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# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
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## Church Calendar



### DECEMBER

- 21. St. Thomas. (Saturday.)
- 22. Fourth Sunday in Advent.
- 25. Christmas Day. (Wednesday.)
- 26. St. Stephen. (Thursday.)
- 27. St. John Evangelist. (Friday.)
- 28. Holy Innocents. (Saturday.)
- 29. First Sunday after Christmas.
- 31. Tuesday.

### JANUARY

- 1. Circumcision. (Wednesday.)
- 5. Second Sunday after Christmas.
- 6. Epiphany. (Monday.)
- 12. First Sunday after Epiphany.
- 19. Second Sunday after Epiphany.
- 25. Conversion of St. Paul. (Saturday.)
- 26. Third Sunday after Epiphany.
- 31. Friday.

### KALENDAR OF COMING EVENTS

#### JANUARY

- 8. Convocation of Mexico.
- 15-16. Council of Nebraska. Convocation of Oklahoma. Convention of Western Michigan.
- 19. Council of Texas.
- 19-20. Convocation of North Texas.
- 21. Convention of Upper South Carolina.
- 21-22. Convocation of Salina.
- 21-23. Convocation of Mississippi.
- 22. Conventions of Indianapolis, Maryland, Tennessee, Councils of Atlanta, Louisiana.
- 22-23. Convocation of San Joaquin.
- 23. Convention of Kentucky.
- 26. Social Service Sunday.
- 26-28. Convocation of Spokane.
- 28. Conventions of Harrisburg, Milwaukee, Missouri, Pittsburgh. Council of Southern Virginia.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### DECEMBER

- 30. St. Matthew's, Sunbury, Pa.
- 31. St. Alban's, Olney, Pa.

#### JANUARY

- 1. Advent, Boston, Mass.
- 2. St. James', Brooklyn, N. Y.
- 3. St. James', Bradley Beach, N. J.
- 4. All Saints', Oakville, Conn.

## Clerical Changes

### APPOINTMENTS ACCEPTED

BLACKSHEAR, Rev. W. S., formerly in charge of St. Paul's Church, Freeport, Texas; is rector of All Saints' Church, University of Texas, Austin, Texas. Address, 209 W. 27th St.

CHIDESTER, Rev. W. K., formerly rector of St. John's Church, St. Johns, Mich.; has accepted a call to All Saints' Parish, Winter Park, Fla.

DUÉ, Rev. PAUL, formerly rector of the Church of Our Saviour, Du Bois, Pa. (Er.); to be rector of Calvary Church, Montgomery, and Redeemer Church, Ansted, W. Va. Address, Montgomery, W. Va. Effective, December 22d.

GARRETT, Rev. A. R. ELDON, formerly in charge of St. Hilda's, River Rouge, and St. Michael's Mission, Lincoln Park, Mich.; is rector of Christ Church, Flint, Mich.

KLEIN, Rev. WALTER C., S.T.D., chaplain of Morristown School, is also vicar of St. Paul's Church, Morris Plains, N. J. (N'k). Address, Morristown, N. J.

LASCELLE, Rev. GEORGE T., formerly rector of St. John's Church, Oneida, N. Y. (C.N.Y.); is rector of the Church of the Messiah, Glens Falls, N. Y. (A.).

PERKINS, Rev. LOUIS L., formerly rector of St. Paul's Church, Kittanning, Pa. (P.); to be rector of the Church of the Good Shepherd, Shelton, Conn. Effective January 15th.

SHARP, Rev. JAMES R., secretary of the diocese of Tennessee; is canon to the Ordinary in that diocese.

SMITH, Rev. ROBERT D., formerly assistant at Grace Church, Jamaica, L. I., N. Y.; is rector of Grace Church, Trenton, N. J. Address, 474 Greenwood Ave.

SPRINGSTED, Rev. JOHNSON A., formerly rector of the Church of the Messiah, Glens Falls, N. Y. (A.); is rector of St. John's Church, Oneida, N. Y. (C.N.Y.). Address, 343 Main St.

### NEW ADDRESSES

BIERCK, Rev. W. HUBERT, formerly 570 Western Ave.; 292 Whitehall Road, Albany, N. Y.

LAWRENCE, Rev. HERBERT L., formerly 520 W. 114th St.; 416 LaFayette St., New York City.

PALMER, Rev. PAUL R., 1725 N.W. 27th St., Oklahoma City, Okla.

### ORDINATIONS

#### PRIESTS

ERIE—The Rev. ANDREW MCCOY VAN DYKE was advanced to the priesthood by Bishop Ward of Erie in St. Lawrence's Church, Osceola Mills, Pa., November 30th. The ordinand was presented by the Very Rev. William E. Van Dyke, and is in charge of St. Lawrence's Church and associated missions. The Bishop preached the sermon.

NEW YORK—The Rev. WILLIAM BUTLER SPERRY was advanced to the priesthood by Bishop Lloyd, Suffragan Bishop of New York, in Grace Chapel of Grace Church, New York City, December 7th. The ordinand was presented by the Rev. E. Felix Kloman, and is vicar of Grace Chapel. The Rev. W. Russell Bowie, D.D., preached the sermon.

#### DEACON

CHICAGO—DUDLEY B. McNEIL was ordained deacon by Bishop Stewart of Chicago in St. Lawrence's Church, Libertyville, Ill., November 30th. The candidate was presented by the Ven. W. H. Ziegler and is deacon at St. Lawrence's Church. The Rev. C. W. Brown preached the sermon.

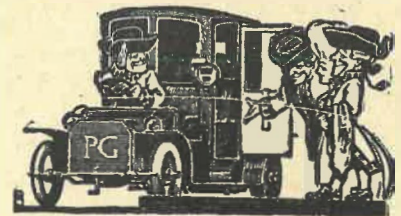
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 NEW YORK

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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.

### Books and the Clergy

**TO THE EDITOR:** The article in the November 30th issue of *THE LIVING CHURCH* on What Books Would You Buy?, by Elizabeth McCracken, is very opportune, and throws light in a dark passageway of clerical life, as lived among us. Living on the sidelines, after a long ministry, I have seen the interior life of many a rectory; in the majority of instances the clerical library scarcely functions. The forgotten rector or missionary has been left to pull himself up by his own bootstraps. The inspiration of a new book seldom or never breathes into him a half breath of new life or thought. Helpful periodicals, theological or otherwise, are impossible. He is fortunate if he is able to subscribe for one of his Church papers. It is only another worry if he is able mentally to kick against the pricks. A high Roman dignitary once returned to a former charge, which happened to be a village where I was the missionary. I heard him tell this story among his experiences: "Soon after I came here I called at the home of a parishioner, on the top of a lofty hill. I said, 'Why, this glorious view must be food and drink to you!' 'Yes, so Pat and I thought the first year, but the second year we laid in more potatoes.'" Enthusiasms are stimulating, but not food. It seems as if almost any vestry would provide an annual sum of money, however small, to provide the rector or missionary with a few books. . . .

Another story about fifteen dollars given to each of the "inferior" clergy in a certain eastern diocese. The Bishop told me personally of his experience. He placed the total sum in the hands of a Church publisher of known Christian piety and devotion to the Church. The publisher hearing the swish of the garments of Lady Poverty, refused any order which could not be supplied out of his current stock. The Bishop sadly shook his head, saying, "Never again."

Personally, I have kept myself supplied with a moderate list of helpful books, but I have suffered for my companions' sake.

At the beginning of my retirement, I devoted myself to a subject interesting to me, in order to keep my wits agile. I chose an Old Testament subject, where "Churchmanship" would not break through nor steal. However, I came to life suddenly again, and ran for my gun, when I heard the title of a fine book just published: *Anglicanism*. I am a priest of the Church, Catholic and Apostolic, and not the minister of any "ism."

(Rev.) F. H. T. HORSFIELD.

Lexington, Ky.

In defense of Church publishers and booksellers (which is partially self-defense), we must say that we do not recognize the publisher to whom our correspondent refers, and certainly his reputed action is not typical of those we know.—**THE EDITOR.**

### Correction

**THE REV. W. B. TURRILL** has called our attention to a typographical error in a letter over his signature printed in *THE LIVING CHURCH* November 16th. The targum on the book of Esther dates, not from the fourteenth century, but from the fourth (A. D.).

### The Origin of a Prayer

**TO THE EDITOR:** As the originator of this correspondence, will you permit me a last word? The idea of Lancelot Andrewes being the real author of the famous prayer, came from an Oxford pundit in the *London Times*. Careful research by leading Anglican scholars has given no proof of this. So we must, with Prof. J. A. Muller, Dr. J. W. Suter, and others who have written me, give the entire credit to John Henry Newman—priest and Cardinal.

Newman had a marvelous mind. His historical novel of North Africa reads like a splendid epic. His hymns, too, are the treasures of Christendom. A few years ago a symposium was conducted as to what were the great Anglican hymns. The first three were:

1. "Praise to the Holiest." No. 259.
2. "Lead, kindly Light." No. 244.
3. "Hark, hark, my soul." No. 290.

Newman wrote the first two, F. W. Faber the third. **JOHN W. LETHABY.**

Portland, Ore.

We earnestly hope that this will indeed be the last word on this subject, which seems to have no end.—**THE EDITOR.**

### "Clergy Unemployment Insurance"

**TO THE EDITOR:** In his recent article on Clergy Unemployment Insurance, published in *THE LIVING CHURCH* of November 2d, Bishop McDowell dealt with a topic which is entitled to the serious consideration of all Churchmen.

Since the House of Bishops has stated that Christianity demands "more certain assertion of security for the unemployed" and the House of Deputies has endorsed social insurance against such "economic insecurities as unemployment," the official mind of the Church would seem to be unmistakable. It only remains for us to exemplify in our own economic relations the principles which we enunciate so clearly for the guidance of others.

It is true that many difficult problems, both actuarial and personal, would be involved in the formulation of any definite plan for the insurance of the Church's employees against unemployment. However, it does not follow that they are insoluble and still less that we should make no attempt at their solution. (Rev.) W. C. SEITZ.

Gambier, Ohio.

**TO THE EDITOR:** A long and almost ominous silence in your columns upon our internal unemployment problem was broken by the article on Clergy Unemployment Insurance by Bishop McDowell on November 2d. The Bishop's plan may be fine—for the future, though with more "Commissions" suggested it would likely be a far distant future!—but it provides nothing for the present.

It is idle to think the present situation is cleared up when one hears of our clergy working—or at least registering in an almost vain hope—under FERA or the new WPA, or joining one of the government coöperatives that operate in some parts of our country (but which probably provide no

cash income at all)! Why not advertise that our Church ordains men now for the material harvest instead of a spiritual harvest?

It seems very evident that many of our bishops and clergy need a genuine conversion. When one hears of clergy living under a Church "dole" system not half as adequate as the often inadequate government dole, while their bishops and some of their fellow clergy receive twenty or thirty times as much in a month still, one can hardly be blamed for feeling—as some say—that the Church has lost its soul. **PAUL TRAVERS.**

Norfolk, Va.

### The Blotter Racket Again

**TO THE EDITOR:** Note in the November 9th issue of *THE LIVING CHURCH* that the blotter racket has been worked on the Rev. Fr. R. I. Parke of Golden, Colo. I think the same person burned me some few months ago. Her name, as given by her, is Mrs. H. J. Laraway. She came in like a breeze, knew her Church, said that she was a communicant of Christ Church, Raleigh, N. C. She is supposed to have originated from St. James', Wilmington, N. C., but neither of those rectors know anything about her except that she worked the same racket on them. She comes in with the air of a business woman filled with the love of her Church and wants to give the church \$10 if they will distribute her blotters. She solicited the advertisements and then took French leave. We have seen neither the money nor the blotters to date. **Elkins, W. Va. (Rev.) A. J. TORREY.**

### The Danger of Eclecticism

**TO THE EDITOR:** I think the likelihood of Protestant Missions being swallowed up in a movement of eclecticism, as Fr. Howell has pointed out (L. C., November 23d), is more imminent than we realize. I am told by denominational leaders who have first-hand information that this absorption is taking place on a large scale in India. My impression was that the zeal of these leaders



Every letter

**CHRISTMAS  
SEALED!**

The girl of the 1860's never heard of Christmas Seals. But she knew about "consumption." Tuberculosis still takes fifty per cent more girls than boys between 15 and 24. To help protect our modern girls against this disease the Christmas Seal must continue its program of education and prevention.

**BUY  
CHRISTMAS  
SEALS**

The National, State and Local  
Tuberculosis Associations  
of the United States





for foreign missions was considerably dampened thereby.

We would not like to see the Christian missionary enterprise left to the Roman Church and a few bodies like the Adventists, but I am satisfied many of us may live to see just that. Unless we take stock of ourselves, we slip down easily into a vague benevolence that is essentially futile. I think it is true that we stand between two worlds, and if we who are Anglicans expect to have an effective part in the work just ahead of us, we need to stand up to our principles like men.

La Grange, Ill. VICTOR CRONK.

### Who Won the War?

**TO THE EDITOR:** In a recent issue (L. C., November 23d) you published an article entitled, Maurice Child, the Curate Who Won the Great War. I dare say that there are others, as well as myself, to whom the manner of Fr. Child's momentous achievement is not clear. It seems to be connected with a pamphlet written by the former and called *Some Small Stir* in defense of the Pope's neutrality. No doubt the article by Fr. Morse-Boycott presupposes a knowledge of affairs of Church and State, of which I, for one, must confess myself to be ignorant.

Only a few days ago I read of a newspaper man who won the World War, and before that, of a soldier (a sergeant, I believe), who did the same thing. Some say that the United States won the war with its 4,000,000 men and great resources. Others say England did, some say France, and still others (with considerable show of reason) that Germany was the real winner. All these conflicting claims are very confusing to a run-of-the-mill mind like mine but now that the matter has been cleared up by Fr. Child's great feat, I would like to know all about it.

