

The

Living Church

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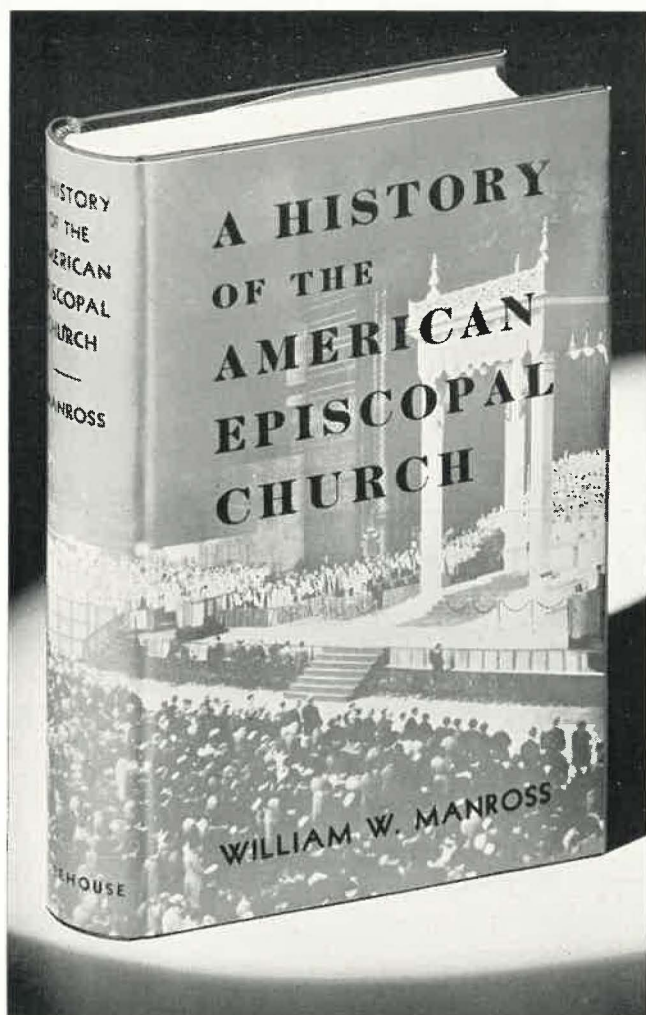


Wide World Photo.

THE ARCHBISHOP OF YORK AT A RECEPTION IN NEW YORK CITY

Next to him in the receiving line is Edward K. Warren,
president of the Church Club of New York

120-1



A HISTORY OF THE AMERICAN EPISCOPAL CHURCH

FROM COLONIAL DAYS
TO THE PRESENT TIME

By the Rev. William W. Manross

COMMENTING upon Mr. Manross' *A History of the American Episcopal Church*, Mr. Frank L. Olmsted, who kindly contributed one of the illustrations in the book, writes:

"It is a peculiarly delightful book in its fairness of presentation; and in its breadth of view, as it gathers up the varied strands of the religious life in America and weaves them into the web we call the Church. All this is so well done that one is not conscious of effort or any straining for effect; but does feel the underlying strength that is constantly expressing itself in the deeds of men, and their devotion to the Church.

"You have a very happy format for the volume — one that is especially suitable for the purpose aimed at."

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The Living Church

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. FRANK GAVIN, Th.D.
 CLINTON ROGERS WOODRUFF }...Associate Editors
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Devotional Editor
 ELIZABETH MCCrackEN.....Literary Editor
 ADA LOARING-CLARK.....Woman's Editor
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Church Kalendar



DECEMBER

- 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.

CALENDAR 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. Convocation of Upper South Carolina.
- 21-22. Convocation of Salina.
- 21-23. Convocation of Mississippi. Council of West Texas.
- 22. Conventions of Indianapolis, Maryland, Tennessee, Councils of Atlanta, Louisiana.
- 22-23. Convocation of San Joaquin.
- 23. Convocation of Kentucky.
- 26. Social Service Sunday.
- 26-28. Convocation of Spokane.
- 28. Conventions of Harrisburg, Milwaukee, Missouri, Pittsburgh. Council of Southern Virginia.
- 28-29. Convention of Southern Ohio.
- 28-30. Council of Lexington.
- 29. Conventions of Michigan, Oregon.
- 29-30. Convention of Los Angeles.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

- 6-11. St. John's, Newport, R. I.
- 8. St. Ignatius', New York City.

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Clerical Changes

APPOINTMENTS ACCEPTED

BARTLAM, Rev. ERNEST P., formerly curate at Trinity Church, Houston, Texas; to be in charge of St. Cyprian's Mission, Lufkin, Texas. Effective January 1st.

CLARK, Rev. E. B., Jr., formerly rector of the Church of the Incarnation, Santa Rosa, Calif., and rural dean of the Convocation of Sonoma (Sac.); to be Dean of Men of the Santa Rosa Junior College.

FARLANDER, Rev. ARTHUR C., formerly dean of St. James' Cathedral, Fresno, Calif. (San J.); to be rector of the Church of the Incarnation, Santa Rosa, Calif. (Sac.), effective January 1st. Address, 550 Mendocino Ave.

FARNSWORTH, Rev. HOWARD N., formerly rector of the Church of the Cross, Ticonderoga, N. Y. (A.); to be rector of St. Thomas' Church, Rochester, N. Y. (Roch.). Effective January 1st.

HINKLE, Rev. RALPH V., formerly rector of Redeemer Church, Pendleton, Ore.; is archdeacon of Eastern Oregon. Address, Pendleton, Ore.

KRUSEN, Rev. HENRY PENN., formerly in charge of Holy Trinity Church, Manistee, Mich.; is rector of same.

KUHNS, Rev. JOHN ELLIOTT, has been appointed in charge of the Church of the Good Shepherd, Chicago, Ill. (C.), as of November 1st. Address, 3216 Altgeld St.

LEEMING, Rev. FRANK C., formerly rector of Christ Church, Bordentown, N. J.; to be rector of St. Peter's Church, Peekskill, and chaplain of St. Faith's School, Tarrytown, N. Y. Address, St. Peter's Rectory, Division and Howard Sts., Peekskill, N. Y. Effective January 1st.

PICKELLS, Rev. JOHN L., formerly in charge of St. Mark's Church, Hood River, Ore. (E.O.); is rector of St. Stephen's Church, Steubenville, Ohio.

WISSENBACH, Rev. FREDERICK C., formerly rector of American Church, Munich, Germany; is rector of Redeemer Church, Pendleton, Ore. (E.O.).

RESIGNATION

FLINCHBAUGH, Rev. Dr. F. L., as rector of St. Stephen's Church, Wilkes-Barre, Pa. (Be.). He was elected rector emeritus. Address after January 1st, 17 Glenview Road, Bryn Mawr, Pa.

NEW ADDRESSES

DAVIS, Rev. GEORGE F., formerly 104 S. Maple St., Mount Carmel, Pa.; The Order of the Holy Cross, West Park, N. Y.

PRESTON, Rev. GEORGE WILLIAM, formerly 18 E. Jefferson St.; 325 E. Monument St., Colorado Springs, Colo.

SHIRT, Rev. STANLEY C. S., formerly 13 Pleasant St.; 36 Court St., Westfield, Mass. Effective January 1st.

TOWNSEND, Rev. J. H., formerly Céspedes, Prov. Camagüey; La Gloria, Prov. Camagüey, Cuba.

TROWBRIDGE, Rev. WALTER S., 26 E St., S.W., Miami, Okla.

ORDINATIONS

PRIESTS

LEXINGTON—The Rev. HAROLD CALDWELL WILLIAMSON was advanced to the priesthood by Bishop Abbott of Lexington in St. Gabriel's Church, Hollis, L. I., N. Y., December 16th. The ordinand was presented by the Rev. Frederick L. Barry, and is assistant at St. Gabriel's Church. The Rev. Morton C. Stone preached the sermon.

