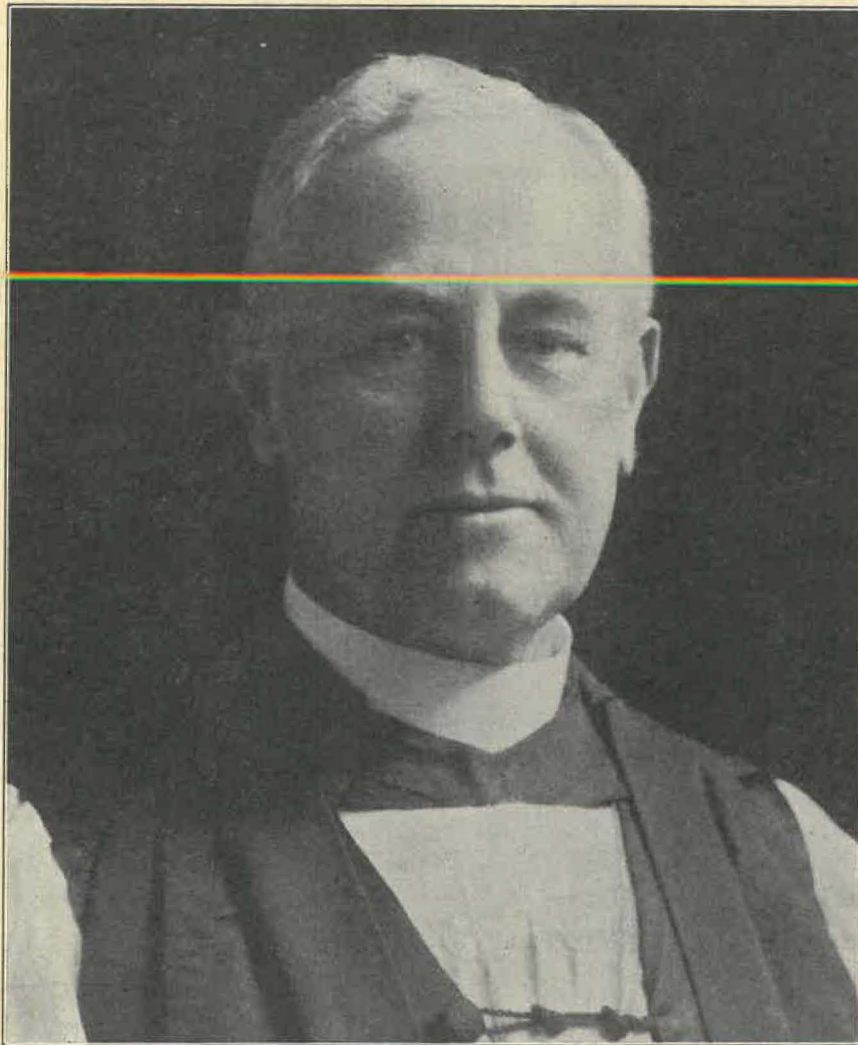


THE
Living Church



THE LATE RT. REV. EDWARD CAMPION ACHESON, D.D.
Sixth Bishop of Connecticut

(News story of his death on page 439)

1833-1933

Philadelphia, October, 1933

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American Catholic Congress Report

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London and Oxford, July, 1933

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The Living Church

Established 1878

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

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Church Calendar



FEBRUARY

- 4. Sexagesima Sunday.
- 11. Quinquagesima Sunday.
- 14. Ash Wednesday.
- 18. First Sunday in Lent.
- 21, 23, 24. Ember Days.
- 24. St. Matthias. (Saturday.)
- 25. Second Sunday in Lent.
- 28. (Wednesday.)

CALENDAR OF COMING EVENTS

FEBRUARY

- 3. Convention of Kansas.
- 5. Conventions of Chicago and Colorado.
- 6. Conventions of California, Iowa, Olympia, Western North Carolina, Ohio.
- 7. Convention of Sacramento.
- 11. Race Relations Sunday.
- 22. Convocation of Panama Canal Zone.
- Convocation of Puerto Rico.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

- 12. St. Andrew's, Rochester, N. Y.
- 13. St. Peter's Memorial, Geneva, N. Y.
- 14. St. Paul's, Aquasco, Md.
- 15. St. John's, Pleasantville, N. Y.
- 16. All Saints', Fulton, N. Y.
- 17. St. Luke's, New York City.

EVERY VOLUME of "embossed" Scriptures for the blind goes out from the American Bible Society in response to an expressed need and therefore is sure of eager and frequent use. Last year in addition to issuing 3,809 such volumes in the United States the society supplied Braille Scriptures for the blind abroad in English, Spanish, Portuguese, Siamese, Mandarin, and Japanese.

Clerical Changes

APPOINTMENTS ACCEPTED

BLOXHAM, REV. FRANK, formerly in charge of St. Paul's Church, Clinton; St. Gabriel's, Faison, and St. Mary's, Burgaw, N. C. (E.C.); has accepted a call to St. Agnes' Church, Franklin, N. C. (W.N.C.).

DAME, REV. WILLIAM PAGE, D.D., has resigned the headmastership of Christchurch School in Middlesex County, Va.; and accepted a call to Meade Parish, Upperville, Va. He will go to his new work after the close of the school year in June.

DENNIS, REV. JOHN, formerly rector of St. James' Church, Rochester, N. Y. (Roch.); to be rector of Trinity Church, Rochester, N. Y. (Roch.). Address, Jones Ave. and Frank St.

EMERSON, REV. SEWALL, canonically resident in the diocese of Western Massachusetts; to be curate at Trinity Church, Broadway and Wall Sts., New York City. Address, 19 West St.

HATHAWAY, REV. H. ST. CLAIR, formerly vicar of Christ Church, Berwick, and St. Gabriel's, Coles Creek, Pa. (Har.); to be locum tenens at St. Paul's Church, Wellsboro, Pa. (Har.).

MACNAMARA, REV. GEORGE B. H., formerly priest in charge of St. Mark's Church, Oakes, N. Dak.; to be priest in charge of St. John's Church, Dickinson, N. Dak. Address, 313 Sims St.

NICHOLS, REV. LEWIS, formerly rector of St. Paul's Church, Lock Haven, Pa. (Har.); to be consultative assistant at Trinity Church, New York City. Address, 24 Monroe Place, Brooklyn, N. Y.

SPINNER, REV. RALPH J., formerly in charge of St. Timothy's Mission, Gering, Nebr. (W. Neb.); is in charge of St. Margaret's Mission, Bayard, Nebr. (W. Neb.).

TRUMBORE, REV. CLARKE R., formerly rector of St. John's Church, Athol, Mass. (W. Ma.); to be rector of Trinity Church, Carbondale, Pa. (Be.). Effective March 1st.

RESIGNATION

SCHMAUS, REV. HAROLD E., vicar of St. John's Church, Westfield, Pa. (Har.), and archdeacon of the Northern Archdeaconry; resigned January 1st. Address, Westfield, Pa.

NEW ADDRESSES

PATTEE, REV. LYMAN E., formerly Tucumcari; Alamogordo, N. Mex.

SIDENER, REV. HERMAN S., formerly 3048 Somerton Road, Cleveland Heights, Ohio; 1342 Cleveland Ave., N.W., Canton, Ohio.

STILLWELL, REV. F. E., formerly Bemidji, Minn.; 801 Cherokee Ave., St. Paul, Minn.

DEPOSITIONS

ROCKWELL, HARRISON F., Presbyter, by the Bishop of New York, January 5, 1934. Deposed. "For causes not affecting his moral character."

THOMAS, GWILYM LLEWELLYN GLENDARE, Presbyter, by the Bishop of South Florida, January 17, 1934. Deposed at his own request. Renunciation of the Ministry.

CORRESPONDENT APPOINTED

DELAWARE—Mrs. J. H. MOORE, 1327 West Eighth St., Wilmington, has been appointed diocesan correspondent for THE LIVING CHURCH.

ORDINATIONS

PRIESTS

VIRGINIA—The Rev. BRAXTON BRAGG COMER LILE was ordained to the priesthood by the Bishop of Virginia in the Church of the Ascension, Richmond, December 24th. The Rev. B. D. Tucker, Jr., D.D., presented the ordinand and also preached the sermon. The Rev. Mr. Lile is to be rector of the Church of the Ascension, Richmond, Va.

The Rev. WILLIAM BYRD LEE MILTON was ordained to the priesthood by the Bishop Coadjutor of Virginia in Ware Church, Gloucester, December 21st. The ordinand was presented by the Rev. William B. Lee, Jr., and the Rev. Churchill J. Gibson, D.D., preached the sermon. The Rev. Mr. Milton is to be rector of Christ Church Parish, Lancaster County, with address at Kilmarnock, Va.

DEACON

LOS ANGELES—HENRY F. SOFTLEY was ordained deacon by the Rt. Rev. W. B. Stevens, D.D., Bishop of Los Angeles, in St. James' Church, Los Angeles, December 4th. The candidate, presented by the Rev. P. G. M. Austin, is to be assistant at St. James' Church, Los Angeles, with address at 3903 Wilshire Blvd. The Rev. Ray O. Miller preached the sermon.

Books Received

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

- ABINGDON PRESS, New York City:
Vital Control. By Lynn Harold Hough. \$2.00.
- ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE, Philadelphia:
Banking and Transportation Problems. \$2.00.
- INTERNATIONAL FIXED CALENDAR LEAGUE, Rochester, N. Y.:
The World's Work and the Calendar. By Meredith N. Stiles. \$1.00.
- LONGMANS, GREEN & CO., New York City:
King Edward VII. By E. F. Benson. \$3.00.

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CORRESPONDENCE

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

"The Revolt Against Democracy"

TO THE EDITOR: What Canon Bernard Iddings Bell writes is always interesting. His article on The Revolt Against Democracy in your issue of January 20th is eminently fair to those who are in this revolt, and it is most thought-provoking to those who still retain some measure of their hopeful belief in democracy.

I recall a saying of William Ewart Gladstone on this subject which will bear repeating. (I have not by me the article from which this quotation is taken, but I am quite certain that I give Gladstone's meaning correctly.) He said: "The rule of the majority may have its defects and shortcomings, but man has never discovered a better system of government." Gladstone was not only a statesman—and a truly Christian statesman. He was a scholar as well. He was perfectly familiar with the history of those countries which had been governed by absolute monarchs, by oligarchies, by dictators. And he knew human nature.

Would it be unfair to say that The Revolt Against Democracy might be termed The Reversion to Government by the Oligarchy and the Dictator? These systems have been tried in the past, and have been discarded. Dictators and oligarchs, as well as absolute monarchs, are but men.

Certainly we are passing through a time of revolt against government by the majority, as Canon Bell's article shows, clearly and with perfect fairness. But was Gladstone right, after all? Time will tell. And I, for one, believe that time will be on Gladstone's side.

C. A. JESSUP.

Charleston, S. C.

Karl Marx and the Class War

TO THE EDITOR: The writer of the article on Karl Marx, the Rev. Albert E. Baker (L. C., January 20th), seems to have a very confused mind. I can take exception to about a dozen of his statements. When he speaks of the divine right of earthly governments I imagine he has never read that most noble document the "Declaration of Independence," or has not understood its assertion of the sovereignty of the people.

He says once that Marx believed that organized Christianity is supported by and supports the capitalist system. Well, is not that true? It certainly was very true till recently, and is largely true now. So why complain if Marx states it?

But I want chiefly to point out that Mr. Baker, in common with many who are not Socialists, simply does not understand the expression "the class war." He seems to think it refers to an armed conflict, and is advocated as a means of arriving at a better system of society. But when Socialists speak of the class war they are simply describing something which exists, and is inherent in the present system. It is a description of the fact that there is a struggle, or a war, always going on between the capitalists and the laborers. The capitalists are always trying to get more profit, and the laborers are always trying to get more wages. It is a struggle over that which is produced. Socialists do not advocate it, they want to abolish it. My definition and explanation may not be accepted by Mr. Baker, but it

will be accepted by Socialists. And they ought to know what they mean by the term. They want to abolish the class war (while the capitalists of course want to keep it for they benefit by it) in order to bring about a classless society. This idea of a classless society seems a paradox to Mr. Baker. But who was it that said "The kings of the Gentiles exercise lordship over them, and they that exercise authority are called benefactors, but it shall not be so among you, for all ye are brethren." The only way to bring about this ideal of Christ is to substitute for the present war of classes a cooperative commonwealth in which each shall work for all and all for each, in which there shall be no classes, but brethren only. If Karl Marx advocates this, he is to that extent a good Christian. If there ever is bloodshed, it will be because the capitalists resist by armed force the putting into effect of the ideal of Christ.

(Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

Excerpt from Letters

"Sources of Our Faith"

IN READING the Rev. Edwin D. Weed's criticism in the January 13th issue of THE LIVING CHURCH of Fr. Simpson's article, Sources of Our Faith and Our Faith in the Sources, which appeared in the November 4th, 1933, issue, I was amazed to find an Anglo-Catholic of Fr. Weed's obvious caliber who would so deliberately refuse to face facts. If we remember that it is the many inconsistencies of the Old Testament that gave rise to its criticism and that, in order to give intellectual consent to the writings, something had to be done about them, then we see criticism as the tool by which the sources of our Faith are being purged to reveal a true, continuous, cumulative panorama of God's revelation of Himself to man. Fr. Simpson pointed out in his article that, faced with this problem, the thinking Church refused to toss aside or declare the Old Testament to be without value. The fact of man's imperfection does not hinder belief in the Perfection of God, nor should the Old Testament writings cloud the concept of the Spirit who prompted them. If I understand the Church's view of inspiration correctly, we believe in the inspiration, not of the writing, but of the writer, and those writers cannot be lifted out of their time and environment and judged by our standards and conceptions. "The Holy Spirit . . . spake by the prophets," we say, but that does not mean "through" them in the sense that they were His passive instruments.

In general defense of criticism I think we ought to remember that as our Lord came not to destroy, but to fulfill, so Christianity embraces all fields of knowledge to such an extent that, for one thinking religiously, it is impossible to separate any learning as totally secular. All learning is sanctified by Christianity in appropriating it to itself and if the Holy Spirit underlying the pages of the Old Testament cannot survive the application of scientific methods of criticism to the text which His writers produced, then we would do well to make some very drastic revisions of our Creed.—RAYMOND M. O'BRIEN, Evanston, Ill.

BOOKS for LENTEN READING

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FREDERICK C. GRANT and BURTON S. EASTON
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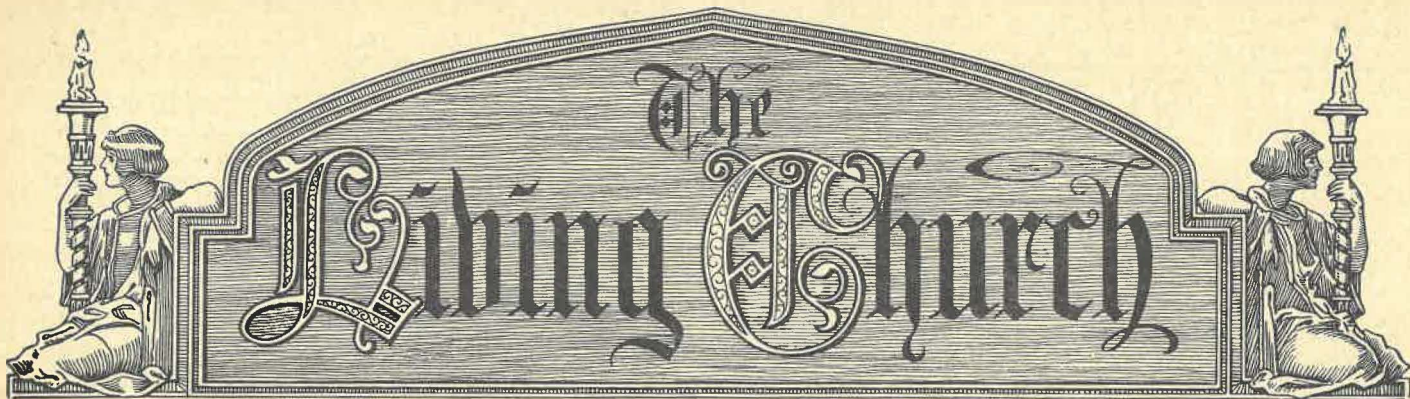
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MENTION THE LIVING CHURCH



EDITORIALS & COMMENTS

Facts and Figures

THE 1934 *Living Church Annual* reports a decrease of 11,437 baptized persons and 14,389 communicants in the diocese of New York. Commenting on these startling figures, which almost turned a substantial general increase in the statistics of the Church into a loss, we observed editorially that the only explanation offered was a highly inadequate one.

Bishop Manning now advises us that he has had the parochial statistics for 1933 thoroughly checked by three competent persons. This check reveals that, through a mistake made in the diocesan office, the figures for some twenty parishes were entirely omitted from the tabulation, and there were also other important errors, with the result that the correct number of communicants for 1933 proves to be 99,591, instead of 81,415, as incorrectly reported to the *Annual*. In the case of baptized persons the total is shown by the recheck to be 139,775 instead of 111,840. This means that the diocese of New York had a net increase in 1933 over 1932 of 16,498 baptized persons and 3,787 communicants, instead of the very considerable loss reported in the *Annual*. For the general Church, this means that the number of baptized persons goes, for the first time, over the two million mark, with a total of 2,014,845 instead of the 1,986,910 reported. And in the case of communicants the grand total becomes 1,341,805, or an increase of 22,622 communicants, instead of the modest 4,446 gain reported.

These corrections indicate two things. In the first place they show that the gain in member and communicant strength of the Church during the period covered by these statistics was a comparatively normal one, instead of the almost static condition that the former report indicated.

But beyond this, they show that the present haphazard method of gathering statistics is inaccurate and misleading. The *Living Church Annual* is wholly dependent upon the various diocesan authorities for its statistics. They are taken in the first instance from the diocesan journals, after which proofs are sent first to the several diocesan secretaries and then to the bishops of the various dioceses for checking. Each of these

officials is particularly asked to explain any unusual increase or decrease in the statistics reported. If the editor observes any such condition, a special inquiry is sent to the secretary and the bishop reiterating this request.

All of these steps were taken in the case of the diocese of New York. But the secretary did not return his proof until more than a month after the date specified, and too late for his corrections to be incorporated in the *Annual*. His explanation was that it had been received while he was on vacation and inadvertently filed "with some other things." When it did come back, it contained no explanation of the extraordinary losses reported. Meanwhile, in accordance with our usual practice, a duplicate proof was sent to the Bishop of New York with the notation, "Secretary's revised proof not returned," and a repetition of the inquiry as to the decreases. This proof was promptly returned with corrections, but the statistics were neither changed nor explained.

WE HAVE given this resumé of procedure to indicate the care that is taken by the office of the *Annual*, which employs a full-time editor throughout the year to gather and tabulate the records of the Church, and the lack of coöperation that is often met on the part of the dioceses. No amount of painstaking work in the editorial office in Milwaukee can overcome the failure of diocesan secretaries to do the job for which they are elected. The diocese of New York is not unique in this respect, but in this case it is a particularly flagrant example. A diocesan office that simply loses track of some 18,000 communicants, without even apparently realizing that they are missing until the published figures cause Churchmen to begin asking questions, is certainly not on the job as it should be.

