

The Living Church



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SHINING MOMENT

By Virginia E. Huntington

Vigorous or delicate—swift or slow—whimsical, philosophical, religious, Virginia Huntington's poems are notable for a fullness in reticence, an unerring sense for the right word and the right verse form seldom characteristic of one person's entire work. She has an understanding quality, a feeling for both the lovely and the adventurous that will satisfy the varied moods and penchants of her readers. Her valiant spirit is exemplified in the title poem of the book, where sixteen vivid, brief lines record her gratitude to a young Chinese bandit who, his pistol at her breast, gave her a shining moment when she felt "the stinging wind of eternity"—a true incident in the life of Virginia Huntington, who is the wife of the Rt. Rev. D. T. Huntington, D.D., Bishop of Anking.

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THE ORTHODOX CHURCH

By the Rev. Sergius Bulgakov

Translated by ELIZABETH CRAM, With a Preface by DONALD A. LOWRIE

For many years there has been an insistent demand for some book in English which would give the theological standpoint of the Russian Orthodox Church. No man has better authority or is more qualified to provide such a statement than Sergius Bulgakov, who is recognized as the greatest living Russian theologian. His book reveals clearly the nature of the Orthodox approach to modern problems, and explains the Orthodox attitude toward secular movements, such as Communism, and to the pan-Christian negotiations at Lausanne and Stockholm. The book is a remarkable revelation of the strength and vitality of Orthodoxy in its hour of persecution, and of the valuable contribution it would bring to a free and united Catholic Church in the future.

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By Rosamond Crompton

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"The paragraphs are pithy, pointed, practical, and often picturesque. The very incisiveness of the sentences commands attention."—*Boston Transcript*. **\$2.50**

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The Living Church

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

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Church Kalendar



NOVEMBER

- 10. Twenty-first Sunday after Trinity.
- 17. Twenty-second Sunday after Trinity.
- 24. Sunday next before Advent.
- 28. Thanksgiving Day. (Thursday.)
- 30. St. Andrew. (Saturday.)

KALENDAR OF COMING EVENTS

NOVEMBER

- 11. National Quiet Day for Prayer, sponsored by Woman's Auxiliary, in cooperation with men's organizations.
- 12. Special convention of the diocese of Vermont to elect a bishop.
- 11-16. Conference of Church leaders at College of Preachers, Washington, to study editorial program of Forward Movement.
- 19. Special convention of diocese of Rochester at St. Luke's Church, Rochester, to elect a bishop coadjutor.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

- 18. St. Michael and All Angels', Philadelphia, Pa.
- 19. Grace Church, Newark, N. J.
 St. Michael and All Angels', Philadelphia, Pa.
- 20-23. St. Michael and All Angels', Philadelphia, Pa.

Clerical Changes

APPOINTMENTS ACCEPTED

BIERCK, REV. W. HUBERT, formerly of the Sagada Mission, P. I.; is rector of St. Margaret's, Menands, and in charge of St. Alban's, Albany, N. Y. (A.). Address, 570 Western Ave., Albany.

GRIESMYER, REV. ORIN L., formerly in charge of St. Alban's Mission, Cimarron, Kans. (Sa.); is rector of St. Andrew's Church, Emporia, Kans.

HENSHAW, REV. EDGAR W., formerly vicar of St. John's-by-the-Sea, Kahaluhu, Oahu, Hawaii; is in charge of All Saints' Church, Salome, Ariz.

McELROY, REV. JAMES F., formerly assistant at St. Mary's Church, Northeast Harbor, Maine; is locum tenens for one year at that church.

PARK, REV. RICHARD A., deacon, is in charge of Calvary Church, Sedalia, Mo. (W. Mo.). Address, 217 E. 5th St.

SANBORN, REV. FRANCIS A., formerly vicar at Grace Chapel, New York City; is curate at St. Peter's Church, New York City. Address, 4242 Digney Ave.

TROWBRIDGE, REV. WALTER S., formerly at Santa Fe, N. Mex.; is taking work in Miami, Okla., and wishes to notify all diocesan secretaries and registrars that after December 1st he shall no longer be registrar of the district of New Mexico. Journals and other matter for this district should be withheld until a new registrar is appointed.

TURNER, REV. WILLIAM S., formerly canon of the Pro-Cathedral of St. Philip, Atlanta, Ga. (At.); to be rector of St. Paul's Church, Winston-Salem, N. C., effective December 15th.

WHITTAKER, REV. ALBERT L., D.D., formerly rector of St. Mary's Church, Northeast Harbor, Maine; is rector of St. Paul's Church, Southington, Conn. Address, 143 S. Main St.

WOOD, REV. GEORGE B., deacon, is in charge of St. Andrew's Church, Ashland, Wis. (Eau C.).

NEW ADDRESSES

McKIM, Rt. Rev. JOHN, D.D., will be at Lunalilo St., Honolulu, Hawaii, after November 15th.

ATKINSON, REV. GEORGE W., D.D., formerly 2800 35th St., N. W.; The Woodward Apt., 2311 Connecticut Ave., N. W., Washington, D. C.

GESNER, REV. ANTHON T., formerly 27 State St., Waterbury, Conn.; 64 Ridgewood Road, West Hartford, Conn.

SMITH, REV. JAMES A., formerly 414 E. Broad St., Westfield, N. J.; 8 Division St., Waterford, N. Y.

YOUNG, REV. EDGAR CHARLES, Th.D., formerly 5817 Filbert St.; 200 N. 50th St., Philadelphia, Pa.

CORRECTION

BELLISS, REV. F. C. BENSON, is to be rector of St. Paul's Church, 50th and Dorchester Ave., Chicago, Ill., instead of St. Paul's Church, Rogers Park, Chicago, Ill., as was printed in THE LIVING CHURCH of October 26th.

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ORDINATIONS

PRIESTS

MASSACHUSETTS—The Rev. JOHN BRETT FORT was advanced to the priesthood by Bishop Sherrill of Massachusetts in the Cathedral Church of St. Paul, Boston, October 16th. The Rev. Richard G. Preston presented the ordinand and also preached the sermon. The Rev. Mr. Fort continues as curate at All Saints' Church, Worcester, Mass.

OLYMPIA—The Rev. CHARLES THORNTON MENTZER was advanced to the priesthood by Bishop Huston of Olympia in Christ Church, Tacoma, Wash., October 18th. The Rev. Sidney T. James presented the ordinand and also preached the sermon. The Rev. Mr. Mentzer is vicar at St. Luke's Church, Renton, Wash.

SALINA—The Rev. CARL ROY ERICSON was advanced to the priesthood by Bishop Ingley, Coadjutor of Colorado, acting for Bishop Mize of Salina, in St. Alban's Church, Windsor, Colo., October 18th. The ordinand was presented by the Rev. Z. T. Vincent, and continues his work at St. Paul's Church, Fort Morgan, Colo. The Rev. B. W. Bonell, D.D., preached the sermon.

WESTERN NEW YORK—The Rev. JOHN T. SANBORN was advanced to the priesthood by Bishop Davis of Western New York in the Church of the Good Shepherd, Buffalo, N. Y., October 17th. The ordinand was presented by the Rev. A. R. Morrell, D.D., and is assistant at the Church of the Good Shepherd, Buffalo. The Rev. James Cosbey preached the sermon.

DEACON

OHIO—JOHN PARES CRAINE was ordained deacon by Bishop Rogers of Ohio in the Church of St. Philip the Apostle, Cleveland, October 25th. The candidate was presented by the Rev. Orville E. Watson, D.D., and the Very Rev. Charles E. Byrer, D.D., preached the sermon.

SOUTHERN VIRGINIA—JOHN FLETCHER WARD was ordained to the diaconate by Bishop Thomson of Southern Virginia in Christ and St. Luke's Church, Norfolk, Va., October 20th. The candidate was presented by the Rev. Taylor Willis, and the Rev. Calvert E. Buck preached the sermon. The Rev. Mr. Ward has been assigned temporarily to assist the diocesan missionary.

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CORRESPONDENCE

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

St. Olave

TO THE EDITOR: Surely, Homer nods. Is not "St. Olave" one of the variants of St. Olaf, patron saint of Norway? In any case it is in use in the Church of England, e.g., St. Olave's Parish, York.

(Rt. Rev.) W. BERTRAND STEVENS,
Bishop of Los Angeles.

Los Angeles, Calif.

TO THE EDITOR: In your column Through the Editor's Window in the issue of October 26th you poke fun at the Church in Virginia for the canonization of a new saint, namely St. Olave, but this facetious dart seems to have been flung out only to return in the form of an embarrassing boomerang. Allow me to correct this mistaken idea. St. Olave is not a new saint. He was born in Norway in 995 as Olaf Haraldson, and became king of that country (1015-30), in which capacity he was killed (July 29, 1030) while leading his troops in the battle of Sticklestad. Many miraculous occurrences are related in connection with his death, after belief in his sanctity had spread. His fame spread even to the British Isles for in London on Hart street there is a church dedicated to St. Olave. In Christiania, the capital of Norway, in 1856, a fine church was dedicated to this same saint (see *The Catholic Encyclopedia*, Vol. XI, page 23+). Perhaps the Virginians are not so novel as one might think they were from reading your paragraph!

New York. (Rev.) THOMAS P. SIMPSON.

"Too Many Bishops?"

TO THE EDITOR: Your editorial in THE LIVING CHURCH of October 5th, entitled Too Many Bishops? raises a very serious question, and one that has doubtless occurred to many who have not had the temerity to offer any criticism of the episcopate. That some states should have several dioceses, with several suffragans and coadjutors each, seems rather too much episcopal oversight. But when a missionary district with entire population of less than 60,000 has two bishops, and only eight priests there can be little question about there being "too many bishops." Or, perhaps we should say "too few priests . . ."

Of course the bishops are not altogether to blame for the conditions brought to light by your editorial. The American Church is supposedly governed by the House of Bishops and House of Deputies consisting of presbyters and laymen, the latter outnumbering the House of Bishops four to one in each order. But all too often the "Lower House" proves to be but a rubber stamp for the House of Bishops, and the bishops themselves are largely to blame for the multiplicity of activities attached to the episcopate which are not properly episcopal functions.

According to the Office of Instruction in the Prayer Book, the "Office of a Bishop is to be chief pastor in the Church; to confer Holy Orders; and to administer Confirmation." There is nothing said about his being the chief financial agent of the diocese; or of his being a walking delegate whose duty is to give addresses on various subjects, outside his diocese, whenever and wherever his services may be desired. . . . The fi-

nancial problem of his field is probably the heaviest burden that the missionary bishop has to bear. . . .

The American Church has made canonical provision through standing committee and council of advice to remove that burden. Some bishops are wise enough to take advantage of that provision—some would rather be known as men of "great executive ability," and do the work themselves; and as a consequence, the Church suffers for lack of spiritual leadership. Perhaps if the bishops would confine their activities to the business for which they were consecrated there would be no question about there being too many bishops—we might welcome many more!

(Very Rev.) CHARLES E. RICE,
Juneau, Alaska.

"The Pope as Peacemaker"

TO THE EDITOR: Your criticism of the Pope as peacemaker (L. C., October 26th) is unfair and un-Christian. It is manifestly unfair to expect the Pope to effect that which he is unable to do. The affair of Ethiopia is a matter proper to the League of Nations. That League has never invited the Holy Father into its membership. The League has ignored him. Pius XI has no position of power and influence in the councils of the nations. He is stripped of his ancient power of intervention. How then can the Pope intervene in an affair of the League of Nations? Evidently it is the League which should shield Ethiopia. Therefore, it is unfair to blame the Pope in case the League fails to do so.

It is, moreover, unfair to say that the Pope has failed to condemn the Italian rape of a small nation. He did condemn, at the very start, this unjust war of aggression. He also

advocated World Peace. It should be remembered, too, that the press utterances of Pius XI were censored so as to misrepresent his message.

It ill becomes you to apply acrimonious adjectives such as "ignominious" to the present Pope. However, bearing in mind this un-Christian-like characterization, I invite you to look at your own leaders. What primate of Canterbury ever reprimanded England for the persecutions of Ireland? What great prelate of Anglicanism ever condemned England for the atrocities of the Boer War? What spiritual leader of England's Established Church intervened in behalf of oppressed India? Why does not the Archbishop of Canterbury do something about Ethiopia? Why has not even one of your bishops here in America done something for the poor Catholics of Mexico?

Does it not seem, Sir, to be a case of seeing motes in thy brother's eye, but perceiving not the beam in thine own eye? In ending, I call on your sense of fairness and Christian charity to re-state the case of the Pope more honorably than you have done.

(Rev.) FRANK WILKINS,
Church of the Immaculate Conception,
Faribault, Minn.

Answers could be given to most of Fr. Wilkins' questions, but as the charge "You're another" is no argument, it requires no answer. Schooled in Scholastic logic, Fr. Wilkins ought to know that. As to the main point, the *Church Times* editorial quoted elsewhere in this issue is an effective rebuttal.—THE EDITOR.

The Blotter Racket

TO THE EDITOR: I believe I have to report to you a new racket directed at clergymen and the Church. More than a month ago there came to me an elderly woman, having very much the air of the business-woman, and enough of the Victorian air to make her appear eminently respectable.

Here is her racket. She would give the
(Continued on page 502)

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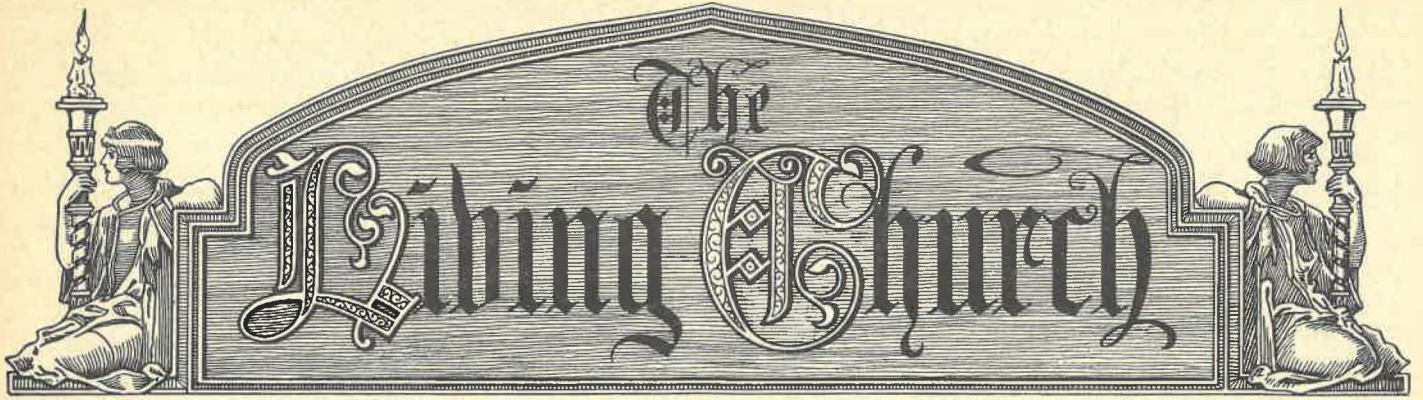
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EDITORIALS & COMMENTS

Armistice Day—1935

IT IS WITH sad and heavy heart that we prepare to observe the seventeenth anniversary of the signing of the armistice that brought to an end hostilities in the World War. Only too clearly we perceive today that what we commemorate is truly an armistice—a temporary cessation of hostilities—and not the inauguration of an era of world peace. Once more the Four Horsemen are riding the winds; war is actually in process on a relatively small scale and the danger of another world-wide conflagration seems daily more inevitable.

Our first concern on Armistice Day is to honor the memory of the dead of the World War. Theirs was that love that is greater than all other love—the love that impels a man to lay down his life for his friends, his family, and his country. No one can impugn their motives; no one can question their sincerity. They have paid the price of their loyalty with their lives.

And there are others that we shall remember on Armistice Day: the vast army of those who returned from battle injured in body or in mind—their lives shattered, themselves a living and suffering sacrifice. There is many a beautiful war memorial fashioned in stone, bearing witness to the noble sacrifice of those who died in battle. There are other war memorials, fashioned not in stone but in twisted flesh and bone, bearing witness to another side of war. And the saddest thing about it is that the crippled veteran selling apples or pencils on the street corner is a passing memorial, while the beautiful stone monument is an enduring one.

But we have another important concern on this Armistice Day. We must see that these dead, whom we remember before God's altar, shall not have died in vain. With a world apparently on the brink of war we must face frankly and courageously the whole question of war and peace. What are the obligations of our national citizenship? What are the obligations of our citizenship in the Kingdom of God? Can they conflict? If they do conflict which shall we follow?

These questions are not merely theoretical. For some nations they have already become practical. They have demanded immediate solution and have been solved in different ways by different individuals. In Russia the questions have been settled,

at least temporarily, by the virtual destruction of the Christian Church. In Italy, in Germany, in Mexico, the questions are acute today; in America they may be equally acute tomorrow.

Rather than express our own individual opinion on these matters of vital importance at this solemn moment, we invoke the latest official declarations of our own Anglican communion, and particularly of the House of Bishops and the General Convention of our own Church. We call upon all Churchmen to read and meditate upon these solemn utterances at this time and to consider what part each one of us can play in the practical application of their principles.

I. LAMBETH CONFERENCE, 1930

IN THE report on the life and witness of the Christian community unanimously adopted by the last world-wide Lambeth Conference of the Anglican bishops appear these paragraphs:

“War, as a method of settling international disputes, is incompatible with the teaching and example of Our Lord Jesus Christ. We believe that as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind. We do not deny the right of a nation to defend itself if attacked, or to resort to force in fulfillment of international obligations, but it is the duty of the Christian Church to create a world-wide public opinion which will condemn a nation that resorts to war from a motive of self-interest or a mistaken conception of honour as guilty of a crime against humanity.

“The Christian Church can make no terms with the idea expressed in the phrase, ‘My country, right or wrong.’ Great as is the debt of service that a man owes to his Fatherland, the claim of Christ remains supreme, and the State can only demand the wholehearted loyalty of its citizens when its action is guided by the same moral principles as the private citizen is taught to apply in his relations with his neighbours. The Machiavellian doctrine of the non-moral character of the State, to which Bolshevism is committed, is contrary to the whole Christian ideal. If the Christian Church in every nation could refuse

to countenance or support a declaration of war by its own government unless that government had inaugurated or accepted a *bona fide* offer to submit the dispute to arbitration, it would be doing no more than insisting on the fulfilment of pledges solemnly made.

"We do not claim that the Christian Churches have done all that they might have done to build up securities for world peace. But while we confess that a large number of Christian men and women have been indifferent to or distrustful of the efforts of the statesmen of the world to promote international peace, we believe that the motive-power of these efforts has been the Christian ideal, and we thankfully recognise the support that many of the leaders of the Churches have given to the cause. Our greatest need now is the spread of a passionate aspiration for peace and goodwill among all Christian people."