Will you be good enough to explain?

(Rev.) EDMUND S. MIDDLETON.

Baltimore, Md.

All the claimants are wrong. Nobody won the war.—THE EDITOR.

### "Censorship"

**TO THE EDITOR:** May I express my approval of your editorial on Censorship in THE LIVING CHURCH for December 7th? It is certainly true that too much, or the wrong kind of, censorship will often do harm to and devitalize works of art whether drama, music, painting, or the lowly and despised movies. I, personally, feel more strongly even than you do, believing, for various reasons, that any censorship is harmful and that rigid censorship is not practical.

Louisville, Ky. R. M. STEELE, JR.

### The University of the South

**TO THE EDITOR:** May I have space to make historical correction of the article in THE LIVING CHURCH of December 7th, on the University of the South, by Wil King?

He states that the University was founded in 1857, and goes on to say that "school life at Sewanee has been continuous since its origin with the exception of a short period during the 1860's. At this time it was burned by the Union troops in their march south across the mountain. It was re-opened in 1868, and has served without interruption ever since."

While it is correct that it was founded in 1857, yet the corner-stone of the proposed central building was not laid until 1860.

The university was not burned by the Union troops, as there were no buildings to burn, but the corner-stone was blown up, and the pieces carried off as souvenirs. The school

life at Sewanee was not "continuous since its origin" as there was no school life until 1868 when the "Junior Department" was opened with nine pupils, in order to save the Charter and the 10,000 acres of mountain land, the only asset left, from a proposed and hoped for \$3,000,000 endowment.

Gen. R. E. Lee was invited to become the first vice chancellor of the university, but declined in favor of his beloved State and Lexington, but at that time it was not "a small but mighty school."

(Rev.) JAMES G. GLASS,

Historiographer, University of the South.  
Ormond Beach, Fla.

### The Spiritual War

**TO THE EDITOR:** "The Church should be ashamed to 'Talk Peace' to the secular world until there is within herself peace and unity. Separation between the states was the cause of a physical war in 1860 and separation in the Church has been the cause of a war, at times physical, continuously mental, that has lasted for over four centuries. The ideals of Christ, put into practice, would mean universal peace. You cannot force

Christian ideals on the mass of men outside of the Church. Only a United Church could capture their vision and their loyalty. If we cannot succeed in convincing an individual that he has no right to separate and found a denomination of his own when he thinks differently from the corporate thinking of his Church it is absurd to think that we can convince nations that they have no right to wage war. Let us be honest with ourselves and use our time and money to find an expression of Christ's Church here on earth that is actually catholic enough to embrace all men, accept it, push it forward, and with a united front bring peace, goodwill to men on earth."

The above is my reply to the questionnaire "Concerning War and Peace" sent out by Bishop Baker and colleagues of New York. . . . May the Protestant Episcopal Church in the United States of America continue in its efforts toward that fundamental factor of Peace—Christian Unity—and not waste its substance and energy in that futile crying against pagan minds that seems to be occupying the Protestant Churches.

(Rev.) J. WARREN ALBINSON.

Elkton, Md.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

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

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.  
E. P., Instruction, and Benediction, 7:15 P.M.  
Week-days: 7, 8; Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW YORK

#### The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 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.

#### St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.  
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

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

#### Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8-12 (except Saturday), 3 P.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.  
Noonday Service Daily (except Saturday) 12:20 to 12:40.

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers, with Address and Benediction, 8.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean  
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).  
Week-day Mass, 7 A.M.  
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.



And they came with haste, and found both Mary and Joseph, and the Babe lying in the Manger

**T**HIS TABLEAU, which is presented annually at St. Timothy's Church, Roxborough, Philadelphia, is preceded by the coming of the shepherds to the representation of the stable at Bethlehem, shown here, which is thought to be unique in that it is presented by living human and animal actors.

The combined choirs of about twenty Philadelphia churches sing carols and hymns of praise.

The tableau, which takes place at 11 o'clock in the evening, is followed by a midnight choral Eucharist, celebrated by the rector, the Rev. E. B. Wood.





# Editorials and Comments

## “And Was Made Man”\*

**WE** ALTOGETHER miss the primary thought of Christmas Day unless we make an attempt to discover the place which the Incarnation bears to the things of earth and the things of Heaven.

It is an axiom that Almighty God always uses the simplest method of carrying His will into effect. He is never arbitrary. He is never a law-breaker. “Order is Heaven’s first law,” not as an arbitrary discrimination, but because the majesty of God in itself requires order as the expression of that majesty.

Miracle is in no sense an invasion of order. One would not hastily write that God could not violate law; but faith would be difficult to the point almost of impossibility if He did, and reason and investigation alike convince us that He does not. Sometimes, indeed, we are unable to reconcile law with law, so that, as in the instance of most miracles, we are unable to bound the limits of a law or to define its workings or its relation to other laws. This inability on our part, however, is caused rather by the human limitation of our intellectual point of view than by any arbitrariness of spiritual laws. Miracle is as truly the expression of fixed, immutable law as is any phenomenon in nature.

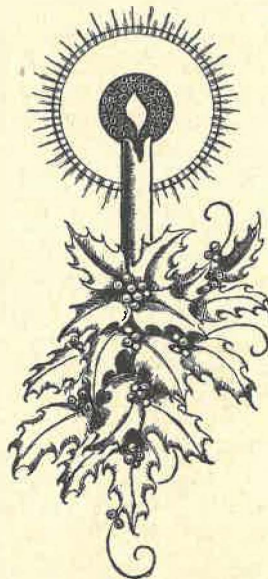
Men talk of the Virgin Birth of our Redeemer as though it complicated the comprehension of the Incarnation. There are those who affect to believe in the Incarnation but who yet either deny the Virgin Birth or hold that it is an uncorrelated hypothesis, quite apart from the fact of the Incarnation. These twin misconceptions appear to have obtained wide currency, even among the official teachers of the Church; the latter of them, even among men who suppose themselves to be orthodox Christians. Yet both of these are

founded either upon a misconception of the nature of the Incarnation, or else upon an hypothesis that God has broken His own inviolable law in selecting the manner of the advent of His only-begotten Son.

**T**HIS is the doctrine of the Incarnation: that the Son of God, who had existed from all eternity, became man. Any conception that a human child became fused with divinity, or that God entered into a child, or that the Spirit of God entered into a man—as, according to some, at the baptism of Jesus Christ—in such wise as to create a new relationship between that man and God, is wholly distinct from, and foreign to, the doctrine of the Incarnation. Moreover, these hypotheses are essentially unthinkable. A man’s personality undergoes no change of identity throughout life. It is distinct and the same from the moment of conception till he breathes his last breath, and beyond, in his life throughout eternity. To pass from human to divine is as unthinkable as to pass from human to brute. Whatever be the problems of personality, and they are many, this much is certain: I know that I am now the identical person that I began to be. My identity cannot be taken from me.

To assume, then, that the natural son of human parents was also or afterward became divine, is to assume that God has broken His own law; that human generation occurred that involved no heredity; that human parents, by natural generation, gave birth to something that was not exclusively human; that the Son of God—we say it with reverence while shrinking from the irreverence of the thought—was a human monstrosity; a thing produced by natural causes that was not a natural effect of those causes; that cause had refused to produce effect.

This would be no miracle. Rather would it be a stupendous violation of God’s fundamental law. Could we become assured



\* This editorial was originally published in THE LIVING CHURCH of December 23, 1905.



that Jesus Christ was conceived and born after a natural manner as other human children are conceived and born, the allegation that He is also Son of God would be an insult to man's intelligence. The mind would reel at the impossibility of believing such a contradiction. Faith in God could not withstand the shock. How can human parents produce that which is something more than their child? Conceivably, we admit, the Spirit of God might enter into a man and direct his impulses and actions; but that would no more make that man the Son of God, than the entry of evil spirits into the herd of swine made those swine sons of Satan. Sonship requires succession from parent in kind; it is satisfied by no subsequent affiliation of two distinct entities.

The Virgin Birth does not make the Incarnation more difficult to believe! It alone makes that doctrine intellectually tenable. It alone vindicates Almighty God from the charge of violating the law of heredity, the eternal principle that cause may produce only an effect for which the cause is adequate.

**D**ID human generation produce the Son of God? Then look about you to find where gathering clouds have produced a house and lot; where the morning sunshine has proceeded from the west; where harvest has preceded seed-time; where parenthood generates that which is not "after its kind." For lo, there is no immutable law. All things are arbitrary. Neither the sun nor the planets move in orderly courses. The eternal Force in nature is subject to arbitrary fickleness, there is no Cause and there can be no effect, one cannot deduce the things of the morrow from the observation of the things of yesterday and of today. Anarchy of natural forces reigns in the place of immutable law.

For if God has broken immutable law once, we have absolutely no safeguard against other acts of violence to law.

But the doctrine of the Virgin Birth shows God as no law-breaker. His Son entered into the world because in a new exercise of His eternal Fatherhood, He enshrined His only-begotten Son in the body of a human mother. The Son of that mother was divine, because He had been divine when He entered into her body; His life was but the continued existence of Him who had from all eternity been Son of God. He did not derive divine life from His mother; that she was powerless to give. That life was no new thing. But from her He took the nature of man, which was all she had to give. So did He bless, consecrate, and ennoble motherhood. So did He enable her whom He had chosen to become the mother, not of a human monstrosity, but of the Son of God.

And so all the faith and love and worship of which the human mind is capable, center about that humble birth. God has come to earth. He has assumed our nature. Henceforth and forever He is man. Yet He is not man only; He is the Son of God.

And in so coming, stupendous though the act may be, He has violated no law of His Father. Order remains Heaven's first law.



### The Christmas Eucharist

**O**UR COVER ILLUSTRATION this week is a photograph taken by Mr. Edward T. Howell at the Christmas Midnight Mass at All Saints' Cathedral, Milwaukee, two years ago.

The celebrant is Bishop Ivins of Milwaukee; the deacon, the Very Rev. A. I. Drake, who in 1933, when the picture was

taken, was dean of the Cathedral; and the sub-deacon the Rev. E. H. Creviston, senior canon.



### The Believing Heart

**W**E HAVE REFERRED before to the old legend that describes a band of pilgrims sitting beside the sea exchanging with one another stories of the losses they have had in life. One recalls the vision of vanished gold; another mourns the faded honors that are no longer his; a third speaks sorrowfully of the friendships that have proved false; a fourth laments the passing of loved ones lost and gone. But all agree with the one who speaks last, and recounts the greatest loss of all:

"Sad losses ye have met,  
But mine is sadder yet,  
For the believing heart has gone from me."

The believing heart—indeed it is one of our greatest and most intimate treasures. Without it, the world about us is but a dark and sordid thing of strife and ambition, envy and jealousy, selfishness and lust. With it the chains that bind us to these material things fall away, and we find ourselves free to lift up our hearts to the truly worthwhile values of eternity.

Twenty centuries ago a group of shepherds watched their flocks by night, on the slope of a hill in Galilee. They were simple men, nomads with no acquaintance with the learning to be found in books, but with a wide understanding of God's ever-unfolding revelation of Himself in the mysteries of nature. Above all theirs was the priceless possession of the believing heart, without which none, however rich or learned, can come close to the things of Heaven. To them came the message of the angel: "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

**T**O US this Christmastide comes the same message. Not only two thousand years ago, but this day, and every day, Jesus Christ enters into the believing hearts of men and women who come with faith to find Him. And where He is there can be no darkness—whether of fear or despondency, of sickness or of death—for He is the Light of the world, and the Light drives away the darkness.

"Fear not, for behold I bring you good tidings of great joy." The world today is in much the same condition as it was when Jesus was born at Bethlehem. Then, as now, the world seemed to be falling to pieces, and men knew not where to turn. Into the darkness of the ancient world Christ came, bringing the True Light by which the world was to be rebuilt. We can rebuild our modern world by the same Light, for Christ is just as certainly in our world today as He was when He lay in the manger that first Christmas Day. And now, as then, He is both God and Man; at once our great Intercessor with the Father, and our Divine Saviour and Redeemer.

And if we can rebuild our world through the power of Christ, so too can we rebuild our own lives. If recent years have brought us these other losses—of wealth, of honors, of friends and loved ones, even of our health and our physical strength—still we are rich if we possess the treasure of a believing heart; and like the shepherds of old we can hasten to the Altar-Throne of our Lord, and find there in His sacramental Presence the driving away of the darkness of our fears and our perplexities before the searching, cleansing, purifying power of Him who is the Light of the World.



# Glory, Peace, and Good Will

## A Christmas Message

By the Most Rev. William Temple, D.D.

Archbishop of York

THE WORLD is passing through a specially anxious period. It is hard in these years to put much practical faith in the Christmas promise of good will. We know that it answers our need as nothing else does; yet it seems that fulfilment of the promise is as far away as ever. Consequently we are tempted to let our religion, if we have any, become a means of escape from the difficulties of life. "For a few moments," we are inclined to say, "let us withdraw from the turmoil of the world and enjoy the old associations and the soothing aspirations of the Christmas story."

But Christianity is not a religion of escape. There are such religions, but it is not among them. If we treat it as if it were, it loses its moral power and becomes, as all phantasies of escape become, a narcotic of the soul. Our Russian friends had plenty of ground for their description of religion as an "opiate for the people." A great deal of actual religion deserves to be so described; but a professed Christianity which merits that description has turned its back on the Gospel.

The Gospel is not an opiate; it is a challenge. It offers no escape from the world; it offers power to overcome the world. "This is the victory that overcometh the world—our faith."

If we are true to that principle we shall not try to escape from the world into the presence of the Infant Christ. His coming into the world was no "escape." He came to challenge and to endure. As we seek His presence it must be with memory of the world's need, and with confident hope that we may receive from Him the power in which to meet it. There is a Cross to be borne; if we lie down under it, it will crush us; but if we take it up and follow Him, we shall find in that companionship the strength to carry it, and shall learn how truly He said that His yoke, whose burden we fear, is easy, and His burden, whose weight in our own strength we cannot lift, is light.

