrs. Hermon B. Butler, Mrs. Edward P. Bailey, Mrs. Edwin J. Randall, Mrs. George Allen Mason, and Mrs. Charles Spencer Williamson. Mrs. Albert Cotsworth, Jr., a direct descendant of Bishop Samuel Seabury, first American Bishop, is the present head of the Chicago Auxiliary.

Mrs. Cotsworth and other delegates to the Auxiliary triennial just concluded in Atlantic City reported on the work of convention. Bishop Stewart was the celebrant at the anniversary Eucharist which opened the celebration program.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

On the Scripps Foundation. Boarding and day school for girls. Preparatory to Eastern Colleges. Intermediate grades. Modern equipment. Caroline Seely Cummins, M.A., Vassar, Headmistress. Rt. Rev. W. Bertrand Stevens, President, Board of Trustees. Box 20, La Jolla, Calif.

District of Columbia

National Cathedral School

Thorough college preparation for girls 10 to 19. General course with music, art, and dramatics. Boarding and day students. Hockey, riding, and tennis. Catalog on request. Bishop of Washington, Pres. of Bd. of Trustees, Mabel S. Turner, Prin., Mt. St. Alban, Washington, D. C.

Japanese Dioceses Send Leaders to Conference

TOKYO—Each of the 10 dioceses making up the Church in Japan had representatives present at the second annual Leadership Training Conference of the Brotherhood of St. Andrew in Japan which closed September 1st after seven days of meetings at Gotemba in the foothills of Mt. Fuji. A total of 124 selected clerical and lay leaders attended the sessions, including twelve overseas Churchmen.

The conference theme and study course led each morning by the Rev. Dean Enkichi Kan was The Purpose of God for My Life. Dean Kan handled his subject in a magnificent fashion and there is so much demand for copies of his seven morning talks that the course will be published in both Japanese and English. The Rev. Fr. John T. Sakurai, S.S.J.E., was chaplain of the conference, and conducted both morning and evening meditations. Early celebrations were held each morning atop a knoll with Mt. Fuji as the natural retdos for the rustic altar. The Bishop of Kobe, the Rt. Rev. Dr. Bishop Basil, celebrated the mid-conference corporate Communion and the Rev. Prof. P. O. Yama-

COLLEGES AND SCHOOLS FOR GIRLS

Continued

New Hampshire

ST. MARY'S SCHOOL FOR GIRLS

Preparation for life as well as for college. Music. Dramatics. Household Arts. Winter Sports. MRS. CLINTON A. McLANE, Principal, Concord, New Hampshire.

New York

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

WILLIAM SMITH COLLEGE

FOR WOMEN
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts course leading to the degrees of A.B. and B.S.

For catalog and information address
Faye Huntington Klyver, Ph.D., Dean

North Carolina

THE VALLE CRUCIS SCHOOL FOR GIRLS

Diocese of Western North Carolina. Beautiful and healthful situation in the mountains. Arts and Crafts, Music, Domestic Science, Nature Study and College Preparatory Courses.

Scholarships offered to girls of ability. Regular fee \$500.00. Scholarship fee for 1934-35, \$250.00. Apply to MRS. EMILY TOLL HOPKINS, Valle Crucis, North Carolina.

Virginia

♦ STUART HALL ♦

EPISCOPAL school for girls. College preparatory and general courses. Secretarial, music, art, dramatics. Well-equipped buildings. New gym, pool. Outdoor life. Riding. Graduates succeed in college. Lower school—grades 4-8. Catalog. Miss Ophelia S.T. Carr, Prin., Box L, Staunton, Va.

gata, chaplain-general of the Brotherhood, celebrated the closing corporate Communion. During the course of the week most of the best known authorities in the Church on college work, rural work, social service, etc., were heard. William Draper, a student of Virginia Seminary spending the summer in Japan, spoke on the Summer Social Work School being conducted at Cincinnati by Dr. William Keller.

Four new commissions were authorized by the annual convention, one on college work which will be headed by the Rev. Dean Enkichi Kan, one on rural work, to be headed by the Rev. T. Yabumoto of Osaka diocese, one on social work, and one to establish a unified Sunday School Teacher Training Institute. A resolution was passed authorizing the college work commission to invite North American college clergy and lay workers to come to Japan for a conference in 1935. Messages of greeting were sent to the Brotherhoods in the United States, England, and Canada.

SCHOOLS FOR BOYS

New York

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee \$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address THE PRECENTOR, CATHEDRAL CHOIR SCHOOL, Cathedral Heights, New York City

THEOLOGICAL SEMINARIES

Massachusetts

THE EPISCOPAL THEOLOGICAL SCHOOL Cambridge, Massachusetts

Affiliated with Harvard University
Dean H. B. Washburn 3 Mason Street

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square

New York City

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean, The Divinity School, 42d & Locust Sts., Philadelphia.

Virginia

The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN



SCRIPTURE TEXT CALENDAR

Churchman's Edition

The Scripture Text Calendar is well known in the religious world. It is illustrated in full colors with appropriate pictures from the life of Christ. The proper colors of the seasons of the Christian year are given for every day in the year; a monthly assignment for morning and evening Bible reading is provided as a plan for reading the Bible through in a year. The Daily Scripture quotations and texts for Sundays and Holy Days are taken from the Epistles and Gospels in the Book of Common Prayer.

Single Copies, 30 cts.

Announcement

About the 15th of November we shall publish

THE BIBLE CALENDAR

Compiled by the

REV. D. A. MCGREGOR, D.D.

with an introduction "On Reading the Bible" by the Rev. T. O. Wedel, Ph.D.

This calendar is the successor to the *Churchman's Calendar of Daily Bible Readings*, formerly published by the National Council.

Price, 5 cts.

Postage Additional

Morehouse Publishing Co.

1801 W. Fond du Lac Avenue

Milwaukee

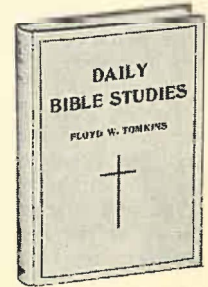
Wisconsin

DAILY BIBLE STUDIES

By

Floyd W. Tomkins

"These beautiful and helpful Bible studies are really miniature worship services, for they include suggestions as to appropriate Scripture readings, prayers, and hymns, to go with the brief meditations. . . . They are full of wise counsel and practical insight, and unfold and enrich many Bible passages. They also follow the great events in the Church Year. In such a volume as this, there is wholesome spiritual food."—*American Church Monthly*. \$1.50



THE CHRISTIAN YEAR FOR SCHOOLS AND THE ISOLATED

By

John deB Saunderson

"Following the order of the Christian Year, the author of this book sets forth very simply and clearly the essential truth regarding faith and morals taught by the Church. The constant reference to Holy Scripture illustrates the important principle that the Bible confirms what the Church teaches. The use of this book should help many people to know the Scriptures better, learning where to look for some of the outstanding passages and shining verses that illuminate Christian faith and duty."—BENJAMIN BREWSTER, *Bishop of Maine*. Cloth, \$1.50; Paper, \$1.25