But we appreciate, also, the difficulties that diocesan secretaries meet in gathering statistics from the parishes. Many a large metropolitan parish reports a round number of communicants, say 2,000, for year after year with no effort to check the accuracy of that figure. Then, some year, along comes an energetic new rector who actually verifies the parish list and finds that the true figure for communicants should be perhaps

somewhere between 1,100 and 1,200. He reports the correct number to the diocesan secretary, and the next year the diocese has to show a considerable loss in communicants, a loss that actually took place years before.

We should like to see steps taken to insure the gathering of more accurate statistics from the Church, so that a true picture of its state could be obtained. One way to work toward that end is for diocesan conventions to exercise greater care in the election of competent diocesan secretaries. A secretary who takes his job seriously and knows something about the handling of statistics can go far toward getting the parish lists in his diocese pruned and kept properly, and can tabulate them correctly. Many diocesan secretaries do accomplish those very things; others conspicuously fail to do so. Another and supplementary way would be for General Convention to investigate the whole question of Church statistics and set forth a uniform method of procedure, with some effective means of enforcing and checking it.

To paraphrase the slogan of a popular motor car, When better statistics are available, the *Living Church Annual* will report them.

TO SAY THAT Lord Halifax, whose death was reported in our columns last week, was a great Churchman is to state a fact so universally accepted as to be almost a truism. To acclaim him as the very first among the laymen of the Church of England is but to acknowledge the esteem in which he was held by perhaps the majority of his fellow-Churchmen, of whatever party or school. "Lord Halifax is a saint and a great gentleman," wrote the anonymous author of *The Looking Glass of Lambeth* half a dozen years ago, "distinguished as much by his old-world courtesy as by his deep piety. . . . There is no one in the Church with his authority and inspiration."

The dream of Lord Halifax was the reunion of the Anglican and Roman Churches into one great unified Catholic communion. Toward that end he bent his every effort, despite rebuff and discouragement, for more years than most of our readers have seen. He was a gentle giant who shared his dreams and aspirations with other saintly men, foremost among them the courageous Belgian Cardinal, Mercier of Malines, and the devoted French priest, the Abbé Portal. If all Christians were made of such stuff as these three, there would be no divisions in the living Body of Christ, and Catholic unity would be a matter of course.

Of the sincerity of the work of Lord Halifax in the cause of reunion with the see of Rome there can be no question. If, in his later years, he persuaded himself that such reunion was nearer than it is, it was a natural error. The wish has ever been father to the thought, and many a time in history the wish-fathered thought has in time resulted in the thought-fathered fact. Perhaps it was not blindness, but a clearer vision into the future that led him to visualize as potentialities things that appear to lesser men either as visions that cannot be realized or as spectres with little chance of materializing.

But this we do know. In the providence of Almighty God, His Holy Spirit is directing and guiding His Church, and in due course He will lead her into all truth, wherein there can be no disunity. Nineteen hundred years are, after all, but a tiny span in the life of the human race, and still less in the eternal purpose of God. Christian unity may be a matter of years, of generations, of centuries, or even of millennia. Probably no man now living will see the day when he can recite his belief in One Holy Catholic Church, without the inner

consciousness that each of these notes is an ideal rather than an existing reality. But as surely as God's purpose is at work in the hearts of men, that day will come, sooner or later. And as surely as that glorious day will come, the name of Lord Halifax will, in the roster of the Church's saints, known or unknown, be inscribed as the prophet who foresaw, the herald who proclaimed, and the Christian soldier who fought for the achievement of that great goal.

May he rest in peace, and may his soul go from strength to strength in the continuing worship and service of Him to the advancement of whose Kingdom Lord Halifax gave a fruitful life of nearly a century.

MY DEAR FRIEND," said the tall, spare, muscular gentleman with the striped trousers as he helped his weaker neighbor to his feet, "I am *so* sorry to have hit you over the head with my big stick—even though it was for your own good, as you well know. But I shall refrain from doing so in future, as I have just resolved upon a 'good neighbor' policy. Only last night I was telling my family about it." "Splendid!" replied the smaller one. "Won't you step into my house and have a cup of tea, so that we may strengthen our new friendship?" "Well, not just now," replied the tall one, as he ruefully surveyed his broken stick, "I must hasten downtown and buy a new stick, bigger and stouter than the old one. Perhaps I'll drop in and show it to you on my way home."

Can we blame our international neighbors if they look askance on our Big Navy program, after the President's statement on December 28th that "the definite policy of the United States from now on is one opposed to armed intervention"? We know, of course, that our new Big Stick is only a Walking Stick, but it has been used many times before as a Knuckle Rapper, and it would be surprising indeed if the Latin American countries did not so regard it today. As for the European nations, they are so busily engaged in their own armaments race that they would probably overlook our entry into it, were it not for the enterprising armaments firms, whose agents will doubtless call their attention to it in soliciting bigger and better orders for death-dealing devices of all kinds.

The current naval budget provides for continuing construction on twenty ships of war. Under the program of naval expansion authorized under the Public Works Administration (for relief to the poor shipbuilders whose war-time profits must by now have shrunk to a few paltry millions, judging from their reticence to settle Mr. Shearer's claims a few years ago), further provision has been made for the construction of thirty-two naval vessels at a cost of \$238,000,000. Supplementary PWA appropriations allocated to the navy will reach a total of about \$37,000,000, we understand.

But in addition to all of these things, which certainly ought to be more than sufficient to meet the needs of national defense—the only legitimate excuse for naval building in these days of international tension—the House naval affairs committee has recommended to Congress the Vinson Bill, calling for a five-year building and replacement program of more than a hundred ships, to cost nearly \$400,000,000. If that legislation is passed, the United States will have entered upon a \$700,000,000 construction venture—by far the largest program of naval expansion ever undertaken by this country in time of peace.

In a statement calling attention to these things, the executive committee of the Federal Council of Churches says:

"We believe that this program of naval expansion will tend

to develop in our own and other countries a state of mind that will make difficult if not altogether impossible a general reduction of armaments by international agreement. We believe that the adoption of this legislation would considerably aggravate a world situation already tense and serious, stimulate further naval competition among the principal maritime powers, and jeopardize the success of the 1935 naval conference. We are, accordingly, opposed to the adoption of the so-called Vinson Naval Building Measure, and especially so at a time when constructive programs of social welfare are being crippled and thousands of schools being closed for lack of funds."

When the Mediterranean pirates menaced our shipping in the early days of this republic there was coined the historic phrase, "Millions for defense, but not one cent for tribute." Today we might take as our slogan, "Millions for reconstruction, but not one cent for aggressive armaments."

A FEW WEEKS AGO we yielded to the natural tendency to Point With Pride to our home town. This week, looking toward the state capital, we have to View With Alarm, not to say Disgust. The Wisconsin legislature has been struggling for six weeks with the liquor problem.

Wisconsin and the Liquor Problem

Apparently the question is not whether or not to carry out the "no saloons" pledge of the party to which the overwhelming majority belong, having been carried in on the crest of the reform wave that washed over the sea of national politics but left much driftwood on the legislative sands of many a state. Rather it seems to turn on the moot point of just what and how much or little may be served over the bar as a free lunch. The saloon has already disappeared in Wisconsin—by the simple process of changing its name, by legislative enactment, to "tavern."

Meanwhile a newspaper man sent to Madison to cover what he aptly terms the "annual state road show" of the legislators, reports that it is impossible to sleep in the hotel frequented by most of the solons because they have not yet been able to solve their personal liquor control problems any better than those of the state.

Very few people today want a return of prohibition, with its attendant evils. But it is high time that legislators and others in responsible positions realize that it was the failure of their predecessors to measure up to their responsibilities that made prohibition a virtual necessity eighteen years ago, and that their own failure today will have the same result sooner or later.

Through the Editor's Window

DURING the past week or two, the Editor's Window has been that of a train or airplane as often as the familiar one that gives the outlooker such a good view of the frequent accidents on Fond du Lac avenue. But a change of scenery now and then is good even for writing men, and the Mid-Westerner appreciates his comfortable central location the more by comparing it with such eccentric places as New York and Boston.

FLYING from New York to Chicago in six hours, averaging two and a half miles a minute, is quite an experience for one who is normally earth-bound. Nowadays a man can change his locality almost as rapidly as a woman can change her mind. And it is likely to cost less.

It is NOT surprising that graft should have been discovered in the CWA. Ward politicians cannot be expected to catch the truly religious spirit of the second (and greater) Roosevelt. But it

will be a major calamity if what was conceived as a vast humanitarian project develops into a political machine.

ADD "Slips That Pass": A Carolina paper reports that the chief consecrator of Bishop Gribbin last week was "the Most Reverend James De Wolf Hopper." Page Lillian Russell!

AND IT MUST have been a great sight, as one reader observes, to see the Bishops of North, South, East, and Upper South Carolina all uniting to lay their apostolic hands upon a new Bishop of Western North Carolina. It's lucky the Presiding Bishop comes from a small state with only one diocese, or his title might have been Bishop of Southeast-by-East Rhode Island! Unless, of course, the Catholic and sensible practice of naming dioceses after the see city were followed.

THE TREASURER of the Church Mission to Deaf Mutes, or somebody else in authority, acted in the nick of time when he made a last minute pen-and-ink correction in the financial report of the Board of Lady Managers on page 28 of the Mission's Annual Report. Somehow the Lady Managers (what is a Lady Manager, anyhow, and how do they manage 'em?) had reported an expenditure of \$1,148.00 for raspberries, instead of the modest figure of \$19.20. What a lot of raspberries that would have been! Enough for Bill Spofford to enclose a crate with every copy of the *Witness* sent to 281!

HERE'S a game suggested by a Constant Reader: Seat the players in any convenient way and supply each with a pencil and paper. Allow twenty minutes for each to write, from memory, the name of a bishop in each of the twenty centuries that have elapsed since the time of Christ. Can you do it?

ACKNOWLEDGMENT

[Checks for any benevolent purpose 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 fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

SAVE THE CHILDREN FUND (MOUNTAIN CHILDREN)
Miss S. Alice Ranlett \$ 2.00

CARDINAL MERCIER AND LORD HALIFAX

YOU'VE met again
On fairer strands
Where the serene day
Knows not the strife
Or night of controversy.

You've met again
In sight of Him
Who died to heal
The wounds that rent asunder
Man from man, and group from group.

You've met again
Where all are one
In stately mansion there
Shall rise eternally
The praise of Him who died.

You've met again
Though we remain.
We pray, and strive, and work
To bind in one with One—
One Faith, One Hope, One Father of us all.

WILLIAM P. SEARS, JR.

The German Religious Situation

Chancellor Angered Over Struggle

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

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

ELOQUENT EVIDENCE of what constitutes the real power over the Church in Hitlerite Germany is afforded by the news which came from Berlin January 25th. It was reported that the Chancellor, angered over the prolonged struggle in the German Evangelical Church, called to his office the leaders on both sides and listened to their respective statements. The expectation is, of course, that he will come to some conclusion which will then be binding upon the Church.

The protagonist of the Pastors' Emergency Federation was Pastor Martin Niemoeller of Berlin. He presented to Hitler the reasons why the pastors in the Federation oppose the plans of the German Christians. These latter, now a movement and not a party, thanks to the effect of the Chancellor's last personal intervention in the ecclesiastical struggle, were represented in the Berlin conversations by Bishop Meisel of Bavaria, rather than one of the extremists like Hossenfelder.

The Chicago *Tribune* correspondent, Sigrid Schultz, states that the conference between Hitler and the Church leaders was attended by General Goering, Prussian premier, as well as by Reichsbishop Müller, and a number of the provincial bishops.

It is a humiliating picture to contemplate. The very thought of Hitler as an arbiter of the fate of the Church of Christ is revolting to the conscience in view of the things for which he boldly takes his stand and which he has advocated by tongue and pen and decree. It is the reversal of the scene at Canossa, where the great head of a state had to come to the head of the Church for a decision on matters of great moment.

A further, though far less disturbing, evidence of state interference with the Church is the attack made upon Pastor Gerhardt Jacobi of Kaiser Wilhelm Memorial Church by seven men after he had preached on the subject of the relation between the Church and State. He was known to be in sympathy with the manifesto of the Pastors' Emergency Federation. The news of his misfortune at the hands of these loyal patriots who acted on the high tradition of Nazidom has not been published in any of the papers in Germany. I am reminded by it of an occasion on which Lloyd George was speaking to a large audience. A brick suddenly crashed through a nearby window and landed at his feet. Picking it up the quick-witted Welshman said: "My friends, this is the only argument my opponents have the ability to use."

With developments in Protestant circles somewhat obscured during the past week, the Roman Church appears more aggressive than heretofore in the struggle against Nazi domination. Several times recently I have mentioned Cardinal Faulhaber of Munich whose New Year message was such a *magna charta* of essential Christian demands. I have also recorded here the arrest of one priest after another for alleged counter-revolutionary acts. To meet this situation the Cardinal has acted with energy and decisiveness. The village of Braunstein, where a priest was recently arrested, has been placed under an *interdictum*. This means that the Bavarian town's dominant Christian group, the Roman Catholic (for practically all of Bavaria is in the Roman communion), is denied the entire active ministration of the Church. No Masses will be said—no music, no singing, and no ringing of bells will be heard.

This move is a very astute one. As any person acquainted with the Church of Rome will realize, no ministry can possibly be made available to this parish as long as the Cardinal's *interdictum* holds.

That this policy has been adopted by Cardinal Faulhaber without extensive consultation with other Roman Catholic leaders and with Rome seems unthinkable. Therefore the single act, relatively unimportant in itself, is an indication of policy which none can regard lightly. It will doubtless be followed by similar action wher-

(Continued on page 436)



The Sanctuary

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

Hearing

READ the Gospel for Sexagesima Sunday.

THIS PARABLE of the sower is a very comforting one to preachers, but rather disquieting to listeners. We may imagine our Lord coming to a conclusion which seems to be indicated in the Gospel that He would change His method of teaching and speak less often to crowds and more to selected groups of thoughtful disciples whom He wished to train for the work of witnessing to Him. He utters this parable to explain why He takes such a course.

Let us notice then, first, that He gives it as His deliberate verdict that only one in four of His listeners received and retained His word. If only one in four heard when such a teacher as Jesus spoke, we ordinary preachers may feel encouraged if we reach only one in four hundred. Our Lord is always talking about hearers. Now, when some notable utterance is broadcast, millions may well take it to heart that in His judgment seventy-five per cent of us do not listen well enough to hear anything. This has the more point today because of the vast extension of facilities for hearing brought about by the triumphs of scientific invention. The telephone and the radio have multiplied incredibly the reach of the human voice. Up until our own day the most clear and powerful speaker could at the most only reach a few thousand hearers. Now, when some notable utterance is broadcast, millions may listen, and there seems to be no remote corner of the earth's surface from the North Pole to the South where one may not listen in. Yet with all this marvelous extension, it is sadly true that a great deal of what we hear is not worth hearing and that of what is worth hearing, we hear very little.

The second point is that hearing is not easy. It requires attention, and the very fact that we can hear so much has a tendency to weaken our powers of hearing and discernment. We do not try to hear because we are overwhelmed by the flood that is constantly poured into our ears. We gradually lose the power to distinguish between what is negligible and what is vital to our welfare. One has only to watch the faces of a congregation in Church while the lessons are read or the sermon is preached to see how soon attention flags, if indeed it be not the case that it never begins at all. Too often the hearer's mind is wandering before the reader begins. If by some miraculous chance, the Word does find lodgment, there are, as our Lord in the parable taught, many things that may hinder it from taking root and bearing fruit.

Most important of all, however, is the third point of our meditation, which we may put in the words of the eighty-fifth Psalm: "I will harken what the Lord God will say," or, as Dr. Moffat phrases it in his translation, "Let me listen to God speaking." Even when the word of truth uttered by some human teacher is heard and heeded, it may happen that the deeper and more compelling message from God Himself may be missed. It is also true that God speaks in other ways than through human agents. There are moments when in the silence He addresses Himself to the soul directly. Too often the heart remains un-stirred and the conscience unawakened or, as our Lord in His parable insists, "the cares and riches and pleasures of this life choke the Word."

Still we may be thankful as a last consideration that there are those who hear. There is good ground, even though it be in only one-fourth of the listeners. In them the Word sinks deep and finds welcome. They hear the Word gladly and, joining their wills with God's, bring fruit to perfection. In them lies the power of the Church and the hope of the world.

Grant us, O Lord, ears to hear and patience to cherish Thy Holy Word, that we may bring forth unto Thee the fruit of obedient loving service through Jesus Christ, our Lord.

Asceticism and the Religious Life

By Mother Mary Maude

Mother Superior General, Community of St. Mary

ASCETICISM is as old as the earliest intelligent approach to God by fallen man. It belongs to natural religion. When man comes to the apprehension of his own spiritual nature as the meeting place with God of necessity he must endeavor to free it from the shackles of the flesh. The fact that, apart from the Christian revelation, asceticism may degenerate into such abnormalities as that exemplified in the Hindu

fakirs of today does not affect its honorable origin. However that may be, Christian asceticism is quite another matter. We may not regard it as derived from heathen asceticism, for in its origin it had no affinity in that direction.

Asceticism has been present in the Christian religion from the New Testament days onward. There was no point of time at which it could be said to have entered. Its tradition can be traced to the utterances of our Lord's own lips. There was an era, however, when what may be termed the Oriental type of asceticism was taken over by Christianity, and in its time exhibited some degree of exaggeration and abnormality, which the main stream of Christian consciousness has since regarded as exceptional, and, if admirable, not generally imitable. This was at the rise of monasticism in the Egyptian desert in the third century of the Christian era, a most momentous movement in the history of Catholic spirituality and practice. It is easier for the modern man to condemn on psychological grounds the methods of early monks in subduing the flesh, than to account for the extraordinary sanity and penetration of their spiritual teaching. The doctrine of the Egyptian monks as transmitted to us by Cassian has been the heritage of all later monasticism, East and West. St. Basil and St. Benedict drew upon this source as from a recognized fountainhead of wisdom and experience. It has never become outworn; and masters and mistresses of novices down to the present day can find in comparison no richer well-spring of inspiration and definite teaching for the benefit of the modern young men and women whom they are endeavoring to mould in religious life.

It may be well, before going further, to define what is meant by asceticism and to state its aims. The word is derived from the Greek *ἀσκησις*, which signifies the training of an athlete. St. Paul frequently makes use of the imagery of the professional athlete, and the contests in which he engaged, to symbolize Christian training for Christian ends. Hence in Christian terminology asceticism came to mean the religious training of a Christian man or woman, and by implication to include certain austerities conducive to a high type of spiritual life. It should be noted, however, that asceticism and austerity are not synonymous terms. Ascetical training does not necessarily connote rigid austerity, much less macerations of the body, as practised by Egyptian and Syrian monks. The emphasis in the definition is upon the training, and training implies an end or purpose for which it is undertaken. The important question therefore arises: What is the object of Christian asceticism? To this there is but one answer: It is to free the soul from all that might prove a hindrance to union with God and the vision of Him here and hereafter. The thesis of Kenneth E. Kirk's great work on the Christian doctrine of the *summum bonum* is expressed in the title which he selected for it, *The Vision of God*.¹ On the very first page of his book he quotes St. Irenæus, "the first of the great line of post-apostolic theologians,"

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as declaring, "The glory of God is a living man; and the life of man is the vision of God"; and Dr. Kirk goes on to say that "Christianity has come into the world with a double purpose, to offer men the vision of God, and to call them to the pursuit of that vision." The training for that pursuit is asceticism.