MARYLAND—The Rev. JOHN KEENER MOUNT was advanced to the priesthood by Bishop Helfenstein of Maryland in St. Stephen's Church, Severn

Parish, Anne Arundel County, Maryland, December 18th. The ordinand was presented by the Very Rev. Wallace E. Rollins, D.D., and is rector of Severn Parish, with address at Waterbury, Maryland. The Rev. Charles R. Feilding preached the sermon.

ROCHESTER—The Rev. CHARLES LEIGHTON MCGAVERN and the Rev. WILLIAM PRICE RICHARDSON were advanced to the priesthood by Bishop Ferris of Rochester in St. Matthew's Church, Rochester, N. Y., December 17th. The Rev. Mr. McGavern was presented by the Rev. J. G. Spencer, and is in charge of St. Paul's, Montour Falls, and St. John's, Catharine, N. Y., with address at Montour Falls, N. Y.

The Rev. Mr. Richardson was presented by the Rev. C. C. W. Carver, and is in charge of St. Matthew's Mission, Rochester, N. Y. Address, 566 Winton Road North.

The Rev. H. H. Hassinger preached the sermon.

WASHINGTON—The Rev. ROBERT LONGACRE JACOBY was advanced to the priesthood by Bishop Taitt of Pennsylvania, acting for Bishop Freeman of Washington, in the Church of St. James the Less, Falls of Schuylkill, Philadelphia, Pa., December 19th. The ordinand was presented by the Rev. Charles J. Harriman, and is serving at St. Stephen's Incarnation Parish, Washington, D. C. The Rev. George F. Dudley, D.D., preached the sermon.

WESTERN MASSACHUSETTS—The Rev. CLINTON L. MORRILL was ordained to the priesthood by Bishop Davies of Western Massachusetts in Christ Church Cathedral, Springfield, Mass., December 18th.

DEACONS

Eau Claire—THOMAS OSCAR MOEHLE was ordained to the diaconate by Bishop Wilson of Eau Claire in Christ Church Cathedral, Eau Claire, Wis., December 15th. The candidate was presented by the Very Rev. Victor Hoag. The Bishop preached the sermon.

MISSISSIPPI—CHARLES LILES was ordained to the diaconate by Bishop Green of Mississippi in St. Mary's Church, Bolton, Miss., in November. The candidate was presented by the Rev. Val H. Sessions, D.D., who also preached the sermon.

DEGREE CONFERRED

HOBART COLLEGE—The honorary degree of Doctor of Laws was conferred December 10th upon Dr. Hawkins K. Jenkins, a medical missionary in the Philippine Islands.

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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.

Democratic Breeding

TO THE EDITOR: It was both interesting and illuminating to read, from the front page of the New York Times of December 16th, the reply of thirteen Protestant, Jewish, and Anglican clergymen to Cardinal Hayes' recent sermon on birth control. I have had certain misgivings about the Modern Liberals. But I would not have been so uncharitable as to have accused them of holding that the God revealed to us in Holy Scripture is a mere creation of myths and legends. But it is refreshing to have a group of such outstanding men among the Liberals come out and openly say so! I do not think much of the Pan-God, whom they say they have discovered, and whose works, as they say, are "blind and groping." I suppose we shall

have to bear with them a little in their folly. "Let the blind lead the blind." But the thing that puzzles me most in their reply is, What has this plan of breeding human beings as if they were cattle got to do with democracy? WALTER S. FLEMING.
Scarsdale, N. Y.

The statement criticized by our correspondent is published in our news columns in this issue. See also editorial comment on this subject.—THE EDITOR.

The Church Among Colored People

TO THE EDITOR: The recently issued *Living Church Annual* for 1936 makes manifest some interesting statistics with re-

spect to the prosecution of Church extension among the colored people.

Eighteen large cities in one section of the country, with respect to exclusively colored congregations, give forth the following:

CITIES	CONGREGATIONS	COMMUNICANTS
Boston, Mass.	3	1,789
Providence, R. I.	1	231
New Haven, Conn.	1	369
Greater New York	20	9,676
Buffalo, N. Y.	1	450
Newark, N. J.	1	446
Atlantic City, N. J. ...	1	444
Philadelphia, Pa.	10	3,488
Pittsburgh, Pa.	1	573
Baltimore, Md.	3	2,061
Washington, D. C.	6	2,080
Chicago, Ill.	4	1,867
Detroit, Mich.	2	1,021
Cleveland, Ohio	1	206
Cincinnati, Ohio	1	475
Columbus, Ohio	1	350
St. Louis, Mo.	1	406
Denver, Colo.	1	342

From the above cities we have 59 colored congregations, with a total of 26,274 communicants.

In the section of the country where the bulk of the colored race reside, we have the following:

CITIES	CONGREGATIONS	COMMUNICANTS
Richmond, Va.	3	482
Norfolk, Va.	1	229
Petersburg, Va.	2	227
Raleigh, N. C.	2	317
Charlotte, N. C.	1	85
Charleston, S. C.	3	734
Columbia, S. C.	2	128
Atlanta, Ga.	1	210
Savannah, Ga.	2	359
Jacksonville, Fla.	1	115
Miami, Fla.	2	1,742
Mobile, Ala.	1	106
Birmingham, Ala.	1	106
New Orleans, La.	1	183
Jackson, Miss.	1	118
Vicksburg, Miss.	1	94
Memphis, Tenn.	1	102
Nashville, Tenn.	1	82

From the above cities we have 27 colored congregations, and 5,419 communicants. Ought not something, save the Institute schools, be done to improve the situation?

(Rev.) GEORGE F. BRAGG, JR.
Baltimore, Md.

Winning the War

TO THE EDITOR: Your comment appended to Fr. Middleton's letter on Who Won the War? (L. C., December 21st) reminds me of Bishop Gailor's reply to the reporter who asked him on his arrival from Europe in 1914 (he was abroad when war broke out), "Bishop, who do you think will win the war?" He replied by asking, "Who won the San Francisco earthquake?"

(Rev.) JAMES R. SHARP.
Nashville, Tenn.

A Prayer for Peace

BISHOP MANNING of New York has issued the following prayer for the ending of the war in Ethiopia and for peace in all the world, expressing the hope that similar prayers might be offered by all Christian communions throughout the world:

O ALMIGHTY God, who canst bring good out of evil, and makest even the wrath of men to turn to Thy praise; Grant we beseech Thee, that just and righteous counsels may prevail to end the present war in Ethiopia; and so guide and inspire the hearts of men that in all the world wars may cease, and that all nations and races may dwell together in brotherhood; for his sake who came into this world to show us the way of justice, and love, and peace, Thy Son, Jesus Christ our Lord. Amen.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:30, 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

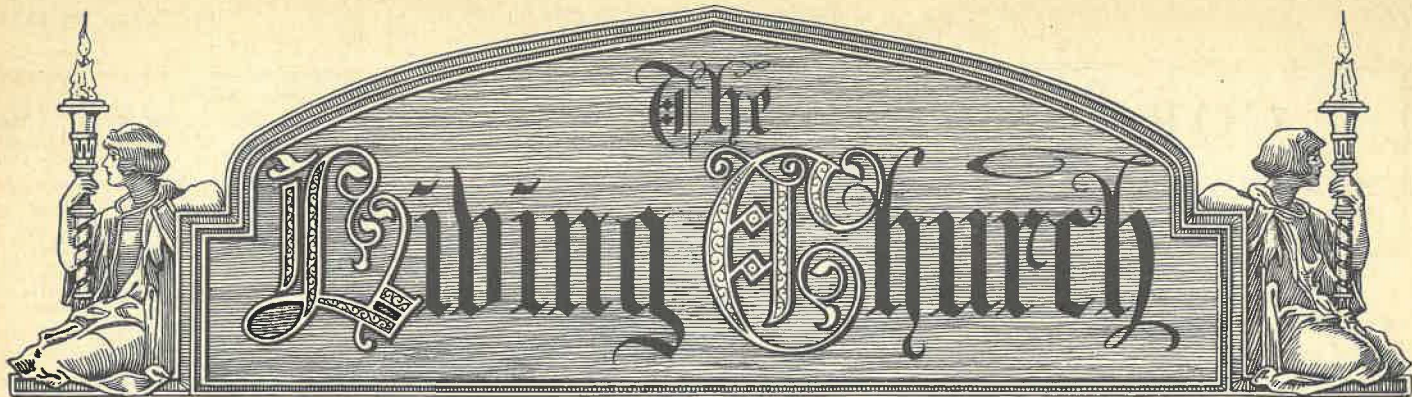
St. Mark's Church, Philadelphia

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.