For the special needs of our time the Christmas message gives the appropriate remedy. For in a quite peculiar degree the troubles of our day arise from a form of self-assertiveness. The bitter competition in the economic field sets class at variance with class, and to a great extent also sets man at variance with man. The exaggerated nationalism that was evident before the war and now overshadows all the earth fills nations with suspicion and fear as they narrowly watch one another. Honor itself is perverted, so that a nation feels disgraced if it is cheated by another; not the cheat, but his victim is thought to be disgraced. All this is a horrifying development of egoism under

the pressures of modern life. Nationalism derives its enormous power from the fact that it appeals to human nature at once on its best side and on its worst. It calls for a noble self-surrender in the individual, and then encourages him to indulge his passions of pride and pugnacity against other countries. It is no wonder that over folk such as we are, it exercises a power greater than the Gospel of Christ; for before we can wholeheartedly follow Him, a great part of our hearts must be completely changed.

IT IS that change that Christ came to accomplish in us. As we gather round that Infant lying in the stable because the inn was full—a helpless child for whom there was no room—and try sincerely to worship Him, our pride must give way. For worship is the subjection of our whole nature in all its parts and faculties to what is worshipped; that is why it can rightly be offered only to God. It may be some good to sing the old hymns and enjoy the old stories—but not much, if that is all we do. Worship of the Infant Christ, if it be real worship, could cleanse the whole world. It is impossible to worship in that sense the Baby whom the world did not want and remain as proud and self-assertive as we had been. All nations in spirit gather round Him; Italians and Abyssinians are alike present there; for the moment that Child is King of all alike. At least let us make the moment real.

"Peace on earth" did not come first in the angels' song; what came first was "Glory to God." If there is God at all, He must be the chief factor in every situation. To leave Him out of account is therefore to handle it amiss. We cannot first have Peace on earth, and afterwards (if so disposed) give Glory to God. We must first acknowledge Him, not with a perfunctory acquiescence, but with deliberate and sincere submission to Him of our thoughts, desires, ambitions, hopes, purposes, and policies—in short, with worship.

That worship must be directed to God as seen in Jesus Christ; for all worship other than that is idolatry—the worship of a false image. But supremely it must be worship of the Divine Lord, "through whom all things were made and apart from whom no single thing hath happened," as St. John says, who yet was willing, in order to free us from that sin which is self-centeredness and the source of everything that embitters life, to expose Himself, helpless, to the callousness of men, as He lay in the manger.

Can we worship that? If we can, there is hope for the world.

### The Miracle

**N**EW WONDERS throng upon us all too fast  
For skill to fit them in our dazzled ken!  
The bound of fancy's utmost flight is passed  
By marvels, common now to common men.

*Icarus and Prometheus played with toys!  
The rune of Merlin was a tyro's rite;  
The mightiest jinn obedient to the voice  
Of Solomon was but a weakling wight.*

*But all wild wonders by new magic got  
Are tame beside one ancient thing of awe  
When all the cosmos, shrank into one spot  
Where one wee Babe lay sleeping in the straw.*

*Before such miracle the knee we bend,  
Itself the cause of marvels without end.*

GARDINER L. TUCKER.



# Christmas in the Stamp Album

By Winthrop S. Boggs

**S**UDDENLY, while looking through my album one day, I was struck by the frequent reminders of Christmas that were to be seen on the stamps of many nations, mute testimony to the ubiquity of the Christian Faith.

Naturally, Europe, the scene of so much religious history, offers us most of these postal reminders of Christmas. Let us make a zig-zag tour beginning with Italy, the center of Roman Catholic Christianity today.



In 1932 the Fascists celebrated the tenth anniversary of their famous march on Rome, and on one of the stamps issued to commemorate this event there appears the "Evangelium"—the Gospels, and a Cross, with the flags of Fascism bowed

before them! The symbolism is that Fascism is religious. Curiously enough this is the only time that the Gospels specifically appear on a postage stamp.

Many of the Balkan countries have issued stamps of religious interest and the series issued by Rumania in 1906 is particularly interesting as one of the designs shows the Herald Angels, and is inscribed "But glory, peace, and honour to all that do good." Quite obviously this is an echo of St. Luke 2: 13, 14. These stamps were sold at a premium above their face value, the excess going to a fund for various charitable institutions.



1038. This design was issued in 1921.



As an example of another treatment of the same subject take the set issued by Liechtenstein, in 1920, in honor of the eightieth birthday of Prince John II. Liechtenstein is a tiny country lying between Austria and Switzerland. With a population of about ten thousand souls, and an area of sixty-four square miles, its chief source of revenue is said to be the sale of stamps to collectors! To get back to the 1920 set. On this series we see the Madonna and Child surrounded by clouds of glory, the whole strongly reminiscent of Revelations 12: 1.

Other countries that have issued stamps with the Madonna and Child on them are Belgium, Bavaria, and the Saar. The practice of issuing special sets of stamps annually on the first of December is common to several European nations. They are charity stamps, and are sold at a premium above their face value as the Rumanian stamps previously mentioned were.

In some countries the use of these stamps is obligatory for the month of December, and in others for a longer or shorter period of time. Switzerland was the first to make annual provision for this form of raising funds for various organizations. Germany, Austria, the Saar, and the Netherlands have since joined the company using the Post Office to aid charitable work.



The Swiss issues are particularly appropriate in that they are all issued to help the work of the various children's societies. The stamps are always inscribed "Pro Juventute," — "For the Young." Each series is for the benefit of a particular form of

charitable work. For instance one year the stamps were for the benefit of the orphan societies, another year for the blind children's institutions, still another year for the unemployed youth, and so on. Of the two examples shown herewith the first shows the arms of Valais, one of the Cantons making up the Swiss Federation, and the other shows a youth playing the flag game.



One of the Netherlands stamps issued for similar purposes as the inscription indicates, "Vor Het Kind," shows a child carrying the star of hope, symbolical of Christmas cheer. A rather modernistic representation of the Star of Bethlehem.

Christmas cheer means Christmas carols, those old songs we all love so much. Madonna and Child remind one of "Silent Night, Holy Night," and the Rumanian stamp recalls "Hark! the Herald Angels Sing," but there is still another carol that is instantly recalled every time the stamps are seen which were issued in 1929 by Czechoslovakia to commemorate the memory of Good King Wenceslaus of Bohemia, who died in 929. He was a good king, and is a Saint in the Bohemian Church Calendar. He was murdered by his brother Boleslav, who opposed the introduction of Christianity in Bohemia. A portrait of St. Wenceslaus on his white charger is shown above.



However, enough of Europe. We will close with a reference to a Christmas stamp from our friendly neighbor Canada. According to an act of the Imperial Conference, held in London, uniform penny postage became effective Christmas Day, 1898. Anyone, anywhere, within the vast British Empire, could for a penny send a letter to any other place in the Empire no matter how far distant! This auspicious event was commemorated by the Canadian Government by the issuance of a two cent stamp (one British penny) on which was projected a map of the Empire. At a glance one could see where the stamp would take a letter.



Now the time has come to close the album, and wish you all a "Joyeaux Noel."

(Cuts in this article are used through the courtesy of the Scott Stamp & Coin Co.)



# Caesarism Advances in Hitlerland

By the Rev. Henry Smith Leiper

American Secretary, Universal Christian Council

**N**OT QUITE one month has passed since my last attempt to outline in the hospitable pages of *THE LIVING CHURCH* the latest developments in the German Church struggle. Now where are the lines of controversy drawn? A key to the understanding of the situation still lies in recognizing that Herr Kerrl, state administrator for Church affairs, is fighting a determined and unscrupulous battle to destroy the independence of the Evangelical Lutheran-Reformed Church. He is dealing roughly—in several senses of the term—with three groups: the extreme German Christians, now an insignificant remnant; the pronounced opponents of Nazification of the Church, and the neutrals. If there are any of this third classification in point of fact they are pretty weak-kneed brethren; the times in Germany have called every Christian who takes his religion seriously away from inert neutrality to alert attention.

The weakness in the opposition—and I will mention that before stressing the strength of the opposition—is due to several factors. Chief among them is the pathetic faith still held by many that Hitler intends to keep his promises to the Church and that Herr Kerrl is a trustworthy leader basically interested in the Christian religion. The next is the absence of all reliable public journals dealing with the facts in the struggle—only bootleg mimeographed newspapers can express uncensored and honest opinions. Then there is the complete control of the air by the government; the ban against public meetings to deal with the issues; the activities of the secret police, and the constant threat of violence which makes everyone think long before talking, and longer before acting, against the government. The extreme inconsistency of Herr Kerrl has not yet made the impression one might expect upon the Confessional Synod ranks. Yet it cannot be imagined that at least the leaders are in ignorance of the fact that after promising the Church freedom, and after indicating that the government only wished to have with it a Church which would come forward of its own volition, Kerrl has approved—if he did not order—the high-handed theft by secret police of the funds collected by the Church opposition to finance its stand for Christian liberty. He has issued—on Monday, December 2d—a decree forbidding the Confessional Church synods and governing bodies to collect funds, make appointments, ordain ministers, or convene official meetings of the Church. His interpretation of the decree extends to making it *an act of high treason* for a minister to read in his pulpit the pronouncements of the Confessional Synods.

To be sure, Mr. Kerrl has insisted that his interference—dictatorship would be a better word, in spite of his official repudiation of the leadership principle in the Church—on behalf of the State would be temporary and not last more than two years. This is grasped as a trustworthy promise by those who still want to believe in the good faith of the government. Others remember only too vividly the original promise of Hitler that the Reichstag would be rendered a rubber stamp for only four years and his subsequent action to insure that his dictatorship should last for life.

The strength of the opposition is that many of them see the dangers as I have outlined them and have had the courage to say so. They have pointed out the hollowness of Mr. Kerrl's

claims concerning his disavowal of the German Christian party in the Church. They have reminded Mr. Kerrl of the fact that he has nominated numerous German Christians—twenty-four to be exact—to the important Prussian Synod as contrasted with twelve Confessional Synod members. They have insisted that the German Christians were guilty of heresy because of their purpose to “graft the Nazi *Weltanschauung* (world philosophy) onto the Christian faith and produce a new hybrid doctrine”—to quote my friend Albion Ross who reports the situation very clearly and authoritatively in the *New York Times*. They have disputed the authority of Mr. Kerrl to appoint Church directorates—being perfectly well aware that his doing so is in complete violation of the spirit and the letter of the Church Constitution adopted after the Nazi revolution in 1933, then definitely accepted by the government as the legal basis for the life of the evangelical churches. They have said that the administrative bodies Mr. Kerrl has set up are really political and not spiritual.

**I**T WAS AFTER the leaders of the Confessional Synods had frankly made known these doubts of theirs to Mr. Kerrl that he seized their funds. His anger expressed itself not only in theft but in threats, as I have pointed out. If the expected had happened, the Christian world would have wakened on Monday of last week, December 9th, to learn that the leaders of the Church opposition in Germany were to be beheaded by the brutal new Caesarism. (Remembering that it is commonly said of Hitler by his admirers in Germany: “What a man! He murdered his own friends in the interests of the German people!”) Am I exaggerating? Not in the least. The punishment for high treason is the headsman's axe.

Why this extreme step was not taken we do not know. Probably because of the strength of the opposition. Many of these men are quite ready to die. They would echo the words of that Roman Catholic bishop who recently said to the representatives of the Nazi state: “Two of my predecessors in this Church office were martyrs. I am quite prepared to be the third!” But even the wild men who spring to do the Fuehrer's bidding know that making martyrs out of pastors like Niemoeller and Jacobi would have very serious and unfavorable consequences.

A further reason why such action was not taken against pastors for reading the decisions of the Confessional Synods in their pulpits on Sunday last was that many of them may have followed the plan used in Berlin, by Dr. Jacobi, who worked the facts of the decisions and consequent pronouncements into his sermon. Against such, at the present writing, there is no law—not even a *gummi Gesetz*, or “rubber law,” such as Hitlerism knows well how to create and employ against its opponents! And I do not think it impossible that the fact of the strenuous American opposition to participation in the Olympic Games had something to do with this new display of “moderation.” “Until after the Olympics” is a phrase to conjure with in Nazi Germany. Many things will not be allowed to take their full natural course until after that virtual world-debut of Mr. Hitler. (“I summon the youth of the world,” is the slogan printed in the posters with his portrait



which I saw recently in various parts of Germany announcing the Olympics.)

The dire strait of the Confessional leaders who put God before Cæsar should force all lovers of the Faith to their knees in intercession. The secret police have forbidden them, and laymen sympathetic with them, to circulate any sort of communications on Church matters which have not been submitted in advance to the censor! No wonder they find it hard to keep together, to act together, to form a solid front, and to resist the insidious propaganda of the State as it seeks to lure them into a trap from which they cannot escape.

**W**HEN WILL American Christians awaken to the real situation beyond the Rhine? I still find myself regarded as an alarmist when I write as I have written concerning these matters. Some insist still that it is only an internal matter in Germany with which we cannot possibly have any concern. Or else they say it is a Jewish question. I would not wish to appear to boast concerning the accuracy of past statements I have made. But events have proved them, if anything, too conservative. Since returning from the Paris World Convention of the Lutheran Churches even my Lutheran brethren who long insisted that there was no real threat to the Church in Germany have changed their minds. They heard things there which staggered them. They learned what those of us who have been in direct touch with the situation have known all along. It is a fight to the finish in Germany between Cæsarism and Christianity. And at the present Cæsarism is still steadily advancing, although there are heartening moments when the power of genuine Christian faith holds back the armies of darkness. Will right win or might? It is too soon to say: and Red Russian history is too fresh to lead to any easy optimism.