2. THE BISHOPS' PASTORAL, 1933

OUR OWN House of Bishops in session at Davenport, Iowa, in November, 1933, issued a powerful Pastoral Letter from which the following paragraphs are quoted:

"Signs on the horizon give evidence of a growing suspicion among nations. Beneath the surface the world seethes with unrest. The horrors of the World War seem to be forgotten as nation rises against nation and competition in armament once again occupies a sinister place in the chancellories and parliaments of the world. Pacts and agreements, readily entered into, are regarded lightly, if not abandoned. The hopes of a peaceful and orderly world are shadowed by distrust and selfish ambition. Forbidding and terrible as the contemplation of a fresh outbreak may be, direful and disastrous as may be its consequences, unless America, as the most potential force to world peace, can play a part consistent with her high ideals, and do it with Christian fidelity, a situation may ensue beyond her power to restrict or restrain. It is our duty as disciples of the Prince of Peace to insist upon policies that are consistent with the maintenance of equity, fair dealing, and the sanctity of pacts and agreements among races and peoples. We are bound by every solemn obligation to wage unremitting war against war. An excess of nationalism or an attitude of detached unconcern for the ills of other nations, together with the building up of an armed force beyond reasonable national needs, deprives us of any opportunity to be a conservator of the world's peace. Love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The Cross is above the flag. In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty.

"No nation can live unto itself. We must coöperate or perish. War will be abolished finally only when Christ's spirit of forgiveness and reconciliation is in control of the world's international relations."

3. GENERAL CONVENTION—1934

THE GENERAL CONVENTION of 1934, making its own the principles expressed in the Lambeth Report and in the Bishops' Pastoral of 1933, passed the following resolution:

"Resolved, the House of Bishops concurring, That the General Convention affirms that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ; and

"That when nations have solemnly bound themselves by treaty, covenant or pact for the pacific settlement of international disputes, the Convention holds that the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation, and that, in the language of the Bishops'

Pastoral of 1933, the Church must wage unremitting war against war."

4. BISHOPS' PASTORAL—1934

AT THE CONCLUSION of the General Convention of 1934, the House of Bishops issued another Pastoral Letter in which the following paragraphs are contained:

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

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

All of these are weighty words, as well as wise ones. To what extent does the Church really mean them?

A New "Holy" War?

FR. GILLIS, editor of *The Catholic World*, wields the sharpest pen of any editorial writer we know. When its rapier-like point is directed at any individual or cause, he who would parry it must be nimble indeed. We are glad, therefore, to find ourselves in the position of approving rather than disputing the editorial leader in the November issue of *The Catholic World*, entitled *War Is On, Reason Is Off*.

"When war commences the first victim to fall is Logic," writes Fr. Gillis. "The second is Ethics. *Inter arma silent leges*, says the old Roman maxim, 'When war is on, the Law is off.' The word '*leges*' includes the laws of thought. Also the laws of morals. Law, reason, right, truth, common sense, straight thinking, all perish when the first javelin is flung or the first rifle fired."

As evidence, Fr. Gillis has been collecting newspaper clippings about the Italo-Ethiopian conflict since the beginning

of September but he says that before October his collection would have covered the desk, piled up on the floor and flowed out over the window-sills had he not stopped collecting. He then presents some marvelous examples of loose thinking on this subject. Exhibit A, as one well may believe, is from Arthur Brisbane's column in the Hearst papers. Here is the prize specimen:

"Taking over Ethiopia, a land of African barbarism, by Italy need not mean sorrow for the natives. Why weep at the thought of Mussolini taking barbarous Ethiopia? In that country the King and his family wear shoes, but not others. Even the Ethiopian Prime Minister never had a pair of shoes. Mussolini would give the Ethiopians shoes, if they want them, work and wages and teach the ultraviolent tribes that now live on raw hippopotamus meat to eat wholesome macaroni and rizzoto. Would such changes in Ethiopia be bad for the human race as a whole?"

Fr. Gillis truly observes: "One syllable of comment would mar that beautiful specimen of logic, ethics, and unconscious humor. Let it stand." It does not, however, stand alone, as any reader of the trash that Mr. Brisbane serves up daily under the guise of editorial wisdom is well aware.

Unfortunately, Fr. Gillis has omitted reference to any ecclesiastical comments on the Ethiopian conflict. We should have been glad to see what his pen would have done to some of the utterances of leaders of his own Church as, for example, the Cardinal Archbishops of Westminster, Genoa, and Milan. The last named figured rather prominently in the news last week when he preached at a Mass for the Dead in the Fascist march on Rome and took the occasion to wish "peace and protection" for Italy's armies, which are opening "the doors of Ethiopia to the Catholic faith and the civilization of Rome." After praising Italian good will under Fascism, which he described as promising the national morality wished by the Catholic Church, he continued, according to the Associated Press: "We must cooperate with God in this national and Catholic mission, above all at this moment when on the fields of Ethiopia the standards of Italy carry to triumph the Cross of Christ to break the chains of slavery and open the paths for the missionaries' gospel."

The Cardinal declared the prizes of men of good faith would be "peace for the fallen who died in the accomplishment of their duty and peace and protection of the valorous armies which in intrepid obedience to the commands of their fatherland at the price of their blood open the doors of Ethiopia to the Catholic faith and the civilization of Rome."

Apparently it is not only shoes and macaroni but also the Roman Catholic Church with which the Ethiopians—at least those who survive—are to be blessed in this "national and Catholic mission," in which machine guns, bombing planes, tanks, and poisoned gas are the missionaries.

We shall be interested to see whether *The Catholic World* or any other reputable Roman Catholic periodical will feel called upon to repudiate this strange doctrine of the Italian Cardinal.

The Church Pension Fund

THE OFFICERS and directors of the Church Pension Fund are to be complimented on the splendid way in which they have handled the funds of this corporation during the depression. The annual report made by Mr. William Fellowes Morgan, president of the Fund, last week showed that the losses reported two years ago have been almost entirely recovered. The present value of the investments of the Pension

Fund itself is only 2.4% below cost, a really remarkable record for this period. Moreover the total investments, including those of the subsidiary Church Life Insurance Corporation and the affiliate Church Properties Fire Insurance Corporation, show an increase of nine-tenths of one per cent. The Church Pension Fund is now paying out \$1,192,000 a year in pensions and the average age allowance to the clergy has increased from less than \$600, when the Fund was started eighteen years ago, to about \$1,000 today. According to Mr. Morgan it will continue to increase until it will normally be one-half of the average clerical salary. Other religious communions have modeled their pension systems on our Church Pension Fund, which stands as a pioneer and leader in the field of clerical pensions. The Church is fortunate indeed to have a pension fund so firmly established and so ably managed at this time of financial stress.

A Journalistic Missionary

LAST WEEK our news columns carried a brief announcement of the retirement of Dr. James R. Joy as editor of the New York *Christian Advocate*. Behind this simple statement lies the story of half a century of devoted and self-sacrificing service to the cause of religious journalism, which is as truly a branch of the missionary enterprise as a mission station, a school, or a hospital.

Dr. Joy at the age of 72 years has amply earned his retirement. Together with his other colleagues of the religious press, the editor of THE LIVING CHURCH wishes to record his gratitude for the inspiration of Dr. Joy's leadership and to wish him many years of happiness, freed from the often irksome ties binding him to his editorial desk but still exercising his literary ability and leadership in such ways as may seem best to him.

The House of Bishops

THE HOUSE OF BISHOPS is in session as this issue goes to press. On its agenda are a number of matters of importance about which we shall have reports next week. There are six resignations of bishops to consider, namely those of Bishop Stearly of Newark, Bishop Woodcock of Kentucky, Bishop Knight, Coadjutor of New Jersey, Bishop Fiske of Central New York, Bishop McKim of North Tokyo, and Bishop Campbell of Liberia. There is a vacancy in the missionary see of Idaho to be filled by election of a missionary bishop unless it is decided to divide the missionary district of Idaho or to combine it with adjoining jurisdictions. The latter course has been recommended by a commission of General Convention and by the National Council, but the synod of the province of the Northwest and the Idaho district convocation have recommended the election of a new bishop, and the provincial synod has nominated Dean Beal for that position. The settlement of this question is one of the most difficult that the bishops are facing.

In addition, if the resignations of Bishop McKim and Bishop Campbell are accepted, announcement will probably be made of elections to these sees. There are also a number of other matters of great importance being considered by the bishops.

It is noteworthy, however, that in spite of these important matters to which the bishops had to give consideration, they began their sessions by devoting the better part of the first day to meditation on spiritual matters, led by Bishop Hobson, chairman of the Forward Movement Commission. It is always a great temptation for any Church synod to be so occupied

with administrative and legislative details that little or no opportunity is provided for the more important spiritual matters with which the Church is concerned. The House of Bishops has set a splendid example to all of us in this respect.

It has been well said that if an individual can give only ten minutes to prayer at least half of that time should be given to the conscious placing of oneself in the presence of God and to silent adoration. It might equally well be said that even if only two or three days can be given to an ecclesiastical gathering, the first of those days should be given up to prayer and meditation. We hope the action of the House of Bishops will set a precedent in this respect.

Through the Editor's Window

THE READERS of THE LIVING CHURCH are to be congratulated on their perspicacity, their knowledge of hagiography, and their chivalrous desire to see justice done. The Editor's Window hangs its head—or shall we say drapes its pane—in shame. The Editor is covered with confusion as completely as a porcupine is covered with quills.

IT ALL STARTED with our attempt, a couple of weeks ago, to wax smart at the expense of our Virginia brethren. We should have known better than to try to twit them about their new St. Olave's School. "Who St. Olave is we know not," we wrote in our ignorance. How thoroughly that ignorance has now been dispelled!

FROM EVERY DIRECTION letters have poured in upon us to tell us that St. Olave is a variant form of St. Olaf, King of Norway in the eleventh century and patron saint of that country. Alternatively, some of our informants make Olave the son of Olaf, but the concensus is that the two sainted gentlemen are one and the same. We publish one or two of the letters in this issue; were we to publish all of them there would be room for little else.

WE KNOW NOW that England is practically bristling with churches dedicated to St. Olave—thirteen of them, at latest count. One of the London ones, St. Olave's, Hart street, was Samuel Pepys' parish church, and he and Mrs. Pepys are interred there before the high altar. There, too, we are told, is to be found this famous epitaph:

"As I was, so be ye,
As I am, ye shall be,
What I gave, that I have,
What I spent, that I had,
Thus I count all my cost,
What I left, that I lost."

WE LEARN ALSO that there is in London a St. Olave's School, of which Robert Browne, leader of the Puritan sect of Brownists, was headmaster in the sixteenth century. He it was who is credited with first formulating the ideal which subsequently became known as Congregationalism.

MOST INTERESTING of all, our associate editor, Miss McCracken, writes to call our attention to one of St. Olave's emblems: a loaf of bread. It seems that after his canonization his name was Latinized as "Holoñus." The medieval sculptors in England therefore showed him carrying a "whole loaf." Miss McCracken writes: "I remember a statue of him, crowned, with his battle-axe in one hand and the whole loaf in the other. Dr. Francis J. Hall, who liked any pun, delighted in this one."

SO OUR EDUCATION is now complete, so far as St. Olave is concerned. But hold on, here is another letter, from Virginia. According to this correspondent (and we have no reason to doubt his word), the school in question isn't "St. Olave's" at all, but "St. Olive's." Ah there, you can't fool us again! We know who St. Olive is—but we won't tell!

Everyday Religion

"Take Cover!"

SOME DAY, perhaps, the British War Office will permit a map to be published showing how the Metropolitan District suffered in the war.

I remember one Michaelmas, a Sunday, one rare chance I got to go to church. It was in North London. The vicar was overseas, his place taken by an aged Irish priest. Give me the Irish (or some Celt) every time, when it comes to discoursing on angels. This Irishman was lifting us poor citizens out of our war depression with his mystic faith. I was thinking how good this was for us, when I noticed a tall warden tiptoeing up the side aisle. He looked like a gentleman assassin as he crept up behind the pulpit, twitched the preacher's cassock and whispered something.

The priest calmly turned to us and said: "Dear friends, we were thinking of good angels, but the Fallen Ones are after visiting us again. Lucifer is on the way with his Gothas. I will give you the Blessing, and we will all sing as the little boys of the choir go out. Hasten home, and take cover from the air raid, and may God have mercy on our souls."

In five minutes we were all out. No rushing, no panic. A foreigner would not have known that it was not the normal close of Evening Prayer. But just as I turned into my lodging the ground shook as if struck by a meteor, and far down the road a cloud mushroomed out, followed by a roar and the tinkle of shattering glass. What some of us found, we would gladly forget. It was another massacre of the innocents. The pity of it was, that one of our own anti-aircraft guns had done it. Something wrong with the time fuse.

It was like that all over London, especially in the purlieus of the very poor. Once, seventy women and children took cover in the deep cellars of a printing house. Above them were several stories of brick vaulting. An ideal refuge, one would think. But a Zeppelin bomb crashed through the top story bringing the whole thing—presses and tons of paper rolls—clean through to the cellar. Fire broke out and then came floods of water. Not a soul escaped.

It was a frightful time for women and children. Hardly any doctors or nurses left; food dear, scarce, and rationed. "Chemist shops"—as they call their drug stores—almost bare of remedies. Children's diseases rampant. The men all away from home—and at any minute the warning rockets and the cry "Take Cover!"

One night I was swept by a crowd into an Underground Station—a bursting flood of humanity tumbling, falling into the bowels of the earth. The platforms were so crowded, it was a marvel no one was thrown upon the live rail or crushed by the incoming trains.

And there we stayed hour after hour. A mass of hungry, thirsty, poor souls, too tired to stand, with no room to sit down. Little ones whimpered, babies cried. I saw a great dandy holding up a charwoman with one arm, while the other clasped her infant. We leaned against each other, or passed lost youngsters over our heads to their families. Women fainted and were put aboard trains. The rest of us stuck it out until almost dawn.

No, there is no glory in war. It does this sort of thing to the harmless civilian.

The Spirit of the Forward Movement

An Address Broadcast Over Station WLW

By the Rev. Canon Gilbert P. Symons, Litt.D.

Canon to the Ordinary of Southern Ohio

THE MOST MARVELOUS and precious reality in the world is the Spirit of God and the way He moves in the spirit of man. You remember the word which tells of the way of the Spirit. "The wind blows where it wills; you can hear its sound, but you can never know where it comes from or where it goes"—and as for us men—"it is the same with everyone who is born of the Spirit."

Now, that new grip on reality, that new vigor in life which we call Forward Movement is the work of the Spirit of God. We Churchmen are not so foolish or narrow-minded as to think that our communion is the sole beneficiary of this blessing from above.

It is true that in all the bewilderment and distress of our recent sorry times, prayer has been made unceasingly in our Church that God would show us the way out. But it is just as true that outside of our borders, men and women of good will have been seeking to dispose their hearts and lives to accord with the mind of God, and sending up faithful prayer to Him.

If there is to be Forward Movement in the Episcopal Church, there must be the same divine stir and awakening in the whole family of God. Therefore it is no presumption on my part, but rather a glad duty, to send out a cheery hail to you all; to stretch out the hand of brotherhood to you all. No matter where you maintain your Church allegiance, you are our fellow partners in this glorious adventure, be you of Greek or Roman Catholic, Episcopalian, Lutheran, Presbyterian, Methodist, Baptist, or of other evangelical bodies whatsoever. And we are not unmindful of the rock from whence we were hewn—ancient Jewry. God-serving race of the blood and faith of Israel, our comradeship and respect go out also to you. Your Father is our Father.

This is no time to nourish prejudice, and to stoke the fires of animosity. We are allies in a battle-line ever more sharply drawn. We are touching closer shoulder to shoulder, holding the same basic faith, trusting in the same Heavenly Father, dreaming the same dream—aye, and more and more working it out together—the dream of the coming on earth of the Kingdom of our God. Would that all my time could be given to this exalted theme—our potential oneness in the Spirit. In parting from the subject, I say that the path which leads us to unity lies doubtless along the line of fidelity in the grouping where we find ourselves; not commending ourselves, but doing all under the leading of God's Holy Spirit. He has a plan for us, better than we can invent. Let the Spirit of God lead us all forward.

Now to turn to the Forward Movement in the Episcopal Church.

Technically, it took shape last October in Atlantic City at our General Convention. Leadership was there placed upon a commission of bishops, priests, and laymen. This commission, hard at work, has enlarged itself to about fifty persons, including women and youth representatives from all parts of our country. My Bishop, Henry W. Hobson, is the chairman, with headquarters in Cincinnati, Ohio.

People are asking—and rightly—"What is the Forward

Movement? Is it a new organization?" The answer is, "No."

"Has it any new teaching, aims, or rules?" Nothing new, nothing but what can be found in the heart of the Bible, in our Book of Common Prayer, and in our traditions.

"Whose business is it?" Your business, the business of every baptized member.

"Is it a new form of financial drive?" Absolutely and sincerely, "No."

"Who started it?" Aside from the crystallizing action taken at our last General Convention, the only answer is, God started it in answer to our need, in answer to the prayers of the faithful.

"What is its objective?" Under God, its objective is a new vigor in the life of the Church; increased productiveness in the work of our Church.

"Do we need this Forward Movement?" Ask yourself. As a business man, farmer, student, worker of any kind, are you content with diminishing returns when you could have great increase? As a doctor, parent, nurse, or patient, are you satisfied with disease and feebleness when you can have abounding health?

"Who will get the work done?" The commission is heading up the enterprise, coördinating, acting as a clearing house. Our right and natural leaders are the clergy—our bishops and rectors. There is work for all. Every last member has a part in it. Forward Movement is not something special. It is the life of our Church re-invigorated, her work performed with power. The important place of Forward Movement is not at headquarters, but in *you*, in your home, in your parish, in your community—where vigor is needed and there is work to be done.

"How will it 'get across'?" A fair analogy will answer that question. Franklin D. Roosevelt has one of the hardest jobs ever placed upon the shoulders of an American President. I hope we all realize that, and pray for him constantly. One might think our President had enough to do with his Cabinet and the Congress. But no, his heart goes out to the ultimate citizen. He reaches past officials, parties, and important bodies to what has been called the "forgotten man." From time to time he sits down before the microphone and speaks to us individuals and our families. He comes to us, "where we live," and appeals to our reason, our hearts, our understanding.

The Forward Movement seeks to do just that. Our commission realizes that the Church has its own Cabinet, Congress, departments and officers in positions of serious responsibility. And it seeks to cooperate with all these agencies and persons. But the Church's constituency is not one of officials, but of members. Bishops, priests, deans, archdeacons, canons, and all the rest are in one category before God—His children.

THE ONE NAME which claims us all is a name devoid of any presumption. We are *disciples*, followers of Christ, learning from Him.