The earliest ascetics were men who held the literal belief that the pure in heart would see God,

and therefore undertook the purification of their lives. In pre-monastic days the training of the ascetic followed the lines that later were emphasized in the monastic virtues of poverty and chastity. Athenagoras, writing in the second century, says, "You would find many among us, both men and women, growing old unmarried, in hope of being in closer communion with God." These early ascetics, as well as the dedicated virgins and widows, lived in their own homes in the world, but kept before themselves the ideal of freedom from entanglement in worldly affairs.

IN A fourth century treatise written for this type of ascetic by the Persian Aphraates, he illustrates his counsels by reference to our Lord's parable of the great supper. He bids these men not to be of those who could say, I have married a wife and cannot come; nor were they to have possessions in land, which they must needs go and see and enjoy; nor were they to trade in oxen or other commodities. These groups of ascetics, men and women, were in the first three or four centuries to be met with in every Christian community, notably in the great centers, as we learn from the works of St. Cyprian, St. Chrysostom, and other contemporary writers. They were not organized into definite communities, but they were a well recognized class, prayed for separately in the early liturgies, legislated for in councils, and to be met wherever one might travel, in villages and country regions as well as in the great cities. That they existed as a distinct class, side by side with monks and nuns, even down to the beginning of the fifth century, is proved by the fact that Rabbula, the statesman bishop of Edessa, wrote one set of canons for them together with the secular clergy, and another set for the monks. The admonitions are strikingly similar, showing that their ideals and those of the monks were of the same nature, and yet it is evident that they were living as freely in the world as the clerics, and, equally with the clerics, were regarded as being under ecclesiastical discipline. The canons of Rabbula included admonitions concerning freedom from social intercourse with the other sex, from plying trades for filthy lucre, from accepting stewardships, or entering into lawsuits. They were to persevere in fasting and be instant in prayer, not allowing the offices of prayer and psalm singing to cease by day or by night. A study of these sons and daughters of the covenant, as they were called in the Syriac tongue, would be of very great interest for the history of asceticism in the primitive Church, for they serve as an illustration of a strict type of Christian life as practised by men and women living in a world which, so we are told, was not so very unlike our world of today. There seems to have been among them no exaggerated austerity, such as flagellation and other self-tortures characteristic of the monks of the Egyptian desert.

It is not necessary here to trace the spread of monasticism, but it is worthy of note that when St. Basil in the fourth century and St. Benedict early in the sixth century drew up their

¹ *Bampton Lectures*, 1928.

codes, which were to set the ideal for the future of monasticism East and West, they deliberately moderated the austerity of the desert, which each had in his early enthusiasm practised in his own person. They drew up regulations that it would be possible for the ordinary man of good-will to follow, and they discouraged the departure from it by individuals.

As monasticism grew and spread throughout the Christian world, it came gradually to be accepted that there was a dual standard of Christian life, and to be taken for granted that if a man would be perfect he must enter a monastery. There alone, so it was thought, would be found the training for a spiritual perfection which might not be looked for outside the cloister. We find the distinction emphasized between what was necessary for salvation, and what for perfection, a contrast traced back to the sayings of our Lord to the rich young man. It was another young man, enamored of poverty, who in the thirteenth century was to set in motion a new current in the ascetic tradition. Perhaps the greatest debt which the Christian world owes to St. Francis of Assisi was that he endeavored, through his Third Order, to draw the multitude of ordinary lay folk into a share in ascetic ideals. He shunned even for his own friars the title and privileges of monks. He and his friars were *fraticelli*, little brothers, and the ideal of perfection for which they aimed, in freedom from worldly ties, he was fain to set before all his brothers and sisters in Christ. This same ideal for secular folk was taken up and developed by his namesake, St. Francis de Sales, who taught the men and women of the French aristocracy to live a devout life under the conditions of their social world without forsaking their social obligations. His teaching made an impress upon the ascetic ideals of his age that was to prove a permanent tradition.

The other post-reformation saint to leave his mark upon the history of asceticism was St. Ignatius Loyola. He shifted the emphasis for his Religious from external exercises to a most rigorous discipline of the mind and will. He developed that system of minute direction and control over the thought-life which we are accustomed to associate with the name of Jesuit. His contribution, however, in systematizing mental prayer and in providing a framework for retreat exercises was to affect the whole field of ascetic training. There is probably no practising Catholic, Roman or Anglican, who has escaped his dominating influence, and the wide extension today of the retreat movement, with methods largely based on the Ignatian exercises, has opened up to lay folk the treasures of ascetic doctrine.

IF WE LOOK BACK over the history of asceticism we see in brief that asceticism was from the first widely practised by Christians living in the world; then for some centuries the ideal of perfection through self-discipline was looked upon as a specialty of the cloister; and again later it was given back, largely through the agency of Religious orders, and the stored up treasures of ascetic tradition placed within reach of all. In very fact Religious houses have always served and yet do serve as conservators of the ascetic ideal. They stand as do schools and universities in relation to the rest of the world. In them dwell the teachers, experts, and research workers. Of their pupils, a few, the small minority, join their ranks to carry on the tradition, but the greater number of the scholars whom they train go forth to carry with them the learning they have acquired, and to diffuse it in the highways and by-ways of the world at large. This is not merely stated to be an ideal, it is an historical fact. All the great classics of the spiritual life, from Cassian and Macarius onward, have come from the pen of Religious, or have been written by men inspired by their spirit. Benedictines, Franciscans, Dominicans, Carmelites, Jesuits, of past ages and of today, keep alive and hand on the traditions of ascetical and mystical theology, and by their lives and examples keep the fires of spiritual life burning in a restless and well nigh pagan world. Any devout secular of today, if questioned, would without doubt acknowledge his personal debt to some one or more Religious.

And then we may turn to another side of the picture. Modern Benedictines, such as Dom Guéranger or Dom Delatte,

emphasize in their writings for their own monks that the Religious counsels are but the emphasis of the baptismal vows, and the carrying of them to a logical conclusion. Here lies the meeting place of Religious and secular. The chief difference between Religious and secular is found, then, in the separation of Religious from home ties, and their grouping into monastic instead of domestic families. Their fundamental aim is the same, the Christian response to the revelation of God in the face of Jesus Christ, the quest of the *summum bonum*, which is the vision of God. And fundamentally, though not superficially, the means are the same. And what are the means? To answer this question fully would require a treatise on the elements of ascetical theology, that is to say, of the teaching of the Church concerning the conduct of the spiritual life.

IT IS POSSIBLE to note here only a few points:

First, as to the athlete who is to be trained. This is not the natural man. No amount of discipline, training, or development of the natural man could ever produce the spiritual or supernatural man with whom we are concerned. The new man is created in baptism, whereby the germ of the divine life is implanted. It is impossible to stress too strongly the fact that the baptized Christian is a new creation, with capacities far beyond those of the natural man. The natural man is capable of a high degree of intellectual and moral perfection, and even of some knowledge of God, but not of the vision of God nor of union with Him, for only like can unite with like. The basis of the union of the soul with God is the infused likeness to Him. This doctrine underlies our Lord's saying concerning St. John Baptist that, for all his greatness, the least in the kingdom of heaven was greater than he; and that other utterance, when He said to His disciples that the Holy Spirit "dwelleth with you and shall be in you."

To retain the symbolism of the athlete, it is obvious that the first requisite in a candidate for training would be a healthy body, meaning, in Christian terms, freedom from sin. Teaching concerning sin and vices properly belongs to moral theology. Ascetical theology should, strictly speaking, deal with the baptized Christian, who has grown up free from mortal sin, or with the adult who has cleansed his conscience in the sacrament of penance. Yet fallen nature not being freed, even by the grace of the sacraments, from inherited tendency to sin—and, in the case of the penitent adult, from the effects of acquired habits of sin—it is necessary for the Christian athlete to be taught how to keep himself from falling into actual sin, even as an athlete in training for games must take precautions to preserve his body in health and to build up resistance to contagious germs of disease. This, for the Christian, demands a progressive purification. First, there is the determination to have no compromise with grave sin, no deliberate disobedience to the known will of God; in theological terms, no compromise with mortal sin. The second stage is to renounce all deliberate acts of known sin however slight in character; as theologians would say, to have no compromise with venial sin. Beyond that, and progressively as union of the soul with God increases, there must be the dealing with the roots of sin, of the corruption at the springs of fallen human nature, out of which the acts emerge. This entails, on the part of the soul, a systematic self-mortification, the necessary mortification or putting to death of all that hinders the higher life. No rules or regulations can do more than chart the way; the real work lies in the interplay of the Holy Spirit with the spirit of the man in whom He dwells. Christian conduct is an art. Now in all arts a certain technique can be taught, but beyond that the gifts of the artist find full play after and only after the technique is mastered. So with the art of Christian living. Souls must be exercised in practise of the virtues, that through that exercise the higher powers may be released, the powers of the new creature, capable of rising into communion with God.

This communion with God is prayer in the ultimate meaning of the word. And so the other great function of ascetical theology is to teach the technique of prayer. Father

(Continued on page 434)

The Good Neighbor

By Mrs. John M. Glenn

PRESIDENT ROOSEVELT in his Christmas message to the nation said that the command that "Thou shalt love thy neighbor as thyself" has "taken on a meaning that is showing itself and proving itself in our purposes and daily lives." "This past year marks," he furthermore said, "a greater national understanding of the significance in our modern lives of our Lord's teachings in regard to one's neighbor." In reading the Christmas Message I pictured the President as I saw him in early September stand in the blazing sun on the White House grounds to deliver an earlier message to a group of social workers, lay and professional, who had come together to consider plans for mobilizing private resources to meet human needs in the year 1934.

What he said in September appeared in the light of the Christmas Message to have been given with the intention of laying a practical basis for realizing the principle of neighborliness he was to enunciate at Christmas. Harry Hopkins gave to the members of the mobilization conference the details of the administration program for the relief of unemployed men and women and for their families. But the members, who had come together from all sections of the United States, returned to their several localities convinced that their immediate task was to prove to their communities the fact that public appropriations should continue to be supplemented by private spontaneous liberality. The rôle of the good neighbor was recognized as having gained in social importance because men everywhere were to a greater degree than ever before being dealt with in the mass. Relationships interpreted in terms of common membership in Churches and fraternal and trade associations must be strengthened, not weakened. The values inherent in kinship and in mutual understanding growing out of long acquaintance must be nurtured.

The appeal to the good neighbor brings to my mind another figure, quite a different person from any American one might have in view. It is that of a Russian priest, a distinguished thinker and writer, whose books are being translated into English as well as into other languages. During the czarist régime he was exiled to a northern province of Russia because of his religious and social opinions, freely expressed. Now he lives, once more an exile, in Paris because he, the Christian philosopher, is felt to be a menace to the Soviet union. He, a man without a country, whose roots have been torn from their native soil, says there can be "no really human relationship without the idea of neighborliness." "Man in the abstract" is no safe substitute for man as neighbor. "The truly Christian Society envisages," he continues, "not merely the association of citizens but the association of neighbors." Attention is focused, one might add, in any genuine association of neighbors not so much on the outward circumstance as on the motives which lead to action and on the ideals held in common. Sharing, reciprocity, tolerance, these are hall marks of the good neighbor.

How different have been the experiences of the American President and the Russian exile. The former has had an uninterrupted record of neighborly intimacies which came by inheritance as well as by his own making. This record is typical, in no sense unique. The Russian, on the other hand, has been driven from familiar places, deprived of inherited associates. He has had to create for himself new relationships. The greater weight does one lay, therefore, on his personal evaluation of the social importance of neighborliness.

NEW ASPECTS, brought out by present-day conditions, of that human relationship known as neighborliness were discussed by Mrs. Glenn in the fifth Episcopal "Church of the Air" address broadcast over WABC January 28th. ¶ Mrs. Glenn is president of the American Family Welfare Association, and still better known among Church people as president of the Church Mission of Help and a member of the national executive board of the Woman's Auxiliary.

What these men have said makes one take stock of one's social work experience. Many years ago I sat with a small group which was concerned as to the best way to help a dependent widow who had several young children and was living in a poor tenement section of a large city. The conclusion we reached was that in spite of the poverty of the environment which obviously was unfavorable for the raising of children, she should stay where she was. In that locality she

had been born and bred. It was there that she had lived her married life. In it were lifelong friends. They were standing by her. Their belief was firm that nowhere else could she find safe substitutes for what her neighborhood gave to her and to her children in the way of imponderable values.

It was through my social work affiliations that I came to know one of the best neighbors I have had the privilege of meeting. He was an Irishman, an ardent member of a St. Vincent de Paul conference. He held the position of city marshal, which imposed on him the civic duty of dispossessing disorderly tenants or those in arrears for rent. One might have assumed that in his capacity as executor of dispossess orders, he would have developed an arbitrary attitude toward some of the occupants of the tenement houses into which he came and went in his dual rôle of civil official and Church almoner. But there was no conflict. He never failed to be a friend. He had faith in his fellows. He had hope in their ability to make good. His affection was genuine, tolerant. But he also had insight. He knew, through and through, the people with whom he had lived his life, and he saw them as a realist not as a sentimentalist. He became an interpreter of his neighbors, and of the neighborhood, to a succession of social workers who in the local settlement houses and family welfare offices learned through him to discern the qualities of the residents. He had the type of intelligence which the secretary of a family welfare society has described as one that recognizes "in life no closed situation without an outlet."

DURING THESE YEARS of economic depression, social workers in all parts of the United States have become familiar with the man out of work. They have seen his sense of security go along with the job. They have watched him as he has haunted employment and relief agencies and have known that his self-respect slipped from him as he made his fruitless search for work. He, the jobless head of a family, has shrunk in stature while his days have held none of the accustomed tasks, his purse no earned wages.

Along with employment has gone the companionship of fellow workmen, the association with employers, the expectation of advancement in a chosen vocation. The lost position has meant so much more than a wage loss. It has carried with it the ability to order the affairs of his own household, to have a stake in the development of his community. The social worker has seen that the lot of the wife of the jobless man has been no less cruel. It is she that day by day has opened the door of the lean larder. She, as home maker has had to send the children hungry to school, to make shifts in clothing her family, to face the insurance agent and the rent collector when there has been no money in her purse to meet their bills. She has known what insufficient nourishment has done to her family; what it will mean to her children's future that they will be inadequately equipped physically and mentally

to make a fair start toward establishing their own homes.

"The only thing in life that I could not bear, would be for my children not to have their chance," said a woman who had made heroic effort to maintain her home during a long period of unemployment. Numberless families have been making throughout these hard years the appeal: "Help us to keep together." What social work as such has been able to effect in the way of maintaining homes, what has been accomplished through funds provided by federal, state, county, and municipal appropriations or through money privately donated are secondary in importance to what kin has done for kin, neighbor for neighbor. At a meeting held in New York City midway in the depression, the head resident of a social settlement, who has for more than a quarter of a century lived in a workingman's neighborhood, spoke from his intimate knowledge of his people. His theme was the strength of family and neighborhood life. He testified to the readiness of families to come to one another's aid through sharing their goods. He knew that neighbors had practised new ways of economy so as to have means available for giving. The picture he drew left an impression of mastery not of defeat.

Another social worker, writing from an experience on the other side of our continent, has given expression to what she has learned in these words:

"We have looked into the faces of jobless, despairing men. We have had so many little children to feed and clothe and shelter. But down underneath all the obvious needs and worries that filled the days, we have felt the stirring of a quiet force that rose to the surface time and again to prove to us how worth while it is to look for strength instead of weakness in family life—strength which is like quiet pools rippling into action when stirred by storms."

Some years ago a social worker who had smarted under the disposition of sentimentalists to give without considering what might be the effect on the recipient of their casual alms, advised a group of volunteers to "commute by check." A definition of the verb *commute* is "to buy off one obligation by another"; but, to quote an old theologian, "God will not suffer us to commute a duty."

NO ONE OF US for our soul's sake can afford to be less the good neighbor than are some of those poor folk who live in mean streets in great cities or in villages and on farms throughout our land. Willa Cather in her tales of Western farm life; Gladys Carroll, in her New England novel, *As the Earth Turns*, have revealed the communal strength that inheres in free unmediated sharing of material and immaterial possessions. Now as never before in America the principle of neighborliness needs to be realized in action. Conservation camps, civil work projects, public welfare departments are dealing by necessity with masses of men. Thousands upon thousands of men and women and of young people are wandering homeless from state to state. These last are our modern nomads. Each individual is classified under omnibus headings for purposes of relief administration. But every man, woman, and child included in the total millions is a person, has personality. As a human being he or she needs to have the sustaining influence of social relationships, realized in terms of effective kinsman, neighbor, citizen. Without any process of social work intervention millions of these unemployed recipients of public aid will make some readjustments to new conditions. For the many, however, who lack ability to find the safe road to recovery of status, for the many others whose courage to make good has been sapped by material relief, there is and will be the continuing need to mobilize the good will of our communities in their behalf.

At one of the social service meetings held in Philadelphia in late December, there was a discussion of the back to the farm movement, which is in process. This is resulting in a new balance of population as between urban and rural areas. What a vista this opens of the new farm appropriating to its use the benefits of science, what a vision of the possibility of new adventures in community living.

Last summer I drove through a tiny Vermont village, New Fane, which lies remote from a railroad. I was taken to New Fane so that I might see the noble Colonial building, the town hall, which is in the center of an ample green. About the green are typical old small town homes of the better and the less well to do and the Congregational Church. When I spoke of the satisfying beauty of the buildings and of their setting to an old resident of the nearby town, Brattleboro, his remark was, "Fifteen judges went forth from New Fane." What friends some older men must have been to younger men, what high ambitions for service must have stirred in the hearts of those young aspirants who went from that Vermont village across the mountains to seek to satisfy their ambitions in different parts of the United States. Their strength lay in their practise of the cardinal virtues: prudence, justice, temperance, fortitude. But God grant that in the present turning of the tide toward the country, young men may be actuated by motives which are social rather than individualistic. May they be committed to coöperative service. May they interpret their duty to their neighbor in the spirit of love, the highest of all the virtues.

The Church must be leader if there is to be durable fulfillment of these ideals.

Nicholas Berdyaev, the Russian priest, whom I quoted earlier, says, "The problem of a truly Christian society is bound up in the life of the Church."

What a challenge lies in this assertion. What a call to action on the part of clergymen and of lay men and women it presents. What a vision it holds of the Church bringing men into communion with God, so that men may have grace to live together in love. Let us visualize the Church as taking advantage in its work in rural communities and in crowded sections of cities, of the temper of the times, of the work of its members, to deepen, to steady, to enrich each one's conception of his duty to his neighbor.

"Lord, who is my neighbor?" The answer given by an old English poem is: "Dear one, I am he."

Demands on the Church

WE EXPECT the Church to be on hand. A family of Simpson Church was in trouble this week. For months past the members have not been in church service. Their pledge to the current expenses of the Church was only partly paid and no new one made for this year. The whole attitude of the family toward the Church was one of indifference and neglect.

But now they were in trouble!

The family came to the Church to see if we could not help. They asked that other work be set aside while we attended to their matters. In fact, the situation was so serious that everything had to be set aside until their problem was cared for.

Yet the Church had come to them in times past on a dozen occasions when it was in need and they blithely dismissed the appeal saying, "We can't do anything." If all the Church had followed their example, there would have been no one at the services at all for nearly a year past. There would be no fuel in the bins, no bills paid, no credit, no pastor, no program.

But when they were in trouble, they expected the Church to be open and ready to help—and we were ready to help. We did all we could. But the fact that we were ready to assist was due to the fact that some of the people are faithful and dependable.

