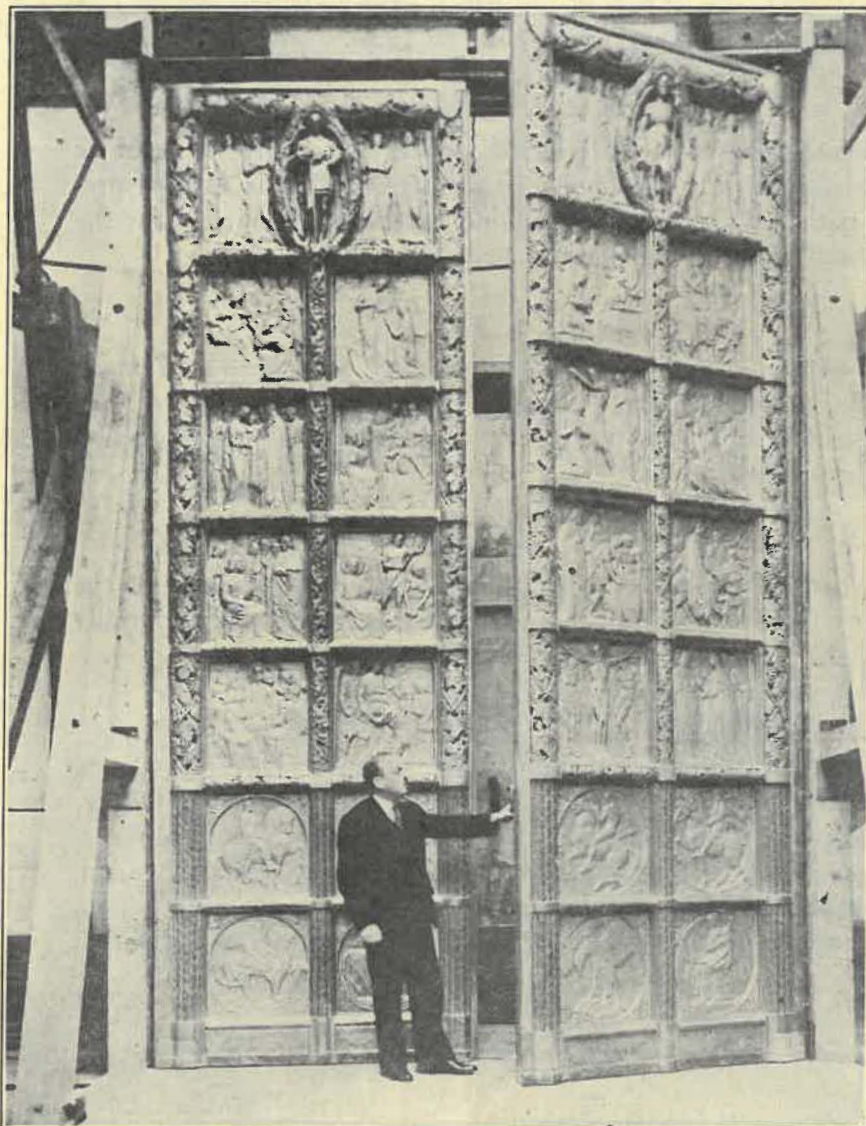


The Living Church



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» » » Among the other contributors are James DeWolf Perry, Howard Chandler Robbins, Jay G. Sigmund, John Rathbone Oliver, Agnes Kendrick Gray, G. A. Studdert-Kennedy, Charles Nevers Holmes, Theda Kenyon, F. H. O. Bowman, Smythe H. Lindsay, Portia Martin, Lilla Vass Shepherd, Margaret Münsterberg, Virginia E. Huntington, Evangeline Chapman Cozzens, Elizabeth Carnahan, Katherine Burton.

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

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 REV. FRANK GAVIN, Th.D. }
 CLINTON ROGERS WOODRUFF }.....*Associate Editors*
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Church Calendar



DECEMBER

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

CALENDAR OF COMING EVENTS

DECEMBER

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

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

17. Good Shepherd, Waban, Mass.
18. St. John's, Kewanee, Ill.
19. Convent St. John the Baptist, Ralston, N. J.
20. St. Saviour's, Old Greenwich, Conn.
21. St. Peter's, Brushton, N. Y.
22. St. Mary's, Nerthfield, Vt.

Youth and Religion

VAST NUMBERS of young men and women today ignore the churches. I do not think they are actively anti-religious—they simply are not interested in religion as it is presented in these times. They have a respect, I think, for the churches as old institutions which can be of some use on certain occasions, but that is all. Religion as something to be felt deeply, and practised daily, does not enter their thoughts. In the United States, as in England, youth thinks of little more than of how to enjoy itself. I am convinced that there will be a great awakening one day, but before that day comes religion will have to be preached with a warmer humanity than it is preached in most places today.

—Rev. Joseph Fort Newton, D.D.

Clerical Changes

APPOINTMENTS ACCEPTED

STIMPSON, REV. KILLIAN ALBERTSON, rector of St. James' Church, Florence, Italy, and honorary canon of Holy Trinity Cathedral at Paris, France; to be rector of St. Mark's Church, Milwaukee, Wis. (Mil.).

WAKEFIELD, REV. FRANCIS B., Jr., formerly rector of St. Mark's Parish, Palatka, Fla.; to be rector of Holy Trinity Church, Gainesville, Fla., effective January 1st.

WILSON, REV. KENNETH C., formerly of St. Stephen's Mission, Cleveland, Ohio; has become rector of St. James' Church, Bucyrus, and Grace Church, Galion. Address, Galion, Ohio.

TEMPORARY ADDRESS

TODD, REV. HENRY BALDWIN, II, formerly 98 Randolph Ave., Waterbury, Conn.; 71 Hinsdale Place, Newark, N. J.

TRINITY RESIGNATIONS

HERENDEEN, Rev. J. J., rector of St. Paul's Church, Montour Falls, and St. John's Church, Cathering, N. Y. (Roch.)

HUTTON, Rev. No. 100, O. S.T.D., as rector of St. Andrew's Church, Wellesey, Mass.; due to be rector of Longwood Towers, 20 Chapel St., Hartford, Conn.

TEMPLE, Rev. J. J., rector of Christ Church, Georgetown, Washington, D. C., and has left for the West.

WHEELER, Rev. FREDERICK S., of Redeemer Mission, West Park, Cleveland, Ohio, has resigned to make his future home in California.

ORDINATION

PRIEST

NORTH CAROLINA—The Rev. OTHELLO D. STANLEY was advanced to the priesthood by Bishop Penick of North Carolina in the Church of St. Titus, Durham, November 24th. The ordinand was presented by the Rev. F. H. U. Edwards, and the Rev. S. S. Bost preached the sermon. The Rev. Mr. Stanley will continue as priest in charge of the Church of St. Titus, Durham, N. C. Address, 1612 Fayetteville St.

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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 Order of the Holy Cross

TO THE EDITOR: In making mention of the 50th anniversary of Fr. Huntington's religious profession (L. C., November 24th), both THE LIVING CHURCH and the Holy Cross Magazine fail to name the Bishop who accepted Fr. Huntington's profession. That prelate was the Rt. Rev. H. C. Potter. The Bishop of Central New York, the father of the founder of the Order of the Holy Cross, celebrated the Holy Communion which followed the profession, assisted by the Bishop of Tennessee.

The episcopal participation did not conclude with the actual service for the Presiding Bishop, the Rt. Rev. Alfred Lee of Delaware, took Bishop Potter to task for requiring of Fr. Huntington "the well-known Romish monastic vows." Bishop Lee, historian of considerable reputation, declared the fruits of monasticism "evil and pernicious," "utterly repudiated by the Church at the Reformation," etc. In his letter to Bishop Potter, he said, "No attempt, however specious, to introduce the system into our Church can fail to awaken earnest and indignant condemnation." Bishop Potter's reply might be called a monastic *apologia* rather than the expected apology.

It is interesting to recall that the present Presiding Bishop took a member of the Order of the Holy Cross to act as his chaplain while touring a field of the American Church missionary endeavor a few years ago. Utica, N. Y. (Rev.) NORMAN B. GODFREY.

Tentmakers and Missionaries

TO THE EDITOR: In answer to question 5 of Mr. Blyth's letter, "Suggestions Wanted" (L. C., November 17th), may I point out that a tentmaker cannot be a great missionary, but that a great missionary can be a tentmaker.

I would also suggest that unfortunately for us clergy, the priest and the layman do not "have to meet the same standard of judgment." Ours is the greater responsibility, and ours, alas, the greater condemnation.

I wonder if Mr. Blyth has come across the *Vision of the Monk of Evesham*. Like Dante and Virgil he was personally conducted around the infernal regions. He was shown a room occupied entirely by prominent members of the clergy, among whom he was astounded to see three popes, and his own late bishop. His guide pointed out that these lost souls were still priests, but were condemned for forgetting their vocation, and not living up to the responsibilities to which they had been called. The priesthood is both a vocation—a calling to—and an avocation—a calling from. The adjoining compartment was filled with statesmen and rulers, condemned for the same thing.

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I would also suggest that, sordid as this continual squabble about money may be, it is part of the duty of the unfortunate priest to impress on his people the fact that material goods are given them by God to be expended for his honor and glory, and that they are stewards of the gifts, spiritual and temporal, bestowed upon them by Him.

Seaford, Del. (Rev.) JOHN R. CROSBY.

Lengthy Pastoral Letters

TO THE EDITOR: Can anything be done to induce the House of Bishops *not* to issue Pastoral Letters, or, if they do issue them, to confine one letter to one subject and not to be longer than one can read aloud in five minutes?

I do not wish in any way to detract from the respect due to a Pastoral Letter, but I feel strongly that to read one to a Sunday congregation is of no use.

(Rev.) CHARLES E. HILL.

Ballston Spa, N. Y.

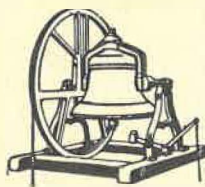
The Anglo-Catholic Sociology School

TO THE EDITOR: I have read with considerable astonishment, in Miss Vid a Scudder's paper (L. C., November 17th), describing the Anglo-Catholic School of Sociology at Adelynrood, that "with surprising unanimity its articulate members repudiated capitalism and all its works. They agreed with no dissenting voice that the present social order . . . should be decently buried before it stank in the nostrils."

May I be permitted, in justice to the membership, to say that this is, to put it mildly, a gross exaggeration? There were a considerable number of persons present who could see a considerable vitality left in capitalism and certain positive merits in it, despite its effects; and quite a few of them were vocal, though perhaps not as articulate as Miss Scudder.

I have read also that Fascism (as an interim order certainly valuable in Italy, and possibly a better interim order anywhere than Communism), met with no approval save mine. Again Miss Scudder is mistaken. Fr. Peck, the visiting English lecturer, was not at all unsympathetic to this notion; "Bill" Spofford had no desire to quarrel with it;

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and a considerable number of folk were able to see its good possibilities.

The point is that from Miss Scudder's article your readers must have assumed that the Anglo-Catholic School of Sociology was, and is, a partisan, left-wing organization. Happily it is nothing of the sort, and please God, must not become so.

(Rev.) BERNARD IDDIGS BELL.
Providence, R. I.

1936 Anglo-Catholic Annual

TO THE EDITOR: The next issue of the Anglo-Catholic Annual will include information concerning Catholic activities throughout the Anglican world. We hope that your readers will be kind enough to correspond with us at once sending matter which may be incorporated, in regard to communities, theological colleges, or seminaries, societies, and the names of churches where Catholic privileges may be obtained, especially at seaport towns.

(Rev.) LEONARD A. MATTHEW.
238, Abbey House, Victoria St.,
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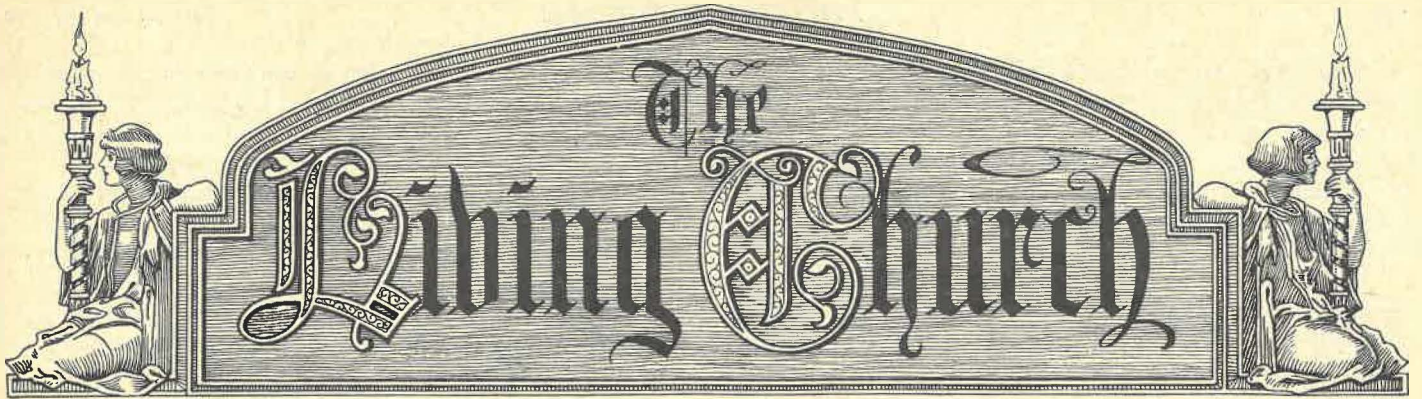
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EDITORIALS & COMMENTS

Our Own Books

IN THESE DAYS few people, comparatively speaking, seem to have their own books. A good many of them, of course, use public libraries, taking out books for study or for amusement. But it is no longer the case that every house has its books. Many reasons are given for this lack. Houses are smaller than they were; great numbers of persons live in apartments; people move oftener than they did. We hear all these explanations made, and scores more. It is even said that there is less time than there was, and a greater diversity of ways in which to spend the little time there is.

None of these arguments convinces us. Our fathers and our grandfathers had their own books, no matter how small their houses. So did our mothers and our grandmothers, regardless of how little time they had and how many the demands upon it. No, we venture to think that people have been beguiled. Before they had chance to discover the special delights of their own books, they formed the habit of using books belonging to the community. We hasten to say that we are not opposed to public libraries. On the other hand, we should like to have them multiplied. Even circulating libraries have their important function. But still we maintain that no books can take the place of one's own books.

Take the matter of serious study. No doubt the majority of the books required must be borrowed from public libraries. Private individuals could not assemble such special collections. But surely a few of the books needed might better be owned. A library book cannot be annotated by the student; nor can it be kept for a very long period. And how delightful it is, years after writing a thesis, to turn over the pages of two or three of the books used and to note the marginal pencillings! Moreover, books thus annotated may be of immense value to other students. We all know how eagerly scholars seize the opportunity to acquire books from the libraries of great scholars in their particular fields. Long after a man has apparently finished his work, the notes in his own books carry it on. For example, there are the volumes of the *Summa Theologica* of St. Thomas Aquinas used for years by a notable teacher of Christian ethics. His marginal notations and cross references are continuing his

teaching, though it is long now since he laid the books down. And the notes on the margins of certain plays of Shakespeare, made by a great actor, in his own copies, have a value for young actors who never saw him.

Then, there are other sorts of notations that people can make only in their own books. These record sometimes the opinion the reader has of the book or its author. "Good!" Or: "What nonsense!" Notes such as these are found down the pages of the books of earlier generations. Not so early either: fifteen and even ten years ago, a good many people still owned their own books. Occasionally a note suggests an interesting line of thought. For instance, in a book belonging to an antiquarian of distinction there is this note opposite a picture of the Library of the Grey Friars House, London: "Pulled down, to the disgrace of the nation, in 1904." Sometimes there is a more caustic comment, as this one, in the margin of an historical work written by an amateur and owned by a scholar: "The silly ass!" The remark of the unfortunate author which elicited this note is underscored.

WITH WHAT GUSTO these readers read! Not because they were scholars either. Other books owned by our forebears are annotated, books read solely for amusement. Even women readers wrote in the margins of their books. What vividness they give to the books, these notes! For example in a copy of Trollope's novel *The Duke's Children*, left by a grandmother to a grandchild with others of her books, there is a note in the margin of the very first page, which says: "Lady Glencora and Planty Pall had four children. Look in Chapter XIX and Chapter LXVIII of *The Prime Minister*." Reading the first page of *The Duke's Children*, we find it definitely stated that there were only three children! Their names are given, at that: Plantagenet, Gerald, and Mary. If we do look in the chapters mentioned (and who wouldn't?), we find it as definitely stated that there were four children. Moreover, in Chapter LXVIII the name of the fourth is given: Glencora. And that interested reader of another day made a note in that margin, too: "Named for her mother."

Some of us read Trollope in these days. There are so many of the novels and they are in so many volumes that a great many people read public-library copies. Do they count the children of the people of the books? Perhaps they do, some of them. But our grandmothers had a better time, we think, with their own copies. And what a joy to their grandchildren to know how they read!

Children are more likely than grown-ups to have their own books in our day. Beautiful editions of the "children's classics" are published. These make excellent Christmas or birthday presents. Then, there are the quantities of good new books for children. People who buy no other books are prone to buy books for the boys and girls of their families or friends. But still, few children seem to own books: that is to say, any books except new ones.

We are not forgetting the financial aspect of the matter. Books must be bought, and people have so little money. But houses with few or no books in them, except borrowed books, were seen long before the depression. And many of these houses were not small. There was plenty of room for books and sufficient money to buy books. What was lacking? We are inclined to think that, in the excitement of owning other things people forgot the excitement of owning books. They lost sight of the tremendously important fact that a good book is a possession of permanent value, like a jewel or a piece of precious metal.

More serious yet, an idea gained ground that, because reading is necessarily rather slow, it must be dull. Why read, if one might dash about the country at top speed? Our fathers and grandfathers knew that reading was a thrilling occupation. It was more exciting to come home with a new book by a favorite author than to go from home at the rate of fifty miles an hour.

So many things are questions of custom. It used to be the custom to own books, and to use them as only books that are owned can be used. Why shouldn't people take up this good old custom again? They would certainly thereby enrich their lives. Then, there is another consideration: they would all, men, women, and children, have such a good time with their own books! The world is in a tragic condition. We all need to strive to bring about better things. This is the greatest reason of all for having our books and using them: they will help us to understand. Let us have our own books, and read them and think about them, and even write in their margins what we think. We may get the light we need, the light by which others, as well as ourselves, may walk.