### The Midnight Mass

**T**HE MIDNIGHT MASS at Christmas has, within the last few years, under various designations, become a favorite service throughout the Episcopal Church. Far from being confined to "advanced" churches, it has made its appearance in practically every type of parish in our midst. The very large congregations which attend the service give proof of its great popularity. Here, certainly, is one form of "Catholic devotion" which has come to stay. And no wonder. There is nothing surely which so completely realizes the meaning of Christmas, which so entirely brings to our hearts and minds the wonder and mystery of the Incarnation, as the Holy Eucharist celebrated in the midst of the silence and darkness of Christmas Eve.

But the very popularity of the Midnight Mass raises misgivings. Only too often, we fear, the service forms the ending of an evening spent in secular rejoicing, and only too often, therefore, those who approach the altar at such a time do not do so with the proper dispositions that they should have in receiving this great sacrament. We suggest that the clergy might well urge their parishioners who intend to communicate at the Midnight Mass to spend the preceding evening quietly at home so that their Communion may be more worthy. The theatre, the movie, the opera—least of all the café—are not the best places to prepare for receiving the Holy Sacrament of the Altar. If it is impossible to avoid such engagements on Christmas Eve, it would be better to postpone receiving the Blessed Sacrament until one of the early Masses on Christmas Day itself.

—*American Church Monthly.*



## Everyday Religion

### Patient Christmas—A Parable

**S**CHOLARS tell us that the Church of the first century did not much celebrate Christmas—if at all. Although they believed and rejoiced that the Word had been made flesh, their thoughts were all of Resurrection life and of the sudden coming again of our Lord.

So Christmas waited in patience to be treasured and brought out of obscurity. Imagination cannot paint in too bright colors of blood and high romance how Christian evangelists and missionaries pushed out from safety into the unknown terrors of wild heathen lands armed only with their naïve story of God made man; into the lands of the North, the glacial passes of Helvetia, the swamps of Batavia, the hills and dark forests of Suevia, into Scythia where men were reputed to be demons, into Cymria where men painted themselves blue and offered up babes under the mistletoe.

Patiently the Babe of Christmas reached up and took away the butchering knife out of the hands of heathen priests and there was no blood sacrifice except His own, and of martyrs in His Name.

Patiently the Babe's story found its way into men's hearts, melted their savagery, and they began to sing of Him. The carols of all lands began then, His legend in song passed down through the ages. With what patience the story of angels rejoicing in the promise of peace and the good will of God endured the contradiction of violence and bloodshed and hate!

Its Kingdom was not of this world. It could not employ a power like Herod's. It could only sing of a Babe who was God made man. But the song never died.

There came an age which men called Re-birth—Renaissance. But as we look back, was it Re-birth? Or was it only Re-assertion of pride and human self-importance? Little to be found in it of the humble, vital, invincible Life of the everlasting Babe in Blessed Mary's arms. So Renaissance sought to smother the Holy Birth with pride's self-sufficiency and boasting.

And the time even came when men said it was idolatry to sing and make merry because God's Son had come to bring men home. And Christmas hid away again from Herod, biding its time.

And then Christmas was carried off captive to make a merchant's holiday and bring in profits. Men make banners of the Feast saying "Come and buy our wares." Patiently Christmas is waiting until shame shall turn men from this. Some day Patience shall have her perfect work. And again we may hear the Angels; and the poor shall come like the Shepherds, and the mighty shall come like the Kings; and all shall fall down and worship, and the whole world shall be filled with pure gladness because God has come to man.



### American Community Life

**C**HRIStIANS AND JEWS alike want justice to characterize American community life. There are many tasks in that area on which we can work together. As Americans, also, we want what has come to be called "the good life" to continue in its development, and the Jew and the Christian each can share in its contribution in science, the arts, and in philosophy, for the progress of civilization.—*R. W. Straus, in the "Christian Century."*



# Christmas in Other Lands

By F. Leslie Calver

**N**UMEROUS RITES and customs still associated with Christmas originated in the old pagan celebration of the winter solstice. The strange beliefs and practices connected with that celebration were numerous. Some still survive, and the Yule log and mistletoe continue to play important parts in the festival.

Christmas Eve, like Midsummer Eve and All Hallows E'en, is supposed to have magic powers. Tyrolese peasants believe that hidden treasures can be seen glowing like flame on Christmas Eve, and that fern seed, if gathered at this mystic season, will aid in bringing buried gold to the surface. The fern seed is reputed to bloom on Christmas night, and it is believed that whoever catches it will become very rich. In Bohemia it is said that anyone who procures the golden bloom of the fern at this season thereby possesses the key to all hidden treasures; and that if maidens spread a cloth under the fast-fading bloom, red gold will drop into it. In Styria it is still believed that anyone gathering fern seed on Christmas Eve can force the devil to bring him a bag of money.

Cattle are said to acquire the gift of speech on Christmas Eve in the Vosges Mountains, and to be able to converse with each other in the language of Christians. Their conversation is believed to be very instructive and to reveal many secrets of the future. But few persons venture to be guilty of eavesdropping at the cow-house, it being considered wiser to place a good supply of fodder in the manger, and to leave the animals to their deliberations. On one occasion a farmer concealed himself in a corner of the byre to listen to the interesting talk of the cattle. Like most eavesdroppers, he did not hear anything good about himself. One ox said to another: "What shall we do tomorrow?" The other replied: "We shall carry our master to the churchyard." This proved to be true. The farmer died that very night and was buried the next day.

The old heather ritual of the Yule log is nowhere more studiously carried out than in Serbia. At early dawn on Christmas Eve from every house two of the sturdiest young men are sent to the nearest forest to cut down a young oak tree and bring it home. Arrived at the spot chosen, they cross themselves, throw a handful of wheat on the oak selected and say to it: "Happy Christmas to you." Then it is cut down, care being taken that it shall fall toward the east at the moment the sun appears on the horizon. If the tree falls toward the west, it is regarded as an unhappy omen for the house and all its inmates throughout the coming year. The trunk is sawn into three logs, one longer than the others, and taken home. The logs are left outside the house until evening.

When the sun is on the point of setting, all the members of the family assemble in the central hall—the great family kitchen of the chief house. The mother of the family

gives a pair of woolen gloves to one of the young men, who carries in the largest Yule log. As he enters he wishes all a happy Christmas, and the greeting is returned. A glass of red wine is poured on the log. Then the senior male member of the family, with the help of the young man who brought it in, places the log in the fire. The thicker end of the log protrudes about a foot from the hearth, and is sprinkled with honey.

Then the mother brings in a bundle of straw which has been standing all day by the Yule logs. Walking slowly around the hall and the adjoining rooms, she throws handfuls of straw on the floor, imitating the cackling of a hen. The young children follow her and imitate chickens. When the floor has been well strewn with straw, the father throws walnuts in every corner. A large pot, filled with wheat, is placed high in the east corner of the hall, and a tall candle of yellow wax is placed in the middle of the wheat. The father then reverently lights the candle and prays for good crops in the fields, plenty of honey in the bee-hives, fertility for the cattle, sheep, and hens, and that the cows shall give plenty of milk and thick cream.

After this quaint ceremonial, all present sit down to supper, squatting on the floor, since the use of chairs and tables is strictly prohibited on this solemn occasion.

It is considered highly important that the Yule log shall be kept burning brightly throughout the night. The chief item at supper consists of small cakes made in the shape of lambs, pigs, and chickens.

In every Serbian home the chief dish at Christmas is roast pig, and this is killed with great ceremony early in the morning on Christmas Eve. Very few people sleep at all during the night, and by four o'clock the next morning—Christmas Day—everyone is astir and the pig is laid on the fire, over the blazing Yule log, to roast.

During the day various ceremonies take place in connection with the log, including kissing the end of it and striking it so that sparks fly up the chimney. This is regarded as ensuring good crops during the year. The lads whose duty it will be to herd the sheep during the next twelve months go to the hearth, and, kneeling down before it, they kiss each other across the projecting end of the Yule log. By this demonstration of affection they are deemed to seal the love of the ewes for their lambs.

In many parts of France, the village children hang out their sabots on Christmas Eve. They rise very early on Christmas morning, hoping they may see the three wise men pass by riding their gorgeous camels. In their hands they take, as presents, straw for the animals and cakes for the wise men. Some say they have heard the faint tinkling music of the camel bells.

PEOPLE DON'T go to school because they know everything—nor to church because they consider themselves saints.—*Exchange*.



A NAVAJO CHRISTMAS PAGEANT

The Rev. F. A. McNeil, who is in charge of the Good Shepherd Mission to the Navajos at Fort Defiance, Arizona, was sick, so the mission children performed their Christmas pageant outside his window.

# For There is Born Unto You a



CHRISTMAS AT A VILLAGE CHURCH  
The Church of the Redeemer, Addison, N. Y.



## Little Jesus Most Divine

**L**ITTLE JESUS—most divine  
In that Thou art also mine!  
Be Thou Saviour, be Thou Son—  
Life-to-be and Love begun—  
Little Jesus, Babe of Time,  
Son of everyman—and mine!

LILLA VASS SHEPHERD.



## The Spirit of Christmas

**T**HE CHRISTMAS SPIRIT sweeps around the earth,  
The lovely herald of the Christ Child's birth.  
Candlelight, children singing.  
The starry pageant of the midnight sky  
Lightens the pathway as He passes by,  
Joy to the earth-born bringing.

Now smiling faces singing hearts reveal,  
As silver chimes the Christmas-message peal:  
"Christ the Lord is born to men."  
New hearts for old, new hopes for dark despair,  
The Christmas Spirit, so divinely fair,  
Full of love brings once again.

A hopeless, weary world again grows strong,  
As deeply stirred it hears the angels' song:  
"Peace to men by good will led."  
New trust in self, new faith, new love of God.  
Move men to tread the road the shepherds trod  
To Bethlehem's stable shed.

FREDERICK F. KRAMER.

## The Joyful Tidings

A Christmas Carol

**C**HOING o'er the valleys,  
Surging o'er the sea,  
Comes the sound of voices,  
Shouting "Jubilee"  
Ringing from the Churches,  
Rising all the way,  
Swells the mighty chorus,  
"This is Christmas Day."

Tell the joyful tidings,  
Tell the triumph won,  
In the lowly manger,  
Lies God's Blessed Son.

From the highest Heavens,  
Throng the Angel Host,  
Hymning of Salvation  
Brought to sinners lost.  
Soon the trembling Shepherds  
Speed to Bethlehem's Inn,  
Eager now to worship  
God's true Son within.

From the distant Orient  
Led by Star Divine,  
Wise men journey hither,  
Where its signals shine.  
See their camels bringing  
Presents rich and fair:  
Worthy is the tribute  
Which the Magi bear.

To the King they offer  
Gold—the royal wear:  
To the Priest, the incense—  
Fragrant sign of prayer;  
Myrrh goes to the Prophet,  
Mark of woe to be,  
King and Priest and Prophet,  
Three in One is He.

Christians! Rise and greet Him,  
Hail Him, "King of Kings":  
Own Him as your Prophet—  
Joy and Peace He brings.  
As the Priest eternal,  
Pleads at God's high throne,  
Pointing ever upwards  
To our ageless home.

Tell the joyful tidings,  
Tell the triumph won,  
In the lowly manger,  
Lies God's Blessed Son.

(Rev.) WILLIAM WALTER SMITH.



# Behaviour, Who is Christ the Lord

## Meditation on the Christmas Snow

**S**ILENTLY the snow falls down  
To whiten every Christian town.

*Like little Jesu's swaddling band  
It wraps around the naked land.*

*Tranquil as His baby face  
Cherished in the Maid's embrace,*

*Its stillness is a holy thing  
To match Maid Mary's wondering;*

*Immaculate as Mary's breast  
Whereon meek Majesty finds rest.*

*Little Jesu, heavenly Child,  
May we be as undefiled;*

*Thou, suckled by virginity,  
Grant us Mary's purity.*

*Every heart be white, be white,  
To keep the Christmas Feast aright.*

VIRGINIA E. HUNTINGTON.



## Little Jesus

**L**ONELY, to an unregardful world,  
Which raised no welcome for Him at the inn,  
He came, and at a stable entered in  
For shelter from the chilly winter sky.  
And stable creatures greeted the world's joy  
Meeting the air with helpless, human cry,  
God-conceived, earth-born to flower and die,  
A little, lonely boy,

*Whose quiet birth we celebrate again  
Tonight with song, to whose remembrance bring  
The pomp and glitter of a temporal king—  
The gift, the feast, the mirth, the ruddy light.  
He waits upon the threshold of our joy,  
Unbidden, and put off, and out of sight,  
Unwanted at the fête His birthday night—  
A little, lonely boy.*

DOROTHY LEE RICHARDSON.

## Christmas Glory

**A**LL THE WAY to Bethlehem  
Eager feet are wending  
While the angel choirs hymn,  
Magnanimously bending.

*Small and new the fragile house  
Divinity is taking;  
Yet the morn of a new day  
Royally is breaking.*

*Peace—goodwill—from Heaven to man!  
Chant the new, new story.  
Peace—goodwill—say it again!  
Glory!—highest glory!*

HELOISE B. HAWKINS.



## Christmas Eve

**A** GAIN, as down the centuries,  
The glad hosannas ring;  
A tired earth turns with new born joy,  
To greet a new-born King.      ROSE DARROUGH.



ENGLISH CHORISTERS  
Courtesy of "Diocese of Chicago."



## Tristan da Cunha

**T**HE FAMOUS "Isle of Loneliness" has long been the care of the S. P. G., which has sent out a succession of chaplains to take charge of the little, isolated group of islanders. The chaplain must be a man of many parts: he is priest, magistrate, doctor, schoolmaster, architect, agriculturist, and much more to his little flock, and he has to do his best with almost complete lack of all the tools and supplies that are at hand in other places.