EDITORIALS & COMMENTS

The International Priests' Convention

WE ARE greatly interested in the plans of the Church Union to hold an International Priests' Convention in London in 1940. The Church Union, as most of our readers know, is an organization of the Church of England formed by the amalgamation a few years ago of the Anglo-Catholic Congress and the English Church Union.

The subject of the convention in 1940 is to be Christian Unity. In preparation for the convention there is being issued a series of booklets in which different phases of that subject will be presented by noted scholars and well known writers. Most of these, of course, are Anglicans but under the heading of The Possibility of a United Christendom authorities of the respective communions involved will present the Roman Catholic, the Eastern Orthodox, the Scandinavian, and the leading non-episcopal standpoints.

All of the clergy of the Anglican communion throughout the world are being asked to study this literature and before the convention they will be asked to reply to a questionnaire, the results of which will give a fair indication of the stand of Anglicanism in regard to the reunion of Christendom. The inquiry is not intended to be a partisan one in any way but is an attempt at objective fact-finding in an endeavor to reflect the mind of the Anglican clergy on this important matter. Some of the basic problems on which an opinion will be sought are the following:

Should the Anglican communion regard itself as only one of many Protestant bodies and approach reunion as such?

Is the Papacy the necessary center of unity? If not, why not?

Is the Anglican communion something rightly distinct from both Papacy and Protestantism?

Are there principles held to by us that cannot be given up? If so, what are they?

Is the Episcopacy of primary or secondary importance in the Anglican position?

Is reunion possible with those who do not profess to accept the Nicene Creed?

To what extent is reunion required for the saving of the social order?

We heartily commend this project and hope that the survey

will meet with a wide response from the clergy of every school of thought so that its result may truly reflect the mind of the Anglican communion—at least as seen through clerical eyes. We wish that it might be possible to make a similar survey of the views of the laity and it would be particularly interesting to see whether their views would differ from those of the clergy. To make a lay survey, however, would be a much more expensive and difficult process and less likely to be truly representative in its results. It is a fair assumption, we think, that the views of the clergy on this important question will represent the Anglican communion as a whole and that the laymen who are informed in these matters would express substantially the same views as the clergy.

The survey in this country is being made by an American committee of which the Rev. Dr. Bernard Iddings Bell is chairman. A letter and circular, together with a coin card for subscribing to the first booklet, which will be written by Bishop Manning and released in January, has been sent to all of the clergy and we understand that there has been a fairly good response to it. (Incidentally, we learn that the committee has made the ordering of these booklets so easy that a number of the clergy have returned their coin cards with a quarter duly enclosed but have not signed their name and address. There will, therefore, be some disappointments when the booklets are mailed out. Perhaps some of these anonymous clergy, seeing this notice, will recall their omission and send in their names and addresses to the Morehouse Publishing Co., which is acting as distributors of the booklet for the American committee.)

The question of Christian reunion is no longer merely academic but is becoming increasingly a practical problem. The time has come when it is vital that we separate our honest convictions as to the Catholic faith, which we have no right to modify, and the lesser matters that have been added to our Anglican heritage through the accidents of history and the development of the centuries. We therefore hope that all of the clergy of the American Church will participate whole-heartedly in this study and survey so that the results may truly represent the mind of the American Episcopal Church as a part of the entire Anglican communion.

Hearst and the Archbishop of York

OUR Washington correspondent outlines in the news columns a vicious editorial attack on the Archbishop of York published last week in the Washington Hearst paper. Similar reports have been received from New York, Chicago, Boston, and other centers, indicating that this editorial is but one in a nation-wide series of such editorials by means of which the Hearst press, apparently under the direction of William Randolph Hearst himself, is attacking the Archbishop.

In most of the Hearst papers this editorial or a similar one has occupied half a page or more in the usual variegated type of these publications, with the salient points duly marked in capital letters and in black type so that the dullest and most moronic Hearstling will have no difficulty in getting the drift of the argument.

We say without hesitation that this editorial attack is an unwarranted insult, both to the distinguished ecclesiastic who is visiting this country and to his host, the Episcopal Church.

We do not condemn any responsible individual or publication for criticizing anything that Archbishop Temple may have said on his visit to this country. That is a liberty to which all of us are entitled under the principles of freedom of speech and freedom of the press guaranteed them by the Constitution. Our own columns have contained criticisms of the Archbishop's views; indeed, the editor himself has taken exception to certain of the Archbishop's public utterances. But we do most vigorously protest against the Hearst policy of deliberately insulting a distinguished foreign visitor and the two million Episcopalians in this country whose guest he is.

The anti-British policy and the Fascist tendencies of the Hearst press are well known. Equally well known is the loud and frequent claim of Messrs. Hearst, Brisbane, and their supporters to pure and unadulterated Americanism including, we presume, the American principle of freedom of speech. When the Hearst press, not liking the way in which the Archbishop of York has exercised this privilege, makes the statement that "bungling and mischievous visitors of the Temple type should stay at home—and if necessary, be kept in confinement," it repudiates this principle and convicts itself of the charge of un-Americanism that it so freely hurls at others.

The action of Mr. William Randolph Hearst in permitting this attack in his papers, if in fact he did not sponsor it himself, is thoroughly contemptible. THE LIVING CHURCH is not authorized to speak for the Archbishop of York or for the Episcopal Church, nor does such a petty attack merit any official recognition or reply. Nevertheless, we do direct the attention of Mr. Hearst to the obvious fact that a retraction and apology are in order.

"Cocktails in the Air"—Sequel

SOME WEEKS AGO (L. C., November 2, 1935) we commented on the questionnaire of the American Airlines on the subject of serving cocktails in their planes and expressed the hope that the decision would be against so doing. It is gratifying, therefore, to note the result of the questionnaire as given in the report of the president of the company to those who took part in the discussion. He writes: "A large majority of the people who answered the advertisement tell us they do not think liquor should be served on the airplanes. We agreed we would take no part in the discussion but would abide by the public decision. For that reason we will continue our existing policy of *not* serving any form of intoxicating liquor on our airplanes and will not knowingly permit its use on them."

Christian Science Services Discontinued

IN THE LIVING CHURCH of November 2d we called attention to an item in a Mexico City newspaper stating that "Christian Science services will be held today and until further notice at Christ Church Cathedral." We protested against this use of a consecrated church building, thereby drawing down upon our head a scathing letter from Bishop Creighton in which, though admitting "I know nothing of the facts in the case and so am unable to comment," nevertheless accused us of violating "the canons of good taste, fair play, and real loyalty." Bishop Creighton also stated that Christ Church is not a Cathedral but that with the election of Bishop Salinas y Velasco that church passed back into the status of a parish and "the Bishop naturally will have his seat in a native church."