Therefore the Forward Movement seeks to be a sounding board for the Voice of Christ who is calling, "Follow Me." Whatever plans our bishops and the commission develop as

opportunity offers, they keep that great note echoing and never tire of it, the call to every soul for discipleship.

Already, some are protesting that this call to Discipleship is too cloistered, too other-worldly, too impractical in the face of urgent needs: "Give us a program," they say, "something big and challenging." Some want radical social reform. Others call attention to this or that crying need or great opportunity. "Why don't we have a great, rousing campaign, mass meetings, a drive at certain unmistakable projects?"

The commission answers: We are acutely aware of the work awaiting the Church. It falls into two classes: (1) Redemptive, (2) Creative.

(1) Whether we think of his body, mind, soul, or social condition, man stands in need of redemption. The sick body, the ignorant mind, the sin-burdened soul, the maladjusted society—all appeal to the heart of the Church for attention. And they shall not be denied.

(2) Beyond the mercy work of the Church, lies the Land of Promise. While some forces are battling with the powers of evil, others must be pioneering into the fields of health, discovering new truths and restating old truth, training newborn souls for sainthood, planning to take part in a better social order.

All this constitutes a campaign of the highest order—the campaign of the coming of the Kingdom of God. But before campaigns begin—and while they are in progress—Field Marshals cry, "Give us *men!*" Plans must be inspired, but only inspired men can carry them through. That is why the Church insists that we must satisfy the demands of Discipleship, first, last, and all the time. It is not our invention. It is our Lord's own plan of enlisting men for the work of the Kingdom. He calls to us, saying "Follow Me."

THE SEVENFOLD RULE

THEREFORE, in pastoral letters and addresses, by 2,000,000 pieces of literature already sent out, and more to be sent out soon—the Church is tirelessly teaching the steps whereby all our members can make response to Christ. Technique is necessary in business, in sports and athletics, in the arts and crafts. And there is technique in this heavenly craft of Discipleship. Like the late Walter Camp's "Daily Dozen" this is a daily exercise.

The disciple's daily rule has seven terms. Let me state them:

1. TURN

Turn to God. He alone knows the way out. This involves turning away from self, repenting us truly of our sins, accepting forgiveness, while freely forgiving others. It means lives and wills surrendered to the will of God. Every service of our Prayer Book begins on the note of penitence, which once made, God occupies the whole view.

2. FOLLOW

Follow—not a code, not a philosophy, but a living Master, Christ the King, Jesus who revealed in our flesh both the nature of our Heavenly Father, and what man can be. This involves imitation, obedience, a daily pursuit of not what I would do, but what Christ would do in me.

3. LEARN

Every technique expects increasing knowledge. This step demands an open mind, eager to be filled by daily Bible reading, study of the Church's teaching, history and mission. It is amazing what a change comes about in response, once a man begins to learn. Our Church is not content that our Prayer

Book for public worship is seven-eighths sheer Scripture. The Church is calling every member and family to daily Bible reading and study. Part of the work of the Forward Movement is the providing of handbooks for daily Bible reading.

4. PRAY

Our Forward Movement works to make prayer a habit in every disciple's life; such prayer as is real—a joyful, vitalizing companionship with God. Noble acts are first conceived in prayer. This is the miracle worker God has placed in our hands. We are resolved as persons, as groups, as a united Church, to learn and employ the power of constant prayer. (Put down the names of two great books here. They will help you—try to get hold of them. First, *The Soul's Sincere Desire*, by Glenn Clark; second, *Creative Prayer*, by E. Herman. Read them. They are worth their weight in gold.)

5. SERVE

Notice this great word. Serve comes fifth, not first. Neither God nor man expects service to come before right attitude, practice and knowledge. But, once we turn to God, try to follow the Master, know sufficient truth, and line ourselves up with God's loving will—then what service can we not render, whole-hearted, selfless, reasonable service! And this is something for every day in the home, at work, on the street, in the community and nation, in the Church.

6. WORSHIP

The simplest prerequisite for public worship is regular Sunday church attendance. Half our people—especially our men—do not attend regularly. When they do attend they are not always equipped with the burning purpose which worship is. Well, we are not going to scold or complain. Men and women will crowd the churches when they become disciples, when they really see what God has to give them, and what He wants from them. Many are hoping to improve public worship by means of better sermons, brighter music, a more inspiring atmosphere. That is all to the good, but it is secondary. What will help public worship is daily private worship—penitence, praise, thanks, and adoration in the heart and daily life of the disciple.

7. SHARE

Notice, we do not call the seventh step, "Give." We say, "Share"—a word which marks the eager willingness of a disciple to forget himself, his own convenience and security, and share like a Prince with those who need. Now it is a fact, and we might as well know it, that sharing with others outside our local congregations has fallen off horribly in the past five years. Again, the Forward Movement is not going to scold, bully or drive. We weep to think of noble Church enterprises that are languishing; of our splendid schools, hospitals, and missions threatened with calamity like the "lost battalion." Our hope is confident in discipleship "Where your treasure is"—where we put our great values—"there will your heart be also."

I love the Fifty-first Psalm. It is so right. It begins low down on our knees:

"Have mercy upon me, O God, after thy great goodness:

"According to the multitude of thy mercies do away mine offences."

But it rises and rises through the stages of discipline until the last stanza breaks out "Then," not at "First" but "Then."

"Then shalt thou be pleased with the sacrifices of righteousness."

Father Sergius Bulgakov

By Paul B. Anderson

Director of the Russian Service of the International Y. M. C. A. Committee

THE TURN of the century found Russia in great turmoil. The peasants were widely disillusioned, the educated classes were seeking freedom and reform. Political emancipation from serfdom in 1861 had released the peasants from the state of being "souls" at the disposition of their masters, but after 40 years they found their bodies still in economic slavery to the same land-owning class. In the rapidly rising industrial establishments, owners were protected by tariffs, but the proletariat was without legal protection against harsh exploitation. The unrest of the working people was both reflected and led by the intelligentsia. With the latter, however, it was no simple revolt, as generally with the peasants, but the planning of definite change in the political relations between Tsar and people, and in the economic relations between capital and labor. Religion entered also into the struggle. As the throne mustered the Church to its defense, the intelligentsia grew in opposition to religion. Religion became a characteristic of reaction, agnosticism of advance.

Russians generally think in philosophical and comprehensive terms. They seek to put politics, science, metaphysics, and religion into a single world-view. Whereas traditionally the premise for a Russian world-view had always been religious, with the rise of Marxism it became the custom to take exactly the opposite position. The intelligentsia felt that no social or economic progress could be made until the mind had been freed from the religious conception, which somehow tied up even the daily lives of the people with the anointed autocrat on the throne. This point of view held almost universal sway among the intelligentsia until the beginning of the present century. It is true that some prophetic voices had been heard earlier, such as Khomiakov, Dostoyevsky, and Vladimir Soloviev, but they had spoken in terms of destiny, rather than in terms of social change. The foundations of a Christian social doctrine, in which the Orthodox faith was brought to bear on the difficult problems raised by the antiquated feudal system and the rapidly developing industry, were laid in the early years of the present century. A leading part in this work was played by Sergei Nikolaevitch Bulgakov.

In 1898, having just completed the course of law at the University of Moscow, he was given a two-years' scholarship for study abroad, in accordance with the common practice in Russia. He worked in the libraries and universities of Germany, France, and England, having as his major object the preparation of a work on agrarian prices. He spent about a year in London, working mainly in the British Museum. Using the very material which Karl Marx and Lenin had used in becoming convinced that militant atheism was essential to social reform, Sergei Bulgakov arrived at exactly the opposite conclusions. He fell in with a large measure of their social doctrines, but in the process of this study began to depart from the atheistic position which Marx and Lenin had considered indispensable and which he himself had held. Returning to Russia, Sergei Bulgakov was given a place on the faculty of the Kiev Polytechnical Institute, and while there wrote the first significant work in which social and political reform were bound up with a Christian philosophy. The title of this work is *From Marxism to Idealism*. It created a great storm at its appearance in 1903, for no one of the young reformers had

hitherto found a way of combining religious doctrine and piety with a modern outlook on science, economics, and social structure.

The country was ready for this sort of idea. In 1903 a journal was established under the name of the *New Way* which continued until 1905, and was then succeeded by another journal carrying the name *Questions of Life*. These journals were edited by Sergei Bulgakov and Nicholas Berdyaev, and brought together a notable group of writers and philosophers, including Merezhkovsky and Lossky. They represented an attempt at combining religious philosophy with social doctrine. During the same years study groups were formed in Kiev, Moscow, and St. Petersburg, under the general name of religious-philosophical societies. These groups included but a small number of persons, yet they worked intensively at the development of a world-view which would be expressive of Orthodox doctrine in relation to the social, political, and economic problems of the day. Their influence was considerable, as their ideas were spread in the journals mentioned and in lectures, as well as throughout the salons and country homes of the Russian gentry and intelligentsia in the magnificent Russian way of conversation around the samovar. It was reflected in the widespread agitation and action of clergy and laity in 1907 and 1908 favoring the immediate calling of a Sobor (general assembly) to effect ecclesiastical reform.

The members of these societies and the editors of these journals had constantly to be on their guard because of police efforts at suppressing dangerous thoughts, and in fact by the end of the first decade their work had to be practically discontinued. This was during the reaction which followed the liberal years which the Czar was obliged to grant as a result of the debacle of the Japanese war.

DURING THIS PERIOD Sergei Bulgakov took an active part not only in literary efforts, but in practical politics as well. He was a member of the Second Duma, where he took the position of a Christian Socialist. There was no party of this name, so he adhered to the Cadet faction. His experiences in practical politics, however, were not at all satisfying and he left off this sort of work in favor of literary activities and the collective searching for a way out, which occupied the attention of so many of the young Russians of the day. All this time, however, he continued his work as a professor of political economy and social philosophy. From Kiev he was called in 1906 to Moscow to lecture in the Commercial Institute and later in the University of Moscow. In 1912 he produced his Doctor's dissertation on the Philosophy of Economics. This was really an essay in overcoming Marxist atheism in the handling of economic problems. Four years previously he had produced *The Two Cities*, the second of the great works which mark the successive transition points in the development of his philosophy.

To understand the man, one must recall his biography. Sergei Bulgakov was born the son of a priest in a small town in Central Russia. He was sent to the usual Church school with the intention of passing on to the seminary and possibly the theological academy, but during these years, the latter eighties, he was caught up in the atheistic mood, and went

to the university to study law instead of theology. When he arrived in London he was still in the stage of agnosticism, dealing with the problems of agricultural prices and the possibilities of economic and social reform along orthodox Marxist lines. While abroad he studied not only books, but people, particularly the leaders in the Socialist movement. Contacts with them began to disillusion him as to the soundness of Marxist doctrine in dealing with human problems.

This disillusionment was hastened by a striking experience, which did more than anything else to turn him from agnosticism to faith in God. It was when he went to Dresden and stood before the Sistine Madonna in the museum there. Here his eyes were opened, as it were, to the eternal verities in a vision of the Mother of God. His boyhood faith in God and his devotion to the Holy Virgin, suppressed and nearly extinguished during his student years, returned as in a revelation of divine truth. His return from agnosticism to faith was thus the result of the most fundamental of processes, both an honest intellectual search, a satisfying of the mind, and an intense mystical experience, settling deep in the life of the soul. He has frequently referred to this experience in his books and lectures. In fact, to it one may trace not only his return to faith, but his interpretation of symbolism in religious art, particularly ikons, and his discovery of the possibilities of divine-human creativeness in all forms of culture.

PROF. BULGAKOV tells of the effect which this change in his point of view had upon the attitude of his friends in Russia toward him. Leo Tolstoi was greatly interested in Bulgakov because of the latter's study of agricultural reform. They discussed the question of agricultural prices, Tolstoi taking the position of a country gentleman and reflecting, strangely enough, the government policy of maintaining Russia as an agricultural nation; Bulgakov, on the other hand, represented the modern view that Russia's destiny required industrialization, with its natural demand upon the peasantry for the creation of an industrial proletariat. When Bulgakov returned from Europe, Tolstoi again invited him for a conversation, in the course of which the young economist told of his spiritual experience in the presence of the Sistine Madonna. Tolstoi was completely taken aback. His own religious experience was of quite another nature. It is interesting to see in this conversation the difference between their world-views. Tolstoi, in his search for a social philosophy and a social practice which would redeem the peasantry, had come to a philosophy of religion in which the ethical moment was supreme; Bulgakov had found in the mystical life of the Church the basis for dealing with these problems. At this point they differed. Yet they continued friends and Bulgakov attended the funeral of Tolstoi at Yasnaya Poliana, when the great man died in 1910.

The years from 1908 to 1917 were years of such restraint on those who stood for a developing process in Orthodox thought as well as in social life, that little outstanding work can be noted. At the end of the second year of the War, however, conditions in Russia were such that the government was unable to carry through even its own policy of repression. During this period Bulgakov was working quietly at the university, greatly increasing his influence through personal connection with students and through his writings. In 1917 appeared one of his great works, *Lux Aeternitatis*. This is an advance from a philosophy in which religion is related to the solution of social problems, to a religious philosophy in which the central theme is religion itself.

When the Revolution began, in the spring of 1917, there

was naturally a wide movement for discussion of not only political and social problems, but also of the problems of the Church. There were parish meetings and meetings with delegations from wider areas. In this movement Prof. Bulgakov was called upon to take a leading part. He was elected to the All-Russian Assembly of Clergy and Laity, which took place in the summer of 1917, in Moscow. In this assembly there was a tendency for the Revolution to run riot even in matters of doctrine and Church organization. Prof. Bulgakov, working with the two Troubetskoys, Prince Sergei and Prince Grigory, with Prof. Paul Florensky and, above all, with the Metropolitan Tikhon, soon to be elected Patriarch, found himself largely occupied in putting into practice the well-grounded, comprehensive, forward-looking Orthodoxy which, he had become convinced, would satisfy the demands of the Russian people in their secular as in their spiritual estate. It is interesting to draw a parallel between Bulgakov in this All-Russian Assembly of Clergy and Laity of the Orthodox Church in Russia, and Vladimir Lenin in the All-Russian Assembly of the Soviets, which began to meet at about the same time. Here were rival champions, who had studied in the same school, used the same material, struggled with the same problems, and each arriving at a perfectly clear, comprehensive, and sufficient world-view to satisfy him that in championing it he was pointing the way to the highest destiny of the Russian people: Bulgakov with God, Lenin without God.

Prof. Bulgakov became a close friend of the Metropolitan Tikhon, and they worked constantly together, especially during the meetings of the All-Russian Sobor of the Orthodox Church, which was called in 1918 for the first time since the days of Peter the Great. By his clear-cut position and by his power of leadership, Prof. Bulgakov became a general favorite and his nomination to the Supreme Church Administration by the Sobor was confirmed by the largest majority given any of the nominees, when the names came before the bishops for confirmation.

It was in 1918 that Prof. Bulgakov decided to ask the blessing of the Patriarch on his intention to take holy orders. This Patriarch Tikhon readily granted. He was ordained in Moscow and was, because of this action, immediately removed from his chair in the University of Moscow by the Communist administration. Shortly thereafter, owing to needs of his family, he went to the Crimea, intending soon to return to Moscow. The civil war interfered, however, and he remained in Simferopol, taking the chair of political economy in the university, and at the same time teaching theology in the local seminary. When the Red Army occupied Simferopol he refused to leave with the general evacuation, preferring to continue in the service of the Church and people in Russia. When the university passed into the hands of the Communists, he was again dismissed, but continued serving as a parish priest in Simferopol. During this period he passed through an inner change with relation to his personal destiny. He became less an economist and more a priest. His sacred office is emphasized, and in place of Prof. Sergei Nikolaevitch Bulgakov, he became Fr. Sergius, as we know him in the West.

In Simferopol he had first-hand touch with the horrors of civil war and revolution, thousands of citizens in the town and the surrounding country being killed, and his own life and the lives of the members of his family being constantly endangered. At the end of 1922, after having submitted to numerous investigations by the Tcheka, he was exiled abroad, along with about a hundred other professors and philosophers. He left on January 1, 1923. This was during the lull between

the fury of the Revolution and the organized suppression of religion accompanying the First Five Year Plan.

In 1924 the Rev. Sergei Bulgakov landed in Prague, at the invitation of the Czech government, which was generously harboring a considerable number of Russian professors and students. The following year the Metropolitan Eulogius opened the Russian Orthodox Theological Academy in Paris, and immediately invited Fr. Sergius to take the chair of dogmatic theology in this new and important institution.

Here begins the third period of Fr. Sergius' work as a spiritual and intellectual leader in the Russian Church. With his arrival in Western Europe there begins the period of his participation in the movements for rapprochement between the Churches of the East and West, while continuing his intense activity in theological research, and in efforts at drawing together a modern social view with the tradition, the historic doctrine, and mystical life of the Church of the East.

Fr. Bulgakov was invited to participate in the Conference on Faith and Order at Lausanne, in 1927, and has since been a member of the Continuation Committee of the Lausanne Movement. You find him every year at conferences or participating in special commissions of Eastern and Western Christians. Probably his greatest affection and interest, however, lie in the work of the Fellowship of St. Alban and St. Sergius, a society of those who have shared in the experience of spiritual unity and doctrinal agreement at the Anglo-Russian Student Conferences, held annually since 1927 under the auspices of the British and Russian Student Christian Movements. The Fellowship is under the distinguished presidency of the Rt. Rev. W. H. Frere, lately resigned as Bishop of Truro, and blessed by the spiritual patronage of the Russian Archbishop Eulogius, head of the Russian Church in Western Europe. But Fr. Sergius' heart is in it because it consists largely of younger priests and laymen and constitutes a new, if not a revolutionary approach to the problem of reunion.

At the Fellowship conferences the Orthodox worship with Anglicans in the service of Holy Communion, and Anglicans with Orthodox in the Russian Divine Liturgy, united in the sacrament of worship, and restrained only from actual intercommunion. Doctrinal agreement has been found by many in careful study at the conferences and in the intervals between them. The Fellowship way is complementary to the official meetings of bishops and theologians, preparing the body of the faithful for the day when synods and councils may discover and formally declare the healing of division. To this undertaking Fr. Sergius has contributed a mighty instrument, the Orthodox teaching of Sobornost, the wholeness of the Church, an active principle which demands unity and will not be satisfied until the members of the Church find it.

An indefatigable student and writer, Fr. Sergius has accompanied his teaching, administrative, and pastoral duties by turning out a whole library of books and magazine articles on the doctrine and practice of the Eastern Orthodox Church. The most important volume published since his coming to Paris is *The Lamb of God*, a statement of Orthodox Christology. There will shortly be published the succeeding volume, on the Holy Spirit. A number of articles have appeared in English, French, and German. There is also a book written especially for Western readers and published in French under the title *L'Orthodoxie*. This has been translated by Elizabeth Cram, wife of the noted architect, and has just been published in England and America with the title *The Orthodox Church*.