AN INTERESTING regional conference on world peace was held recently at Marquette University, Milwaukee, under the auspices of the Catholic Association for International Peace. Leading Roman Catholic educators of the Middle West participated in the conference, which aroused a considerable amount of interest and enthusiasm.

World Peace and Security

The Rev. William M. Magee, S.J., president of Marquette, delivered an exceptionally sane keynote sermon in which he described advocates of peace as "facing two opposite extremes of blind emotion, neither party appreciating the moral and religious issues involved." Security, he warned his hearers, is not to be found either in nationalism or in blind pacifism. "Nationalism urges us to put self and country above God and the law of God. Wisely we refuse to follow. Pacifism calls upon us weakly to sacrifice primary national rights, and we turn away. The sane middle course is the path of a patriotism controlled, sanctified, animated by Chris-

tian charity." Again, concluding a discussion of the munitions racket, the Rev. Sylvester D. Luby of Columbia College, Iowa, asserted that "The solution is to be found in an enlightened public opinion based on Christian moral principles."

Prof. Hugh L. Riordan of Marquette took a more aggressive stand. After flaying both conscientious objectors and extreme pacifists he declared: "I believe in a defended America, equipped to repel invasion." Continuing with a proposal for the prevention of "adventurous war," he suggested that a declaration of war should automatically involve the drafting of ten per cent of the members of Congress to be among the first to be sent to the front. This visionary forensic thrust naturally drew enthusiastic applause but the professor wisely refrained from venturing any suggestion as to how Congress could be induced to adopt any such measure.

On the Protestant side Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, has lately written two publications that are of value for the recording of the growing peace sentiment of Christian communions. In *Religion Renounces War* (Willetts, Clark & Co., \$2.00) Dr. Van Kirk has summarized the official statements of American religious bodies, both Catholic and Protestant, on questions of war, armaments, and the rights of conscience. The leadership of the Church press in these matters is also noted. A brief summary of the same subject is *The Churches and World Peace*, being No. 304 of the International Conciliation Pamphlets published by the Carnegie Endowment for International Peace (25 cts.), which is virtually an abstract of the larger book. Both of these will be found interesting reading by all who are interested in the subject of world peace.

Our own Church has given us splendid guidance on this subject in the recent Pastoral Letter of the House of Bishops, which boldly said:

"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 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.'"

That is the clear cut call of our leaders. It is up to us to implement their words by our prayers and our activities.

THE PERENNIAL question of disarmament, concerning which there has been much talk and no action during the past sixteen years, is reopened by the American proposal at Geneva for a treaty for the international control of armaments. The proposal was made to the Permanent Continuation Committee of the Disarmament Conference, which last spring entered upon a long slumber to be disturbed only if and when some nation could offer a plan that would make the reassembling of the delegates worth while. Whether the United States proposal will be considered sufficient to interrupt that hibernation or not remains to be seen.

Armaments and Patriotism

The American plan actually contains few if any new suggestions. Like former proposals, it calls upon each nation to assume responsibility for all manufacture of armaments within its borders and looks for control of such manufacture through a uniform system of licenses. It further provides that full information on all transactions in armaments is to be forwarded to a Permanent Disarmament Commission maintained by the

League of Nations. This commission is to tabulate such reports and publish them in the hope that public opinion will prove an effective check on world armament competition.

This proposal is frankly disappointing. It is not even as effective as the British plan, which also provided for publicity and further contained a pledge on the part of the signatories as to advise with one another in case of violation. Mild as this British proposal was, it was turned down by the conference; or, strictly speaking, was never given full consideration owing to the withdrawal of the German delegation.

Moreover the jockeying of the nations at the London Naval Conference is in ill accord with any talk of disarmament. Instead of reduction of naval armaments, a new race for supremacy on the seas seems to be in prospect.

RATHER more hopeful in the fight to control the armaments industry are developments nearer home. The Nye committee of the Senate, which adjourned last September with an eye to the approaching elections, will continue its investigations this month and further revelations are promised. Senator Nye and his colleagues seem determined to arouse public opinion upon this vital topic and it is to be hoped that influence from big business and government departments that are peculiarly susceptible to private interests will not succeed in muzzling the Senate committee.

Further encouragement is to be found in the authorization by Parliament of a similar investigating committee in England. If any solution is ultimately to be found to the problem of the armaments racket it must be an international solution and therefore the more points of attack in various countries of the world the better. Britain, which is perhaps the greatest armament manufacturing country in the world, is a peculiarly fruitful field for such investigation.

Meanwhile, the leading armament firm in this country, E. I. DuPont de Nemours & Co., has submitted to the Nye committee a memorandum giving its views on the questions involved and making three specific suggestions as follows:

1. In order to assure adequate national defense, there must be advance preparation of plans of defense, the survey and charting of industrial resources, and the provisional enlistment of industry so as to be ready to marshal the entire plant and personnel of the country immediately when the hour of danger arrives.

2. Excess war profits should be eliminated. In the event of a major war the entire capital and productive resources of the country should be subjected to the national need without extraordinary compensation. Congress should develop a practical and effective plan of industrial mobilization for the national defense without excess profits to corporation or individual.

3. DuPont suggests legislation permitting the export of arms from this country only after the visé of orders by a Federal Government Commission as the Congress may determine, shipment not to be permitted if objected to by the Commission. The requirements of this control would include complete report to the Commission of the amount and description of goods, their destination, and complete financial settlement.

These suggestions are all right as far as they go but they don't go anywhere near far enough. The first of the three suggestions is little more than the old adage "In time of peace prepare for war," which the recent Pastoral Letter of the House of Bishops has branded in no uncertain terms as a form of "cheap patriotism." The second calls for a war time mobilization of industry along lines similar to those already proposed by the American Legion. This is the germ of a really worthwhile idea but it will not be effective unless it is much more

drastic than the DuPonts propose. War time mobilization of industry for national defense should be not only "without excess profits to corporation or individual" but rather without any private profit whatsoever. Capital as well as man power should be drafted in time of war and it should be made impossible for any individual or corporation to make any private profit from war. If war were financed through a capital levy rather than through imposing a yoke of debt upon future generations it would have an immediate and salutary effect. That is the essence of the proposal by James A. Frear, member of Congress from Wisconsin, made on the floor of the House of Representatives, and in the columns of this periodical. (See THE LIVING CHURCH of May 12, 1934.) It is also one of five worthwhile suggestions made by the Rev. Laurence K. Patterson, S.J., in the December 1st issue of *America*. The third of the DuPont suggestions is substantially a national adaptation of the proposal made by the American delegation to the Disarmament Conference. Like that proposal it is good in theory but totally ineffective unless it is supplied with teeth.

So far as the armaments industry is concerned, nothing short of nationalization or most rigid international supervision, regulated in some effective way that has not yet been proposed, would be effective. It is well enough to object that armaments are only a symptom of the international disorder and that the roots of war go deeper. That is true enough, but the answer given by Fr. Patterson in the article in *America* to which reference has already been made is an effective reply to that argument. Fr. Patterson writes: "Nationalism and imperialism are prime causes of war. But divorce private profit from war and one main incentive to jingoism and militarism is removed. Much of our patriotism is patriotism for profit."

Let us have adequate national defense by all means. Let us encourage genuine patriotism, as represented by a deep and abiding love for our country coupled with a love for all of mankind. But let us remember that all is not gold that glitters, and all is not patriotism that waves the flag.

God save us from "patriotism for profit." And God grant that we may remember those inspiring words of the heroic English nurse, Edith Cavell, as she faced a German firing squad: "Patriotism is not enough."

DR. EDWARD S. MARTIN, the able editor of *Harper's Magazine*, has some worthwhile things to say on the subject of "Religion: Its Main Job," in the December issue of that periodical. After a brief review of the state of this troubled world of ours in the form of a running

commentary on Secretary Wallace's new book and articles by James Truslow Adams and Walter Lippmann in the *Yale Review*, he observes: "Many people think religion could do much more for our troubled world than it is doing if it were better understood and better handled. This view is not confined to lay observers but is shared heartily by many ministers of various denominations." He proceeds to commend the spiritual crusade sponsored during the past month by the Presbyterian ministers of New York and continues:

"What the times need is not so much a great drive to put over the religion of the churches on an increased number of members as a better and fuller understanding of the mind of Christ. Some of the Presbyterian ministers understand that. Christ drew people unto Him; He was marvelously attractive. The Jewish authorities did not like Him but the multitudes did. Great revivalists seem to have had that power. When it comes it does its work. That is what we should hope to get in increased volume out of religion—more love in the world,

**Needed: More
Love in the World**

more love of our neighbor, which is the main way by which we express love of God."

Here, it seems to us, is a timely suggestion for this Advent season. Can any Christian doubt that the real need of nations and individuals alike is "more love in the world, more love of our neighbor, which is the main way by which we express love of God"? If the members of Christian communions would embody that principle more fully in their own lives it would go a long way toward relieving the tension of world affairs.

TWO ITEMS in last week's issue of THE LIVING CHURCH deserve more than passing attention. One is the account of the council of the diocese of Dornakal, India, which heard the amazing report that within the past three years 35,494 new Christians had been baptized and 7,356

Living and Dying for Christ

confirmed in that diocese. Moreover, during a single week of evangelistic missions more than 8,078 people were converted to Christianity. In view of these overwhelming accessions to the Church it is scarcely surprising that "the question of an assistant bishop was seriously considered." What ought to jolt comfortable American Christians out of their complacency, however, is the fact that the native Christians in the diocese have themselves raised 12,000 rupees toward the assistant bishopric fund and a new cathedral in addition to the ordinary Church offering, although the wages of the average Christian are from 75 to 100 rupees a year. Is there any diocese at home that is not put to shame by the evidence of such sacrificial giving?

The other item also comes from the foreign mission field and the story is told in only two sentences: "Bishop Hind of Fukien reported at the recent meeting of the House of Bishops of the Chinese Church that during the past month six Church workers in his diocese have been killed by Communists. One of these was a catechist who was murdered in church just at the conclusion of the Sunday morning service." A similar story was told in the secular press last week in the report that several Mexican peons allowed themselves to be shot to death in front of their church building rather than permit government officials to desecrate it. Again, one is led to wonder how many of the well educated vestrymen and other members of our home congregations would give their lives rather than have their churches desecrated, as did these simple Chinese and Mexican Christians.

Would it not be a good thing for the Church at home if we were to request the native Christians in India, Mexico, and China to send missionaries to this country for a change?

THE NOMINATION of Dr. M. Buchanan Lang as Moderator of the (Presbyterian) Church of Scotland seems a happy augury in the cause of Christian unity. Dr. Lang is the brother of the Archbishop of Canterbury, both being the sons of a former Presbyterian moderator. That the

An Augury in the Cause of Unity

Archbishop has by no means forgotten his spiritual brethren of the Kirk was shown by the moving address that he made some months ago at their General Assembly. With blood brothers at the helm of the two established Churches in the British Isles, it is to be hoped that the sense of spiritual kinship between these two historic bodies may be strengthened, leading perhaps in God's good time to a reunion between the sons of Knox and their Anglican brethren. Dr. Lang of Canterbury and Dr. Lang of Scotland are alike in being men of deep conviction coupled with broad Christian charity—the kind of men through

whom God the Holy Ghost can work best in leading the scattered sheep into one fold under the one Good Shepherd.

Through the Editor's Window

WE CAN'T HELP COMMENTING on this! When our Shanghai correspondent, reporting the consecration of Bishop Nichols, cabled that the Chinese Christians had presented the new bishop with a steel filing cabinet, we recorded the fact solemnly in our news columns and refrained from saying anything, judging this to be simply an old Chinese custom. But now comes a further report by mail, in which there appears the following: "Later in the afternoon Bishop Graves gave a reception to Bishop Nichols at which a big, comfortable, stuffed arm chair was presented to the latter by his fellow missionaries."

THUS PASSES the old custom of presenting a new bishop with appropriate symbols of his high office—an episcopal ring, a pectoral cross, a pastoral staff, or a mitre. But stay, has the custom been dropped or merely modernized? Are the appropriate symbols for an Anglican bishop today a big, comfortable, stuffed arm chair and a steel filing cabinet, even in the foreign mission field? If so, perhaps the Laymen's Foreign Missions Inquiry was right, after all.

NOW IT CAN BE TOLD. If the London dailies have been astute enough to pick up the story from the *Church Times* and play it up in approved journalistic style, we can visualize the newspaper placards in Piccadilly reading: "Why the Archbishop of Canterbury Never Married," "A Practical Celibacy," and so on. Here is the sober report in our honored contemporary: "The Archbishop, referring to the tendency of young clergy to marry on small stipends, said he was always astonished that they should be able to incur in the first year of their ministry a responsibility that he had not been able to incur after forty-four years."

THE NEW YORK *Herald-Trib* is evidently trying to outdo itself in getting the 'ecclesiastical status of these peculiar people called Protestant Episcopalians straight. Here is its summary of the Seabury anniversary: "Commemorative celebrations of the Holy Communion were held in the morning at the Cathedral of St. John the Divine and in all Protestant churches in the Episcopal diocese of New York." What did the Catholic parishes do—change to Morning Prayer for the occasion?

ADD SIGNS of Anglo-Orthodox Rapprochement: A Colorado reader sends us a circular from a Church supply house offering bargains in "Choir Cossacks." We hope they do a Russian business!

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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Holiday Books Old and New

By Elizabeth McCracken

TIME WAS, and not very long ago, when the bookshops at the holiday season displayed as their Christmas books a great many little volumes, never seen at any other season. Some of these were bound in red or green morocco. Many people still have these small books, Christmas presents from friends or relatives. *Sonnets from the Portuguese* was a favorite; whole neighborhoods had that once, at Christmas. Another was Michael Angelo's *Sonnets*, which was presented year after year to anyone who had just been, or was just going, to Italy for the first time. Others were *Lays of Ancient Rome*, Dante Gabriel Rossetti's *House of Life* and the *Thoughts* of Marcus Aurelius. These little books were occasionally given by persons who wished to make "only a small present"; but far more often they were the gifts of children. "A book" was suggested as a suitable present for a grown-up relative or god-parent or friend; it was possible for children to buy these books "out of their money for Christmas presents." People who still have their copies prize them because of the children who gave them. Partly, that is to say: for these little books were all "classics," worth their permanent place in any library.

A few of the little red and green books were parts of "sets." Very many copies of Shakespeare's *Sonnets*, from the Temple Shakespeare, were included in the Christmas books of a few years ago. Copies of the plays were given, too—especially during the years when great players were acting them. *The Merchant of Venice*, *Hamlet*, *Romeo and Juliet*, *Twelfth Night*, *Henry V*, and still others were on the counters with the *Thoughts* of Marcus Aurelius and Michael Angelo's *Sonnets* in the seasons when Sir Henry Irving and Miss Ellen Terry and Mr. Richard Mansfield and Mr. E. H. Sothorn and Miss Julia Marlowe were "presenting Shakespeare." Many persons still treasure the copies of the plays given to them then, even though they may possess or hope to possess that great Christmas book of this season, *The Works of William Shakespeare Gathered Into One Volume*, that volume with the text prepared by A. H. Bullen, the Glossary by Malcolm Dougherty, and the printing done by the Shakespeare Head Press for the Oxford Press.

It was odd—or perhaps it was not—that the period of little inexpensive holiday books should have been followed by an era of large, rather costly volumes. These were usually special editions of familiar books, with beautiful illustrations and fine bindings. Few people received many of these. But some private libraries still have two or three. There was the edition of *A Midsummer Night's Dream*, with Arthur Rackham's lovely pictures. And there was the edition of *The Golden Treasury*, with Maxfield Parrish's exquisite illustrations. There was *Le Morte d'Arthur*, with Aubrey Beardsley's romantic drawings. It is possible to obtain these still. But they are no longer set forth in the Christmas season as they once were.

Of course they are expensive books now as then. Indeed, there is a new edition of *Le Morte d'Arthur*, far more costly than the Beardsley. But they are not in quite the same category as the somewhat older holiday books. There are little, inexpensive books also, now, as earlier. These too are differently regarded. In the first place, few books, comparatively speaking, are now planned solely as "Christmas books." While every care may be taken to have important books ready in time for the Christmas season, and great efforts made to sell as many books as possible to Christmas shoppers, the books themselves are, very few of them, what are technically known as "gift books." Even some of these few may be regarded as gift books simply because, to certain persons, they would be the most welcome of all books that could be given. For example, Norman Thomas' *Human Exploitation*, and Wood-Legh's *Church Life in the Time of Edward III*, and Sir John Jeans' *Through Time and Space*.

Our forebears had such Christmas books as we cannot have. They had Dickens and Thackeray to write the stories, and they had the "first printings." What a good time they must have had, reading *The Christmas Carol* and *The Chimes* for the first time! *The Rose and the Ring* was not a "juvenile book" then, though Thackeray did write it for children. And the Christmas "part" of *Pickwick Papers* was a new delight. Fortunately, "holiday editions" of these books are still published. Luckily, people buy them to give to boys and girls. So the children do have almost as good a time with them as their grandparents had. If they are let alone, that is. Too often it happens that some grown-up will exclaim: "Dickens! Thackeray! But it takes so long to read them, and aren't they a trifle old-fashioned?"

Washington Irving was another name seen on the Christmas lists of another time. *Old Christmas*, with the Caldecott pictures, was a holiday book for several generations. Every child knew Bracebridge Hall; some children even remembered from year to year the names of the dogs in the sketches! *Old Christmas* is still a good Christmas book, and it may still be had, pictures and all. But how many present-day children have it? Of course it is not a "juvenile book"; but the "tender juveniles" used to read, or hear read, their fathers' or mothers' copies.

PUBLISHERS still make ready three or four books with the word "Christmas" in their titles. When one considers that the list of holiday books numbers 2,500 even this year, when publishers are "keeping down their lists," one would expect these three or four to be noteworthy. And they are. But they are noteworthy for the reason that they are so like the Christmas books of other times. Most of them are anthologies, containing a little that is new and much that is ancient. Indeed, in their Prefaces, the authors give credit to their predecessors, known and unknown. It is an interesting fact that these new anthologies sell well, even when they are full of material already attractively published in the Christmas books of last year or several years ago. Each one has something different, something of value to the lover of Christmas lore. This may be a carol, or a story; or it may be the reproduction of an old print, or a tradition with its source. It may even be a game, or a recipe for wassail from an ancient cookery book.

It would be an interesting and pleasant thing to make a collection of Christmas books which are compilations. That Christmas book of our grandparents, *Christmastide in History, Festivities, and Carols*, by William Sandys, F.S.A., would make a prized "item." The very cover is festive: green cloth, with a border of holly and ivy in gold, and a spray of mistletoe, the "golden bough" itself, in gold. Inside, there are quaint old prints to enjoy before a word is read. And then the reading! The Introduction begins with the condition of the world "after Noah and his family left the Ark." But at the end of the book there is the Boar's Head Carol. And so much in between! No wonder our grandparents treasured the book, and were able to leave it, quite unbroken and untarnished, to their grandchildren.

