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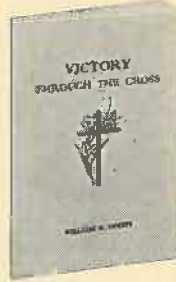
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The Living Church

Established 1878

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

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

SUBSCRIPTIONS

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

Church Kalendar



JANUARY

- 6. Epiphany. (Sunday.)
- 13. First Sunday after Epiphany.
- 20. Second Sunday after Epiphany.
- 25. Conversion of St. Paul. (Friday.)
- 27. Third Sunday after Epiphany.
- 31. (Thursday.)

CALENDAR OF COMING EVENTS

JANUARY

- 15. Convocation of Salina.
- 15-16. Convention of Western Michigan.
- 16-17. Convention of Nebraska. Convocation of Oklahoma.
- 20. Convocation of North Texas. Convention of Texas.
- 22. Conventions of Harrisburg, Missouri, Pittsburgh, and Southern Virginia.
- 22-24. Convention of Mississippi.
- 23. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, and Tennessee.
- 23-24. Convocation of San Juan. Convention of Southern Ohio.
- 24. Convention of Florida.
- 27. Social Service Sunday.
- 29. Convention of Milwaukee.
- 29-31. Convention of Lexington.
- 30. Conventions of Dallas and Michigan.
- 30-31. Conventions of Los Angeles and Oregon. Convocation of Upper South Carolina. Convocation of Utah.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

- 14. St. Anthony of Padua, Hackensack, N. J.
- 15. The Saviour, Providence, R. I.
- 16. St. James', Goshen, Ind.
- 17. St. Phillip's, Buffalo, N. Y.
- 18. St. Matthias', East Rochester, N. Y.
- 19. St. Paul's, Brooklyn, N. Y.

DO NOT ALLOW the fear of loss to rob you of things which make life rich and beautiful and sacred. There will be strife with every power which holds you captive. The sword may pierce your own soul but only that the thoughts of many hearts at last shall be revealed. There will be sacrifice often to the death upon some unknown cross. Such strife and pain and sacrifice were the steps which marked the triumphant conquest of the Prince of Peace. Fear not. The clouds, or it may be the dazzling rays of light, which for a moment hold from your eyes the Being of God will at last reveal Him in the face of Jesus Christ.
 —Bishop Perry.

Clerical Changes

APPOINTMENTS ACCEPTED

ANDERSON, REV. ROGER B. T., formerly locum tenens; to be rector of Trinity Church, Waterbury.
 BUTT, REV. H. FAIRFIELD, III, in charge of Brandon parish, Burrowsville, Va. (S.V.); to be rector of Christ Church, Kensington, Md. (W.). New address, Christ Church Rectory, Kensington.
 CHRISTIAN, REV. GUY D., formerly vicar of St. Alban's Church, Marshfield, Wis. (F.L.); to be priest in charge of St. Luke's Church, South Glensburgh, Conn. Effective January 15th.

GOTTSCHALL, REV. LEWIS D., rector of St. Paul's Church, Philipsburg, Pa. (Har.); to be honorary canon of St. Stephen's Cathedral, Harrisburg, succeeding Canon Richard Allen Hatch, who recently resigned as rector of St. Luke's Church, Altoona.
 SAUNDERSON, VEN. JOHN DE BEDICK, Ph.D., formerly rector of St. James' Church, Old Town, Maine, and archdeacon of Penobscot; to be rector of Grace Church, Merchantville, N. J. Address, Grace Church Rectory, Merchantville.

WILSON, REV. CHARLES A., formerly rector of Christ Church, Kalispell, Mont.; to be rector of St. Luke's Church, Billings, Mont. New address, 3214 Second Ave. N., Billings. Effective January 15th.

RESIGNATION

JACKSON, REV. JOHN H., as rector of St. Andrew's Church, Hartford, Conn.

ORDINATIONS

PRIESTS

ALBANY—The Rev. PAUL AXTELL KELLOGG was ordained priest December 21st at the Church of the Messiah, Glens Falls, N. Y., by Bishop Oldham of Albany. The Rev. J. A. Springsted, rector of the Church of the Messiah, presented the ordinand, and the Rev. John Crocker preached the sermon. The Rev. H. P. Kalfuss read the epistle and the Rev. J. Hugh Hooper read the gospel. The

Rev. I. G. Rouillard said the litany, and the Ven. Guy H. Purdy was the Bishop's chaplain. The Rev. Mr. Kellogg will continue as assistant at the Church of the Messiah.

WEST TEXAS—The Rev. HARRY TAYLOR BURKE was ordained priest at the Church of the Epiphany, Kingsville, December 21st by Bishop Capers of West Texas. The ordinand was presented by the Rev. Samuel O. Capers and the sermon was by the Rev. W. C. Munds. The Rev. G. A. Wilson read the epistle, the Rev. L. B. Richards the gospel, and the Rev. R. C. Hauser, Jr., the litany. The Rev. Mr. Burke will be rector of the Church of the Epiphany, Kingsville, and in charge of Advent Mission, Alice, Texas. Address, Kingsville.

DEACON

SALINA—CARL ROY ERICSON was ordained deacon in St. Alban's Church, Windsor, Colo., by Bishop Ingle, Coadjutor of Colorado, acting for the Bishop of Salina. The ordinand was presented by the Rev. E. W. Boone. Bishop Ingle preached. For the past 18 months the Rev. Mr. Ericson has been in charge of St. Alban's, and will continue his work there while completing his studies at St. John's College, Greeley.

The Society of Saint John the Evangelist



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Reorganize Work Among Colored?

TO THE EDITOR: From the recently issued *Living Church Annual* we gather the following informing statistics, with respect to work among the Colored people:

	Communi- cants	Negro Clergy
1st Province	2,298	6
2nd Province	13,786	34
3rd Province	11,789	37
4th Province	9,648	53
5th Province	4,416	9
6th Province	978	4
7th Province	1,479	10
8th Province	1,172	3
	45,566	156

Thirty Negro clergy are down as non-parochial, or retired. Seventy congregations, of a total of 305 congregations, report, each, less than 25 communicants. St. Philip's, New York, reports 2,851 communicants, and St. Ambrose's, in the same city, reports 1,445 communicants. The only congregation in the South reporting as many as a thousand communicants is St. Agnes', Miami, Florida, reporting 1,176.

Of the total number of Colored communicants reported, 45,566 in the fourth and seventh provinces, where the bulk of the Negroes reside, where most of the Institute schools are located, and where appropriations are made for the support of work by the National Council, the combined communicant list is 11,127, with 63 Negro clergy; while the other provinces in the North and West, not aided by the National Council, reports a combined communicant list of 34,439, with 93 Negro clergy. It is obvious that there is need for re-organization of our work in the Southern states.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

Episcopal Twiddling

TO THE EDITOR: In your column, Through the Editor's Window (L. C., December 8th), appears a comment on the gifts to the new Suffragan Bishop of Shanghai, by the Chinese Christians and his fellow missionaries.

I have all due respect for the appropriate symbols of the episcopacy, but my hat goes off to these Chinese Christians and fellow missionaries.

At least the new Bishop cannot play with a steel filing cabinet or an over-stuffed arm chair when he is preaching.

HENRY K. EDGERTON.

Shullsburg, Wis.

Correction

TO THE EDITOR: Your copy of the Christmas number of THE LIVING CHURCH to hand this morning.

Will you please have a correction made in the next issue, viz.: The architect of the monument to the Rev. William B. Kinkaid (L. C., December 22, 1934, page 789) was Mr. F. deLancey Robinson, A.I.A., the monument being furnished by Leslie H. Nobbs. . . .

LESLIE H. NOBBS.

New York City.

Ordination in the Early Church

TO THE EDITOR: In reply to the question asked by the Rev. Lefferd M. A. Haughwout (L. C., December 22nd), conclusive evidence of the fact that at the end of the second century ordination was not always necessary for a ministerial priesthood is to be found in the tenth section of the Apostolic Tradition of Hippolytus, who is the chief authority for this period. In this section the Bishop is forbidden to ordain a Confessor to the priesthood, the reason being that, by his confession of faith in the face of danger, the man has showed so plainly the energizing power of the Holy Spirit that he requires no further ordination. He can make his confession as a layman on one day, and celebrate the Eucharist and administer it to bishops and presbyters on the next.

Mr. Haughwout will find the full text in *The Apostolic Tradition of Hippolytus*, by Burton Scott Easton. The Macmillan Co.

(Rev.) HOWARD CHANDLER ROBBINS.

New York City.

German Service Book

TO THE EDITOR: May I be allowed to ask if any of your readers could send me a copy of the *Gottesdienstordnung für die deutschen Gemeinden der Protestantisch-Bischöflichen Kirche in den Vereinigten Staaten von Amerika* (Service Book for the

German congregations of the Protestant Episcopal Church in the United States of America), published in New York in 1879 or 1882?

I will gladly send in exchange a copy of our German Liturgy.

The office of your Presiding Bishop has written to me that this book is no longer obtainable, but perhaps one of your readers may be able to obtain one for me.

(Rev.) P. H. VOGEL,

Secretary, German Branch of the Society of St. Willibrord.

Bahnhofstrasse 28.

Witten-Ruhr, Germany.

A Prophecy Comes True

TO THE EDITOR: The picture of the Rt. Rev. Dr. M. T. M. Harding, Bishop of Qu'Appelle, who has just been elected Archbishop of the diocese of Rupert's Land and Metropolitan of the province of Rupert's Land, brings back memories of something that happened after the Anglo-Catholic Congress in Milwaukee several years ago.

You will recall that among the pictures in THE LIVING CHURCH was one of a bishop in cope and mitre and by an error the title was that of the Archbishop of Rupert's Land. Someone wrote a letter protesting. THE LIVING CHURCH apologized but added something about the possibility of the Archbishop of Rupert's Land some day appearing in these ecclesiastical robes.

Shade of Archbishop McChray! Strange things do happen!—even in the dear old Church of England in Canada. But then, Bishop Harding is a great man and all who have ever known him and the great work he has done in his Western Canadian diocese will rejoice that this fine honor has come to him now. (Rev.) F. H. DAVENPORT.

White Bear Lake, Minn.

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has set forth an ordered round of festivals and fasts, designed to unfold in orderly fashion the rich panorama of Christian faith and practice. The Book of Common Prayer has enshrined this marvelous framework within its covers and no better guide for teaching and preaching can be found than the appropriate collects, epistles, and gospels appointed for the several seasons.

But the Christian religion has a two-fold aspect. It is at once individual and corporate; personal and social. The stressing of either of these characteristics at the expense of the other leads to a warped and distorted Christianity and is a perversion of the "sound doctrine" with which St. Paul was so vitally concerned.

From the time of the Renaissance to the present both Protestantism and Catholicism have been increasingly concerned with the individual. Mr. R. H. Tawney in his *Religion and the Rise of Capitalism* has traced this tendency and its inevitable results. No one religious body has been solely responsible for it but all have shared in it.

Of late the contrary tendency has begun to manifest itself, sometimes in an extreme form. It is true that the Church has always been concerned with society as well as with the individual but there is evident today a healthy return to a more normal balance through a renewed emphasis upon the social responsibility of Christianity. With that renewed emphasis, however, there is a danger of going too far to the other extreme—a danger of which both Communism and Fascism, alike in their doctrine of the subservience of the individual to the State, are symptoms.

Brought down to terms of the individual parish, this means that the rector and others who are commissioned to preach or to teach, must strive to preserve that balance between the individual and the corporate character of the Christian religion. If they do preserve it and if they predicate their teaching upon the sound doctrines of the Catholic faith and the orderly arrangement of the Christian year, they will avoid the two extremes—on the one hand, of substituting political speeches or economic discourses for sermons; on the other, of forgetting society in their stress on the individual.

WE ADMIT that the balance is difficult to maintain. The clergyman cannot and should not remain silent in the face of intolerable social conditions, particularly in his own community. He must be ready to preach social justice fearlessly whether his congregation be made up of capitalists or of workers. He must be ready to defend the right of the laborer in his congregation to join a union against the wishes of his employer if need be or, on the contrary, to refrain from joining a union against the wishes of the union organizers. At the same time he must rigorously eschew the temptation to substitute a vague formula of socialistic platitudes for the Christian religion.

An individual can become a saint under any social and economic order. It is not necessary for a man to rejuvenate society in order to save his own soul or the souls of his fellow men. On the other hand, since our Lord made love of one's neighbor second only to love of God, the individual Christian must be concerned with the general welfare, and that means that he has a definite responsibility to work for the improvement of society in such measure as he is able. The rector of a parish has a unique opportunity in that respect in that he can "be all things to all men"—not in the wrong sense of trying to please everybody and having no mind of one's own, as this saying is so often interpreted, but in the original and constructive sense of putting oneself into the position of each of one's brethren and en-

deavoring to work out with him his problems and the problems of the community.

We have not answered the two questions asked by Fr. Merrix, nor have we attempted to do so. Perhaps, though, we have suggested some worthwhile lines of thought in pursuing those answers. If so, we have accomplished what we set out to do.

The Church and the Negro

IS THE Church prosecuting its Negro work adequately? So far as the educational aspects of that work are concerned, the answer is an emphatic yes. There is no finer Christian educational organization anywhere than the American Church Institute for Negroes, and its constituent schools are the pride of the Church. They are building intelligent, self-respecting citizenship among a considerable percentage of the Colored race in this country.

But as to the missionary and evangelistic aspects of our Colored work, the answer must be a doubtful one, if not a decided negative. Bishop Winchester in his interesting reminiscences of work among Negroes, published in this issue, mentions the inadequacy of our Church's efforts in this regard and particularly the lack of interest on the part of the general Church in the faithful work of Bishop Demby and his wife. In our correspondence columns one of the ablest of our Colored priests, the Rev. George F. Bragg, Jr., of Baltimore, tabulates statistics of work among the Colored people and shows that the Church is weakest among the Negroes in the two southern provinces where the National Council is subsidizing the educational work.

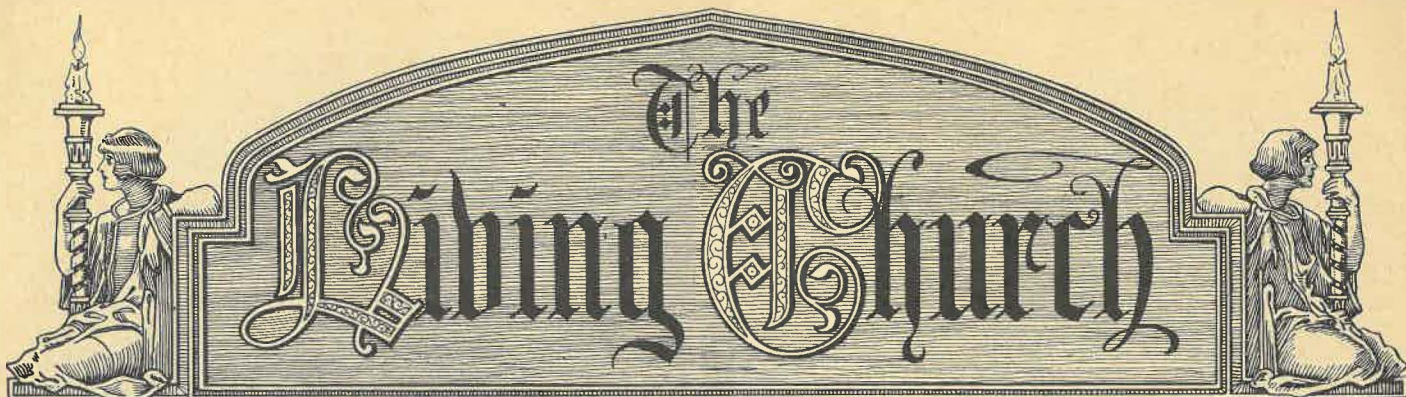
Our evangelistic work among Negroes certainly needs a thorough evaluation. Some progress was made along those lines by the Joint Commission on the Status of the Negro, which reported to the last Convention. This report consisted primarily of a tabulation of the replies to questionnaires sent to the bishops and the Colored clergymen in the Church and explored the present possibilities for Negro leadership, urging that these be more widely used. The commission asked that the evangelistic work among the Negroes be given more emphatic encouragement. On its recommendation General Convention voted "that the Negroes be welcomed to a freer and more active participation in legislation and that they be accorded every possible opportunity for developing leadership in diocesan, provincial, and national administration in the office of arch-deacon and in the episcopate as Suffragan Bishops where conditions make such offices useful and advisable and that they be called in consultation in matters concerning the spiritual welfare of the race." The Convention also voted to "emphasize the recognition of the Negroes as constituent members of this Church."

All of this is well enough as far as it goes. The weakness in it is that it makes no definite suggestions for increasing the Negro communicant strength or for solving the perennial question of the racial episcopate.

Bishop Winchester makes a definite recommendation with reference to the second of these questions by proposing three Colored episcopal sees, centering in Baltimore, Chicago, and Memphis. That may or may not be the proper solution to this question but it is at least a tangible proposal offering a basis for further discussion and progress.

But the former of the two questions is the really essential one, namely, the increasing of the Colored communicant strength in the Church.

The future of the Negro in this country is a very grave problem. In its solution the Church has an important part to



VOL. XCII

MILWAUKEE, WISCONSIN, JANUARY 5, 1935

No. 1

EDITORIALS & COMMENTS

Planning for 1935

THE TURN OF THE YEAR is traditionally a time of planning. New resolutions are made, new undertakings ventured. The routine of daily life is subjected to a new evaluation and the honest soul endeavors to reorient himself on a basis of putting first things first.

Engaged in making a spiritual inventory of this nature, a California rector, the Rev. A. Ronald Merrix, has issued an appeal to his fellow clergymen and to lay men and women, including young people, for help in formulating a worthwhile parish program for the New Year. His article, published on another page under the title, *What About the New Year?*, raises two main questions: What should be included in a program of the Church's work in a parish for 1935 and following years? What organization and methods are required to carry it out?

The rector who issues this plea finds himself beset with many conflicting demands upon his time and energy. He notes that the bishops in their last two Pastoral Letters have vigorously denounced many modern social, industrial, and national ills and concludes: "They must mean that we in our parishes should do something constructive about correcting or preventing the spread of these evils." Again, he notes that the bishops have lamented the many Church people who do not contribute to the support of their parish and diocese and of the general Church and at the same time have appealed for a 25 per cent increase in 1935 over contributions for the work of the general Church in 1934.

Turning to his own parish, he recognizes that there are more of his own people sick in mind or body or both than he can call upon as often as he would like, that he cannot find enough trained men and women to be teachers in the Church school, that some people are repelled by certain passages in the Prayer Book, and that the routine of parish administration has become so complex as to prove a crushing burden.

These are not easy questions to answer. They must, however, be answered in one way or another by every rector and every vestryman in the Church. Without attempting to prescribe a universal panacea therefore, it may be helpful for

us to suggest some lines of thought that might be explored in seeking adequate answers.

The first duty of every responsible leader in the Church, as of every individual communicant, is to put first things first. St. Paul in his solemn charge to St. Timothy struck this keynote and it is one that must be kept in mind constantly:

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

Itching ears is a malady that is peculiarly characteristic of our day and age. Men and women, even loyal Christians and Church members, are ready to listen to any kind of preaching or propaganda so long as it does not stress the hard teachings that are inevitably bound up with the sound doctrines of the Catholic faith.