Whether or not our editorial violated the canons of good taste, fair play, and real loyalty we must leave to the judgment of others, hoping that they will be more charitably inclined toward us than the former Bishop of Mexico, whom we love and admire despite his apparent conviction that we are actuated by unworthy motives. At any rate, we are glad to learn that our protest has been effective and that the Christian Science services in Christ Church, Mexico City, will be discontinued at the end of the year. This information is contained in a letter from the Bishop of Mexico, who states that he did not know they were being held there until the editorial was brought to his attention.

As to the matter of the Cathedral, Bishop Salinas y Velasco states that when he became Bishop of Mexico in 1934 he notified his council of advice that he would have as his cathedral the Church of San José de Gracia.

We congratulate the Bishop of Mexico on his promptness and firmness in maintaining the discipline of the Church and we are glad also that he has cleared up the secondary point as to which church is his Cathedral.

The Methodist Plan of Union

IT IS with great interest that we note that a joint commission of the three Methodist bodies in this country—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church—have agreed upon a plan of union to be submitted to the respective bodies for their approval. The plan, which provides for supervision by the system of bishops and superintendents that is characteristic of American Methodism, is exceptionally well worked out and we hope that it will receive ratification and become effective at an early date. There are no doctrinal questions separating these groups of Christians and to one who is not a Methodist no important reason can be seen for the continuance of three separate denominations in American Methodism.

Incidentally, it may be observed parenthetically, the merging of the Methodist Protestant Church into the larger unity to be known simply as "The Methodist Church" will leave our own Church with its complicated title as the only communion in America with the word "Protestant" as an official part of its name.

Every such union of similar Christian bodies is a step in the direction of ultimate Christian union. It is true that the formation of one united Methodist Church in America does not seem to bring the Methodists any closer to reunion with our own Church from which they were separated less than two centuries ago partly through their fault and partly through our own short-sightedness. Nevertheless, when in the providence of God the time is ripe for serious negotiations between Anglicans and Methodists for reunion it will certainly be easier for

such negotiations to be conducted between unified communions representing each side.

The really hopeful thing about the condition of divided Christendom today is that there is apparent a growing feeling that the Christian Church must be united if it is to represent truly the will of our Lord. It may be many years, many generations, perhaps even many centuries before the scattered fragments of Christendom are again joined together in One Holy Catholic Apostolic Church. Perhaps none of us in our lifetime will live to see even a fully united Protestantism, or a complete union between Anglican, Old Catholic, and Eastern Orthodox Christians. Nevertheless, we cannot forget that our Lord prayed for the unity of His Church and that He promised the continuing guidance of the Holy Spirit in the ultimate accomplishment of that for which He prayed. Every step taken toward reuniting any two separated bodies of Christians is a step in the direction of His prayer and must therefore be welcomed with rejoicing by all Christian people.

Strange Doctrine

THE FOUR New York clergymen of this Church who, together with seven Protestant ministers and two rabbis, signed the statement published in reply to a sermon of Cardinal Hayes on the subject of birth control, were within their rights in exercising their freedom of speech as American citizens. It must be clearly and emphatically understood, however, that their statement does not represent the teaching of the Episcopal Church and is, in fact, directly contrary to it.

We are not so much concerned at the moment with the question of birth control about which the discussion revolves. The view of the Anglican communion on this question has been clearly stated by the Lambeth Conference, which gave only a limited and qualified approval to the use of contraceptive devices under the guidance of both a qualified physician and a qualified spiritual advisor. This is a very different thing from the nation-wide program advocated by the American Birth Control League and the National Committee on Federal Legislation for Birth Control.

We are concerned rather with the strange contrast made by these clergymen between "the God that is found in ancient myth and legend" and "the God who is revealed in the endless sweep of evolution and whose majestic message is being slowly translated by science into the accents of the human tongue."

That the workings of Almighty God are truly revealed by science we freely recognize, but science can at best reveal only the footsteps and handiwork of Him who is not a principle of nature but an eternal Personal Being. If by "ancient myth and legend" is meant the record of Holy Scripture—a thought that seems to us incredible but that the context of the statement seems clearly to indicate is that of these clergymen—the teaching of the Christian and Jewish religions alike is that God is truly revealed in these writings. That revelation is indeed a progressive one, in which the concept of God is gradually developed from the crude one in Genesis and Exodus to the fullness of the Incarnation and the New Testament record. But even in the Pentateuch God is revealed as He is not in any ancient myth or legend.

Certainly this statement is an example of the absurd extremities to which men will go in watering down the Christian Faith in the name of Liberalism. In it one looks in vain for any recognition of the God "who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary." He is the only God that Christians know and worship.

A Grim Outlook

AS THE old year draws to a close and we attempt to peer forward into the new it takes no prophet or sage to discern that the outlook is exceedingly grim. If 1936 does not bring the second World War that is so obviously in preparation it will be only because some new factor that is not now apparent emerges to defer or prevent it.

The Anglo-French proposal which would have bought peace by giving a large slice of Ethiopian territory to Italy, despite the fact that that nation has been branded by the League of Nations as the aggressor, will ever remain a strange page in the history of diplomacy. The surprising thing is not that the scheme failed immediately, lacking support even from the two nations that proposed it, but that it was made at all—particularly as the immediate aftermath of a British election which was won on quite contrary principles.

Sir Samuel Hoare in his explanation of the plan in the House of Commons makes clear that the real basis of the plan to reward the aggressor by robbing Ethiopia was fear—not a fear of Italy but a fear that the withdrawal of France from the League of Nations would prove a death blow to the League.

We are far from the ideal of open covenants openly arrived at, which President Wilson set forth as one of the fourteen points that served as the ultimate basis for the Versailles Treaty. That there is some secret agreement between France and Italy other than the naval one announced two years ago seems plain to all observers. That secret agreement, whatever it may be, has made real cooperation between the League Powers in outlawing Italy as an aggressor virtually impossible. Perhaps that agreement is also at the back of Mussolini's amazing defiance of the whole world and determination to pursue his African policy even at the expense of a European war, a war which would certainly destroy Italy if Britain, France, and the other League states were solidly against her.

And now Britain, having announced that the proposal to sell out Ethiopia was a mistake, is busily engaged in lining up the smaller members of the League for what the British appear to regard as inevitable—a war with Italy. Such a war would certainly involve the other nations of Europe and it is difficult to see how European civilization could endure it. Will America, too, be drawn into the conflict?

As we enter the new year of 1936 it is a time for all Christians to be on their knees in prayer for the peace of the world.

ACKNOWLEDGMENTS

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They Are Still Working Together

By the Rt. Rev. W. Bertrand Stevens, D.D.

Bishop of Los Angeles

THINK of Anglicans Baptists, Roman Catholics, Congregationalists, Jews, Lutherans, Methodists, Presbyterians, Mormons, and Unitarians all working together on the basis of "coöperation without compromise," in behalf of religion in colleges!

For seven years this remarkable illustration of the feasibility of religious coöperation has been seen in the work of the University Religious Conference of Los Angeles. Three colleges, ten religious groups, the Y. M. C. A., and the Y. W. C. A., are all represented on the board of trustees of this unusual institution. It has as its primary purpose the placing of religion on an adequate basis at the University of California at Los Angeles. As a state university, U. C. L. A. could sponsor no religious program. The University Religious Conference adopted one and erected a building on the edge of the campus. Its plan has been to integrate the work of religious groups on the campus, to stimulate normal religious interest, and to promote assemblies dealing with religion and education. So successfully has this plan been carried out that the conference has a high place in the esteem of students and faculty members.