As a profound philosopher, he has written on the subject of Holy Sophia (Divine Wisdom), and as a modern Churchman he has written on the problems of social change in light

of the doctrines of the Church. He visualizes the reconstruction of society in terms of Orthodox culture, and his efforts are associated with those of such modern Russian Christian thinkers as Nicholas Berdyaev, Vassily Zenkovsky, Nicholas Lossky, the Rev. George Florovsky, Boris Vysheslavtzev, and others unnamed who still reside in Russia. With them he champions that conception of the Orthodox faith which holds that God is a living God and tradition is a living tradition; that the Church is the divine society on earth which must ever strive to be the revelation of the divine Will in all aspects of life. In due time this group will be recognized as serving the Orthodox Church much as the Oxford Movement, from the Tractarians to Charles Gore, has served the Anglican communion.

A Helpless Old Man

An Editorial Reprinted from the "Church Times"

WE ARE BOUND, with some reluctance, to refer to the Archbishop of Westminster's defense of the silence of the Pope. Dr. Hinsley began his speech at Golders Green on Monday by associating himself—and he undoubtedly speaks for his people—with the general sentiment of the country. "Indignation has no bounds," he said, "when we see that Africa, that ill-used continent of practically unarmed people, is made the focus and playground of scientific slaughter." And the Archbishop imagined intelligent Africans saying: "We are weak now and not capable of uniting, but the day will come when the black races of our country and the black descendants of our forebears, whom you made slaves for your commercialism, will become conscious of their numbers and perhaps of their power." A crime is being committed that may have fearful consequences, and Dr. Hinsley is clear as to who is the criminal: "The poor soldiers of the Italian army, mostly conscripts or forcibly volunteers, are not to blame, and their souls are the object of God's loving care in war or out of war." Christian Abyssinians and Christian Italians are alike the victims of one man's insensate ambition. Why, then, does not Pius XI denounce Mussolini as Hildebrand denounced Henry IV, Alexander III checkmated Frederick Barbarossa, and Gregory IX defied Frederick II?

The Archbishop of Westminster's answer to this question is amazing. He says that, until the League of Nations determined the wrongdoer, the Pope could not in decency stigmatize one side or the other. But since when has the Church waited for a secular lead, when, as Dr. Hinsley says, "morals are involved"? This is strange, indeed. Stranger is to follow. The Pope is "a helpless old man with a small police force to guard himself, to guard the priceless treasures of the Vatican." Here, indeed, is the nemesis of temporal power—Christ's Viceregent on earth, a timid old man fearful of his life and his treasure, terrorized into silence by wickedness in high places! The head of the Roman Catholic Church is first and foremost an Italian Bishop, anxious not to upset "the consciences of the great mass of Italians." And the Archbishop of Westminster concluded that, if Fascism goes under, "God's cause goes under with it." This, we confess, seems to us very dreadful—God's cause resting on a rule which Dr. Hinsley himself describes as "the deification of Cæsarism"! We said weeks ago that the Pope, the most influential prelate in Christendom, might have prevented the war. We deeply regret the silence of His Holiness, and the regret is intensified now that the reason for the silence has been explained. "I have loved righteousness and hated iniquity; therefore I die in exile," said Hildebrand. Pius XI loves righteousness and hates iniquity. But he will not die in exile.

The Little Chapel at a Petrograd College

By Miss E. M. Almedingen

YEARS AGO I was a pupil at the Xenia College in Petrograd, and I was then really too young to understand how greatly privileged we all were in having that exquisite chapel for our own. It formed so much a part of the general routine in those days. Few of us cared much for the services, and when occasional visitors from all parts of the world came to look at the Xenia Chapel, we usually shrugged and wondered as to what they could possibly see in it.

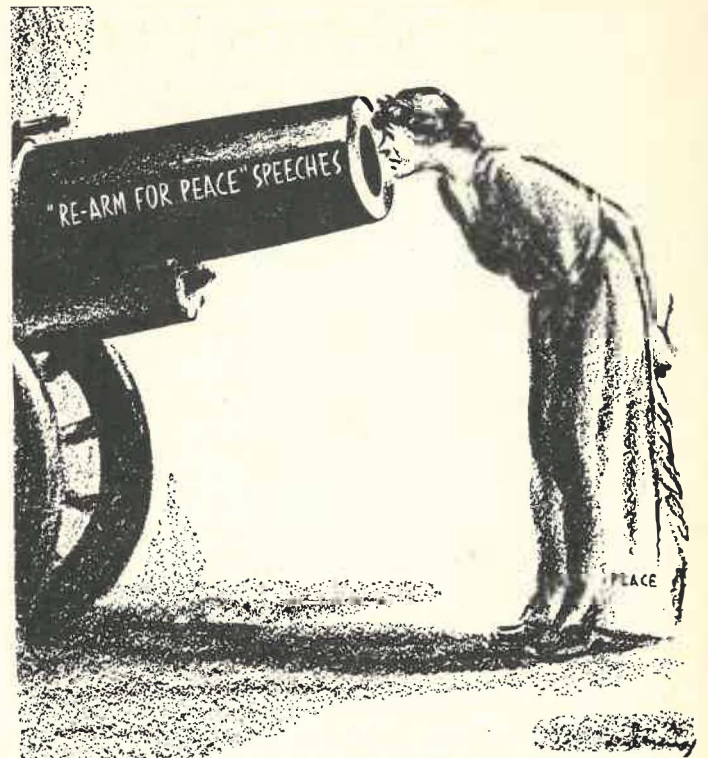
Only years later, when the beautiful Xenia College became "the Palace of Red Labor," and its stately halls and exquisitely built staircases and corridors came to be filled with the strange alien noises of telephones, typewriters, the shuffle of roughly shod feet, and the clamor of harsh voices, only then, when happening to pass by the nailed chapel door, did I stop for a moment, aware that my hands were aching to turn the handle and to find myself once again in those beautifully frescoed walls, every detail of which, right up to the tiny altar was the exact copy of the church built over the traditional site of our Lord's birth in the Holy Land. Only then did I realize how privileged we, the pupils of Xenia, had been in those thoughtless earlier years. Alas. . . . Behind the bolted doors the frescoed walls stood sadly desecrated. Later, I was glad I found the doors bolted. I should so much have hated to see cases of stationery piled inside the altar and loudly colored revolutionary posters hung on the dark brown and golden walls. They had turned the chapel into a storeroom. Brutally, they informed me that it would not have been much use for any other purpose: the windows behind the altar screen were far too small, and there was no other light in the chapel. They were trying to be economical with the electric light. I sighed, remembering the Vesper hour, when the tiny *amvon* looked dim and home-like in the fitful candlelight. No, the chapel was not much use for anything, its rightful purpose excepted.

It was so small. So very small that, in the old days, only three forms out of seven could get inside during the services. The rest heard the Divine Service through the widely opened doors—outside on the broad stair landing.

Within, twin stairs led up to the raised *amvon*. The choir hid themselves behind two tall frescoed screens. Underneath the tiny altar was the crypt, again a faithful copy of the crypt in Bethlehem. Occasionally, solemn *Te Deums* would be sung there. And to the quiet crypt we would pay hurried visits to light a candle or say a prayer on the eve of many an exam.

The chapel was dim. Light filtered through the altar gates, and also from the right of the *amvon*, where was a tiny room, its walls hung all over with ikons. The head of the college attended the services from that room, and on those numerous occasions when members of the Imperial Family honored us with their presence, a red carpet was spread on the floor of the little room.

Even though we did not appreciate the chapel as much as we ought to have done, still the crypt was the friendliest place in the whole college. An old and extremely amiable body kept the keys, and those were frequently surrendered into our keeping on the dreadful days before the exams. Some of us preferred to spend hours in the quiet crypt instead of getting algebra and history dates into our heads. There incoherent, trustful prayers of rather badly scared girls were poured out, and there tiny wax candles would be lit by the dozen. Those furtive visits to the crypt were never really sanctioned by the authorities, who, however, could not very well veto any expres-



"HOW DARK IT LOOKS IN THERE!"

—From the *Milwaukee Journal*.

sion of religious zeal on the part of the pupils, and those visits continued to the very end.

The little chapel used to look festive on many occasions. Young Prince John, second cousin of the Emperor, half-soldier and half-monk, since murdered by the Soviet, used to be one of our visitors—particularly on Saturday evenings. He used to say he liked to hear our choir sing Vespers. I can remember his tall soldierly figure, standing bolt upright against one of the slender pillars on the *amvon*, his deep voice joining in the choir.

And somehow I am glad that I never turned the handle of the chapel door at the time when departmental stationery was kept there. I am glad to be able to think of the chapel as the quiet and deeply hallowed place it had once been.

"Private" Religion

IN A GREAT VARIETY of ways we have made religion again into a "private" affair between a man and his Maker. That is what the higher pagan religions are. But the Christianity of the New Testament is an intensely public thing. There are to be no secret adherents, such as Nicodemus was once disposed to be; he must come out into the open, receiving Baptism, and standing where the wind of the Spirit may catch him and carry him where it will. The first disciples upon whom the Spirit fell at Pentecost found themselves bound together in the fellowship of a singularly close-knit society. —Archbishop Temple.

A PRAYER

MAY GOD be with you on those hills of peace
Beyond the summits of our own release
And if some shadow of the earth remain
Christ be its healing and uplift again!

May God be with you and His Presence keep
The watch of ages till all seasons sleep
And when the morning shall unfold His face
May love be with you at life's meeting place!

LILLA VASS SHEPHERD.

The Rider of the Pale Horse

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

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

THE CURRENT PRETENSE that to give much thought to death is either sentimentality or selfishness, is an instance of the self-deceit so largely practised by worldlings. I think most of us, in our hearts, admire Dr. Johnson, and wish that we had the courage to admit, as outspokenly as he did, the fear of death. We attempt to delude our own minds by declaring that we are too busy to pay much attention to the subject; surely the most futile of all modern remarks! We tell one another that we are nobly preoccupied with the splendid adventure of life, and that to address oneself to the prospect of death is a waste of precious time. Should we not rather serve our day and generation, we exclaim, and enjoy the light of the sun? I beg leave to doubt the complete honesty of this attitude.

In the first place, nothing can overcome the argument that if death is the end of us, then life is anything but a splendid adventure. "Let us eat, drink, and be merry, for tomorrow we die," may be a common exhortation, but it is a most illogical one; for it leaves us no cause for revelry. If the ultimate fact be the dimming of bright eyes and the crumbling of beauty, today's laughter is always a pathetic mockery. One cannot find any majesty in life, if its issue is in the dust. The hard, high gods have measured the valor of heroes and the holiness of saints, and the measurement is but the narrow compass of the grave. Nor may we attempt any austere comfort by preaching of the choir invisible. We may say that we are satisfied to live again "in pulses stirred to noble generosity"; but those pulses will eventually be stilled. There will come no generation of deathless ones, and there is no promise that to Man will be given the immortality that is denied to men. And we cannot make life intrinsically glorious if the gods have declared that it shall soon come to silence and nothingness.

The modern attempt to accept life, leaving death out of the question, appears to me the feeblest of all sentimentalism. Life and death must be taken together, for death is part of life, given with it; and we have to make what we can of the whole gift. We may travel gaily if we will; but our gaiety is ill-considered and out of place, and doomed to eclipse, if we have not noticed that in our company rides one upon a Pale Horse.

Dr. Johnson lived in a day before the modern attitude had become precisely articulated. Men could talk of death, in those times, without transgressing the manners and rules of good society. That is to say, they could talk of death as a grim and doubtful prospect. Our spiritualists have done their best to rob the subject of meaning; but it remains true that to speak of one's own death in any serious fashion, to speak of it either with dread or with rapture, is a gross breach of convention. If we are not spiritualists, we have decided to dismiss the subject from polite conversation. Dr. Johnson, however, thought much and spoke frequently of it, and his wisdom is still worth pondering.

Boswell passed the evening of Thursday, October 19, 1769, at Johnson's house, and mentioned, in the course of their talk, that he had lately seen several convicts executed at Tyburn; and he observed that none of them seemed to be under any concern. An interchange of opinions followed:

Johnson: "Most of them, Sir, have never thought at all."

Boswell: "But is not the fear of death natural to man?"

Johnson: "So much so, Sir, that the whole of life is but keeping away thoughts of it."

"He then," says Boswell, "in a low and earnest tone, talked of his meditation upon the awful hour of his own dissolution."

We find them, exactly a week later, engaging upon the same question—

"When we were alone, I introduced the subject of death, and endeavored to maintain that the fear of it might be got over. I told him that David Hume said to me, he was no more uneasy to think that he should *not be* after this life, than that he *had not been* before he began to exist."

Johnson: "Sir, if he really thinks so, his perceptions are disturbed; he is mad; if he does not think so, he lies. He may tell you he holds his finger in the flame of a candle without feeling pain; would you believe him? When he dies, he at least gives up all he has."

Boswell: "Foote, Sir, told me, that when he was very ill, he was not afraid to die."

Johnson: "It is not true, Sir. Hold a pistol to Foote's breast, or to Hume's breast, and threaten to kill them, and you'll see how they behave."

JOHNSON not only acknowledged his own fear of death, but refused to believe that other men were without this fear. He would maintain this opinion and discuss his own state of mind in mixed company, though some of the best things he said were spoken to Boswell alone. Thus upon one occasion when Boswell had again quoted Hume's assertion that the thought of annihilation gave him no pain, the Doctor overwhelmed him—

"It was not so, Sir. He had a vanity in being thought easy. It is more probable that he should assume an appearance of ease, than so very improbable a thing should be, as a man not afraid of going (as, in spite of his delusive theory, he cannot be sure but he may go) into an unknown state, and not being uneasy at leaving all he knew."

I think Johnson was dealing more honestly and more intelligently with himself than we are accustomed to deal with ourselves. The fact that a troublous and mysterious change lies before us, and is involved in our very existence in this life, seems no good reason for turning away our eyes and attempting to live as though our present state were to go on changelessly. The excessive and boasted practicality of our generation is not so very practical, after all. I think, too, that Johnson was right in his opinion that the fear of death is natural to man, in the sense that no faith or philosophy will ever succeed in completely obliterating that fear. He who denies this makes a fool of Nature; for surely she has seen to it that we shall not be too readily wishful to leave her service, and so has inculcated in us all a dread and loathing of death which are hard to conquer. Children think much upon the subject, even though they seldom tell all their thoughts or their fears; and I shall not easily be persuaded that grown men and women, for all their light, easy words, do not sometimes quake and cower at the thought.

To die is not a little thing, whatever may be beyond death. If there be nothing but a blank, then death is the destruction of my world; and not only that, but if death bring us to nothingness, we are already as shadows that pass, and for all

the meaning our life can have, we are already dead. For, let it be finally believed that the soul of man perishes, all human history, all art and politics and science, must appear as but a flimsy strand of gossamer, blown and scattered by the wind. The mind cannot know that love and beauty and the precious possessions of poetry shall come to naught, and at the same time pretend that they are of overpowering significance. We cannot labor well if we know that our labor is in vain. What sort of life shall we live, how shall we praise truth or courage, knowing that our values must at length be forfeit to inanity?

One moment in Annihilation's Waste,
One moment of the well of life to taste—
The Stars are setting and the Caravan
Starts for the Dawn of Nothing. . . .

The man who says he is unmoved, believing that death is the last eclipse of our being, is a dull fellow. Has he never ridden a horse, or swum in the sea, or read Shakespeare, or kissed a maid? Has he never been wakened upon a summer morning by the singing of birds? Has he no fancies, no dreams? Is there no dear familiar beauty anywhere, that he should think it nothing that men and women should grow cold and stiff, and be eaten by worms? But, likely enough, he "has a vanity in being thought easy." Hume's argument, at all events, was a piece of absurdity. To say that he felt no distress at the prospect of losing his existence, because a time had been when he had no existence, is as if a man should deny that he felt pain at losing wife or child, because he had once possessed neither.

LET IT NOT BE SAID that life is too sorry and tearful a business to cause a wise man regrets at the thought of annihilation. Is there no sanctity in sorrow, that a man should rather choose the unhallowed void? Poets, indeed, have embraced death in their meditations, but when a poet longs for the vacancy of obliteration he is contradicting all poetry; he is contradicting himself and his words ring false. Thus we feel the artificiality of Swinburne's pessimistic gratitude that "dead men rise up never," and that weary rivers reach the sea. We know that gratitude and pessimism are impossible yoke-fellows. We see that a poet who combines them must necessarily go astray; for pessimism condemns, and poetry praises, appreciates, takes a thing into its creative womb and transmutes it with new glory. Thus, when Swinburne seeks for an image, he has to insult all rivers in order to find one. Keats longed for death, but notwithstanding his words about becoming an unhearing sod, one easily discerns that beyond death he saw a world inhabited by a nightingale singing over Keats' grave, with Keats somehow present and appreciating the scene.

Yet poet or ploughman might well think twice (if the opportunity were offered him) even though he had a deep intuition that death was but a swinging door. Often I discover myself wondering what may be the condition and manner of existence upon the other side of that door. How will the real then appear? How will it be conveyed to me? I have no sympathy with those ill-considered notions of an immortality which is nothing other than absorption into a common being. Many seem to think that this, even at long last, must be our goal—the loss of selfhood in the unifying life of God. Mr. A. C. Benson somewhere recorded his thoughts concerning the drops of water in a fountain, and how they are merged again in the common flow. But I am not a drop of water in a fountain. If I and the man next door were drops of water, we could be merged at any time, at least in theory. But let anybody try it!

Tennyson, too, who was much concerned for the immor-

ality of the soul, and declared that if he could not believe in life beyond death he would put his face into a chloroformed handkerchief and end everything, yet allowed himself to speak of standing on the last and sharpest height and saying, "Farewell, we lose ourselves in light." I do not know what he meant, and I suspect that he himself had no very clear conception of his meaning. Why should the absorption of all finite persons be considered so noble an end? If we believe this, what are we to believe about the values of our present existence, or about the reason for it? Such a suppression of personality would involve the forfeit of all that love that has been called to birth within humanity. It would imply the destruction of society.

NOW, ASSUREDLY, beyond the door of death, there is community and there is fellowship. If it be not so, it is impossible to say that any value we recognize here and now is worthy of perpetuation. If there be no immortal society, it is idle to talk of an immortal soul, for society is essential in personal existence, and personality cannot express itself except in social terms. Therefore it seems to me that in Heaven itself there may be some common medium of souls, some social instrument comparable with space and matter; but even so, I fear the strangeness, my own strangeness to myself and the strangeness of the unearthliness all about me. I know nothing, nor can conceive anything, of that life, excepting under terrestrial imagery. I cannot explain what the imagery pictures forth, save with halting and broken words. I am deeply ignorant of the occupations, the permitted activities, the system of relations to which I must come, beyond this world. I shall go very naked, too, not merely without this present companionable body of flesh, but perhaps stripped of much of my psychological embodiment. Where will be my daily habits? How shall I utter myself, having, for the last time, lost my tongue? How shall I behold, lacking these eyes? Somehow, I doubt not; but how, I know not.