Unfortunately, not only is the Churchman in the pews afflicted with itching ears but only too often the preacher in the pulpit is suffering from an itching tongue. He is ready to launch eloquent verbal tirades against the movies, the divorce courts, the liquor traffic, Communism, Fascism, or some other evil, real or fancied, but he carefully avoids any positive teaching on such central Christian doctrines as the Incarnation, the Atonement, or the Redemption.

THIS, then, is the first line of approach that we would suggest in seeking to find an answer to these important questions. Put first things first. "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

A powerful ally in putting first things first is the Christian Year. The Church in her wisdom, recognizing that in all ages there are conflicting claims upon the attention of the individual,

play, but as Trevor Bowen well observes in *Divine White Right* (published for the Institute of Social and Religious Research by Harper & Brothers, 1934): "The Church must come inside if it is to help him. If it remains outside only the formality of hand washing is dispensed with."

Mr. Bowen, whose book, incidentally, is a splendid study of race segregation and of interracial cooperation in religious organizations and institutions in this country, continues:

"There is a feeling among Negroes that discriminations against them continue only because of the apathy of some Church groups, and the endorsement of others: a militant Christianity could stamp it out, but the occasional gestures in this direction, feeble at best, are often devices for saving its own face. Such gestures frequently lack even common honesty; they are rarely carried through with vigor, integrity or strong Christian purposefulness."

The problem is one in which the Episcopal Church has, or should have, a special interest. This Church, through the instrumentality of the Society for the Propagation of the Gospel in Foreign Parts, and particularly the work of the Rev. Thomas Bray, was probably the earliest and certainly the most active missionary agency for conversion of Negroes in the colonies. Under its auspices catechists were especially appointed to work among the slaves, missionaries and school masters were sent out, literature was distributed and schools established for Negro instruction. In 1723 this work was organized and expanded by a group known as "Associates of Dr. Bray," in the membership of which Benjamin Franklin was included. The special purpose of this organization was to give religious instruction to Negroes and in this it was the spiritual ancestor of the American Church Institute for Negroes. Still a third early agency of the Church for work among Negroes was the Society for Promoting Christian Knowledge, which began its work among the Colored race in Georgia in 1738. Yet despite these early and enthusiastic beginnings and the undoubted appeal of its rites and ceremonies to the Colored race, the Church today ranks well below the Methodists and Baptists in its Negro communicant strength in the South.

The time has come, it seems to us, for a renewed emphasis upon evangelistic and missionary work among Negroes and for a new moral support and encouragement of the work among our Colored brethren, particularly of the ministry of the clergy of that race now serving their own people, so often with marked devotion and self-sacrifice, in the face of discouraging handicaps. We commend a new and intensive study of this problem to our spiritual leaders, particularly the bishops in the dioceses having large Negro populations and the members of the Forward Movement Commission, and to all loyal Churchmen.

The Journal of General Convention

THE PUBLICATION of the *Journal of General Convention* before Christmas of the convention year is a notable achievement. The Rev. Franklin J. Clark, secretary of the House of Deputies, is mainly responsible for this accomplishment and to him and his colleagues we extend our heartiest congratulations.

Even more notable than the promptness in publishing the *Journal*, however, is the great improvement in the arrangement of its contents. Pursuant to a resolution of the recent General Convention, concurrent action of the House of Bishops and the House of Deputies has been gathered together in one place and arranged alphabetically by subjects. It is thus possible to find in one place all of the action of both Houses relative to any par-

ticular question which one is interested in pursuing. This is a very marked improvement, for in previous *Journals* it has been exceedingly difficult to trace legislation through its entire course and in many instances the final determination of questions has been left unrecorded. With the new arrangement it is almost impossible for any action of the Convention to be lost in this way.

There is also a host of minor improvements which, added together, greatly facilitate the use of the *Journal*. For one thing, the typography is better than heretofore. For another, the joint commissions and committees have been listed alphabetically, with the key word in their often cumbersome titles brought to the beginning and placed in parentheses. This style is adopted from the *Living Church Annual*, which initiated it some years ago. Other improvements here and there will be apparent to those familiar with previous *Journals* when they examine the present one. There are, to be sure, a few errors in editing and typography—Bishop Tait's name is frequently rendered "Tiat," Puerto Rico is rendered in the form "Porto Rico," which the government has officially discontinued, and initials are sometimes inaccurate—but in spite of these the 1934 *Journal* is a highly creditable production.

At last we have a General Convention Journal that is really usable and we have it within two months of the adjournment of the Convention. This is, indeed, a notable accomplishment.

Through the Editor's Window

ONE OF THE HOBBIES of this Editor is dictionaries. I (the editorial "we" seems a bit formal for this personal column) like 'em—abridged, unabridged, simplified, or complexified. I even like pocket dictionaries, with all their defects. Wasn't it Ring Lardner who said: "A pocket dictionary is a fine thing in which to look up a word, provided you know all about the word up which you want to look"?

DICTIONARIES are generally very formal, but here is one that is distinctly on the informal side. It is the *Dictionary of American Slang*, by Prof. Maurice H. Weseen of the University of Nebraska (Crowell, 1934, \$2.50). Boy, how they must sling the slang in Nebraska! The good Prof. has collected the slanguage of crooks, hoboes, railroaders, cowboys, soldiers, actors, sportsmen, collegians, journalists, and many other groups. Here indeed is a guide to English as she is spoke.

FROM THE SECTION on the lingo of crooks and criminals, I learn that a "Catholic" is a pickpocket, to those in the know. I don't find a definition for "Protestant," but a "Soreback" is a Virginian.

A PARSON is a "soul aviator," and if he finds to his surprise that some "dodunk" or "bivalopus" is getting the hang of his "mouthprints" (spoken words, sermons), he may be said to be "discumgalligumfricated."

ANOTHER and more dignified reference book is the *Dictionary of Foreign Terms*, by C. O. Sylvester Mawson (Crowell, 1934, \$2.00). More than fifty languages, ranging from Arabic to Turkish, are included in this list. I close with a profound Scriptural truth in Welsh, gleaned from this source: "*Wrth ein ffrwythau yn hadna bydder.*"

ACKNOWLEDGMENT

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

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The Catholic National Church Movement in Germany

By Pfarrer P. H. Vogel

Old Catholic Pastor at Witten-Ruhr and Hon. Secretary of the German Branch of the Society of St. Willibrord

Translated by the Rev. W. H. de Voil

WHAT IS THIS CATHOLIC National Church Movement, and at what does it aim? Many, not only in Germany, but throughout the whole world are asking this question. Our Anglican friends in particular have asked me about this matter and I gladly consent to the request of the Editor of THE LIVING CHURCH to write something concerning this matter.

There are many misunderstandings regarding the Movement. These have their origin in the anger and calumny of the Roman Catholic newspapers in Germany, to whom it is ever unwelcome that an Old Catholic Church should continue to exist in our land. From these newspapers the slander has spread round the whole world and some embarrassment has arisen in consequence. I will therefore try to state clearly what the Movement is, and what are its aims.

The Roman Catholic Church in Germany has always been a political body—she has made a political business of religion. We Old Catholics have never dabbled in politics. In opposition to the Roman Catholic attitude we have always said we are a Catholic Church, but we are also a National Church that will not allow the Pope in Rome to dictate what we shall do.

Since 1870 the Old Catholic Church in Germany has always striven for this ideal. Before the Great War we had already held mass meetings in the cities, while in the last ten years we have canvassed support once again by means of open lectures. The Papal Church in Germany has been in strong conflict with the National Socialists (Nazis), and the Last Sacraments, and even burial, have been refused to members of that political party. In not a few cases the relatives of such persons have come to us with a plea that we should do what the Roman Church had refused. From causes such as this many Roman Catholics had come over to us even before the political revolution of 1933. The situation in Bottrop was of this kind. In that town many persons became Old Catholics, and as our ideals were explained the number grew in volume. In 1932 there were no Old Catholics in Bottrop—today there are 1,300. *But these people came not on political grounds, but for religious reasons.* They desired to hear, not political sermons, but the Word of our Lord.

As the Movement became stronger in Germany we realized that an organization was necessary to explain systematically our position to all enquirers and to those in ignorance of our Old Catholic Church. All work costs money, and in order to finance this propaganda we founded some nine months ago in Essen the Catholic National Church Movement. This Movement desires to found no new Church, but only to further the interests of the Old Catholic Church already existing in Germany since 1870. There are many people, both Protestants and Roman Catholics, in Germany, who say that they are in sympathy with our Church. To such we are now able to extend an invitation to express that sympathy in practical form by becoming members of the Movement and contributing regularly to its funds. *The members of the Movement therefore are not*

members of the Old Catholic Church but supporters of the financial side of our work.

We have no desire to create a national religion, for the Christian religion is one for all the world, and Christ Jesus is the same yesterday, today, and forever. But we certainly do desire a national Church.

THE PAPAL CHURCH does not view with any satisfaction an increase in the number of old Catholics, because she fears their power. Rome ever maintains that *Romfrei* ("Non-Papal") and "Catholic" are incompatible terms. Against this, we Old Catholics declare with Ignatius of Antioch—"Where Christ is, there is the Catholic Church." He is not a Catholic who believes in an infallible pope in Rome, but everyone is a Catholic who is united with Christ and recognizes Him as his Lord and Master.

This also is true. Rome has destroyed all national Churches. The ancient German National Church which existed even before the time of St. Boniface was brought under the yoke of Rome, and the venerable Gallican Church was also destroyed. I do not think that members of the Anglican Communion have a right perception of the power of Rome in Germany—at least I came to that conclusion during my recent visit to Great Britain. But all that I have written is true.

Are we political? Are we supported by the Nazi government? No! Whoever may say anything of this sort tells a lie! We stand to the principle of not meddling in politics. We have never yet asked any man concerning the political party to which he belongs. We are in our country today with an invitation to all truly religious Germans who desire to hear God's Word in the Church. We want a religious, and not a political, Catholicism.

Many people wonder how it is that our Church has suffered no interference from the government, and they seem to think that because we have been left in peace something must be wrong with us. They imagine that the Old Catholic Church must surely be a Nazi Church. But this again is not true. The fact is that the government knows perfectly well that we are both a German and a National Church; that we have always contended for this claim that we make; and that in time past we have embraced members of the international parties, of the Center, and of the Social Democrats. The government has allowed us to remain in peace, not because we are a *National Socialist* Church, but because we are a *National* Church.

Further, we have nothing to do with Reichsbishop Müller. In no way do we stand in any sort of relation with him. It is sometimes asserted that we are subject to him, but the statement is a falsehood. We stand for something entirely different from the Reichsbishop.

Shortly and clearly the above statement sets out what the Catholic National Church Movement stands for. We desire to be good Catholics and good Germans. Our ideal is precisely one with that held by the various Anglican Churches with whom we rejoice to be in intercommunion.

New Year Thoughts for the Hard Up

By the Rev. Desmond Morse-Boycott

IF YOU'RE WONDERING how to make ends meet, either nationally or just at home, here is a cold compress recommended for use in armchairs and other places where one thinks, simply because one doesn't want to.

You start with the assumption that no times have been so hard as the present, nor so full of perilous uncertainty, and wish yourself back into another century.

You have nineteen centuries to choose from, with no 'tween whiles: that is to say, you decide to live in A.D. 35, 135, 235, and onwards.

The result will be that you will fall asleep, in favor, definitely, of living now.

The excursion into history must of course be conducted upon first principles.

If you are a butcher, a baker, or candlestick maker, you must be that whatever date you choose, so as to appreciate the blessings you have, and continually forget.

A navy, for example, who gets bored with his road drills will see that churning up Oxford street is nothing compared with making Watling street in a Roman gang; a butcher will feel poetical when he thinks of sleuthing down a dinosaur for the day's dinner; and a Member of Parliament will rightly conclude that it is better to lose one's head in Parliament than to have it chopped off at the Tower.

For myself, I have religious interest, and it worries me to hear the strife of tongues. I should wish myself back to A.D. 35 for the thrill of meeting the Apostles and the pleasure of being within a united, if minute, Christendom. But perhaps they seem gigantic figures in the glow of the ages.

Meeting great people in the flesh is nearly always disappointing. And there would be Nero. No, not the age of martyrdom, thank you.

I don't like the look of the early centuries in my own country of England.

The habit the Italians have of living on the side of Vesuvius seems safe in comparison with that of living in early Britain.

London strikes me as a jolly little place compared with primæval forests, wherein you could count on dirty work at the cross-roads.

Women will agree that, although they are under bondage as touching clothing, the fashion creators are the only folk who rule them.

An historian lately wrote a long book in which were many words about the urge that drove men out to fight or sea-fare from the dim beginnings of national existence to the present day.

He spoke of lords and commons, of yeoman and serfs, of men of all kinds and classes. But he was nearly dumb about women.

Occasionally there was a casual reference thus:

"Wife-beating was a recognized right of man, and was practised without shame by high as well as low. The woman's defense was her tongue, sometimes giving her the mastery in the household, but often leading to muscular retort."

The proper treatment for a nagging wife was described in a fifteenth-century manual in these words:

"He smothe her with his fist down to the earth, and then



LITTLE MAN, YOU'LL HAVE A BUSY DAY!

with his foot he struck her in the visage, and brake her nose, and all her life after she had her nose crooked that she might not for shame show her visage, it was so foul blemished. Therefore the wife ought to suffer, and let the husband have the word and to be master."

VERY REFRESHING to live in the age of man's freedom, but how times have flown! Even a century ago one might sell one's wife in the market place. It is impossible now to lose her even when one toddles out for an ice cream.

That children would plump for this age (if they knew the whole truth) is certain, despite the sad wail of the Society for the Prevention of Cruelty to Children that cruelty is on the increase.

It was in 1823, I remember, when the Rev. C. E. Isham committed to Oundle Gaol five infants—the eldest eight, the youngest four—for playing in a turnip field belonging to W. Walcott, Esq., of Oundle.

The informer was a fellow named Jack Neatham, who wanted to show his authority in the absence of his master. The Rev. C. E. Isham sentenced the young bandits to seven days in a cold, damp dungeon, on bread and water.

On the mother's intercession the youngest was freed after a day's confinement, but the rest did time.

It is facts like these which put you off the good old days, with their plagues, fires, beheadings, and religious intolerance. But if I must choose, definitely, another age, it shall be the early thirteenth century—the time of St. Francis—on the off-chance of my being a Franciscan friar of the old wandering order.

Thereby my passion for traveling would be satisfied. My hatred of packing up for holidays, of house removals, of not being able to move in my study for books and lumber, would be satisfied by my not having more than a sackcloth cassock, with a bit of rope for a girdle. I should have to pay no income tax. I should be at war with luxury and riches by living joyously without them. I should be a free-lancing troubadour in the heart of a brown shirt movement made up of love and laughter. I should be able to go the whole hog.

The chief snag of this current age of freedom is that one has no freedom, that one cannot go the whole hog.

If I tried to be a wandering friar I should be put into an asylum as a lunatic or into the workhouse for being without visible means of subsistence.

THE CHRISTIAN CHURCHES of all countries are deeply concerned that Mexico shall not follow the example of the Fascist nations of Europe in seeking the complete dominance of the religious life of the people. —*Christian Advocate.*

What About the New Year?

By the Rev. A. Ronald Merrix

Rector of St. Paul's Church, Oakland, California

I NEED HELP—from my fellow-clergymen, laymen and women (young people, too). Other clergymen may be in a similar quandary, so my request for help may prove to be of assistance to them as well.

I will state at once my main questions: *What should be included in a program of the Church's work in a parish for 1935 and following years? What organization and methods are required to carry it out?*

If thoughtful men and women wonder what all the fuss is about, let me mention some reasons for this request.

(1) The bishops in their last two Pastoral Letters were loud in their denunciation of many modern social, industrial, and national ills. They mentioned suggestive moving pictures, plays, and novels; "the menace of Reno" and blighted child life through broken homes; widespread poverty in a land of plenty; the need of unemployment insurance and provision for old age; greed and selfishness in commerce, and other influences that hinder world-fellowship and peace. They must mean that we in our parishes should do something constructive about correcting, or preventing the spread of these evils.

(2) The recent Pastoral Letter and deputation speakers from the National Council declaimed against the large number of men and women who call themselves members of the Church, but do nothing to support it. Coupled with this was an appeal for a 25 per cent increase in 1935 over our missionary contributions in 1934. The way in which this appeal was put at one convocation meeting led a layman to tell me afterwards that he felt moved to cancel his subscription! I couldn't help recalling that at the clergy conference on that same day, several rectors agreed that our present methods of conducting Church work needed drastic overhauling. What shall we do about this?

(3) Besides facing these appeals for greater emphasis upon social aims in religious work and for increasing financial support by new methods, I am confronted with this situation:

(a) There are (and have been for several months past) more people in my parish who are sick in mind or body (or both) than I can find time to call on as often as I would like to do. Many of them are victims of the depression, wounded souls who need the combined help of a Christian physician, psychotherapy, and wise spiritual counsel and exercises.

(b) There is the ever-present problem of finding men and women to be teachers in the Church School, and of deciding what and how they shall teach, so that we may have more and better informed Church men and women in the future than in the past.

(c) Next, I bundle together the routine work that every parish priest faces: Preparing Sunday and week-day services and sermons; baptisms, marriages, and burials; general visiting and interviews; giving what attention is needed to a dozen or more parish organizations and committees; correspondence, records, and finances; taking one's part in community and diocesan responsibilities, etc.

(d) I could also add that I know people (sons and daughters of active Church families of past generations) who hesitate to bring their babies to baptism because of the phraseology of the baptism service, and who are not regular communicants for similar reasons. So Prayer Book revision (or the provision of alternative services) remains a "live" issue.

This crowding of duties and problems, old and new, in parish work today forces upon us the necessity of making an appraisal.

In facing the year 1935, I am prepared to suggest the scrapping of any work, organization, or responsibility which is ineffective or of comparatively little worth. I am ready to promote any new work, organization, or method (or combination of all) which may help the Church, through the people of this parish, to serve their fellow-men better in this period of critical changes and of laying foundations for more Christian ways of living and working together.

The Church obviously needs for its task today the active coöperation of more men, women, and young people, besides increased financial support.

I close by repeating my two main questions, and by asking that any suggestions be sent to me (or to a local clergyman). Perhaps these questions could be profitably discussed by parish vestries, councils, and other groups.

What should be included in a program of the Church's work in a parish for 1935 and following years? What organization and methods are required to carry it out?

Youth

By the Rt. Rev. Warren L. Rogers, D.D.

Bishop of Ohio

YOUTH IS THE DEMONSTRATION of the futility of a materialistic philosophy. Youth has no strivings, yearnings, passions for achievements. It is thoroughly unequipped for work in spite of all its fine training. I should say that youth is not frank or realistic or courageous. It is clever, facetious, imprudent, subtle, selfish, full of camouflage and evasion. Much of this is because youth is city bred, it belongs to the city herd. It is a most apt pupil of an effete and prosperous society, where it has learned the vices but few of the virtues. It prefers to learn of life through its pals rather than through its peers.