At the Los Angeles Junior College, the second center of the conference, Newman Hall, the Roman Catholic clubhouse, has been turned over to the conference by the Roman Catholic Bishop of Los Angeles, one of the heartiest supporters of the conference idea. The work at the Junior College is not unlike that at U. C. L. A. It conducts a Religious Emphasis Week and sponsors the meeting of faculty-student groups.

At the University of Southern California the opportunity of the conference is in some respects greater than at the other two schools. It is a Methodist foundation with a distinct Christian emphasis. It has welcomed, in fact has encouraged, courses given for credit by representatives of the religious groups maintaining the conference. Four such courses are offered, including one on the Episcopal Church given by the Rev. Dr. Davidson of St. John's Church, Los Angeles. Other activities at the University of Southern California parallel those at the other two schools.

Does this kind of coöperative effort pay? The directors of the conference feel that it does. They believe that the undertaking is a constant progressive demonstration of religious fellowship, that it proves that college men and women respond to religion, properly presented, that it is providing a basic substitute for Communism and Socialism, and that the churches are being strengthened by the training of educated leaders.

The conference is no substitute for worship nor does it discourage the activities of its member groups. The larger bodies all have student pastors who have offices in the conference building and who find their own work greatly helped by the encouragement and coöperation of their neighbors. Nor is the conference exclusively academic in its interest. The spirit it has encouraged in the colleges has been communicated to the city itself. It represents the National Conference of Jews and Christians in Southern California and has seemed to many to have so important a place in the community that had it not been in existence for college work, something like it would have to be founded for the benefit of the general public.

In the early days of the conference a slogan was often used in its literature—"They are working together." After these years of successful operation, the slogan is just as appropriate with, perhaps, the addition of one word to make it read "They are still working together."

Everyday Religion

For Holy Innocents'—Three Pictures

TWO OF THE PICTURES are in the rotogravure section of a Sunday paper. The first setting is evidently the courtyard of a day school in Rome. It is the "Day of Iniquity and Shame" and about twenty children of the primary grades are gathered with two of their teachers before a plain kitchen table. The children are offering upon it their metal toys: little tricycles, watches, bracelets, necklaces, candlesticks, medals.

One boy clasps against his breast (much as he would hold a live rabbit) a train of cars. A little girl holds out with ceremony a tray full of tiny goblets. Probably they are a silver set for her dolls.

Nearly all the children are in profile. There is something in nearly every face that touches one's heart. What beautiful children! A few of them smile, but most of these dear faces are carved into solemnity. One can see the exaltation that comes from sacrifice. They are pure and devout enough for Giotto or Botticelli. Look at that little maid of eight holding out the tray. She is as beautiful as an angel. Is her father in Somaliland? And that table, is it the Altar of Patria? Or is it again the Altar of Mars?

One can't hate Italians while looking at those children. One can only hate Mars.

The second picture is all black and white; little black Ethiopians in their white robes crowding about an Italian army truck somewhere in the conquered territory. They are all laughing and holding out their hands while a good-natured Fascist tosses out stale bread rolls for them to catch. They do not yet know how the Capronis tossed out bombs by the ton upon Dessye, and of white-robed mothers and children by the score stretched out in the open or in their little crumpled huts. No, they are just innocents ready for kindness from strangers as well as from kin.

The third picture is not printed except in memory. It is a miner's shack in our Midwest. It stands beside a road that winds between the hills. The country around is strikingly beautiful, but this shack is vile. It is a little cage full of children. Two rooms for nine boys and girls under fourteen, and their parents. There should not be so many, you say. Of course. It is the same perversity: the poor have too many children.

There are two beds. At night the cold floor is covered with little human forms nested together under old sacks. Last Christmas, the oldest girl nearly died of pneumonia. No doctor, no medicine, no nursing; but she managed to fight through. She is a sweet thing; sweet enough to live. Her pretty face is growing gaunt, and there is a flush on the cheek bones. As I shake her hand I try to guess whether she has a fever.

Eleven persons, and not a drop of milk, not even for the baby. The father has long hoped for work. Yes, now they tell me he has gone to the next county where he can work a day or two a week. They are unbelievably gentle children. I wonder if chronic undernourishment makes children gentle. They smile shyly at me when I go by. I haven't done much for them: a little clothing, some groceries, some toys shyly offered and shyly taken. All are unwashed, and all unbaptized.

Three pictures of children. They are holy in God's eyes. They are innocent. They are going to suffer deeply with Him.

After Prison—What?

By R. J. Colbert, Ph.D.

Associate Professor of Sociology and Economics, University of Wisconsin

PRISONER NO. 38,761 is about to resume the name James H. Doe. For ten years he has been answering to the call of this number, although some thirty years ago fond and happy parents had proudly christened him James Harrington Doe. For ten long years he has been "doing time" in one of the big mid-west penitentiaries. The parole board has scanned his ten-year record as a "model prisoner," and, after "due consideration" of the evidence of "his reformation," has granted his parole. He is now privileged to "go free" the remaining five years of his fifteen-year sentence, "back in society," on good behavior, under the general supervision and in the employ of a "benevolent manufacturer."

It all sounds simple enough—and quite humanitarian. But is it such a simple matter? Can life be summarily shifted from one setting to another and forthwith adjust itself? Can we safely assume that *humanitarianism* is adequately expressed through the consideration and the friendship of an official body or of some one person—as in the case of this parole board and this friendly employer? Can board members or any other individuals safely presume to act for the public in such matters—even when and where the public has given formal (legal) sanction? Does the private opinion of any individual—priest, politician, scientist, scholar, soldier, or commoner—accurately express the sentiment and opinion of the public?

SOCIAL ATTITUDES AND INDIVIDUAL EFFORT

WE MUST recognize that society is something more than a mere aggregate of individuals; public opinion something quite different from the private opinion of its members. Society is a network of human inter-relations expressed through social institutions, tradition, custom, conventions, ideals, belief, law, ethics, uniformities, standards. The relation of society to the individual is something like that of a complicated jig-saw puzzle to its parts. Some pieces of the puzzle occupy more central and more important positions in the picture than do the others, but each piece must fit snugly into its place, or the picture will be ruined. Similarly, certain individuals and groups occupy more central and more significant places in society. Yet even the smallest group or person must occupy the proper place in the proper way, or both harmony and unity are destroyed.

Every organized society strives to build and sustain harmony and unity, generally directed toward certain goals, as expressed in such systems as "democracy," "communism," or "fascism." Through education, religion, government, and other means of control, it attempts to shape and place the individual. Through these social processes society defines and extends *rights* and *privileges* and imposes duties on its members. Only within the prescribed limits defined by society is the individual *free* to exercise "personal liberty." Society's system of rewards and punishments always stands guard.

The attitude of society toward the individual who can not, will not, or does not fit—who runs counter to the social pattern or who is anti-social—has been slow to shape itself in accordance with Christian principles. To be sure the American attitude toward the juvenile offender has been mellowed during the last third of a century—as far as the development of the juvenile court and of probation goes; but the majority of the so-called industrial schools are still prison-like catch-alls. Penal

reforms have improved the physical condition of prisons; brought about certain broad classification of offenders; and built special institutions for them. Capital punishment has been abolished in a few states, and is less frequently used in those states that still keep it for grandstand demonstrations of criminal lawyers. But granting this progress, the basic social attitude of the American public toward the offender is still quite primitive. The Christian ethos has not led science very far into practical penology. The treatment of the offender in the American prison is still tainted with the idea of punishment, revenge, retaliation—an eye for an eye, and a tooth for a tooth, exile, ostracism. Public sentiment is centered much more on the crime and the technical legal game than on the offender.

The route from prison back to some normal and accepted place in community life is not easily or swiftly traveled; many fail to make it.