In recent years, there have been other Christmas books, not so unlike this book. *Christmas and Christmas Lore*, by T. C. Crippen, is one. Others are: *Yule Fire*, compiled by Marguerite Wilkinson; *Come Christmas, A Selection of Christmas Poetry, Song, Drama, and Prose*, edited by Lesley Frost, *Stardust and Holly*, compiled by Dorothy Middlebrook Shipman, and *Christmas, Its Origin, Celebration and Significance as Related in Prose and Verse*, selected by Robert Haven Schauffler.

This present season has three or four similar books. The best is *The Story of Christmas*, by R. J. Campbell, D.D., Chancellor and Canon Residentiary of Chichester Cathedral. The opening chapter, *How the Story Began*, is one of the most memorable renderings of the Nativity ever written. Scholarly and yet what

are called "popular" chapters on Tributary Festivals and Non-Christian Christmas Customs are followed by accounts of customs in medieval and modern England. Then, after several modern Christmas short stories, there is published the entire text of *Eager Heart*, the Nativity play of Alice M. Buckton, which has had so profound an effect upon the peoples of many races. Carols there are, also. And there are pictures: reproductions of famous paintings of the Holy Family. The cover is red, too! *The Story of Christmas* is the direct descendant of the earlier compilations. Those persons who have Canon Beeching's *Book of Christmas Verse*, with the red, green, and white cover and the illustrations by Walter Crane, will put this book by Canon Campbell next to their shelves—if they "get it for Christmas."

WHAT BOOKS are people likely to get for Christmas? There are so many good new books and good old books. At least half the 2,500 new holiday books would be "suitable for Christmas presents," if presented to the right persons. Few things are more delicate than the selection of books for other persons. A Christian woman may save up money and get for her beloved rector that very edition of *Le Morte d'Arthur* mentioned above, because she may have heard him remark that he "enjoyed Malory as a boy." He may still have the copy he had in his boyhood and it may be quite all he needs of Arthurian material. Perhaps what he does want is Fr. Ronald Knox's new detective story, *Still Dead*; or the book by the new Dean of St. Paul's, Dr. Matthews, *God and This Troubled World*; or *Middle Class Culture in Medieval England*, by Louis B. Wright; or *Confessions of a Naturalist*, by Raymond Ditmars. Very probably he wants none of these. But one thing is absolutely certain: every man, and most especially every clergyman, wants *some* new book or books. And so does almost everyone else who can read.

It is a fine thing to allow people to choose their own new books. "Book money" is as pleasant a Christmas present as there is. It may be a "substantial sum"; it may be enough for a book from Everyman's Library or the Oxford World's Classics. The example of the boy who gave his book-loving mother a dollar for Christmas, wrapped around the World's Classics list, and accompanied by a note, might well be followed. That boy's note said: "Merry Christmas to Mother. Eighty cents is for a book from these. Twenty cents is for car-fare to go and get it."

So many books! Some people say that there are too many. They deplore the tables of new books for children, and sigh for the days when "children read their old books again and again." They exclaim over the fact that a new book for a grown-up is "old" before it has been published three months. But there are never too many new books, for any age, from that of the infant with his first picture book to the great-grandfather with the "latest publication"—so long as the books are good. Everyone does not have to read them all! There are really not more than enough to "go 'round," if the special interests and needs of all are remembered. Or there would not be more than enough if people all had books.

Holiday books, old and new: they are good to receive and good to keep after they are first read around the Christmas fire. Nothing so retains the fragrance of the holiday season as the holiday books.

Patron for Pacifists

CONSCIENTIOUS objectors have a patron saint, if we may believe John Gibbons, contemporary English historian, who relates that there was once a warrant out for the arrest of John Baptiste Vianey. But after his fame spread over France as the saintly Curé of Ars, Napoleon III sent him the Cross of the Legion of Honor and the little priest chuckled. For all he had ever done in a military way was to refuse conscription; when called to the French army he just didn't go. Perhaps it is only the saints who can get away with such things.

—*Catholic Citizen.*

Friendship

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

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

ONE OF THE BEST things in life is friendship. This is the thing that puts sugar into the cup of life. "Where-soe'er we went, like Juno's swans, still we went coupled and inseparable." Friendship supposes companionship, loyalty, fidelity, close and intimate relationship, helpfulness and affectionate devotion. "To have friends one must show himself friendly."

Emerson says, "A day for toil; an hour for sport—but for a friend life is too short"; and Ben Johnson, "True happiness consists not in the multitude of friends, but in their worth and choice." One should be as careful in his choice of friends as in his choice of banks! "Do not dull thy palm with entertainment of each new-hatched, unfledged comrade," is the sage advice of William Shakespeare.

Tell me who your friends are and I will tell you who you are—and what you are! "A man is known by the company he keeps," we have been told. Yes, and also by the company he keeps out of.

"Henceforth I call you friends," said the Christ to the simple fisherfolk of Galilee. The greatest man who ever lived made friends with Peter, James, and John and the other obscure men of the sea. Not one of these men would ever have been heard of today, but for their Friend, Jesus of Nazareth. A man's friends may ennoble him and set him forth in glorious light—and a man's friends may degrade him and bring him into bad repute!

About the only class that Jesus did not make friends with was the hypocrite. Friendship comes by reason of a common interest of some sort. This interest may even be cotton or tobacco. It may be music or art. It may be a common profession, a common passion, or a common business. It may be a common ideal, a common church, or a common cause. When two people find that they have certain things in common friendship almost invariably follows. This is the basis of nearly all of life's friendships. Christ and the Pharisee had nothing, or almost nothing, in common. The proud and the self-righteous have no common interests, which they recognize, with the humble and lowly, with the pure in heart and the simple. Between them there is a great gulf fixed.

To be the friend of Christ one does not have to be wealthy, prominent, influential, intellectual. Nor does one have to be poor and illiterate. Christ's friendships are not based on these things—the things on which most of the world's friendships are based. To be Christ's friends we do not have to be Baptists, or Presbyterians, Methodists, Lutherans, Episcopalians. Nor does one have to be a Catholic or a Protestant to be a friend of Jesus. To be Christ's friend one does not have to believe in this, that, and the other dogma. To be Christ's friend one does not have to surrender all right to freedom of thought, right of choice, liberty of interpretation, and freedom of conscience. One must have something in common. That is the touchstone. That is the one great test. With Christ it is the test of love. No man who does not love can know or sense or possess the loving friendship of Jesus.

If you love God, if you love your fellow man, if you love holiness, if you love God's Church, God's ideals, and God's cause—if you love the things that Jesus loves, then you have common interest—then you have established a divine friendship! Tell me how wide and inclusive are your interests, and I will tell you what kind of friends you have—and what kind of a friend you are!

FIVE great intellectual professions have hitherto existed in every civilized nation; the soldier's, to defend it; the pastor's, to teach it; the physician's, to keep it in health; the lawyer's, to enforce justice in it; and the merchant's, to provide for it; and the duty of all these men is, on due occasion, to die for it.

—*Ruskin.*

Books on Religion and Current Social Problems

By the Rev. Daniel Corrigan

Rector of Zion Church, Oconomowoc, Wisconsin

THIS IS THE SEASON of book lists. Books make satisfying Christmas presents, reflecting, as they may, the personality of the giver and, if well chosen, meeting the need and interest of the receiver. The list of books on religion and current social problems which we are appending was prepared by Dr. F. Ernest Johnson, executive secretary of the Department of Research and Education of the Federal Council of Churches. The list was published in the *Publishers' Weekly* of November 3d as one of the American Book Councillor Lists. The current widespread discussion of social problems which leads inevitably to the consideration of what religion may contribute to the solution of them, makes this list, embracing books from many sources, especially interesting. The list contains a good deal of the pertinent literature.

It would be more complete if it contained those two fine books, *Christianity and the Class War* (Sheed and Ward, \$1.50), and *The End of Our Time* (Sheed and Ward, \$2.25), by the learned Russian exile, now living in Paris, Nicholas Berdyaev. His influence is great and is still growing. Some mention should be made of the fine contribution which has been made to this subject by W. G. Peck in *Christianity and the Modern Chaos* (Morehouse, 1934, \$1.00). We are also looking forward to the publication in the Spring of Fr. Peck's stimulating and provocative Adelynrood lectures of 1934.

The world seems to be changing so rapidly that the passage of a very few years lends antiquity to books which have been written in the near past. This is an illusion, for some of the best work on this subject has been done in the last fifteen years and these books of the 1930s seem to have drawn largely upon them. The slightly older books considered principles a bit more carefully, perhaps because the problem then was not so pressing. We owe a debt of gratitude to books like Tawney's *Religion and the Rise of Capitalism* (J. Murray, 65 cts.), and *The Sickness of the Acquisitive Society*; Maurice Reckitt's *Faith and Society*, which was published by Longmans (\$5.00); Bishop Gore's *Christ and Society* (Scribner, \$2.00); and Archbishop Temple's *Essays in Christian Politics* (Longmans, \$2.75), in which he provides a Christian vantage ground from which to survey the problem.

If the thinking which is being done on this most critical subject is to get out of the study there must be many popular books which cover the ground both for adults and young people. Dr. Johnson's list contains many, but there are several others which come to mind which might be added. *Christianity and the Social Crisis*, by Walter Rauschenbusch (Macmillan, \$1.75), is very convincing, and direct enough to be easily understood. Harry H. Moore has edited a fine analysis of the situation and an inspiring call to action, for the Association Press. This compilation is entitled *We Are the Builders of a New World* (\$1.50). If we hope that the rank and file of young people are to be more than rebellious we must see to it that books like this and Sir Philip Gibbs' *The Way of Escape* (Harper, \$3.00) are placed in their hands. The time is ripe for a real tractarian movement. A vigorous Christian sociology must capture the minds and the imaginations of those who call themselves Christians. The Christian press should be kept busy supplying the needs of Christian leaders in every community who are alive to the necessity of placing readable literature in every home. *The New Tracts for New Times* edited by Dr. Frank Gavin and published by Morehouse is an effort to meet this need. They may be obtained for \$1.00 a dozen and can be used either for general circulation or to give discussion groups something to discuss. There is also a fine quarterly *Journal of Christian Sociology*, *Christendom*, which is published

in this country by Morehouse (50 cts. a copy, \$2.00 a year). This Christian journal is very much alive.

The social emphasis of Christianity must be carried into the devotional life of the individual Christian if it is to be integrated with the rest of Christian life, if it is to have balance, if it is to become embodied in the Christian and the Christian society. *Vox Dilecti*, the new Clement Humilis book of meditations (Morehouse, \$3.00), contains a section which is very helpful in making the social Gospel an integral part of our religion. In this regard some mention ought also to be made of *Prayers for Self and Society* by James Meyers and published by the Association Press (15 cts.).

Miss Vida Scudder, who knows the men and the books and the movement as well as anyone and better than most, has repeatedly indicated that Christians have faith and vision but no very clear plan of action. Perhaps if Christians continue to study and pray, God the Holy Spirit may show us what to do.

THE LIST OF BOOKS on Religion and Current Social Problems, compiled by Dr. Johnson, of the Federal Council of Churches, follows:

- ADLER, F. *The Reconstruction of the Spiritual Ideal*. Appleton-Century, 1924, \$2.00. An original and impressive statement of the ethical basis of human relationships.
- ATKINS, G. G. *Religion in Our Times*. Round Table Press, 1924, \$2.75. An interpretative account of American Protestant religious life during the past forty years.
- CHAFFEE, EDMUND B. *The Protestant Churches and the Industrial Crisis*. Macmillan, 1933, \$2.00. A challenging statement of the function of the Church in relation to economic and industrial problems.
- COE, G. A. *Motives of Men*. Scribner, 1928, \$2.50; \$1.00. A social and ethical treatise on human motivation.
- CRONBACH, A. *Religion and Its Social Setting*. Social Press, 1933, \$2.00. A discussion of religion in relation to the author's social philosophy against the background of Jewish institutions.
- DEMANT, V. A. *God, Man, and Society*. Morehouse, 1934, \$2.00. A radical critique of contemporary society in its economic and political aspects by an English Churchman.
- GAUSS, CHRISTIAN. *A Primer for Tomorrow*. Scribner, 1934, \$2.50. A discussion of American culture and civilization and their significance to the political economy of the future.
- HARTSHORNE, H. *Character in Human Relations*. Scribner, 1932, \$2.50. An analysis of current theories of character education in the light of research, with an analysis of various training programs.
- HUSSLEIN, J. *The Christian Social Manifesto*. Bruce, 1931, \$2.50. An authoritative interpretation of two great Roman Catholic encyclicals dealing with the social order.
- HUTCHINSON, PAUL. *The Ordeal of Western Religion*. Houghton, 1933, \$1.50. The three-sided struggle of the Church with the state, society, and its own dogmas.
- KIRKPATRICK, CLIFFORD. *Religion in Human Affairs*. John Wiley, 1929, \$4.50. A sketch of the development of religion from its earliest sources and of its bearing on the social life of mankind.
- KNOX, R. C. *Religion and the American Dream*. Columbia, 1934, \$1.75. An interpretation of religion in relation to American social and educational ideals.
- MATHEWS, SHAILER. *Jesus on Social Institutions*. Macmillan, 1928, \$1.50. An analysis of the teachings of Jesus in relation to social duties and the social order.
- MCCONNELL, F. J. *Christianity and Coercion*. Cokesbury, 1933, \$1.00. An analysis in terms of Christian ethics of the use of coercion in politics, economics, industry, education, and religion.

- MORRISON, C. C. *The Social Gospel and the Christian Cultus*. Harper, 1933, \$2.00. A critique of Protestant Christianity as judged by the social criteria established by the early Church.
- MYERS, J. AND OTHERS. *Social Progress and Christian Ideals*. Cokesbury, 1931, \$2.25. The social meaning of Christianity as revealed in its history and as applied in conflict areas of modern life.
- NIEBUHR, H. R. *The Social Sources of Denominationalism*. Holt, 1929, \$2.50. Analysis of the racial, national, and economic sources of the major divisions of the Protestant Church.
- NIEBUHR, REINHOLD. *Reflections on the End of an Era*. Scribner, 1934, \$2.00. A treatment of contemporary social problems which combines political radicalism with a classical interpretation of religion.
- NIXON, JUSTIN W. *The Moral Crisis in Christianity*. Harper, 1931, \$2.00. The first lecturer on the Rauschenbusch Lecture Foundation appraises contemporary Christianity against the background of Rauschenbusch's teaching.
- PAGE, KIRBY. *Living Creatively*. Farrar & Rinehart, 1932, \$2.00. A unique devotional book which combines the social and "personal" elements of religion.
- POTTER, C. F. *Humanizing Religion*. Harper, 1933, \$2.00. The history, nature, and significance of the Humanist movement in religion.
- SHILLITO, E. *Nationalism: Man's Other Religion*. Willett, Clark, 1933, \$1.50. A discussion of religion versus nationalism and the rôle of the Church.
- SWIFT, A. L., JR., ed. *Religion Today*. Whittlesey House, 1933, \$2.50. Fourteen well-known men, Jewish, Catholic, and Protestant, appraise the status of religion.
- TROELTSCH, ERNST. *The Social Teachings of the Christian Churches*. Macmillan, 1931, 2 v., \$10.50. A unique and monumental study of Christian social ethics from the earliest years to post-Reformation times, translated from the German.
- WALLACE, H. A. *Statesmanship and Religion*. Round Table Press, 1934, \$2.00. The Secretary of Agriculture presents his view of the spiritual basis of a planned society.
- WARD, H. F. *Which Way Religion?* Macmillan, 1931, \$2.00. The crisis confronting the Church in relation to the application of the ethical resources of religion to social and economic issues.
- Social Ideals of the Churches*. (Pamphlet.) New and revised edition as passed by the Quadrennial Meeting of the Federal Council of Churches, 1932, Department of the Church and Social Service, Federal Council of Churches, 105 East 22d street, New York City. 5c per copy; \$4.00 per hundred.

Public Relief Not Enough

THOSE WHO SAY that public charitable and relief agencies make private charitable agencies unnecessary are not familiar with the work private agencies are doing and are not acquainted with the inflexibility and the legal restrictions surrounding public charitable efforts.

No public orphanage can give Catholic youngsters or Lutheran youngsters the "home-like" consideration of their religious beliefs offered by orphanages of their own denomination. No Catholic aged or Episcopal aged could be as happy in public institutions as they are in Catholic or Episcopal Homes for the Aged. No public reformatory can redeem Mary Magdalens half so well as the good Sisters of the House of the Good Shepherd. No public social service worker can straighten out family difficulties, often marital and religious, with the skill and understanding of the St. Vincent de Paul worker.

Public charity is governed by hard and fast rules based on averages and quotas and periods of residence and what not. It cannot use its funds to carry out individualized or unusual plans or to meet exceptional cases or needs not yet recognized as part of the public responsibility. When the reformation of the delinquent youth is best accomplished by religious guidance and surroundings, when the broken home is the result of religious difficulties as so often happens, or when the case of need, the plight of the orphan, the prolonged sickness is out of the ordinary, the public charitable agencies are inadequate and private agencies are necessary and they must be Catholic agencies when the individuals concerned are Catholic.

—Catholic Citizen.

Modern Churchmen Not So Modern

By the Rev. Desmond Morse-Boycott

DEAN INGE and other "Modern Churchmen" have been expressing views on the suitability of the Bible for children's reading, and their trend of thought seems to be that the Old Testament should be expurgated, and presented only in suitable extracts.

This is a point of view which must command respect if not support, but the fact that is really interesting is this. Their views are not modern at all. They are only expressing vividly a widely held view, come to through the following causes.

A century or so ago two clergymen of the Church of England foresaw the tidal wave of skeptical criticism which was destined to rise in Germany and roll over Europe, to the destruction of that faith in the *literal* truth of the Old Testament which was the central tenet of the Englishman's religion. The two clergymen were young Dr. Pusey, of Oxford, and the Rev. Hugh James Rose, of Hadleigh in Suffolk, each of whom had lived in Germany.

Rose, who died in his prime, was to be a voice crying in the wilderness. Pusey, who lived to a ripe old age, a profound student of the Bible in its original languages, made efforts to strengthen the Church's defenses at that point where they could be most easily assailed, and gave birth to a school of splendid scholars who, by laborious effort and faithful use of the light of reason (a God-given gift not to be despised), vindicated the essential truth of the Bible, taught men how to study it, what to look for and what to avoid looking for, and cleared the air on the question of inspiration.