Yet I believe in youth, not because it is youth, but because it is life. The very biological basis of our existence is life. I believe in youth because it represents abundant life and may be so full of all good things, growing better and better every way as time goes on. I believe in youth because of a purposeful life and the unlimited opportunities for youth in discovering great and noble purposes for living.

Youth has great advantages. Advantages in time. It looks fifty years ahead, even though it sees only the present and seems reckless of time. Youth has great energy, residulance, bounds back and forth; it can stand strains. Youth has the advantage of numbers, of mass. Between the ages of 15 and 55, 40 years, probably more than one-third of all the people in this country are in this period of youth.

Again youth has advantages in the almost limitless opportunity for cultivation. It lacks only one thing, discipline and responsibility which comes of work.

I KNOW of no more encouraging fact than the unquestionable ability of a man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do.

—Henry David Thoreau.

The Negro Question in Retrospect

By the Rt. Rev. James R. Winchester, D.D.

Retired Bishop of Arkansas

THE REPORT to the recent General Convention of the Joint Commission of the General Convention of 1931 on the Status of the Negro in the Church, as published in *THE LIVING CHURCH* of November 17th, has attracted the attention of many who are interested in the Negro work, but there still seems no consensus of opinion as to what authority should be given the Negro officially in the Church. The answers to questionnaires presented to the Bishops and prominent leaders of the Negro race show a great divergence of opinion, and we are left with the resolution, "To promote in every possible way their spiritual welfare by supporting and increasing missionary work among them and by giving them increased opportunities for service."

I regretted to see that the Commission was discharged from further consideration of the subject, for we recognized in this Commission splendid ability to obtain findings according to modern methods. Personally I have always favored the racial episcopate given to our brother in black; and the progress he has made since slavery days seems to justify my position. The office of Suffragan was the only opportunity open for Negroes when I became Bishop of Arkansas, and I began immediately to work toward that end.

Out of my long experience and association with many representatives of the Colored race, I feel constrained to present a picture of the religious life of the Negro as I have seen it from childhood on. Nowhere in our "century of progress" has there been a more striking illustration of religious development than among the Negroes since the days of slavery. This is seen in their industrial schools under Christian auspices, as illustrated in the Institute at Tuskegee, Alabama, and in our own Church work developed by Dr. Robert Patton in the American Church Institute for Negroes. I was deeply impressed by the splendid address of the Bishop of Chicago before the Institute, at the time of the General Convention, as published in *THE LIVING CHURCH* of November 10th.

My memory goes back to the days of slavery and the religious life among the Colored people on my father's plantation. I was brought up on an ideal slave plantation, where the Negroes considered their owners "quality folks," and themselves "first class Colored people" of the neighborhood. The white children of the farm would have been punished had they used the word "nigger" in speaking of the old "Mammy" and other faithful servants so affectionately associated with the household.

The oldest and outstanding member of the slaves in those early days was George Hase, who was not only in charge of the beautiful garden for my mother, but was also my father's trusty servant, even looking after business matters of a confidential nature. This remarkable Negro had been kidnapped as a little boy on the coast of Guinea, and brought over on a New England slave-ship,—the last, it was said, that ever came up the Chesapeake Bay in the first decade of the nineteenth century. My grandfather was attracted by this little boy, and bought

A PLEA for the racial episcopate is here made by Bishop Winchester, a champion of the cause of the Negro in the Church. As a result of his labors while Bishop of Arkansas, the first Negro Bishop for work among Negroes in the United States was elected and consecrated. ¶ Bishop Winchester offers the suggestion that episcopal centers for Negroes might well be Baltimore, Chicago, and Memphis.

him to be the companion of his one son, my father. And George grew up in the household with religious training, the close companion of my father. I recall how George impressed upon my brothers and me as children that the twelfth year was the crucial time in a child's life. He used to say, "If you die before you are twelve years old, you will go straight to Heaven. But if you are twelve, you'd better look

out!" He had the idea, so prevalent in those days, that twelve years was the time when one became absolutely responsible. The fact of childhood confirmation was involved in this thought, coming down from Old Testament times, as seen in the Jewish synagogue today when the young people assume their religious duties. I have never gotten away from this thought of old George.

George was the one to whom all the slaves on the place looked up, as did the nine boys and three girls in my own family. Through the vista of years I can see him on a rainy day talking to the men at work in the tobacco barn, teaching in the most picturesque manner the story of the Fiery Furnace and the salvation of the Three Hebrew Children. I can see him stop and say, with illuminated face, "And the fourth was like the Son of Man!" No Sunday school instruction ever made a deeper impression than his dramatic picture, unequaled even in the Christian Nurture system today! He remembered his life over in Guinea as a little Negro boy, and always had a fond sentiment about his mother. As a child, I learned to despise slavery on account of the kidnapping tragedy connected with George's life. At the same time there was no bitterness in his heart, but he was thankful for his happy lot in my father's family, as he remembered his former heathen condition. He had a beautiful little home not far from my family residence, where his free wife, our laundress, raised chickens, and always gave a cordial welcome and refreshment to the white children of the plantation, who delighted in going there. On my last visit to the neighborhood, old George's grandson came to see me.

George loved my father, and always impressed upon me my father's example, as boy and man. The last words I heard from my father before his death were, "I am lying at the feet of Jesus,"—words in keeping with old George's faith. Was it any wonder that when George died, my mother had him buried as a member of the family, and we all stood beside the open grave with deepest reverence and grief, realizing that our dear friend was gone? His influence on the slaves of the plantation was very marked, because his domestic life as well as his duties to my father's family could be held up as an example. His influence upon Caesar Johnson was perhaps the most striking example of the good that George accomplished, for Caesar later became a prominent Methodist minister.

My father always had great confidence in Caesar Johnson. When moving from Kent Island, Maryland, to the western shore near Annapolis, he sent Caesar and another slave boy overland with the horses and mules through Delaware down to Baltimore, as there was no boats in those days large enough to

cross the Chesapeake Bay in safety. When my father told the neighbors that Caesar and the other boy were coming overland with all the responsibility of the horses and mules, entrusted with money to meet expenses, he was criticized for putting such confidence in Negroes. The Underground Railway, it was said, could easily have conveyed these boys into Pennsylvania, where their rescue from slavery would have been certain. But, as my father anticipated, Caesar turned up in due time, with the animals well cared for, and all expenses met!

My brother Isaac, the eldest son of the family, had taught Caesar the rudiments of education, and with the aid of old George, Caesar was especially instructed in the Bible, and became a leading Methodist preacher in those days. (If the Episcopal Church had done its part at that time, as it has begun to do now, Caesar could have made a wonderful Episcopal priest and missionary instead of being a Methodist!) When I went back to my home, having been ordained deacon, I preached at the white church in the morning, and, by special invitation and request, preached to the Negroes in their chapel that afternoon. One of them came up to me after the service and said, "I felt that I was listening to the voice of Caesar Johnson!"

Caesar had been preaching to the Negroes in the neighborhood before my father "let him free." For this valuable Negro, worth perhaps \$2,000 "on the block," was allowed to "buy himself back," that is, to go free, with the promise of paying \$300 when he found it convenient to do so. After the war, Caesar came back with the last hundred dollars, to give my mother, money which, he said, he owed my father. On that occasion, he told my mother that the happiest time of his life had been right there on that old plantation. I may add that my brother Isaac, who taught Caesar and loved him, was one of the first young men to lay down his life for the Southern Confederacy. I can see him today in his private's uniform, as an ideal Christian hero, a true representative of young Southern manhood.

My nurse Margaret also had an interesting history. As a girl in her 'teens, she was about to be "sold into Georgia,"—a terrible fate, as our Negroes looked upon slavery in the cotton states. Margaret's parents came to beg my father and mother to save their child from this calamity, and my mother so urged father that he made financial sacrifice to buy the girl at an exorbitant price from the unscrupulous "slaver." Margaret became my devoted nurse, and would always show me the Bible picture as they would come out, and declared unto the day of her death that she taught me to love books. And I think she felt that she was instrumental in getting me into the ministry. Her little son Perry was my first playmate on the plantation. He died as a child, and Margaret always delighted in talking to me about him. This was the special tie between us. Margaret's husband stayed in the family all through the days of warfare, remaining on the plantation until the day of his death. Little thought had my mother, when saving Margaret from abject slavery, putting her in the home, that in her own last days, Margaret would be her special attendant, looking after her comfort beyond all else. No sacrifice of money could equal Margaret's value in my mother's life.

MANY of our own Church people have taken the false position that the Methodist and Baptist denominations were better suited to the Negro than the Episcopal Church. If our Church is truly Catholic, as we profess, it is for all classes and conditions, and not for a select few. I have heard prominent Negroes say that their people followed the whites in religious matters and therefore they ought to have the highest ideals pre-

sented by the white race. This standard is surely found in the Episcopal Church, where the moral law is uplifted to spiritual heights in all of our traditions and doctrines.

With this thought in mind, my ministry began as a deacon in Richmond under the Rev. Dr. Joshua Peterkin, with mission work among the Colored people. It is gratifying to know that the little chapel of those days with five communicants has developed into a fine building with 450 communicants, and an associate mission of twenty-three communicants. When the General Convention met in Richmond, it was an intense gratification to me to officiate at St. Philip's parish church, and see how "the little one had become a thousand." I carry a grateful heart to Bishop Whittle for having placed me under the rectorship of Dr. Peterkin, whose whole life was inspired with missionary spirit. The Rev. Dr. George F. Bragg of Baltimore, one of our devoted Negro priests, has from time to time, brought out the great work Dr. Peterkin put on foot for the establishment of the Church among the Colored people.

Leaving Richmond, I went to the "cane-break" of Alabama under the Rt. Rev. Richard Wilmer, who took a great interest in Negro work. I recall his saying, in his humorous way, that when he laid his hands on the heads of the Negroes, it gave him great pleasure, for he was reminded by their woolly heads that they were the sheep of God's fold! I remember preaching to the Negroes in a barn-house in those days, and during my ministry in Alabama made many friends among them.

In my next parish, Wytheville, Virginia, we held our white Sunday school in the morning, and in the afternoon it was opened for the Negroes. Mr. Edmund Pendleton, a most earnest communicant, was superintendent of the Colored school; and Miss Jennie Nelson, a brilliant Churchwoman, (sister of the Rev. George Washington Nelson) with several other ladies, assisted. The work so developed that I asked my vestry to join me in an invitation to the Rev. Robert Pollard, Negro clergyman, to hold a mission in the parish for the Negroes. The vestry heartily joined me, as did the congregation. Pollard came, and preached to my congregation on Sunday morning. "The first time in the history of Virginia," said the Rev. Dr. Giles B. Cooke, "that a Negro clergyman had ever preached at a morning service in an Episcopal Church to an exclusively white congregation!" It was a congregation composed of the best Virginia people. The Rev. Robert Pollard, throughout his life, always referred to that mission as a striking episode in his ministry. The last time I saw Archdeacon Pollard was at a missionary meeting in Washington, when I walked with him to a reception at the White House given by the President to the members of the missionary gathering.

It was this mission that brought "Uncle Leonard," our sexton, into the Church—the "Uncle Leonard" of Thomas Nelson Page's family, whose biographical sketch I published in *THE LIVING CHURCH* some years ago. After the mission, Uncle Leonard came to me, desiring confirmation, saying that he "believed in Apostolic succession." I immersed Uncle Leonard in the North River, with a number of witnesses. Among those who upheld me in my Colored work in Wytheville, faithfully standing by Pollard's mission, were Judge Bolling, father of Mrs. Woodrow Wilson; Col. Robert E. Withers; Kyle Gibboney, vestryman; John Barrett, father of the distinguished Rev. Dr. Robert S. Barrett.

In my next parish, Christ Church, Macon, Georgia, I continued my missionary work among Negroes, being called on for weddings especially. In my work at Nashville, Tennessee, where Fisk University is located, I was able to help Bishop Quintard in his great missionary labors among the Negroes at Hoffman

Hall, connected with Fisk. To this day I receive letters from a clergyman in Trinidad, one of the students of Hoffman whom I helped prepare for the ministry.

In St. Louis it was my privilege to assist Fr. Cassius Mason, rector of All Saints, a most godly man. Strangely enough, he had associations with the Church in Annapolis, Maryland, and had been in touch with my people there, having married one of the Bishop family, distinguished among the Colored people and in the Church. It was very natural, therefore, that when Bishop Demby was consecrated, I should select All Saints' Church for that service. And I found that the rector, the successor of Fr. Mason, was the son of Judge Bolling's maid. This maid, no doubt, had been influenced by Pollard's mission in the Wytheville days!

GOING to Calvary Church, Memphis, I took an active interest in Emmanuel, the Negro Church, where the Rev. E. T. Demby was rector. How vividly I recall his attack of pneumonia in a bleak little room adjoining the church, where he and his devoted wife had a struggle to exist! Strange that he should become my Suffragan Bishop some years later! When the province of the Southwest decided to have a Negro Bishop, my congenial brother in the Church Bishop Kinsolving of Texas, the most earnest advocate of the movement, stood faithfully by me. The resolution which I presented from the diocese of Arkansas to elect such a Suffragan was carried, and the Rev. E. T. Demby was chosen for this office. And no one will ever know the trouble I had in getting a house for him and his wife, and in raising money for his support. He was the first Negro Bishop elected and consecrated for work among Negroes in the United States. I have been, and still am, deeply grieved over the little interest the general Church has taken in the faithful work of Bishop Demby and his wife. But they have gone bravely on despite all discouragements.

I am conscious of the fact that as Bishop of Arkansas I tried conscientiously to carry on the work which I inaugurated in getting Bishop Demby consecrated Suffragan Bishop. Every day now as I read the comprehensive "Bidding Prayer" of our Prayer Book, my petitions are for missions. On Mondays, Africa and Africans scattered over the world, and especially Bishop Demby's work, make up those prayers.

May I conclude by saying that I am more convinced than ever that the Negroes should have their racial recognition in the Church? Their episcopal centers might well be Baltimore, Chicago, and Memphis, where sympathy for this work is marked. Since this is God's work, He will bring to pass in His own time that which is best. There is no question but that the Communist element in our country today is making strenuous efforts to enlist the sympathy of the Negro in their cause. This movement can best be met by the Episcopal Church and those like-minded with us in recognizing the Negro constituency as a vital part of the Catholic Church.

The True Glory

TODAY THERE IS a real danger that man may adopt only the externals of worship and forget the inward holiness. There is a danger that priests may wear chasubles and disbelieve in the great High Priesthood of Christ. There is a danger that men may come to Mass as to the theater or opera, to be amused and because they find it esthetically satisfying. And so once again we need to remind ourselves that the true glory of the Bride of Christ is not the "clothing of wrought gold"—though that indeed is wonderful—but rather that holiness which makes her "all glorious within." Christ is ready to receive the sinner, but he must repent. Confession is quite as much a part of our religion as all the glory of a great High Mass.

—Rev. G. M. Williams, S.S.J.E., D.D.

The Sanctuary

Rev. George L. Richardson, D.D.

Editor

His Name Jesus

READ the Gospel for the Circumcision of Christ.

ST. JOSEPH and the Blessed Virgin Mary were old-fashioned people, so they were not sufficiently enlightened to understand the position which some modern parents take—that religion is something a child must be left to choose for himself. It would never have occurred to them that the Baby with whose care they were entrusted must grow up and decide for Himself whether or not He should become a member of the ancient covenant. To them the normal thing was that the Child whom God had given should have His place in the household of God, and become partaker of God's blessings and promises. So it was that at the age of eight days as the law commanded, the Child was received, as we would say, into the Church, and the fact was symbolized by bestowing upon Him His name, Jesus—that name by which He had been "named of the angel before He was conceived in the womb."

This definitely sets the Holy Family on the side of those who believe that the central fact of religion so far as we are concerned, is not what we choose but what God chooses.

"His name was called Jesus." This, the holiest of names, is fragrant with God's purpose of blessing. Sweetness distills from it as honey from a flower. With reverence St. Paul reminds us that it is the Name at which "every knee shall bow," and when we follow that worshipful use of uncounted generations, we give outward and visible testimony before God and man as to what that Name means. It means Saviour.

We call Him Saviour and we do well to consider that He was Saviour from beginning to end of His life, in all that He did. There have been times when too exclusive emphasis was laid upon the Cross. It is true that we are saved by His death; it is equally true that we are saved by His life. His birth, His silent years in Nazareth, His teaching, His healing, His example, His self-offering, His resurrection and ascension are all part of one constant and continuous process. In all and through all He was and is Saviour.

The simple narrative of the gospels makes it clear that the life of this Holy Child was as perfectly normal as a human life can be. He was born "under the law." He submitted to the law. When, at eight days old, He could not decide for Himself, He was brought under the law of Church and nation by the action of those who were responsible for Him. They held it to be no question which they could decide whether this should be pleasant or painful; they only knew that it was right.

So for those of us who have been admitted to the Christian covenant and sealed by the Holy Spirit, the vows and promises of Baptism and Confirmation are not to be viewed as limiting and constraining bonds but as the guide-posts to a normal and fruitful life. Only as we recognize this do we become truly free. This is the meaning of salvation, that salvation which is signified by His Name, Jesus.

We bless Thy holy Name, O Lord, for all that Thou hast done and borne for us. We pray in Thy holy Name, as those who belong to Thee. Thou art our Saviour; save us and help us now and evermore. Amen.

Some Little-Known Facts

Concerning Church Army

Gathered by Capt. B. F. Mountford

Secretary of the Church Army in the United States

ALTHOUGH Church Army originated in England, yet, indirectly, this now world-wide work owes its inception to America.

A little more than sixty years ago, there arrived in England from Philadelphia a Mr. and Mrs. Pearsall Smith. They were wealthy Quakers and were in England to advance the cause of personal religion. Some of their first conferences were held at Broadlands, the Hampshire home of Lord and Lady Mount-Temple.

The group which assembled there included Mr. Russell Gurney, Recorder of London, Bishop Wilkinson of Truro, Basil Wilberforce, liberator of slaves, Canon George Body of Durham, Boyd Carpenter, Bishop of Ripon, Canon Hay Aitken, Wilson Carlile, founder of Church Army, and Edward Clifford, who later became associate of Mr. Carlile.

That was in 1874.

Church Army actually began in 1882; at least that is the date that it appeared above ground, but for some years before that, God had been preparing His workers.

For instance, in 1875, Mr. Carlile helped as pianist and choir trainer in the Moody and Sankey Campaign at the Agricultural Hall in London. It was Moody who suggested to William Hay Aitken that he resign his Liverpool parish and give himself to evangelism, a suggestion which led to the formation of the Church Parochial Mission Society. Mr. Carlile and Mr. Clifford were both in at the founding of that society, the object of which was, as the title suggested, to conduct parochial preaching missions.

It was a period of much evangelistic activity and many movements came to life, all desirous of enlisting the help of *laymen*.

The Rev. Evan Hopkins had his Church Gospel Army; and the Rev. Frank Webster his Church Salvation Army; and Canon Atherton his Church Mission Army. These various "Armies" were, for the most part, only *parochial* organizations, but within the Church Parochial Mission Society grew up Church Army, led by Wilson Carlile. His work soon outgrew the Church Parochial Mission Society and began a separate existence.