A LOOK AT THE PROBLEM

THE "GRADUATES" of American prisons give us a fair idea of the nature of the problem of rehabilitation. From a practical point of view there are four major aspects to this problem:

1. The nature and character of the prisoner—his mental, physical, moral, and personality qualities.
2. The legal machinery and the newspapers (and movies). What they do to the mind of the prisoner and to the public—attitude toward law enforcement, the arrest, preliminary hearings and delays, the trial, and the sentence.
3. Prison life and routine and their effect on the prisoner.
4. The attitude of the family and of the community. Creating economic and social opportunity for normal life and readjustment.

Our failure to give adequate attention to these four phases of the problem has not only retarded progress in the treatment of the offender, but to no small extent accounts for our slow and awkward attempts at prevention of crime. If any program of rehabilitation waits until the prisoner is ready to leave the prison gate, it is likely to accomplish very little, but create further *misunderstanding* of the problem instead of the mastering of it. Just as the acts of the Good Samaritan have become, in modern society, the basis of comprehensive programs of community social service, so the prison visitor is destined to become a comprehensive program of prison reform and rehabilitation of the offender—all in accord with the modern spirit of conservation.

THE NATURE AND CHARACTER OF THE PRISONER

SHOULD we attempt to rehabilitate all prisoners? Have we any comprehension of what a task this would be? Do we have even the remotest idea of how to go about it? Do men gather grapes of thorns, or figs of thistles?

A superficial visit to a prison is likely to leave an entirely false impression of the character of the prison population. The prisoners are all dressed alike; many have the same style of haircut; they are all silent (seemingly sullen); they have the same sort of posture and gait; their movements are cautious; their faces wear the same sort of expression (of futility or bitterness, which?); their glance is shy and seemingly suspicious; their

smile (if they smile at all) is more of a smirk than an expression of glee. Of course, if one chanced to visit a prison during the recreation hour, especially during a ball game, he would be likely to get a somewhat different impression from that which he would get by visiting during regular hours. But even under the most favorable circumstances, one cannot get a true estimate of the personalities of the prisoners; one is likely to leave with the impression that prisoners are all pretty much alike, that there really is a definite "criminal type."

Prison life, as we shall see later, hangs a mask on a man. The longer a man is in prison, the more this mask becomes fixed in his personality. This fact has made it difficult for even the trained psychologist to distinguish between the *natural* and the *acquired* traits in the prison population. The studies made during the first quarter of the present century, when the first "standard tests" were being applied, seemed to indicate that the prison population had a much higher ratio of feeble-mindedness than the general population. The general conclusion was that there was a close correlation between mental abnormality and crime. However, "In the light of our present knowledge it appears that feeble-mindedness is associated with delinquency and criminality to only a slight extent."¹ Recent studies of Wisconsin prisons indicate a ratio of 1.26 for the criminals as compared to 1 for the general population. While recent studies show the ratio of problematic personalities in prison to be much higher than in the general population, they place most of the blame on *acquired* rather than *inherent* causes.

ON this point it is interesting to get the opinion of an able fellow who is serving a life sentence and has had twenty-five years to observe prisoners at close range. He is one of many other prisoners who is keeping mentally alive by taking university courses through correspondence. In one of his lessons he was asked:

"Would you agree that 'We are all potential criminals'? Or is the criminal inherently 'unbalanced'? Explain your position."

His answer reflects the conversation-hunger characteristic of those "long-timers" who have not yet surrendered to futility. At the same time a clear-cut tone of irony runs through it.

"Well, yes. It is a hell of an opinion to have of humanity. But I have seen men in prison from too many professions and strata of society to believe any one class is above it. Lawyers and policemen are here, bankers and preachers, superintendents of schools and teachers, saloon keepers and road-house proprietors, pimps and race track touts. Even a few crooks by nature and intent have been allowed to come here. No, I don't believe anyone is beyond the shadow. Place any child in a den of thieves, and the child is apt to be a thief.

"And yet, for all the perverted views many of these men have, I would not say they were inherently unbalanced. They have picked up their views and attitudes somewhere along the way."

Even if hereditary weaknesses do not account for so large a proportion of criminality as we might think, physical and mental disease and the bitter fruit of wrong living are significant contributory factors. Then, too, ignorance and illiteracy, especially among the foreign born and among a surprising number of native sons, enter into a large number of criminal careers that lead to prison. Many of these personality problems might be corrected if taken in time and given appropriate treatment. Many others must be regarded as incurable and unfit to return to society. Any program of treatment should consider carefully

these facts; no prisoner should be returned to society until competent authority has made reasonably sure that he is rehabilitated. To this end, the treatment of the offender should follow somewhat the same policies that science has developed in the treatment of the insane—separating the curables from the incurables, and developing the facilities for appropriate treatment and care. The welfare and possibilities of the incurable criminal should, of course, not be neglected; but the major efforts should be directed toward the rehabilitation of the curables.

American legal and penal systems have only begun to accept this point of view. Here and there a start has been made, but for the most part the old penal philosophy prevails. While varying degrees of classification will be found in the prison systems of the various states, the institutions are classified and arrangements are generally made more on the legal nature of the offense, rather than on the character of the offender. On this point we have something to learn from "Belgium's adventures in redeeming men." In Belgium:

"Every person condemned to more than three months' imprisonment is examined in one of these laboratories as a routine matter. Thus the normal prisoners are separated from (a) the abnormal, (b) the tubercular, (c) the venereal, (d) the nervously unstable, (e) the dope addict, alcoholics, etc. Each one of these various classes is then sent to the institution adapted to its special treatment. . . .

"The creation of these special institutions has all been planned for. The following have been created: (1) Prison schools for young delinquents; (2) ordinary industrial prisons for normal prisoners who are believed to be corrigible; (3) cellular prisons for recidivists, the undisciplined, the incorrigible, and the vicious, which are the old cellular prisons in existence since 1845; (4) the penitentiary hospital located at Ghent; (5) the prison sanatorium located at Merxplas; (6) the section for venereals in each of the principal prisons; (7) prisons for the nervously unstable, including epileptics and hystero-epileptics at Merxplas; and (8) asylum for the criminal insane, and those who have been accused of crime who are irresponsible for one reason or another, located at Tournai. The colony institutions are contemplated in the system but have not yet been provided: (1) Sanatoria for alcoholics and dope addicts, (2) a prison asylum for degenerates and feeble-minded, (3) a special section in already existing institutions for kleptomaniacs, for foolish and for sexual maniacs."²

THE EFFECT OF THE LEGAL PROCESS AND OF NEWSPAPERS

AFTER due consideration has been given to classification, a program of rehabilitation appropriate to each class of offenders can be more effectively developed. Our greatest concern should be centered in those who sooner or later will be turned back into society. Whether the program begins when the offender enters the prison, or some time later, the first thing to be considered (after obtaining the coöperation of the prison officials) is the attitude of the prisoner himself. A prison-made attitude is bad enough, as we shall see; but it is seldom any worse than the attitude of the offender when he enters prison. Seldom if ever does a convict enter prison with his chin up, without resentment, with a kindly feeling toward his fellows, determined to do the square thing by himself and by society, and feeling that, after all, justice has been done. Quite the contrary. Some convicts are bitter and sullen. Some are convinced they are martyrs. Not a few feel sure they are heroes. Many feel that they are merely unfortunate by being caught, since many others, just as guilty, escaped. There are those who

¹ Gillin, J. L., *Criminology and Penology*, revised ed. D. Appleton-Century Company, New York, 1935. Page 85.

² Gillin, J. L., *Taming the Criminal*, The Macmillan Company, New York, 1931, page 192. See also Chapter IX, dealing with "Some Southern Prison Systems."

are "burning up with hate and revenge." As long as these attitudes are cherished and fed, the convict is a menace to himself, a problem to the prison administration, and unfit to return to society.