I do not see why we should suppose that our present senses have no meaning beyond their relation to the material world now around us. Their purely biological development in relation to that world is sufficiently obvious, and some there are who declare that the noblest of man's powers have no more than a biological end. But what if in the development of our biological existence there is an accompanying spiritual symbolism? I believe in the sublimation of the bodily principle which is called the resurrection of the flesh, and I think our actual senses may prefigure some nobler channels of consciousness; but I cannot imagine what these may be. How shall I fare, beholding and speaking otherwise than by the accustomed earthly modes? How much of what I now call myself resides in those elements of my being which I must leave behind?

Perchance there may be lovelier speech and more glorious seeing, and heard melodies may there be sweeter than those unheard. I can understand Rupert Brooke—

. . . Hear, know and say
What this tumultuous body now denies;
And feel, who have laid our groping hands away;
And see, no longer blinded by our eyes.

Yet may I not be pardoned a little for shrinking, as a diver upon the bank of some untried stream?

Professing the faith, however, I am entitled to believe that however bewildering that strangeness, it may turn out to be the sweet strangeness of homecoming after long absence. I may come to find myself more familiar with all that is there, than I have been with this earth and its people, in a whole lifetime. This indeed is my hope, but it is not my knowledge. For

though we know well that the Rider upon the Pale Horse travels with us every day, we must reflect that he has always hidden his face from us. We have not yet looked into his revealing eyes.

I SAY, I FEAR TO DIE, as Dr. Johnson did—not, I trust, with a cringing and paralyzed affright, but with a solemn dread born of the certainty that this adventure of mine is of high degree and of responsible quality, and that I am certainly very unworthy. But I fear to die, also, as one fears new ventures in life, as one dislikes the unfamiliar, as one puts off a fresh and unpractised task.

Perchance, however, such fears may fade. I think that in death, as he normally comes to the sons of men—I mean in the act of dying—there is evidence which should be reassuring. There are thousands of men who may claim to have seen more of death than I have; for they have seen men reaped down like corn and scattered as dust, upon the fields of battle. But I will suggest that in such conditions, death is not quite himself. He has no opportunity of displaying himself, amid so vast a brutality and commotion. My calling leads me to see him, not infrequently, in places where he may come in his wonted ways; and after long observation I can say that he is both peaceful and majestic in most instances, and terrible in comparatively few.

The first person I saw die was an old woman. She had been suffering for some days, and I was brought to her when she was near the end. At length I saw consciousness fall from her eyes, but pain and weariness still sat heavily upon her aged, furrowed face. Suddenly her labored breathing grew quiet. A great silence descended and brooded over the house. For a time her features lay in horrible rigidity; but there came a mysterious composure, and an imprinted peace such as one never sees upon the faces of the living. And this peace spoke, not of the absence, but of the presence, of life. It was not a negative, but a positive, thing, as though the soul's last act upon the body had been to stamp the symbol of more than earthly consciousness. The Rider had looked into those eyes before. he closed them, and she had somehow been comforted. Nay, there was even more than peace upon her countenance and in the recumbency of her frame; there was royal dignity—an exaltation, in that lowliness, above our earthly littleness.

Since then I have seen death so come to many. I have watched through a long night of bitter struggle, and have been smitten at the spectacle of such misery; but the Rider has come ere dawn, and a word of peace, unheard by me, has passed between him and the dying. And I have seen the hands of men, bearing still the marks of daily toil upon them; hands of women, scored with the signs of household tasks, folded upon the cold breasts of those who were sleeping as kings and queens.

OF THE TERRORS of some deaths, I will say nothing. But I will speak of a thing I have known once or twice, a thing most strange and beautiful—the joy of death! The Rider brings smiles to some faces, and this smiling death is the crowning loveliness of life. None seeing it can any more call the Rider by hard names. I think he does sometimes bring the Beatific Vision. Some seem to gaze, in death, and to lose all their fear, and to find a great glory. They have been sweet and saintly in life; or they are young children. I was lately told of a child, a little boy called Dickie. He was happy and lovable, and because of his cheerful friendliness, all who came his way noticed and befriended him. I have seen him playing his games and have heard his gay young voice, and thought him a merry scamp; but those who knew him well

seemed all to regard him with peculiar tenderness. His mother and father treasured him dearly, watched him carefully; but he fell ill and had to be taken to a hospital; and after a time, it was seen that the Rider was bending from his saddle, over that fair young head.

His mother was sitting by his bedside one day, hoping and indeed praying that someone might come to share her sad watch, when the vicar, a friend of mine and a most tender and faithful parish priest, entered the ward. Dickie had been muttering incoherently to himself, but now lay in a stupor, visibly stricken for death. He lay a while thus, unmoving,

Presently, the vicar said, quietly, "Dickie, would you like to go to Gentle Jesus?" The little fellow opened his eyes, and turned them wistfully upon his mother; but he spoke no word, and it was not certain that he understood.

The vicar then signed him with the Cross and said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." At that moment, Dickie sprang up in his bed, leaped to his feet, flung out his arms before him, gazed raptly and radiantly at Something or Someone invisible to the watchers; and before they had recovered from their amazement, he fell back, dead.

Those who have witnessed such a passing find it almost impossible to doubt that the Rider has brought with him heavenly company. How joyful was the death of St. Theresa, and who can doubt that she was saying what she knew! "O my Lord," she cried, "the longed-for hour has come at last. Now we shall see one another." It seems that the poor dying body, obeying for the last time the mastery of the soul's mood, offers some gesture of greeting to the Invisible. It is easy to say that illusions flock within the fading consciousness, but in some instances those who have looked on have found it hard to believe that the dying have seen no more than the bright, pathetic fancies of their own brains. Passionate recognition has seemed to overflow the soul and to move its physical vessel, so that the sense of a profound and precious reality is born in the beholders. It would appear that Dickie was not chilled or affrighted by the strangeness of his vision. He held out his arms to Something that pleased his little boy's heart. Perhaps he saw the answer to the beautiful prayer which a friend of mine* has prayed for every dead child:

Heavenly Father, whose face the angels of little children do always behold, and who by Thy Son Jesus Christ hast taught us that of such is the Kingdom of Heaven; we commend unto Thy faithful keeping the soul of this little child, whom Thou hast gathered with the lambs in Thy bosom; beseeching Thee that Thou wilt accept the innocence of this Thy little one, cleansing him from all stain of earthly life; that he may dwell for ever in Thy presence, and find a home in Thy Heavenly Jerusalem, that city which is full of boys and girls playing in the streets thereof; and this we ask through Jesus Christ our Lord. Amen.

What if with the thunderous praises, like the sound of many waters, are mingled the voices of children at their play! What if boyish laughter breaks upon the meditation of the cherubim! What if the sunny smiles of girls reflect that all-suffusing light which is the Presence of God! Could I, when the door swings open for me, behold the happy face of a child, I should guess that all was well. Then, indeed, without regrets, I could join with St. Francis in the last of his praises, Praised be my Lord for our sister, the death of the body.

* Dr. W. E. Orchard, in *Divine Service*.

YOU HAVE NOT dismissed the mysterious by bidding men turn from religion to morality. You have only made the moral act more mysterious and less reasonable.
—A. E. Whitham.

Churchwomen Today

Ada Loaring-Clark

Editor

World Peace

I AM CONFRONTED by two questions of extreme importance to women. One: Is the cause of peace dead? In reply I would say that the cause of peace will never die until the gospel of the Prince of Peace is dead. Interest in this great problem, how to bring about world peace, is growing very rapidly, especially among our youth and our women, and must be encouraged and guided. Our second question is this: What can women do to bring about world peace? Ever since the World War we have had groups of earnest women throughout the world studying the devastating effects of war and the value of international peace. They will continue to explore the cause and cure of war. Strong emotional convictions are essential but emotion must be based on intelligent knowledge of the problems involved.

International peace involves international justice. It predicated international unselfishness. Peace demands coöperation in place of isolation. Nations must be willing to share their individual advantages with their less fortunate neighbors. Peace demands heroic sacrifices no less than war.

Groups of women studying international relations will realize the economic, financial, and social questions involved. They will be in a position to create intelligent public sentiment. In the process of creating a new and finer program of international justice Churchwomen can pledge themselves to oppose all wars of aggression.

At its last meeting the executive board of the Woman's Auxiliary, recognizing the strength of unity, urged all diocesan and parish officers to bring this matter of world peace to the attention of their members so that women may form, if they have not already done so, definite convictions on this important and vital question, convictions that will stand any test to which they may be put.

The current issue of the Girls' Friendly Society *Record* is devoted to peace in various aspects and gives programs, tests, articles, and a service, specially arranged for Armistice Day, which will be found very helpful in sustaining interest and in guiding the minds of those who are earnestly considering peace problems. In these days of war and rumors of war women can do much to ensure peace. Their influence is unlimited if they will but assert themselves in favor of world peace.

To Dornakal

BRINKLEY SNOWDEN, a son of Mr. and Mrs. Brinkley Snowden of Memphis, has sailed for India and the diocese of Dornakal, where he will represent the Church by appointment of the National Council as one of her missionaries. Mrs. Snowden, his mother, has been president of the Church Mission of Help for several years and is an active and devoted member of the Woman's Auxiliary. Her son is taking care of all expenses in regard to his appointment. He is a specialist in agriculture, studied at the University of the South and graduated from the University of Tennessee, where he majored in agriculture. Our prayers and good wishes go with him, and our congratulations to his mother and father.

National Morality

*From the Sermon at the British Harvest Home Festival
in St. Paul's Chapel, New York*

By the Rt. Rev. Charles K. Gilbert, D.D.
Suffragan Bishop of New York

MORAL INTEGRITY, personal character, based upon and sustained by faith in God and reverence for His law, the honest, humble acceptance of the leadership of His Divine Son, who came to show us the way of truth and righteousness and peace and justice—upon what other foundation may we hope to rebuild a world order that at this moment seems to be tottering upon the brink of chaos?

We are dismayed and horrified by the recent turn of events in Europe. We stand aghast before a cold-blooded, unprovoked assault by a great and powerfully armed nation upon a helpless little country whose only offense is that it possesses land and valuable natural resources that it is too weak to protect. As Christians, we are saddened and humiliated that no word of protest has been expressed, that no restraining influence seems to have been exerted by the Church to which this war-mad nation gives its allegiance.

We are disheartened by the violation of pledges and commitments as embodied in sacred covenants and pacts and treaties—that a nation's word of honor can be lightly repudiated as soon as it comes in conflict with some selfish political or economic advantage. And yet it scarcely behooves us to condemn. Our own land is not above reproach in these things. Already we see greedy interests at work, preparing to reap their harvest of profit out of this organized slaughter of our fellow men. Already their propaganda is being set in motion against governmental measures that have been designed to preserve our neutrality.

It is against this whole disheartening background that there stands revealed to us today, with new (and, one would like to be able to say, compelling) vividness, the time-worn truism that character, that moral integrity, is an all-essential element in the maintenance of peace and justice, in the relationships of nation with nation no less than in man's more personal dealings with his fellows.

Certain it is that so long as treaties can be regarded as mere scraps of paper when the crisis comes—so long as solemn pacts and covenants can be lightly thrust aside whenever the pressure of economic expediency or political ambition begins to make itself felt—any popular will to peace is bound to be frustrated. Without a sense of honor all our efforts looking toward the renunciation of war as an instrument of national policy are foredoomed to failure. Not until a nation's plighted word can be guaranteed by its moral integrity may we hope that peace will prevail.

Is Religion Difficult?

DO YOU say religion is hard? It would be if we were made of poorer stuff. But made as we are anything less would be too small for us, would leave us dissatisfied, hungry, and half employed. Yes, half employed, and not the best half either. We are so made that until we "grasp the nettle of life" the best part of us has nothing to do, loitering, so to speak, at the street corners of life, like a starving laborer out of work. On that upper level, where the best that is in us confronts the highest that is demanded of us, we discover how finely the nature of man is adapted to the world in which he lives, how well the two accord, the noblest element in the one corresponding to the most challenging element in the other, so that deep answers unto deep and the two make music together.

—L. P. Jacks.

Books of the Day

Edited by Elizabeth McCracken

A Study of Religious Experience

MAN AND GOD: *An Essay in the Psychology and Philosophy of Religious Experience*. By Lindsay Dewar, Canon and Chancellor of York. Macmillan. \$3.00.

THIS TREATISE is at once scholarly and readable, presenting difficult problems in attractive and illuminating style. The authors quoted and criticized range from the ancients, through St. Anselm and St. Thomas, down to Durkheim, Jung, Bergson, and James. If some of the criticisms are a bit too facile, they are at least suggestive, provocative of thought.

Beginning with a discussion of the nature of religious experience, the author proceeds to reply to both the skeptical and the orthodox attack. This is followed by the interpretation of religious experience, which he finds to be the "fundamental ground of belief," vital for religion.

One quotation, slightly abridged, will illustrate the style:

"We conclude, therefore, that the ontological argument can only be rightly appreciated as an attempt to vindicate the validity of religious experience. Aquinas attacked it because it seemed to him to undermine the foundation of sense perception on which alone he built. Kant disliked it because it must needs be rejected like all other claims of direct experience to have arrived at reality. In other words Aquinas disliked it because it seemed to him to possess too little certainty. Kant disliked it because it claimed too much."

The concluding chapters on religious experience in the Old and New Testaments give much in small compass. In the light of Isaiah 57: 15, the statement that Deutero-Isaiah represents God as "utterly transcendent" cannot be maintained. On page 26, the Canon errs in ascribing *Primus in orbe deos fecit timor* to Lucretius. It is found in both the fragments of Petronius and in Statius. The book has a good index.

FRANCIS L. PALMER.

Fr. Knowles and St. Alban's

REMINISCENCES OF A PARISH PRIEST. By the Reverend Archibald Campbell Knowles. Morehouse. \$2.50.

THIS LITTLE VOLUME has been of great interest to me personally because it has touched upon so many people and events with which I have been connected. The fact that Fr. Knowles was baptized in St. Clement's and that his father was a vestryman there of course would command my attention, but there are many other reasons why I have read this book with much pleasure. Perhaps the chief reason is the naïveté with which he treats of various events in his clerical career and the feeling of pride, holy pride I suppose one should say, that he takes in the erection and administration of St. Alban's, Olney, which has been his one and only charge, though he has had many calls. The church was erected by the Knowles family to the glory of God and in loving memory of George Lambert Knowles, the father of the author of this autobiography, which, by the way, is very well illustrated.

Fr. Knowles is remembered not only for his long and helpful rectorate at St. Alban's and for the lovely building which has been erected, but for his book, *The Practice of Religion*, which has run into many editions. One is tempted to repeat some of the stories which he tells, but suffice it to say one who picks up this book of an evening will be well repaid and will go to bed better for it.

CLINTON ROGERS WOODRUFF.



Interior of St. Alban's Church, Olney, Philadelphia

An Unusual Bibliography

A REFERENCE GUIDE TO THE STUDY OF PUBLIC OPINION. By Harwood L. Child. Princeton. \$2.00.

THOSE WHO ARE interested in public opinion—and who for that matter is not?—will find a most valuable reference guide in Harwood L. Child's book, *A Reference Guide to the Study of Public Opinion*. It is a very unusual bibliography. In fact it is much more than one because the introductions are so illuminating. The book has a further value in that it contains suggestions for further investigation.

C. R. W.

The Current Œcumenica

ŒCUMENICA. *Revue de Synthèse théologique trimestrielle*. October, 1935. S. P. C. K. London. Pp. 92. One shilling.

THE CURRENT NUMBER of this quarterly, which does great credit to the enterprise, scholarship, and catholic interests of the Church of England, contains several notable articles. Bishop Wilson of Eau Claire writes in *Le Problème américain* of the problem of foreign churches in the United States, which is unique in character. He points out that the stream of the greatest immigration in all history has come to a virtual end, and the question presents itself as to the future of foreign churches, which have hitherto been subsidized from abroad. The next 25 years will be crucial. He refers to the canon passed at the last General Convention, which states the conditions under which parishes may be affiliated with the Episcopal Church; and evidently has this in mind as a possible solution of difficulties that have arisen for the Americanized children of foreign-born parents.

Perhaps the most remarkable contribution to this number is that by Dr. W. A. Visser 't Hooft (of the Dutch Reformed Church) entitled *Le Protestantisme et le Problème Œcumenique*, in which he analyses the less worthy motives that may conceivably have influenced the movement in our generation toward the union of Churches. He rejects as worldly and unworthy (1) the motives of political internationalism; (2) tolerance arising from the idea that all belief is relative; (3) utilitarian motives of increasing the efficiency of Church organizations. He is emphatic that the Church can only serve the world when she does not conform to the world, and proceeds to define what he means by true ecumenicity, and what it involves in theory and practice. Although he writes as a Protestant and quotes Calvin as an authority, nevertheless his arguments give much food for thought.

This number also contains an article on ecclesiastical art, by N. F. Cachemaille-Day and a biographical sketch of Bishop Knox by the Rev. J. W. Augur, besides the usual *Chronique* of the Churches and book reviews. The editorial notes include a restatement of the aim and purpose of the periodical. The proposal that it should constitute an open forum is rejected and reasons are given for continuance on an "Anglican" platform, with the understanding that articles by members of other Churches, Catholic, Orthodox, and Protestant, have been and will be admitted.

The main purpose of starting this publication in the French language was to make known on the Continent of Europe the doctrine and practice of the Anglican communion, so often misunderstood or even misrepresented. It has maintained a high level of achievement during the nearly two years of its existence.

MOTHER MARY MAUDE, C.S.M.

English Parish Churches

THE PARISH CHURCHES OF ENGLAND. By J. Charles Cox. Edited, with Additional Chapters, by Charles Bradley Ford. Illustrated. Scribners. 1935. Pp. 118. \$2.75.

MANY READERS will remember Dr. Cox's book, issued in 1914, entitled *The English Parish Church*, for some years out of print. This present volume is not a re-issue in one sense, for the editor has for the most part taken Dr. Cox's material and remodeled it, adding the results of recent scholarship and the findings of local historical societies. Since the earlier book dealt only with the exterior of the church, the editor has completed the study by incorporating a summary of the material in Dr. Cox's companion volume, *English Church Fittings, Furniture, and Accessories*. Further, he has compiled from notes left by Dr. Cox a final chapter on Local Varieties in Parish Church Design. The illustrations are all from newly made photographs, and are very fine.