Mr. Carlile gathered around him High Churchmen like Canon Body, and Evangelicals like Evan Hopkins and Frank Webster. From the first he desired Church Army to be non-party, as broad, as high and as deep as the Church itself.

Mr. Carlile's idea was to first get hold of thoroughly devout and enthusiastic Christians, workingmen and women of the better type; then to train them in good Churchmanship, and lay-evangelism; afterwards securing opportunities, under the supervision of the clergy, to tell out the Gospel to the crowds outside of the churches, and to the needy people of the slums. By January, 1885, forty-five workingmen-evangelists were engaged in full-time work. The full story can be read in *Wilson Carlile and the Church Army*.

THE FOUNDER of Church Army, Prebendary Wilson Carlile, observes his 88th birthday January 14th, and on that day Church Army in the United States, now in its eighth year, will be in residence at its new headquarters and training center, 414 East 14th street, New York City.

AROUND that same period, here in the United States of America, movements were coming to birth which to this day continue to play an important part in the life of the Church. Prominent among those lay movements was the Brotherhood of St. Andrew.

In the city of Pittsburgh, Pa., a leader in the Brotherhood was the late James K. Bakewell. Associated with him in 1885, in Rescue Mission Work, was the present Secretary of Foreign Missions, Dr. John W. Wood. On Whitsunday, May 13, 1894, members of the Brotherhood of St. Andrew in the city and diocese of Pittsburgh opened a small Mission Room on Wylie avenue, Pittsburgh.

In September, 1895, that work was given the name of The Church Army in the United States. "Converts and workers were placed under a system of discipline and organization, similar in many respects to the system so successfully carried out in England."

So wrote James K. Bakewell in July, 1898, clearly showing that the parent society in England was being copied.

On St. Paul's Day, 1897, "ten officers of the first regiment of the Church Army in the United States were set apart by the Bishop of Pittsburgh."

Among those Church Army captains was a direct descendant from Bishop Provoost and Bishop White, the first Bishops of New York and Pennsylvania, Gouveneur Provoost Hance, founder and Superior of the Brotherhood of St. Barnabas. Capt. Hance was placed in charge of Post No. 1, on Fourth avenue, Pittsburgh, for the summer of 1900.

Church Army in this country, in those days, was chiefly Rescue Mission Work.

Visitors to the Pittsburgh Corps included the late Mr. Bonsall (for long time national president of the Brotherhood of St. Andrew) and others from Philadelphia, and as a result of what they there observed, the famous Galilee Mission was founded.

As long ago as 1900, the Church Periodical Club was helping Church Army with literature, and in a letter in our possession bearing date of January 24th of that year, Mrs. S. G. Hammond, treasurer of Church Army, says, "One copy of the *Churchman* and *THE LIVING CHURCH* has come regularly. . . . I find them very useful in visiting."

AMONG the visitors to London headquarters of Church Army, forty years ago, was a Civil War veteran, Col. Hadley, and he returned to New York to start a branch of the work at St. Bartholomew's, under the Rev. Dr. Greer.

Mrs. William H. Vanderbilt gave a building at 42d street and Third avenue.

About that time an English-born lady who had lately arrived in New York threw in her lot with Col. Hadley, helping him in the training of men at 207-211 E. 42d street and in the establishing of new posts. That lady is still an honored worker

in New York City, Miss Sarah Wray, director of Eighth Avenue Rescue Mission.

A Book of Rescue Songs in our possession, dated 1897, used by The United States Church Army, and published from 288 Lexington Avenue, New York City, at thirty cents, contains several hymns and music by William T. Hadley.

Posts were established in Boston, Mass., at old St. Paul's (now the Cathedral Church), St. Stephen's, and the Church of the Ascension.

The late Dean Rousmaniere was interested in a post at New Bedford; other groups became active at the Hadley Rescue Mission, Rochester, N. Y.; at New Haven, Conn.; at the Union Gospel Mission, Washington, D. C., and the Jersey City Rescue Mission, out of which, I think, grew the present strong St. Stephen's Church.

Even while dying, in the Middle West, Col. Hadley opened up one more post in Chicago.

As in the present-day society, so in those local units of three and four decades ago, all workers were abstainers from tobacco and intoxicants.

Sons and daughters of Col. Hadley continue to serve the Church today either as priests or as lay-workers.

Retreat!

THE NATIONAL COUNCIL has been directed to reduce the Church's budget for 1935 by \$386,885. The account of what it is being forced to do to carry out its instructions makes neither encouraging nor pleasant reading. The administrative costs of the work of the National Council have been reduced by \$110,630, necessitating the resignation of several officers and the discharge of many office workers. And yet we demand an able and efficient central organization to govern and develop the worthy enterprises to which the whole Church is committed! All help has been withdrawn from the Seamen's Institute and from our churches in Europe. Appropriations for other objects such as the work among Negroes, the Girls' Friendly Society, the Church Periodical Club, and the World Conference on Faith and Order have been severely reduced.

Especially serious is the cut applied to the work of domestic and foreign missions, being \$90,074 and \$136,553 respectively. We have never at any time distinguished ourselves in supporting missionary enterprise, taking the Church as a whole, and now our record is remarkable only for what we are not doing, considering our potential strength and resources. The Church is alive or dead to the extent that she is or is not missionary, for the degree and quality of the Church's dedication to the cause of missions is one vital test of her love for her Lord. The time has come for us to ask ourselves whether or not our retreat on the missionary front is symptomatic of some spiritual illness which threatens to produce paralysis throughout the whole body.

Applying this test, can we rest assured that the Church is fundamentally sound when we discover that last year out of every dollar given for all Church purposes 95½ cents were spent for parish and diocesan work and 4½ cents for the work of the general Church at home and abroad? Can we remain complacent when we learn that Bishop Rowe's work in Alaska must sustain a \$14,000 cut; that almost the entire appropriation for Bromley Hall in Liberia is wiped out and that the rest of the work is cut \$4,200; that the Philippine field must get along on \$15,000 less and that Bishop Mosher is asked to postpone any work of expansion?

"Retrenchment" is just a euphemism for "retreat" and there is no such thing as "a retreat to victory." There is not only much ground to be regained but also we cannot continue to allow to go unheeded the appeals to open up new work which overwhelm our missionaries in all fields. It is a challenge which we must face with prayer and a determination that God's work shall not fail because we shall no longer fail Him.

—Virginia Churchman.

Churchwomen Today

Ada Loaring-Clark

Editor

If We Be His Disciples

MRS. OSCAR RANDOLPH of the diocese of Southwestern Virginia states a necessary fundamental in Christian living when she says: "The one thing I feel should be emphasized in our Church is practical Christianity or relating religion to our every-day life, 'practising the presence of God.' I feel there is too little spirituality talked of in our Churches and too much organization and money-raising stressed. Let us place our emphasis on more thinking, more meditating and reading *daily*." This is putting first things first—incorporating our religion into every affair of life and not placing it in a special compartment for use on "Sundays only." If our desire to follow Him be a real conviction, we shall find that every thought and every activity in our lives must be permeated with the desire to know Him and to do His will.

Honors to Churchwoman

CHURCH PEOPLE of Delaware are greatly pleased" writes Bishop Cook, "that the Woman's Auxiliary of the province of Washington has elected Mrs. John Hamilton Moore to be their president to succeed that loyal and efficient servant of the Church, Mrs. Charles Pancoast." These are splendid Churchwomen, both of whom honor me with their friendship. Harriet Brown Moore has made an enviable record in her association with the women of the Church, both in San Antonio and the province of the Southwest, where she did much for the Woman's Auxiliary and the Daughters of the King; as well as in developing religious education throughout that province. Now, in the province of Washington, more honors, responsibilities, and privileges have come to her. She has been elected president of the Woman's Auxiliary and has been made the national chairman for older members of the Girls' Friendly Society. Mrs. Brown edits the *Church News Letter* of the Woman's Auxiliary, first published under the presidency of Mrs. Marcelline Adams.

Church Training for Colored Youth

A FINE MISSIONARY WORK among colored youth is being carried on at Hoffman-St. Mary's Industrial School. This school was founded many years ago by the late Rev. Dr. Charles F. Hoffman, and is caring for and educating some 250 Negro pupils. Most of these are day scholars who come from the "Black Belt" of West Tennessee, which is a community of Negro farmers who take pride in the school and give it their hearty support. The course of instruction includes the fundamentals of a good English education, together with instruction in sewing, cooking, house-keeping, and home-making, and practical farming for the boys. There is a very definite moral and religious training, conducive to the development of Christian character, self-support, and self-respect. The school is beautifully situated on a tract of one hundred acres of which thirty-five acres are under cultivation by the boys and produce fine crops of corn, cotton, broom-corn, peanuts, sweet potatoes, sorghum cane, and all varieties of vegetables. The school needs a chapel and adequate classrooms badly.

Karl Barth and the Nazi Government

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

American Executive Secretary of the Universal Christian Council

A DECISION of a Nazi disciplinary civil court sitting in Cologne December 20th expels from his professorship at the University of Bonn the most noted living Protestant theologian, Dr. Karl Barth. No action which the Nazi government has taken has more vividly revealed the sinister Cæsarism of which it is the chief representative today. By the testimony of the presiding judge, Walther Scheerbarth, the theologian's original refusal to swear an unequivocal oath to Chancellor Hitler was not the chief reason for his dismissal. He had declared his willingness to reconsider the oath on the basis of an interpretation issued by the Brotherhood Council of the Confessional Church, which declared that every Christian in swearing by the name of God explicitly limits his obedience to acts which he can justify as a Christian.

According to the correspondent of the *New York Times*, the court was shocked when Dr. Rust, acting as prosecuting attorney, informed them that the interpretation of the oath by the Confessional Church is inadmissible because German citizens are expected to recognize that in taking an oath to obey Adolf Hitler they do so regardless of any and all religious scruples, principles, or teachings. This, of course, is the logical Nazi neo-pagan viewpoint and agrees exactly with the prosecutor's contention that theological as well as other faculties are simply state institutions entirely subject to the will of the Minister of Culture in all matters regarding to their work. Since consideration of the oath was disregarded, the whole weight of the trial rested upon the two other charges brought by Dr. Bernhard Rust, Reich Minister of Culture. The first of these was that Prof. Barth had omitted to use the Hitler salute before and after his class and the second was that in a conversation in Berlin last year he had asserted there could be a difference of opinion between equally good Christians on matters such as concentration camps and the cause of the Reichstag fire.

The defense which Dr. Barth made was that theological faculties had a special relationship to the Church and that the totalitarian demand of Herr Hitler for complete allegiance did not extend to the theological professor's functions as a teacher of the Christian religion. Quite obviously the decision which was rendered and the arguments which preceded it reveal the fact that the earlier promise of Herr Hitler to respect the independence of the churches and the Christian religion are to be consistently disregarded.

The Civil Servants' Act of 1932 will be invoked against others as it has been in this instance against Germany's leading theologian, who has been informed by the court that he has "acted contrary to the duties of his office and is himself unworthy of the confidence essential to the profession." The judgment is a boomerang in the eyes of discerning Christians everywhere. That which is unworthy of confidence is the Nazi system.

Naturally great interest has been aroused over the fate of Prof. Barth and in many minds the question arises as to where he will now carry on his great work. A proposal has been made that he be invited to join a special division of the faculty of the University of Geneva under the patronage of the Universal Christian Council, as head of an ecumenical seminar (international and interdenominational). Interest in this proposition will doubtless grow as the realization spreads of the significance

of this flatfooted declaration of the intention of the Nazis to subordinate the teaching of the Christian religion as well as the administration of the Church to the arbitrary will of the state under totalitarian theory.

It is highly probable that the average reader has found nothing surprising in the announcement that Barth has been dismissed. Similarly the news in October, 1517, that a then unknown German had nailed some statements on a church door in Wittenberg probably did not seem very exciting. One may not go so far as to assert that there is a direct parallel between the two events, since only history can adequately assess the lasting significance to be attached to what happened in Cologne on December 20th. The Nazi regime has long been seeking a way to get rid of this annoying theologian who said absolutely "no" to the commands of the State in church affairs. He had reiterated to his great audiences of students and to his wider audiences of leaders that "Nazi theory has no abiding place in the Evangelical Church. If it prevails it will be the end of the Christian Church. Better that the Church be reduced to a small company and go back to the catacombs."

To the Reichsbishop, who has applied the Nazi "principle of leadership" in the Church, Barth has said frankly that the whole idea was "pure and simple nonsense." To the theory of the Nazi German Christians that Church leadership and eventually even Church membership should rest upon the qualifications of blood, he has said, "The fellowship of the Church is not through blood and not through race. If the German Evangelical Church excludes the Jewish Scriptures or regards them of secondary importance it ceases to be a Christian Church.

THIS latest dramatic court scene is by no means the first to fire the imagination of the Church. Barth's first work as a preacher was done in a Reformed Church in Geneva as assistant to Dr. Adolf Keller. There in the Auditoire in 1909 the future reformer preached from the same pulpit where John Calvin had spoken to a listening world and John Knox had stirred the deepest emotion of the multitude. Those who listened to Barth in 1909 little thought that he would come to occupy a place in the thought of the Christian world which is singularly reminiscent of the great reformers. If Knox challenged Mary, Queen of Scots, so has Barth challenged Hitler and at an almost equal risk. His personal influence through the great throngs who came to his classroom from all parts of Germany and from lands afar has in part been due to his dynamic style and the magnetic quality of his intellect. From first to last his major emphasis has been upon the absoluteness of the Divine in history and in man's individual life. Although he has often been called a fundamentalist, the term is a misnomer as applied to him. He is distinctly a liberal in his acceptance of Biblical criticism. He deals with the Bible as with other religious literature in the modern historical manner. But like his predecessors of the sixteenth century, Karl Barth finds the only source of authoritative religious knowledge in the Word of God as revealed to man and not discovered by man's own activity. He sees the coming of Christ as being in history but not of history in the sense that the evolutions would imply. He does not take in any

sense the literalistic position with respect to the Word of God and while rejecting what he calls psychologizing" processes which really seem to make man the measure of all things, he quite definitely regards the process of revelation as including what happens in the inner citadel of man's conscience as he is confronted by the scriptural record of God's dealing with the world.

It is no accident that the opposition to Hitler totalitarianism has formed around the vibrant, dramatic personality of this Swiss pastor and teacher. To say this is not to imply that there is complete agreement on the part of all the protesting pastors with Barthianism as a theology. Like average Christians in America, many of them will find certain of his teachings almost unintelligible and like others who do understand at least in part what he is saying they will raise many question; but at some points they are in complete agreement with Barth: namely, that God is greater than any man, even a Nazi dictator; that the philosophy of racialism, state absolutism, and militarism have no place in the Church; that the taking over of Nazi political ideas into the administration of the Christian Church is indefensible from the Christian point of view. No one will suppose that his spiritual leadership of the German Confessional Church—the Opposition—will end now that Barth has been forced out of his professorship at Bonn, to which he was invited after his brilliant work at Goettingen and Muenster. Though he may be an exile from Germany, he will not be a refugee. In his native land of Switzerland, to which he would be most apt to go, he will have a freedom that has been denied him in Germany and his influence will be greatly enhanced through the professional martyrdom he has undergone.

Sancta Sophia

THERE ARE certain monuments of civilization—the Parthenon at Athens, the Taj Mahal at Agra—that belong to no era, to no faith, to no nation, but are acclaimed as an imperishable heritage by mankind. Such an edifice is the superb basilica of Hagia Sophia, or Holy Wisdom—known to us as St. Sophia—which rises midway between Europe and Asia above the banks of the Bosphorus.

Appealing to the memories and emotions of East and West, this great symbol of reverence awaits a change in its ever dramatic destinies. It was built as a Christian church. It was subdued into a Mohammedan mosque. A modernist Turkey has decided that henceforth it shall be the most magnificent of all museums. The glories of Byzantine mosaics, hidden for nearly 500 years behind Islamic whitewash are in process of skillful restoration.

Vivid with mysticism and massacre, with rapture and riot, with dedication and desecration, the story of this church-mosque, starting in 532, covers almost exactly fourteen centuries, and it may be told in three chapters.

No mob of Greens and Blues now breaks into St. Sophia. No Sultan strides over the traditions of a defeated Christendom. It is a new atmosphere that pervades the ancient splendors.

Philistines hint that St. Sophia, with its minarets, is no better than a birthday cake, surrounded with candles. Yet even the contour of the Cathedral, emerging above the Golden Horn, is now an evidence that the triumph of force over faith, however absolute, does not endure.
—*The New York Times.*

Reform

NEARLY all lovers of improvement are apt, in the heat of a generous enthusiasm, to forget that if all the world were ready to embrace their cause, their improvement could hardly be needed. It is one of the hardest conditions of things that the more numerous and resolute the enemies of reform, then the more unmistakably urgent the necessity for it.
—*John Morley.*

Condemnation

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

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

HOW FAR have the world, the Church, the individual gotten away from the spirit of Jesus—especially in this matter of censure and condemnation. "Neither do I condemn you," said the Christ to the woman of bad character. But we condemn one another for beliefs, for dress, for habits, for dispositions, dishonesty, and destination!

What the world needs is not condemnation, criticism, censure, conviction. The world is condemned already—and knows it quite well enough. There is not a man or woman of any standards at all, who, when he or she goes wrong, does not know it, and who does not have a feeling of conviction, self-rebuke, condemnation. We are all self-condemned. What the world needs is kindness, tolerance, patience. What people need is encouragement and appreciation and praise.

Condemnation never saved anybody from folly or wrongdoing or sin. It never saved anybody from himself. And we have all got to be saved from ourselves. But love and kindness can create new hearts and new ideals and new wills and new hopes. The world can be loved into a state of loveliness, but it can never be condemned into loveliness, nor into a state of justice, or peace or fineness. Condemnation simply engenders resentment.

Fathers, mothers, elder brothers and sisters, bosses, directors, teachers, preachers, attend. Nagging, scolding, fault-finding, censoriousness, and condemnation never help a situation, but rather they hinder the betterment of every conceivable domestic, business, religious condition.

After all, who is to blame for the failures, the lowered standards, and the general condition of society? They are partly due to training or to lack of it; to education or lack of it; to environment, heredity, and what not. Modern psychology and psychoanalysis claim that the criminal, for instance, is criminally inclined largely by reason of lack of proper gland-reaction, proper metabolism; by reason of general mental or physical defects. Authorities contend that many who are now in prisons should really be in some suitable institution where they could be treated by a psychiatrist or other mental expert. Possibly not all—but many.

Christ did not condemn even the woman caught in the big sin! But we condemn youth wholesale. We condemn the movies; we condemn books, the daily press, the Church, the State, the ministry—and everything and everybody in the land. We criticize our leaders, our mayor, our governor, our legislature, our Congress, and our President. We condemn the laws, the law-makers, the law-enforcers. This gets us nowhere, save in a bad psychological bog! We need to look more closely into our own lives, not in the lives of the other fellow!

The Church is not on trial. We are on trial. The Constitution, the Government, the State are not on trial—the people are on trial. If a better Congress, better governors, finer leaders are wanted, something constructive must be done. A good beginning would be to vote for men of character, proven integrity, and known ability rather than for men of a party. But the way of mere condemnation and disapproval is the way of folly.