But what has created these attitudes? What experiences have contributed to these unhealthy and unhappy points of view? As a matter of fact some of these attitudes are stumbling-blocks to good citizenship outside the prison walls. What is their source? Have our schools failed? Has the Church neglected its duty?

Space does not permit of more than a mention of the major causes of these attitudes. A more careful consideration of them is necessary to a sound program of prevention of crime as well as to rehabilitation of the prisoner.

It is generally recognized that the most important contributing cause is our law enforcement machinery, which is so incompetent, inefficient, and obsolete that the criminal's chances of escaping are greater than those of being caught. The ratio of arrests to number of known crimes in the United States is perhaps the lowest of any civilized country. In England arrests are made in 80% of the robbery cases; in the United States in only 10 to 20%. For all indictable offenses the Canadian police show a record of 84% arrests.

Where the criminal is arrested, he has about the same ratio of chances of escaping conviction. Even when scheduled for trial he has many chances to side-step justice. And then comes the trial—in the court room, in the newspapers, and over the radio. The show begins. The defense attorney is the leading man. News photographers get "vivid glimpses of the accused with his attorney" and of the tired and confused jury. The judge doesn't seem to have a major rôle any more—at best he is little more than an assistant referee in the legal bout.³

Guilty or innocent, by the time the accused has gone through the trial, he is convinced that "society is a rotten mess." If sentenced, he takes with him an attitude that is sure to be a stumbling-block to his well-being.

WHAT THE PRISON DOES

THE minute a man steps into prison, he steps out of normal social life. It would be better for him, and better for society, if he could be put to sleep and not awakened until his time is up. Oscar Wilde, who had a taste of prison life himself, has expressed the indictment of prisons in *The Ballad of Reading Gaol*:

"The vilest deeds like poison weeds
Bloom well in prison-air;
It is only what is good in Man
That wastes and withers there:
Pale Anguish keeps the heavy gate
And the Warder is Despair.
* * *

"Each narrow cell in which we dwell
Is a foul and dark latrine,
And the fetid breath of living Death
Chokes up each grated screen,
And all, but Lust, is turned to dust
In Humanity's machine."

Prison-made attitudes unfit a man for participation in normal community life. All his social instincts are starved. Sex starvation under conditions of prison life makes many a normal person a beast. When anyone is left too much alone, his personality disintegrates. Too long deprived of normal association, he is likely to become unbalanced. A prison-student was asked to give an illustration of his own of the *gregarious tendency*, and he wrote:

"An interesting example of the extreme force of the gregarious instinct is afforded me in prison. Several doors from me is a man who has been in permanent lock-up for several years. Having no opportunity to talk with fellow prisoners, he carries on a three-way conversation with himself. First will probably be heard his own voice, then a change—probably the answering of his wife and son.—That's life!"

Then, too, the prison offers almost no opportunity for the exercise of initiative and self-expression. It does not allow inmates to follow the necessary personal adjustments similar to those required by rapid social and economic changes outside. The better minds prison routine deadens and dwarfs. The responsibilities which society expects of its citizens are not exacted of the inmates of most prisons. Prison rules and regulations are seldom made by self-government in the prison. After a few years in prison the typical prisoner is afraid to trust his own judgment in matters of free conduct; he has lost altogether his sense of civic responsibility. He has to learn all over again, or, as too often happens, he finds a gang or hang-out that will direct and use him.

Another prison-student—a college man—was asked:

"Indicate all the possibilities of treatment for an old man who has been in prison most of his life and has no relatives. Point out which plan of treatment you consider most desirable socially."

To this he frankly replied:

"After being locked up many years the ex-prisoner will greatly appreciate the fuller freedom which only a pension will make possible. Make the pension adequate so he will have sufficient, and will not find it necessary to commit crime in order to satisfy his wants. (Undesirable.)

"Place the criminal in the almshouse. Having lived in prison most of his life he has accustomed himself to a low standard of living and will not mind the fare common to the almshouse. Furthermore, he will now greatly appreciate the freedom, such as it is, in these institutions. I believe in this method not so much because of the fact the criminal has been a perpetual parasite on the state and that it is all he deserves, nor that it will curb criminal traits among others of his kind; but on the theory that those who spend most of their lives in prison do not reform—they just get tired. They still need watching."

It is not an easy matter to revive life interest, initiative, and self-direction after they have been completely crushed out of a man. Prison education and rehabilitation programs should strive to keep these qualities of character alive, and to direct their further growth. The task should not be regarded as a futile one. Most prisoners are quite young, and most of them will serve their term and return to social life—prison census figures for 1927 show that 44.2% of the men and 53% of the women inmates are under 25 years of age.⁴

REBUILDING THE FAMILY AND COMMUNITY ATTITUDES

A NUMBERED man's attitude toward self-improvement is often seriously conditioned by the attitude which he feels his family and community has developed toward him. If he is reasonably sure that the folks back home still believe in him and expect *something* of him—but not too much—he will strive bravely against even prison odds. But if he feels that "nobody cares," and that "everybody considers him a no-account," he is likely to take the attitude of "Hell, what's the use?"

A man cannot *live* to himself alone. Consequently, the prisoner must rebuild himself into the social structure of which he

³ "Relation of the Police and Courts to the Crime Problem," National Crime Commission Report, Feb. 28, 1928, page 10.

⁴ *The Annals of the American Academy of Political and Social Science*, Sept., 1931. (Entire number deals with "Prisons of Tomorrow.") See page 72.

is a part. Too often he is under suspicion, frequently hounded. A criminal career is often forced upon him, or made to appear easier than the up-hill struggle to reinstate himself in a self-respecting career of social usefulness.

The prisoner who nears the time when he is to be released becomes deeply aware, almost fearful, of the struggle that awaits him. This is aptly illustrated by a letter written by a prisoner to his instructor, under whose guidance he had completed several correspondence-study courses:

My dear Mr. _____:

Thanks very much for the unusual interest taken in my work. I have profited from the many suggestions you have made in reviewing my papers.

I am about to be paroled, and am at a loss as to what the future holds for me; but I'm sure you have done much to prepare me for the inevitable up-hill grind which awaits all numbered men.

Wishing you and yours an abundance of good fortune.
Believe me,

Sincerely yours,

WHAT CAN WE DO ABOUT IT?

WHAT CAN WE, in our unofficial capacity, do about the problem of rehabilitation of discharged prisoners—this problem of salvaging the stream of numbered men who pour through our penal institutions? Where and how can we begin? Our analysis of the problem suggests any number of tangible services that would either directly or indirectly help.

Building public understanding where now blind sentiment or stifling indifference exists would go far to assist those officials and educators who are doing what they can to aid the cause. Sweeping reforms in our law enforcement machinery, in our criminal procedure, and in our court system *must* come. In this we have a duty as well as an opportunity.

The penal systems of the several states differ widely. But taking the situation as it is, there is much that can be done to rehabilitate still further prisoners who are now "doing time."

In our own state we can acquaint ourselves with the system and with the institutions; we can become acquainted with the boards and officials in charge. In most instances we will find that these officials are deeply interested in the problem and doing something about it.

Most of the prisons provide a sort of educational opportunity for at least a part of their prison population. But generally, the prison school is limited to elementary subjects and to vocational training. There is not a very wide range of choice offered to meet the needs of those prisoners who come from the ranks above unskilled labor. The prison itself could scarcely afford to maintain an educational system that would meet the varied needs of this "upper group." It is at this point, however, that the educational facilities of the state can cooperate, especially the State University and the technical schools. Properly prepared correspondence-study courses, adequately supervised and carefully taught, can do much to change unhealthy attitudes and reconstruct personalities, as well as give opportunity to prepare for a livelihood later.