This final chapter, being entirely new to the reader, is of particular interest. The "local" varieties are classified under seven heads: (1) The "small stone" type of church, which occurs in the stone-producing districts; (2) The "small stoneless" type, found in the regions which produce no stone, especially southeastern England; (3) The "limestone belt" type, running northeast from Gloucestershire to Lincolnshire; (4) The southwestern types, divided into three varieties as found in Somerset, Devon, and Cornwall; (5) The East Anglian type; (6) The churches of the Midlands; (7) The churches of the north. The wealth of erudition in this chapter (21 pages in length) is amazing. Even without the pictures which show each point made, it is of great interest. So far as the reviewer is aware, no one else has done just this for English churches.

Many persons will regard as the best feature of the book the sections which deal with the evolution of the parish and the parish church. The quotations from old registers of episcopal visitations are striking in their contrast to the "bishop's journal" of today. This, for example, dated 1301:

"They say that Sir Walter, the Vicar [of Staverton], beareth himself well and honestly, and teacheth them excellently in spiritual things; nor is there, as they assert, any defect in him."

The book is one of the *English Countryside Series*. It is just the book to give to the rector, or, indeed, to any of his flock.

Monks and Nuns Today

MONKS AND NUNS IN MODERN DAYS. By a Religious. Church Literature Association. Pp. 31. Sixpence.

WE ALL KNOW the type of person who says: "I had no idea that monks or nuns existed in the Episcopal Church." This pamphlet might well serve the purpose of enlightening such an one not only as to the fact of their existence, but also as to the meaning and object of religious vows. The author is somewhat hazy as to the facts of the early history of monasticism. The Benedictine order was not the next development after the hermits (p. 5). That designation belongs to the Pachomian monasteries of the fourth century. Both St. Basil and St. Benedict took over monastic ideals from the monks of Egypt. However, this little essay is not primarily historical, but treats of monasticism in our own day in a general manner and not without success.

M. M.

A Teacher in a Mountain School

SCHOOLHOUSE IN THE FOOTHILLS. By Ella Enslow and Alvin Harlow. Illustrated. Simon and Schuster. 1935. Pp. 239. \$2.00.

THE TEACHER whose experiences in a country school in the Tennessee mountains are related in this book met the fate that is so likely to overtake those who tell of their work in print. Even though the names of both places and persons were altered and the teacher did not publish under her own name, the knowledge that they had been "written up" came to the people, and many of them resented it. Many others, of course, approved of the "write up," realizing what it had meant to the community. But the unanimity of affection and gratitude which the teacher had won with such arduous labor was broken. This is the price she paid for what she did for the people.

Most of the book appeared first in the *Saturday Evening Post*.

John R. Voris, executive secretary of the Save the Children Fund, persuaded "Ella Enslow" to write the book, for the sake of the help that such a document might bring to her mountain locality and others like it. After a year's consideration, she consented, because, she says: "I was assured that the story of my work and of the bravery and perseverance of the hill people under such great adversity would be an inspiration to the rest of America." As a result of the chapters in the *Saturday Evening Post*, "thousands of dollars worth of aid was sent to mountain schools and community centers." Few things have so furthered the work of the Save the Children Fund as this book.

It tells the story of a school in an "old log building of one room with a tiny belfry thrust through its decaying clapboard roof." The children ranged in age from six to eighteen, with a few adults. The tale is not new; it is the story of many a school in a poor and backward community. But there is a vividness in the relating which gives it an unusual power. "Ella Enslow" is not a trained writer, and Alvin Harlow has lent the benefit of his knowledge of her subject and his literary skill.

The illustrations, by Thomas Beeton, are admirable. In addition to its value as a lever for the Save the Children Fund, it is valuable as a record.

Mystical Symbolism

A SURVEY OF MYSTICAL SYMBOLISM. By Mary Anita Ewer. Macmillan. Pp. 234. \$3.40.

THIS BOOK, published originally in England, has been delayed in coming to our attention, but is of sufficient interest and importance not to be left unnoticed. The survey is a scholarly piece of work, and on the whole masterly. It can be fully appreciated only by students whose range of reading on the general subject is somewhat wide, and yet the exposition is so clear and well arranged that it might well serve as a guide to the understanding of mystical literature by readers with no special knowledge.

These last, however, must not expect to find it easy reading. The study is primarily of the language of mystical experience rather than of the nature of the experience itself. The best passages are those which deal with the symbolical language of the spiritual life from the human point of view; and here the author makes her teaching vivid and instructive by many shrewd and apt comments.

The sections on nature myths and the mystery cults are open to criticism in some respects, as, for instance, when the Christian Eucharist and the Hindu ritual are spoken of in similar terms. The book will repay careful study and must be regarded as a definite contribution to the science of mystical symbolism, and that not only in the distinctively religious field, but also in the wide realm of general literature, and even of every-day speech. The bibliography, covering nineteen pages, is selected from the 900 titles which the author tells us formed the basis of her survey.

MOTHER MARY MAUDE, C.S.M.

Head-Line Book Number One

WAR TOMORROW—CAN WE KEEP OUT? By Ryllis Alexander Goslin. Foreign Policy Association. 35 cents.

THE FOREIGN POLICY ASSOCIATION has been a large and important factor in giving authoritative information concerning foreign affairs and international relations. Its service is both factual and interpretive. It is adventuring now into a new field of public education through a series to be known as *Head-Line Books*. These will endeavor in simple language and illuminating graphs and tables to review the important foreign developments in various fields. The first of this series was written by Ryllis Alexander Goslin, the editor. It is called *War Tomorrow—Can We Keep Out?* in which is discussed the possibility of our keeping out of the next war because of our experience in the World War. This new series may be secured from the Foreign Policy Association, 8 West 40th Street, New York.

Those who are interested in the question of America's participation in the next war will be helped by reading *Road to War* (America 1914-1917) by Walter Millis, recently noticed in these columns.

C. R. W.

NEWS OF THE CHURCH

Cathedral Dedicated for Missouri Diocese

Grace and Holy Trinity Parish
Church Becomes Cathedral in
Three-day Celebration

KANSAS CITY, Mo.—Grace and Holy Trinity Church, accepted by the diocese of West Missouri at the diocesan convention last May as the Cathedral church of the diocese, was dedicated to this service in a series of events October 27th to 30th.

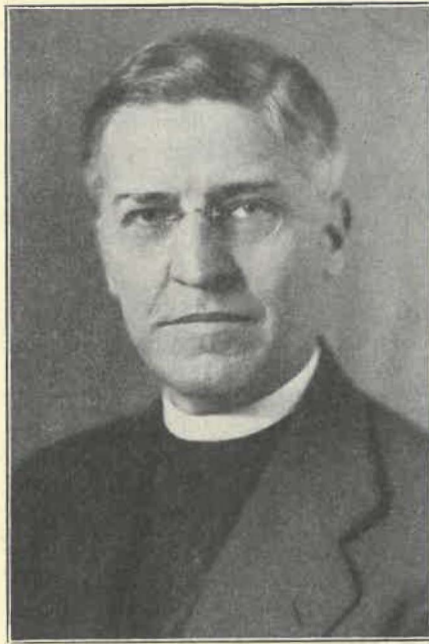
The anniversary of the consecration of Bishop Spencer of West Missouri, October 28th, was also celebrated in this series; but was subordinated to the dedication according to the Bishop's request in view, he said, of his relatively brief tenure of five years.

The dedicatory and anniversary services began October 27th, with Holy Communion at 7:00 A.M., including prayers for the diocese and Cathedral; and Holy Communion at 11 A.M., with sermon by the Rev. Dr. H. A. Prichard, canon of the Cathedral of St. John the Divine, New York City.

The formal dedicatory service took place on October 29th. All active clergy of the diocese participated. The Rev. J. Roy Gregg, rector of Grace Church, Boonville, who before his ordination, was for many years secretary of the parish, acted as Bishop's chaplain. The Very Rev. Claude W. Sprouse, the dean of the Cathedral, read the service. Bishop Spencer read the lesson, and the Rev. C. Hely Molony, rector of Christ Church, St. Joseph, Mo., and president of the standing committee of the diocese, spoke in that capacity of the acceptance of Grace and Holy Trinity Church to be the Cathedral.

Bishop Mann, who delivered the sermon, suggested that in this day, when many live in fine homes, business is transacted in skyscrapers, buildings for the glory of God should not lag far behind; and especially there should be recognition of the important function of a Cathedral. This, he said, is the visible symbol of the unity of the diocesan family. The Bishop is called "The Father in God"; and what every priest and layman hopes to find in his Bishop is the spirit of the father of the family. A Cathedral church, being the "seat" of the father of the diocesan family, is the Church home of all priests, the center from which inspiration and solidarity radiate.

The formal ceremony of dedication was read by Bishop Spencer, comprising selections from the Book of Common Prayer and Book of Offices adapted to the occasion. This, as was reflected in the language of the prayers, was not a consecration or dedication of a building to God; but a rededication of a church to Cathedral functions and to a wider community service.



THE REV. DR. T. R. LUDLOW

Vermont Election to Take Place Nov. 12th

RUTLAND, VT.—The special convention of the diocese of Vermont, called for the purpose of electing a bishop for the diocese, will be held in Trinity Church, Rutland, November 12th. The convention will open with a celebration of Holy Communion immediately after which it will be organized for business in the parish hall.

The whole diocese was bitterly disappointed at the refusal of Dr. Sutton to accept the election. The diocese has been grievously handicapped, having been without a bishop for nearly a year, since the late Bishop Booth was able to spend only six weeks in the diocese this year.

Two Bishops-Elect Announce Acceptance

SOUTH ORANGE, N. J.—The Rev. Dr. Theodore R. Ludlow, rector of the Church of the Holy Communion here, has accepted his election to be Suffragan Bishop of the diocese of Newark, it was announced October 30th. The Rev. Dr. Ludlow was elected at a special diocesan convention on October 22d.

PORTLAND, ORE.—The Very Rev. Benjamin D. Dagwell, dean of St. John's Cathedral, Denver, has accepted his election to be Bishop of Oregon.

Dean Dagwell's consecration will take place in Portland, probably late in January or early in February, if approved by the bishops and standing committees.

Pension Fund Assets Over \$32,000,000

Market Value of Investments Well
in Excess of Cost, Says W. F.
Morgan, President of Fund

NEW YORK—The market value, as of September 30th, of the investments of the Church Pension Fund were reported at \$30,526,469, a figure well in excess of cost, in a statement made October 29th by William Fellowes Morgan, president of the Fund and its related corporations at a meeting of the trustees and directors.

Starting in 1917 with assets of approximately \$8,600,000, the Fund today has assets of more than \$32,000,000, including cash on hand of \$1,511,668. The Fund owns only one real estate mortgage, amounting to \$6,500, left to it by a smaller Church pension organization which it absorbed several years ago. The investments of the Fund's subsidiary and affiliate corporations also had a market value, as of September 30th, of more than cost.

"The average annual age allowance to the clergy has increased from less than \$600 when the Fund was started 18 years ago to about \$1,000 today," Mr. Morgan said, "and it will continue to increase until it will normally be one-half of the average clerical salary. This compares favorably with the benefits contemplated by the Social Securities Act, which will be small for many years and can reach their contemplated maximum of \$1,920 only after about forty years. The Fund's current pensions are now being paid at the rate of \$1,192,000 a year."

Activities of the Fund's subsidiary and affiliate corporations have shown substantial growth during the year, Mr. Morgan's statement shows. The Church Properties Fire Insurance Corporation now has insurance in force totaling nearly \$70,000,000, an increase of 13½ per cent over the total in force on September 30, 1934. The corporation, insuring only property of the Episcopal Church, was organized in 1929 with capital and surplus of \$300,000, now \$382,000.

The Church Life Insurance Corporation, started in 1922, now has \$18,783,000 of life insurance in force upon clergy, Church officers, and their immediate families, and has shown an increase during the first nine months of the year of 12.9 per cent over the similar period last year. Capital and surplus, originally \$155,000, is now over \$1,000,000, representing approximately 40 per cent of its total assets.

Dixon, Ill., Church Burns

DIXON, ILL.—St. Luke's Church, Dixon, was badly damaged by fire which started in the basement and burned up through the nave October 24th. The chancel and altar were saved. The origin of the fire is unknown.

Bishop Oldham Asks Support of League

Addresses Open Letter to President
Expressing Hope U. S. Will Help
Apply Sanctions

ALBANY, N. Y.—Prompted by a keen interest in America's position regarding the League's enforcing sanctions against Italy in the present crisis, Bishop Oldham of Albany has written an appeal to President Roosevelt, expressing the hope that the President will enforce his statement on trade with belligerents by full coöperation with the agencies working for peace. The Bishop says that "neither the present neutrality legislation nor any other will give any positive assurance that our boys will not be sacrificed."

"No realist," he says, "no honest and well informed person, believes otherwise. The only sure way for us to keep out of war is to have no war anywhere. . . . Our own self-interest, therefore, coincides with our duty to mankind, of which we cannot be wholly neglectful, to throw our whole weight into the scales on the side of collective security."

The Bishop states that abstaining from membership in the League of Nations has conserved our freedom of action, so that, without coercion, "the present issue presents an acid test of the sincerity of our assertions of devotion to the cause of peace." The Bishop believes that, "if Mussolini knew the whole moral and economic force of America was back of the League and against him, he would take quick steps to terminate the war."

Bishop Oldham reiterates the question, "Will America let the world down?" He says: "Fifty-two nations of the world are trying their best, but their efforts may come to naught if the United States stands aloof. If she does, she cannot escape responsibility for the continuance of the war and any other direful consequences that may result. It is inconceivable that, if the American people could see the issue clearly, they would not want to have the mighty moral influence of their country behind the collective forces of peace. If we fail at this juncture, history will have some sad and bitter things to say about us."

Bishop Oldham sums up the situation as follows:

"It seems the tragedy of tragedies that, with all our ardent and genuine love of peace, we should be prevented by political or other considerations from rendering adequate help to the world in its present crisis. I know full well that there are other than idealistic motives at work in Europe, as also here. It may even be, as asserted, that England's policy is in part dictated by her own interests, because in this case her interests and her duty happen to coincide. But this is of trifling importance as compared with the fact that she is rendering invaluable service to the cause of peace, while we, from equally selfish motives, are refusing the help so desperately needed. The real issue, which must be kept clear and not befogged by irrelevant criticism, is simply whether the collective forces of peace shall be supported as against an aggressor."

Church Has 100 Percent

Attendance for 11 Years

AMERICAN FALLS, IDAHO — Tucked away in a small community in southern Idaho is a mission with an unique record—no less than a perfect attendance of all its members for the last 11 years. On a door in the sacristy is a record of services since 1915, kept by the lay-reader, Thomas St. John.

The Church of the Ascension, American Falls, was at one time a fairly flourishing mission, but removals have reduced the number of members to two, Mr. and Mrs. St. John. He reads Morning Prayer every Sunday, and she is the organist and congregation and choir. Usually, there are visitors, but there are no other communicants.

Sewanee Girls' Friendly Meets in Kentucky

LEXINGTON, KY.—The Girls' Friendly Society of the Province of Sewanee met in Lexington at the same time as the Synod and the provincial Woman's Auxiliary. Features of the meeting were an address by Bishop Abbott of Lexington and an address on What the Program Is for the Winter, by Mrs. W. H. Langley of Louisville.

Mrs. Almon Abbott, wife of the Bishop, spoke on Mountain Work; Mrs. F. C. McDonald of Sewanee on Work in Tennessee, and Mrs. O. G. Covington on the subject of Friendly Farm.

There was also an interesting exhibit of Girls' Friendly Society Literature on display at the Church of the Good Shepherd, Lexington.

Virginia Rector Broadcasts

Forward Movement Devotions

NORFOLK, VA.—The Rev. Taylor Willis, rector of Christ and St. Luke's Church, Norfolk, is broadcasting devotions over WTAR, Norfolk, each morning from 8:15 to 8:30 E. S. T. In his broadcast Mr. Willis is using the Bible Readings and Meditations for the Church Year as published by the Forward Movement Commission. It is his hope that those who have these Forward Movement tracts will be encouraged to make daily use of them in connection with this broadcast.

Diocese of Georgia Increases Budget

SAVANNAH, GA.—A meeting of the executive council of the diocese of Georgia was held at Christ Church here, October 25th, preceded by meetings of the diocesan departments on the 24th. Only routine business was transacted, the meetings having been called primarily to set the budget for the coming year.

It was shown that the improved financial condition of the people in the diocese is reflected in increased and more consistent giving for the budget for the year was increased about \$1,000 over last year's. Bishop Barnwell, the coadjutor, presided over the meetings, but Bishop Reese, the diocesan, was present at several of them.

Harrisburg Meetings Attended by 4,600

Records for Attendance at Church
Affairs Broken in Forward Move-
ment Mass Meetings

HARRISBURG, PA. — Forty-six hundred persons, the greatest number ever assembled under the auspices of the Church at one time in the history of the diocese of Harrisburg, met in Forward Movement mass meetings October 28th, in three diocesan centers, Harrisburg, Williamsport, and Altoona.

The meeting in the State Education Building in Harrisburg, where 2,100 persons, including a choir of 500, filled the large forum, was addressed by Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, Charles P. Taft of Cincinnati, member of the Forward Movement Commission, and Bishop Brown of Harrisburg. The Rev. Arthur G. W. Pfaffko was chairman of the meeting. A priest of the Macedonian-Bulgarian Church and a priest of the Rumanian Church were in the procession. The meeting was broadcast from a local radio station.

Fourteen hundred persons, including a choir of 350, filled the Capitol Theatre in Williamsport, where the speakers were the Rev. Dr. Oliver J. Hart, of St. John's, Washington, D. C., and the Rev. Dr. Larkin Glazebrook, member of the National Commission on Evangelism. The Rev. J. Moulton Thomas was chairman of the meeting.

Eleven hundred persons, including a choir of 150, packed St. Luke's Church, Altoona. The speakers were the Rev. Dr. Don Frank Fenn of St. Michael and All Angels', Baltimore, and John I. Hartman of Lancaster, member of the Forward Movement Commission. Canon Lewis D. Gottschall was chairman of the Altoona meeting.

REGIONAL CONFERENCES HELD

Regional conferences conducted by the leaders, Bishop Hobson, Dr. Hart, and Mr. Hartman, were well attended in Harrisburg on Monday, in Williamsport on Tuesday, and in Altoona on Wednesday. Each regional conference began with a celebration of the Holy Communion and meditation, and ended with a dinner in the evening, at which the leaders and Bishop Brown were the speakers. The Rev. William T. Sherwood gave the meditation in Harrisburg, the Rev. Anthony G. Van Elden, in Williamsport, and the Rev. Frederic Witmer, in Altoona. Charles L. Miller of Lancaster was the toastmaster for the dinner in Harrisburg, A. W. Duy of Bloomsburg, chancellor of the diocese, for the dinner in Williamsport, and E. M. Fleming of Altoona, in Altoona. The Rev. Arthur G. W. Pfaffko, chairman of the departments of Field Operations and of Missions, was general chairman in charge of all the regional conferences.