Peace and Life

IT IS NOT ENOUGH, as William Morris said, to preach peace by talking of the horrors of war; for men are so made that they prefer horrors to dullness.

We must persuade them—nay, we must show them—that peace means a fuller and more glorious life, if we would make them desire it passionately.

It is not a case of destroying—or even of inhibiting—the fighting instinct of humanity, but of harnessing that instinct to the good of mankind, turning its guns on the enemies of man, the dangers that menace, the evils that defile, and not upon man itself.

—*Rev. Joseph Fort Newton, D.D.*

Old Time Renderings of the Psalms

By F. Leslie Calver

CONGREGATIONAL SINGING is an old tradition, and after the Reformation, when the practice of singing metrical versions of the psalms was introduced, English folk took to it eagerly.

For a time, most divines regarded "human hymns" as hardly admissible. They were introduced from time to time, but until the days of Watts and Wesley, in the eighteenth century, the versified psalms were practically always sung in church and at the home devotions of the people.

Sternhold and Hopkins provided the favorite metrical psalm collection, this being first published in the reign of Edward VI and republished at intervals up to the reign of George IV. That is, the first edition appeared in 1548 and the last edition in 1828, thus covering a period of nearly 300 years. It is an astonishing fact that over 600 editions of the book appeared, as proved by a rough count recently made at the British Museum.

After a time, the version by Sternhold and Hopkins found a rival in that of Tate and Brady, and, in due course, these two versions came to be known as the Old Version and the New Version respectively. The high-brows scoffed at both, but the people loved them. In a book published in 1704 (Tom Brown's *Letters from the Dead to the Living*), that is, eight years after the publication of the New Version, we find an imaginary meeting between a new arrival in Heaven and Sternhold and Hopkins. Hopkins inquires with anxiety as to the truth of the rumor that the two Hibernian bards, Tate and Brady, were ousting him and his colleague from the churches. The newcomer replies:

"Some few churches in London, where the people are governed by a spirit of novelty, have thrown you out, but the parish clerks, sextons, and old women all over the kingdom are in a particular manner devoted to your service, preserving a most entire and unshaken allegiance to you, and, on my conscience, would sooner part with *Magna Carta* than one syllable of yours."

"You wonderfully revive my spirits," replies old Hopkins, "to tell me such comfortable news; but pray, Sir, one word more with you. This new translation, that has made such a noise in the world, is it so much superior to mine, as my enemies here would make me believe?"

"Mr. Hopkins," is the rejoinder, "I flatter no man; 'tis not my way. Therefore you must not take amiss what I am going to say to you. For my part, I am of opinion that King David is not obliged to any of you, but ought to cudgel you all round."

The question is often asked as to what part the metrical psalms took in the Church service. The answer is that the prose psalms were chanted hardly anywhere except in the cathedrals until about the middle of the nineteenth century. Chanting was regarded as too difficult elsewhere, and thus, when the time came for the prose psalms to be introduced into the churches, they were merely read in alternation by the officiating clergyman and the clerk (the congregation accompanying the latter). Nevertheless, at the end of almost every Prayer Book there was either the Old or the New Version of the metrical psalms, some part of which was usually sung elsewhere in the service, in accordance with the instructions in Queen Elizabeth's Prayer Book, stating that: "In the beginning or in the end of Common Prayer, either at morning or evening, there may be sung a hymn or such-like song to the praise of Almighty God."

In those days very few churches possessed organs and only a few members of the congregation could read. Thus the practice was to read the psalm line by line before it was sung, this custom having, as a matter of fact, been ordered by Parliament in 1644:

"That the whole congregation may join herein, every one that can read is to have a psalm book, and all others not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the congregation cannot read, it is convenient that the minister, or some fit person appointed by him

and the ruling officer, do read the psalm, line by line, before the singing thereof."

It is interesting to observe that this was regarded as a temporary expedient, the Ordinance looking forward to a time of more general education. Obviously this line-by-line treatment often destroyed the meaning of the words terribly. Sometimes the congregation had to stop at a conjunction or preposition while the clerk read the following line. At last practical persons began to plead for the abolition of this barbarism, though the conservative element fought hard to retain it.

The parish clerk, as the musical officer of the church, sometimes came to grief. The following is an extract from Pepys' Diary for January 6, 1662:

"The joke was, the Clerk began the 25th Psalm, which hath a proper tune to it, and then the 16th, which cannot be sung to that tune, which seemed very ridiculous."

IN ORDER TO TEACH the congregation their part in the service there was in England a tribe of traveling teachers of singing, and very quaint were their methods. In the *Spectator* we find a reference to Sir Roger de Coverley employing an itinerant singing-master, who goes about the country "to instruct people rightly in the tunes of the psalms; upon which they now very much value themselves, and indeed outdo most of the country churches I have ever heard."

Sir Roger's cares were justified, since English literature of the eighteenth and early nineteenth centuries abounds in references to the painful experiences of musical ears exposed to a normal Church service. De Quincey, to quote one writer, says: "There is accumulated in London more musical science than in any capital of the world; yet the psalmody in most parish churches is a *howling wilderness!*"

One particular psalm had a special application—the 119th. Pepys quotes instances of its singing "whilst the sexton was gathering in his box, to which I did give five shillings." Of the following year he says: "Before sermon a long psalm was set that lasted an hour, while the sexton gathered his last year's contribution through the whole church!"

In another old book we read how the vicar of Beckley, near Oxford, "happened to forget his sermon and thereupon went home some distance to fetch it, just as the psalms began to be sung, upon which he desired the clarke to keep on singing until his return, so that the whole 119th psalm was sung out, a thing never I believe heard of before."

If the longest psalm had its particular use on such occasions, so had the shortest. After Cromwell's victory of Dunbar we read that "The Lord General made a halt and sang the hundred and seventeenth psalm. Cromwell had always studied how to be practical though pious. The chase of the flying enemy was not yet finished; so he called for the 117th psalm, which has only two short verses. Meanwhile the horses regained their breath. Then the pursuit was resumed in earnest!"

Perfection

IT IS A LAW of this universe that the best things shall be seldomest seen in their best form. . . . And therefore, while in all things that we see, or do, we are to desire perfection, and strive for it, we are nevertheless not to set the nearer thing, in its narrow accomplishment, above the nobler thing in its mighty progress; not to esteem smooth minuteness above shattered majesty; not to prefer mean victory to honorable defeat; not to lower the level of our aim, that we may more surely enjoy the complacency of success.

—John Ruskin.

Trying the Spirits

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

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

THE BOVINE STOLIDITY wherewith the public receives the fervid announcements of the spiritualists, must be somewhat puzzling to those simple-minded folk who imagine that the announcement that people have actually conversed with their dead relatives ought to create a vast excitement, and alter the whole outlook of mankind. The stolidity of the public, however, though bovine, is not asinine (I invite you to perceive the fine discrimination). The public, assured by scientists, doctors, retired materialists, and above all by writers of detective tales (who ought surely to know), that the stupendous armies of the forerunning public are still carrying on, much as usual, in the invisible, is neither thrilled and staggered upon the one hand, nor scoffing and incredulous upon the other. It merely does not seem to bother very much about the question.

The public, if it had any gift of self-expression, would perhaps remark that there are two questions involved in the ambit of these necromantic declarations. The first is the question of proof, and the second is that of the significance of the thing proved. Now, upon the question of proof, the spiritualists may charge their fellow men with failure to pay attention to facts, or with lack of imagination. Their fellow men may reply that the facts do not seem always and consistently factual; and that, as for imagination, the spiritualists possess enough of it to serve for the entire human species. But the real reason for the general attitude is not that man is a confirmed sceptic. It is rather that he is a convinced believer. The public is unmoved upon the point of proof, because, in the main, it never had much doubt that a human being does not find the goal of his existence within the digestive system of a graveyard worm. The assertion that the proof of man's escape from the worms is now available for the senses, is a comparatively small thing. His senses will not greatly aid his common sense, fortified by an unconscious Christian deposit of dogma.

The really exciting and instructive service which the spiritualists must perform, before they may rightly expect us to be deeply interested, is to provide us with the *meaning* of the *post mortem* existence, of which they claim to have sensible proof. They must persuade their departed relatives, and the circle of historic notables to whom they have been introduced, to supply us with a little intelligible news. If the spirits happen to be dismally unphilosophical, as so far they seem, they may at least be requested to retail a few essential, relevant, and consistent facts as to their present mode of existence. Up to the present, so far as they have committed themselves, their view of the universe seems too much akin to that of Sir Oliver Lodge to make us feel very sure about them. But indeed, they have so far been so vague, so elusive, upon the subjects we most urgently desire to discuss, that after reading reams of reported messages from beyond, my chief reaction has been a fierce desire to smack the heads of any spirits who happen to be within reach.

The spiritualists, in short, have misconceived their task, and have misunderstood the attitude of ordinary people like myself. Observing that I have a fit of the blues, they come with fond, smiling faces, and pat me on the back, saying, "Cheer up, fellow spirit, there is no death." Then they watch to see the light break in my somber eyes. They are disappointed, but I turn and reply in such words as these:

"My dear, good people, I am bored stiff with the prospect of another twenty years of this fatuous game of life. For pity's sake, do not remind me that it goes on for ever. I am strongly inclined to believe you are right. But why worry, after all. Come, I *will* cheer up. Let us change the conversation. Let us eat, drink, and be merry, for tomorrow we go on living. Or if you will persist

in talking about the life after death, first tell me the meaning of life here and now. Tell me what I am expected to make of it here, and if its purpose be high and glorious then I shall even greet the unseen with a cheer. At present I have my income tax demand, and I am not stimulated by the thought of life anywhere.

"And after all, I was not the first to feel this way. The Hindus believed in lives innumerable, and the thought was as a weight upon their necks. Gotama was a saviour to them, because he claimed to show how this doom of existence might be escaped. His disciples asked not for the wages of going on. As Bunyan's Christian rejoiced at the rolling away of his burden, so did they exult at the prospect of getting rid of themselves. Nirvana may be a difficult conception to grasp, but its chief merit in Buddhist eyes was that it was nothing like personal existence."

At the conclusion of my long speech, my spiritualist friends look disapprovingly upon me, though whether the reason be the length or the content of the discourse, I make no attempt to judge. But anon, they bethink themselves and say, "But your Aunt Maria! What about your Aunt Maria? She passed to the Other Side a few years ago. Would you not like to be assured that she still lives? To have a message from her very heart?"

"My Aunt Maria," I reply, "was an estimable lady. I mourned her departure. But I cannot forget that while in this earth life, she did not entirely approve of me. There were complications. She seemed to look me through and through and to find some inner vileness. Our relations were occasionally inharmonious. The fact is that if I am to meet my Aunt Maria, I should wish to be assured that our relations might be permanently established upon some different footing. It was the auntship, I think, that was the root of the trouble. If she is still describing herself as my Aunt Maria, then most emphatically I do *not* wish to meet her."

I had thus delivered myself one day, recently, in a certain house, when one of my interlocutors took me up.

"Did you hear" he asked, "that we had had a message from Sanderson?"

"No!" I said. "Sanderson! Poor old Sanderson! What did he say?"

"Ah!" responded my necromancer, "I thought you would wish to hear about him. You were such close friends—really like David and Jonathan. Everybody said so."

"Yes," I agreed. "But what did he say?"

"Oh! It was one of those delightful, intimate touches: so perfectly natural. Makes the whole thing so absolutely real, you know! Simply convincing. Sanderson himself!"

"Yes! But what did he *say*?"

"Well, he asked if we remembered his doing the ninth hole in two. Of course, some of us remembered the incident quite well."

I fixed this person with a frigid stare.

"If Sanderson is still talking about golf," I said, "you may tell him from me that I do not want to come over into the Bright Beyond. I listened to him here, in these low grounds of sorrow, and I held my tongue; but he must now understand that such a relation cannot be indefinitely sustained."

THE TWENTIETH CENTURY, met by the assertions of numerous eminent and able men that they have actually spoken with the dead, is not greatly interested. The reason seems to be that those departed ones who have favored us with their message apparently have nothing to say which need detain any sensible man for five minutes. Anyone can hear more significant speech, even upon the radio. Beneath the more or less confused mentality of the average human person, there lies the quite sane

conviction that the mere fact of continued existence does not assist us to solve the acute riddle of what we are to do with it.

Life is not necessarily good because it goes on. The sounder method, surely, would be to show by the aid of religion and philosophy why life is good, to exhibit its profound, innate value, and to leave it as a certainty deduced by the religious consciousness that it must go on. It will not even suffice to know that human relations continue. We need to discover the inner meaning and ultimate sanction of those relations; and this need will carry us into worlds unattempted by spiritualism: the mystical worlds of other-worldliness, the worlds of truly spiritual dimensions. The "other world" of the spiritualists is no other world, but rather a thin and unconvincing extension of this world. That is why spiritualism is the easy refuge of materialists. Their Beyond is the shadowy land of the Greeks, lighted now by electricity. It is Hades made happy. It is without spiritual depth or moral significance. And though the twittering of the ghosts is now said, upon high authority, to be audible, it is still twittering.

Not only do the communications lack the value of convincing spiritual insight and ethical grasp (one would willingly barter whole stacks of "communications" for a chapter of the Apocalypse of St. John) but they convey only the vaguest notions of such a mode of existence as they purport to describe. If all the descriptions of the after-life, alleged to have been communicated by spirits, were brought together for analysis and comparison, is there anyone alive who could reduce the chaos to some sort of intelligible order? Has any spiritualist any definite notion as to *what is going on* in the next world or worlds? Or can he say precisely in what respects the stage or stages there represented are a development, toward some ultimate issue, from this present life?

I opened my sober and decent newspaper, one morning some years ago, to find that a column was occupied with notices of two books concerned with the Beyond. One of them was alleged to consist of messages from W. T. Stead, in which he described himself as being in the Blue Island, whither (so it was explained) go the souls of men and women, in preparation for their progress. I can well understand that not only the scenery, but the inhabitants, of such a place are blue. But the other book contained a defense of spirit photography, and my newspaper had reproduced some of the photographs from the book. I gathered, therefore, that while Mr. Stead, at the time of his message, was in the Blue Island, being prepared for further progress, other spirits (whether those who have had a course in the Island and have attained to unspeakable bliss and power, or those who are as yet reluctant to sample the Island) are allowed to spend their time hanging about their old earth quarters, peering disconsolately over the shoulders of their yet mundane friends. I freely confess my inability to grasp the *idea* of the suggested scheme of life. Alice would seem to have discovered a more intelligent order upon the other side of the looking glass.

THE CHURCH OF ROME makes short work of this business. It declares that modern spiritualism is nothing more than a revival of the ancient traffic with evil spirits. The uninformed may suspect that Rome is secretly cheered by the activities of our necromancers in adducing proof that there are actually spirits of any sort. The Church is thus in the position of being able to say, "I told you so." But this is hardly fair to the Roman Church. She has never wavered in her opinion, and she has never asked any proofs from the secular world. And, indeed, there is not a little evidence to suggest that her opinion is correct. I myself am willing that judgment should be deferred, as to the character of the beings who pour their "messages" into the ears of suburban parties. I content myself for the present with recounting two incidents of which I have actual knowledge. Only the names of the people concerned are altered.

My friend Hanson, who lives in the West Country, is a well-informed and thoughtful man. He is beloved for his kindly interest in everyone and everything that comes his way. I suppose that it was this characteristic which led him to accept the invitation,

given by some friends of his, to attend a seance to be held in a private house. He told me afterwards that he arrived in a state of nervous expectancy, though what he was expecting he scarcely could have said. He was informed that an attempt was to be made to communicate "by means of a trumpet." He sat waiting with others in a darkened room, and when the seance had begun in earnest, it was not long before the names of some of those present were called, and messages purporting to be from deceased friends or relatives conveyed to them. A little later came a spirit who seemed to have no message for anyone in particular, but merely desired to chat. Those who questioned him failed to establish his identity, and at last Hanson was requested to speak to him.

"Who are you?" asked Hanson, in a voice of simulated firmness.

"Doesn't tha knaow me?" came the reply.

Now, it happened that Hanson had lived some years in Lancashire, and he immediately remarked to the spirit that his speech seemed to indicate a Lancashire origin.

"Aye, lad! A coom fro' Lancashire," the spirit agreed; and he went on to relate that he had been a soldier and had been killed in the war. His birthplace, he said, was Bolton; but he had lived in Rochdale for some time before enlisting. My friend Hanson thereupon asked him if he knew the name of a certain Rochdale worthy, a knight, an alderman, and a philanthropist.

"Oh, aye! A should think soa!" exclaimed the spirit. "A knaow him."

And then to Hanson's immense astonishment, he called that eminent person by a familiar, though not entirely respectful, name, known only to certain circles in that particular Lancashire town.

This seemed conclusive, and Hanson decided that he was dealing with reality. He was considerably disturbed in mind; but summoning his courage, he prepared to seek revelations. But the spirit had gone—possibly to inflict his commonplace reminiscences upon some other circle of tremulous people sitting in some other dark room. This was disappointing, and seemed to reduce the awful mystery of the invisible to wretched triviality; but while this thought was engaging Hanson's mind, he was startled by hearing his own name called. Another spirit was seeking him.

"Who are you?" asked Hanson in great wonder.

"I," said a voice which he failed to recognize, "I am your Uncle Ebenezer."

My friend was nonplussed. He could find no words for a moment, for he was quite sure that he had never possessed an Uncle Ebenezer. But just as he was upon the point of explaining that there must have been a mistake, a dim and distant memory stirred within him. Yes, it was true. He remembered that long ago, in his early boyhood, his father had spoken of a brother who died in early life. The brother's name, he now recalled, was certainly Ebenezer. Hanson was by his own confession bewildered and frightened. He sought to frame some suitable and pregnant question; but Uncle Ebenezer spoke first.

"Remember me to your father," he said.

"Uncle," called Hanson, "Tell me about yourself. Tell me."

He was trying to frame some searching question regarding the essential state of those behind the veil; for he is a man with theological interests. But his uncle intervened.

"Remember me to your father," he said.

"But Uncle," began Hanson again, "Have you no more to say? How is it with you? How . . . how . . ."

"Remember me to your father."

Uncle Ebenezer spoke no more. My friend waited for some time longer, but his long-lost relative was totally inactive. He then left that house and went home puzzled, perturbed, and, I gathered, a little annoyed with himself and decidedly annoyed with Uncle Ebenezer. I believe he never sought to renew his acquaintance with that person.

Again, there is the experience of my friend Lefevre, chartered accountant and student of Hellenistic Greek. He was born in London, where his father pursued a business which carried him

often into the neighborhood of the docks. In his youth, Lefevre had left London to take up a position in a great northern city. There, in an accountant's office, he was a stranger, homesick and lonely; and when after a week or two one of his fellow clerks invited him to attend a seance, he was willing to go. He regarded the affair as a mere distraction, for he was extremely sceptical. Nor was his guide a believer. He had been invited by a friend who hoped to silence his scoffing, and had mentioned that he might be bringing an acquaintance with him.

They found a number of people sitting around a table in a large, darkened room. A person whom they supposed to be the medium reclined upon a settee. Lefevre cannot remember much of what happened, until his own name was called, John Alexander Lefevre. He was surprised that anyone present excepting his fellow clerk should know his surname. It flashed through his mind that this young man had probably informed his spiritualist acquaintances beforehand upon this point; but the next moment he reflected that his companion certainly did not know his Christian names. The thought filled him with something like awe.