The vocation of the Anglican communion has been to man the trenches assailed by criticism and win the battle for the whole of Christendom. The battle now is over. The storm of skepticism has cleared the Christian's mind of cobwebs. He can look at the Bible as God's word; as an inspired Book quite different from any other book; not a history book, although it is packed with authentic history; not a sort of dictaphone record made by God through inerrant scribes; not a chart of the future, although it voices the loftiest prophecies; not a code of rules, although it inculcates good conduct; not the summit of literature, although it is the summit; but, rather, God's own word—Cavalcade of Time, a pictorial tapestry woven of many strands; a record of humanity's loss of righteousness and the mode of rescue; a revelation of God's preparation for the preaching of the saving Gospel, and of the way it was preached, and handed down the ages.

The Anglican communion has faced and won the battle, and it must be accounted unto her for righteousness. She has manifold defects, and is often deserted by the restless for the imposing Latin communion, which presents so solemn and attractive a spectacle of unity and uniformity.

But what is not generally recognized is that, in this connection, the Roman Catholic Church is now established, without any scars from fighting, upon ground won by her Anglican sister.

I have before me a Roman Catholic book, issued under authority, from which I cull the following:

"Catholics are allowed the greatest liberty in interpreting the meaning of the six days in connection with Creation. . . .

"We Catholics must believe that life as well as every other form of activity must be traced back to God as to their ultimate cause, but we are perfectly free on the question as to how the first thing got its life. . . .

"Granted that the process described by Darwin did take place, it was God who gave the living thing its capacity to vary."

Admirable statements indeed, as Dean Inge and Bishop Barnes would admit, but Rome would not have made them half a century ago. And they seem as modern as anything said upon the Modern Churchmen's platform.

IT IS NOT said that the Lord loveth a *liberal* giver, but a cheerful giver. He accepteth the gift "according to that a man hath, and not according to that he hath not."

—Burkitt.

A Seminary for Today

By Frederick Ward Kates

IN THE early decades of that long span of years between the collapse of "the grandeur that was Rome" and the rise of that civilization whose crown is the rose window of Chartres, there lived and died in Italy, quietly and obscurely apart from a local fame, a figure whose contribution to the course of European civilization and to the history of western Christendom is monumental.

Benedict was the person's name, Benedict of Nursia to identify him with his birthplace, about 80 miles northeast of Rome. About 480 he was born, about 543 he died. What we associate with his name is Monte Cassino, a monastery on a mountain-top midway between Rome and Naples which he founded between 525 and 529.

When Benedict lived, there was a Europe to be reconverted, Christianized, and civilized anew; law and order had to be restored, and the very fabric of society rebuilt. The dignity of labor had to be reasserted; agriculture, commerce, education, and the arts of peace had to be revived; civil and political life had to be renewed. In 500 a Europe had to be made to live again.

In such a world of chaos and decay Benedict lived. But for such a world he framed his monastic rule for such laymen as wished to live as fully as possible the type of life presented in the Gospel. His purpose was: "We are going to establish a School of God's Service. . . ."

We have Benedict's definition of his monastery—"A School of God's Service"—but what kind of service did he establish? It may be said to be contained in three services: of discipline, prayer, and work.

Now, it seems to us, that such a "school of God's service" might well supply at least the general pattern for a present-day seminary training men to go out into a world which, if our current civilization should crash all about us, may closely resemble the world into which this plan for a monastery was originally born. Not only is Benedict's Rule a masterpiece for guidance in living the Christian life in any age; but also does it contain emphases and principles which we feel sure could bear refreshment in our Church seminaries today.

BENEDICT'S CONCEPTION of the monastic life is briefly: to form a community of monks—laymen, not clerics—bound to live together until death, under rule, in common life, in the monastery of their profession, as a religious family, leading a life not of marked austerity but devoted to the service of God, this service consisting in the community act of celebration of the divine office, and in the discipline of a life of ordered daily manual work and religious reading, according to the rule and under obedience to the abbot. All this rests upon the individual's renunciation of self-will to the service of God.

Now, obviously, a 20th century seminary could not duplicate the precepts of the sixth century monastery on Monte Cassino, nor would it be at all advisable to do so. But with great advantage to all concerned the modern seminary could profit tangibly by the principles of this Rule.

In the first place, "the Benedictine Rule aimed at making good men and left the question of their usefulness to God; it is, perhaps, just because they denied themselves the satisfaction of aiming at usefulness that they were so greatly used." Let us aim at this, developing good, Christian men, to be our clerical leaders for the future. Let us neither turn our seminaries into psychiatric clinics nor into social service schools. Rather let's endeavor to have our seminaries become "hot-spots" of real Chris-

A VIRGINIA SEMINARIAN, Mr. Kates feels that Benedict's Rule is a masterpiece for guidance in living the Christian life, and that it contains emphasis and principles which "could bear refreshment in our Church seminaries today." ¶ The seminaries, he insists, should aim at developing good Christian leaders and should not be turned either into psychiatric clinics or social service schools.

tian life, dynamos of Christian living, furnishing the Church with sure, inspired leadership in our faith.

Benedict placed his entire asceticism on the complete renunciation of the will. Self-surrender to God's service is the keynote of his monasticism, not subjective self-conquest for no one's particular benefit. Let us—and it doesn't seem to be asking too much—admit only men to

our seminaries who are prepared to serve in such consecrated fashion with body and heart and mind. Let the seminarian understand he is in training presently to go out into the highways and battlefields of the world as a soldier of Christ.

THE BENEDICTINE VOWS embrace stability, conversion of habits, chastity, poverty, and obedience.

Perhaps the most signal contribution of Benedict to monasticism was that of a community of monks living together for all their lives, of turning a monastery into a family. Surely the life in a seminary should be that of a model Christian family. If such a life cannot be achieved in a seminary, where then can it be lived? For the three years of his study the seminarian should be required rather more rigidly than now is the practice to remain in a seminary should be that of a model Christian family. accruing from this are apparent.

The second vow means that the monk would conduct his life in accordance with the principles and practices of the common rule. For our seminarian this would mean his seminary's principles and practices are his rule of conduct during his stay there.

Under the Benedictine Rule chastity is less enforced than taken for granted. We can rightfully expect our seminarians to live up to the moral standards of conduct they will presently urge laity in their charge to maintain.

A temper of obedience in a candidate for orders is the fruit and outward expression of humbleness of heart and renunciation of self-will, qualities which a person in God's service should have.

The canonical choir office, the *opus Dei*, was the keystone of Benedictine life. Three and one-half hours daily were devoted to the seven offices. The whole Psalter was sung during the week. Of celebrations of the Mass, there were generally but two a week, on Sundays and greater feast days. The paucity is remarkable, yet true, Dom Cuthbert Butler of Downside Abbey, England, assures us in his study of the rule. It was the choir office, not the Mass, which was the focus of the worship of the early Benedictine monastery. One-half hour of private prayer is required daily of each monk and also private prayer at random intervals during the day. Prayer is to be brief, but often; "not in much talking nor in a loud voice; in purity of heart and in intentness of heart; pure, and in compunction of tears."

All this simply indicates the primary place worship, especially corporate worship, and devotional life occupied. No one would advocate three and one-half hours of performing the *opus Dei* in a present-day seminary, yet the Benedictine emphasis on the cardinal importance of worship suggests forcibly the need for a distinct emphasis on corporate worship and on rich devotional experience in our seminaries today.

The first Benedictines worked hard, yes, but they also worshipped well. These two factors combined explain why they and their influence so largely remade an entire continent out of chaos that is hard for us today to visualize. The great ages of the Christian Church have been periods of worship, when men forgot them-

(Continued on page 718)

Books on the Spiritual Life

By Mother Mary Maude, C.S.M.

Superior, Community of St. Mary

WHEN THE REQUEST is made for the recommendation of recent books, the question at once arises as to what period of time may be indicated by the word *recent*. When the books concern the spiritual life it is safe to give it a wide interpretation, for good books do not readily become out of date. In looking back over the past few years two publications relating to the spiritual life appear outstanding: *The Vision of God*, by Kenneth E. Kirk (Longmans, \$10.00), and *The Elements of the Spiritual Life*, by F. P. Harton (Macmillan, \$3.00). An abridged form of the first-named book has just been issued at a greatly reduced price (7s 6d). For the ordinary reader it may prove more useful than the longer book, although the latter will be preferred by scholars. The great teaching value of the book lies in its emphasis on worship and a God-centered life. *The Elements of the Spiritual Life* is a long looked for treatise on the ascetic life by a member of our own communion. The old truths and principles are set forth in language suited to our day by a writer who is evidently a skilful and experienced pastor of souls. Students of the Spanish mystics, who already owe much to Prof. Edgar Allison Peers, will welcome the first two volumes of his translation of the works of St. John of the Cross (Burns, Oates, and Washburne, 15s each). Material for meditation may be found in the newly published *School of the Eternal* by J. O. S. Huntington, O.H.C., and Karl Tiedemann, O.H.C. (Holy Cross Press, 75 cts.); also in somewhat novel manner in *Vox Dilecti* and the earlier *Vox Domini* (Morehouse, \$3.00 each), issued under the pseudonym of Clement Humilis. For general reading on spiritual themes the two latest books by Evelyn Underhill may be recommended: *School of Charity* and *Mixed Pastures* (Longmans, \$1.00 and \$2.00 respectively). The latter is a collection of essays. Several small books are notable as of value far beyond their size: *Catholic Rule of Life*, by Kenneth D. Mackenzie (Morehouse, \$1.25); *An Ordered Life*, suggestions for making a Rule, by J. Wareham (Morehouse, \$1.40); and two useful books containing prayers and devotions for daily use: *Centenary Prayerbook* (Catholic Literary Association, paper 40 cts., cloth \$1.00), and *Roodcroft Book of Prayers* (Holy Cross Press, 10 cts). For persons who are perplexed by the writings of modern physicists, Oliver Quick's *The Ground of Faith and the Chaos of Thought* (Harper, \$1.50) should prove valuable. A book that no one ought to miss is *Christianity* by Edwyn Bevan (Home University Library, Henry Holt, \$1.25). Within the brief compass of about 250 pages he sketches the history of the Church from its origin down to the present day, with masterly skill missing no salient point. It should not be necessary to remind Church people to procure without fail the essays delivered at the Sixth Catholic Congress, entitled *Catholic Revival and the Kingdom of God* (Morehouse, 75 cts.).

The Surprise of Life

THE SURPRISE of life always comes in finding how we have missed the things which have lain nearest us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of their living, to the conviction that life is not only richer, but simpler, than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as though it were far away from them; as though they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich or poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is shining close beside the footprint which they left when they set out to travel in a circle! —Phillips Brooks



The Sanctuary

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

The Scriptures

READ the Epistle for the Second Sunday in Advent.

AT THE ENTRANCE to the chancel of every church there stand on one side the lectern with the Bible on it, and on the other the pulpit. These are symbols of the two agencies by which the world was prepared for the coming of Christ, and is to be made ready for His second coming. They stand for the written word and the spoken word. The message of the Holy Scriptures and the message of the Church through its ministers—these two thoughts are brought to us by the second and the third Sundays in Advent. Indeed the second is often called Bible Sunday.

Our religion, we should remember, does not rest on the Bible. Yet the Holy Scriptures have a great place in the development of the Christian life. St. Paul suggests here three of the purposes which the Bible is intended to serve. We notice that faith is not among them. Faith is gained from contact with men who have it. It seldom is derived from the printed page. On the other hand we note:

The primary purpose of the Holy Scriptures is learning. They were "written for our learning." Faith may be ignorant and without guidance and needs to be filled with its proper content. For this the Bible furnishes the material. We will not expect, of course, to find all our learning in this valuable library of sacred literature. It cannot take the place of the learning of the schools, but it can give us something which the schools cannot give. It is to learn Christ that we turn to the Bible. Incidentally we learn many other things: history, ethics, sublime conceptions of life and duty. But the heart of all is Christ.

The second purpose of the Bible is comfort. Comfort does not mean as it is sometimes used in modern speech simply consolation in sorrow. Here it has the older, stronger sense of help and the original of the word is closely related to the title Paraclete, which as we know is given to the third person of the Blessed Trinity, the Holy Spirit. He also is spoken of as the Comforter, which is often translated as the Advocate or the Helper. It is by His inspiration that this great storehouse of spiritual experience came into being, and from it we gain strength for daily tasks, for the war against sin, and for growth in holiness.

But St. Paul especially dwells upon the thought that the true purpose of Holy Scripture used with patience is that we "might have hope." The more we think of this, the more we shall realize that this most essential of the elements of the Christian character is a continuous and dominating note throughout the whole Bible. We have here the stories, gathered through many centuries, of men who met the hardest conditions and overcame them, of men who trusted God and were not confounded, of men who, while all others despaired, hoped to the end. It is this shining record of patriarch, prophet, apostle, and lowly saint that gives to the Christian hope, "an anchor of the soul sure and steadfast," and as we considered at the beginning, this hope finds its center in our Lord Jesus Christ. All leads up to Him and finds its full confirmation in Him. Everything was against Him, yet He triumphed.

Nothing could be more fitting than that Church people should mark the second Sunday in Advent with a resolution to make more faithful, intelligent, and devout use of their Bibles, not only reading them, but studying them; not only studying, but meditating upon the treasures hidden therein.

O Lord Jesus Christ, who hast bidden us as scribes instructed unto Thy Kingdom to bring forth out of Thy treasures things new and old, help us so to meditate upon Thy Holy Word that we may be prepared for the tasks to which Thou hast appointed us; who livest and reignest through the Father and the Holy Ghost, one God, world without end. Amen.

Freedom

"Whom to serve is to be free"

By Carl M. Truesdale

WITH THE PASSING of the years man seems to chafe more and more under the restraints and the monotonous repetitions of life. There is plainly discernible in the world of today a strong feeling of revolt against the prevailing order of social, political, and economic existence. One need only glance at the headlines of the daily papers to find plentiful evidence of this. Social institutions are being shattered every day; new and different forms of government are being tried out, and the economic condition of the world approaches chaos. There is a great cry going up for freedom. Man has found out that he is free only like a bird held by a string, which may think itself free while it does not attempt to fly, but the moment that it tries to get away perceives that it is a prisoner.

There is not much liberty in life as most of us lead it. We have to get up in the morning whether we would or no; we have to start for the office, or the factory, or the store at a certain hour; we have to eat our noon-day meals within the limits of a certain set time and then we have to return to the ledgers, the machinery, or the counter. Our lives are all more or less (and it is mostly more) mechanically determined. We have to work, and more often than not the work which we have to do is a seemingly endless series of repetitions. We have to go to Mrs. So-and-so's to play bridge when we would much rather go to the theater because if we refuse her invitation or complain that we would prefer something other than bridge we may not be invited again. And of course we cannot always go to the theater and we cannot depend upon ourselves entirely for amusement and recreation.

We have to conform to the requirements of employers or lose our positions; to agree with customers or lose sales; to travel the way the crowd wants to travel or be left out in the cold. And so we go on day after day, week after week, year after year following along the same rut with perhaps occasional very mild interruptions or digressions. And life becomes monotonous, hum-drum, wearisome, unsatisfactory; and the world groans under the burden of it while men seek some temporary and fleeting relief in their cups, or in rioting, or in unsatisfying amusement.

It is just because life is so greatly determined for most men, because of the mechanical repetition of the same movements, the same little purposes, the same smothered thoughts each day that such men as Marx, Lenin, and Hitler have come to the fore and collected numerous followers. It is just this condition that has furnished food for revolt and rebellion against organized governments; which has brought forth the slogan "Up with the common people; down with laws and governments, and things as they are." Thousands of people have become slightly mad and determined that all the existing order in social, political, and economic life must be overthrown.

And what then? Freedom? Oh no. There is no freedom to be gained that way. Men may destroy every vestige of that which is, of government and of social and political custom; but it will not take them one step nearer freedom. They still must live; they still must get up in the morning and go forth to some sort of labor; they still must eat, and sleep, and follow the crowd in their search for recreation and amusement. There is no freedom to be found by following this road.

Is there then no freedom? Must man live out his allotted span in wearisome and mechanically determined routine? Is there in all life no open and free path which he can follow? He cannot get away from established routine in his social, political, and economic life. If the existing orders are destroyed there must be

others set up. Existence requires laws and laws must be obeyed. In these aspects of human life there is no hope of freedom; should man, by any chance, attain to it that same freedom would turn and rend him.

BUT THERE IS MORE to life than the three aspects with which we have been too deeply concerned. There is one other aspect and in their search for freedom men have failed to look for it where alone it can be found. True freedom can only be found in and through religion. There is no endless mechanically determined repetition here; if there be then it is a sham of religion and not the real thing. There may be ritualism, certain forms or observances which are closely connected with worship, but they are not monotonous in repetition if they are real.

There is the old yet ever new ceremony of the Mass whereby the risen Christ comes in very flesh and very blood to feed the faithful souls which await His coming. The ceremonial is ever the same but there is no determining factor to regulate mechanically the way or the extent of the contact between the man and his Redeemer. And there is ever new beauty to be found, ever greater and more vital comfort to be received through the worship man offers in the glorious ceremony of the Most Blessed Sacrament.

There is no mechanically determined or enforced way in which man must pray. No one can say to you or to me: "You must pray thus and so if you wish God to hear you." God's ear is ever open and attuned to hear the voices of His people from the whispered "Now I lay me" of the little child to the solemn "Nunc Dimittis" of old age.

In our religion is our freedom. Night or day, early or late, in calm or in storm, in sorrow or in joy we are free to approach the Throne of Grace and to offer there our fears, our doubts, our sorrows, our pains, our treasures, and our joys. No limits of time or of space, of breadth or of depth or of height can separate us from the love of God which is in Christ Jesus. No one can say to us: "You must pray now; you must worship now; you must meditate now." Neither can one forbid saying: "You must not pray now; or worship now; or meditate upon the love or the mercies of God now." For in His service we are free. In religion lies our *only* freedom; freedom of prayer and of worship unhindered by time or place, unrestricted as to manner or form. And in the exercise of that freedom there is for us an untold wealth of joy and boundless reward of peace, and strength, and life which is life indeed, in the midst of a treadmill world.

The Fact of Christ

WHATEVER else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His teaching. It is of no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which He is reputed to have wrought. But who among His followers, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imaging the life and character revealed in the Gospels? Certainly not the fishermen of Galilee: as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort: still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source.

—John Stuart Mill.