Last year the Rev. Harold Wilde went out as chaplain, and a recent report from him tells something of these difficulties. Here are some quotations:

"The church is becoming too small for the growing population, and we have real difficulty in seating everyone. I have made three forms out of boxes, but still we are very cramped for room. . . . The altar is in very poor condition: it is an old chest of drawers converted into an altar. Again I have made it tidy by renovating old altar frontals. The floor of the sanctuary and nave is in very bad condition: it is made of odd pieces of boxes and we have to walk with care to avoid going through. . . . I am glad to say I was able to repair the harmonium the Queen so graciously gave, and we have music for all services, and the children use it for their school music.

"The school is a case of making bricks without straw. We have the room and the children but *no* school materials. I have about a dozen pieces of white chalk to write with, heaps of pencils, an assortment of odd reading books (no two alike), and no writing books. We all enjoy the school, and the children are progressing quite nicely under the circumstances; but I ask you, what could any man do without tools? But then the problem that faces the missionary from morning to night every day is: 'Where can I get so-and-so, or what can I improvise?'

"Take a concrete instance—growing potatoes, the staple food of the island. The majority of the islanders work hard at their patches, but the pest of rats is growing so menacingly each year that, in spite of all our efforts to rid the patches of rats (we have had three rat days already this year, and more to come), we do not seem to be able to stem the tide of this plague. . . .

"About our staple food—fish. So far, thank God, we have had a good year. I go off fishing as often as school will allow—generally on Saturdays. I have come home wet through like the rest, and sometimes with just a small catch, and like other men I have often returned *minus* line and hook; either the line has been bitten off or been broken in the seaweed. Very few men on the island have sufficient tackle to get their food. I've used all sorts of twine, clothes line, etc., until I have only one line left and I fear to use that. If each man had half-a-dozen stout lines, say 20 fathoms long, and a dozen hooks of various sizes, that would probably see him through the year.

"As to clothing and foot-wear. If you could see us dressed up after a ship has arrived with oddments of clothing and shoes, you would think we were having a fancy dress parade! They have a very antiquated method of distributing whatever goods arrive here. They ask one person to turn his back to the things to be given out (these having been made into piles), and another person points to each pile in turn, and the man whose back is turned declares who shall have the pile. You can see the folly of this ancient custom: a tall man gets a child's coat and a child gets adult clothing!

"One thing I have got my people to do, for which I thank God: that is, to go to church for private prayers. They now go in for a few minutes on their way to work or school, and the women go in just for a few quiet minutes, and already the spirit of the island is changing: we are losing the spirit of getting and cultivating the Christian spirit of giving."

—S. P. G. Exchange.

## Churchwomen Today

Ada Loaring-Clark  
Editor

### Christmas

**A**GAIN it is my privilege to wish all my readers a very merry Christmas—a holy, happy time—with the Babe of Bethlehem the central figure in our hearts and homes. Each year I hope that Christmas may be much more than a time for the exchange of gifts and merry making. We should make recognition of the central fact of Christianity—the birth of a Saviour—the uppermost thought at Christmastime. The Forward Movement has prepared a booklet, *The Coming of the Light*, which will be found to be most helpful to those mothers and others who use it and who wish to make Christmas a really religious festival in the home.

### Church Attendance

**O**NE OF THE many things for which we women are responsible is the church attendance of the members of our families. Theodore Roosevelt gave us nine pertinent reasons for attending church.

*First.* In this mutual world, a churchless community, a community where men have abandoned and scoffed at or scorned their religious needs, is a community on the rapid down grade.

*Second.* Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

*Third.* There are enough holidays for most of us. Sundays differ from others in the fact that there are fifty-two of them every year—therefore on Sunday go to church.

*Fourth.* Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees or by a running brook, or in his own house just as well as in a church. But I also know that as a matter of cold fact, that the average person does not so worship.

*Fifth.* We may not hear a good sermon at church. We shall hear a sermon by a good man who, with a good wife, is engaged all the week in making lives a little easier.

*Sixth.* We shall listen to and take part in reading some beautiful passages from the Bible. And if one is not familiar with the Bible, one has suffered a loss.

*Seventh.* We shall take part in singing some good hymns.

*Eighth.* We shall meet or nod or speak to good, quiet neighbors. We shall come away feeling a little more charitable toward all the world, even toward those excessively foolish young men and young women who regard church-going as a soft performance.

*Ninth.* I advocate everyone joining in Church work, for the sake of showing his faith in works.

As we draw toward the close of the year let us make as a New Year's resolution—regular church attendance throughout 1936—and let us see to it that we are just as regular in attending our church and partaking of the Holy Communion at least once a week, as we are in observing our social activities.

The Apostle says: "Do not neglect the assembling of yourselves together" and our Lord says: "Unless ye eat of My flesh and drink My blood, ye have no life in you."



# Books of the Day

Edited by Elizabeth McCracken

## Dr. Bowie's New Book

THE RENEWING GOSPEL. By Walter Russell Bowie. Scribners. \$2.00.

**T**HIS BOOK is an expansion of the Lyman Beecher Lectures on Preaching, delivered in the Yale Divinity School last spring. It does not deal with sermon construction but with the interpretation of the Gospel in terms intelligible to the understanding and sufficient to the needs of the contemporary world. According to Dr. Bowie, what people want is to be helped to feel that life makes sense; to be told simply, truly, and explicitly of facts in the realm of religion which they do not know; to be encouraged and comforted; and to be made to grow.

The author believes that these hearers are in a receptive mood. "The brazen irreligion which has been dinned into their ears" by the philosophers of decadence is beginning to sound harsh and ugly. They have been disillusioned with many of their old beliefs; but now they are "more disillusioned with disillusionment." To help them the preacher must first of all be both intelligent and honest, showing a reverence for facts and "the disciplined teachableness through which the scientific mind has moved on to its triumphs." But although to face facts with intellectual honesty is essential there must be also awareness of a greater Fact, the transcendent Fact, of the God whom we do not invent or hold, but who holds us. Otherwise the preacher will be "overborne by the things he sees," and his sermons may become "a dismal recital of moral and spiritual problems on which he throws no convincing light."

This awareness of God has the authority, not of dogmatism, but of discovery. "The religious liberal, whether he call himself Catholic or Protestant, should know God not less but more than the man who is only the institutionalist; for he believes in the vitality and the variety of religious revelation, and he is expectant of all fresh and creative ways in which the wonder of God may dawn." Yet the author finds no ultimate contradiction between true experience and dogma truly understood, for the new experience of the living person may be only his "rediscovery of what some immemorial dogma long ago has proclaimed," and that which the individual thinks he has discovered ought always to be "purified and expanded by the longer verdict of the ages which the real dogma is simply an effort to describe." Herein lies the immemorial strength of orthodox Christology. Its dogmas have their roots in the discovery of a truth about Jesus; "the fact which gave to the first disciples a sense of awe in the midst of their devotion, namely, that in Him something tremendous had come into the circle of human experience from the Otherness of God."

To a world "dark with the forces of paganism and international savagery" the preacher is to bring not a new, but a renewing gospel, rooted in the discovery that in Jesus we see, so far as human existence can reveal it, not an approximation only to the meaning of God, but the very certainty of God Himself. In the field of human relations, awareness of the fact of God will be accompanied by reverence for personality, made in God's image. This reverence, with its religious sanctions, is the sole defense of Christian civilization against the most formidable enemy that it has encountered in generations, the new philosophy of the absolute state. "The regimentation of thought into an iron pattern of political dictation is deadly to all creative art, to truth-seeking science, and to unfettered scholarship . . . but

it has not been from the artists, nor from the scientists, nor from the faculties of universities, that heroic and sustained protest has chiefly come." It has remained for the religious forces to proclaim that "Whoever places blood, race, and nationality in place of God, the Creator, destroys the State's foundations."

Dr. Bowie's book teems with illustrations. It would gain by reducing the number of quotations. His own spiritual perception and wealth of imagery make it unnecessary to cite from the writings of others thoughts which he himself expresses with equal or greater felicity.

HOWARD CHANDLER ROBBINS.

## An Approach to Mystical Theology

PAX DEI. An Approach to Mystical Theology. By Patrick Cowley, M.A. With a Foreword by the Bishop of Southwark. S.P.C.K. Macmillan. Pp. xvii-174. \$1.80.

**T**HE READER lays down this book slightly breathless from the multitude of quotations, ranging from modern novelists and poets to the Fathers of the Church and the great classics of mystical theology. However, the book has a well-arranged plan, and each chapter is built upon a definite outline. The teaching generally speaking is sound, although one could point out several unguarded theological statements, such as those which give the idea that there could be growth and development in the divinity of Christ (p. 87), and that there could be any lack in the Godhead, which man might supply (in the chapter on the Loneliness of God). There is excellent emphasis upon the necessity of interior silence for the prayer-life, and upon the fundamental fact that the initiative lies ever with God and that the supreme response of man to the vision of God lies in worship.

The later chapters show some clear thinking as to the necessary purification of the soul in its progress toward the vision of God, here and hereafter, based on the ancient classification of the threefold way of purgation, illumination, and union. The author shows in the language of today the necessity of being purged from worldliness, fleshly desires, and satanic evil. Following the teaching of the mystical classics he connects the way of illumination with the cultivation of the theological virtues, and sets the experience of the dark night of the soul at the entrance of the unitive way. He makes one statement that is open to criticism when he says: "In moments of profound contemplation the mystics have always felt a great desire for union with God" (p. 125). The mystics teach that only through union with God, by being "partakers of the divine nature," can a soul attain to contemplation. The experience begins with union and ends with vision. This is true even of such union as is possible to man upon earth; only the godlike can see God, and godlikeness is attained by that which St. Paul expressed in the words, "Not I, but Christ liveth in me." There is a suggestive classification of prayer connected with the idea, quoted from Amiel, of "love as sacrifice, love as enthusiasm, love as beatitude" (p. 126). Sacrifice means the priestly life of intercession; enthusiasm, the life of prayerful contemplation; and beatitude, adoring worship. The keynote of the volume lies in this ideal of the vision of God as the true goal of religion.

The book is intended for intelligent and cultured persons who are seeking for spiritual reality and long for a vital contact with God. It should be helpful as a preparation for first-hand study of the great mystics.

MOTHER MARY MAUDE, C.S.M.



DR. WALTER RUSSELL BOWIE  
Author of "The Renewing Gospel"



## William Adams Brown As Preacher

FINDING GOD IN A NEW WORLD. By William Adams Brown. Harper. \$1.00.

ANY who have long been familiar with the writings of Dr. William Adams Brown as a theologian, or who have regarded with sympathetic interest his leadership in ecumenical movements, have not yet had the opportunity to know him as a preacher. To such the thirty-ninth book in Harper's Monthly Pulpit will be doubly welcome, as an introduction to an old friend in a new aspect, and also as an outstanding contribution to contemporary homiletics. Dr. Brown's activities in other fields have ministered directly to his preaching. Too many sermons nowadays are deracinated by the preacher's ignorance of present trends in Christian doctrine and in Christian fellowship; conversely, an intimate acquaintance with these trends roots sermons in reality.

Dr. Brown finds that one reason why so many of our contemporaries are losing faith in God is that we who say we believe in God have been "satisfied to live on our inheritance from the past instead of fixing our eyes upon God's activity in the present." When we speak of God our words fail to carry conviction, not because what we say is untrue, but because it is out of date. "We have felt about God in ways that were natural and appropriate in the world of our fathers. We have not recognized His presence—mysterious, awe-inspiring, creative, surprising—in the world of today. Yet if God be really God, it is in our strange new world that we must meet Him if we are to find Him at all."

The preacher does not need anyone to prove to him the fact of God. His sense of dependence, his consciousness of responsibility, his capacity for reverence make him aware that he is in direct contact with reality. But when he asks himself how he is to think of this reality, he finds himself involved in insuperable intellectual difficulties until he looks to Jesus. "In Him he sees perfect righteousness, unwearying patience, and a love which no suffering can destroy and no sin can alienate." Jesus gives him not only his highest ideal for man, but his clearest picture of God. Jesus also gives him leadership in the struggle for a social order in accordance with the will of God, "not by showing in detail how the ideal order is to be realized, but because He Himself exemplifies the spirit through which alone it can be realized—the spirit of creative love."

The most impressive sermon in the book bears the title, *The Church Bought with Blood*. The Church is more than an ancient institution, more than a social club, more than an agency of social betterment, more even than a means through which individuals may find salvation. It is the organ of Christ's Spirit, the agency through which His redemptive work is being carried on. It is "the continuation in the life of living men and women of that spirit of sacrificial service of which the Lord Jesus Christ gave us the supreme example and which reached its culmination on Calvary."

HOWARD CHANDLER ROBBINS.

## More Christmas Books

COME CHRISTMAS: A Christmas Anthology. Edited by Lesley Frost. Illustrated. Coward-McCann. New Edition. 1935. \$2.50.

A ROUND OF CAROLS. Music Arranged by Tertius Noble. Illustrated by Helen Sewall. Oxford University Press. 1935. \$2.00.

THE HUSBAND OF MARY. By Elizabeth Hart. Lippincott. \$1.00.

CAROLS AND CHRISTMAS RHYMES. Selected from the Poems of Father Andrew. Mowbray (Imported by Morehouse). 1935. 35 cts.

THE NEW EDITION of *Come Christmas* will be welcomed by all who enjoy and use anthologies of Christmas lore. This book, first published in 1929, contains material not to be found in any other collection. Here are poems and plays, hymns and carols,

verse for children and prose for everyone. A few "numbers" are in foreign languages. The illustrations are from old wood-cuts and engravings. A feature of the edition is a new poem by Robert Frost, "Good Relief."

Last year the Oxford University Press issued *A First Bible* (\$2.50), with charming pictures by Helen Sewall. This year, there is a companion book, *A Round of Carols*. Thirty-five of the finest carols are included. Dr. Tertius Noble has arranged the music so that it can easily be played on the piano. In order to make the singing simple, the words are printed directly under the music. The carols are varied: I Saw Three Ships, The Holly and the Ivy, The First Nowell, O Little Town of Bethlehem, Wassail, Wassail. Easter carols and a "Furry Day Carol" are found also, together with several Slumber Songs. The illustrations are delightful.