However, he admitted that he was the person called for. He had come to this place thinking of himself as a spectator. He had come prepared to smile at what he saw. He had thought it would make a good tale to tell. And here apparently was some supra-mundane power or personality, aware of his presence, knowing his name, and desirous of speaking to him. He began, as he says, to feel in something of a stew.

But after a moment or two, the medium spoke.

"You are John Alexander Lefevre?"

"Yes."

"Your father lives in London?"

"Yes."

"He was at the docks today."

Lefevre said it was very likely.

"Your father has had a most serious accident at the docks this evening, and is now lying dying at his home."

Lefevre was staggered. Sick with fright and alarm, he stumbled from the house. It was too late to telegraph. He walked the streets, wondering how soon he would receive a message from his mother away in London. It did not occur to him to doubt the truthfulness of his information. How could any of the people in that room know, not only his name, but the place of his origin, and the facts about his father? He placed complete confidence in the message he received, as coming from supra-mortal sources.

At length he made his way to his lodgings, and went to bed. It was useless. Within half an hour he was up again and dressed, and pacing his room in deep trouble. Unable to bear the weight of inaction, he went out into the silent streets, and wandered about, until the thought came to him that he knew his employer's private address, and that he must now be somewhere in that neighborhood. Considering his own plight and reflecting that his master was a wise and kindly man, he committed himself to bold courses. He found the house and rang the bell. It pealed loudly in the night. The good man within, roused from his sleep to hear so strange a tale, took pity upon the distressed clerk, bringing him into the house, preparing food and drink with his own hands, and persuading him to eat.

"My dear Lefevre," he said, "if, as seems certain, you have received a mysterious account of a tragedy which touches you closely, you have reason for your alarm. But try to meet this shock with fortitude. I will sit here with you until the morning, and then you must seek to discover the actual situation."

Thus did the older man seek to support his young servant through the slow and tortured hours of that strange night. Daylight at length crept into the windows, and at the first possible moment young Lefevre entered a post office and wrote out a telegram. He handed it across the counter with unsteady hand, and went away to await the confirmation of his fears. For an hour or more his mind was stretched and miserable. Then came the brief reply:

"Father quite well. Do not understand."

The story of the accident was utterly false. His father lived,

hale and strong, for many years afterwards. Nor had he any accident anywhere, at any subsequent time.

I cannot say that I regard it as finally proved that the communications received by our spiritualists are invariably conveyed by evil spirits. I am not prepared to assert that spiritualism is traffic with hell. But I have sometimes thought that it can be nothing else than traffic with the cosmic lunatic asylum.

In Quietness and Confidence

THERE IS A STRIKING piece of symbolical teaching in Jeremiah 18. The prophet was sent by God to watch the potter at his work. There on the outskirts of Jerusalem was the potter, engaged in his daily task of moulding vessels with clay. The prophet watched the worker as with deft fingers he shaped his vessel. But through some flaw, perhaps, in the material, the vessel was "marred." Then he took apparently the same clay and remade it: this time it was a perfect representation of what he had intended.

May we not take it as a picture of what men and women can do with their lives even when those lives have been grievously marred through mistakes or even by actual sins? There are very few who, as life goes on, can look back upon life with unalloyed satisfaction. If they can they are generally suffering from some form of moral or spiritual myopia or short-sightedness. Who is there who has any sense of God at all but would gladly recall some foolish or cruel word, some period of time even when God had no part in life?

It would be a disastrous—we might almost say devilish—doctrine to say that it is necessary to learn by actual personal experience of sin. But it is true on the other hand that in God's good providence shameful experience sometimes brings a deeper humility and a more ready and understanding sympathy. He who has never doubted (though of course this is not quite a parallel as doubt can hardly, unless it arises from pride or, as sometimes happens, from a cherishing of sin, be regarded as a sin) finds it hard to understand the doubts of another. But the Gospel is a Gospel of the second chance, and it is always true that men may rise by stepping-stones of their dead selves to higher and nobler and better things.

We learn by our mistakes; sometimes even—again it must be said in God's mercy and providence—by our sins. We must not tempt the Lord our God. He who does so deliberately and with an ever-hardening heart is coming perilously near to the sin that has never forgiveness. But the hardness of men's hearts cannot alter the fact of the message of Christ being a message of reconciliation to those who will, even though late, be reconciled to God. God can take the wrecked and ruined life and remake it so that it may be fashioned once more according to His perfect ideal.

It will be seen by what has been said that there are two sides, or agents, in this remaking of the—for the time at any rate—lost soul of man. It is the constantly proved truth of St. Paul's words in his Philippian letter: "Work out your own salvation with fear and trembling," and at the same time "It is God that worketh in you to will and to do of His good pleasure." There must be man's will and God's mighty regenerating and renewing power working together. Even the greatest of the sons of man said, "My Father worketh hitherto and I work." To leave everything to God is fatalism or the grossest of sloth. Man is no puppet, as it has been put, with the Almighty pulling the strings. To struggle without God is a hopeless struggle. It is He, and He only, who can bring us up out of a horrible pit, out of the miry clay. It is He, and He only, who can put a new song in our mouths.

A message, then, of good cheer is this Gospel of the grace of God, to be found, be it remembered, in the Old Testament as well as in the New. The sinner—and who is he that sinneth not?—may say to himself, "I have failed here, I have failed there, but I can take heart of grace and try again." And He who hath begun this work of grace in us, and given us this encouragement, can perfect His work unto the end.—*Church of Ireland Gazette.*

Books of the Day

Elizabeth McCracken
Editor

THE COMPLETE WORKS OF ST. JOHN OF THE CROSS, Doctor of the Church. Translated from the critical edition of P. Silverio de Santa Teresa, C.D., and edited by E. Allison Peers. Vol. I, General Introduction. Ascent of Mount Carmel. Dark Night of the Soul. Burns, Oates, and Washbourne, London, 1934. Pp. lxxvii + 486. 15 shillings.

THE PUBLICATION of a new translation of the works of St. John of the Cross is a notable event. The need for it has long been recognized but until recently any would-be translator might well be daunted by the difficulty of finding an authentic text, since no autograph MS of any one of the four books written by the saint is known to be extant. The only English translation hitherto available has been that of David Lewis, originally published in 1864, and since then twice revised, first by David Lewis himself in 1889 and again in 1906 by the Discalced Carmelite, Benedict Zimmerman. The first critical text was undertaken by Padre Gerardo de San Juan de la Cruz, C.D., and published in Toledo, 1912-1914. It was a gigantic task, for the many questions as to the authenticity and reliability of the various MS copies involved grave and intricate problems. The author had hoped to establish a text that would prove final in authority, but very shortly it became clear that his work was to prove but a starting point. He had, however, broken new ground and had attracted the attention of scholars to the field. Seventeen years later a text appeared which claims to be definitive and will not probably be superseded for many years unless in the unlooked for event of an autograph MS being discovered. This is the work of Padre Silverio de Santa Teresa, C.D. (Burgos, 1929-1931). Prof. Peers has had the privilege of the friendship of this distinguished Spaniard and the advantage of his assistance in the elucidation of obscure passages. The present volume, the first of three, contains the *Ascent of Mount Carmel* and the *Dark Night of the Soul*, together with an introduction full of valuable matter. In it there is an admirable paragraph (p. xlvi) in which the writer assigns to St. John of the Cross his true rank as a mystical theologian. He says that it is not going too far to liken the place taken by him in mystical theology to that of St. Thomas Aquinas in the domain of dogmatic theology. Concerning the two books above-mentioned, it will be remembered that both of them treat of the same poem, with commentary on only two out of the eight stanzas, and a brief reference to the third. The editor discusses the problem as to whether these two works originally formed one treatise. He decides that they probably did, but he prefers to print them separately, following the received tradition. He also takes up the question as to how far they are incomplete, and after giving the pros and cons, he expresses his opinion that in all likelihood only a few final sheets of the *Ascent* were lost, probably from the autograph MS, and that we have the rest as the saint wrote it, with omissions from his own original plan. The English of the new translation deserves high praise. The translator apologizes for his lack of stylistic elegance, but it will be found that his sentences are well and logically constructed and are quite free from the stiff and awkward phraseology common to so many translations. One could hardly expect anything better, since it is clearly impossible to reproduce the prose rhythms of the Spanish. Scholars owe Prof. Peers a great debt of gratitude for his accurate rendering of the original text with the variant readings, and less learned folk will be no less indebted for a readable version that will facilitate their study of these great masterpieces of mystical theology for their spiritual benefit.

SR. MARY MAUDE, C.S.M.

THE ATONEMENT. By Robert S. Franks. Oxford University Press. \$2.50.

AN IDEAL example of how a book on the Atonement should be written. Principal Franks is master of his material, whether it be the most recent Pauline exegesis, the interrelation of the schoolmen, or the positions of such modern thinkers as Aulén and Brunner, and is able to penetrate behind the actual statements of

those whom he quotes and to explain the underlying ideas. As a consequence he has packed an amazing amount of information into less than two hundred pages, but the arrangement is so orderly and the exposition so lucid that the reader feels no sense of oppression.

His own point of view is "Abelardianism supported by Anselmic method." That is, he holds the faith that Christian doctrines properly explained form the best Christian apologetic; thus far Anselm. But the doctrine of the Atonement, when properly explained and divested of symbolic phraseology, is nothing else than the teaching of God's supreme manifestation of love in drawing souls to Himself; thus far Abelard. BURTON SCOTT EASTON.

ERASMUS, or Roterodamus as he called himself, is the subject of a fascinating biography by Stejan Zweig. "The man who laid the egg that Luther hatched" was the leading scholar of the Renaissance, and easily the greatest protagonist for freedom of learning and expression. We have here a striking picture of the man and the times. Erasmus and Luther, however, were foes not friends and the chapter on The Titanic Adversary recounting their relations is perhaps the best in the book. The translators of this worthwhile book are Eden and Cedar Paul. (New York: The Viking Press, \$3.00.) CLINTON ROGERS WOODRUFF.

THE CONSULATE AND THE EMPIRE. By Louis Madelin. G. H. Putnam's Sons. Pp. 500. \$4.50.

THIS IS THE TENTH volume in the *National History of France*, edited by Fr. Funck-Brentano, a series which has been in preparation for twenty years and is not yet completed. M. Madelin is the author of an earlier volume, *The French Revolution*; he has in hand also the volume to be published next, on *The Empire*. The translator of M. Madelin's volumes from the French is E. F. Buckley. This present book covers the years 1789-1809. *The Empire* will deal with the period from 1809-1815.

The National History of France is a definitive work. The authors are specialists in their several periods, and writers of distinction. M. Madelin won the Grand Prix Gobert of the French Academy for his volume on *The Empire*. *The History* is used by scholars; but it is good reading for anyone.

GOING ABROAD. By Rose Macaulay. Harper. \$2.50.

THIS IS THE STORY of some Group members, led by a certain "Ted," at their work on the Basque coast. To their varying contacts—with native fishermen, Spanish pelota players, a party of Englishmen, including intellectuals, army people, the good Bishop of Xanadu and his wife, the girl Hero, of an unrequited love, and the cosmopolitan Josefs, proprietors of a chain of beauty-parlors—they bring their earnestness, their exuberance and their naïveté. This variegated crowd Miss Macaulay handles with her facile touch and she develops most amusing situations; particularly the kidnapping by altruistic brigands, and the Group meeting at which the Bishop, presiding, forgets himself and talks endlessly on Xanadu. But through it all runs real appreciation of the sincerity of Ted and his friends, who really help poor Hero; turning to the Group she finds release through "facing-up," "sharing," and "recall." M. P. A.

THE WILFRID WARDS AND TRANSITION. Volume I. By Maisie Ward. Sheed and Ward. 1934. Pp. 428. \$3.75.

THIS BIOGRAPHY of Wilfrid and Josephine Ward is connected with Transition because it is its thesis that the Roman Church has been going through a great period of transition and that the transition is best seen or at least well seen in the lives of the Wards. The Roman Church was organized to resist the besieging forces which surrounded it. The besieging armies have disintegrated, and the pressure from without being removed the Roman communion need no longer use its forces for defense. It is free to come out from behind its walls and engage in offensive warfare or to succor its erstwhile enemies. Whether or not the thesis is true, this is an intensely interesting and intimate picture of the life and interests of English Roman Catholics and their contacts with the men and forces without the walls. It is really fine biography as the intimate contacts with the great which are established for the reader do not detract from their stature.

DANIEL CORRIGAN.

NEWS OF THE CHURCH

Episcopal Churchmen Donate \$30,417,501

United Stewardship Council Reports
This Amount Contributed During
1933 for All Church Purposes

NEW YORK—The sum of \$30,417,501 was given by Episcopal Church members in the United States for all Church purposes, parochial, diocesan, and general, in 1933, according to the annual report of the United Stewardship Council, which summarizes the giving of 20 or more communions.

The distribution of this thirty million between the local parish, the diocese, and the general Church (*i.e.*, its national and missionary work) may be considered from three points of view:

1. Totals. Of the thirty million, there was given:

For parish work	\$26,835,133
For diocesan work	1,830,777
For the general Church	1,751,591

(The third item is exclusive of trust funds and legacies.)

2. On a *per capita* basis. The average per capita was \$15.52. Each person gave:

For the local parish	\$13.69
For the diocese93
For the general Church89

(Support of the episcopate is included in the first item.)

3. Each *dollar* given was divided as follows:

For the parish88 cents
For diocese and general Church, the diocese receiving a little over half12 cents

Extensive Improvements in Watertown, N. Y., Parish

WATERTOWN, N. Y.—Extensive improvements to church and rectory, including enlargement of the church, re-roofing, re-pointed brickwork, renovating and beautifying of the chancel and sanctuary, have been made by the Church of the Redeemer, Watertown. The church was re-opened December 2d with special services.

Wisconsin Church Gifts Dedicated

MILWAUKEE—A sanctuary lamp, gift of the past three confirmation classes, and a set of white eucharistic vestments, the gift of the Altar Guild, were dedicated by the Rev. Marshall M. Day, rector, in Christ Church, Whitefish Bay, at the midnight Mass Christmas Eve.

Candlesticks Given to Ohio Church

TOLEDO, OHIO—The altar of St. Mark's Church, Toledo, has a new pair of beautiful brass candlesticks, the gift of the young people of the parish, in memory of the late Rev. Dr. Eugene S. Pearce, who served St. Mark's for several years.

Only Stained Glass Window in an Episcopal Church in Cuba Dedicated at Camagüey

HAVANA—The only stained glass window in an Episcopal Church in Cuba, and one of the very few in any church, was dedicated in St. Paul's, Camagüey, December 16th. The panel represents David and was a gift to the Church in Cuba from Mrs. Helen Moles, Wollaston, Mass.

When it was brought to Cuba during the revolution the crate was searched diligently for hidden machine guns and its placing in the church was held up more than a year during times when bombs and disorder were frequent.

The suggestion is made by Cuban Churchmen that firms supplying our churches in Latin America would do well to invent a bullet-proof stained glass for windows!

Church Work With Boys is Conference Subject

Leon C. Palmer Leads Sessions at
College of Preachers

WASHINGTON—A week-end conference on Church Work with Boys was held at the College of Preachers, Washington, December 7th to 9th, led by Leon C. Palmer, general secretary of the Brotherhood of St. Andrew. Forty-two workers with boys and young people were present from 19 dioceses.

Among the subjects considered in the six sessions held were: The Boy as We Find Him Today, What the Church Through Competent Leadership Could Do to Help the Boy, The Faith and Youth Program, Correlation of Agencies and Programs for Work With Boys, The Christian Boy's Code—A Project in Character-building.

The report of the findings committee submitted and adopted at the close of the conference, recommended:

(1) The holding of a second conference next year for further intensive study of the problems involved; (2) conferences of similar character in individual dioceses and provinces; (3) the adoption of a plan for correlating Church school classes and Brotherhood chapters, with the suggested use of the Program Guide furnished by the Brotherhood as curriculum material, and (4) the Christian Boy's Code project now being developed under the leadership of the Brotherhood.

Choir Festival in Cleveland

CLEVELAND—More than 200 men and boys from nine choirs participated in a choir festival at Emmanuel Church here December 14th. Dr. Sydney H. Nicholson, director of the School of English Church Music, England, directed the service.

Bishop Hobson Next on Church of Air

Chairman of Joint Commission on
Forward Movement to Speak
February 3d

NEW YORK—Bishop Hobson of Southern Ohio is the speaker for the next broadcast in the series for the Episcopal Church of the Air, February 3d, at 10 A.M., Eastern Standard Time, over WKRC, Cincinnati, and stations of the Columbia network.

His subject, Forward, reflects the spirit of the Forward Movement. Bishop Hobson is chairman of the Joint Commission on the Forward Movement, composed of five bishops, five priests, and 10 laymen, representing every part of the country, appointed by General Convention.

"The movement is to be based first of all upon the spiritual life of the Church and will aim to revive and revitalize such in every branch of the Church. Secondly, it will be concerned with the financial welfare of the Church looking toward a sounder financial structure in the parishes, in the dioceses, and in the national Church," he said.

The commission held a meeting in Chicago in December. Bishop Hobson's broadcast February 3d will precede a second commission meeting to be held later in the month, in Cincinnati.

Three Central New York Parishes Named in Wills

UTICA, N. Y.—Three Central New York parishes recently received bequests.

St. John's Church, Marcellus, has a new \$5,000 organ, provided by a legacy from a former organist. The parish house has been enlarged by an addition, including a bowling alley.

The endowment of St. John's Church, Whitesboro, has been increased \$2,000 through a bequest of the late Ida M. Wagner, to be administered by the fiscal corporation of the diocese.

St. Paul's Church, Owego, has received \$2,000 from Mrs. G. W. Clark, to be added to the endowment of the parish in memory of her husband, for many years senior warden of the parish.

Mrs. Hulse Still Ill

HAVANA—Bishop Hulse of Cuba was obliged to cancel all his December appointments in Camagüey and Oriente province due to his wife's sickness. Mrs. Hulse returned to Cuba apparently none the worse for her experience in the *Morro Castle* disaster but was taken ill a few days after landing and is making a slow recovery.

Many Interesting New York Services

Throng Hear Carols for Business
People Christmas Eve in Trinity
Church

NEW YORK—There were many interesting and beautiful celebrations of Christmas in the city. One of the most lovely was the hour of Christmas Carols for Business People, at noon on Christmas Eve in Trinity Church. The carols were sung by the choir of Trinity and the Down Town Glee Club. The choir was in the chancel as usual, the Glee Club was in the gallery at the other end of the church.

By 11 o'clock parishioners and others who were free at that hour gathered in the church. At noon, the business people of the neighborhood came in throngs: from Wall street, and the other business streets as far south as the Battery. All seats were taken and many stood. Both old and new carols were sung. The leading boy soprano sang the "Noel" of Adolphe Adam, arranged by John E. West, that carol dear to so many. "God Rest Ye Merry, Gentlemen" and "Patapan" were included, with "In Dulci Jubilo" and "Now the Holly Bears a Berry." The congregation was asked to join in singing "Silent Night" and "Adeste Fideles."