Books on the New Testament

By the Rev. Burton Scott Easton, S.T.D.

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General Theological Seminary

THE CONTINUED reluctance of publishers to undertake substantial works in theology during the present financial stringency means a greatly diminished output. But Dr. George S. Duncan's *Galatians* (in the Moffatt series; Harper) has long been badly needed. We have had nothing in English that put us abreast of the current knowledge of this Epistle; E. D. Burton's massive work, although dated 1920, really represents the status of a decade earlier. Dr. Duncan's book, however, is fully in touch with the latest research, is not carried away by ephemeral theories, is genuinely religious and—perhaps not least important—treats only the English text and can be read by anyone.

Miss Mary Edith Andrews' *Ethical Teaching of Paul* (University of North Carolina Press, \$2.00) is another worthwhile contribution to Pauline research; she rightly appreciates that the apostle's ethical teaching is vitally Christocentric. Slighter than either of these but supplying a serious lack is Dr. J. A. Findlay's *Acts of the Apostles* (Student Christian Movement, 3s 6d); it is a small work, but its author has mastered the monumental Lake-Cadbury commentary. It is just the book needed for the busy clergyman or the parish teacher, and should be republished in this country as soon as possible.

Dr. G. W. Wade, whose *New Testament History* is the best general introduction that we have, has in his latest work, *The Documents of the New Testament* (Murby, London), attempted to make the contributions of critical study more intelligible by exhibiting their results in a form immediately evident. Not a New Testament work precisely, but one dealing with the progress of criticism and its theological evaluation, is Fr. Alec Vidler's *The Modernist Movement in the Roman Church* (Macmillan, \$4.25). A final chapter shows the influence of this movement on such leaders of English Catholicism as Dr. Will Spens and Dr. A. E. Taylor.

Christ and the World

TO KNOW what is deepest and finest in Buddhism and Hinduism, in Confucianism and Mohammedanism, and in the lives of those who live sincerely by these religions, is to find it easy to believe that God has been revealing Himself to the hearts of men in every land so far as they have been capable of receiving all He had to give. For men cannot come to know Him in any measure except as He wills to reveal Himself. The *initiative* is His. It is only the *response* that is human. That is why we may be certain that God has never been without witness among any people or in any age. He cannot be passive or purposeless in His dealings with any group of humanity created in His image. And so we welcome the accumulating evidence that wherever we go with the message of Christ God has been there before us, preparing the way. The more truth and goodness we find the gladder we ought to be, for so much the better is the way prepared and so much the stronger our confidence that God *prevents* as well as follows.

But however ready we may be to adapt ourselves to the growing knowledge of our day as to what is noble and worthy in these other religions, we still remain rooted and grounded in the faith that only in Christ has God fully and once for all revealed Himself, that only in Christ is God Himself incarnate. Secure in that central conviction, we see the relation between Christianity and the non-Christian religions not as a contrast between black and white or between truth and falsehood but rather as a contrast between the complete and the partial, between the perfect and the imperfect. And the crying need that God moves us to meet is not so much the need to save the lost from hell as the need to answer the unspoken desires for something better, the unrealized longing for something deeper and more satisfying, the dumb yearning of unnumbered hearts for all that Christ can give and give in abundance.

—Rev. J. T. Addison, D.D.



Churchwomen Today

Ada Loaring-Clark, Editor

AT THIS CRISIS in the missionary program of the Church a plan which promises to put one of our missions on a self-supporting basis should receive the hearty support of the whole Church. There is a way in which you can help the school at Valle

Two Educational Projects

Crucis, N. C., and the mission work in the diocese of Western North Carolina which does not necessitate the raising of funds or the expenditure of money. Bishop Gribbin writes that: "Scholarships to girls who can qualify are offered for half the normal tuition of \$500. The boarding school is open to girls from the seventh grade through high school. Any girl who is recommended by the principal of her present school, as being of good character and normal capabilities as a student, is eligible for a scholarship. In fact if any girl of unusual ability who cannot afford to pay even \$250 should apply for a scholarship, we would consider taking her for whatever she could afford to pay."

Since the effectiveness of the missionary work in the vicinity depends largely upon the eventual success of the boarding school, you will be helping the cause of one of the Church's oldest domestic missions, as well as assisting some girl to an education, if you will help by getting in touch with girls who would like to take advantage of this opportunity.

The Rev. Dr. D. A. McGregor, executive secretary of the Department of Religious Education of the National Council, gives his hearty endorsement to the plan for the school and Bishop Gribbin will be grateful for any help you can give in making the school better known among people who desire a good Church school education for their daughters or friends at a reasonable cost.

THIS Appalachian Mountain Center consists of two departments—the school proper and the Weavers and Potters. The latter had a very fine exhibit at General Convention in the exhibits on display. Miss Lucy Morgan directs this part of the work which gives employment to more than sixty

Penland School

men, women, and children and which has led the community to higher standards of living, to a finer appreciation of the esthetic values, and to a deeper knowledge of the gifts of life, educationally, physically, and spiritually. The school is a round-the-year school with accommodations for fifty children and a staff of eight teachers and workers. It is located in a splendid country and the school property affords a rich natural environment and opportunity for outdoor life all through the year. The mountain children cared for are under 12 years of age, some are day and others boarding pupils. It is a wonderful environment for these youngsters who are the men and women of the Church of the future.

HERE IS AN excellent program of accomplishment from a small group of junior Daughters of the King. They belong to Holyrood Church, New York. Business meetings are always opened with a devotional, each girl conducting in turn. Hymns and anthems are learned, to be sung in

Junior Daughters

hospitals, homes, and missions. At social meeting on Fridays the rector is present and gives helpful advice and instruction. These girls have entire charge of the chantry, while a class of newly confirmed girls care for the baptistry. To record their work for others, the sick, the poor, their help in parish organizations, would take too long, but it is very systematic and thorough. I must tell you that they visit hospitals regularly as well as the All Night Mission in the Bowery, where they sing to several hundred homeless men and boys and give them coffee and rolls. They are one of four Chapters of the Daughters in this important city parish.

Books of the Day

Rev. William H. Dunphy
Editor



MODERN MAN'S WORSHIP. By Bernard E. Meland. Harper. 1934. Pp. 317. \$2.50.

THE PURPOSE of this book is to correlate the significant modern developments which have contributed to the new interest in worship, to formulate the distinctive basis of the religious response, and to make certain affirmations concerning religious living. The purpose is then threefold and the book is divided into three sections. Part one is entitled *The Renascence of Religion* and in it the liturgical movements in America, Germany, and France, both Catholic and Protestant, are surveyed and evaluated. The author presents his own philosophy of religion in the second section which is pointed Toward Reality. He sums up his position by the phrase "Mystical Naturalism." This seems to mean that the natural world is the true home of man. He must find his fulfillment and consummation in it. Worship is the way by which he may contact the healing sources of his natural environment. The only religious response which is pure is the esthetic attitude projected to cosmic ends. Man at worship is man responding in the traditional manner to "the great sources (note the plural) of life which promote his being." The conclusion, *Reality in Life*, seeks to indicate what the fruits of this kind of nature worship would be. While the orthodox theist must disagree with his premises yet he would have to concede that this book is of great value in indicating which part of her faith the Church must emphasize if men are to find an objective reality which will integrate their lives, and life.

D. C.

A HISTORY OF THE CHURCH. An Introductory Study. Volume One. *The World in Which the Church was Founded*. By A. Philip Hughes. New York: Sheed and Ward. 1934. \$3.50.

THE FOREWORD of this very readable history frankly states that it "presents the story from one point of view only. It is meant to be an introduction for English readers to the work of the best Catholic historical scholarship of the last 30 years." This limited purpose is fairly well fulfilled, though the author seems to be much more familiar with French Catholic scholarship than with German. And, though he makes frequent use of Duchesne, he has to warn his readers, in his bibliographical notes, that the work is still on the Index. English Catholic scholarship is apparently to be found almost exclusively in the pages of the Catholic Encyclopedia.

The history of the Church is brought down to the beginning of the fifth century and then a brief and rather supercilious account of the East until the eighth century is added. All disputed questions receive, of course, the usual Roman answers.

W. F. W.

THE CHURCH IN THE MIDDLE AGES. By F. J. Foakes-Jackson. Cambridge University Press (Macmillan). 1934. \$1.00.

THIS IS PART II of the second volume of the series *The Christian Religion, Its Origin and Progress* which is being edited by Dr. Bethune-Baker, for the use of "boys and girls"—one judges of high-school age. Dr. Foakes-Jackson has produced a marvel of condensation, for he has compressed into 148 pages the story of the Church from the end of the Western Empire through the Reformation, a period of over a thousand years. The first eight chapters follow rather closely the arrangement of his longer work *An Introduction to the History of Christianity* which could well be used by the teacher while the shorter work is in the hands of the student. The last two chapters are on *The Renaissance* and *The Reformation*. The book should prove most valuable for use in the upper grades of Church schools.

W. F. W.

THE CATHOLIC MISSAL. Being a Translation of the *Missale Romanum*. By Charles J. Callan, O.P., and John A. McHugh, O.P. P. J. Kenedy and Sons. New York. 1934. Pp. 1,248. \$3.00.

ENGLISH-SPEAKING Catholics of the Episcopal Church as well as those of the Roman Church will find this translation of the *Missale Romanum* a splendid one. It is complete, simple, and correct. Those who are especially interested in liturgics will rejoice that, at last, the great Mass book of the Roman Church has been rendered into English. There is no question that, among service books, this book stands as one of the great texts of Catholic worship. The book will appeal to Anglicans because of its possibilities as a supplementary book for use in private devotions. Especially rich is this particular translation in the sections devoted to the saints, sections that Anglicans find so meager in their own devotional literature. The use of the Latin text has been reduced to a minimum and the book is a significant departure from former attempts at Missal translation. The type and the arrangement of the material is splendid and those who look to the book for reference or for prayer will find it an easy book to follow. Many Anglicans will want to possess a copy of this American version of the Roman Missal for their liturgical shelf as well as for assistance in their daily prayers.

WILLIAM P. SEARS, JR.

THE ESSENCE OF PLOTINUS. Compiled by Grace H. Turnbull. Oxford. 1934. Pp. 303. \$2.50.

THE GROWING INTEREST in Christian mysticism has inevitably led many back to the great Neo-Platonist Plotinus who is the classical exponent of mysticism. His influence upon Christian thinkers in the past and present from Augustine to Whitehead is hard to measure. Christian admirers of Plotinus have felt that he had much to teach them of how a man should love God and learn to know Him. Many have seen that only Christians with a firm hold on the doctrine of the Incarnation could read him with safety. The obstacles which beset the path of those who would know Plotinus are many. His language is very involved, so involved and as Dean Inge says "elliptical," as to be the most difficult reading in the Greek language. Even with Stephen Mackenna's fine translation to help, large sections are so technical that the average reader becomes discouraged and is apt to forego the joy of Plotinus, at his best. The compiler has taken Mackenna's translation of the six Enneads and Porphyry's life of Plotinus and extracted those passages which have the greater mystical and ethical appeal. There are in addition to the excerpts from the history and the Enneads: an outline of the system of Plotinus; a page in which terms are defined; and an appendix in which are some of the Platonic and Aristotelian sources upon which Plotinus had drawn. Of very great interest is another section of the appendix in which Miss Turnbull by cross reference and parallel columns indicates the traces of Plotinian influence upon St. Augustine, Dante, Schiller, Spenser, Vaughn, Wordsworth, Coleridge, Emerson, and Tennyson. *The Essence of Plotinus* should receive a warm welcome by the reading public. It is not a book which will appeal only to philosophers and theologians. Plotinus was and is a great spiritual leader and has to offer much that is helpful in the solution of the problems of our daily living.

D. C.

SADHU SUNDAR SINGH. By C. F. Andrews. Harper. 1934. Pp. 205. \$2.00.

THE PERSONAL MEMOIR of this Christian saint and mystic is written by a life-long friend. It is almost a gospel. Perhaps it is a gospel. Certainly the story of one who lost himself in Christ is told by one who journeyed with him from the beginning and records all that he began to say and do impelled by the Spirit of God. It is a personal witness to a life hid in Christ, from its earliest growth to its consummation and fulfillment. It gives the reader not only new vision and stronger faith but, again partaking of the nature of the Gospel, sounds a clear and compelling call to follow along The Way.

D. C.

THE SECOND SUNDAY in Advent is the Church's own "Bible Sunday," in which we pray that we may "read, mark, learn, and inwardly digest" the Holy Scriptures. How many of us laymen actually make a systematic effort to carry out this prayer in our own practice? In past years, some 40,000 Church people did so through the *Churchman's Calendar of Daily Bible*

Readings, published by the Department of Religious Education. This publication has been eliminated under the new "Emergency Schedule" for 1935, but a successor to it is to be found in *The Bible Calendar*, compiled by the Rev. Dr. D. A. McGregor, and obtainable from Morehouse Publishing Co., Milwaukee, at 10 cents, postpaid—special rates in quantities. We suggest the observance of this Sunday by the beginning of a regular plan of daily Bible readings during the coming year, taking *The Bible Calendar* or some similar lectionary as a guide.

THE FRANCISCAN PERE MARQUETTE. By Marion A. Habig, O.F.M. Joseph F. Wagner. New York. 1934. Pp. 301. \$1.00.

SEVENTEENTH CENTURY voyages of exploration in America are very popular subjects for present-day historical study. Those who are interested in this subject have a passion for collecting books that are related to it. They will certainly want this critical biography of Fr. Zenobe Membre, O.F.M., who was LaSalle's chaplain and missionary companion upon all of his voyages. He seems to have been a very much misunderstood person, for most of the men who have written of this phase of our history have been unable to agree in their evaluation of Fr. Membre's life and work. This present Franciscan study is rich in old maps and original narratives. It should do much to invest Fr. Membre with the honor his brothers feel should be accorded to him. D. C.

URBAN ORGANIZATION OF PROTESTANTISM. By Wilbur C. Hallenbeck. Harper. 1934. Pp. 285. \$1.50.

THIS STUDY of Denominational City Church Extension Agencies should be carefully studied by all religious leaders who are entrusted with the task of urban Church Extension. It is published for the Institute of Social and Religious Research. City missions are studied under five general headings: 1. Definitions, 2. Organization and Procedure, 3. Activities, 4. Relationships, and 5. Accomplishments. Upon the data collected by this careful case method the author becomes conscious of certain existing problems and is led to a definite philosophy of Church Extension. He looks ahead to change and development. D. C.

STORIES OF THE LATIN AMERICAN STATES. By Nellie V. Sanchez. Thomas Y. Crowell. 1934. Pp. 391. \$2.50.

A STUDY COURSE with bibliographies and suggested readings on the histories of the Latin American republics. The book gives a bird's-eye view of America south of the Rio Grande. The purpose is to give to the North American public whose time is limited and facilities often inadequate an understanding of these fellow Americans.

IT IS REFRESHING to get a book dealing with *Henry VIII* that considers him as a monarch and statesman, and does not deal with him as if his marital difficulties were all of his life. Miss Helen Simpson, who has written this brief, but delightful account of one of the great factors in the development of England's life as a great nation, has done an excellent piece of work. In her opinion "It is difficult to see Henry Tudor as a man; he is the quintessence of his country and period; he stands like a vast shadow on the screen of history by England's self—easy to recognize, hard to know." It is one of the Appleton biographies, published by the D. Appleton-Century Co. \$1.50. C. R. W.

FORMER DEAN CHARLES REYNOLDS BROWN of the Yale Divinity School has brought together a group of short biographies which he entitles *They Were Giants*. He calls Phillips Brooks "a herald of good news"; Peter Cooper he describes as "diligent in business, serving the Lord"; Washington Gladden "a man of faith, hope, and love." These subtitles give an excellent idea of the treatment the author gives of ten of the outstanding men of the nineteenth century, his text being "There were giants in the earth in those days." Whether one agrees with all of his estimates, he has given us a stimulating volume. (Macmillan. \$2.00.) C. R. W.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, were he the meanest of us, have an end.
—Thomas Carlyle.

Russian Church Divisions

By Canon W. A. Wigram

WE REGRET to have to send discouraging and disappointing news about the various divisions among the Russian exiles. In July, a meeting was arranged between the conservative Anthony of Kieff, now resident at Karlovci, and the leader of the bulk of the Russian exiles, Eulogius, recognized by the acting Patriarch Sergius as leading bishop of the dispersion.

It was hoped that when these old friends, now estranged, were brought to a meeting and common prayer, it was possible that their differences might vanish and one Church of the exiles be established. Unhappily this has not come to pass. The obstinately conservative party at Karlovci insisted that Eulogius must first ask pardon of Anthony and absolutely submit to him and then he, the proper head of the exiles, might possibly take off the censures that he had passed. Eulogius came to seek a reconciliation between estranged equals at the suggestion of the Ecumenical Patriarch Photius, and made the agreement of that prelate and the synod of Constantinople a *sine qua non* of any concordat. Nothing was effected in consequence, and the parties separated after some rather sharp mutual complaints.

Subsequently, things have of course become worse. Sergius, the acting Patriarch of Russia, at whose suggestion the meeting had taken place, has now definitely passed sentence of suspension against Anthony, a sentence which of course is not accepted by the object of it, as he does not recognize the position of Sergius at all. Of course he expresses great sorrow that one who was of old his friend and pupil should have thus far been led astray and he appeals from the "unjust" sentence to a big and free synod.

The failure to bring about a reconciliation after the two parties had been brought so near to one another is of course very disappointing, the more as after such a failure things are sure to grow worse. It is lamentable to see the "Bourbon mentality that learns nothing and forgets nothing" so dominant among these exiles who in so many ways are setting a most saintly example of devotion and patience.

A Seminary for Today

(Continued from page 713)

selves and their petty world and focussed their attention on thought of God. Sound, hard intellectual work should indeed be paramount in seminary life of 1934, yet we cannot but feel that worship should be much nearer the core of seminary life, indeed its very heart.

An average summer day in Benedict's monastery was divided thus: *Opus Dei* and private prayer, four hours; reading, four hours; work, six and one-half hours; sleep, eight and one-half hours; meals, one hour. No provision was made for recreation, and silence reigned almost undisturbed throughout the day.

Many seminarians nowadays are engaged in part-time work outside seminary life. All seminarians should be required to do some such work and certainly mission work. Our seminaries, wherever they are in city or country, should be radial points for mission work. And actual manual labor about the seminary buildings and property should no longer be scorned. Coöperation by seminarians could materially aid the institutions to operate even with severely-cut financial resources.

Worship, Work, and Study—these should be the corners of the triangle on which the life of the seminary of today, the source and hope of our Christian leadership for the future, should be modeled.