Although not precisely a Christmas story, *The Husband of Mary* is a most appropriate book for a Christmas present. The story is a very beautiful rendition of St. Matthew 1: 18-25. Seldom has the Gospel been so successfully paraphrased.

The selections from Fr. Andrew's poems is a little book, but it is of unusual value. Fr. Andrew's Christmas poems have been scattered in his several books. Now, for the first time, they are collected into one volume. The book will make a good "little" present.

## "Darling Maggie"

IF THIS BE I. By Margaret Deland. Illustrated. D. Appleton-Century. 1935. Pp. 227. \$2.00.

READERS of Mrs. Deland's *Story of a Child* have supposed that Ellen Dale of that book was the author herself as a little girl. Ellen—thin, delicate, sensitive, not so very happy—appealed to us all as did Jane Eyre and Maggie Tulliver. It did seem rather strange, however, to those who knew Mrs. Deland that she could ever have been like Ellen Dale. Now we know that she was not, in the very least. *If This Be I* is the history of a different sort of little girl: plump, sturdy, inclined to be hard, full of delight in life. Mrs. Deland tells us this, and the photograph of "Darling Maggie," found in her grandmother's album, bears her out.

But the book is something more than Mrs. Deland's recollections of her childhood. It is a vivid picture of the life of a family seventy odd years ago, in such a place as Mrs. Deland's own Old Chester. It is also a haunting tale of the unfolding of a child's understanding of life and death, of honor and treachery, of compassion and cruelty; finally, of God. Perhaps "Darling Maggie" is a sister of Ellen Dale, after all.

## For the Motorist

AUTOMOBILES FROM START TO FINISH. By Franklin M. Reck. Illustrated. Crowell. 1935. Pp. 92. \$2.00.

THIS IS ONE of those books for young people that older people seize before the boy or girl has a chance to open it. It really is a book for everyone interested in automobiles, except the technical expert. Not only the history of the "horseless carriage," but also the processes of its manufacture and care are recounted. Moreover, the illustrations which are beautifully reproduced, are a valuable collection. Daimler is shown, sitting in his first car; Elwood Haynes, in his; Duryea, in his; and Ford in the first Ford car. There are also pictures of the early Packard and other well-known automobiles. Every process in the factory is shown, and there is a whole chapter on "Tires."

To the reader who likes to motor but neither owns nor drives a car, the favorite chapter will probably be the one entitled, "On the Road." There are fine pictures from photographs of the famous highways, from the Bronx River Parkway to the Santa Cruz-Los Gatos Road. The Holland Tunnel is shown, and the motor viaduct over the Hackensack River.



"DARLING MAGGIE"



# NEWS OF THE CHURCH

## Archbishop Speaks at Washington

Dr. Temple, in Lectures at College of Preachers, Emphasizes Centrality of Incarnation

WASHINGTON, D. C.—“Such hospitality as I have received in Washington and indeed since I arrived in America, I could not have conceived,” said the Most Rev. and Rt. Hon. Dr. William Temple, Archbishop of York and Primate of England, in an address before the English-Speaking Union December 10th. He was addressing a large gathering of men and women at a dinner held in the Willard Hotel. He was introduced by the Bishop of Washington.

“Where there is no freedom of speech,” declared the Archbishop, “there will be no freedom of thought—and when we cannot say what we think, we are liable to stop thinking! No, freedom of speech, for which our two peoples stand, is not a casual thing, but something fundamental to democracy. . . . The right to liberty depends not alone on constitutional government—but on what each of us is worth to the love of God.”

He spoke of the fine spirit which characterizes English-speaking peoples throughout the world in their sense of loyalty and solidarity and urged that this spirit be kept alive and fostered in the light of the present world chaos.

On December 11th under auspices of the College of Preachers, in Bethlehem Chapel of Washington Cathedral, the Archbishop delivered what was perhaps his most remarkable discourse during his stay here. His subject was *The Centrality and Finality of Christ*. This was a session open to all the clergy and many were present from a number of nearby dioceses. In addition to his formal lectures in the chapel he met with a select group of clergymen in the College of Preachers on the 10th, 11th, 12th, and 13th, and conducted a conference. Other subjects were, *What Is Revelation? Sin and Atonement, and Christianity and Politics, and Ethics.*

“The event is primary, but the conceiving and the perceiving mind is also necessary,” he declared, in discussing the centrality of Christ and the subject of His incarnation. He felt that although the fact of the incarnation is a well-authenticated fact of history, it is arrived at and fully appreciated only by those whose hearts and wills have been touched by the Master and who have experienced the power of His life acting upon their own persons and characters. “Intellectual humility is necessary as is intellectual freedom, unless we are to come to disaster. While the incarnation must be expressed in words, even the creeds are not the objects of our faith. They only point to the Christ, who is the object of our faith. The center of Christian faith is not an intellectual formula, but a Person. . . . The moment we separate doctrine from fellowship with Jesus we get into  
(Continued on page 688)

## Bishop-Elect of Liberia Announces Acceptance

PORT AU PRINCE, HAITI—The Very Rev. Leopold Kroll, dean of the Cathedral at Port au Prince, Haiti, who was elected Bishop of Liberia by the House of Bishops at its November meeting, has announced acceptance of the election subject to the confirmation of the standing committees of the several dioceses.

Dean Kroll, whose work with members of the colored race began when as a student in the General Theological Seminary he was in charge of a Negro congregation, is felt to be unusually well fitted for working with members of other races, having had charges among the American Indians, the Hawaiians, and the Haitians.

## Memorial Service Held for Founder of O.H.C.

NEW YORK—A vesper service in memory of the Rev. Dr. James Otis Sargent Huntington, founder of the Order of the Holy Cross and of the Church Mission of Help, was held December 8th at the Cathedral of St. John the Divine.

Dr. Huntington, who died last June, was called the “best loved priest of the Episcopal Church” by Bishop Manning of New York in an address that preceded the sermon delivered by the Rev. Shirley C. Hughson, successor to Dr. Huntington as Father Superior of the Order of the Holy Cross.

“Father Huntington’s whole life was an example of service in the name of the Church,” Bishop Manning said, “in which he so fully believed and which he so truly loved. Strong in faith and fearless in teaching, all that he said and did was in the spirit of love, and he was loved and revered by all types of Churchmen.”

## Archbishop Receives Degree at Princeton

PRINCETON, N. J.—The honorary degree of Doctor of Laws was conferred upon Dr. William Temple, Archbishop of York, at a special convocation service held here December 13th in the Princeton University chapel. About a thousand people attended the ceremony.

Dr. Harold Willis Dodds, president of Princeton, conferred the degree, and Prof. Luther P. Eisenhart, dean of the graduate school, read the citation.

Following the conferring of the degree, Dr. Temple expressed his gratitude for the honor which had been conferred upon him and gave a short address in which he emphasized the importance of the universities of the world in preserving freedom of thought.

## Promotional Methods Studied by Council

Report of Dr. Reinheimer Suggests Needs for Reorganization, Arouses Discussion

NEW YORK—The sessions of the National Council, which met on December 10th, 11th, and 12th, were marked by several interesting discussions. The first of these followed the Report made by the executive secretary of the Field Department, the Rev. Bartel H. Reinheimer, on the morning of the first day. It will be recalled that the National Council at its meeting in September asked Dr. Reinheimer to bring in to the December meeting a “carefully considered plan and program for an extended promotional program.” Dr. Reinheimer requested that the Report be discussed under the heads of the specific problems raised in it.

(1) The place of missionary education in the work and organization of the Council was debated with some vigor. Bishop Stewart of Chicago opened the discussion by asking what the difference was between an administrative officer and a promotional officer, referring back to Dr. Reinheimer’s statement that one vice-president could not possibly combine the two activities. “Why can’t he?” Bishop Stewart inquired.

Dr. Reinheimer replied that the reasons were obvious. He said:

“The treasurer of the National Council cannot do promotional work. It is the function of the treasurer to guard expenditure. He must be conservative. The function of a promotional officer is to be adventurous. No one man can be both. We need either another vice-president for promotional work, or we need to separate the offices of vice-president and treasurer. They should be on an equal footing; a department man could not do it.”

### FINANCIAL EMPHASIS DEPLORED

Bishop Cook, commenting on Dr. Reinheimer’s suggestions for reorganization, said:

“I sympathize greatly with what has been said by the Field Department. Few of you realize how the work of the National Council has drifted almost solely into a financial proposition. It has become that very largely because both financial management and the direction of administration has fallen so much upon the man who has been here all the time, who understands it and is clear-sighted with regard to it, and that is Dr. Franklin. He is one of the most remarkable men I have ever known. I think we are blessed with a treasurer who is unique in that he understands finance and at the same time has a devoted spirit for this work beyond almost anything I have discovered in any other persons.

“How far the Council as a whole has come to be regarded in the eyes of the Church as a money-raising group came to light in a simple way in something I have tried to do in acknowledging gifts from parishes that have done particularly creditable things. I have written letters of appreciation as president of  
(Continued on page 690)



## Dr. Temple Attends Reunion Conference

Tells Leaders of Five International Movements Greater Coöperation and Coördination Are Needed

PRINCETON, N. J.—On the afternoon and evening of December 13th, the Archbishop of York was the guest of the Rev. Dr. J. Ross Stevenson, president of Princeton Theological Seminary, and attended the session of a conference of the American leaders of five great world movements of Christendom. These were: The World Conference on Faith and Order, The Universal Christian Council for Life and Work, the International Missionary Conference, The World Alliance for Friendship Through the Churches, and the World Student Christian Federation.

It was the first time that leaders of all these groups had ever met together for conference and the Archbishop was the one person present who was officially connected with all of them. Among other representatives of the Anglican communion present were Bishop Hobson, the Rev. Angus Dun, the Rev. Howard Chandler Robbins, and Dr. John W. Wood.

The meeting had been arranged by Dr. Henry Smith Leiper of the Life and Work Council and included Canadian representatives as well as noted leaders of many Churches in this country. The discussions were purely unofficial and informal but were directed to the exploration of the possibilities of closer coöperation of the five groups involved.

The Archbishop suggested as the most practical objective, a coördination of meeting times so that the cause of Reunion might be kept continuously before the Christian world, while due time for consideration and development might be allowed along the several lines of approach. Considerable attention was given to the two meetings in Britain scheduled for 1937 when the Faith and Order and Life and Work groups will meet, the one in Oxford and the other in Edinburgh with an interval of 10 days between. Plans were being formed, he said, for the use of this interval in some common activity in London which might include a service in St. Paul's Cathedral and some form of public meeting or demonstration.

There was complete unanimity as to the value of closer coöperation and all representatives agreed to report back to their respective bodies with the aim of taking practical steps thereto. It was felt by all that the Princeton meeting was an epoch-making step in the fellowship of Christians and would lead to most definite results.

The Archbishop and Mrs. Temple were the guests of Bishop and Mrs. Matthews at Merwick December 13th and 14th. At luncheon on the 14th, the guests included Bishop Johnson of Colorado, Bishop Knight, retired, and the Cathedral clergy. On Saturday afternoon His Grace paid a visit to St. Martin's House for Retreats



Wide World Photo

### THE ARCHBISHOP OF YORK AT WASHINGTON

With the Archbishop are (left) Bishop Freeman of Washington and (center) Bishop Perry of Rhode Island, the Presiding Bishop.

and Conferences, Bernardsville, N. J., where he and Mrs. Temple were entertained at tea by the warden, Dr. William Sturgis, and Mrs. Sturgis and then proceeded after some visits to personal friends to New York, where they were to be the guests of Dr. Nicholas Murray Butler of Columbia University.

### Archbishop Speaks at Washington

Continued from page 687

intellectual and spiritual difficulty. . . . The fact of evolution means the survival of the fit—yes, but the killing competition of this materialistic era does not necessarily bring forward the best and highest social minds!

"It is contrary to Christian doctrine that everything was accomplished in the incarnation," the speaker continued, after asking the question, "Does such dogmatism fetter the human mind?" Progress still goes on under the ægis of the Spirit of God, he held—and the aim is the grafting of all men of all races into the Body of Christ, to become its members—that is the consummation. "The primary condition of progress is that the direction of movement be determined beforehand. . . . Our social prophets change their direction too often to justify us in following their numerous experiments! . . . Jesus offers no detailed description of a perfect social order and lays down no such thing as perfect social ideals, but He gives right permanent direction in the phrase, 'I am the way, the truth and the life'—and the Way always starts right where you are. It is always possible to start to be a better Christian than we are now. . . . We must always start with an interpretation and a fact, but with the interpretation there is always the possibility of mistake. We start with the testimony of the disciples, 'The Word was made flesh'—and then we can enter into their experience. . . . Authority is not an irra-

tional thing, else it must become not authority but compulsion. No, authority is a rational thing. . . . The Lord admitted and affirmed the authority of the law—but He re-wrote it! When the testimony was accepted and experienced, the disciples entered into a real fellowship with the Eternal. . . . All humanity finds in Him the satisfaction of their soul. . . . He was not a mere apocalyptic figure; a Davidic king, a messianic potentate—No, He would not become a 'Cæsar Christ'—to force men into His kingdom! . . . The material always exists to become the vehicle of the spiritual. . . . The spiritual is not to be found by turning our back on the material—but by using the material in fellowship with God—by perceiving the universe itself to be a sacrament."

#### PREACHES AT WASHINGTON CATHEDRAL

On December 8th, His Grace delivered two sermons at the Cathedral. The first was delivered without audience over a nation-wide broadcast and the second before a distinguished and reverent congregation which overflowed the great choir.

The Archbishop was introduced by the Presiding Bishop, whose guest he is while sojourning in the United States. He was accompanied to Washington by Mrs. Temple.