PILGRIMAGE TO GRAVE

The clergy and congregation of the Chapel of the Incarnation made their customary pilgrimage to the grave of Clement C. Moore in Trinity cemetery, carrying lights. The Rev. Dr. Wallace J. Gardner, vicar, said a few words to the 150 Church school children who were the most important members of the procession.

At St. Luke's Chapel, the Rev. Herbert S. Hastings, assistant, had arranged an informal mystery play, during the course of which children and older members of the chapel brought the figures and placed them in the Crèche. The figure of the Holy Child was first placed on the altar and then brought by one of the priests to the manger. This custom follows a very old procedure of the Church, by which the clergy taught the people the meaning of the holy season.

St. James' Church had a manger service on Sunday afternoon. All the children of the parish brought gifts and placed them in the manger during the course of the service. These gifts were afterward given to children who otherwise would have had no Christmas presents. The rector of St. James', the Rev. Horace W. B. Donegan, had also a candle-light service on Christmas Eve.

DR. BOWIE'S PAGEANT PRESENTED

The children of the Sunday school of Grace Church held their Christmas service on Sunday afternoon. The center of the service was the presentation of the beautiful Christmas pageant written by the rector, the Rev. Dr. W. Russell Bowie, *The Soldier of Bethlehem*. There was a carol

service at Grace Church on Christmas Eve, which was to be repeated on the evening of December 30th.

THE MIDNIGHT MASS

Many New York churches had a Midnight Mass. At the Church of the Transfiguration this was sung, with full choir. The Church of St. Mary the Virgin is situated in the "amusement area." In order to guard against the disturbance sometimes made by revellers and sight-seers, tickets are now issued to all who request them and admittance is only by ticket. This year, as usual, the church was crowded.

English Visitor Aids Ohio Summer Choir School Plans

CLEVELAND—During his recent visit to the diocese of Ohio, Dr. Sydney H. Nicholson, director of the School of English Church Music, London, and warden of St. Nicholas College of Music, Chislehurst, spent some time working on the syllabus of the Summer Choir School Camp. The camp, started last summer at Put-in-Bay with an enrolment of 56 men and boys, was organized with the idea of combining the best features of a summer camp with intensive choir training.

Camp "Wa-Li-Ro," named in honor of Bishop Warren Lincoln Rogers, has six choirs enrolled at present, and will operate for at least one month. The work done will be under the sanction of the College of St. Nicholas, and the faculty approved by Dr. Nicholson, according to the Rev. E. G. Mapes of Christ Church, Cleveland, executive secretary.

Cuban Congregations, in Need, Courageously Offer Thanks

HAVANA—A pathetic and courageous note was struck when most of the Cuban congregations held their Thanksgiving fiestas, some well into Advent, waiting for a priest to be able to visit them, places where people have been without steady work for eight years, where they lack all but the barest necessities and where often they have no food at all in the house.

In the face of another short crop and the probability of further attempts to overthrow the government they still gathered together adorning the humble churches as best they could and sang with real fervor "Come, ye thankful people come."

Canadian College Dean to Speak at Seminary and to Chicagoans

CHICAGO—The Very Rev. Francis P. Carrington, dean of the faculty of divinity, Bishop's College, Lennoxville, Quebec, will lecture at Seabury-Western Theological Seminary in January and address the Clergy's Round Table of Chicago, January 14th.

Erie Priest Recovers

ERIE, PA.—The Rev. William E. Van Dyke, dean of the convocation of Ridgway and rector of St. Luke's, Smethport, Pa., diocese of Erie, is recovering from a recent operation.

Christian Council Members Appointed

Bishop Rogers and Bishop Stevens
Representatives of Episcopal
Church on Ecumenical Group

NEW YORK—Bishop Rogers of Ohio and Bishop Stevens of Los Angeles have accepted the Presiding Bishop's appointment, made at the request of the House of Bishops, as representatives of the Episcopal Church on the Universal Christian Council on Life and Work.

This council, as described by the English *Churchman's Handbook*, "had its origin in an appeal for peace and Christian fellowship which was issued by Churchmen in several neutral countries in the first year of the Great War, and signed by representatives of the Federal Council of the Churches of Christ in America, the Primates of Sweden, Norway, and Denmark, as well as by leading Churchmen in Holland and Switzerland.

"Attempts to arrange some sort of ecumenical gathering of the Christian communions in 1917 having failed, a conference was at length convened at Stockholm in 1925, after careful preparatory work spread over four years. The late Archbishop Nathan Söderblom of Upsala presided over the conference, and its general direction was in the hands of an international committee of 77 members, divided into four sections, American, British, European, and Orthodox. The members of the conference, some 600 in number, were drawn from all parts of the world and from all the Christian Churches, except the Roman Catholic. The creation of the Universal Christian Council was the outcome of the Stockholm Conference. It meets biennially and has commissions continually in session."

Clearly distinguished from the World Conference on Faith and Order, the Council on Life and Work is concerned with such subjects as economic and industrial problems, social and moral problems, international relations, Christian education, and methods of coöperation among Christian communions.

Massachusetts Churchman Recovers

BOSTON—One of the best Christmas gifts to 1 Joy street, diocesan headquarters of Massachusetts, was the sight of Judge Philip S. Parker walking in at the door December 21st, his first visit after a serious illness of the autumn that prevented him fulfilling his duties as diocesan deputy to the General Convention. Friends of Judge Parker, throughout the country, will be equally delighted at the word of his returned strength and vigor.

Marble Altar Given Canton, Ohio, Church

CANTON, OHIO—A marble altar with reredos has been installed in St. Paul's Church, Canton, the gift of Mrs. Jessie Andrus Frease, in memory of her husband. Bishop Rogers of Ohio will conduct the dedication service the morning of February 24th.

Boston Conference Hears 8 Ministers

Archdeacon Dennen Arranges Meeting for Discussion of Place of Church in Life of Delinquent

BOSTON—The Place of the Church in the Life of the Delinquent was the subject of a conference arranged by Archdeacon Dennen of Massachusetts and held December 19th. Eight aspects were presented: The Church and the Boy Offender, by the Rev. Howard P. Kellett of the Cathedral Church of St. Paul; The Church and the Criminal in the Early Stages of His Career, the Rev. Robert P. Walker, chaplain, Concord Reformatory; The Church and the Criminal as Affected by Years of Spiritual Nurture Within the Prison, the Rev. William B. Whitney, chaplain at State Prison, Charlestown; The Church and the Criminal Under Religious Discipline, the Rev. R. W. Farrell, chaplain at State Prison, Charlestown; The Church and the Spiritual Adjustment of the Delinquent, the Rev. Robert P. Barry; The Church and the Criminal After His Release, the Rev. Spence Burton, S.S.J.E.; The Work of the Jewish Church in Its Relation to the Criminal, Rabbi Herman H. Rubenovitz; The Church and the Criminal as the Parish Priest Deals With Him, the Rev. Phillips E. Osgood of Emmanuel Church, Boston.

San Diego Rector Burns Mortgage for \$30,000

SAN DIEGO, CALIF.—Following the morning service at St. Paul's Church December 9th, the rector, the Rev. Dr. Charles L. Barnes, burned the \$30,000 mortgage executed by the vestry in 1928 to make possible the erection of an \$85,000 parish house. The recent payment of the last \$1,000 on the note left the entire \$300,000 property of the parish free of debt. The parish house is the first unit of an entirely new church plant, facing Balboa Park.

St. Paul's is the oldest California parish south of Los Angeles, having been founded in 1869. It has been marked by long rectorships. Bishop Restarick was its rector from 1882 until his election as Bishop of Honolulu in 1902. He was succeeded by the Rev. Dr. Barnes who, on New Year's Day, completed 32 years as rector.

New Central New York Deans

UTICA, N. Y.—The Rev. Claude H. Leyfield, rector of Trinity Church, Syracuse, is the new dean of the fourth district of the diocese of Central New York. The Rev. H. W. Bell, rector of Grace Church, Carthage, has been appointed dean of the first district.

Harrisburg G. F. S. Reëlects President

HARRISBURG, PA.—At the diocesan conference of the Girls' Friendly Society of the diocese of Harrisburg, recently held at St. Stephen's Cathedral, Mrs. J. Charles Heiges of York was reëlected diocesan president.

Sewanee Professors and Students Mourn Death of Faithful Collegiate Dog

SEWANEE, TENN.—After 17 years in college, Fitz, the dog with a charge account and friend of students and University of the South authorities, is dead.

Though he was a friend of all the university, the big collie was especially fond of Dr. George Baker, dean of the College of Arts and Sciences, whose classes he had attended faithfully since 1922.

His particular delicacy was ice cream and every day in the school year Dr. Baker went with him to the university store at 11 A.M. and bought him an ice cream cone. But during the summer months Dr. Baker was often not in town and that's where Fitz's charge account came in.

He went to the store as usual and had his cone. It was charged to his account and on returning to school in the fall Dr. Baker paid the bill.

Builders of Trinity College

Chapel Attend Annual Reunion

HARTFORD, CONN.—The workmen who built the chapel at Trinity College, gathered the evening of December 19th for their annual reunion. In spite of its being a very stormy night, 58 assembled in the chapel for a service in the crypt, where they held their services regularly during the construction of the chapel. Prayers were offered for the souls of the work-

men who had died since the building was started and for those of the fellowship who are in trouble. After the service the men adjourned to the college dining hall for their annual banquet.

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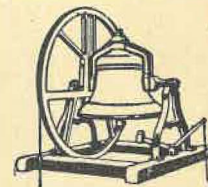
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Washington Observes a Happy Christmas

Most Extensively Celebrated in
Several Years; President Delivers
Address

WASHINGTON, D. C.—Climate d with a community festival held in LaFayette square, opposite the White House, at which President Roosevelt delivered his Yuletide greetings to the people of America, the Christmas season in the nation's capital was the happiest and most extensively celebrated in several years. All Washington churches celebrated the season and there was Midnight Mass in a number of parishes on Christmas Eve.

A unique feature was the singing of Christmas carols written by several bishops of the Church at Washington Cathedral. These included compositions by Bishop Freeman, the late Bishop Alfred Harding, the late Bishop Henry Satterlee, the late Bishop Phillips Brooks, and the late Bishop Cameron Mann.

At the Church of the Epiphany, the Rev. Dr. Z. B. Phillips, rector, there was a candle light service, participated in by the Bishop of Washington, at which Bach's "Christmas Oratorio" was sung by a large group of singers, composing the Washington Oratorio Society, and an inspiring midnight service on the Christmas Eve, followed by a largely attended festival service on Christmas Day. The Christmas music was repeated on the Sunday after Christmas.

Christmas cantatas were also given at St. Alban's and at Christ Church, Georgetown, and other parish churches.

The Very Rev. H. E. W. Fosbroke, of General Theological Seminary, completed a series of four Advent sermons at the Washington Cathedral on the Sunday before Christmas.

The President of the United States and Mrs. Roosevelt, together with the President's mother and entire household, celebrated Christmas Day by attending the service at St. Thomas' Church, the Rev. Dr. C. Ernest Smith, rector.

Dr. Kramer to be Instructor at Seabury-Western Seminary

EVANSTON, ILL.—The Rev. Dr. Paul S. Kramer, formerly of the faculty of Seabury Divinity School, Faribault, is to become instructor in Christian Doctrine at Seabury-Western Theological Seminary, Evanston, at the beginning of the Epiphany term, January 2d.

Dr. Kramer has recently taken his Doctor of Philosophy degree at the University of Chicago.

The seminary has not yet filled the chair of Dogmatic Theology made vacant by the resignation of the Rev. Dr. Daniel Arthur McGregor, who became secretary for Religious Education of the National Council of the Episcopal Church a year ago.

New York Catholic Club Holding Annual Series of Lectures in January

NEW YORK—The Catholic Laymen's Club of New York will hold its second annual series of lectures at the Church of St. Mary the Virgin, in January.

The dates, subjects, and speakers are: January 9th, 8:15 P.M., Catholic Worship, by the Rev. Dr. Franklin Joiner, rector of St. Clement's Church, Philadelphia; January 16th, 8:15 P.M., Catholic Action, by the Rev. Dr. R. S. Chalmers, rector of Grace and St. Peter's Church, Baltimore; January 23d, 8:15 P.M., Catholic Living, by the Rev. Dr. Spence Burton, Superior, Society of St. John the Evangelist.

These lectures are free, open to men and women, and will conclude with Benediction of the Blessed Sacrament.

Chicago Churches Form Charities Association

CHICAGO—Formation of the Associated Church Charities of Chicago, embracing virtually all of the religious and semi-religious charity organizations in the city with the exception of the Jewish and Roman Catholic, has been effected with the election of officers. Dr. Robert H. Lawrence, physician and Churchman, was elected to be the board of the new organization, while the Rev. Dr. Henry Seymour Brown, head of the Presbyterian Extension Board, was named president.

The object of the new group is to correlate and coördinate the charity work of all of the groups. It is an outgrowth in fact of the economic depression. Hereafter, it is expected the Churches will be able to establish a clearing house of their own for relief work, in place of relying upon state and federal agencies for such machinery. United Charities, Salvation Army, and the Red Cross are among the members of the new organization.

Prominent Massachusetts Priest, Fr. Fitts, is Seriously Ill

BOSTON—The Rev. Frederic Whitney Fitts, a prominent figure in the diocesan life of Massachusetts and rector for the past 26 years of St. John's Church, Roxbury, is holding his own and showing a little promise of improvement after a serious attack of cardiac thrombosis. Fr. Fitts was stricken suddenly December 6th, after celebrating Holy Communion in St. Luke's Home for Convalescents where he is chaplain. It was not until December 20th that Fr. Fitts was sufficiently recovered to receive Communion again in the hospital where he is still a patient, able to see no visitors other than Mrs. Fitts and Bishop Sherrill of Massachusetts.

Chicago Catholic Club to Hear Judge Sonstebby January 9th

CHICAGO—The Catholic Club of Chicago will hold its initial meeting in 1935 at Church of Our Saviour, January 9th, with Judge Sonstebby, chief justice of the Chicago Municipal Court, as the guest of honor and speaker.

R. I. Priest is Rector in One Parish 41 Years

ASHTON, R. I.—The Rev. William Pressey, rector of St. John's Chapel in this mill village for over 41 years, has been longer in one parish than any other clergyman of any faith now living in the state. On January 1st he retired, well into his 74th year.

Among the Episcopal Church clergy of Rhode Island the Rev. Mr. Pressey is distinguished for the unusual fact that as he attained and passed retirement age he has been placed in diocesan offices of increasing honor and responsibility. He is secretary of the diocese, a member of the diocesan council, on the standing committee, and he was chosen deputy to the last General Convention.



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Glorious Christmas in Chicago Diocese

Increased Attendance, Offerings, and
Devotion Mark Celebration in
Various Parishes

CHICAGO—It was a glorious Christmas in the diocese of Chicago, judging from reports from various parts of the diocese. Increased attendance, frequently increased offerings and generally increased devotion—these characterized the Christmas season in the city.

At the Cathedral Shelter Canon David E. Gibson presented a class of 45 for confirmation to Bishop Stewart on the 40th anniversary of his connection with the Cathedral organization. Sumner Chapel was crowded to overflowing for the festival service. After the service, the Bishop and Canon Gibson greeted personally 1,056 men who had gathered in front of the Shelter and were given Christmas dinners. A total of 388 families, averaging five to a family, were provided with baskets for Christmas by the Shelter; 2,400 at the Bridewell were remembered, and 1,200 at the County Jail.

Reports from other institutions of the city were equally striking. The midnight services Christmas Eve proved more popular than usual, record congregations being recorded at St. Luke's Pro-Cathedral, Evanston, where the Bishop was the preacher and celebrant; at St. Chrysostom's, St. Paul's, and other parishes.

Indications pointed to more liberal givings also through the diocese. In the business world in Chicago, virtually all of the large department stores reported marked increases in sales over last Christmas.

One of the unusual features in a civic way was the broadcasting of Christmas carols along Michigan avenue from Tribune Tower by Radio Station WGN. Also carols were sung and Christmas messages given in a huge State street demonstration the day before Christmas.

Trinity College Assured of Chemistry Laboratory

HARTFORD, CONN.—President Remsen Ogilby of Trinity College here, announced that the institution's campaign to raise \$100,000 toward a proposed chemistry laboratory has been successful, thus assuring the promised gift of \$400,000 from an anonymous donor, who stipulated that the \$100,000 be raised for equipping the building.

Plans will be submitted in the near future by McKim, Meade & White, architects, of New York City, and specifications will be submitted to bidders for construction work within six weeks. It is hoped the building will be ready for occupancy in the fall of 1936.

Former E. C. U. Secretary Dies

LONDON—The Rev. Arnold Pinchard, who was for 13 years secretary of the English Church Union, died December 9th at the age of 75.

Orange, N. J., Parish Has Encouraging Canvass

ORANGE, N. J.—Grace Church, Orange, has just completed a very interesting Every Member Canvass for the first time in several years. Since 1931, the church finances have shown a constant downward trend each year for a loss of 22 per cent from 1931 to 1934. In addition to this loss, the parish was faced with further loss of 12½ per cent in potential expectancy for 1935 because of the death in 1934 of several generous contributors. Alarmed by this downward trend, and further loss through deaths, the vestry decided this past fall to put on an intensive Every-Member Canvass under experienced campaign direction. The results have been highly satisfactory in many respects, and leads the parish to feel that a campaign of this kind every two or three years is valuable, especially for the stimulus it provides in addition to the financial return.

The results of this effort can be summarized as follows:

Valuable information was obtained for correction and revision of the parish list; a reawakening of interest in parish activities; the knowledge that there is little or no criticism of the parish administration or its program; the downward trend in parish support has been checked and started on the up-swing; the loss of over \$3,000 through deaths and removals has been absorbed; over 135 parishioners who made no pledge to Church support for the past few years have subscribed for 1935; over 250 parishioners increased their pledges for 1935 and an indication seen that the man power of the Church can be marshalled for activity as shown by their enthusiasm in the campaign.

Chicago Normal School Will Open January 7th

CHICAGO—Mrs. Anne Rogers, prominent Chicago psychologist and Churchwoman, will give a series of addresses before the annual city-wide Leadership Training School sponsored by the diocesan department of religious education starting January 7th, according to announcement by Miss Vera C. Gardner, supervisor. The school will meet each Monday night for 10 consecutive weeks. Fifty-five Church schools will cooperate.

Leaders other than Mrs. Rogers will include: the Rev. John Young, Christ Church, River Forest; the Rev. F. E. Bernard, All Saints'; the Rev. Alfred Newbery, Church of Atonement; H. F. Hebley, St. Peter's; the Rev. J. R. Pickells, Trinity Church; Mrs. Charles Spencer Williamson, Church of the Ascension; the Ven. W. F. Ziegler and Mrs. F. C. Whitehead, former Wellesley College faculty member, now of St. Paul's Church, Riverside. The Rev. John Higgins, Church of the Advent, is chairman of the department of religious education; the Rev. John Scambler, St. Christopher's Church, Oak Park, will be dean of the school, and Miss Grace Deland, Church of the Ascension, secretary.