THE SACRAMENT is everywhere partaken of by persons fasting. It has pleased the Holy Ghost that in honor of so great a Sacrament, the Body of the Lord should enter the mouth of a Christian before any other food, and therefore it is the custom observed throughout the whole world. —St. Augustine.

NEWS OF THE CHURCH

Laymen's Training School at Seminary

Chicago Approves Plan for Preparing Laity at Seabury-Western for Missionary Work

CHICAGO—Establishment of a training school for laymen who would be sent into un-churched communities to establish missions and Sunday schools is being considered and is expected to be brought to fruition by the first of the year in the diocese of Chicago.

The plan was proposed by the diocesan department of religious education, under the chairmanship of the Rev. John S. Higgins, rector of the Church of the Advent. It has been approved by Bishop Stewart of Chicago, and the diocesan council.

Far-reaching possibilities are seen in the proposal by Fr. Higgins. The suggestion in brief is this: There would be set up at Seabury-Western Theological Seminary a training school for a select and limited number of laymen. These laymen would go through a course of perhaps six months training, meeting at least one night a week at the seminary. Upon completion of the course, they would be assigned to suburbs and communities where the Church is not represented at the present time, thriving communities in some cases of several thousand population.

VOLUNTEER WORKERS

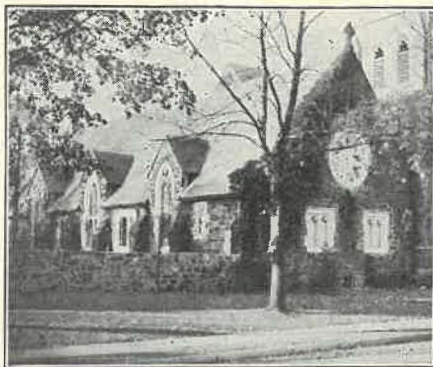
These laymen would give their services and would volunteer to devote their Sundays to the work, without pay.

"There is a regular belt of communities on the edge of Chicago where the Church is not represented," said Fr. Higgins, discussing the plan. "Under existing financial conditions it is unlikely that the Church will be able to provide a clerical staff sufficient to cover these communities for years to come. This means we would be losing a tremendous opportunity and it is to meet this situation that we propose sending laymen into these communities."

In the course of 10 or 12 years, Fr. Higgins believes flourishing mission stations can be created in at least 15 or 20 communities which have no Episcopal churches at present. The training class would probably be limited to 12 or 15 men to begin with, and a new class would be trained each year.

Honolulu Chinese Raising \$1,000 for Shensi Fund

HONOLULU—Chinese congregations in the district of Honolulu have nearly completed their pledge of \$1,000 toward the endowment fund of the Shensi diocese in China.



NEW JERSEY SYNOD HALL

This building at Trenton, the first unit of the New Jersey Cathedral project to be constructed, was dedicated November 12th by Bishop Matthews of New Jersey.

Bishop Mann and Russian Archbishop at Service

PITTSBURGH—Bishop Mann of Pittsburgh made a special address of welcome at the service of the Russian Orthodox people held November 29th in St. Mary's Episcopal Church by Archbishop Vitaly of New York. The Archbishop was assisted in the Divine Liturgy by the Rev. Silas Tretiak of Carnegie, Fr. Basil Horsky of Canonsburg, and Fr. Ignaty Lakhuo of Scranton. The excellent choir, under the direction of Fr. Tretiak, sang the entire service. This is the first visit of Archbishop Vitaly to Pittsburgh.

In his address, Bishop Mann stressed the close relationship of the Anglican communion and the Eastern Orthodox Church, as well as mentioning the coincidence that on that same day the Archbishop of Canterbury and the Archbishop of the Greek Church joined in a service in London, England.

Plans are being discussed for closer cooperation between these two communions in the diocese of Pittsburgh.

Canadian Archbishop Preacher at Watertown, N. Y., Service

WATERTOWN, N. Y.—Archbishop Roper of Ottawa was the preacher in Trinity Church here at the observance of the 150th anniversary of the consecration of Samuel Seabury. The Archbishop was introduced by Bishop Fiske of Central New York.

The choirs of the three Episcopal churches here, St. Paul's, Trinity, and the Church of the Redeemer, were in the procession. A number of clergy of the diocese attended the service.

Church Army Dinner

NEW YORK—The Church Army of America will hold its seventh annual dinner at the Hotel Brittany December 10th. Mrs. John M. Glenn will preside, and Capt. B. Frank Mountford and other members of the Church Army staff will speak.

Benedictines Plan House in America

Monastery May be Located Near Philadelphia; Chosen Group to Study in England

BY THE REV. T. F. OPIE, D.D.

WASHINGTON, D. C.—An American House of the Order of St. Benedict is being planned. A site for a monastery near Philadelphia has been offered, and a group of Americans already has been chosen for preparation at Nashdom Abbey, England.

"I am here in Washington to make a semi-public statement that the thing is going to be done." This was the way the Rev. Dom Anselm Hughes, O.S.B., of Nashdom Abbey, England, expressed himself in connection with a proposed American House of the Order of St. Benedict.

He was addressing a group of clergymen in conference at the College of Preachers November 26th, in the presence of Bishop Freeman of Washington and Bishop Rhinelander, warden of the college where a number of the diocesan and other clergy had been invited to lunch, to meet the English Benedictine. The conference followed the luncheon and was attended by some 30 clergymen.

MEN TO BE TRAINED

Dom Anselm also announced the opening of a drive for a fund of \$3,000 to care for six men for one year—men of the American Church who have expressed a desire to become Benedictines and to set up an American religious community in the near future. This group of six select men, who already have been passed upon, will go to England and have training at Nashdom Abbey and will later return to the United States to set up a branch of the Order of St. Benedict.

MONASTERY NEAR PHILADELPHIA

Dom Anselm indicated that a suitable property had been offered "within 30 miles of one of your principal cities" for this purpose. This property is not far from Philadelphia and contains 200 acres and buildings which the owner would like to present as a site of a Benedictine monastery in this country, according to the dis-

Archbishop's Brother to Head Presbyterians

LONDON—The Rev. M. Buchanan Lang, the brother of the Archbishop of Canterbury, is to become moderator of the Presbyterian Church of Scotland. He has been given the moderatorship nomination, which is equivalent to election at the General Assembly next spring.

tinguished visitor from England, who added that it is just the type of place desired for such a purpose.

It will be "a school for the service of God," said Dom Anselm, "where the Gospel principles of poverty, chastity, and obedience will be lived." It will be "an autonomous American House," according to the speaker. The plan is to train six men the first year and to add six more the next, for whom "room is available" at Nashdom—and "more room can be made" if necessary.

"There is something on the horizon now," added the visitor, "to make the raising of the expenses of training the men in England easier." It will be the part of these six men, and others who will follow, "to absorb the atmosphere and to imbibe the true spirit of the Religious Life and to give up everything to God."

ENDORSED BY BISHOP IVINS

The speaker indicated that 23 people, including nine priests in America, had expressed personal interest in the monastic life and would like to enter the order. He stated that he has the special endorsement of Bishop Ivins of Milwaukee, who "has authorized me to use his name as I see fit" in this connection.

"Our work centers around work and worship," he explained. "We stay at home and come out only when the Church asks for our services." In answer to a question as to the relation of this order to the Order of the Holy Cross and the Cowley Fathers, Dom Anselm explained that there would be no competition and no overlapping of interests. He stated that whereas these two orders are "modern" and are set up to "meet the needs and activities of the modern age, the Benedictines make no concessions to modern life, but live the same kind of monastic life that Augustine lived centuries ago, without any attempt at adaptation to modern needs." This life is characterized by "prayer, manual labor, and study" each day, affording opportunity for the contemplative life.

Bishop Rhinelander expressed the feeling that "there is need for such an order in the Church now, in this present break-up of civilization." He said that he could "recall many queries" in the last few years as to the possibility of establishing the Benedictine order in America.

Clifton, N. J., Parish Anniversary

Dinner Attended by Former Pastors

CLIFTON, N. J.—Four priests who held successive office as pastors of St. Peter's Church here, were among the guests at the recent dinner celebrating the 38th anniversary of the parish. They were the Rev. Messrs. Henry Baldwin Todd, II, John G. Martin, William H. Watts, and George L. Grambs, present rector.

Western Colorado Clergy Meet

GUNNISON, COLO.—The clergy of western Colorado met in Gunnison at the Church of the Good Samaritan November 14th. Holy Communion was celebrated by the Rev. John Foster, and was offered as a thanksgiving for the gift of the episcopate to the American Church through Samuel Seabury.



NEWLY ELECTED NATIONAL EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY
Standing: Mrs. Thomas, Mrs. Charles Carver, Mrs. J. F. Morrison, Mrs. Julius E. Kinney, Mrs. Happ, Miss Sallie C. Deane, Mrs. Beverly Ober, Miss Pardee, Mrs. D. Tefft Barbour.
Seated Left to Right: Miss Mary Johnston, Mrs. H. G. Lucas, Mrs. Paul H. Barbour, Miss Grace Lindley, Executive Secretary, Mrs. Edward Cross, Mrs. James R. Cain, Mrs. B. S. Brown.

Christ Church, Westerly, R. I., Celebrates 100th Anniversary

WESTERLY, R. I.—Christ Church has just concluded two weeks of festivities in celebration of its 100th birthday. During the week of November 11th to 16th, Bishop Bennett, Assistant to the Bishop of Rhode Island, conducted a preaching mission to a crowded church.

The Rev. Dr. Norman Van Pelt Levis, former rector, now pastor of the Church of the Incarnation, Philadelphia, preached the centennial sermon November 18th. On November 21st, the anniversary supper drew former rectors, scattered parishioners, and friends at home and abroad.

On the evening of November 23d, a supper was given for all the former members of Christ Church choirs. The Rev. G. Edgar Tobin is rector.

Blue Grass Conference Plans Made

LOUISVILLE, KY.—The Blue Grass Conference committee, composed of representatives from both dioceses in the state of Kentucky, held a meeting at the Louisville Cathedral House November 20th and completed preliminary arrangements for the third annual summer conference to be held at Margaret Hall, Versailles, next June. The Rev. Arthur H. Austin, rector of Grace Church, Louisville, was elected chaplain.

Province of Pacific Synod in May

SAN FRANCISCO—The 17th annual synod of the province of the Pacific will probably meet at Seattle, Wash., in the first week of May, 1935.

Greater Providence Clergy Hear Dean Bulgakoff

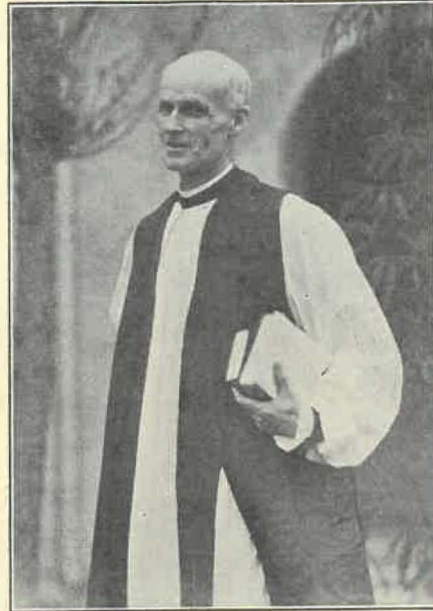
PROVIDENCE, R. I.—"If the religion of Russia should be lost, the religious world will be responsible." This challenging warning the Very Rev. Sergius Bulgakoff, dean of the Russian Orthodox Theological Academy in Paris, put forth when as a guest of Bishop Perry he addressed and conferred with the clergy from Greater Providence. And his host in introducing him said that with amazing economies Fr. Bulgakoff was conducting this school for educating priests "before the closed doors of Russia to be ready when the time comes to restore Christianity to that country on a sound and enduring basis."

"The Academy," he continued speaking perhaps as much in his capacity as Presiding Bishop of the Church as in that of Bishop of Rhode Island, "is doing more than educating a few Russian leaders. It is demonstrating that a nation cannot atrophy the religious thought, interests, and instincts of a people. It cannot be done, as is proved by the steadfastness of the Russian clergy and people under persecution."

Dean Bulgakoff in answer to a question calmly admitted that the Academy was teaching and preparing its young students and the members of the new Russian Youth Movement associated with it to face martyrdom.

Central New York Priest Hurt

NORWICH, N. Y.—The Rev. J. Winslow Clarke was injured in an automobile accident in Chenango county, and was taken to the County Memorial Hospital, Norwich, suffering from shock and cuts.



SCENES AT CONSECRATION OF BISHOP NICHOLS

Bishop Nichols, the new Suffragan of Shanghai, is shown at the right, above. To the left is a picture of the consecration November 1st in St. Mary's Chapel, Shanghai. Below are shown the bishops who participated in the service, with the Presiding Bishop of the Chinese Church, Dr. Norris, the consecrator, in the center in cope and mitre.



Florence, Italy, Rector Accepts Milwaukee Call

MILWAUKEE—The Rev. Killian A. Stimpson, rector of St. James' Church, Florence, Italy, and honorary canon of Holy Trinity Cathedral, Paris, has accepted the call as rector of St. Mark's Church, Milwaukee. He has been at Florence since September, 1926, going to Florence from Paris, where he was on the Cathedral staff.

Central New York Secretary III

UTICA, N. Y.—The Rev. F. C. Smith, executive secretary of the diocese of Central New York, is ill in a hospital here, the result of overwork.

Greek Metropolitan Gives Dinner Honoring Dean of Russian Orthodox Academy

NEW YORK—A dinner was given here recently for Dean Sergius Bulgakoff of the Russian Theological Academy in Paris by Archbishop Athenagoras, Metropolitan of the Greek Church of North and South America.

Other guests at the dinner included Bishop Benjamin, Russian Bishop of Pittsburgh, the Rev. Archimandrite Cavadas, Dr. Basil Benzin, and Paul B. Anderson, European Y. M. C. A. executive and close friend of Dr. Bulgakoff.

Dean Bulgakoff is in this country in the interest of his seminary.

New York Retreat House is Opened

Sisters of St. Mary Use Property for
Retreats, Conferences, Lectures,
and as Hostel

NEW YORK—The Sisters of St. Mary formally opened their Retreat House on December 1st, with the first of the Advent quiet days for associates and other women. The Rev. Dr. W. P. McCune, rector of St. Ignatius' Church, was the conductor. The other quiet days will be held December 8th, 15th, and 22d. Dr. McCune will be the conductor at one of these; the Rev. S. C. Hughson, O.H.C., at the two others.

MODERN BUILDING

The Retreat House itself is the fine modern building designed and erected a few years ago as the Nurses' Home for the nurses in training at St. Mary's Hospital for Children. It is fully equipped with a large auditorium, smaller classrooms, a kitchen and dining room, in addition to nicely furnished bedrooms and small suites. It is one of the best pieces of property owned by the Community of St. Mary. The sisters' chapel in the hospital itself provides regular daily and special services. A better place for a retreat house could hardly be found in the country.

The Sisters of St. Mary were obliged to discontinue the Training School for Nurses about a year ago, owing to the depression. The students were transferred to other hospitals in the city. Funds were only just sufficient to maintain St. Mary's Hospital for Children. The Nurses' Home was no longer required for its original purpose. The demand for such a center as the Retreat House will be has led to this new use of the property.

COURSES OF LECTURES

In addition to retreats and quiet days, courses of lectures, for both men and women, for which a small fee will be charged, will be given at the Retreat House. The Rev. William H. Dunphy will give the first course on *The Quest of the Abundant Life*. The topics and dates are as follows: *The Inside of Life*, December 5th; *The Source of Life*, December 12th; *The Prince of Life*, December 19th; *The Spirit of Life*, January 9th; *The Kingdom of Life*, January 16th; *The Channels of Life*, January 23d; *The New Life and the New Humanity*, January 30th; *New Life and New Deals*, February 6th; *The New Life and the New Morality*, February 13th; *The New Life and the New Universe*, February 20th. Tickets for the full course or for single lectures may be secured from the Sister Superior, St. Mary's Hospital, 407 West 34th street, New York City.

During Lent Fr. Hughson will conduct a school of prayer for both men and women. The dates will be announced later. On the Saturdays in Lent quiet days for women will be conducted by the Rev. Dr. Robert S. Chalmers, rector of Grace and St.

Peter's Church, Baltimore, and by the Holy Cross Fathers.

RECTORS MAY ARRANGE PROGRAMS

Rectors of parishes and directors of religious organizations may arrange for the use of the Retreat House for retreats, lectures, and conferences through the Sister Superior. It is expected that the house will be of great service in this way. Until sufficient endowment has been secured for the support of the Retreat House, a moderate charge must be made for its use.

Associates of St. Mary and many other Churchwomen have long desired a hostel under the auspices of the sisters. The living quarters of the Retreat House are now available for this purpose. Women may now live there, either as permanent or transient paying guests. Single rooms and small suites may be engaged. Meals will be served; but rooms may be engaged without meals. Laundry will be done at the usual rates.

The retreat movement is gaining strength steadily in the Church in America. Adelynwood, the House of the Companions of the Holy Cross, at South Byfield, Massachusetts, is in constant use throughout the summer. Other retreat houses are in operation. But St. Mary's Retreat House, situated in the heart of the City of New York and equipped for all-the-year-round use, marks an advance comparable with the development of the retreat movement in England.

St. John's Church, Omaha, Celebrates 50th Year

OMAHA, NEBR.—St. John's, Omaha, recently celebrated its 50th anniversary. On the anniversary festival Bishop Shayler of Nebraska was the preacher in the morning and the Rev. C. H. Young in the evening. On the following day there was a reunion of former and present members, with a dinner. The Rev. E. J. Secker is rector.

San Francisco Convocation

Attendance Highest in Years

SAN FRANCISCO—The convocation of San Francisco, meeting November 14th at All Saints' Church, had the largest attendance in many years. The Rev. Dr. H. St. George Buttrum, dean, presided. The guests of honor were the Very Rev. A. Hugo Blankingship of Havana, the Rev. Thomas R. Jones of South Pasadena, and Mrs. W. Bertrand Stevens of Los Angeles. A special message was sent to the Rt. Rev. John W. Nichols, "our own missionary," in Shanghai, and the suggestion to the council that his work might be specially adopted by the diocese was approved. The preacher at the Communion service was the Rev. Sturgis Riddle, pastor for Episcopal Church students at the University of California.

10th Year as Bishop of Florida

JACKSONVILLE, FLA.—The 10th anniversary of the consecration of Bishop Juhan of Florida was observed in St. John's Church here November 25th. Bishop Gailor of Tennessee was the preacher at the evening service.