You may be in trouble tomorrow. You will want the Church very badly. In fact, you may need its assistance desperately. Will it be open and ready to help you in that hour of your great need? If it is open and ready, who keeps it open and who gets it ready? Are you helping keep it open for yourself? Or are you depending on others to keep it open and ready for you?

You expect the Church to be open and ready when you need it. Are you ready when the Church needs you? Would you be willing for the Church to make the same excuses to you that you make to it?—*Simpson Summons*, Minneapolis.

IN THE TIMES of greatest difficulty you will find the opportunities for the greatest peace.—*Rev. Frank L. Vernon, D.D.*

The New Hospital at Sagada, Philippine Islands

By E. S. Diman, III

Principal of the High School, Mission of St. Mary the Virgin, Sagada, P. I.

SUNDAY, NOVEMBER 19, 1933, was a great day in the annals of the medical work at Sagada, Philippine Islands, for on that day was blessed the completed half of the new hospital. Completion of the other half is impossible at the present time because of lack of funds. However, there is hope that it one day will be completed, and with that hope in mind, the foundations were laid for the whole structure. The old dispensary had six beds, and it was thought that the 30 beds in the finished part of the hospital would be enough for a time at least. But, already the 30 beds have overflowed onto the floor, and the large attic which was to be used for storage space has been turned into a long ward for medical patients.

The completed half of the hospital was blessed by Bishop Mosher during his annual Mountain visitation. At 6:30 A.M. there was a corporate Communion of the whole Mission Station of St. Mary the Virgin with special prayers and intentions for the hospital and its staff and inmates. At 9 A.M. Pontifical High Mass was celebrated by Fr. Lee L. Rose with Fr. William H. Wolfe of Bontoc as deacon, Fr. W. H. Bierck as sub-deacon, and Fr. C. E. B. Nobes as master of ceremonies. Bishop Mosher pontificated.

The day started in with heavy mists and clouds, and we were all a bit perturbed by this fact, because the people depend on the sun to tell them when to get up, and if there is no sun they are very late in getting up; consequently we were afraid they might be late in getting to the Mass. However, as the day grew older the sun appeared and by 9 o'clock the people had gathered in crowds.

The Mass progressed as usual until after the gospel, when Bishop Mosher gave his address, a message to the people to trust to God and the doctor in time of sickness, and to believe now that they had become Christians that they were filled with the Holy Spirit and not with the evil spirits of their forefathers.

After the Bishop's address there was a procession over to the new hospital. Now it was possible to see the crowds of people. There was the old man who a few months before had been operated on for gallstones come to show his faith in God and to make his small contribution for the carrying on of the work which had saved his life. He was proudly helping to keep the younger boys in line, and feeling that he was a part of the

celebration—as he was. There was the old lady who but for the magic of the Christian doctor would have lost her grown son a few weeks before, carefully carrying five eggs to place in the offering. Near her was the young woman whose baby, now in a blanket on her back, had been snatched from death of pneumonia. There they came, venerable old men in gee-strings and

old army coats; women, old and young, carrying babies on their backs or hips; children carrying baskets of vegetables to be given to the hospital at the time of the offertory; our own school children, members of the mission staff, teachers, nurses, visitors, all coming at last to the blessing of the hospital which had meant so much to them in the past, and which will mean so much more to them in the future. It was an inspiring sight, and one long to be remembered in Sagada.

Nor were the people in the procession the only happy ones. Inside in the surgical ward the wives of two of our own native teachers smiled from their beds as the Bishop and priests made their way through the building saying the benedictory prayers and singing the Litany and Psalms. Upstairs was Paula, who had been dangerously ill for several weeks, and even then was in a critical condition. Some of her relatives had come not long before and tried to take her home for a *cañao*,

being sure that it would drive out the evil spirits of her sickness; but Paula, one of our school girls, had sided with the doctor in not wanting to leave, and so at the present time is on the road to recovery.

A day or two after the blessing of the hospital I received a note from the doctor asking that certain girls be sent at once to the hospital for blood tests for a transfusion for Paula. I sent the girls over, and a little time afterwards some of the boys came to me in high indignation, "Why can we not give our blood? We are strong!" That is an example of the spirit which has prevailed for the most part in connection with the hospital, the "can't we do something" spirit.

Yes, it was a supremely joyful and a supremely moving time. The joy was in the singing of the hymns and responses, and on the faces of all. Everyone was eager and happy, but the feeling on the face of Dr. Jenkins, who has given so much thought, and work, and worry to the hospital, was as near radiance as I have ever hoped to see. Toward the last part of the tenancy of the



SCENES AT THE NEW HOSPITAL AT SAGADA

The attic in the new hospital (above) was to have been used as a store room. But necessity has forced its use for medical cases. The hospital is seen at the right (below). The other picture is of the Mass of Thanksgiving at the Church of St. Mary the Virgin.

old dispensary there was very often hesitation on the part of Dr. Jenkins to ask patients to come in for operations because of the danger of infection, but in the new hospital there is not a vestige of such hesitation. I heard one person remark, "It is almost like a real hospital." It is just that. It is a real hospital with its shining operating room spotlessly equipped by the women of the diocese of Central New York, with its bright clean walls and floors, with its adequate ventilation, and with its supply room which will never have to be turned into an emergency ward. It is a place of healing and health for the whole countryside.

After the actual blessing of the building, the procession took its way back to the church. When it got back, it was deemed necessary for the 200 school children to go up into the balcony at the back of the church to make room for the people who could not otherwise have entered the body of the church. This was done, and the Mass was taken up at the Creed. So it continued, with sincerity, reverence, and joy in the hearts of all.

Just a word ought to be said about the offering. From a people as terrifically poor in point of actual money as are our Mountain people here, there was taken up in cash well over a hundred pesos, some bills, many one, five, ten, and twenty centavo pieces, to say nothing of the camotes, squashes, eggs, rice, and one live duck.

Asceticism and the Religious Life

(Continued from page 430)

Baker, the great Benedictine director of souls, in *Sancta Sophia*, his classical work on the spiritual life, emphasizes the interrelation of prayer and mortification. There can be no progress in prayer without mortification, he says, and

"the diligent exercise of the one advances the practice of the other. As mortification is not only a good disposition to prayer, but is so necessary that without it the soul cannot even look at God with a hearty desire to please Him, so by prayer, on the other hand, the soul obtains light to discover her inordinate affections and strength effectually to subdue them."

Mortification, always and only a means to an end, is a dying to the old natural self that there may be release of life more abundant; and prayer is the outrush of that life, which is expressed chiefly in the adoring worship of God, the vision of whom becomes increasingly vivid, as impurities are purged, and the mists of self-love clear away.

Prayer is practised most readily in the cloister, with its ordered routine of liturgical worship, but even in the cloister the spirit of prayer would vanish without that inner communion wherein the spirit is prostrate before Him who seeks worshippers to worship Him in spirit and in truth. On the other hand, with the lives of the saints before us, who would dare to say that this inner spirit of prayer cannot be maintained under any circumstances and in every possible environment? The one thing needful on the part of the soul is desire and the will to cooperate, for the grace of God is never lacking, and with Him nothing is impossible.

There is no new message for the questing soul today, except as the nineteen hundred year old message is ever new. As down the ages Christ has called men and women to follow Him, so He calls now. Multitudes have followed and yet do follow. It has been said that this age is ripe for a new manifestation in the monastic tradition. There has been no distinctively new note of development since the Jesuit ideals entered the stream of tradition. One wonders in what way it will come. Perhaps in lay organizations, pledged to the ascetic ideal, and yet living and mingling in the world. If ever the world needed the salt of distinctively Christian lives it needs it now. Such lives must be based on the theological virtues, built up on the moral virtues, pledged to simple and frugal living, detached from worldly standards, fired with a passion for social justice, and sustained by a dynamic energy drawn from sacramental grace and nourished by a systematic prayer life.

Cameos of Modern Prophets

G. B. Shaw: *The Devil's Disciple*

By the Rev. Albert E. Baker
Visiting Lecturer, Berkeley Divinity School

MR. SHAW is the greatest living citizen of the British Empire and the greatest man of letters in Europe. He is one of the immortals. At the age of 67 he wrote *St. Joan*, and six years later he wrote *The Apple Cart*. No plays as great as these have been written for the English stage since Sheridan.

The easy success of Mr. Wells did not come to Mr. Shaw. His novels were a complete failure (they deserved to be), and his first plays were presented in theaters three-quarters empty. His teaching is not particularly profound or original, but he is a supreme wit, and a dramatist of genius. And he is wrong, with a fundamental and ultimate wrongness; it is as the educated world, during the last 30 years, has become less Christian that Mr. Shaw has become more popular.

Mr. Shaw grew up in a home without religion of any kind. By the time that he was 20 he had announced himself an atheist, but the positive ideas he inculcates are parodies of the great intuitions and dogmas of historical Christianity. He believes in a liberty which is a mad misunderstanding of the freedom of the children of God, an equality which denies to all men what common men have assumed as their birthright, and a brotherhood which makes no affectation of affection. For God he substitutes the Life Force, a materialistic mistiness unknown to biological science. We are all one with this unknown and unknowing God, temporary expressions of the undying force; there can be no real worship, therefore, for self worship is the ultimate blasphemy. And there can be no such thing as personal immortality. Mr. Shaw agrees with Mr. Wells that to long for immortality is contemptible selfishness.

Although we are all one, temporary expressions of the Life Force, Mr. Shaw insists on an extreme individualism both in morality and in education. Be careful not to do unto others as you would that they should do unto you; they may not have the same tastes as yours. The Golden Rule is that there is no Golden Rule. Everyone ought to do as he likes. Do not speak of duty. The great man—Cæsar, for example—acts with "entire selfishness." Women, too, must do as they like, repudiating duty altogether; that is the condition of their emancipation. And children, also, must do as they like. You have no right to assume that the child does not know his own business, and that you do. You should never tell a child anything, therefore, without letting him hear the opposite opinion; which is an example of the silliness of clever men.

Mr. Shaw is an old-fashioned State Socialist; one of the few that are left. That is why he supported England in the War, for no consistent State Socialist is a pacifist. He believes—and in this he is probably right—that an essential part of a tolerably humane civilization would be equal incomes for all. Meanwhile, he encourages every individual to get as rich as he can, believing that poverty is the ultimate crime and sin. In this, he is almost wrong, and dangerously wrong. The struggle to get rich is the root of nearly all that is wrong with the modern world.

Mr. Shaw has no understanding of the spiritual reality of marriage or of patriotism, and little insight into the reality of Christianity. He thinks that the number of wives permitted to a man, or the number of husbands permitted to a woman, ought to depend on the proportion of the sexes in the population. To him patriotism means that because you are born in Montana or Michigan you are superior to Beethoven or Tolstoi or Shakespeare. And he parodies the most sacred documents of Christianity with a callous disregard of the feelings of Catholics that is unworthy of so great a man.

I WOULD RATHER have a big burden and a strong back than a weak back and a caddy to carry life's luggage.

—Elbert Hubbard.

"Ye are the Salt of the Earth"*

By the Rt. Rev. K. G. Finlay, D.D.

Bishop of Upper South Carolina

IN THE RUBRIC for the service for the ordination of deacons and that for the ordination of priests, the subjects with which the preacher shall deal are specifically stated. In that for the consecration of a bishop it is simply stated that there shall be a sermon. Today I avail myself of that latitude. I will not address myself either to the historic background of the episcopal office or the special responsibilities that devolve upon him who occupies it in this time of change and transition. Rather, I will address myself to this great company of men and women who have come here to take part in this solemn service. Representative they are of the Church of Jesus Christ in its various functions and offices. To them I would speak of the solemn responsibilities that rest upon the Church in this time when an old order is dying and a new order is struggling to be born. I would speak to them of the place the Church must hold if she is to fulfill her Lord's commission and be loyal to His purpose for her.

Yet in so doing I am after all speaking to him who is this day to be invested with the highest honor within the Church's gift, and the heaviest burden of responsibility that she can lay upon the shoulders of one of her sons. His it will be to lead one of the great divisions of the Church in loyalty and obedience to the vision of her Lord and diligence in fulfilment of His commission. Whatever it is given me to say of worth and significance as to the ministry of the Church to the world in this its hour of need, will come to him with special force and emphasis as to one commissioned to lead and guide and govern that portion of the Church in which his office is to be exercised.

With that marvelous gift for expressing the deepest spiritual truth in the imagery of things most humble and familiar, that characterized the great prophetic succession in which he stood as chief, our Lord here uses one of the every-day experiences of life to set forth the eternal and unchanging relation in which His Church is to stand to an ever-changing world order. Empires may come and go. Social conditions may be shattered and rebuilt. Civilizations may crumble and be superseded, but through all His Church is called to be what the salt was in the simple economy of the homes from which His hearers came. "Ye are the salt of the earth."

What must they have understood by this simile—these simple folk of Galilee that thronged around Him on the mountain-side? What were the functions fulfilled by salt in their experience? For them it was the means of preservation, of healing, and of bringing savor to their simple fare.

These three functions, then, His Church was to fulfill in the life of the society of that day, and all down the coming days—to preserve those things that were worthy of preservation in the life of society; to exercise a ministry of healing to the wounds that came to society in its ceaseless battle with the foes that beset its onward way; and to bring zest and flavor to the humble and commonplace affairs of life that occupy so great a part in human experience.

First, then, let us think of the Church's responsibility for the preservation of those things that should be preserved.

Always in the life of society the forces of decay and disintegration are at work. That is as it should be. Progress can be assured only by the passing out of what is dead, outworn, value-

THIS SERMON was preached at the consecration of the Rev. Robert E. Gribbin as Bishop of Western North Carolina. The consecration service was in St. Paul's Church, Winston-Salem, N. C., January 25th.

less, that place may be made for the new and vital. Yet always there is danger that the useless be retained, the essential eliminated. The Church's function, then, is twofold. It must act both as judge and guardian; must decide as to

what is worthy of preservation, and how preservation is to be insured.

Perhaps never in the Church's history was there more need for her to discharge this responsibility. Surely never was it more difficult to discharge it adequately. Out of a profound and fully justified dissatisfaction with things as they are, has grown a deep-rooted tendency to suspect all that has been accepted and valued in the past. In its progress humanity never follows the median line. It is ever prone to swing from one extreme to another. Out of the undue conservatism of the past has come the unthinking radicalism of the present. The Church is always profoundly influenced by the spirit of the age. In a world unduly wedded to the past, the Church has shown herself conservative among conservatives. In this new day upon which we have entered she must realize her responsibility as the guardian of those things that are of vital and enduring importance. She must keep firm hold of those eternal principles of truth and moral obligation of which she is the witness and exponent.

No easy task most surely. She must ever try her judgment by her Lord's standard. "My judgment is just," He said, "because I seek not mine own will but the will of my Father which hath sent me." Self-interest is ever the magnet that draws the needle from its true direction. Humility, sincerity, self-abnegation, these must be her constant companions as she seeks the discharge of her great responsibility to her Lord and the world He came to save as preserver of those things committed unto her ward and keeping.

Her healing ministry. "The giant with the wounded heel." That was Phillips Brooks' description of humanity. Moving along the way of progress, the upward way, the climbing way, but always leaving behind a trail of blood. That figure is hardly adequate to describe humanity's plight. Rather, is it wounded also in head and heart and hand. "The seed of the woman," as He hung upon the Cross, wounded in hand and foot and side and brow, is the true picture of humanity today. Never was there greater need for the Church's healing ministry.

ICAN BUT SUGGEST to you one or two of those wounds that most need healing.

Humanity is wounded in its sense of self-esteem, in its faith in its own worth and significance. As the astronomer has turned his telescope to the heavens and charted universe beyond universe in the immensities of space; as the physicist has shown other universes in a drop of water or a grain of sand, humanity has seemed to shrink into a place of utter insignificance.

Those who have sought to fathom the mysteries of man's psychic nature have told us that all our pride of self-direction and moral responsibility is but a vain imagining; that we are automatons governed in our every deed and thought by forces over which we have no voice or mastery; that we are no more than puppets dancing to the pull of invisible wires that reach back into the infinity of the past and out into the complexity of our environment. In myriad-voiced chorus the literature of our time has proclaimed the vanity, the fruitlessness, the triviality, the unmeaningness of life.

* St. Matthew 5:13.

"Is there no balm in Gilead?" Has the Church no healing message to a humanity bled white by these cruel wounds? Surely she may answer in the wondering yet exultant question of the Psalmist: "What is man that Thou art mindful of him?" May point to the Incarnation as the supreme evidence of man's worth and dignity in the eyes of the Creator. Love can redeem from insignificance, and God so loved that He gave the Christ.

Wounded by the bitterness of its hatreds and the burning intensities of its bigotries. Driven to material warfare and spiritual antagonisms by its greeds and prejudices. And to heal these bitter wounds the Church has been equipped with the great truth of human brotherhood and the glorious vision of the Kingdom of Heaven that shall transcend all barriers of race or nationality or creed or culture, and encompass all with the governance of the great law of love.

Restoring the savor to life. Is there not need for such a ministry? Witness the vast host of those who year by year take the short way out of life. Witness that other multitude who by their disappointment with life are driven to seek that tragic and brief respite that comes from drugs or intoxicants. Witness our institutions crowded by those whose minds have become disordered and nerves unstrung by life's failure to meet their needs and satisfy their aspirations.

What is the Church's ministry to these unhappy, despairing folk, and to that other multitude who live out their lives in dull acquiescence to disappointment and inadequacy?

The marriage feast. The water passing at the Master's word into the fragrance, the sparkle, the rich flavor of the fruit of the vine. Is not in this the symbol of the Church's mission to all life? The humble things made noble by realization of their significance as a part of God's great plan. The simplest tasks glorified by the spirit of service. All life a sacrament because all has become but the outward and visible manifestation of spiritual realities. Men set free from bondage to the material by realization of life's true values; that life is not measured in terms of things possessed, but in vital contact with God and man.

I have tried, my brother, to express some part of the Church's ministry as it has come to me in my contacts with men and I humbly trust with God. Go forth with open eyes and eager heart and ready hands and tireless feet to walk the ways of life as ordered for you by these new responsibilities and privileges that will be yours. May God be with you, and may you grow in consciousness of His presence and vision of your ministry.

The German Religious Situation

(Continued from page 428)

ever the State meddles with Church matters. Judging by Hitler's most recent statements, he will quite probably maintain the view that police forces are not to be used to stop activities of priests who observe reasonable distinction between spiritual and political spheres.

On the other hand, a wireless dispatch to the New York *Times* from Munich reports a strong offensive against the Roman Church by the Minister of Education of Bavaria, Hans Stemm. This Nazi censor of religion has been much stirred by the preaching of some Roman Catholic priests in Augsburg. He sees in them enemies of the State and declares he will "not rest until these malcontents are destroyed, root and branch."

His quarrel with the Church, as he is reported to have described it, presents in miniature the struggle that is going on all over Germany today. "The two Christian Churches," he says—meaning, of course, the Evangelical and the Roman—"accept God but not the Race. Only when they understand the German nation from a racial viewpoint will they be able to present to the people a conception of God which will satisfy them." His demand of the Churches is "do as the German people have done. Just as the German nation has opened wide the door to the idea of race and a racial community, you must also open the door and admit its nation as a racial community.



Churchwomen Today

Ada Loaring-Clark, Editor

A COMPREHENSIVE GOAL for the Woman's Auxiliary was given by the Rev. Oliver J. Hart, D.D., at the annual meeting of the Woman's Auxiliary in Tennessee. It is:

"The goal of the Woman's Auxiliary is the whole parish growing in knowledge of the whole enterprise of the Church and increasingly taking a more adequate share in making the ideals and power of Christ known throughout all areas of human life."