Presiding Bishop to Visit Southwest

Bishop Perry Plans Series of Visitations to Follow House of Bishops Meeting

NEW YORK—Taking the opportunity offered by the meeting of the House of Bishops in Houston, Texas, the Presiding Bishop is making visitations among the dioceses and missionary districts of the Southwest. The itinerary began at Chattanooga when Bishop Perry on the way to Houston preached in St. Paul's Church that city on the morning of November 3d and met again friends made on earlier visits. From Chattanooga Bishop Perry went directly to Houston where he is presiding over the sessions of the House.

Bishop Perry will participate in Church services at Dallas as the guest of Bishop Moore on Sunday, November 10th, and on Armistice Day will deliver an address as part of the celebration at Amarillo, Texas, at the invitation of Bishop Seaman. Thence Bishop Perry will go to Albuquerque, N. Mex., as the guest of Bishop Howden, November 13th to 15th, and while bound westward to the coast from New Mexico will stop at Phoenix, Ariz., to visit Bishop Mitchell, whose recent bereavement in the death of Mrs. Mitchell quickens love and sympathy throughout his acquaintance.

Bishop Perry will begin his visitation in California at Fresno and participate in services arranged under the direction of Bishop Sanford of San Joaquin. Special services will be held at Fresno on Sunday, November 24th.

Bishop Perry will conclude his California visit at Los Angeles where he will participate in the notable ceremonies which will mark the 40th anniversary of the founding of the diocese. From Los Angeles Bishop Perry will go directly to Washington, where on December 8th he will greet the Archbishop of York.

\$5,000 Left to Rector in Will

ROSELLE, N. J.—In the will of the late Miss Belinda Hearn Jouet, a life-long member of the Church of St. Luke the Evangelist, Roselle, the sum of \$5,000 was left to the rector, the Rev. Dr. Clarence S. Wood, with the request that it be used for traveling.

Southern Idaho Thief

Steals Vestments

POCATELLO, IDAHO—A thief in southern Idaho is either vested or disappointed. On a recent visit to Pocatello, Dean Rhea, of St. Michael's Cathedral, Boise, parked his car in front of Trinity Church, while he attended a conference of young people. His locked car was entered, and an overcoat and vestment case taken. If you see an ecclesiastically attired thief at work, kindly ask him to return the stolen vestments.

Carleton Students Have Anglo-Catholic Club

NORTHFIELD, MINN.—An Anglo-Catholic club has been formed at Carleton College here. It consists of five students, who are Church members and desire to learn more about the Church.

At the club's weekly meetings each member has one field of interest in which he presents a short dissertation. These fields of interest include theology, ritual, religious orders, the Sacraments, and the Reformation. At each meeting the editorials in the current LIVING CHURCH are discussed.

The Anglo-Catholic Club has only one officer, the secretary, F. William Orrick.

Bishop Remington Aids Church's Program in Ohio

CLEVELAND, OHIO—Bishop Remington of the missionary district of Eastern Oregon, as a guest of the field department of the diocese of Ohio, addressed nine regional mass meetings at important centers of the diocese recently, in behalf of the Church's program and with some reference to his work in Eastern Oregon. He also addressed five regional meetings of the diocesan Woman's Auxiliary and preached in four parishes.

Bishop Rogers of Ohio accompanied Bishop Remington and spoke on the program of the diocese.

The diocese of Ohio is engaging in a campaign to accomplish three aims in 1936.

1. To increase parish giving to restore clergy salaries to an adequate level and to restore parish activity that has been curtailed because of lack of funds; 2. To increase giving to the Church's program to permit a 50-50 division of missionary funds to the General Church on the partnership principle; 3. Coöperation with the Forward Movement.

Friends' Convention Warned Against Government Aid

RICHMOND, IND. (NCJC)—A solemn warning against accepting government aid in any form was sounded October 25th at the sessions of the Five Years Meeting of Friends in America. Alvin T. Coate, of Indianapolis, speaking on this subject, said that "the most insidious is the policy of operating by subsidy. It is a way of letting the head of the State into the tent." Although no official resolution was adopted on this question, the warning met with wide approval among the delegates.

Allan Jacobs, a Jamaican Negro minister who is attending the sessions, told the delegates last night that "we do not want missionaries to come to our country to try to make it like America or England." "We want them to try to make it like Heaven," he added. Conceding that the white race is the "principal race," he said it had lost its right to leadership by its spirit and policy of ruthless domination. "We do not want your leadership," he said, "but we are ready to take the upper road with you in fellowship if you will have us."

Priests' Convention Committee Chosen

American Coöperating Committee to International Convention Will Send Letter to Every Priest

NEW YORK—The American Coöperating Committee to the International Priests' Convention (1940), which has as its task the supervision of the study of the basic problems as involved in the Anglican position and the possible reunion of Christendom has been appointed, after the advice of many prominent bishops and representative priests had been secured. The following have consented to serve: the Rev. Drs. Bernard Iddings Bell, chairman, canon of St. John's Cathedral, Providence; William H. Nes, dean of the Cathedral, New Orleans; Whitney Hale, dean of the Cathedral, Buffalo; Gerald G. Moore, dean of the Cathedral, Chicago; J. H. Randolph Ray, rector of the Transfiguration, New York City; Frank Gavin, professor in the General Theological Seminary; Don Frank Fenn, rector of St. Michael's, Baltimore; Granville Williams, S.S.J.E., rector of St. Mary the Virgin's, New York, and the Rev. Messrs. C. Clark Kennedy, rector of Christ Church, New Haven; Shirley C. Hughson, Superior, Order of the Holy Cross; Greig Taber, rector, All Saints', Dorchester, Boston.

These gentlemen will jointly send a letter soon to every priest of the Church, explaining fully the project of world-wide study and giving the method of coöperation. It is expected that at least 20,000 Anglican priests will coöperate, of whom at least 2,000 will be of the American Church.

Students' Conference Planned

INDIANAPOLIS, IND.—Theological students and faculties of every part of the United States plan to attend a national conference of theological students, meeting at Butler University, Indianapolis, December 27th to 28th. This, the fifth national conference of theological students, will give its attention to the theme, The Task of the Church Today.

The first of these national theological conferences was held in 1923, at Indianapolis. Others, held at intervals of several years, have met at Milwaukee, Detroit, and Buffalo.

Armenian Prelate

Arrives in New York

NEW YORK—Bishop Calfayan, acting Prelate of the Armenian National Apostolic Church in America since the death of Monsignor Tourian, arrived in New York October 31st.

Bishop Calfayan, formerly Monsignor Mampre Calfayan, was consecrated on August 18th in the holy city of Etchmiadzen, Armenia, by the Catholicos Khoren, assisted by Archbishop Kevork and the Bishops Ardag, Arsen, and Thaddeus.

Conference on Faith Urged in England

British Anglo-Catholics Pass Resolution Decrying Disorganization, Asking for "Federal Conference"

LONDON—At a meeting of the Society of the Faith, held on October 3d, the following resolution was passed unanimously:

That the present disorganization of the Anglo-Catholic Movement is a matter for grave anxiety, and that, in opinion of this Society, a "Federal Conference" should be established, consisting of all Anglo-Catholic members of the Church Assembly (clerical and lay), and of representatives of Anglo-Catholic societies, with a view to better co-operation and greater efficiency in matters concerning the Movement as a whole.

In moving the resolution, the Rev. C. E. Douglas pointed out that this was Lord Halifax's original proposal, the establishment of something resembling the Trade Union Congress or the National Union of Conservative Associations for the defining of the broad principles on which Anglo-Catholics are (or should be) united. At present there was no means of arriving at a general consensus of opinion on questions like Reunion, Marriage, Schools, compared with which the number of candles on the Holy Table or the cut of a chasuble were not important. Such a Federal Conference would, he thought, be invaluable, and could easily be established by a vote of the Anglo-Catholic group in the Church Assembly.

St. Andrew Brotherhood Hears Bishop Roberts

BOSTON—One hundred boys and young men attended the meeting of the diocesan assembly of the Brotherhood of St. Andrew, held at St. Paul's Cathedral here, October 25th. Virtually every chapter in the diocese was represented and gratifying reports of progress were made.

Bishop Roberts of South Dakota addressed the convention, telling of the work being done by the thirty Sioux Indian Brotherhood chapters in his jurisdiction. Leon C. Palmer of Philadelphia, general secretary of the Brotherhood, spoke on the challenge of the Forward Movement for earnest personal service by each man and boy.

Following the public meeting, conferences with local leaders were held looking toward the holding of a provincial convention of the Young Men's Brotherhood Chapters.

Italian Translation of Forward Manual Sought

BOSTON—Request for an Italian translation of *Forward—Day by Day* was made by a parishioner to the Rev. J. C. Kolb, rector of the Church of the Holy Spirit, Mattapan, Boston. He said the parishioner found the manual so helpful she wanted to send a copy to her mother, who does not read English.

Catholic Laymen's Club Advocates Daily Use of Collect for Peace

NEW YORK—The following resolution was adopted by the Executive Council of the Catholic Laymen's Club of New York at an official meeting on October 28th:

Resolved that in the midst of wars and rumors of wars, it well becomes the Christian to consider what he is doing to put an end to the killing of men by their brothers. In the realization of this, the Catholic Laymen's Club of New York would urge on all Churchmen at this time the recognition of the power of intercession that Divine Providence may circumvent all international strife. It would seem that the least that might be done is the fervent daily recitation of the collect for peace in the office of Morning Prayer, or the special intercession used by the priest at every offering of the Holy Sacrifice.

Churchwomen Meet at Philadelphia

PHILADELPHIA—Upwards of 1,200 women from various parishes of the diocese of Pennsylvania participated in the three-day diocesan conference for women which was held in this city under the auspices of the Pennsylvania branch of the Woman's Auxiliary.

The conference opened October 28th with a dinner in the Penn Athletic Club at which former United States Senator George Wharton Pepper presided, and at which the speakers included the Rev. Dr. Arthur Lee Kinsolving, rector of Trinity Church, Boston, and a member of the Forward Movement Commission, and Mrs. Beverly Ober, of Washington, D. C., a member of the National Executive Board of the Woman's Auxiliary. Clergy and laymen of the diocese also attended the dinner.

Subjects discussed included: The Importance of Our Educational Policy, Latin America, and American Neutrality Policies; and sectional conferences were held by the Junior Woman's Auxiliary, supply secretaries, educational secretaries, United Thank Offering treasurers, Church Periodical Club, Girls' Friendly Society, and religious education departments.

Clarity Sought on Status of Conscientious Objectors

WASHINGTON, D. C. (NCJC)—The Universalist General Convention meeting here recently recommended a petition to President Roosevelt asking him to authorize the Department of Justice to determine the status of conscientious objectors, both in war and in compulsory military training.

Memorial Chapel for New Jersey Church

SOUTH AMBOY, N. J.—A Chapel of Remembrance and a new organ in Christ Church, South Amboy, N. J., were dedicated by Bishop Matthews of New Jersey, on October 31st. The altar in the chapel is a memorial to Josephine S. Lockhart, and the two stained glass windows in the chapel have been given in memory of Charles A. Pearce.

Report Published on Share-Croppers

Federal Council of Churches Makes Detailed Study of Living Conditions in Cotton Country

NEW YORK—Public attention now being given to problems of share-tenants and share-croppers makes very timely the recent publication of a report by the Federal Council of Churches of Christ in America on Cotton-Growing Communities in Arkansas. Ten cotton-growing communities and 10 cotton plantations in six typical counties in that state were surveyed by Dr. Benson Y. Landis and Dr. George E. Haynes of the staff of the Federal Council of Churches under the auspices of a state conference of prominent white and Negro citizens and with the aid of more than twelve staff members of the state educational and agricultural agencies.

The survey covers a total of 7,187 Negro and 3,266 white rural residents living on 1,881 unsupervised farms and ten plantations. Of 762 small farms operated by white farmers 53.4 per cent were operated by owners, 11.3 per cent by managers, and 35.3 per cent by share-tenants and share-croppers. Of 1,119 small farms operated by Negro farmers only 26 per cent were operated by owners, 1 per cent by managers, and 73 per cent by share-tenants and share-croppers.

In eight of the ten communities of small farms "government sources were the most important and almost sole source" of short-time credit for crop production to enable farmers to purchase seed, feed, and fertilizer. The net cash income of half of the 46 Negro farmers included in the study, that is the gross cash income less expenses of farm operation based upon estimates of the farmers assisted by survey workers, was less than \$150 in any of the years 1929, 1931, or 1933. Even with additional estimated net income in produce of non-cash crops the total net income in both cash and kind of each of these farmers was less than \$300 in any of the years mentioned.

The report may be secured at a nominal cost from the Federal Council offices, 105 E. 22d street, New York, N. Y.

"The Church Visible" Stressed at Michigan W. A. Meeting

FLINT, MICH.—At the October meeting of the Woman's Auxiliary in the diocese of Michigan, held in St. Paul's Church, Flint, October 28th, the Rev. Charles C. Jatho, rector of St. John's Church, Royal Oak, made the principal address, on *The Church Visible*. A meeting of Altar Guild representatives was held, led by Mrs. Donald C. Stevenson of St. Paul's Cathedral, Detroit, diocesan president. Mrs. William L. Torrance of St. Andrew's, Detroit, educational chairman, conducted a general discussion on parish problems.

Reports from the delegates to the recent Provincial Synod were also received.

Use of Bible in Schools Upheld

Court, Denying Free Thinker's Plea, Says True Free Thinking Involves Right to Believe

NEW YORK—Justice William T. Collins of the New York State Supreme Court rejected October 30th an application by Joseph Lewis, president of the Free Thinkers of America, to strike out the answers of the Board of Education upholding the use of the Bible in the public schools, and defending both hymn singing and the use of public school buildings by religious and racial organizations.

For some years Mr. Lewis has been engaged in litigation to enjoin all these activities on the ground that they are not only a waste of public funds but are in violation of Federal and State Constitutions. He holds that a section of the city charter, drawn in 1851, permitting the use of Bibles in public schools is unconstitutional.

Justice Collins asserted that the use of the Bible in no way affects the belief of Free Thinkers and said:

"Authentic free thinking involves the indubitable right to believe in God as well as the unfettered license not to believe or to believe in a Deity. The manifest vice of the plaintiff's position is that he has confused the racial and religious affiliations of the users of the school buildings for the purpose for which the buildings are used."

The court pointed out that the meetings of these organizations were permitted in school buildings solely for ethical, cultural, or social purposes.

Justice Collins rejected the allegation that the Federal or State Constitutions are violated or that the city charter violates the provisions of those Constitutions in permitting the use of the Bible in the schools.

"It is not urged that any particular sect or religion or biblical version is being taught or insinuated," he said. "Even those who do not accept the Bible as an accurate, historical chronicle enthusiastically regard it as possessing rare and sublime literary qualities."

Elsewhere in the opinion, Justice Collins said:

"Undisguised, the plaintiff's attack is on a belief and trust in God and in any system or policy of teaching which enhances or fosters or countenances or even recognizes that belief or trust. Such belief and trust, however, regardless of one's own belief, has received recognition in State and judicial documents from the earliest days of our Republic."



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Bishop Parsons Speaks at C. L. I. D. Luncheon

NEW YORK—Bishop Parsons of California was the guest of honor at a luncheon held here on October 31st by the Church League for Industrial Democracy, of which he is president. The ideal of democracy, Bishop Parsons declared in his address, grows out of the spirit of Christ and His teaching that every personality is sacred. The C. L. I. D., he said, holds that this ideal must underlie the industrial as well as the political order, and the League's function is to show all Church people the need for a new social order based on Christian principles. The Christian belief, Bishop Parsons said, is that the cooperative commonwealth is an expression in social and political life of the inner spirit of Christ.

The luncheon was attended by 100 members and friends.

Hymn Festivals Planned

NEW YORK (NCJC)—A series of hymn festivals whose purpose is "the singing of better hymns and the better singing of hymns" will be held in a number of communities throughout the United States under the auspices of the Hymn Society. The movement will be inaugurated November 24th.

The Hymn Society is an organization of hymn writers and composers. The president is the Rev. Dr. Philip S. Watters of White Plains, N. Y.

Presiding Bishop to Broadcast

AMARILLO, TEX.—The Presiding Bishop will preach at the Armistice Day service November 11th in St. Andrew's Church, Amarillo, in the district of North Texas. The service will be from 10 to 11 and will be broadcast over KGNC from 10:15 to 11 o'clock.

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SHANGHAI—On October 4, 1835 the Rev. Henry Lockwood and the Rev. Francis R. Hanson reached Canton on the bark *Morrison* and were welcomed by the few white men resident there. Thus 100 years ago the China Mission of our Church began. On Sunday, October 6, 1935 the centennial of this event was celebrated in Shanghai.

At the morning services in all the churches of the diocese the Holy Eucharist was offered as a solemn thanksgiving for the initiation of this apostolic work, and sermons were preached on the subject. Later, a united service of all the Shanghai parishes was held at the Church of Our Saviour, Dixwell Road, which probably was the largest gathering of Church people that has ever been held in China. Three bishops, about forty clergy—many priests from the outstations had come in—and some one hundred and fifty choristers took part in the procession. More than a thousand were present. Many of the hymns used had been especially composed for the occasion. The sermon was preached by Bishop T'sen, who has recently been enthroned as the Bishop of Honan.

A collection was taken up completing the sum of \$2,000 (Chinese) which was tendered to the Department of Missions of the American Church as a thank offering.

Sailors' Day Held at Seamen's Church Institute

NEW YORK—Steamship officials, ships' officers and crews, clergy and lay people joined in the celebration of National Sailors' Day held in the Chapel of Our Saviour at the Seamen's Church Institute, October 27th. The rector of Trinity Church, the Rev. Dr. Frederic S. Fleming, preached and the choir of the Church of the Holy Nativity in the Bronx sang special music. There was a large attendance.

Military-Mindedness Feared

SPOKANE, WASH. (NCJC)—The Spokane Ministerial Association has voted down a proposal to hold a mass meeting in one of the downtown churches on Armistice Day, November 11th, to voice a protest against war. A minister said that Spokane was so military-minded that such a meeting sponsored by the association would draw unfavorable publicity. He suggested that each minister devote time on November 10th to the cause of peace.

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New Society Will Fight Atheism With Speeches, Propaganda

NEW YORK (NCJC)—A Baptist minister, a woman non-denominational evangelist, and a Roman Catholic professor at Fordham University have banded themselves together into the American Anti-Atheistic Society, whose purpose is to "combat the rapidly growing menace of atheism."