SANCTUARY, TRINITY CHURCH, NILES, MICHIGAN

The parish's centennial celebration came to a climax November 24th and 25th. A number of activities throughout the year marked the 100th anniversary. Bishop McCormick of Western Michigan celebrated the Holy Communion at 11 a.m. November 25th, and the Rev. Harold Holt, former rector, preached. The Rev. H. L. Nicholson is rector.

Maryland Churchmen Hear of British New Deal Moves From Bishop of Aberdeen

BALTIMORE—"We in Great Britain have been making the same experiments you have here in your New Deal, but we started it years ago," said Bishop Deane of Aberdeen and Orkney, Scotland, when he addressed the Churchman's Club of Maryland at the fall dinner meeting in the Emerson Hotel, Baltimore, the evening of November 26th.

He further stated that they have had old age pensions, health insurance, and unemployment insurance for many years, and while it is expensive, it is extremely well done and perfectly organized and is undoubtedly a success.

Old Church Near Washington Observes 200th Anniversary

WASHINGTON, D. C.—Historic Old Falls Church, just outside of Washington, on the Virginia side, was the scene of interesting ceremonies November 25th, when its 200th anniversary was celebrated. Bishop Tucker of Virginia delivered the sermon. Others attending were: the Rev. Dr. G. MacLaren Brydon, historiographer of the diocese, and the Rev. Messrs. R. A. Castleman, a former rector, Henry Teller Cocks, rector of All Saints' Church, Chevy Chase, H. A. Donovan and C. A. Langston, two rectors of other historic churches in Virginia, and Malcolm Taylor, of the College of Preachers and director of the National Commission on Evangelism.

Kansas Clergy Give Dean Endorsement

Very Rev. John W. Day Answers Criticism of Banker Charging Communism

TOPEKA, KANS.—The clergy of Kansas have endorsed the stand of the Very Rev. John W. Day, dean of the Topeka Cathedral, in his defense of the freedom of the pulpit.

Criticized by a member of his congregation, J. R. Burrow, Jr., president of the Central National Bank here, who accused Dean Day of being a Communist and who demanded his resignation, Dean Day delivered a sermon in the Cathedral October 28th in defense of his stand. The Cathedral was filled, and the congregation broke out in applause during the sermon.

The clergy at the meeting November 7th unanimously expressed gratitude to Dean Day.

There have been no more demands for Dean Day's resignation. To date his sermon has not been answered by the banker. The protest was made after Dean Day delivered an address before the young people in Atlantic City during General Convention.

Miss Van Kleeck Heads New Group

NEW YORK—Miss Mary Van Kleeck, director of Industrial Studies for the Russell Sage Foundation, and a Churchwoman of prominence, is the chairman of a new group of specialists organized to study the problem of poverty in the United States at the present time, and to suggest remedies. The members of the group have been selected from the fields of architecture, engineering, economics, education, and public health. The problems to be considered intensively are housing, food, school facilities, medical care, and family conservation. Similar groups are functioning in England and in certain centers of Europe.

Ventnor, N. J., Memorial Service

VENTNOR, N. J.—A memorial service was held at the Church of the Epiphany here for one of the donors, the late Willard H. Bradford, October 19th. The church building was given by Mr. Bradford, senior warden, and his sister in memory of their uncle and aunt, Mr. and Mrs. Sutherland M. Prevost. The Rev. Robert Williams, rector of Trinity Church, Princeton, was celebrant at the service. He was assisted by the Rev. C. E. McCoy, rector of the parish.

Federal, State Positions Held by Alaskan Priest

CHICAGO—Postmaster, notary public, marriage commissioner, and vicar—these are but a few of the jobs of the Rev. E. A. McIntosh, priest in charge of St. Timothy's Mission in Alaska, who has been visiting in Chicago.

The Rev. Mr. McIntosh's "parish" includes 40,000 square miles of territory. The village, Tanacross, where he lives is 70 miles from a highway as the crow flies and 90 miles by trail. He goes about mostly by boat or airplane; one of his objects in visiting the United States at this time is in an effort to raise funds to buy a new boat for his work.

The white man's ways are gradually creeping in among the native Indians of his country, said the Rev. Mr. McIntosh. Flour and similar products of modern food are now commonplace with the Indians and, in fact, are considered necessities. And the divorce evil has made its appearance; one divorce on record.

Former Evangelical Missionary to Deaf Studies for Holy Orders

ALEXANDRIA, VA.—The Rev. George Almo, formerly Evangelical missionary to the deaf in Sweden, and more recently in charge of the Evangelical Church for the Deaf in Toronto, has become a student at the Virginia Theological Seminary, and, after ordination, expects to engage in Church work among the deaf in this country. He will be a welcome addition to the ranks of the deaf clergy as there are already vacancies in Maryland, Ohio, California, the Pacific Northwest, and elsewhere.

Southern Virginia Vestrymen Meet

NORFOLK, VA.—Under the auspices of the Southern Virginia diocesan committee on the Church's Program, a dinner was given at Old St. Paul's, Norfolk, the night of November 22d to the vestries of

churches in Norfolk and Princess Anne counties at which 125 men were present. Presiding over the dinner was Col. James Mann, chancellor of the diocese.

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Filipinos Prepare for Native Ministry

Five Young Men Training as Catechists at Sagada Mission; Assist in Work of Missionaries

MANILA—Five young men are now training as catechists at the Sagada mission in the Philippines, two in their first year of study, two in the second, and one in the third. Besides their class work they all get practical training in pastoral work by assisting in the out-stations or teaching religious subjects in the Sagada and neighboring government schools. They are pioneers looking toward the day of a native ministry among the tribes.

Albany Acolytes' Service

ALBANY—A diocesan service for acolytes, held in the Cathedral of All Saints November 3d, was attended by 150 servers and acolytes from some 25 parishes. The Very Rev. Dr. C. S. Lewis, dean, was celebrant, assisted by the Rev. J. Lee Roney, Kinderhook, and the Rev. Wayne M. Wagenseller, Grace Church, Albany. The preacher was the Rev. Jerrald C. Potts, of Hoosick Falls. At a luncheon served for the acolytes in the Cathedral Guild House there was an address by the Rev. W. E. Sprenger, of Trinity Church, Albany.

Windows Given to Utica Church

UTICA, N. Y.—Two stained glass windows have been installed in St. Luke's Church, Utica, as a memorial to Mrs. Lillian Hirt Trimbe, the gift of her daughter, Mrs. Mina Yeckel of Rahway, N. J.

Bishop Abbott Conducts Mission

HOPKINSVILLE, KY.—A successful eight days preaching mission was brought to a close November 18th at Grace Church, Hopkinsville. It was conducted by Bishop Abbott of Lexington.

Kentucky Rector Instituted

LOUISVILLE, KY.—Bishop Woodcock of Kentucky instituted the Rev. William H. Langley as rector of St. Mark's Church, Louisville, the morning of November 18th.



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Bangor, Maine, Parish Observes 100th Year

BANGOR, ME.—St. John's parish here recently observed its 100th anniversary. The Rev. John A. Furrer is rector.

A history of the parish, under the title *The Beginnings of St. John's Church*, has been published. The author is Harris Walter Reynolds.

Oakland, Calif., Church Exhibit Traces Growth of Christianity

OAKLAND, CALIF.—In commemoration of the Bishop Seabury sesquicentennial, a three-day exhibit was held at St. Paul's Church, the Rev. A. Ronald Merrix, rector. It had been carefully prepared after much research and "beginning at Jerusalem" represented the growth of the Church up to the present. Every room in the large parish house was occupied with some phase of the work.

Choir Wins Two Cups

NEW YORK—The junior choirs of St. Mary's Church, Manhattanville, won two cups at the contest on November 10th. Eight choirs of Greater New York participated. The cups were offered by the National Federation of Music Clubs. One cup was won by the St. Cecilia choir of St. Mary's; the other, for unison work, by the combined St. Francis and St. Cecilia choirs. The rector of St. Mary's is the Rev. Dr. Charles B. Ackley.

Actors' Guild Memorial Service

NEW YORK—The annual Memorial Service of the Episcopal Actors' Guild was held in the Cathedral of St. John the Divine the afternoon of November 11th. Addresses were made by the Very Rev. Dr. Milo H. Gates and Channing Pollock. The Rev. Dr. J. H. Randolph Ray, warden of the Guild, read the lessons. About 1,200 attended.

New Head of Central New York Religious Education Department

UTICA, N. Y.—After 10 years of service, Prof. Henry N. Ogden resigned as chairman of the Central New York diocesan department of religious education, and has been succeeded by the Rev. Walter M. Higley, rector of All Saints' Church, Johnson City.

Rt. Rev. G. H. Lander Dies

LONDON—The Rt. Rev. G. H. Lander, who has been acting as Assistant Bishop of St. Albans, died suddenly recently. Dr. Lander was Bishop of Victoria, Hong Kong, from 1907 to 1920.

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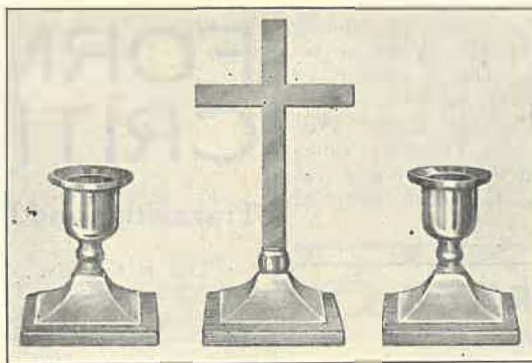
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Three Faiths Protest Mexican Restrictions

Statement Pledges Moral Support to Those Laboring for Freedom of Worship

NEW YORK—More than 500 Protestant, Jewish, and Catholic clergymen and prominent laymen have signed a statement giving "moral support to those who labor for freedom of worship" in Mexico, according to an announcement by the National Conference of Jews and Christians.

Newton D. Baker, Prof. Carlton J. H. Hayes, and Roger W. Straus are co-chairmen of the conference.

The statement follows:

"The undersigned Protestants, Catholics, and Jews of the United States wish to express their conviction in regard to the necessity of the achievement and the maintenance of religious liberty in all lands. We are especially concerned at the present juncture over the situation in Mexico where many unprejudiced observers report that, in the endeavor to achieve social justice and political reforms otherwise desirable, religious liberty is being imperiled. We register our alarm at every restriction upon the right of the churches to function, and the rights of individuals to practice the religion of their choice.

"Recognizing that freedom from religious and racial intolerance is not fully achieved in the United States, and in other countries of the world than Mexico, we acknowledge our responsibility to labor for its achievement everywhere. While refraining from discussing the immediate issues at stake in the controversies in Mexico, we desire to give our moral support to those who labor for freedom of worship there, and to express the anxiety with which we view every threat to liberty of conscience and the freedom of the soul."

The conference's announcement said:

"In view of the fact that 95 per cent of churchgoers in Mexico are of the Catholic faith, the National Conference leaders invited Protestants and Jews to take the initiative in this petition. Over nine-tenths of the signatories are Protestant ministers and Jewish rabbis, the remainder being Catholics. The signatories represent twenty-six Protestant and three Jewish denominations in forty-one states and Canada."

The conference's executive committee, at a meeting October 25th, decided to circulate the statement. The statement was presented by the Rev. Dr. E. R. Clinchy, director of the conference, who said it had been prepared by a committee of Protestants and Jews.

Anglicans signing the plea included

"Christian Century" Says American Protestantism With Mexican Catholicism

CHICAGO—The *Christian Century*, leading Protestant organ, asserts that "American Protestantism stands squarely with Mexican Catholicism" in opposing the campaign of the Mexican Government to eliminate religion.

"The issue as it now presents itself is one in which the Church will have the moral support of liberal opinion everywhere," the Protestant journal declares. "Whether the Catholic Church has exercised an undue influence in the past, whether it once controlled too much property, and whether it perpetuated credulity and superstition, are not the questions now foremost. The present issue has to do with the right of a Church to determine the number and qualifications of its own ministry, to carry on its spiritual activities, and to teach its faith to its own children. These rights the present Socialist government of Mexico denies. American Protestantism stands squarely with Mexican Catholicism in affirming them."

Bishops Bratton of Mississippi, Freeman of Washington, and Paul Jones. Editors of two Church papers, the Rev. Dr. Guy E. Shieler of the *Churchman*, and Clifford P. Morehouse of THE LIVING CHURCH, were among the signers.

In making public the names of the clergymen, Dr. Clinchy said that a similar protest by Christian clergymen had been made public last May in connection with the persecution of the Jews in Germany.

"American clergymen," he said, "are concerned with the question of religious and racial persecution no matter where such persecution occurs. The National Conference of Jews and Christians has made such persecutions its concern because their growth always registers a backwash of prejudice in this country."

New Jersey Institutions Named in Will

TRENTON, N. J.—The Cathedral Foundation has received the sum of \$950 from the estate of the late Mrs. Bertram Borden, of Rumson, N. J. Mrs. Borden took an active part in the parish life of St. George's whenever resident on the Borden estate there and was president of the Woman's Auxiliary, summer branch. Half of this legacy was for the mission work of the diocese in the Pines district and half for the Church Mission of Help.

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Four Seminaries Send Delegates to General

Inter-Seminary Conference Studies Relation of Individual to Church-Fellowship

NEW YORK—Students of five theological seminaries in New York, Christian and Jewish, participated in an all day conference on The Relation of the Individual to the Church-Fellowship December 5th, at the General Theological Seminary. Known as the Inter-Seminary Conference, these meetings have taken place annually for four years.

The program consisted of the reading of papers by students representing the various seminaries, and discussions in small seminar groups. Opportunity was also provided for the students to meet informally for the sake of better individual understanding.

In past years among the subjects discussed have been Religious Resources for Social Reconstruction, The Place of Authority in Religion, and What Do We Mean by the Worship of God?

The student groups participating with respective chairmen of committees are General Theological Seminary, Frederick H. Belden; Jewish Theological Seminary of America, Arnold A. Lasker; Biblical Seminary in New York, Dale Russell; Union Theological Seminary, Jay Wright; and Jewish Institute of Religion, Wendell Phillips.

New Dean of Exeter

LONDON—Dr. S. C. Carpenter, the present Master of the Temple, will, it is stated, succeed Dr. Matthews, the new dean of St. Paul's, as dean of Exeter.

St. Paul's, Chapei, Shanghai, Celebrates 25th Anniversary

SHANGHAI—St. Paul's Church, Chapei, Shanghai, celebrated the 25th anniversary of its becoming a self-supporting parish November 11th. Bishop Nichols and Bishop Sing, eight clergymen, and about 600 laymen were present.

At the same time thanks were rendered to God for the restoration of the church which had been seriously damaged by Japanese shell fire two years ago and a newly built belfry and a large bell were dedicated. This parish of over 500 communicants, largely Ningpo people, is one of the most solid units in the diocese of Shanghai. It was founded by English (C. M. S.) missionaries.

Sewanee Observes Seabury Anniversary

SEWANEE, TENN.—Speaking of the heroic actions of the first bishop of the American Church and his devoted efforts toward preserving the episcopacy, the Rev. Dr. Charles L. Wells, dean of the Theological School of the University of the South, delivered the address at the school's observance of the 150th anniversary of the consecration of Bishop Seabury on November 14th.

Bishop Longley Quincy Speaker

MOLINE, ILL.—Bishop Longley of Iowa was the speaker at the banquet during the annual fall synod of the diocese of Quincy at Christ Church, Moline. The synod was held during the second week of November.

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Conference Appraises Dr. Keller's School

Young Clergymen Who Attended
Cincinnati Institution Enthusiastic
in Praise

WASHINGTON, D. C.—A significant conference was held at the College of Preachers from November 21st to 28th under the direction of the Rev. Dr. D. A. McGregor, secretary of the Department of Religious Education, and the Rev. C. Rankin Barnes, secretary of the Department of Social Service, National Council.

The personnel of this conference was made up of young clergymen, most of whom have been out of the seminary "for at least three years," and all of whom have been in training in the Cincinnati Summer School, a social service clinic and conference held under the direction of Dr. William S. Keller, well-known medical and social service expert of Cincinnati.

This conference was for the purpose of getting from the men who have actually studied under Dr. Keller an appraisal of the usefulness of this school to the Church and to society. Without exception this appraisal was not only favorable but quite enthusiastic. Dr. Keller himself was present over the week-end and made three addresses at the conference.

Dr. McGregor and Fr. Barnes led the general discussions of the conference for the entire week. The latter said that the men who have attended the Cincinnati school are "using the practical experience" gained in this school in their dealings with the people in their parishes and communities and are "cooperating with social service agencies" which are carrying on in given localities. Dr. McGregor dealt with the motives of Christian social service and Fr. Barnes with the practice of Christian social service.

One of the sessions dealt with the question, "What is a parish?" Is it a group of people, a "flock" merely to "be fed" or is it a "force" to be developed, directed, and used? The conclusion was that a parish is

Boston Church's Secret of Century Ago Remains Hidden from Parishioners

BOSTON—A century-old secret failed to be disclosed because the writing had not been placed in a moisture-proof box. The place was the historic Christ Church (the Old North), Boston, and the occasion was the opening of the golden ball under the weathercock when the latter was taken down in the course of repairs November 24th. Just 100 years ago, the Rev. Dr. William Crosswell, third rector of the Old North and, later, the first rector of the Church of the Advent, Boston, noted in his diary that he had written something in the form of a cross and placed it in the golden ball of the steeple. Disappointment was keen when Dr. Crosswell's "something" proved, through the passage of years, to be illegible, for he was a wit and a poet as well as a most lovable parish priest. A second document, the history of the very first blowing down of the steeple in 1804, also proved to be illegible since moisture had seeped in through a fissure in the ball.

both a flock to be tended and nurtured and a vital force in the community to lift the level of living. It was generally agreed that parish houses should be more freely used for both parish and community projects, including lectures, clinics, luncheons, recreation, creative arts and crafts, libraries, reading rooms for the unemployed and with a view to a proper and constructive use of "the new leisure."

Dr. Barth Suspended

BERLIN—Dr. Karl Barth, distinguished Swiss theologian of Bonn University, has been suspended from his professorship by Dr. Bernhard Rust, Prussian Minister of Culture, on the ground that he refused as a state servant to take the oath of personal loyalty to Chancellor Hitler as provided in a law of last August 20th.