The two points of emphasis are: 1. The Auxiliary is not concerned merely with its own projects but with the life of the whole parish and the whole Church. 2. It is not concerned only with work in our mission fields but represents the impact of the women of our Church on the whole of life.

THIS YEAR, culminating in the triennial in the Fall, will be a busy one and from now on demands our most earnest and continuous endeavors. In her Quarterly Letter Miss Grace Lindley tells us many things we should know and do. The great corporate Communion for the women of the Church is to be held at Atlantic City October 11th in the auditorium which can seat over forty thousand people. It is anticipated that there will be representatives from every diocese and missionary district in the Church. With the presentation of themselves, "our souls and bodies," the representatives will also present the gift we so fittingly call the United Thank Offering—a woman's thank offering devoted to the work of women. We are all working for the increase of that gift. There is a new way given us by which we can help both the U. T. O. and the circulation of the *Spirit of Missions*. The April issue is to be a U. T. O. number and can be bought for five cents and sold for ten, the difference being given to the U. T. O. It is a plan to reach women not already readers of the *Spirit of Missions* or sharers in the United Thank Offering.

The United Thank Offering

WE HAVE PLEDGED our best endeavors to see that our parishes give their full quota. Our responsibility is twofold. First: it is very necessary to help our people understand what the quota is. It should not be thought of as a tax, or as something to be sent to the National Council. It is our share of the cost in money of the minimum amount needed to maintain

The Quota

the work done by the general Church in our own country and in places outside our own country, wherever our branch of the Church is at work. Think of this work as service given through the lives of bishops, priests, nurses, doctors, and teachers, and work done through Churches, schools, hospitals, and in social service centers. Of all people in the Church we women must be among those, who through training and imagination, are compelled to see it this way. The second thing we can do is to seek gifts from many. It may be that today there are few who can give large amounts; if so, it is especially our opportunity to try to gather gifts of small amounts, but coming from many.

IN OUR CO-OPERATION with the Social Service Department we are asked to assist in crystallizing public opinion in favor of the ratification of the proposed Child Labor Amendment. This has been endorsed by both Bishop Perry and Dr. John Wood.

Child Labor

If our state is not on the honor roll of those states that have already ratified the amendment we must do all in our power to secure the same. In regard to this Mrs. Franklin D. Roosevelt writes: "I hope that in the next year, partly because of economic reasons and partly because it is a fair deal, we will see that our legislatures vote on the Child Labor Amendment and remember The Cry of the Children." All women will be vitally interested in this humane objective.

Developments in Eastern Orthodoxy

By Canon W. A. Wigram

THE death of Cyril III, Archbishop of the autocephalous Church of Cyprus, has put that most ancient of the self-governing Churches of the East in a difficult position. By rights that go back to the Council of Ephesus—though naturally remodelled later, more than once—the Church that St. Barnabas founded is independent, and her Archbishop has all the insignia of a Patriarch, though he would probably scorn to use so relatively modern a title himself. An English baron with a title dating from the Conqueror—if any such there be—would not thank you for the offer of a new viscounty! There was an “Archbishop” in Cyprus long before the title of Patriarch was in use for any one even of the greater thrones.

Unfortunately, the late Archbishop and his brother bishops took a most conspicuous part in the recent agitation for the union of Cyprus with Greece, and two of these bishops—those of Kition and Kyrenia—were banished from the island for their part in some of the attendant disorders on that occasion. It is only too probable that the fourth bishop of the island (the daring and not over-experienced Bishop Leontius of Paphos, who was trained in America*) would have shared their activities and their fate, if he had been in the island at the time. As he was not there however he continues and the place and the duty of locum tenens during the vacancy of the Archbishopric falls naturally upon him. In that capacity he has conducted the obsequies of Archbishop Cyril with all dignity, and has also had the work of administering his will. It may be interesting to note that by Cyprian Church law, which we take to be that of Orthodoxy generally, the small estate of the late prelate, who died intestate, is divided thus: half goes to his see, that being the portion that would go to a wife in the case of a layman, and the rest to his family, consisting of two brothers.

Normally, it would be the duty of Bishop Leontius, or of the senior surviving bishop in the island, to call his colleagues together in synod, in order that they might elect a successor. As however they are both in exile, all that he could do was to appeal to the British High Commissioner to permit their return for that duty, and to request that the Archbishop of Canterbury, as a friend of Orthodoxy, would use his influence to get the permission granted. The answer was not altogether satisfactory, for the authorities declared that there could be no prospect of the exiles receiving permission to return, unless they would give pledge and surety, that in that event they would refrain from political action and confine themselves to their religious duties. As they could not see their way to giving such a pledge, Leontius could only profess his profound disappointment, saying that he had hoped that the government would see its way to the granting of an amnesty on the occasion of the death of the Archbishop, so as not to leave the Church in widowhood.

Another suggestion was made to the effect that the three bishops concerned with any other ecclesiastics whose presence is needful, should meet in Alexandria, Athens, or some other convenient center. This however is not an alternative acceptable to the Cypriots, either because the “constitutional character” of the Church decrees that the synod must meet in Cyprus, or possibly because a good grievance is always a valuable possession.

THE Bulgarian Church is now occupying itself in the fashionable and amusing sport of constitution-building, and it is to be hoped that this church will—unlike some of her neighbors—not make her rules for her own self-government so elaborate that she is tangled in them. It is the error that makers of new constitutions are very apt to fall into.

So far however, the Bulgarians, who resemble our own lowland Scots in character, both in their “dourness” and in their strong practical sense, have certainly avoided this error. They are at the moment debating how the leading Bishop of their autocephalous Church (for whom it seems they propose to keep the title of Exarch that they have employed since 1870) shall be elected in future. Somehow, it is to be done by the votes of representatives of the whole Church, and not by those of the bishops only, but the actual machinery is still under debate. In old days, the prelate was nominated by the Sultan’s firman, and he resided in Constantinople. That method of selection is of course extinct owing to the logic of facts. It is pretty certain too that the Exarch will in future reside somewhere in Bulgaria, and Sofia the capital would seem to be the obvious place, but this has not been formally decided at the moment. It is not clear whether the Exarch is to be a diocesan Bishop or no. There is a good case for either side of that question.

We note that the Bulgarian Church, in coöperation with the Churches of Serbia and Rumania, is establishing a hostel for visiting Bulgarians in Jerusalem. The three houses are separate, but some sort of scheme for their joint working is being hammered out. It is just one more of the many points of coöperation which will gradually put an

end to the “Bulgarian schism.”

WE NOTE with regret that the synod of the Church of Hellas has thought it advisable to pass a formal condemnation of Freemasonry, as the result of an examination of that “secret international society” by an episcopal commission, and the authorities of the Theological School of the University of Athens.

It is condemned because it is not just a philanthropic organization, but is a lineal descendant of the ancient Mysteries in many lands, in which the initiate is put through a ceremonial death, as was the cult figure in many of the old Mysteries. Thus, says the resolution of the synod (*Ecclesia*, December 4, 1933), the whole society forms an organized worship, of a type foreign to Christianity, though the worship is always offered to the Supreme Being in the temples of the rite. They object to it, because it is linked with every religion, without caring much to which particular form its members may belong, and thus, by “syncretizing” all forms of faith, makes itself a sort of super-religion, in which the initiate may be a brother of the Buddhist or the Musselman, and a member of a brotherhood to which his fellow-Christian is an outsider. Thus it becomes a rival and different religion to Christianity, based on a different foundation, in that Christianity demands faith, and rests on divine love, while Masonry bases itself merely on the natural powers of Man. Thus, the resolution of the synod continues, Masonry is to be regarded as an anti-Christian system, not consistent with Christianity, and the faithful are called to keep out of it.



THE ACTING PRIMATE OF CYPRUS

* He received a part of his training at the General Theological Seminary.—EDITOR'S NOTE.

Books of the Day

Rev. William H. Dunphy
Editor



CAN CHRIST SAVE SOCIETY? by A. E. Garvie (Abingdon Press, \$1.00), is a timely, thought-stirring book. Those who doubt that Christianity has an adequate, effective remedy for the ills of society, or those who are vague as to what this remedy is, should read it. It is one of the sources of the author's strength that he refuses to separate Jesus the Teacher and Example from Christ the Saviour and Lord, apart from whom the moral demands of the Gospel would be but a crushing burden. Also his appeal is to the head quite as much as to the heart. It is to be wished, however, that the writer's *technique* for Christianizing society had been as clearly presented as his ideal; we need more concrete suggestions for carrying out those great social principles which Dr. Garvie so lucidly and convincingly sets forth.

W. H. D.

THE ATONEMENT, by Ernest A. Dawson (Morehouse, pp. 145, \$2.00), is an attempt to supply what is so sorely lacking today—a popularly understood doctrine of the Cross. In these days when the Cross is so generally neglected or flatly ignored, such a Catholic restatement is doubly welcome. Fr. Dawson's exposition of St. Anselm's teaching is particularly clear—he appears to be one of the six living Anglicans who have read that great teacher himself and not merely what his critics say about him. "It was not, according to St. Anselm, the bearing of punishment at all that made atonement; it was the positive offering of something of infinite value, namely the life of Christ who was perfect Man and perfect God." Moreover, God was not, in this conception, a ruler standing on His dignity, but rather Justice and Goodness itself, and it is in the nature of things intolerable that these should be profaned. The relation of the Cross to forgiveness, to the Eucharist, the Church, and the life of the Kingdom, is presented in an illuminating manner. Clergy and laity alike can profit by this volume.

W. H. D.

THE AGE-OLD TRUTHS of the Creed regain their freshness and relevancy for us in Evelyn Underhill's *The School of Charity* (Longmans, 1934, \$1.00). The mystical and practical strands of our religion are everywhere interwoven. They are real spiritual food and drink and would make excellent Lenten reading. Unlike many of the "spiritual" writings of our time, they do not blink either the stern fact of the Cross, or the corporate and sacramental life of Christ's Church.

W. H. D.

THE CITY WITHOUT WALLS, arranged by Margaret Cushing Osgood (Macmillan, 1933, pp. 764, \$4.50), is a beautiful anthology of the great spiritual prose and poetry of mankind and the expression (chiefly religious) of its many moods and aspirations. It shares the defect of most such anthologies in that the excerpts, taken out of their context, not infrequently convey a false impression of a given religion as a whole, and also suggest a fundamental similarity or even identity, which closer analysis would dissolve. Thus the Vedic hymn, *To the One God* (pp. 30-31), would strike the casual reader as very similar to many of the noblest psalms: it is only the more careful student who notices the refrain "Who is the God to whom we shall offer our sacrifice?" and taking it in the light of its context (not given here) realizes that it is a pathetic appeal to an unknown God—at the opposite pole from the *known* God of the Jewish prophets and seers. Apart from this limitation—which seems almost inevitable in such collections—the work is deserving of the highest praise. It is a book which it is a pride and a joy to possess.

W. H. D.

UNCHARTED SPACES, Monica Selwin-Tait's latest novel (Longmans, \$2.00), is a fascinating story of a "convert" from Anglicanism to Rome. It will, of necessity, cause sor-

row to any Anglican who loves his Church, but the story is told beautifully (though with a touch of melodrama toward the end) and with much greater fairness than we are accustomed to find in works of this sort. The writer displays real understanding and power.

W. H. D.

EPISTLE MESSAGES: SERMONS OF THE EPISTLES, ADVENT TO TRINITY SUNDAY, edited by Hermann F. Miller. United Lutheran Publication House, Philadelphia, pp. 252. \$1.50.

ANOTHER BOOK of sermons. One yawns. But no, they're not that kind. These addresses, by a group of Lutheran ministers, combine unusual depth and solidity of conviction with freshness and vigor of presentation. If, as the Foreword modestly suggests, these sermons are not models but merely samples of Lutheran preaching in this country, the Lutheran Church is to be congratulated on its faithful and effective Ministry of the Word.

W. H. D.

THEISM AND THE SCIENTIFIC SPIRIT, by Walter Marshall Horton (Harper's, 1933, pp. xviii, 231, \$2.00), traces the history of the relations of science and theism in the past four centuries and at the present day, and proclaims sturdily his faith in Hebrew-Christian theism. But any God who is to win the allegiance of moderns must be the supreme Power, and not simply the supreme Reality, of the universe. (We are reminded at times of Dr. M. P. Stewart's masterly analysis in *God and Reality*.) "*An impotent God is no God at all; and if the God of modern liberal religion impresses people as impotent, then he is doomed, and liberal religion is doomed, no matter how rationally satisfactory and scientifically unexceptionable it may be.*" The work is scholarly, but never pedantic and marks a real contribution to the theological literature of contemporary America.

W. H. D.

LESSONS IN THE LIFE OF OUR LORD JESUS CHRIST. The Pastoral Series—Course One. By the Rev. Robert S. Chalmers. Morehouse, Milwaukee, 1933. \$1.25.

THE TABLE OF LESSONS carries through from the Annunciation to the Ascension. The treatment and method has the merit of adaptability; a flexibility which will take care of the differing ages and grades of pupils. There is abundant material set forth ready to hand. The author refers to the catechetical method, which gave (he seems to speak of it as outmoded) clear-cut, definite concepts of life and doctrine, and he incorporates in each lesson three set questions. We feel that if these questions and answers had adhered more closely to the catechetical method, and that if they had been more definitely doctrinal or factual, much would have been gained. It would have been well, too, to have carried on the life of our Lord a lesson or two further into the living Church and the dispensation of grace and sacramental reality. There are, true, references to the Blessed Sacrament, but the linking of the rounded sacramental teaching is lacking. Would the ordinary child get adequate meaning out of this phrase "At the altar, in the Bread and Wine, we know that Christ is present"? But the value of this course will rise above any detailed criticism.

P. R. F.

JESUS THE LIGHT OF THE WORLD: THE STORY OF STORIES. By Frederick F. Kramer. New York, Fleming H. Revell. \$1.50.

A CONSECUTIVE chronological arrangement of the Gospel narrative from the Authorized Version, with an introductory chapter. An excellent volume to have at hand—for anyone who is tempted to try to get the story of stories out of the divine library of the New Testament.

P. R. F.

SUBURBAN CHRISTIANS. By Roy L. Smith. Harper's, New York, 1933. \$1.00.

ANOTHER of the Harper's Monthly Pulpit series by a successful Protestant minister. Startling titles and startling phrases; homely advice and timely illustrations; but little solid faith and certitude. The author tells us that there was one more colossal fact after the Cross: the Resurrection (he knows no Ascension or Catholic Church); his is an anthropomorphic God, of whom he says "Jesus Christ is the complete proof of God's optimistic faith in the world and in truth."

P. R. F.

NEWS OF THE CHURCH

Bishop Acheson of Connecticut Dies

Diocesan Succumbs After Illness of Several Months; Funeral Service in Cathedral

(Photo on cover)

HARTFORD, CONN.—Bishop Acheson of Connecticut died January 28th after an illness of several months.

The Bishop, who gave his full stipend, with the exception of his traveling expenses, to deserving poor in his diocese, had endeared himself to everyone. He was a capable executive and a strenuous worker.

BISHOP BUDLONG NEW DIOCESAN

Bishop Budlong, his coadjutor, and successor as head of the diocese, and Bishop Brewster, retired Bishop of Connecticut, officiated at the funeral service in Christ Church Cathedral here January 30th. They were assisted by the Very Rev. S. R. Colladay, D.D., dean, the Rev. J. C. Linsley, president of the standing committee, the Rev. W. A. Beardsley, secretary of the standing committee, and the Rev. John F. Plumb, D.D., diocesan secretary. Burial was in Middletown, where he lived.

BORN IN ENGLAND

Edward Campion Acheson was born April 7, 1858, in Woolwich, Kent, England, the son of Alexander and Mary Campion Acheson. He was graduated from Wycliffe College, University of Toronto, 1889; he received his Master of Arts degree from the University of New York in 1892; the Doctor of Sacred Divinity from Trinity College in 1916; the Doctor of Divinity degree from Wesleyan University in 1916, Berkeley in 1916, and Wycliffe College in 1917.

He was married to Eleanor G. Goderham, of Toronto, June 8, 1892. He is survived by his widow and a daughter, Mrs. Margaret Platt of New Canaan, Conn., and two sons, Dean, of Baltimore, and E. Campion, Jr., of Westport, Conn.

He was ordained a deacon in the Church of England in Canada June 10, 1888, and priest July 14, 1889.

Services in the ministry included: curate, All Saints' Church, Toronto, 1888 to 1889; assistant minister, St. George's Church, Stuyvesant Square, New York, 1889 to 1892; rector of Holy Trinity Church, Middletown, Conn., 1892 to 1915.

He was elected Suffragan Bishop of Connecticut November 4, 1915, Bishop Coadjutor in 1926, and became diocesan in 1928.

During the rebellion in the Canadian Northwest, he served as chaplain with Company K, Queen's Own Rifles, was present at the Cut Knife Creek fight, and won honorable mention and a medal. He was a Red Cross worker and chaplain with the 26th Division in France during the World War.



Wide World Photo.

BISHOP MANNING AND MAYOR LA GUARDIA

Mayor La Guardia of New York was one of the principal speakers at a mass meeting at the Cathedral of St. John the Divine in behalf of the unemployed January 21st. He was introduced by Bishop Manning of New York.

1,000 Hear Primate Issue Church-Wide Endeavor Call

WASHINGTON, D. C.—The Presiding Bishop called upon the Church and its people January 21st in a sermon at the National Cathedral to look beyond the material to the spiritual realm for the "sign of promise" of the only recovery and reconstruction which will truly satisfy the hearts and needs of men.

More than 1,000 men and women assembled for the vesper service, filling the great choir of the National Cathedral on Mount St. Alban, as the processional entered the choir and made its way to the altar. The crucifer bore the great cross presented to the cathedral by the Emperor of Abyssinia on his coronation.

Bishop Perry, who arrived January 20th from New York, was the guest while here of William H. Castle, Jr., former Undersecretary of State, who is a member of the National Council.

The appeal embodied in the sermon was also carried in the call to the bishops, clergy, and laity.

EDITOR'S NOTE: The Call was published in full in THE LIVING CHURCH of January 27th.

Sacramento Bishop Conducts Missions

SACRAMENTO—Bishop Porter of Sacramento recently conducted preaching missions at Santa Rosa, Sacramento, and Redding. Preaching missions also are planned at Eureka and Benicia.

Rev. R. E. Gribbin Consecrated Bishop

Presiding Bishop Consecrator, With Bishops of North Carolina and East Carolina Co-consecrators

WINSTON-SALEM, N. C.—The Rev. Robert E. Gribbin was consecrated Bishop of Western North Carolina on the feast of the Conversion of St. Paul in St. Paul's Church here. The Presiding Bishop was the consecrator, with Bishop Penick of North Carolina and Bishop Darst of East Carolina as co-consecrators.

It was a warm spring-like day, so the long procession was able to pass from the parish house across the lawn to the front of the church. Practically all the clergy of the dioceses of Western North Carolina and of North Carolina were in the procession, with many clergy from Virginia and from South Carolina. The acoustics of the church are excellent, and every word of the impressive service could be heard easily by the large congregation that crowded the building.

BISHOP FINLAY PREACHER

The sermon was preached by Bishop Finlay of Upper South Carolina from the text "Ye are the salt of the earth."