#### Bonds Burned at Thanksgiving Service for Clearing of Debt

SHARON, PA.—On December 1st at a special service of thanksgiving in St. John's Church, the Rev. Frederic B. Atkinson, rector, and Bishop Ward of Erie burned several bonds, representative of the whole group of bonds issued against the parish house, indicating the clearing of the debt on that building. The total amount of the offering in bonds and cash at the service was approximately \$59,000.



## Presiding Bishop Answers Protest

Official Reply to Letter Signed by  
Three Bishops Says Question of  
Dr. Torok's Status Left to Diocesan

NEW YORK—The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, has made public the following official reply to Bishops Manning of New York, Mann of Pittsburgh, and Ward of Erie, who last week made public a letter of protest to him concerning the admission of the Rt. Rev. Dr. John Torok as a Bishop of the Episcopal Church:

*"My dear Bishop Manning:*

"On my return yesterday from the Pacific Coast to Washington and New York, I received the letter signed by you and the Bishops of Pittsburgh and of Erie presenting a protest concerning the action of the Bishop of Eau Claire in receiving Dr. John Torok as a 'Bishop in the American Episcopal Church, at a service in the Cathedral Church of the diocese of Eau Claire on Sunday, November seventeenth."

"I can appreciate the concern which you and others have felt regarding a matter which has caused so much perplexity and difficulty during the past two years. All who are engaged in the consideration of it unquestionably desire to reach a conclusion conducive to the well-being of the Church and in conformity with its policy and legislation.

"I have communicated your letter of protest to the Bishop of Eau Claire with whom as Bishop of the diocese in which Dr. Torok is canonically resident there was left the question of his status when the bishops, meeting in Houston, had heard the report of the Special Committee on the subject and had refrained from making official record of it or taking action thereon."

In addition to this formal reply Bishop Perry sent the protesting Bishops an informal letter giving "a brief summary of certain facts concerning the case." In this letter he wrote as follows:

"The only action regarding Dr. Torok by the House of Bishops was taken at the General Convention in October, 1934, when there was submitted to the House by the Bishop of Eau Claire the question whether the election of Dr. Torok as Suffragan of that diocese should be approved. The House of Bishops considered the question and informed the Bishop of Eau Claire that it would not approve the election which consequently was not consummated.

"Following this action the Bishop of Eau Claire had still to decide the question whether Dr. Torok, a clergyman in his diocese, who had been consecrated Bishop in the Serbian Orthodox Church, should have status as priest or as bishop. He desired the advice of his brother bishops on this question, addressed his request to the Presiding Bishop, and asked for the appointment of a Special Committee of inquiry. The Presiding Bishop appointed the Bishops of Western Michigan, Ohio, and Michigan to make investigation and recommendation. This committee, after careful inquiry, reported to the Presiding Bishop that Dr. Torok had valid Orders as a Bishop in the Church of God, and that he should be recognized as such. The report was submitted by the Presiding Bishop to the



ST. MARK'S CHURCH, COCOA, FLA.

### South Florida Church Doubles Pledges

COCOA, FLA.—At a parish meeting of St. Mark's Church, here, it was reported that pledges of 1936 were twice those for 1935, and that pledges for the General Church were larger than ever before in the history of the mission. In addition, the second mortgage on the church property had been retired, and it was believed that there was good prospect of the church being freed from all indebtedness in the course of 1936.

### Dr. Aigner Seriously Ill

PITTSBURGH, PA.—The Very Rev. Dr. Martin Aigner, rector of St. John's Church, Franklin, dean of the Convocation of Meadville, and president of the standing committee of the diocese of Erie, was operated upon at the Allegheny General Hospital on December 7th. His condition is considered serious.

Bishops, though not to the House in session. It was not received by them for record, and was neither confirmed nor approved.

"Thereupon the Bishop of Eau Claire, having still the question of Dr. Torok's status to decide, and having from the House of Bishops as a basis of decision no other action by the House than an expression of disapproval of Dr. Torok's election as Suffragan, accepted the findings of the committee of three bishops and the advice of other experts on Canon Law. Acting on his authority as Diocesan, he acknowledged and received Dr. Torok as a Bishop in valid Orders.

"In this procedure there was no such violation as you have indicated of action by the House of Bishops. The advice given by the House that Dr. Torok be not elected as Suffragan Bishop nor made thereby a member of the House of Bishops was observed. The Bishops made no statement regarding the status in which Dr. Torok has been left.

"Other serious matters' concerning Dr. Torok were laid before the Bishops in Council, and are therefore confidential. The Bishop of Eau Claire tells me they have been taken under full and careful consideration.

"These communications to you will be given, as yours to me have been, to the press for publication."

## Social Security and the Church Studied

All-Day Conference at Boston Views  
Relationship Between Religion and  
Social Service

BOSTON—Social Security and the Church was presented through the medium of an all-day conference in the diocesan house on December 9th, and addresses on the same evening at the Episcopalian Club dinner in the Hotel Vendome.

The faculty of the Harvard School of Business Administration furnished leaders: Prof. Sumner H. Slichter was the speaker in the morning; Dean Wallace Donham in the evening. Spencer Miller, Jr., spoke in the afternoon and again in the evening.

The Church's relation to social security was of major importance to the listening Churchmen. A vital point given by Mr. Miller in the afternoon was the necessity for the clergy, from the pulpit, to educate their congregations to demand integrity in public officials, since without honesty on the part of administrators of any rank, no security program can attain its objective.

Dean Donham advised Churches to become forums or moderators, adding, "if the Church involves itself with any dogmatic statements about social security, it will not only prove a failure but the Church will fail too, and lose its entity."

Dean Donham and Spencer Miller, Jr., differed in their evaluations of the Social Security Act, the latter declaring it an extraordinary step forward, and an effort to make up for 25 years of inertia.

"We need," said Dean Donham, "to realize that high-minded men can differ on problems, and the Church needs to make itself a forum for such discussion. One of the great dangers of our democracy is intemperance and intolerance, and we should not have dogmatic instruction from the Church. . . . We must be more realistic in facing the limitations of human nature. . . . The problem involves emotions, hates, fears, loves—and if the Church under such conditions adopts dogmas for such conditions, it would be as bad as if the college did the same. It would mean the end of freedom and the power of religion in the Churches."

The Rev. Norman B. Nash, in presiding over the morning session, said:

"It is not new for the Church to concern itself with such problems as social security. It is part of the Christian tradition. . . . As long as this problem of social and economic security is with us, the Church is going to concern itself with it."

The conference was one of several initiated by the National Council's Social Service Department; locally it had the endorsement of Bishop Sherrill of Massachusetts, and was arranged by a committee consisting of the Rev. Norman B. Nash, chairman; the Rev. Malcolm Taylor, secretary; Robert Amory; Bishop Brewster of Maine; Prof. Richard Merriam of the Harvard School of Business Administration, and Harry Russell, director of the Workers' Educational Bureau of America.



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## Council Discusses Young People's Work

Report of Committee Headed by Miss Corey Consists Largely of Letters From Individuals and Groups

NEW YORK—The relation of young people to the work of the Church was the subject of long and earnest discussion at the meeting of the National Council December 10th to 12th.

### DANGER OF PING-PONG CHRISTIANS

"Ping-pong Christians" will be the result in work for young people if the parishes put too much emphasis on attracting them by social means alone, according to the view of a young man quoted in the extensive report brought to the National Council at its December meeting by Miss Eva D. Corey of Massachusetts, chairman of the committee studying the relation of the National Council to the young people of the Church.

"Awful to think of the Church shouting for attention along with movies and card parties," the young man writes. "In too many cases this is happening. The Church must not attempt to bring its teachings to young people by way of Sunday night soireés or the ping-pong table or card table; if so, the Church will have to take the responsibility for ping-pong Christians."

The report of the committee, the members of which were Bishop Juhan, the Rev. W. Brooke Stabler, the Rev. Ernest E. Piper, and Charles W. Wood, Jr., in addition to Miss Corey, consisted largely of quotations from letters of individual young people or from young people's groups. The Council welcomed the report with enthusiasm, discussed it at length, and referred it to the Religious Education Department for study, asking that department to bring to the April Council meeting a statement regarding a policy for young people's work.

### REPORT IS TENTATIVE

The committee felt that its report, including some eighteen points for discussion, was tentative and that the committee members could not in the time available make a thorough canvass of the situation. From the results so far obtained, however, the committee felt warranted in believing that "the young people of the Church are looking expectantly for some fresh indication of leadership on the part of the National Council."

Bishop Stewart of Chicago said:

"Wouldn't it be fair to say that a good many of the expressions of opinion quoted in the Report, and coming from young people, are really adult views? Haven't these young people taken these views from us and returned them to us? I think it would be fair to say that some of the expressions are quite sophisticated, not youthful. There is nothing ominous in the fact that young people are critical of the Church; they are critical of everything—that is characteristic of vigorous youth. Our young people in Chicago would like a national organization, with which they might be affiliated; they would like the National Council to do something about this."

Considerable discussion of this one point ensued. Bishop Stires of Long Island de-

clared that young people ought to organize themselves into parish, diocesan, and national groups. All they require is sympathetic leadership. He instanced the fine condition of young people's work in his diocese. Speaking of leaders, he added:

"Youth responds to those who understand. They may be 17 or 70. Some bishops and clergy never were young; others are always young. One of the mistakes we have made is in thinking of the question of leadership in terms of years."

Several other speakers agreed with Bishop Stires. But Bishop Sherrill of Massachusetts said that the question of years did come into it:

"People go into young people's organizations when they are actually young in years. It is difficult to shift them into adult organizations when they grew older. We lack younger members of the Woman's Auxiliary because the younger women will not move up. In Trinity Church, Boston, we took away the charter of the Girls' Friendly Society because of the age of most of the members, one of them being 82 years old. The Young People's Fellowship faces this sort of danger. How make the transition, when people are older in years, but feel as young as ever they did?"

The Council asked that the report be sent in full to the Bishops and be made available to any other persons wishing to see it before the question comes up again in April.

## Promotional Methods Studied by Council

—Continued from page 687—

the Council. I have a hundred and fifty or more replies that are letters of astonishment, almost of incredulity, that some word has come from the National Council to a parish because it has done something. Some have said, 'This is the first word from the Council that has ever indicated its knowledge that my parish was alive.' I say this to show how wide the gulf has become between the membership of the Church and this organization.

"To think of the Council's work as primarily a matter of business is a profound mistake. Therefore I strongly sympathize with Dr. Reinheimer's suggestion that there should be two distinct parts, one doing administrative work, the other sending out information, from the foreign missions secretary, for instance, to the Church at large, and from the secretary for domestic missions."

Bishop Cook stated that he thought, in view of the financial situation of the general Church, it would be unwise to add another officer for this work; he also advised against having a bishop, "a man who already has a job which should take up all his time," as head, or vice-president, of the Domestic Missions Department.

Bishop Stewart of Chicago moved that Bishop Cook be appointed promotional officer, which would simply mean that he took over the administrative duties now performed by the vice-president. Bishop Stevens of Los Angeles expressed the opinion that the motion was a mistake, and might better be made as a suggestion. To this Bishop Stewart agreed. It was voted that the whole matter be referred to the officers of the Council, to report at the February meeting.



The rest of the day was given over to the discussion of the other four points:

(2) The place and scope of the Field Department in the National Council's program and organization for missionary education.

(3) The relative responsibility and organization of the Council, the diocese, and parish in a comprehensive program of field work.

(4) Provision for cultivation of individual gifts and legacies.

(5) Appropriation for field work for 1936.

THE FORWARD MOVEMENT

Suggestions were made that the Forward Movement Commission be asked to do some part of the work that would come under (2). Dr. Karl M. Block said in answer to these speeches:

"It is perfectly clear that it would confuse the Forward Movement Commission if any attempt to impose on it any definite plans should be made. It is a movement to stir the spirits of people. I see results already. The emphasis is on discipleship. Where people have a deeper sense of discipleship, they get a deeper sense of sharing. But it would be a mistake to place upon the Forward Movement Commission *specific* tasks when it is arousing the spirit of the whole Church to undertake *all* tasks. The Forward Movement is doing what the National Council has not done and could not do. Its aims must not be confused with any other aims; it must be left untrammelled to do its own work."

Details of organization whereby all the departments of the National Council might be enabled to cooperate more fully with the Field Department were discussed. Suggestions were made leading to greater use of consultation with experts, in the field and at the Church Missions House. It was urged that a secretary for Missionary Education be appointed, to take the place left vacant by the resignation of Dr. Arthur M. Sherman; but Dr. Reinheimer said that it would be a mistake to do this until the question of policy was determined.

Point (3) was discussed at greater length. The conclusion finally reached was that nothing here could be decided until the whole question of the wishes of dioceses and provinces could be satisfactorily answered. Some speakers thought centralization was needed; others felt that the need was for de-centralization.

FINANCIAL PROBLEM CONSIDERED

After some discussion of point (4), a committee made up of Bishop Stewart of Chicago, Dr. Karl M. Block, and Miss Eva D. Corey was appointed to bring in a report on the whole matter of how to cultivate direct gifts and legacies. Their report, which was adopted by the Council, embodies a number of specific suggestions for immediate action—that several dioceses be asked whether they can bring their expectancies more into line with other comparable dioceses; that steps should be taken to secure individual gifts from persons of more than average giving ability; that a brochure on wills and annuities should be prepared and distributed to diocesan chancellors and to attorneys who are Church members; that since increased pledges may result from the Epiphany follow-up of the autumn canvass, the Presiding Bishop send personal word to the clergy stressing the

necessity of balancing the budget and, writing the Bishops that such word has gone to the clergy, urge the Bishops also to do what may be possible to make the need known. The committee is continued and expects to meet with the Council officers, in conference with the evaluation committee appointed last year, to carry on further study of proposed expenditures.

As for point (5), which had to do with the appropriation requested, on motion of Bishop Cook the amount as set down was voted. It was understood that this action might be reversed at the February meeting.