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Anglicans Urged to Assist Armenians

Rhode Island Priests Asked to Help in Any Possible Way, Including Offer of Church Buildings

PROVIDENCE, R. I.—The Most Rev. Dr. James DeWolf Perry, Presiding Bishop of the Church and Bishop of Rhode Island, has asked his clergy to help the priests and laity of the Armenian Apostolic Church in every possible way. The plea for sympathy and understanding directly followed the recent visit of the Rt. Rev. Mampre Calfayan, who is temporarily representing in this country Khoren I, Catholicos of all Armenians, and is bringing order out of the chaos in the Church which followed the murder of Archbishop Tourian late last December.

"The Armenians have been sorely divided," Bishop Perry said, "especially in this country. And a good part of the people were left in doubt as to the meaning of the division. Still there is a small fraction in revolt, but it is dwindling."

During the murdered Archbishop's last days the Presiding Bishop, long intimate and friendly with the Armenian Apostolic Church, was close to him and came to know at first hand his grave problems.

Bishop Perry suggested that wherever Armenians required a building for worship the neighboring Episcopal Church rector offer his church. Their children, the Presiding Bishop continued, should be welcomed into the Sunday schools, if they have none of their own. As for baptism, the nearest Armenian priest should be consulted as a matter of comity.

Minnesota Cathedral Campaign Brings in \$22,750 Cash, Pledges

FARIBAULT, MINN.—The first phase of a financial campaign has been completed in the Cathedral of Our Merciful Saviour, representing a total in pledges and cash of \$22,750, representing 461 pledges and 225 families, with 126 non-parishioners pledging \$7,300. Approximately \$4,000 in cash has been received. The campaign was directed by Gates, Stone and Company of New York. The firm is continuing the direction of the second phase of the campaign, which will embrace a general solicitation of pledges from friends of the Cathedral, outside Faribault.

Chicago Parish Young People Publishing Weekly Periodical

CHICAGO—Budding journalists of the Church of the Redeemer, Hyde Park, under the direction of Jack White, son of the rector, the Rev. Edward S. White, are undertaking an experiment in publishing. As a means of stirring up interest in the Church school, the group has started the *Redeemer Church School News*, a weekly newspaper devoted to the work of the school. To finance the venture, the group is sponsoring a series of social events.

MONEY RAISING

for the
Episcopal Church
GATES, STONE & COMPANY
8 W. 40th St., New York
Write for copies of "How One Parish Got Out of the Red" for your Vestrymen.

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From *Jesus to Charlemagne*
by Shirley Jackson Case

The reader of this book walks with the people of the past upon their own highways, feels the realities they felt in life, participates sympathetically in their tasks. \$2

Insights Into Modern Hinduism

by Hervey DeWitt Griswold

It is not every day that a distinguished scholar writes simply and entertainingly about the field of his special interest. Everyone interested in the subject should read this book. \$1.75

Henry Holt & Company, New York

Appointed Dover Suffragan

LONDON—The Rev. A. C. W. Rose, vicar and rural dean of Brighton, and prebendary in Chichester Cathedral, has been appointed to the Suffragan Bishopric of Dover in succession to Dr. J. V. Macmillan.

THE CHRISTIAN YEAR

FOR SCHOOLS AND THE ISOLATED

By John deB Saunderson

"Here is a unique contribution to the devotional life. . . . As a text book for study groups, nothing could be better. The quotations from various writers are apt and suggestive; the bits of poetry grace the treatment of the themes; the question department challenges sincere research. Young People's Fellowships will find this an inspiring adjunct to their work. . . . As well, adult organizations might profitably adopt the course of study herein outlined."

—KENNETH MACKENZIE in *The Southern Churchman*.

Cloth, \$1.50; Paper, \$1.25

Postage Additional

Morehouse Publishing Co.
Milwaukee, Wis.



FOR THE SAKE OF CHILDREN IN SUFFERING FAMILIES

HUNDREDS of children in families of our unemployed have, during the past year, received temporary shelter or convalescent care through this City Mission Society which maintains St. Barnabas' House, a temporary shelter; four convalescent homes; three chapels; and a neighborhood center.

To continue, without a deficit, its work of sustaining suffering families, and to bring some glint of Christmas cheer to them, this Society must secure \$25,000 in addition to possible renewals of former gifts by January 1, 1935.

Your Sacrifice Means Their Care

New York Protestant
Episcopal City Mission Society
38 Bleecker Street, Eugene W. Stetson,
New York Treasurer

Church 42nd Year Kalendar 1935

THE HANDSOMEST AND MOST USEFUL KALENDAR PUBLISHED
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Kalendar Months in Colors. Tables of Lessons for Holy Days and Sundays. Proper Psalms for Seasons, Days, and Special Occasions. Table of Selections of Psalms. Sample Postpaid 35 Cents. Circular Free

ASHBY PRINTING COMPANY
PUBLISHERS ERIE, PENNA.

† Necrology †

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

C. C. KEMP, PRIEST

DETROIT—The Rev. Chester C. Kemp, retired priest of the diocese of Michigan, died in Grace Hospital, Detroit, November 22d, after a somewhat extended illness. He retired August 1, 1931, and had been living in Royal Oak since that time.

The Rev. Mr. Kemp would have been 72 years old December 16th. He was ordained to the diaconate in 1886 and to the priesthood in 1887. After serving for six years as assistant in Grace Church, Toronto, he became rector of St. Luke's, Cleveland, Ohio, in 1892. He came to the diocese of Michigan in 1900 as rector of St. John's Church, Clinton, where he served for 11 years, adding to the field in 1901 the charge of St. Peter's, Tecumseh. In 1911 he became missionary in charge of St. Paul's, Bad Axe, where he endeared himself to Church people and townspeople alike during the 20 years of his ministry.

The burial service was read in St. John's Church, Royal Oak, November 24th, with Bishop Page of Michigan, the Ven. Leonard P. Hagger, the Rev. Charles C. Jatho, rector of the parish, and the Rev. W. R. Blachford, retired, of Royal Oak, officiating. The body was taken to Beamsville, Ontario, for interment.

WILLIAM G. THAYER, PRIEST

BOSTON—The Rev. Dr. William Greenough Thayer, for 36 years headmaster of St. Mark's School, Southboro, retiring in September, 1930, died November 27th at his home, 250 Beacon street.

Dr. Thayer had been rector of St. Mark's Church, Southboro, resigning from the rectorship at the time he retired as headmaster of the school.

Dr. Thayer was born at New Brighton, S. I., N. Y., December 24, 1863, the son of Robert H. and Hannah Appleton Thayer. He received the Bachelor of Arts degree from Amherst College in 1885, Master of Arts degree in 1888, and a Doctor of Divinity degree in 1907. He attended Union Theological Seminary, 1885-88, and received the Bachelor of Divinity degree from the Episcopal Theological School in Cambridge in 1889.

He was ordained deacon in 1889 and priest in 1890. He was master at Groton School from 1886 to 1887, and from 1889 to 1894, becoming headmaster of St. Mark's School in 1894. In 1900 he became rector of St. Mark's Church, and was for many years a member of the diocesan standing committee, served on several national committees, was deputy to General Convention, and was a member of the Department of Religious Education, National Council, from 1921 to 1928.

He married Miss Violet Otis of Boston, on June 1, 1891. She survives, as do the following children: Mrs. John Stanley Parker of Boston, Mrs. John R. Suydam

of Southboro, William G. Thayer, Jr., of New York, an architect; Sigourney Thayer of New York, a business man; James Appleton Thayer of Concord, N. H., a master at St. Paul's School; Robert Helyer Thayer of New York, a lawyer, and John Otis Thayer of Boston, a business man.

The funeral service was held in the chapel of St. Mark's School, Southborough, December 1st, with both Bishop Lawrence, retired, and Bishop Sherrill of Massachusetts taking part in the service.

J. W. TORKINGTON, PRIEST

BALTIMORE—After an illness of about three weeks in the Church Home and Infirmary, Baltimore, the Rev. Dr. John William Torkington died November 25th.

He has been rector of St. George's Church, Mt. Savage, since 1923. He is survived by his widow and a son and daughter.

The funeral service was conducted November 28th, at 2 P.M., in St. George's

Church by the Rev. Henry F. Kloman, rector of Emmanuel Church, Cumberland, and the Rev. Lewis Beeman Browne, rector of St. Peter's Church, Lonaconing. Burial was in the adjoining cemetery.

W. R. COLE

LOUISVILLE, Ky.—Whiteford Russell Cole, a prominent Churchman, and president of the L. and N. railroad, died suddenly November 17th, from a heart attack sustained while on his private car en route from Nashville to his home in Louisville.

Mr. Cole, who was 60 years of age, had always taken an active interest in Church affairs. He was a member of the chapter of Christ Church Cathedral and had been a deputy to several General Conventions.

Mr. Cole is survived by his widow and one son.

The funeral service was held November 19th at Christ Church Cathedral, with burial in Nashville, his former home.

Church Services

CALIFORNIA

Christ Church, Ontario

(Thirty-five miles east of Los Angeles)
THE REV. RICHARD H. GUSHÉE, Rector
Sunday Masses, 7:30 and 11 A.M.
Week-days, 7:30; Thursdays, 9 A.M.
Confessions: Saturdays, 5 and 8 P.M.

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.

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.
Noonday Services Daily (except Saturday) 12:20.

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.
PATRONAL FESTIVAL, DECEMBER 8TH
Low Masses, 6, 7, 8 and 9:30.
High Mass, with Sermon, 11. Preacher: REV. SPENCE BURTON, S.S.J.E.
Cesar Franck's Messe solennelle.

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.

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.

New Assistant Treasurer of Council Begins Work

James E. Whitney Nominated by Dr. Franklin; Election in February

NEW YORK—James E. Whitney, executive secretary of Western Nebraska, unofficially has begun his duties as assistant treasurer of the National Council, pending election by the Council.

Dr. Lewis B. Franklin, treasurer, has announced that at the next meeting of the National Council he would nominate Mr. Whitney as assistant treasurer.

Announcement has been made that only a *pro forma* meeting of the National Council will be held in December and therefore no appointment of an assistant treasurer can be made officially until the meeting to be held February 12, 1935. In view of the need for additional assistance, particularly at the closing of the year, Dr. Franklin has obtained from the Presiding Bishop, the president-elect and members of the Council, their cordial endorsement of the nomination of Mr. Whitney.

Mr. Whitney graduated from a high school in the state of Kansas in 1905, and studied one year at Kansas University and two years at the University of Nebraska. He left there before graduation because of the death of his father and entered a bank at Scandia, Kans., where he stayed until 1912. He then became cashier of the Lincoln (Nebr.) State Bank, serving until 1920. For the next four years he served the state of Nebraska in the department of trade and commerce in charge of a group of closed banks. He was then elected cashier of the Grand Rapids (Nebr.) National Bank. He occupied this position for six years until 1930 when he went to work with Bishop Beecher of Western Nebraska. He has been active in Church work since he was 17 years of age.

In his position as executive secretary of Western Nebraska, Mr. Whitney has been working in close accord with the officers of the Church Missions House for the past four years and has undertaken and performed with exceptional ability services for which he was loaned to the Council by Bishop Beecher. During the past summer he has served as assistant treasurer of Everyman's Offering.

Rev. C. Rankin Barnes Represents Federal Council at Conference

NEW YORK—The Rev. C. Rankin Barnes of the National Council has been invited by the Attorney General to represent the Federal Council of Churches at the Conference on Crime to take place in Washington, D. C., December 10th to 13th. The conference includes governors and other state officials and representatives of institutions and organizations concerned with law enforcement.

135th Anniversary Observed

HARPUSSVILLE, N. Y. — St. Luke's Church, Harpursville, recently commemorated the 135th anniversary of its founding. The Rev. Paul S. Olver, rector of Zion Church, Rome, was preacher. This parish was organized in 1799.

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

Died

SISTER DORA—SISTER DORA, Community of St. John Baptist, on November 30, 1934, at Ralston, N. J.

STOTT—Died at Savannah, Ga., November 14, 1934, CLEMENT J. STOTT, of Chicago, husband of Daisy Bignall. Retired business man, loyal member of the Church of the Atonement, Chicago, teacher in the Church school, a devoted husband and a sincere Christian.

"Grant him an entrance into the land of life and joy, in the fellowship of Thy saints."

ALTAR BREAD AND INCENSE

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

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ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

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

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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.

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FINE IRISH LINEN especially selected for Church use, 36 inches to 54 inches wide, cut any length. Samples of 12 qualities on request. MARY FAWCETT COMPANY, 812 Berkeley Avenue, Trenton, N. J.

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MISCELLANEOUS

MUSICAL SETTING for Bishop Brooks' immortal "O Little Town of Bethlehem." "It has been long since any music has so moved me" (Dean, Guild of American Organists for the State of Georgia). Prices on application. REV. P. B. PEABODY, 2011 Park Ave., Topeka, Kans.

OLD VIRGINIA PLUM PUDDINGS for sale by Epiphany Guild, 2 lbs. each, \$1.00; west of Mississippi, 15 cts. postage. Money with order. Reference: The Bank of Middlesex. Address, MRS. ALFRED C. PALMER, Urbanna, Va.

SHAKESPEARE FOR CHRISTMAS! Send the game "A Study of Shakespeare" to friends. Best of endorsements. Price 60 cts. Postage 5 cts. THE SHAKESPEARE CLUB, Camden, Maine.

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RELIGIOUS EDUCATIONAL DIRECTRESS, parish visitor, desires work parish or missions anywhere, permanent or temporary. Will accept offer to help with children in rectory, or as companion, hostess-housekeeper, travel or in good school. References. W-471, THE LIVING CHURCH, Milwaukee, Wis.

RETREAT

NEW YORK CITY—The annual Advent retreat for women, conducted by the Rev. Granville M. Williams, S.S.J.E., will be held at the Church of St. Mary the Virgin, 139 West 46th St., New York City, on Saturday, December 15th, beginning with Mass at 8 o'clock. Those desiring breakfast or luncheon will please notify the SISTER IN CHARGE, S.H.N., 133 West 46th St., New York, by December 13th.

Church Pension Fund Executive is Honored

Bradford B. Locke Elected Officer of Conference Comprising Boards of 24 Religious Groups

NEW YORK—Bradford B. Locke, executive vice president of the Church Pension Fund of the Episcopal Church, November 22d was elected vice president of the Church Pensions Conference, comprising the pension boards of 24 religious bodies.

The report of the Episcopal Church Pension Fund, given at the annual conference by Mr. Locke, was received with the greatest interest, partly because the Church Pension Fund is in such excellent shape, and partly because of the fact that it really was the first scientifically constructed pension system, upon a reserve basis, and is, therefore, somewhat of a pioneer and is so considered by the other pension systems, many of which are now modeled along the same lines.

Mr. Locke's report reads in part:

"Before the Church Pension Fund started, the Protestant Episcopal Church had nothing to rely on for the support of its aged clergy except various charitable funds, many of which were financially unsound or inadequate. The main one was the General Clergy Relief Fund, which was established in 1855, and which was in a bankrupt condition when it was taken over by the trustees of the Church Pension Fund in 1917. The average age allowance of the General Clergy Relief Fund at the time when it was taken over was \$262 a year. The average age allowance of the Church Pension Fund is now just short of \$1,000 a year, the scale of pensions having gradually increased from an average 10 years ago of \$571 a year.

"At the present moment, the fund is paying out pensions at the rate of \$1,144,133 a year, which represents an average outgo of \$3,134 per day. Ten years ago, the annual pension roll stood at \$501,786 per year."

Books Received

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

ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE, Philadelphia, Pa.:

Social Welfare in the National Recovery Program. \$2.00.

ASSOCIATION PRESS, New York City:

Thinking About Marriage. By Roy A. Burkhardt. \$1.75 cloth; \$1.00 paper.

ATHENAEUM PUBLISHING CO., Inc., New York City:

Kassia. A Romance of Byzantium. By George Handrulis. \$2.50.

BRUCE PUBLISHING CO., Milwaukee, Wis.:

Dominican Spirituality. Translated from the French by Anselm M. Townsend, O.P. \$1.25.

THOMAS Y. CROWELL CO., New York City:

A Man of Purpose. By Donald Richberg. \$2.00.
Dictionary of Foreign Terms. By C. O. Sylvester Mawson. \$2.00.

FARRAR & RINEHART, INC., New York City:
Living Triumphantly. By Kirby Page. \$2.00.

EDWIN S. GORHAM, INC., New York City:
The First Book of Psalms. By Albert C. Larned. \$1.50.

HARVARD UNIVERSITY PRESS, Cambridge, Mass.:

At War With Academic Traditions in America. By A. Lawrence Lowell. \$4.00.

LONGMANS, GREEN & CO., New York City:
The Vision of God. Abridged Edition. By Kenneth E. Kirk. \$3.25.

THE MACMILLAN CO., New York City:

Dynamics of Population. By Frank Lorimer and Frederick Osborn. \$4.00.

Organization for Social Welfare. By George B. Mangold. \$3.50.

MEDICAL ARTS PUBLISHING CO., Harrisburg, Pa.:

Conception Period of Women. By Dr. K. Ogino, M.D. \$1.00.

OXFORD UNIVERSITY PRESS, New York City:

The Atonement. By Robert S. Franks. \$2.50.

The Children's Parish. By Dorothy V. White. \$1.35.

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FLEMING H. REVELL CO., New York City:
Bible Light on Everyday Problems. By Marie Lemoine Harrison. \$2.35.

Calvary Church in Action. By John Potter Cuyler, Jr. \$1.00.

This Spring of Love. By Agnes Sligh Turnbull. \$2.00.

CHARLES SCRIBNER'S SONS, New York City:
The Christian Fact and Modern Doubt. By George A. Buttrick. \$2.50.

Fine Linen for Purple. By A. G. Paisley. \$2.00.

For a Little Child Like Me. By John Stirling. With illustrations by Horace J. Knowles. \$1.00.

If a Man Die. By W. Cosby Bell. With a foreword by W. Russell Bowie. \$1.75.

SHEED & WARD, INC., New York City:
Cinderella. A Play by The Wilfrid Ward Family. 60 cts.

Sanctity. By Violet Clifton. \$1.50.

PAPER BOUND BOOKS

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE, New York City:

International Conciliation. "The Churches and World Peace." By Dr. Walter W. Van Kirk. November, 1934. No. 304. 5 cts.

CHURCH UNION, London, England:

The Anglo-Catholic Annual. 1935.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

The Bible Calendar. Compiled by the Rev. D. A. McGregor. 8 cts.

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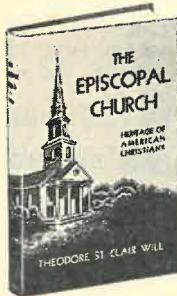
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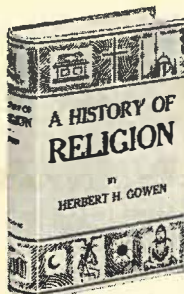
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