The presenting bishops were Bishop Thomas of South Carolina and Bishop Washburn, Coadjutor of Newark. The Rev. George F. Rogers, rector of Trinity Church, Asheville, N. C., and the Rev. Samuel B. Stroup, rector of the Church of the Ascension, Hickory, N. C., were the attending presbyters. The litany was read by Bishop Touret. The various certificates were read by the Rev. Charles P. Burnett, the Hon. Haywood Parker, the Rev. George F. Rogers, the Rev. Arthur W. Farnum, and Bishop Jett of Southwestern Virginia. All the bishops present joined in the imposition of hands.

Bishop Gribbin has been rector of St. Paul's, Winston-Salem, for the past 12 years. During his rectorship the beautiful new church, in which the consecration service took place, was built, and the congregation has increased vastly in numbers and strength.

After the service, a luncheon was served to all the clergy in the parish house. Bishop Perry made a brief talk at the luncheon, explaining the Church-Wide Endeavor, and calling upon all to take a real part in this movement.

Bethlehem Pays All Bills, Pledge

BETHLEHEM, PA.—The diocese of Bethlehem was able to close the year 1933 with all bills paid and the pledge to the general Church paid in full. But pledges for 1934 are several thousand dollars less than for 1933.

Annual Conventions In Many Dioceses

Michigan Churchmen Present Check for \$1,000 to Bishop Page; Bishop Kemerer Instituted

ANNUAL CONVENTIONS were held recently by the dioceses of Michigan, Duluth, Harrisburg, Nebraska, Pittsburgh, Southern Ohio, West Texas, and the missionary district of North Texas.

As a token of appreciation from the people of Michigan, Bishop Page was presented \$1,000 on his 10th consecration anniversary.

Bishop Kemerer was instituted Bishop of Duluth at the Duluth convention.

Bishop Cook of Delaware, Assessor to the Presiding Bishop, presented the Call of the Presiding Bishop at the Harrisburg convention.

Bishop Capers of West Texas made an optimistic report, both as to finances and increase in communicants.

Bishop Page Given \$1,000

DETROIT—Bishop Page of Michigan was presented a check for more than \$1,000 as a gift from the people of the diocese on the observance of his 10th consecration anniversary at the annual diocesan convention.

Dr. Lewis B. Franklin, vice president and treasurer of the National Council, addressed the convention in St. Paul's Cathedral. The convention met January 24th and 25th. Bishop Page delivered his annual address at the opening session.

The consecration anniversary was observed at the annual convention dinner, attended by 700 persons. Edgar A. Guest, poet, was toastmaster. Mr. and Mrs. Henry Ford were among the dinner guests.

Three important resolutions adopted by the convention were (1) in support of the Church-Wide Endeavor recently launched by the Presiding Bishop; (2) in support of the efforts of the federal government to solve the unemployment problem, urging the people to contribute to their community welfare agencies; (3) in condemnation of the recent wave of lynchings.

Clerical deputies to the General Convention: the Rev. Drs. R. W. Woodroffe, Detroit; William D. Maxon, Detroit; the Rev. C. L. Ramsay, Jackson; and the Very Rev. Kirk B. O'Ferrall, D.D., Detroit. Alternates: the Rev. Messrs. Henry Lewis, Ann Arbor; William R. Kinder, Detroit; Irwin C. Johnson, Detroit; and the Ven. Leonard P. Hagger, Detroit.

Lay deputies: Dr. Lewis H. Paddock, W. T. Barbour, Frank J. Weber, and John C. Spaulding, all of Detroit. Alternates: A. D. Jamieson, George T. Hendrie, H. J. M. Grylls, and Waldo R. Hunt, all of Detroit.

Delegates, Woman's Auxiliary: Mrs. Walter C. Chaffee, Detroit; Mrs. T. C. Stirling, Detroit; Mrs. J. H. McDonald, Ypsilanti; Mrs. J. V. Dwyer, Grosse Pointe; and Miss Lydia Greedus, Detroit. Alternates: Mrs. D. C. Stevenson, Highland Park; Mrs. B. R. Platt, Detroit; Mrs. F. W. Telford, Royal Oak; Mrs. Sid A. Erwin, Detroit, and Mrs. Mark Allen, Detroit.

The Rev. C. L. Ramsay, of Jackson, was elected to the standing committee, succeeding the Rev. Dr. S. S. Marquis. Other members were reelected. Executive council: the Rev. Messrs. W. R. Kinder, Lane W. Barton, E. W. Daniel; and A. Douglas Jamieson, F. S. Strong, and F. H. Blackwood. Trustees of the diocese: Frank J. Weber, Dr. Lewis H. Paddock, John C. Spaulding, B. G. Vernor, and Frank D. Nicol. Dr. Paddock was chosen chancellor.

Woman's Auxiliary: Mrs. W. C. Chaffee, president; Mrs. J. Vincent Dwyer, Detroit archdeaconry, vice president; Mrs. C. W. Thomas, Southern archdeaconry, vice president; Miss Olive Robinson, Northern archdeaconry, vice president; Mrs. Harry Van Vleck, recording secretary; Mrs. Ross Crowell, corresponding secretary; Mrs. Ernest J. King, treasurer; Mrs. James H. McDonald, chairman of convention of women, 1935.

Bishop Kemerer Instituted

DULUTH, MINN.—Bishop Kemerer was instituted Bishop of Duluth at the 39th annual diocesan convention in Trinity Cathedral. Bishop Spencer of West Missouri was the preacher.

Bishop Kemerer in his address stressed the fact that the missionary work of the diocese had been maintained without the necessity of closing any missions, and made a strong appeal for a sustained support of the Church's missionary work both within and outside the diocese. The Bishop's Pence plan was heartily approved by the convention.

New members of the standing committee are G. H. Crosby and C. H. Richter, succeeding W. H. Gemmill and J. K. Martin. Other members were reelected. New members of the executive council are the Rev. Dr. D. W. Thornberry, of Virginia, and C. I. McNair.

Clerical deputies to General Convention: the Rev. Messrs. Robert P. Frazier, Duluth; Gilbert K. Good, Duluth; Ernest C. Biller, St. Cloud, and Dr. Thornberry. Alternates: the Rev. Messrs. H. J. Wolner, Cloquet; S. J. Hedelund, Moorhead; R. J. Long, Detroit Lakes; C. M. Brandon, Brainerd.

Lay deputies: F. W. Paine, J. P. Gordon, and H. B. Haroldson, of Duluth; W. M. Parker, Sauk Centre. Alternates: C. K. Textor, Cloquet; W. F. Dunlap, Moorhead; A. T. Watson, St. Cloud; D. C. Wakeman, Duluth.

Delegates, Woman's Auxiliary: Mrs. W. F. A. LeQuesne, Duluth; Mrs. R. P. Frazier, Duluth; Mrs. D. W. Thornberry, Virginia; Mrs. O. S. Kempton, Duluth; Mrs. Carl Schumacher, St. Cloud. Alternates: Mrs. E. C. Biller, St. Cloud; Mrs. F. W. Wilhelmi, Duluth; Mrs. H. J. Wolner, Cloquet; Mrs. W. M. Parker, Sauk Centre; Mrs. C. E. Potts, Crookston.

Bishop Cook Harrisburg Speaker

HARRISBURG, PA.—Bishop Cook of Delaware, Assessor to the Presiding Bishop, presented the Call of the Presiding Bishop to the Church at the annual convention of the diocese of Harrisburg. The convention met January 23d and 24th at St. Stephen's Cathedral.

Bishop Brown made the convention address January 23d at the opening service.

Clerical deputies to General Convention: the Rev. Messrs. Paul S. Atkins, of York, Hiram B. Bennett, of Williamsport, Clifford G. Twombly, D.D., of Lancaster, and Edward M. Frear, of State College.

Alternates: the Rev. Messrs. George D. Graeff, Chambersburg; Stuart F. Gast, Bellefonte; William T. Sherwood, Tyrone, and the Ven. A. A. Hughes, South Mountain.

Lay deputies: Richard M. H. Wharton, Harrisburg; Gen. Charles M. Clement, Sunbury; John I. Hartman, Lancaster, and Leslie McCreath, Harrisburg.

Alternates: Dr. Thomas E. Gravatt, State College; James Rudisill, York; Marshall L. Hough, Williamsport, and Merrill J. Halde- man, Thompsonstown.

Woman's Auxiliary delegates: Miss Albertine S. Batzle, Williamsport; Mrs. E. M. Fleming, Altoona; Mrs. Albra Reeder, Williamsport; Mrs. Robert T. McCutchen, Shamokin, and Mrs. John Peck, Tioga.

Standing committee: Canon Paul S. Atkins, York; the Rev. J. Thomas Heistand, Bloomsburg; the Rev. John W. Mulder, Lancaster; the Rev. Arthur G. W. Pfaffko, Blue Ridge Summit; Canon Clifford G. Twombly, D.D., Lancaster. Caleb S. Brinton, Carlisle; John I. Hartman, Lancaster; William B. Hamaker, Lancaster; Stuart S. Heiges, York; Frank K. Lukenbach, Tyrone.

Executive council: the Rev. Stuart F. Gast, Bellefonte; the Rev. George D. Graeff, Chambersburg; A. L. Allison, and James Rudisill, York.

Nebraska Delegates Elected

OMAHA, NEBR.—The 37th annual council of the diocese of Nebraska was held here in Trinity Cathedral January 17th and 18th.

Clerical delegates elected to General Convention: the Very Rev. Stephen McGinley, and the Rev. Messrs. F. Clayton, R. D. Crawford, and D. J. Gallagher, all of Omaha. Alternates: the Rev. Messrs. H. E. Asboe, Beatrice; J. T. Walker, Fremont; W. P. Reid, Wymore, and Canon W. Mulligan, Beatrice.

Lay deputies: Quintard Joyner, J. S. Hedelund, and M. T. Wilcox, all of Omaha, and Attorney-General Paul Good, of Lincoln. Alternates: Dr. Glen Whitcomb, Omaha; Sterling M. Utz, Lincoln; Dr. F. Beck, Omaha, and A. C. Pancoast, Omaha.

Delegates, Woman's Auxiliary: Mrs. W. Hoagland, Omaha; Mrs. Robin Reid, Lincoln; Miss Barbara Gering, Plattsmouth; Mrs. J. B. Watkins, Omaha; Mrs. W. C. Davis, Nebraska City. Alternates: Mrs. C. C. Covington, Omaha; Mrs. J. T. Rogers, Lincoln; Mrs. R. B. Baker, Omaha; Mrs. W. Cosh, Omaha; Mrs. Herbert Cooper, Lincoln.

North Texas Budget Increase Favored

LUBBOCK, TEX.—The budget committee of the convocation of North Texas presented a request for a 15 per cent increase in the budget, to be apportioned proportionately between the Church Program quota and the district, at the annual convocation in St. Paul's Church here January 21st and 22d. Bishop Seaman's annual address was instructive, constructive, and inspiring. Diocesan officers were reelected.

Clerical deputy to General Convention: the Rev. Willis P. Gerhart, Abilene. Alternate: the Rev. Alex B. Hanson, Colorado.

Lay deputy: Thomas R. Smith, Colorado. Alternate: Frank P. Sames, San Angelo.

Delegates, Woman's Auxiliary: Mrs. Thomas F. West, Lubbock; Mrs. E. Cecil Seaman, Amarillo; Mrs. Carl L. Svenson, Lubbock; Mrs. Warwick Aiken, Plainview; Mrs. Henry Gooch, Amarillo. Alternates: Mrs. R. C. Ledford, Sweetwater; Mrs. V. Van Gieson, Big Spring; Mrs. George B.



J. J. Hitchcock Photo.

BISHOPS AT THE CONSECRATION OF BISHOP GRIBBIN

BACK row, left to right: Bishop Washburn, Coadjutor of Newark, Bishop Jett of Southwestern Virginia, Bishop Darst of East Carolina, Bishop Finlay of Upper South Carolina, and Bishop Touret, retired. SECOND row: the Rev. A. S. Lawrence, rector of the Chapel of the Cross, Chapel Hill, N. C.; Bishop Penick of North Carolina, the Presiding Bishop, and Bishop Thomas of South Carolina. Bishop Gribbin is in front.

Webb, San Angelo; Mrs. Joseph B. Dooley, Amarillo; Mrs. John Daly, Abilene.

Dean Emerson Pittsburgh Speaker

PITTSBURGH, PA.—The Very Rev. Chester B. Emerson, D.D., dean of Trinity Cathedral, Cleveland, Ohio, preached the sermon at a missionary service at the 69th annual convention of the diocese of Pittsburgh which convened in Trinity Cathedral here January 23d and 24th.

Clerical deputies elected to General Convention were: the Very Rev. N. R. H. Moor, D.D., and the Rev. Drs. Edwin J. van Ethen, H. Boyd Edwards, and H. A. Flint, all of Pittsburgh. Alternates: the Rev. Messrs. Louis L. Perkins, Kittanning; B. C. Newman, Charleroi; Thomas H. Carson, Donora, and Dr. A. C. Howell, Sewickley.

Lay deputies: John A. Lathwood, Charles S. Shoemaker, Hill Burgwin, and Edward Snodgrass, Jr., all of Pittsburgh. Alternates: Theodore M. Hopke, McKeesport; Charles Orchard, Pittsburgh; C. W. Dahlinger, Pittsburgh, and C. S. Lamb, Wilkinsburg.

Woman's Auxiliary delegates: Mrs. Robert B. Leighou, Mrs. H. B. Kirkpatrick, and Mrs. Percy R. Demms of Pittsburgh; Mrs. Edgar Masters, Bellevue; Mrs. E. P. Schempp, Carnegie. Alternates: Mrs. M. C. Adams, Chattanooga; Mrs. Thomas Lynch, Greensburg; Mrs. George C. Hutchinson, Sewickley, and Mrs. George Wright and Mrs. Stephen F. Elkins, Pittsburgh.

Standing committee: the Rev. Drs. John Dows Hills, William F. Shero, Robert N. Meade, and N. R. H. Moor; Carl S. Lamb, Charles S. Shoemaker, Howard H. McClinthic, and H. Lee Mason, Jr. The Rev. C. A. Thomas was elected registrar.

Southern Ohio Delegates Elected

COLUMBUS, OHIO—The annual convention of the diocese of Southern Ohio met in Trinity Church here January 23d and 24th.

Clerical delegates elected to General Convention: the Rev. Dr. Frank Nelson, Cincinnati; the Rev. John F. Scott, Columbus;

the Rev. Dr. E. F. Chauncey, Columbus, and the Rev. Dr. Gilbert P. Symons, Cincinnati. Alternates: the Rev. Drs. Phil Porter, Dayton, and J. Hollister Lynch, Cincinnati; and the Rev. Messrs. Robert S. Lambert, Cincinnati, and Henry N. Hyde, Portsmouth.

Lay deputies: Col. William C. Procter, Cincinnati; F. O. Schoedinger, Columbus; Charles J. Livingood, Cincinnati; Ralph W. Hollenbeck, Springfield. Alternates: Charles P. Taft, II, and Frank K. Bowman, Cincinnati; Dr. W. S. Keller, Glendale; M. L. McGuckin, Columbus.

Bishop Capers Reports Progress

LAREDO, TEX.—Bishop Capers, in his address to the 30th annual council of the diocese of West Texas which met here January 17th and 18th, reported that a larger amount has been sent to the National Council than for the past two or three years, and that the diocesan missionary clergy have been paid their full appropriations. The Bishop reported more confirmations than in any previous year, except one.

Victor Keller, of San Antonio, is the new chancellor.

Clerical deputies to General Convention: the Rev. Messrs. Charles W. Cook, Laredo; Jesse S. Moore, Eagle Pass; A. R. McKinstry, San Antonio; Samuel O. Capers, San Antonio. Alternates: the Rev. Messrs. H. C. Jones, Del Rio; L. B. Richards, San Antonio; Thomas L. Trott, Goliad; James T. McCaa, Brady.

Lay deputies: Albert Stevens, Jr., A. C. Harper, Lt. Col. F. T. Cruse, and John E. Mitchell, all of San Antonio. Alternates: Col. Charles S. Diehl, Henry C. Stribling, E. H. Keator, and Albert C. Dulaney, all of San Antonio.

Delegates, Woman's Auxiliary: Mrs. R. E. Megee, Mrs. Joe Murphy, Mrs. John E. Mitchell, Mrs. Willis Johnson, and Mrs. W. C. Price, all of San Antonio. Alternates: Mrs. C. W. Cook, Laredo; Mrs. A. E. Bartberger, Brackettville; Mrs. Gilbert G. Thorne, San Antonio; Mrs. S. P. Simpson, Eagle Pass; Mrs. Joseph Muir, San Antonio.

Bishop Fiske Issues Special Pastoral

Central New York Diocesan Answers Call of Presiding Bishop With Immediate Program

UTICA, N. Y.—Joining in heartily with the Presiding Bishop's Call for a Church-Wide Endeavor, Bishop Fiske of Central New York has sent a special pastoral letter to the clergy and laity of his diocese.

The diocese is planning a canvass of every member to secure pledges for regularity in worship rather than regularity in giving.

The Young People's Fellowship and the societies for men and boys are to take their part in the campaign.

A special prayer for diocesan missions and a special diocesan prayer were set forth by Bishop Fiske. They are:

PRAYER FOR DIOCESAN MISSIONS

O Lord Jesus Christ, who didst bid Thine Apostles to become witnesses unto Thee in their own homes and among their own people as well as unto the uttermost parts of the earth; grant to our bishops and to all the clergy of the diocese wisdom to plan and zeal to labor for the extension of Thy Kingdom within our own bounds. Bless all who are serving in the missionary places of the diocese. Let them not be cast down nor discouraged, but strengthen them by Thy grace, that the thanksgivings of many may abound for them in the day of reward. Awaken every heart to steadfast cooperation and generous support in all good works committed to our care; and since Thou has entrusted to us the knowledge of Thy truth and the gifts of Thy bounty, help us to use them as good stewards, to the honor and praise of Thy holy Name: who livest and reignest, with the Father and the Holy Spirit, one God, world without end. *Amen.*

A DIOCESAN PRAYER

O Lord, our Heavenly Father, bless, we pray Thee, the efforts to be made in this diocese and elsewhere to bring to ourselves and others a saving knowledge of Thee and of Thy Son Jesus Christ. Deliver us from indifference and carelessness, from sin and worldliness, and make us more faithful in worship and service and more constant in seeking Thy grace in prayer and sacrament. Through our communion and fellowship give us the will and the strength to serve Thee with singleness of heart to Thy glory and to the benefit of our fellow men; for His sake who came among us as one that serveth, Thy Son, our Lord and Saviour, Jesus Christ. *Amen.*

Honolulu Adopts Bishop's Pence Plan

HONOLULU—The Bishop's Pence plan has been adopted by the missionary district of Honolulu, and containers are gradually being distributed to the homes of all Church people. One-half the proceeds goes to the local parish or mission and the other half to the diocesan debt.

Brooklyn Rector Instituted

BROOKLYN, N. Y.—Bishop Stires of Long Island instituted the Rev. John H. S. Putnam rector of the Church of St. Matthew January 21st.

North Carolina Clergy, Virginia Alumni, Meet

Professor A. C. Zabriskie and Governor Ehringhaus Speak at Raleigh Banquet

RALEIGH, N. C.—Attended by clergymen from all parts of North Carolina, a banquet meeting of the alumni of the Virginia Theological Seminary was held here January 22d at the parish house of the Church of the Good Shepherd.