TAKING THE PARISH OUT of the RED

Two parishes engaged the assistance of this firm in their Every Member Canvass with good effect in stemming the downward trend in budgetary support and providing a healthy and encouraging increase over the previous year.

RESULTS IN GRACE CHURCH, ORANGE, N. J.

- absorbed a loss of approximately \$3,000 due to death and removals in 1934
- secured over 137 new subscribers
- over 280 members increased their pledges by more than \$2,000

RESULTS IN ST. LUKE'S, ROSELLE, N. J.

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150 were new subscribers
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Virginia Newspaper Praises C. A. Captain

Editorial Recounts that Capt. Wiese, "Agricultural Missionary," has Developed Backward Community

ROANOKE, VA.—The efficient work of Capt. George F. Wiese of the Church Army was praised in a recent editorial in *Crawford's Weekly*, a paper published at Norton.

Capt. Wiese has been loaned to the diocese of Southwestern Virginia by the Church Army. With his wife, he is carrying on a variety of missionary activities at Grace House-on-the-Mountain, a few miles from Norton.

The editorial follows:

"YOU WOULDN'T KNOW SANDY RIDGE"

"Sandy Ridge, back on the mountain from Toms Creek, is no longer the underprivileged, backward community it once was, thanks to the very positive results obtained as an "agricultural missionary" by Capt. George Wiese, who has charge of Grace House, the Episcopal mission on the Ridge.

"Coming from Wisconsin, Capt. Wiese not only brought a religious message to the inhabitants of Sandy Ridge, but also gave them instruction in raising corn, potatoes, and alfalfa—crops which had never done well up there. He demonstrated that Sandy Ridge could produce 75 bushels of corn to the acre, whereas the highest guess of the citizens was 30 bushels. On one acre he helped them to grow 256 bushels of potatoes, whereas the year before they had raised only 80 bushels and the year before that exactly none. Now they have between 1,200 and 1,500 bushels of U. S. No. 1 spuds ready for the market.

"As a result of Capt. Wiese's work on Sandy Ridge, there are fewer of its inhabitants on the relief rolls. Three years ago the relief agencies were caring for about 20 families; last year about 10; this year only four—and not one family that participated in Capt. Wiese's work is among those on relief."

Presiding Bishop Addresses Armenians

PROVIDENCE—Since the death of Archbishop Tourian, the Armenian Church has gained a greater unity because of his great sacrifice, Bishop Perry, a personal friend, said, December 23d in the Armenian Apostolic Church here in this city, upon the first anniversary of the assassination of the Archbishop.

The church was crowded to the doors and throngs were standing outside when the Presiding Bishop of the Episcopal Church spoke at the memorial service.

He divided his theme, The Word of God, into three parts. He discussed the translation of the Bible into the Armenian tongue 1500 years ago. He paid tribute to Archbishop Tourian as "an apostle of the Word of God." And he reminded his hearers that Christmas is the anniversary of the Nativity, when "the Word was made flesh."

The Armenian Church in America, the Bishop said, was "suffering from divided feelings" when the Archbishop came to it.

Chicago Planning Great Centennial Celebration in Diocese During 1935

CHICAGO—Plans are in the making for a great centennial celebration for the diocese of Chicago in 1935.

It is expected that within the next 30 days Bishop Stewart and the centennial committee will announce the plans. These are expected to embrace a plan for re-financing all of the obligations of the diocese and the creation of a revolving fund of considerable proportions.

The diocese of Illinois was founded in 1835. When the dioceses of Quincy and Springfield were formed, the Bishop of Illinois selected the diocese of Chicago, then formally erected, as his diocese.

The centennial organization is now in process of formation. It is expected such will be semi-permanent in form and will embrace a program extending at least over a five-year period. The whole plan will be submitted to the diocesan convention in February for approval.

Rhode Island Missionaries Report, Talk Over Plans

PROVIDENCE—The missionaries of Rhode Island, 23 in number, are meeting regularly with the department of missions and Bishop Bennett to talk over their problems.

The plan, presented to the last diocesan convention by Bishop Bennett and adopted with only feeble opposition, includes monthly reports in which the missionaries are required to record the number of visits they have made and the kind, including sick folk and new families.

The first regular meeting of the missionaries was held recently. Knowing the objection of some clergymen to making out reports, the department of missions invited the missionaries to pour out their complaints and make any criticism they chose. The invitation was cordially accepted. With the destructive comments out of the way, however, the missionaries began offering helpful suggestions and by adjournment time both the members of the department and the missionaries themselves decided that the diocese had after all found an idea worth cultivating.

Hobart College's New Semester Plan in Force

GENEVA, N. Y.—The dream of every college student, a month's vacation at Christmas and no final exams to face in January after returning to college, finally has become a reality at Hobart College. Under the new Hobart plan adopted this year, final examinations began December 17th and terminated December 22nd.

On January 21st Hobart men will return to start the second semester of the college year, while the average college student will be preparing himself for "mid-years." Most college calendars schedule the return of the student body for the week following New Year's Day, and final examinations follow about two weeks later.

The new plan in effect at Hobart was adopted to eliminate the break in the learn-

ing process caused in the conventional college year by a Christmas recess occurring shortly before the conclusion of the semester. Under the Hobart plan the first semester starts earlier in September and ends with examinations before Christmas. There follows a vacation until January 21st, the start of the second semester, and this term is concluded by commencement May 27th.

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AMERICAN CHURCH MONTHLY

The Rev. Granville Mercer Williams, S.S.J.E.,
S.T.D., Editor
The Rev. Charles Carroll Edmunds, D.D.,
Associate Editor

January, 1935

Vol. XXXVII, No. 1

Editorial Comment

Cat's-Paw?—God, Gods, and Half a God—
By What Authority Do We These Things?—
It Should be Better Planned—A Protestant Church—Not in the Headlines—
Speaking of Missions—In Praise of Seminars—Why Not a Youth Movement?—
A Major Issue—Kneeling-Work.

The Apostolic Ministry. Granville Mercer Williams

From the "Oxford Group" to the Catholic

Faith. Hilda Marlin

The Significance of Seabury. Edward Rochie

Hardy, Jr.

Seeking a Christian Church. Hoxie N. Fairchild

Stanton of Holburn. Cuthbert Wright

Guaranteeing the Priesthood. John Cole McKim

Monastic Portraits. "L. S. J."

Religion Today: Diagnosis and Prognosis. Conclusion. Laird Wingate Snell

Book Reviews

Books Received

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AMERICAN CHURCH MONTHLY

341 Madison Avenue

NEW YORK

† Necrology †

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

W. B. GUION, PRIEST

PHILADELPHIA—The Rev. William Booth Guion, chaplain of Christ Church Hospital here, died suddenly December 27th from a heart attack. He was in his 79th year.

The funeral service was held December 29th in the hospital chapel, with Bishop Taitt of Pennsylvania and the Rev. Dr. Louis C. Washburn, rector of Christ Church, officiating.

The Rev. Mr. Guion was born in Brooklyn, November 20, 1856. He was a graduate of St. Stephen's College and the General Theological Seminary. His first work was as a member of the staff of the City Mission, of Minneapolis. In succession he served as rector of St. Luke's Church, New York City; Trinity Church, New Orleans; St. Mary's, Pocomoke City, Md.; St. Matthew's Cathedral, Dallas, Texas; Grace Church, Galesburg, Ill. Before coming to Philadelphia he was at Trinity Church, Pottsville, Pa.

H. F. TAYLOR, PRIEST

NEW YORK—The Rev. Homer Francis Taylor, for 30 years rector of St. Paul's Church in the Bronx, died December 22nd in St. Luke's Hospital, Manhattan, after an operation for a leg injury suffered while making a pastoral visit several weeks ago. He was 68 years old.

The funeral service was conducted by Bishop Manning of New York December 26th in St. Paul's Church. He was assisted by Bishop Gilbert, Suffragan of New York, and the Rev. Gordon Pierce, rector of St. John's Church, Brooklyn. Burial was in Woodlawn cemetery.

The Rev. Mr. Taylor was born in this city in 1866, a son of Dr. James R. Taylor, who was on the staff at Bellevue Hospital, and Jane Lytle Taylor. He received his early education in private schools and was graduated in 1900 from the General Theological Seminary. After being assistant to the late Rev. Dr. Henry Mottet at the Church of the Holy Communion, Sixth avenue and Twentieth street, for five years, he went to St. Paul's, where he served as rector until his death.

He was a director of the New York Bible and Common Prayer Book Society and a member of the Bishop's Council, the archdeaconry of the Bronx, the New York Churchmen's Society, and the Bronx Churchmen's Society. During the World War he was a draft board chairman. He was chaplain of Kane Lodge, F. and A. M., and a trustee of the General Theological Seminary.

The Rev. Mr. Taylor was a leading priest of the diocese of New York. Besides the 500 parishioners and friends who attended the funeral services, there were delegations from the archdeaconry of the Bronx, the New York Bible and Common Prayer Book Society, the Churchmen's

Association, the General Theological Seminary, the Church of the Holy Communion, and Kane Lodge, No. 454, F. & A. M., of which last he was chaplain.

His wife, Lillian Newcomb Taylor, died three years ago. He leaves a brother, James L. Taylor of Brooklyn and St. Petersburg, Fla.; and a daughter, Mrs. Margaret Newcomb Slate, and three grandchildren, Francis Taylor Slate, Virginia L. Slate, and George Slate, Jr., all of New York.

T. P. BROWNE

NEW YORK—Thomas Prossor Browne, sexton of St. Agnes' Chapel of Trinity parish, died in his home here December 21st at the age of 84, after a four months illness. He was on the staff of St. Agnes' Chapel for 42 years, and was connected with Trinity parish for 53 years.

Surviving are his widow, Mrs. Sarah Hodge Browne, to whom he was married in 1872, five sons, Dr. William H. Browne

of Detroit, the Rev. Dr. Duncan H. Browne of Chicago, Thomas P. Jr., Joseph and Charles A. Browne, and a daughter, Mrs. T. W. Wade of this city.

At the funeral service in St. Agnes' Chapel December 24th, officiating clergymen included Bishop Manning of New York, the Rev. Dr. Frederick S. Fleming, rector of Trinity parish, and the Rev. Dr. William W. Bellinger, vicar of the chapel. Burial was in Kensico cemetery.

Mr. Browne was born in Dublin, a son of William Browne and a descendant of Sir Richard Steele. Brought to this country as a child he studied at Trinity School. In 1859 he joined the choir of Trinity Church, where his father and mother had sung in the double quartet before the introduction of the boys' choir.

Enlisting in the navy during the Civil War at the age of 15, he served three years and afterward became sexton of Trinity in 1881.

He had charge of the arrangements for

Church Services

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Sunday Masses, 7:30 and 11 A.M.
Week-days, 7:30; Thursdays, 9 A.M.
Confessions: Saturdays, 5 and 8 P.M.

ILLINOIS

Church of the Ascension, Chicago

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

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

NEW JERSEY

All Saints' Church, Atlantic City

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

NEW YORK

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

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

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. GEORGE A. ROBERTSHAW, Minister in charge
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday)
12:20.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street
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8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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

WISCONSIN

All Saints' Cathedral, Milwaukee

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

the laying of the cornerstone of St. Agnes' Chapel in 1892, and Bishop Henry Codman Potter was so impressed with his tact and efficiency that he gave him the same duties for the laying of the cornerstone of the Cathedral of St. John the Divine in December, 1893. Mr. Browne provided two large steam-heated tents, and again pleased the Bishop who gave him a commemorative loving cup. In 1897 Mr. Browne had charge of the bicentennial celebration of Trinity parish.

MRS. D. O. KELLEY

BERKELEY, CALIF.—Mrs. Annie A. Fletcher Kelley, one of the pioneers of the Church in California, died at her home here December 18th. As the wife of the late Rev. D. O. Kelley, who started more missions in the diocese of California than any other man, she was a distinguished figure in early days.

She was the mother of eight sons, one of whom is the Rev. Harold H. Kelley, superintendent of the Seamen's Church Institute of New York. Four other sons survive her. They are Col. Reginald Kelley of the U. S. Army, Tracy, on the faculty of the University of California, Linwood, and the Rev. Leslie C. Kelley, C.C.C. chaplain in Los Angeles county.

The funeral service was conducted December 21st by the Rev. Leslie Kelley.

Massachusetts Women Greeted at Meeting by Missionaries

BOSTON—Three missionaries on furlough greeted the group of women gathered for the Christmas party of the Massachusetts Church Service League in the crypt of the Cathedral Church of St. Paul December 19th. They were the Rev. and Mrs. Walworth Tyng and Miss Caroline A. Couch, all of China.

In addition, former missionaries belonging to Massachusetts were present in the persons of Miss Anne Brown who worked in Wuchan, China; Mrs. Adelaide Somes, formerly of the Children's Home, Panama Canal Zone; and Miss Margaret Viall who has been a missionary in the Kentucky mountains.

The first part of the meeting was devotional, with a reading included of the entire roster of missionaries from the diocese now in the field, and a prayer for each; the latter part of the program was frankly hilarious with Santa and his Polar Bear and presents for all good parishes which had sent delegates to the diocesan gatherings fairly regularly.

Chicago G. K. D. Elects

CHICAGO—Gamma Kappa Delta, young people's organization of the diocese of Chicago, reelected Leigh H. Hunt of Advent parish as president at the annual business meeting December 17th. Other officers named were: first vice president, Goodwin Roberts, St. Mary's Church, Park Ridge; second vice president, Robert Hoff, Church of the Advent; treasurer, Francis Miller, Church of the Mediator, Morgan Park; recording secretary, Margaret Rund, St. Matthew's Church, Evanston; corresponding secretary, Elsie Deller, St. Martin's Church, Austin.

800 Needy Children Entertained by Church Club of Chicago

CHICAGO—Eight hundred needy children from Church institutions and parishes of Chicago were entertained at the seventh annual Children's Christmas Benefit of the Church Club at the Hotel Sherman December 20th. Bishop Stewart of Chicago gave the children his annual Christmas message and after dinner and a program of entertainment, the children were presented with gifts. Proceeds of the benefit, which are expected to be approximately \$1,500, will go to the family relief funds of the various institutions.

Classified Advertising RATES

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ANNOUNCEMENTS

Died

SISTER MARY JOSEPH, C.T.—SISTER MARY JOSEPH (MARY GOULD) of the Community of the Transfiguration and formerly of the Sisters of the Tabernacle, Chattanooga, Tenn., died at the Convent of the Transfiguration, Glendale, Ohio, in the eighty-first year of her age. She was buried from the Convent Chapel and her body is interred in Oak Hill Cemetery, Glendale, Ohio.
"May her soul rest in peace."

WHITEHEAD—JOHN BRINTON WHITEHEAD, son of the late Rt. Rev. Cortlandt Whitehead of Pittsburgh, Pa., entered into life eternal on Monday, December 17th.

"May he rest in peace, and may light perpetual shine upon him."

Married

CAINE-CAVANAUGH—The Rev. S. ATMORE CAINE, priest in charge of St. Margaret's Church, Brighton, Mass., and Miss DOROTHY WHITMAN CAVANAUGH, of Philadelphia, Pa., were married at St. Timothy's Church, Roxborough, Philadelphia, November 28th, by the Rev. Edmund B. Wood, rector of the parish.

Notice

FLEMING—The office of the Rev. Dr. FREDERIC S. FLEMING, rector of Trinity parish, has been moved to 74 Trinity Place, New York. The new telephone number is Bowling Green 9-6640.

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Southern Brazil Parish Has Four Sunday Schools

PORTO ALEGRE, BRAZIL—On just an average Sunday recently the Church school at the Church of the Crucified in Bage, Southern Brazil, there were 475 pupils. In addition, the parish runs three other Sunday schools in different parts of the city. The rector, the Rev. Athalicio Pithan, also started a parish day school two years ago which enrolls over 200 children and is entirely self-supporting.

Lexington Y. P. S. L. Approves Membership in Provincial Group

LEXINGTON, KY.—Membership in the provincial Young Peoples' Service League was decided upon in a Lexington diocesan conference of leagues meeting in Christ Church December 8th. In the past year several more parishes have indicated interest in the Y. P. S. L. The Rev. Robert Lambert of Calvary Church, Cincinnati, addressed the meeting.

Books Received

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

LONGMANS, GREEN & CO., New York City: *Peacock Farm*. By Mary Willard Keyes. With illustrations by Pelagie Doane. \$2.00.

Lighting the Torch. By Eloise Lounsbury. With illustrations by Elizabeth T. Wolcott. \$2.00.

A Bend in the Road. By Margaret Thomsen Raymond. \$2.00.

THE MACMILLAN CO., New York City: *The Beginnings of Our Religion*. By Fleming James, Charles B. Hedrick, Burton Scott Easton, and Frederick C. Grant. \$1.00.

Anne of England. By M. R. Hopkinson. With illustrations. \$3.50.

The Art of the Greeks. Third edition, revised. By H. B. Walters. With illustrations. \$6.00.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.: *A Draught Outpoured: An Anthology of Anglican Verse*. Compiled by Portia Martin. \$1.50.

C. V. MOSBY CO., St. Louis, Mo.: *The Spastic Child*. By Marguerite K. Fischel. \$1.50.

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McKNIGHT & McKNIGHT, Bloomington, Ill.: *Our Farm Babies*. By Stuart O. and Anna M. Hamer. With illustrations. 80 cts. *Other Farm Babies*. By Stuart O. and Anna M. Hamer. With illustrations. 80 cts.

OXFORD UNIVERSITY PRESS, AMERICAN BRANCH, New York City:

Christian Theology: The Doctrine of God. By the Rt. Rev. Arthur C. Headlam. \$4.50.

The Works of Shakespeare. Gathered into One Volume. Text Prepared by A. H. Bullen. \$3.00.

The Oxford Book of Seventeenth Century Verse. Selected by H. J. C. Grierson and G. Bullough. \$3.00. India paper, \$3.75.

The Oxford Book of Sixteenth Century Verse. Selected by C. K. Chambers. \$3.00. India paper, \$3.75.

FREDERICK A. STOKES CO., New York City: *The Works of Shakespeare*. In One Volume. With the Temple Shakespeare Text and Notes. \$1.00.

PETER REILLY CO., Philadelphia, Pa.: *Mary, Mother Most Admirable*. By Henry C. Schuyler. \$1.50.

THE VIKING PRESS, New York City: *Erasmus*. By Stefan Zweig. Translated by Eden and Cedar Paul. \$3.00.

The Good Friends. By Margery Bianco. With illustrations by the author. \$1.75.

Hansi. By Ludwig Bemelmans. With illustrations by the author. \$2.00.

Bluebonnets for Lucinda. By Frances C. Sayers. With illustrations by Helen Sewell. \$1.00.

THE WOMAN'S PRESS, New York City: *Ladies in Revolt*. By Abbie Graham. \$1.00.

PAPER-COVERED BOOKS

UNIVERSITY OF CHICAGO PRESS, Chicago, Ill.:

An American Foreign Policy Toward International Stability. Public Policy Pamphlet Number 14. Edited by Harry D. Gideonse.

McKNIGHT & McKNIGHT, Bloomington, Ill.: *Home Journeys*. By Douglas Ridgley, George F. Howe, and Isabelle K. Knight. With illustrations. 48 cts.

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