To accomplish this aim the newly-formed organization intends to fight atheists with their own weapons. Mass meetings are held nightly at Columbus Circle, traditional stronghold of atheistic propaganda. Every Sunday and Thursday indoor meetings are held at the organization's own hall nearby, according to the Rev. Dr. T. Darley Allen, president of the organization.

In addition to Dr. Allen, who is a Baptist minister, the secretary of the group is the Rev. E. S. Aboud, a woman preacher, while Dr. George G. Sullivan of Fordham University is a prime mover in the work. A number of Jews, Dr. Allen said, are also interested.

The object of the association is not only to stem the tide of atheism, but to convert the atheists themselves back to religion, according to Dr. Allen. The outdoor meetings and indoor lectures arranged by the organization are usually heard by a large number of atheists, he said.

Dr. Allen is a firm believer in the power of propaganda as a force for or against religion.

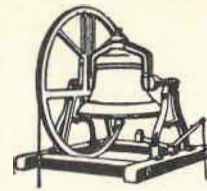
"Many years ago," he said, "I was connected with a Boston religious publishing house that sent out tons of literature on the subjects of theism, Bible defense, etc., and as a result organized infidelity decreased greatly in membership and influence. In Great Britain, where lectures upon the Bible and infidelity were delivered in several large cities and 600,000 copies of anti-infidel pamphlets were scattered within a year, a number of infidel halls were closed and ten years later the accessions to the leading 'freethought' organizations fell off from 1,883 to 433 members. A lecture entitled, 'Will the Old Book stand?' is known to have resulted in the conversion of four men who later became Christian ministers."

Albany Clergy Wives Meet

ALBANY—Mrs. G. Ashton Oldham, wife of the Bishop of the diocese, entertained some seventy of the members of the Clergy Wives Club at luncheon at the Bishop's House October 24th, this being an annual autumn event.

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Representatives of Youth Groups Meet

Relation of Young People to the Forward Movement Discussed at Bishop Hobson's Request

NEW YORK—A second meeting has been held in New York of a recently formed group interested in young people, the Council of Representatives of Youth Organizations.

The council includes members representing the Girls' Friendly Society, Junior Brotherhood of St. Andrew, Junior Daughters of the King, Young People's Fellowship, and others.

The relation of young people to the Forward Movement was uppermost in the recent discussion, in response to a request from Bishop Hobson for suggestions as to what material the Forward Movement could produce which would be of most value to youth.

As the Forward Movement plans to give the period from Epiphany to Ash Wednesday to a special emphasis upon youth, the council felt this to be an admirable opportunity to do an intensive piece of work in awakening parishes to the great opportunities among their young people, and to provide such help as is needed and desired.

Dean of St. Albans Leads

Albany Clergy Quiet Day

ALBANY—The Very Rev. Dr. E. L. Henderson, dean of St. Albans, England, conducted a quiet day for the clergy of the diocese of Albany, at the Cathedral of All Saints, October 24th. Beginning with the Holy Communion at 10 o'clock, there was a series of three addresses, also a conference on the Rule of Life, closing with devotions.

Chicago to Have Peace Services

CHICAGO—At the instance of the diocesan department of social service, Dr. Herbert W. Prince, chairman, several peace services will be held in the diocese of Chicago on November 10th. A sectional service is scheduled for the Church of the Epiphany in the evening, with west side parishes and choirs participating.

A special service, in which foreign consuls and color guards will take part, will be held at St. James' Church. In Lake Forest, at the Church of the Holy Spirit, Dr. Prince will have the American Legion and similar groups taking part in the service.

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"Churchman" Appeal Hearing Postponed

NEW YORK—The hearing on the appeal of the *Churchman* against the judgment of the Supreme Court of New York in the action for libel brought by Gabriel L. Hess, general attorney for the Motion Picture Producers and Distributors, which was scheduled for October 29th, has been postponed to the second week in December. The judgment awarded the plaintiff damages of \$10,200. If upheld, the *Churchman* will be obliged to pay this sum at once. In answer to appeals, almost \$6,000 has been received.

Bishop Cook Helps Observe

Two Delaware Anniversaries

SEAFORD, DEL.—On October 20th two anniversaries were celebrated in two old Delaware parishes. In the morning Bishop Cook of Delaware was the special preacher at the 303d anniversary of the first service of the Church in the parish of Seaford. In the afternoon, the Bishop delivered the annual harvest thanksgiving service at Old Prince George's Chapel, near Dagsboro, one of the oldest church buildings in the United States. Prior to 1929 no service had been held in the edifice for 15 years. In that year it was restored, and since then has been the scene of an annual commemoration service.

Idaho Clergy Confer

on Forward Movement

BOISE, IDAHO—Bishop Cross of Spokane led a clergy conference on the Forward Movement here, bringing in all the clergy in the southern part of the state. It was a stimulating session, and came at a timely moment in view of the uncertain future of Idaho.

An unusual feature of the conference was the providing of the meals, which were prepared and served by the men of the Cathedral choir.

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THE CHURCH AGAINST THE WORLD

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The Religious Book Club Selection for October

Three brilliant theologians of the younger generation, speaking as members of a threatened Church, ask what Protestantism must do to be saved. They declare that the Church has lost its independence; it bows to the economic order, to the spirit of nationalism, to humanism. Neither fundamentalists nor Barthians, the authors call upon the Church to proclaim its inherent independence of state and world, and its dependence on God. \$2.00

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• By Frederick C. Grant

May the relative impotence of the Churches today be due to willingness to escape problems instead of solving them? The president of Seabury-Western Theological seminary here urges a concerted attack on the inescapable problems that beset the Church today. \$2.00

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

WALTER R. DYE, PRIEST

BALTIMORE, MD.—The death of the Rev. Walter R. Dye came as a great shock to the diocese of Maryland. He resigned his parish, St. John's Church, Howard county, on September 30th and with Mrs. Dye took up his residence on his plantation at Waynesboro, Ga. It was there that he died suddenly on October 21st.

He was born in Augusta, Ga., March 15, 1863, the son of James Marshall and Jane Josephine Dye. He attended Richmond Academy, Augusta, the University of the South, and Sewanee. He was ordained deacon in 1886 and priest in 1887 by Bishop Beckwith, and became assistant at Christ Church, Macon, Ga., in 1886. In 1887 he went to Americus, Ga., leaving there for Eutaw, Ala., in 1888. In 1891 he served at St. Paul's Church, Columbus, Miss. He also served at the following places: Santa Fe, N. Mex.; St. Luke's Church, Lincolnton, N. C.; Emmanuel Church, Winchester, Ky.; St. Thomas' Church, Hancock, and the Church of the Epiphany, Millstone, Md. From 1921 to September of this year he was rector of St. John's Church, Howard county.

He is survived by his widow, Mrs. Martha Simrall Dye.

CHARLES E. O. NICHOLS, PRIEST

PROVIDENCE, R. I.—The recent death of the Rev. Charles Edward Osgood Nichols, non-parochial priest of the diocese of Rhode Island, at his brother's home in Haverhill, Mass., is regretted here in Rhode Island where he served as locum tenens at the Church of the Good Shepherd, Pawtucket, and later as vicar of St. Mary's Church, Warwick Neck. During his service at St. Mary's from 1932 to 1934, the parish became independent. For many months before he died the Rev. Mr. Nichols was in ill health, lying desperately sick in a Providence hospital.

The Rev. Mr. Nichols, who was 76 years old, was born in South Hampton, N. H., June 16, 1859. Graduating from Amherst with the degree of Bachelor of Arts in 1882, and from the General Theological Seminary with the degree of Bachelor of Sacred Theology in 1889, he was ordained deacon in 1888 by Bishop Paddock, and priested the same year by Bishop Niles. He was rector at Salmon Falls, N. H., from 1888 to 1891; Brunswick, Me., from 1891 to 1894; Bridgeton, N. J., 1895 to 1908; St. Andrew's Church, North Grafton, Mass., in 1908; Christ Church, South Barre, Mass.; St. George's Church, Sanford, Me., in 1918, and he was vicar of St. Mary's Church, Warwick Neck, from 1932 until 1934.

ARTHUR B. HOFF

MORRISTOWN, N. J.—Commander Arthur Bainbridge Hoff, U. S. N., retired, descendant of an old New Jersey family,

died of a heart attack October 21st at his residence in his 66th year.

Commander Hoff was a direct descendant of Commodore William Bainbridge, who captained the *Constitution*.

Graduating from Annapolis in 1889, Commander Hoff was in the navy until retired in 1913 because of disability incurred in line of duty. He returned to active service in 1917 as chief cable censor at New York. In 1918 he commanded the *Oregon*, used as a training ship.

From 1913 to 1917 he was Industrial Commissioner of the Erie Railroad. He was an executive of the Erie until 1929. He was active in many patriotic societies and a leader in the nation-wide campaign to raise \$250,000 to recondition the old *Constitution* in 1925.

Commander Hoff, a communicant of St. Peter's Church, Morristown, was long active in Church affairs.

He is survived by his widow, Mrs. Louise Roosevelt Hoff, and two sons, Nicholas R. Hoff of Morristown and Arthur B. Hoff of New York.

MRS. R. W. PLANT

PORTLAND, M. E.—Agnes Darling Weatherly Plant, wife of the Rev. Canon Robert Wetmore Plant, rector of the Church of St. Mary the Virgin, Falmouth Foreside, died October 25th, aged 76 years.

She was born in Quebec, P. Q., March 9, 1859, daughter of the late Mr. and Mrs. James Weatherly, and was married in Toronto in October, 1884, when the Rev. Mr. Plant was a missionary in the diocese of Algoma. After living three years in Toronto, she and her husband moved to Cambridge, Mass., and then went to the West. The Rev. Mr. Plant assisted the late Bishop Ethelbert Talbot in organizing the newly-appointed missionary district of Wyoming and Idaho. For four years they resided in Boston, where Canon Plant was rector of St. John's Church in East Boston, followed by 30 years in Gardiner, Me., where he was rector of Christ Church. They have lived in Portland since 1927.

Besides her husband, she leaves four daughters, Mrs. Cuthbert A. Pack of To-

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Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

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

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8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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Confessions: Saturdays, 4:30-5:15, 7:30-8:15.

ronto, Mrs. Francis C. Millspaugh of Beach Bluff, Mass., Miss Alada Plant of Falmouth Foreside, and Mrs. Arthur K. Blood of Swampscott, Mass.; and two sons, Woodford H. Plant of Shanghai, and Stewart Plant of Falmouth Foreside. A Requiem was conducted on the day of SS. Simon and Jude at the Church of St. Mary the Virgin, Falmouth Foreside, followed by the burial office at Christ Church, Gardiner, with interment at Gardiner, Me.

Rev. R. N. Merriman Heads Bethlehem Standing Committee

BETHLEHEM, PA.—The standing committee of the diocese of Bethlehem, at its recent meeting, elected the Rev. Robert Nott Merriman, rector of the Church of the Mediator, Allentown, its president, and elected the Rev. J. L. Ware, Church of the Good Shepherd, Scranton, a member, thus filling vacancies caused by the death of the Rev. John Hall Griffith.

Winfield Martin, Montrose, Pa., was appointed to the finance committee to fill the place made vacant by the death, last June, of the Hon. John W. Coddling, Towanda, Pa., a member of many years standing.

Ceremonies at Washington

WASHINGTON, D. C.—On Armistice Day, November 11th, there will be ceremonies at Washington Cathedral, under the auspices of the Disabled American Veterans of the World War, assisted by prominent women from many Washington patriotic and civic organizations and the Cathedral staff.

Memorial for Dr. Norwood

NEW YORK—For the fourth time by request, the office Increasing Christhood, made up entirely of selections from Robert Norwood's verse and prose, was rendered in loving memory of him by a group of his friends at a service held on November 3d in St. Mark's Church in-the-Bouwerie. The rector, the Rev. Dr. William Norman Guthrie, led, many others taking part.

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ANNOUNCEMENTS

Caution

DEAN RHEA of St. Michael's Cathedral, Boise, wants it made known to the clergy of the west that he is not interested in helping a certain young man, who represents him as being, establish an electrical shop in Boise. At least, not to the extent of having his name used to secure funds from the clergy.

Died

BIRDSALL—At Brookline, Mass., October 20th the Rev. PAUL HERBERT BIRDSALL, rector emeritus of Grace Church, Albany, N. Y.

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CORRESPONDENCE

(Continued from page 476)

Church a check for \$10 for distributing a thousand blotters having in the center a complete list of the Church's services, and to fill both sides she intended to get ads from the business people of the town.

This she did, at three dollars an ad—to exactly what extent I don't know. But she has not returned, apparently being satisfied to pocket whatever money she was able to collect for ads in the name of the Church.

I cannot say I gave full credence to her scheme when she presented it; neither was I astute enough to see through it, though mistrusting it.

I signed a statement for her that she was doing this work for the Church. She exhibited one of these statements signed by a clergyman from North or South Carolina. Her name I do not exactly recall—it was something like Harwood, Hayworth, or Harworth.

Publishing this may save some of our laity from "involuntary contribution" to her cause. Golden, Colo. (Rev.) ROBERT I. PARKE.

It's a profitable racket, but not a new one.—THE EDITOR.

Error in "Sketchbook Pilgrimages"

TO THE EDITOR: On receiving the copy of the November 2d issue this morning, containing cut of Christ Church, Glendale, and accompanying article, I was distressed to find a serious blunder in the latter, which I think should be corrected. The tower, clock, and 11 bells are not a memorial to the Rev. William Taylor Pise. They were given by the children of William A. and Charlotte E. Procter in memory of their parents. Further, William A. Procter was the father of William Cooper Procter, not of A. Coyer Procter. . . .

(Rev.) ELWOOD L. HAINES.

Glendale, Ohio.

We deeply regret these unfortunate errors.—THE EDITOR.

"Surplus Population"

TO THE EDITOR: Your article headed Surplus Population is frank and honest in saying that you do not understand "the constant complaint of certain countries that they need more space for their growing populations," and your doubt that this is true is well founded. You wish that some competent person would explain the significance of this bogey of surplus population.

A lucid explanation was given by an American writer, in the year 1879, and it has been available to all ever since. If you or any of your readers will invest a dollar in a copy of *Progress and Poverty*, by Henry George, you will learn that no country is overpopulated, except with landlords—not little landlords but those who monopolize great tracts of land, or land of great value. Over population and over production are terms expressing delusions.

One Thomas Robert Malthus, a priest of the Church of England in the eighteenth century, is responsible for the atheistic doctrine that man brings into the world children for whom the Creator cannot provide the necessities of life. That doctrine has done incalculable harm and is still believed in by the majority.

George goes into detail to expose the fallacy of Malthus' doctrine. . . .

One may read George's books and honestly doubt their message, but no one may claim to be well read in these subjects with-

out a knowledge of George's philosophy—a philosophy that is in harmony with the Catholic faith. ALEXANDER GREENE. Chicago, Ill.

"The Bible as a Whole"

TO THE EDITOR: The Rev. Alfred Fletcher from a hospital bed in Los Angeles has privately called my attention to an error in my syllabus, "The Bible as a Whole," which appeared in the Coverdale Bible commemoration number of THE LIVING CHURCH, October 5th. I am glad to take this opportunity to make public acknowledgment and correction. In Item 14 of the syllabus the date of the Council of Carthage which authenticated the Old and New Testaments by canonization should read 397 A. D. (not 297). The process of fixing the canon of the New Testament was long and wavering, as all students know, and did not really end for the whole Church, East and West, till near the close of the seventh century. It reached its climax for the Western Church, however, in the fourth century, culminating with the corporate and official seal of the Church by the third Council of Carthage, which, however, as I understand it, was merely the act of a Provincial Synod and was not ratified for the whole Western Church till nearly a century later by Pope Gelasius.

May I take this opportunity to clarify another statement in the article referred to. The Coverdale Bible was, as there stated, "the first English version printed in England," but this is not true of its first edition. It seems to be generally agreed that Froshover of Zürich printed the original. Two editions appeared in 1537, and these, I understand, were the first complete Bibles in English printed on English soil.

(Rev.) EDWARD HENRY ECKEL.

Fort Worth, Texas.

Clergy and College Students

TO THE EDITOR: May I request the repetition of a suggestion you have frequently uttered?—that the clergy of students going away from home to college send to the college clergy the names and addresses of such students?

Also of giving of those names to other clergy (especially if they are friends or acquaintances) in the college town, with the request that they call upon such students and offer them any help they may be able to give.

If such were the custom, doubtless many students would be kept from becoming lukewarm to the Church—if not lost to her.

(Dr.) ELTON G. LITTELL.

Yonkers, N. Y.

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Does Every Churchman Know This?

THE asking Program and Budget of the General Church for 1936 was set by the General Convention at \$2,700,000. To restore the work of the General Church to the level of this figure will require an income from pledges of \$1,967,474. The balance will be provided by an income from the United Thank Offering, trust funds, and miscellaneous sources.

The sum of the Objectives which the dioceses have adopted for this year's Canvass, in lieu of Quotas mathematically calculated, is \$1,429,201.

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This means that the people of the Church are being asked by the dioceses for the support of the General Church Program of 1936 \$538,273 less than the amount needed to restore the work to the \$2,700,000 level.

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What is perhaps more important is that the dioceses are asking less than the amount needed to hold the General Church Program where it was pegged by the General Convention.

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The amount needed from pledges to keep the present Emergency Schedule in effect in 1936 is \$1,580,589. The sum of the Objectives reported by the dioceses to the National Council is \$151,288 short of this figure.

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The Church should realize, therefore, at this date, before the beginning of the Canvass, that even though the diocesan Objectives are attained in full and subsequently paid 100%, the National Council, meeting on February 11, 1936, will lack approximately \$150,000 of the amount needed to balance the Emergency Schedule.

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Will the dioceses secure for General Missions an amount which is \$150,000 greater than the sum of the Objectives which they have accepted?

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If not, will our Church consent to a further cut of its General Work of \$150,000 below the Emergency Schedule; a schedule that is \$1,381,918 below the actual expenditures of 1931?

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The Every Member Canvass is a Church-wide referendum. It will settle the question of the Budget for 1936 long before the National Council meets next February. There are three choices:

1. The Program and Budget of Restoration—Figures set by General Convention, \$2,700,000. The sum of the Objectives is \$583,273 less than the amount needed.
2. The Stand-Still Program and Budget, an Emergency Schedule set by General Convention at \$2,313,115. The sum of the Objectives is \$151,288 less than the amount needed.
3. The Program and Budget of Disaster—failure by the Church in this Canvass to provide the funds needed to maintain work at the figure of the Emergency Schedule. General Convention ordered "that the National Council shall under no circumstances incur debt to meet the shortage, but shall make such reductions in appropriations as may be necessary to bring them within expected receipts reduced by a reasonable factor of safety."

An increase of 11% in the pledges for 1936 will raise the Budget and work of the general Church above the stand-still basis it occupies at present.

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