The meeting was presided over by Bishop Penick of North Carolina. The Rev. A. C. Zabriskie, professor of Church history at the seminary, was the principal speaker. Governor Ehringhaus, friend and patron of the seminary, made a brief talk.

Arrangements for the gathering were in charge of the Rev. Theodore Partrick, Jr., rector of the Church of the Good Shepherd.

The Rev. Mr. Zabriskie delivered the principal address in the absence of the Rev. W. E. Rollins, dean of the seminary, who was unable to attend because of illness.

Also present were A. B. and G. H. Andrews and Associate Supreme Court Justice George W. Connor, who were classmates of Dean Rollins at the university, and the Rev. C. A. Ashby of Edenton, former rector of the Good Shepherd here, and the Rev. Wm. H. Milton, rector of St. James' in Wilmington.

Chicago Cathedral Shelter Feeds 69,000 and Provides Lodging for 32,000 Needy

CHICAGO—Feeding 69,000 and lodging 32,000 persons, almost all unemployed men, during 1933 is the remarkable task accomplished by the Cathedral Shelter, according to the annual report of the Rev. Canon David E. Gibson, priest in charge, to be submitted to the Chicago diocesan convention February 6th and 7th.

But perhaps no less remarkable is the record of spiritual ministrations. A total of 351 baptisms are recorded for the year, a larger number by far than in any parish in the diocese. Attendance at services numbered 18,000; Communion, 5,828; requests for prayer, 4,082.

Other points in the Shelter pastor's report are: financially assisted 6,543; carfare given to 7,698; lodged at the Shelter, 26,635; lodged outside, 5,533; meals served, 68,939; letters written, 10,655; interviews, 16,900; clothing provided—garments, 21,004; persons, 10,820; Thanksgiving baskets, 237; men fed Thanksgiving Day, 1,264; Christmas baskets, 917; men fed Christmas Day, 917; New Year's Day, 1,084.

Georgian to Fill Washington Pulpit

SAVANNAH, GA.—The Rev. Charles C. J. Carpenter, rector of St. John's Church, will go to Washington, D. C., in February to fill the pulpit of the Church of the Epiphany the week of February 19th.

Dean Grant Heads Biblical Society

Seabury-Western Dean Succeeds Professor Moffatt as President of National Organization

NEW YORK—At the recent meeting of the National Society of Biblical Literature and Exegesis in New York Dean Frederick C. Grant of Seabury-Western Theological Seminary was elected president for 1934. The retiring president is Professor James Moffatt of the Union Theological Seminary.

The society includes over 1,000 members who are instructors in theological seminaries and colleges throughout the United States and abroad.

Dean Grant has been twice president of the Chicago Society of Biblical Research and is also a member of the American Oriental Society, the Medieval Academy of America, the British Institute of Philosophical Studies, and was recently elected an honorary Fellow for life of the American Association for the Advancement of Science. He is the author of a number of books of a theological or religious nature, including a standard treatise on *The Economic Background of the Gospels*, published by the Oxford University Press in England. His most recent volume *The Growth of the Gospels* was published in New York last spring.

The History of the Catholic Revival

by the Rev.

EDWARD ROCHIE HARDY, JR.

American Congress Booklet No. 10. A brief but informing account of the influence and progress of the Catholic Revival in the American Church from the time that Samuel Johnson undertook the journey to England for orders in the year of 1722 up to the celebration of the centenary of the Oxford Movement in 1933. Twenty-four pages.

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Is Our Civilization in Jeopardy?

A Reading Course prepared by the rector of Grace Church, New York, the Rev. Walter Russell Bowie, D.D., S.T.D.

"Christ and the Modern World" being the study topic recommended by The National Council, Dr. Bowie's Course is a most helpful guide to individuals and groups planning to study or discuss this subject.

It provides guidance in thinking and reading on the relations of the problems of the age to the teachings of the Christ.

Published in a compact pamphlet of 32 pages, it consists of an introduction to the general subject, followed by a guide to five books arranged for consecutive reading.

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National Evangelism Commission Meets

Rev. Malcolm S. Taylor Reports on Activities; Other Speakers Tell of Experiences

CINCINNATI, OHIO—The annual meeting of the National Commission on Evangelism was held in Christ Church parish house here January 17th. The director of evangelism, the Rev. Malcolm S. Taylor, reported on the activities of the commission during 1933 along the lines of preaching and teaching missions, conferences and retreats, programs of evangelism for childhood and youth, the formation and promotion of Schools of Prayer, the publication of evangelistic literature, the making of contacts with theological seminaries, coöperation with the department of evangelism of the Federal Council of Churches, and on assistance rendered provincial and diocesan commissions on evangelism.

Dr. L. W. Glazebrook, field worker for the National Commission on Evangelism, gave important detailed information regarding preaching missions conducted by him during the year, with a most interesting account of various methods successfully used.

CHURCH-WIDE ENDEAVOR COÖPERATION

Bishop Cook of Delaware, Assessor to the Presiding Bishop, gave the commission full information regarding the Presiding Bishop's Message, Call, and plan for a Church-Wide Endeavor for 1934, a proclamation of the purpose of God. The commission received this important information with great interest and voted to coöperate with it in every way possible.

Plans were discussed for evangelistic activities in connection with the meetings of General Convention and a committee was appointed to prepare a program.

The commission took action heartily commending two recent publications; *What It Means to Be a Christian*, a syllabus of material for study groups issued by the Brotherhood of St. Andrew, and the leaflet published for use this Lent in the diocese of Southern Ohio. The Rev. John S. Bunting reported as a member of the National Commission on Evangelism on the results achieved through his classes on personal religion at the Church of the Ascension, St. Louis.

ADDITIONAL MISSIONERS SELECTED

The following were selected as additional available missioners (formerly called The Seventy): the Rev. Messrs. Austin Pardue of Minneapolis, Canon Gilbert P. Symons of Southern Ohio, John Groton of Massachusetts, John W. Suter, Jr., of New York, Jean Vaché of North Carolina, J. Moulton Thomas of Maryland, J. Martin Bram of South Florida, and Everett Jones of Texas.

The commission authorized the publication of a service in seven parts, entitled *A Mission of the Holy Spirit*. These services consist of intercessions, thanksgivings and meditations, with periods of silence,

on various aspects of the work of the Holy Spirit. They are so written that any consecrated layman may act as missionary by using the services as set forth and will be available for use throughout the Church during the eight days ending with Whitsunday.

The next meeting of the National Commission on Evangelism will be held in Atlantic City at the time of General Convention.

Defective Flues Cause Two Fires in Nevada

RENO, NEV.—Fire caused by a defective flue broke out during the week preceding Christmas in St. Paul's parish house, Elko. The Rev. F. C. Taylor, vicar, discovered the fire in time to prevent its spreading to the adjoining buildings. Considerable damage was done to the parish house, but it is believed the insurance will cover the cost of repairs.

Fire also broke out the same week in the house occupied by the mission nurse, Miss Katharine M. Ledgard, on the Pyramid Lake Reservation. The fire was caused by a defective flue. The building belonged to the government and was loaned for the use of the nurse. Repairs are being made and the house will be ready for occupancy by the end of January.

Bulletin for Eastern Orthodox Church Leaders is Planned

NEW YORK—Growing out of the Bucharest Conference, where leaders of the Russian, Bulgarian, Greek, Yugo-Slav, and Rumanian Churches were present, an effort is being made to publish in the French language a bulletin on religious pedagogy for the use of leaders in Eastern Orthodox countries. The synod of the Rumanian Church has voted nearly 25 per cent of the cost of this bulletin for the first year. Since no organization is financially back of the enterprise, it will be necessary for those interested to secure in advance a sufficient number of subscriptions to insure the financing of the project.

It is planned to publish the bulletin quarterly, beginning immediately, each volume to contain 24 pages. The annual subscription price is 15 francs with a reduction to 12 francs for blocks of 10 subscriptions.

Further information may be obtained from Dr. D. A. Davis, 2 rue de Montchoisy, Geneva, Switzerland, who is a member of the commission on Ecclesiastical Relations of the American Episcopal Church.

East Orange, N. J., Church Celebrates

EAST ORANGE, N. J.—The 30th anniversary of St. Agnes' Church, East Orange, the Rev. Nelson B. Gildersleeve, rector, was observed January 21st. At that time the rector dedicated two tablets, one a memorial to the late Edward O. Stanley, first senior warden of the church, member of the standing committee of the diocese of Newark and president of the trustees of the Episcopal Fund; and the other in memory of Mrs. Marjorie Stanley Carey, who gave the church its lighting equipment.

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Discussion Group Literature Prepared

Pending Publication of Outlines,
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from Church Book Store

NEW YORK—Following the issuance of the Presiding Bishop's Call for the Church-Wide Endeavor, having for its purpose the focusing of the attention of the Church in prayer, study, and meditation on the subject of The Purpose of God, it is hoped that there will be available one or more outlines for discussion groups on this subject with The Message as a source-book.

Pending such new publication there is available a reading course which in the hands of a competent leader might well serve as the basis for group discussions. The subject, *Is Our Civilization in Jeopardy?* is the title of a sermon preached by the Rev. Walter Russell Bowie, D.D., rector of Grace Church, New York, and now published by the National Council in leaflet form at a price of 15 cents, together with a reading list and book reviews.

The study course, *Christ and the Modern World*, is also available. This course is based on the book, *The Never Failing Light*, by Dr. James H. Franklin, published by the Missionary Education Movement. While both the book and the Leader's Manual deal primarily with modern problems from a missionary standpoint, the material would be very helpful in the leading of a discussion course on The Purpose of God. The price of the book, *The Never Failing Light*, is 60 cents, and of the Leader's Manual, *Christ and the Modern World*, 25 cents. Both may be obtained from the Book Store, 281 Fourth avenue, New York.

Rev. J. W. C. Wand of Oxford Elected Brisbane Archbishop

LONDON—The Rev. J. W. C. Wand, dean and tutor of Oriel College, Oxford, has been elected Archbishop of Brisbane.

The Archbishop-elect has announced that he hopes to sail for Brisbane in July at the end of the academic year. He has for many years been a contributor to the *Church Times*.

Staten Island Groups in League

WEST BRIGHTON, S. L., N. Y.—The Young Communicants' League of Staten Island, an organization composed of all groups of younger communicants in all churches on the island, held its first corporate service January 21st in Christ Church, the Rev. Charles W. Forster, rector. A congregation of more than 500 members of such societies as the Boy Scouts, Young People's Clubs, Junior Altar Guilds, the Order of Sir Galahad, the Girls' Friendly Society, the Junior Brotherhood of St. Andrew, and others were present. The Rev. Gerald F. Burrill, rector of All Saints' Church, Mariners' Harbor, preached the sermon.

Brotherhood of St. Andrew Members in Japan Join in Observing Third Anniversary

TOKYO—Commemorating its own third anniversary as a national organization as well as a week's observance of St. Andrew's Festival November 30th, the Brotherhood of St. Andrew in Japan brought its celebration to a close with a most impressive re-dedication service at St. Andrew's Church, Yokohama. More than 200 members of the Japanese order journeyed to Yokohama from five dioceses to represent their chapters at this service.

A feature of the service that speaks well of future stewardship that is being fostered by the Brotherhood movement came at the presentation of the annual Thank Offering. Twenty-seven young men, directors of the 27 chartered chapters, and Prof. Andrew Tokuji Ogawa, general secretary, representing the National Council, approached the chancel steps, one by one, and placed upon the great alms basin the package of envelopes representing the sen and yen given by Brotherhood members in Japan through the year as a Thank Offering for the extension of young men's work in the various dioceses of the Japanese Church. To date the offering has amounted to Yen 208.80.

New Church Building Planned In Diocese of Salina Town

SILVERDALE, KANS.—A new church building is being planned here. Work became more permanent with the sending of an Associate Mission to Hays by the General Theological Seminary. The men of the parish have agreed to donate their services to building the church. The church is to be known as St. Andrew's.

Leaves \$5,000 to Churches and Charity

WHITE PLAINS, N. Y.—The will of William Hetherington, former president of the Alexander Smith Carpet Company of Yonkers, filed for probate January 13th bequeaths \$5,000 to churches and charity. He died December 27th at Yonkers. Mr. Hetherington left \$2,000 each to the Yonkers General Hospital for its nurses' home and to St. John's Church of Yonkers for its endowment fund, and \$1,000 to St. Mary's Church, Hamilton, Scotland, for "remembrance." The residue was left to Mrs. Mary Hetherington, his widow, and upon her death it is to be divided into three equal parts for the three children, William F. Hetherington and Mrs. Elizabeth H. Nelson, both of Rhinebeck, and Mrs. Sarah H. Peene of Yonkers.

Stolen Chalice, Paten, Recovered

SEATTLE, WASH.—Two silver chalices, a silver paten, and a flagon, which were stolen by thieves who broke into Trinity Church, Seattle, last August, were recently found beneath a ruined wall in the timber on Magnolia Bluffs, a suburb of the city, and returned to the rector, the Rev. Charles Stanley Mook. The vessels were only slightly damaged.

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Bishop of New York Answers Arguments

Sermon on Immortality Made After
Attack on Belief by Dr. McBain
of Columbia

NEW YORK—Seldom has a sermon in the chapel of Columbia University made such a stir as that preached by Bishop Manning of New York on the morning of January 14th on Immortality.

The preceding Sunday an address was made by Dr. Howard Lee McBain, dean of the Graduate Faculties of the university, in which he said that not only was immortality an "unproved fact," but also that "the certainty of an after-life would have graver and more devastating effects upon us than the certainty of extinction." Dr. McBain said also that man's belief in immortality has been greatly weakened by the advance of science. In view of Dr. McBain's address, Bishop Manning's sermon aroused very great interest and drew a large congregation.

ANSWERS DR. MC BAIN'S STAND

The Bishop did not refer at all to Dr. McBain, but he quite obviously answered the arguments of Dr. McBain. His text was the question asked by St. Paul of King Agrippa: "Why should it be thought a thing incredible with you that God should raise the dead?" He said in part:

"The suggestion is sometimes made that all people of intelligence, or all real scholars, have given up their Christian belief, but a mere roll call of the Christian scholars and thinkers of the world would be sufficient answer to a statement of that kind. And we must remember also that the deepest things of God and the human soul are often hidden from the wise and prudent and revealed unto babes.

"It is quite true that we cannot prove the fact of immortality by logical demonstration, but this does not in the least detract from its credibility, as of course we all know. None of the great ultimate facts of life can be proved by argument, but all sane people accept them nevertheless. All material science relies ultimately on assumptions which cannot be proved. Science acts on these assumptions, and accepts them as facts, because they fit in with all that we know of the universe.

KEY TO WHOLE EXPERIENCE

"It is so with the fact of immortality. It fits in with all that we know of God, of the world, and of ourselves. It gives us the key to our whole experience of life, its disciplines, its training and development of character, its sufferings, its joys, and its sorrows. In the light of immortality our life has purpose and meaning.

"There is no adequate or satisfying or reasonable philosophy of life if we limit our view to our brief existence in this world. No God and no future! Then those blessed relationships of love and fellowship which we are forming in our lives here are to end only in blank hopelessness and crushing grief. If this life is all that is given to man, who can blame him if he says, 'It is all meaningless; let us eat and drink for tomorrow we die'? Then, why should life not end in a suicide pact such as we have just

read of in the case of two students of this university.

"It is God our Creator who has woven this hope of immortality into our souls. And to this hope, which He has planted in us, God gives the answer—the perfect and complete answer—in Jesus Christ."

Many Columbia students who were present expressed themselves with great enthusiasm about Bishop Manning's sermon. Some of these were members of the Church, but a considerable number were without any religious affiliations. They had gone to the chapel simply "to hear what Bishop Manning would say about Dr. McBain."

Leon C. Palmer Principal Speaker In Newark Lenten Preparations

ORANGE, N. J.—As part of the diocesan preparation for Lent, there were regional meetings for men and boys at six places, with Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, as the principal speaker.

Parishes where meetings were held, with additional speakers, were as follows: Trinity Church, Grantwood, the Ven. Augustine Elmendorf and the Rev. Richard P. Pressey; St. Paul's Church, Jersey City, the Ven. Malcolm A. Shipley; Trinity Cathedral, Newark, Bishop Washburn, Coadjutor of Newark, and the Rev. Oran C. Zaebst; Grace Church, Orange, the Rev. Canon George W. Dawson; St. John's Church, Montclair, the Rev. James T. Lodge; St. Paul's Church, Paterson, George Easdale of St. George's Church, Passaic.

Conference for New Jersey Clergy

TRENTON, N. J.—Bishop Matthews of New Jersey has called a Lenten conference of the clergy of the diocese of New Jersey, to be held in Trinity Cathedral March 1st. The program will consist "of an interchange of views on the subject of the spiritual life of ourselves and our people," with some consideration as to the spiritual preparation of the diocese for the meeting of General Convention at Atlantic City this Fall.

4,000 Attend Danbury, Conn., Mission

DANBURY, CONN.—The Rev. Richard Wilkinson, D.D., rector of St. John's Church, Montgomery, Ala., and chairman of the commission on evangelism of the province of Sewanee, conducted a week's mission in St. James' Church, Danbury, beginning January 14th and concluding January 21st. A total of nearly 4,000 people attended the mission.

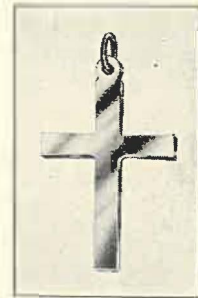
Princeton Instructors Address Clericus

PRINCETON, N. J.—The meetings of the Trenton Clericus are being held at Trinity Church here during the entire season of 1933-34 and are being addressed by prominent members of the faculty of Princeton University and the Theological Seminary through arrangements made by the Rev. Robert Williams.

Erie Archdeacon Conducts Discussion

CLARION, PA.—The Ven. Harrison W. Foreman, archdeacon of Erie, is conducting a discussion group at the State Teachers' College on the mission study topic for this year, Christ and the Modern World, the first Monday evening in each month.

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Church Building Fund Reports on Activity

10 Loans Made and 23 Gifts Distributed in 20 Dioceses and Missionary Districts

NEW YORK—Notwithstanding the many deferred payments of principal and interest and consequent extensions granted in connection with its loans, the Church Building Fund has been able in 1933 to show a considerable amount of activity, the Rev. Dr. Charles L. Pardee stated at the conclusion of the meeting January 19th of the American Church Building Fund Commission, of which he is secretary.

"Naturally building programs have been necessarily postponed because of local financial conditions which has of course decreased the number of applications for assistance," he said. "Practically, however, all applications which could be granted agreeably to rules have been met.

"That the Church Building Fund has been able to keep up with the requests made for assistance is gratifying in times such as these, and a very welcome help to applicants handicapped as they have been by the prevailing scarcity of resources."

Ten loans in nine different dioceses and missionary districts have been made totalling \$45,063.27, and 23 gifts distributed in 20 dioceses and missionary districts have been made in the sum of \$14,800. Through this assistance financial payments have been made completing 14 churches, three rectories, 12 parish houses, and three combinations of church and parish house. Eight of these buildings have been in the mission field.

The permanent fund of the commission now amounts to \$801,735.38. This amount has been increased during the year through a legacy of \$5,000 and through offerings from parishes and missions and individuals in the sum of \$1,577.01. The permanent fund is almost entirely invested in 207 loans to parishes and missions of which 35 are in missionary districts.