REPORT ON NEGRO WORK

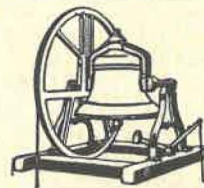
A report by the domestic missions secretary, Bishop Bartlett, on the Church's work among Negroes, given to the Council at the September meeting, had been referred to a committee consisting of Bishop Tucker, Bishop Penick, and the Rev. Dr. Karl M. Block and Z. C. Patten, for study. The committee consulted the Bishops in 18 dioceses whose Negro communicants total over 13,000, and made some recommendations to the Council with a view to strengthening this work. The Council referred their report, which stressed the importance and comparative success of past work with Negroes, to the Domestic Missions Department, which reported later through Bishop Page, recommending continued study of the subject by that department and asking the president of the Council, in conference with Bishop Penick and Bishop Bartlett, to acquaint the bishops concerned with this sympathetic evaluation of the Negro work. Bishop Penick and Bishop Tucker were added to the membership of the Domestic Missions Department.

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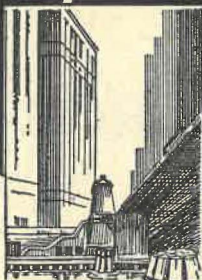
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## 40th Anniversary of Los Angeles Marked

Presiding Bishop Speaks at Ceremonies Commemorating 40 Years of Diocesan Life

LOS ANGELES—The 40th anniversary of the diocese of Los Angeles was celebrated December 3d with a festival Holy Communion service at the Cathedral Church of St. Paul at which Bishop Stevens of Los Angeles officiated, and the Presiding Bishop preached.

This year also marks the 15th anniversary of the consecration of Bishop Stevens, and the fifth anniversary of the consecration of Bishop Gooden, Suffragan of the diocese.

An anniversary dinner was also held, which, like the services, was attended by clergy and laity from all parts of the diocese, and at which several addresses were given.

### Bishop Holds Double Service

PHILADELPHIA—Bishop Taitt on December 15th officiated at a double service in Calvary Church, Germantown, which included the ordination of three men to the priesthood, and administering of the rite of Confirmation to a class which was presented to the Bishop by the rector, the Rev. Dr. Lewis G. Morris.

## Reorganization of Social Service Work in W. N. Y. Reaches into Parishes

BUFFALO, N. Y.—The Department of Christian Social Service in the diocese of Western New York has been reorganized according to the plan presented by the Rev. Dr. C. Rankin Barnes of the National Department of Social Service in his paper at a conference held in Montreal last summer.

Committees have been appointed by the chairman, and committeemen from various walks of life have been added so that the department is in touch with all phases of social life in the diocese.

Social service committees to carry on the work have been reported from almost every parish.

### Large Bequest Left to Olympia

SEATTLE, WASH.—The diocese of Olympia is a beneficiary under the recently proved will of the late Mrs. James H. Henry, a communicant of Trinity parish, Seattle. The income from the legacy is at present more than \$150 per month and is being applied on the missionary expenditures of the diocese.

Eventually the amount will be much larger than at present, the diocese being a residuary legatee, so that when personal bequests, which are now being administered under a trust fund, expire, the amounts concerned will also be paid to the church.

## First S. Y. A. Station Established in U. S.

Waupun, Wis., Group to be Center for Growth of "Anglican Catholic Youth Movement"

WAUPUN, WIS.—The Seven Years Association, an English Church organization described by its head, Peter Winckworth, in a recent article in THE LIVING CHURCH, as "An Anglican Catholic Youth Movement," has established a station here, of which Ervin Fletcher is the stationmaster.

This is the first station of the S. Y. A. to be established in this country, and the organizing secretary of the S. Y. A., F. Janet Symington, has expressed the hope that it will be a center from which other stations will grow.

The Waupun station was started by a group of 10 young people of Blessed Trinity Church, who according to Mr. Fletcher: . . . "heartily believe that such a group is needed here, purely a lay group, ready to stand boldly for the Catholic Faith and to follow unashamedly the precepts of the Church."

### Cathedral Chapel Dedicated

BUFFALO, N. Y.—Bishop Davis of Western New York dedicated the renovated chapel of St. Paul's Cathedral, Buffalo, at a service on December 15th.



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## R. I. Prepares for Diocesan Mission

List of Many Prominent Missioners  
Who Plan to Coöperate With  
Diocesan Clergy Published

PROVIDENCE, R. I.—About 70 laymen from various parishes and missions throughout the diocese of Rhode Island gathered recently at the parish house of the Cathedral of St. John to arrange for the diocesan-wide mission set for February 2d to 16th. They were addressed by Bishop Bennett and members of the committee in charge of the project.

Bishops and presbyters distinguished for their gifts as missioners will come to Rhode Island at that time to coöperate with a group of diocesan clergy. In practically every parish and mission a teaching mission will be held. One of the features now being stressed is a children's mission to be held in the afternoons wherever it can be adequately prepared for.

Following is a list of those missioners from outside the diocese who have accepted an invitation to take part:

Bishops Dallas of New Hampshire, Huston of Olympia, Ivins of Milwaukee, Quin of Texas, Strider, Coadjutor of West Virginia, and Wilson of Eau Claire; the Rev. Messrs. Eric M. Tasman, executive secretary of the Field Department of the National Council; Benjamin I. Harrison of Boston, Don Frank Fenn of Baltimore, Md., William Smith of Worcester, Mass., David R. Bailey of Fall River, Mass., Vincent Bennett of Milton, Mass., Frank DeV. Dean of Wilson, N. C., Robert H. Dunn of Sanbornville, N. H., K. R. Forbes of Stamford, Conn., John Groton of New Bedford, Mass., Edgar Jones of Plymouth, Mass., Austin Pardue of Minneapolis, Minn., Shirley C. Hughson, O.H.C.; and Captains Atkinson, Condor, and Hall of the Church Army.

### Rabbi Protests Bar Against Christmas Carols in Schools

NEW YORK (NCJC)—The action of the Board of Education of Mount Vernon, a suburb of New York City, in barring the singing of Handel's "Messiah" and Christmas carols in the public schools was characterized today by Dr. Elias Margolis, rabbi of a Mount Vernon Jewish synagogue and former president of the Rabbinical Assembly of America, as a "narrow and stupid interpretation" of the state law which prohibits the use of school buildings for sectarian purposes.

He said he could see no objection to the singing of the "Messiah" in public school buildings after school hours and ridiculed the idea that this music is of a sectarian nature. He declared that Jews would enjoy the "Messiah" as music.

In his opinion, Dr. Margolis said, the state law referred only to sectarian activities carried on during school hours. He said that he advocated the "unrestricted use" of school buildings after school hours for "any and every purpose" by "respectable bodies of citizens," including forums and discussions, even of unorthodox views.

### Albany Y. P. F. Conference Held

ALBANY, N. Y.—The Young People's Fellowship of the diocese of Albany held a conference from November 29th to December 1st at St. Augustine's Church, the Rev. L. R. Benson, rector. The local branch presented a pageant, "The Quest of the Holy Grail," on Friday and that evening the Rev. William J. Gage, rector of Grace Church, Mohawk, conducted a preparation service for the corporate Communion on Saturday morning.

Speakers at Saturday's discussion sessions were the Rev. Allen Webster Brown, rector of St. John's Church, Richfield Springs, and the Rev. T. T. Butler, rector of Trinity Church, Utica.

## R. I. Cathedral to Clear Debt, Canon Announces

PROVIDENCE, R. I.—The Rev. Arthur H. Beaty, canon of the Cathedral of St. John, has announced that in the spring the Cathedral expects to be entirely free of debt. A mortgage of about \$23,000 on property purchased within the last few years next to the Bishop McVickar House in the square occupied by the Cathedral has been a heavy burden for the parish to bear. There has also been a floating debt of \$2,500 to complicate the finances. The bequest of the late Miss Laura Barton, who died during the year, will pay off the mortgage.

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## Methodist Union Plan is Released

### 50 Commissioners of Three Methodist Denominations Approve Plan to Form Single Church

**N**EW YORK (NCJC)—Negotiations between commissioners representing three bodies of Methodists, which have been pursued for several years, finally came to a close December 12th, with the publication of the plan of union between the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church. The Church contemplated will be the largest Protestant body in America, with a membership in excess of 7,000,000.

The plan of union was adopted by 50 commissioners from the three Church bodies, who met at Cincinnati, Ohio, on December 3d. It now goes to the General and Annual Conferences of the three bodies concerned for ratification. Because of the dates of meeting of these bodies, it is expected that the actual process of union will take six years to consummate. The prospects of the plan's ratification by the constituent bodies is believed to be exceedingly favorable.

The union will end divisions among Methodist forces which have prevailed for a century and which were accentuated by questions of slavery and contentions between North and South in the days of the Civil War.

The new Christian body will, under the terms of the plan, be known as The Methodist Church. The annual conferences of the various episcopal areas, composed of the minister and a lay delegate from each church, will be the basic body in the newly organized Church, with the right to elect ministerial and lay delegates to the higher judicatories, ministerial delegates to be elected by the ministers and lay delegates by the laymen, and to vote on all constitutional amendments. The ministerial members of the annual conferences will have authority on all matters relating to the character and conference relations of ministers and on the ordination of ministers.

### 23-Bell Carillon Given to Church as Thank-Offering

**DETROIT**—Marking the fifth anniversary of the dedication of Christ Church Chapel, Grosse Pointe Farms, a carillon of 23 bells was dedicated on December 15th. The bells range in size from 50 to 1,300 pounds and represent the thank offering of John W. Anderson, a member of the church. The bells were cast by Gillett & Johnston at Croydon, England, and were rung for the first time on the evening of December 14th, exactly five years from the time of dedication of the chapel, by Dr. Alle D. Zuidema of the Detroit Institute of Musical Art. The anniversary and dedication service was held Sunday morning with the Rev. Francis B. Creamer, rector, as preacher.

## Roman Catholics to Issue Classified Movie List

**NEW YORK (NCJC)**—The Brooklyn *Tablet* reported December 6th that as a result of action taken by the general meeting of Roman Catholic bishops in Washington last month, a national list of motion pictures will shortly be issued in New York. This will be the only Roman Catholic list in the country.

The film classification will be issued under the title National Legion of Decency List, and will group motion pictures into three classifications as follows: "A—Not Disapproved; B—Disapproved for Youth with a Word of Caution for Adults; C—Disapproved for All." This designation, it is stated, "confines itself to negative commendation where pictures are not disapproved. It is left to the Ordinary in such diocese to give positive praise to certain worthy motion pictures if he sees fit to do so."

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- Minimum price per insertion, \$1.00.
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- Copy for advertisements must be received 10 days before publication date.

### ANNOUNCEMENT

#### Died

**BROWN**—The Rev. THOMAS JACOB BROWN, rector emeritus of St. Luke's Church, Washington, D. C., and sometime rector of Our Merciful Saviour, Louisville, Ky., died suddenly at his residence, 1345 Franklin St., N.E., Washington, D. C., Wednesday, October 30, 1935.

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Up to December first the dioceses had remitted	948,064.74
<i>Balance to be collected in December . . . . .</i>	<u>\$ 433,435.26</u>

☞ The National Council has appropriated every dollar of this money and confidently depends on you, the loyal members of the Church, to make good on your pledges.

☞ Collections to December 1st this year are \$106,950.36 greater than during the same period last year; however they are only 68% of the amount pledged for the whole year.

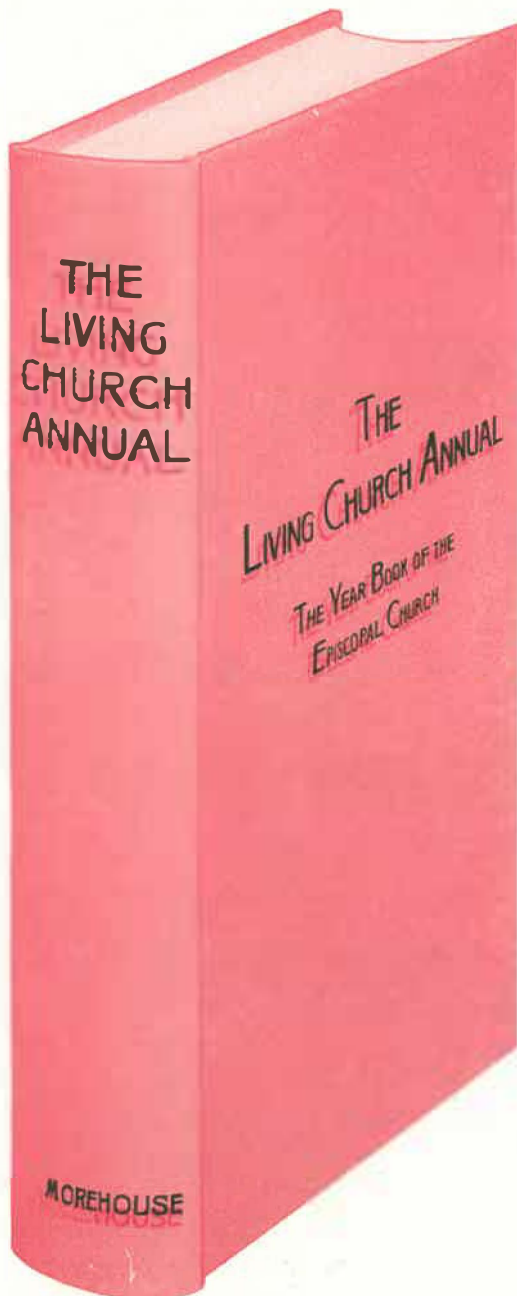
### SPECIAL NOTE

☞ Several dioceses have found that the amount reported last January as their "Expectation" did not represent their ability and willingness to share the missionary task of the Church and have already overpaid the expected amount. It is hoped that many other dioceses will make the same discovery and do more than they expected.

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