There are also on the books of the Church Building Fund, awaiting completion of papers, three loans amounting to \$4,500 promised in 1933 for the completion of a church, a rectory, and a parish house in one diocese and two missionary districts, and 11 gifts amounting to \$13,700 for the completion of eight churches, one rectory, and two parish houses in five dioceses and six missionary districts.

Organize St. Alban's Association

CHICAGO—An alumni association of St. Alban's School for Boys, Sycamore, was organized at a meeting of former students of the school here. Robert O'Boyle, of Glencoe, was elected president of the association. Other officers are: Robert Beall, Chicago, vice-president; Howard Richey, Chicago, secretary; Clayton Childs, Chicago, treasurer; Warren Wilson and Howard Thomas, executive committee.

Miss Charlotte L. Brown Heads Nevada Correspondence School

RENO, NEV.—Miss Charlotte L. Brown, who has done such good work in the mission field in Nevada the past three years, having served at St. Philip's in the Desert, Hawthorne, and at St. Paul's, Sparks, has given up her local work, moved to Reno and has been appointed by the Bishop to give her full time to the correspondence Church school which up to the present she has been carrying on in addition to her local work. Miss Brown who has also served as educational secretary of the district Church Service League has been appointed president of the league to succeed Mrs. F. B. Patrick, resigned.

Excellent Financial Condition

PHILADELPHIA—The parish of the Church of the Holy Apostles paid to the diocese of Pennsylvania and the National Council not only all money promised, but more, for the year 1933. The Rev. George H. Toop, D.D., rector, in making this announcement, called attention to the fact that all bills up to January 1st were paid, and that the parish had a fair amount left to begin the New Year.

Veterans Interested in Church

CANANDAIGUA, N. Y.—The Rev. Kenneth Ives Rice, chaplain at the Veterans Administration Facility here, last Easter had 12 Communion services at the public services and eight private ones. The increased interest in the Church that he has created is shown in the fact that Christmas 54 made their Communion services at the public services, and 27 at private ones.

Memorial Church Doors Dedicated

ALBANY, N. Y.—Front and side outer vestibule doors, of ornamental bronze, were dedicated at St. Peter's Church by the rector, the Rev. C. C. Harriman, December 17th. The doors are the gift of Mrs. Alice Glassford Boyd in memory of her father, who was a vestryman of St. Peter's.

Men Volunteer for Parish Work

NEW HAVEN, CONN.—When it became necessary to make some improvements at St. James' Church here, and no funds were available, men of the parish volunteered and did the work in their spare time. The Rev. David R. Johns is rector.

Shields Placed in Church

LOUISVILLE, KY.—Three large shields, completing the cycle of shields and coats of arms of the apostles, have been placed on the pulpit of the Church of the Advent here. All the shields were designed and executed by the rector, the Rev. Harry S. Musson.

Union City, N. J., Church Willed \$1,500

UNION CITY, N. J.—In accordance with the terms of the will of Robert C. Dixon, whose death occurred on December 22d, Grace Church, Union City, of which the Rev. George P. Armstrong is rector, will receive \$1,500.



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Dr. Sayre Discusses Peace, Armaments

Reason for Failure of Conferences
is Blamed on Ability of Single
Nation to Block Progress

PROVIDENCE, R. I.—Peace will be possible only when some nation is willing to take the risk of stepping out ahead of the others and proving by example that the lack of armaments is not as risky as it seems, said Dr. John N. Sayre, executive secretary of the Fellowship of Reconciliation in New York, at a recent service in Grace Church.

But peace is impossible, he insisted, with vast armaments. It was his suggestion that funds now used for preparation for war be spent on education for peace and the support of the League of Nations and other peace agencies. The reason for the failure of disarmament conferences is, he declared, the fact that "the last straggler in the cause can block the road for all the rest." Gandhi's way, he said, was the Master's as set forth in the Sermon on the Mount. And he asked, "Are we Christians trying to carry our standards forward, or must Christ seek others?"

Tabernacle Memorial to Dr. Stetson

NEW YORK—A tabernacle was installed January 21st in St. Mary's Chapel of the Chapel of the Intercession, Trinity parish, in memory of the late Rev. Caleb Rochford Stetson, D.D., rector of Trinity Church from 1920 to 1930. The present rector of Trinity, the Rev. Frederic S. Fleming, D.D., conducted the service of installation and preached. The vicar is the Rev. Wallace J. Gardner, D.D.

Church Army Men Conduct Mission

MONTROSE, N. Y.—Captain Conder and Captain Kuhn of the Church Army held a preaching mission at the Church of the Divine Love through the week of January 7th to 14th. In addition to the work at Montrose, Captain Conder made three addresses in St. Augustine's Church, Croton. The priest in charge at Montrose is the Rev. Annesley T. Young.

Rev. J. D. Hamlin Connecticut Speaker

NEW HAVEN, CONN.—The Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston, in speaking at the annual meeting of the Connecticut Branch of the Church Mission of Help, in Trinity Church parish house January 17th, described the modern approach to the mal-adjusted girl.

Training Course in Honolulu Cathedral

HONOLULU—A Teachers' Training Course for Church school teachers and workers is being held at St. Andrew's Cathedral from January 8th to February 19th. A course of lectures on the history and content of the Old Testament is given by Mrs. S. H. Littell. Classes in method are conducted by Fr. K. A. Bray and Deaconesses Smith and Swinburne.

Bishop Bartlett Visits Idaho, Inspects Church's Institutions

BOISE, IDAHO—Making his first official visit as executive secretary for Domestic Missions, Bishop Bartlett recently spent two days in the missionary district of Idaho. He and Bishop Barnwell of Idaho visited quite a number of places, paying particular attention to the institutional work, the Mission School at Fort Hall Indian Agency, the Boise Junior College, and St. Luke's Hospital in Boise.

Bishop Bartlett was preacher at a missionary service in St. Michael's Cathedral. Later a reception was held in his honor in the Bishop Turtle House.

Pennsylvania Rector Instituted

PHILADELPHIA—Bishop Taitt of Pennsylvania January 18th instituted the Rev. Reginald George Davis rector of the Church of Our Saviour, Jenkintown.

AMERICAN CHURCH MONTHLY

341 Madison Avenue, New York, N. Y.
The Rev. Charles Carroll Edmunds, D.D., Editor

February, 1934

Vol. XXXV, No. 2

Editorial Comment

Deflation—Suggestions—"Owe and Ought"
—Encouraging Words—"Via Medie"—
Doctors Disagree—Disloyal to Whom?—
Prayer Book, Hymnal, and Lectionary
—He Knows Whereof He Speaks.

The Saint of Anney. Florence R. Menter

The Early Days at St. Clement's, Philadelphia.

Franklin Joiner

Mr. Belloc's Cranmer. Charles C. Marshall

Symbolism, Part II. Frank L. Vernon

India's Ancient Catholic Church. Fr. Alexios.

O.I.C.

Jacopone, Fool of Christ, and the Stabat Mater.

William P. Sears, Jr.

Some Modern Germans and the Catholic Faith.

Virginia E. Huntington

Services Before the Oxford Movement. Donald

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Bishop of Liverpool Answers Complaint

Does Not Mention Specifically
Criticism About Unitarian Ministers' Preaching

LONDON—The Bishop of Liverpool, preaching in Liverpool Cathedral recently, without mentioning specifically the controversy that has arisen over Lord Hugh Cecil's complaint about Unitarian ministers being allowed to preach in Liverpool Cathedral, dealt with some of the issues raised.

He said that faith could not dispense with words, but it was very necessary that we should take clear account of the dangers to which the use of words exposed us. The more we concentrated on forms of words the more we were inclined to set ourselves apart from those who were unwilling to share those forms with us. Thus we made of doctrine a ring fence, instead of what it ought to be—a signpost. With a rigid insistence on forms of belief there often went a confused sense of other Christian values. The Bishop continued:

"We intend to go on teaching not only our own faith but also the traditional expression of our faith, and we will defend it when it is attacked. But we will not behave to men of other confessions as if they were always on the point of attacking ours. Until they attack it we will not regard them as our enemies and, therefore, enemies of truth. When we are forced to defend the truth enshrined in our creed, let it be in quietness and confidence, not in fear, as if it were something fragile and precarious, dependent for its safety upon our little victories over one another; not in anger, as though every man who questions the letter is thereby denying the spirit within. And when the difference concerns the person of our Lord, let us specially remember that words can but faintly and faultily describe what He is. Heart and mind can know it, and that must be enough."

Rochester Acolytes' Guild Meets

ROCHESTER, N. Y.—The Acolytes' Guild in the diocese of Rochester held its annual service with Solemn Evensong in Christ Church here, the Rev. C. C. W. Carver, rector, January 25th. The sermon was preached by Father Carver.

G. F. S. Jubilee Meeting

NEW YORK—The Girls' Friendly Society of St. George's Church, the Rev. Karl Reiland, D.D., rector, celebrated the 50th anniversary of its founding January 7th. The special preacher was Bishop Stires of Long Island. The rector officiated.

Dr. Peter Addresses Clericus

WASHINGTON, D. C.—The Rev. G. Freeland Peter, D.D., newly elected chairman of the Washington Clericus, was the principal speaker at the recent monthly meeting. His subject was Is the Episcopal Church Losing Lent?

Preaches Mission in Kansas

ELLSWORTH, KANS.—The Rev. James P. DeWolfe, rector of St. Andrew's Church, Kansas City, Mo., preached a four-day mission in the Church of the Holy Apostles here January 15th to 18th. Fr. DeWolfe was well received in the community and the church was full for each service.

Gives Memorial to Parish

SUSSEX, WIS.—Mrs. James Connell, wife of the senior warden of St. Alban's Church here, has given a brass book rest for the altar in memory of her father, the late George Craig.

Dr. Gavin Lenten Preacher

NEW YORK—The Rev. Frank Gavin, professor of Ecclesiastical History at the General Theological Seminary, will be the special preacher at a series of Lenten services on Tuesdays at 8:30 P.M. at All Angels' Church, West End avenue and 81st street, New York City.

Dr. Leighton Parks Seriously Ill

NEW YORK—The Rev. Leighton Parks, D.D., the distinguished former rector of St. Bartholomew's Church here and prior to that rector of Emmanuel Church, Boston; Mass., is seriously ill.

Church Services

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses 8:00, 9:15, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Maryland

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)
CLERGY
THE REV. ROBERT S. CHALMERS, D.D.
G. B. WADHAMS, B. MCK. GARLICK
Sundays: 8, 9:30, and 11 A.M.; 8 P.M.
Week-days: 8 A.M.; 5:30 P.M.

Massachusetts

Church of St. John the Evangelist, Boston

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

New Jersey

All Saints' Church, Atlantic City

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

New York

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

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning

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

Church of the Incarnation, New York

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

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

PURIFICATION, B.V.M., FRIDAY, FEB. 2
High Mass, with Procession, 11 A.M.
Preacher: The BISHOP OF ALGOMA.
LINCOLN'S BIRTHDAY, MONDAY, FEB. 12
ACOLYTES' FESTIVAL
Pontifical High Mass and Procession, 11.
Celebrant: The Bishop of Algoma.
Preacher: The Rev. Calvert E. Buck.
MOZART'S KROENUNGS-MESSE

Holy Cross Church, New York

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

St. Bartholomew's Church, New York

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

St. James' Church, New York

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

Pennsylvania

St. Mark's Church, Philadelphia

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

Wisconsin

All Saints' Cathedral, Milwaukee

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

Peninsula Summer Conference Planned

Board of Managers Decide on 15th Session at Ocean City, Md., June 24th to 29th

WILMINGTON, DEL.—The 15th session of the Peninsula Summer Conference will be held at Ocean City, Md., June 24th to 29th inclusive. This decision was reached at a meeting of the board of managers at St. Andrew's School, Middletown, on January 12th.

Bishop Davenport of Easton and Bishop Cook of Delaware are president and vice-president respectively. The secretary is the Rev. Percy Donaghay of Middletown and the treasurer is the Rev. Charles Atwater of Chestertown, Md. The conference was not held last summer.

Rochester Church Home Named in Will

ROCHESTER, N. Y.—The Church Home in Rochester, an institution for old women and children, established over 60 years ago, benefited under the will of the late Walter W. Bickford of Rochester by the sum of \$500. This bequest added to the similar gifts for the endowment fund of this institution raises the total to near \$300,000. Mr. Bickford also left \$100 to the parish of the Evangelists in Oswego.

Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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ANNOUNCEMENTS

Memorial

GEORGE COOLIDGE HUNTING

In loving memory of GEORGE COOLIDGE HUNTING, Bishop of Nevada. Entered into paradise February 6, 1924.

"And there his servants serve him,
And life's long battle o'er,
Enthroned with him, their Saviour, King,
They reign for evermore."

NOTICE

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

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

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OWING TO CHILDREN'S HEALTH, priest, Catholic, must leave foreign field. Desires parish in East, either middle Atlantic or Southern states. Mrs. FRANK STANFORD PERSONS, II, 2302 Spruce St., Philadelphia, Pa.

PRIEST DESIRES POSITION. Address, D-988, THE LIVING CHURCH, Milwaukee, Wis.

Miscellaneous

CONCERT ORGANIST, choirmaster, conductor, teacher voice and organ, serving prominent cathedral, wants change. Churchman, successful organizer, experienced other lines parochial work. ORGANIST-CONDUCTOR, G-993, THE LIVING CHURCH, Milwaukee, Wis.

DEACONESS WANTS WORK in parish where their finances cannot afford stipend. Will accept maintenance. Has long experience in diocese New Jersey. Address, J-998, THE LIVING CHURCH, Milwaukee, Wis.

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EXPERIENCED UNDERGRADUATE NURSE, Churchwoman, several years in Church homes for aged and in private situations, highly recommended, desires position as nurse-companion to elderly person or invalid. Address, R-997, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER with excellent references, desires change. Present position eleven years. Recitalist, lay reader, loyal and devout Churchman. Address, L-990, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

NEW YORK CITY—Quiet Day. St. Luke's Chapel, Trinity parish, Hudson St., near Christopher St. Ash Wednesday, February 14, 1934. Conducted by the Rt. Rev. Samuel Babcock Booth, D.D., Bishop of Vermont. Holy Communion, 9:30 A.M. Meditations, 10:15, 12:00, and 2:30 P.M. Those desiring luncheon will kindly send their names to Mrs. JANE I. PROBST, 487 Hudson St., New York City.

NEW YORK CITY—Trinity Parish Day of Retreat for women (to which all women will be welcome) on Saturday, February 17th, at the Mission House, 211 Fulton St., New York, beginning with the Holy Eucharist at 8 A.M., and with last Meditation at 3 P.M. Conductor will be the Rev. Frederic S. Fleming, D.D., rector of the parish. Breakfast and luncheon will be provided for those who notify the SISTER-IN-CHARGE.

NEW YORK CITY—On Saturday, February 10, 1934, the Bishop of Algoma will conduct a pre-Lent Quiet Day for Men at the Church of St. Mary the Virgin, 139 West 46th St. Mass, 9:30. Meditations, 11, 2, and 4. Breakfast and luncheon will be served. Names should be sent to FATHER DALE, S.S.J.E., 144 West 47th St., New York City, before February 8th.

NEW YORK CITY—A pre-Lent Quiet Evening for Women will be conducted by the Rt. Rev. Rocksborough R. Smith, Bishop of Algoma, at the Church of St. Mary the Virgin on Thursday, February 8, 1934. Evensong, 6, Supper, 6:30; Meditations, 7:30 and 8:30. Names should be sent to the SISTER-IN-CHARGE, Mission House of the Holy Nativity, 133 West 46th St., New York City, before February 6th.

† Necrology †

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

JAMES S. BULLINGTON, PRIEST

NEW YORK—The Rev. James S. Bullington, retired chaplain of the City Mission Society at the Manhattan State Hospital on Ward's Island, died January 26th at Orangeburg, N. Y. His death was caused by an abdominal ailment which necessitated his resignation as chaplain and staff member last October. He was in his early sixties.

Fr. Bullington had been connected with the society since 1927. It assigned him to the chaplain's post. He was originally a school teacher and after his ordination was connected with All Saints' Cathedral, Milwaukee, and the Seamen's Church Institute here. A sister, Mrs. Mary Winn of Dallas, Texas, survives.

The funeral was held at 10 A.M., January 29th in St. Ansgarius' Chapel of the Cathedral of St. John the Divine. Burial was in Trinity Cemetery here.

PHILIP S. IRWIN, PRIEST

PHILADELPHIA—The Rev. Philip Sidney Irwin, chaplain of the Home for Consumptives at Chestnut Hill, died of pneumonia January 24th at the Episcopal Hospital. He was in his 70th year.

A native of Ireland and member of a family of clergymen, he studied at St. Columbia's College in Dublin, St. Edward's School of Oxford, and Ely Theological College. After being ordained to the priesthood in the Church of England, he served for a time in Ireland before his transfer to the Bahama Islands. Later, he served as rector of Christ Church at Pomfret, Conn., and in 1916 became archdeacon in charge of Negro work in the diocese of South Florida. He came to Philadelphia five years later.

Surviving are his widow, a daughter, and two sons, the Rev. H. Alexander Irwin of the Church of England, and Philip Sidney Irwin, Jr., of Long Island.

MISS MARY BURGESS

PORTLAND, ME.—Miss Mary Burgess, daughter of the late Bishop Burgess of Quincy, died January 6th in her 88th year, after an illness of several months.

Not only was she active in the St. Luke's branch, Woman's Auxiliary, but she was especially prominent in the diocesan Woman's Auxiliary, and was a delegate to the general meetings of women in New England even before the provincial system existed. Previous to her retirement in 1921, she was connected with the advisory board of the Woman's Auxiliary for 16 years and for part of that time was in charge of mission study.

Miss Burgess is survived by two sisters, Miss Caroline Burgess and Mrs. Royce, both of Portland, and among nephews is

the Rev. Thomas Burgess, D.D., Wyncote, Pa.

The funeral was from St. Luke's Cathedral January 8th. The services were conducted by Bishop Brewster of Maine, and the Very Rev. J. Arthur Glasier, dean. Interment was in Evergreen Cemetery, Portland.

MRS. MAUD G. LOWREY

HONOLULU—Mrs. Maud Gregory Lowrey, wife of Frederick J. Lowrey, died at the family home, "Niniko," Mamaloahoa road, Nuuanu, January 4th after an illness of two weeks.

Mrs. Lowrey, a member of the vestry of St. Andrew's Cathedral, held the distinction of having been the first woman chosen to the vestry. She was first vice president of the Woman's Auxiliary and guild, and had been a member since coming to Honolulu in 1921.

Mrs. Lowrey was also president of the Hui Manu, mainly a woman's organization to foster and encourage the restoration of bird life in the Islands.

Surviving are her husband, who is president of Lewers & Cooke, Ltd., one of Hawaii's pioneer and oldest commercial establishments, and three step-sons, Frederick D. Lowrey, vice president and manager of the same firm and former speaker of the house of representatives; Sherwood M. Lowrey, treasurer of the American Factors, Ltd., and Alan Lowrey, now residing in San Francisco.

MISS CAROLINE H. PALMER

OXFORD, CONN.—Miss Caroline H. Palmer, a resident of Quaker Farms, died at a hospital in Derby January 5th after a short illness.

The funeral service was at Christ Church, Quaker Farms, January 8th with the Rev. H. S. Douglas, rector, officiating. Burial was in Woodlawn Cemetery, New York City, the same day.

Miss Palmer was very interested in public affairs, and was an active member of Christ Church parish.

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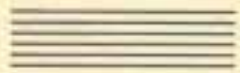
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