Coöperation with the prison officials, the parole board, and state and local social work agencies will open the way to build the discharged prisoner back in the economic and social life of the community. And it must be remembered that his religion and his intellectual life are of the utmost importance during the trying days of readjustment. It will not be enough that he have a job and a place to live—he must be given a chance to *live* and to live more abundantly.

Churchwomen Today

Ada Loaring-Clark

Editor

New Year

ANOTHER YEAR in the routine of our lives is completed as we turn over the calendar and commence 1936. May we each make such resolutions for the year that when December comes again we may find them to have been not only steadfastly carried out, but of such value in the development of our lives through our service to others that those lives may be better, fuller, and more worth while than they would have been had such resolutions not been made and kept. A happy New Year to each one of my readers!

The Forward Movement

DURING THE next few months this Movement which is doing so much for the Church will center with particular interest on things that are of especial concern and importance to Churchwomen. First the young people of the Church are to be thought of in relation to the development of their spiritual lives and activities. There are many things to help in this direction which young people belonging to various groups may consider together.

Among them are: Bible study; Lenten study; peace; leadership training; Christian citizenship; missions today; inter-racial relationships; economic justice; services of worship, planned for special occasions; corporate Communion; quiet days and retreats; as well as recreation. We Churchwomen must be ready to help in all these activities and to guide and direct the young folks when asked to do so.

Following the special consideration of the spiritual needs of Youth, there is suggested, we are told by Mrs. Fred Outland, chairman of women associates, a *Nine Point Outline of Religion in the Home* for use during Lent or later. It is a subject which can be used all during the year, as it covers so much ground and can be gone into as extensively as any group desires. Mrs. Outland says: "We all agree that this subject of religion in the home must be our first concern as it is the foundation stone on which we must build. Churchwomen today certainly must stress religion in the home."

We find ourselves in entire agreement with Mrs. Outland and her committee, for I know we all realize that the women of the Church are the ones who must create an interest in, a demand for, and the regular use of the Forward Movement leaflets. Let us see that these are very widely and wisely distributed.

New York

MRS. J. RALPH JACOBY, diocesan president of the Auxiliary in New York, announces that Bishop Manning will speak on *The Christian in This Modern World* in connection with the Forward Movement on Wednesdays during the Epiphany Season—January 15th, 22d, 29th, and February 5th, from 5:15 to 6:00 o'clock. A committee consulting with the Bishop as to the place has decided upon St. Bartholomew's Community House.

OUR CIVILIZATION cannot survive materially unless it be re-deemed spiritually.
—President Wilson.

G. K. Chesterton

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

Rector of the Church of St. John Baptist, Manchester

GILBERT KEITH CHESTERTON is an English institution. He is our chief comedian and our great Christian doctor. It is chancy work prophesying which of one's contemporaries will live in his works beyond his generation; but if I could believe that the laughter of Chesterton would die, or his wisdom be forgotten, before this century is out, I should be more anxious than I am for the future of England. Wells, Shaw, and Chesterton are often named together. I regard Shaw as possessing a much greater talent than that of Wells; but I consider that Chesterton has that which is greater than talent, and is called genius.

Consider the variety of his achievements. He is the author of innumerable essays, in which revealing paradox, riotous humor, sword-thrusts of dialectic, and passages of sheer beauty are mingled in a romantic grotesque the like of which is to be found nowhere else. He is a true poet, in various modes. The blood-stirring swing of *Lepanto*, the amazing *Ballad of the White Horse*, where music and battle and Catholic philosophy are commingled, his Christmas poems, his love poems, and his verses of mockery, have rejoiced and uplifted our hearts. He has written a remarkable play. He is the author of fantastic novels and detective tales. He has invaded the fields of theology, philosophy, and sociology—and though his invasions are all conducted in a manner of his own, and fools have imagined that because he comes with laughter instead of jargon he cannot be taken seriously, the fact remains that he has dug very deeply. He has helped to build the catholic apologetic of today and tomorrow upon a broad base.

He has written a history of England. He has produced a number of biographical and critical studies; on Dickens, R. L. Stevenson, and Chaucer, for example. He is a literary critic of high standing, and his volume, *The Victorian Age in Literature*, is a masterpiece in miniature. He has written delightful books on St. Francis and St. Thomas Aquinas, and one of equal merit on William Cobbett. He has written books on Ireland, America, and Jerusalem. And he has produced some of the most powerful satire of our time. His poem, *Antichrist, or the Reunion of Christendom*, is a scathing comment upon a speech made by the late Lord Birkenhead; and *The Revolutionist: or Lines to a Statesman*, is an equally brilliant piece of mockery at the expense of a peer who made fun of revolutions. He dealt with the Bishop of Birmingham in four lines: four famous lines from which his lordship has never quite recovered. I claim to know a good deal about the writings of G. K. Chesterton; but I am quite prepared for someone to tell me that in this rough summary I have omitted a whole department of them. I do not know how many books he has written. I doubt if he does! He is still writing. He commenced as a journalist, and he has never retired from that profession. And he edits his own paper, *G. K.'s Weekly*.

Here, if anywhere such a person is to be found, is a man of letters; yet that would be a very inadequate description of him. Nobody who knows Chesterton can imagine him as a mere *littérateur*. That is one reason why his name is anathema in some circles where a book of essays is expected to be an experiment in phrases about nothing. Chesterton's essays are sometimes like earthquakes and sometimes like pantomimes, in their manner; but they always mean something. The merely literary

people stand aghast at literature which is full of the thunder of a crusade. The merely academic are puzzled by a profundity which can speak with the rushing mighty wind of laughter. He has outwritten the scribes and out-argued the pundits. They cannot understand that one who can do these things can also enjoy a glass of beer, chat on equal terms with a bus-driver, and confess his sins to an obscure priest.

CHESTERTON writes in order to convince men that the Catholic Faith provides the only philosophy of life in which men can continue to be men. It is no exaggeration to say that this conviction underlies the great bulk of his published work. But who shall say that in preaching the Gospel he betrays his art? He is great enough to see even art as a means and not an end; but he is a great artist, nevertheless. He has the Catholic love of this world, which sees it as precious because it is the sacrament of the world eternal. He has the true Catholic jollity, and his laughter is not a refuge from fear and despair, but the appropriate commentary of a supernatural faith. He is one of the Sons of God, shouting for joy. He has learned how to curse human sin and folly, without cursing mankind. He has maintained for long years an unsparing criticism of the modern social and economic order; but he has instinctively revolted from theories which, in order to change the system begin by changing men into biological specimens or mechanical robots. He is a rebel against all the pride of modernity, but not against the ancient human simplicities and decencies. His thought is warmed by the Christian love of men, and even when he looses some biting shaft of raillery against a man or against a class, it is always clear that what he finds absurd in them is their stupid contradiction of their own humanity.

We shall better understand the foundation of his thought, if we consider for a moment his origins. He was brought up in a very liberal school of Theism, and his youth was lived in the "nineties." That may sound a very inadequate explanation, yet it contains the relevant considerations. For the nineties, "the naughty nineties," in England were a period of decadence in art, and fashionable pessimism everywhere. The pursuit of art and letters was carried on against a background of negation, and "art for art's sake" was preached as a refuge from the reality which dwarfed the spirit of man, broke all his courage and mocked his glory. The mystical dignity and the supernatural significance of human life were dismissed. Life was found out. It was radically worthless. The weapons of theological liberalism, with its nervous dread of dogma, its selective subjectivism, its bondage to the bleak naturalism that was the foe of all religion, were useless against this black doubt of the meaning of a man's existence. Chesterton began to look for the true foundation of the remnants of Christian philosophy and morals that he had learned, and found it in the positive creed of Catholicism. He became an Anglo-Catholic and he wrote his book, *Orthodoxy*.

But one of the sources in which he discovered the inspiration of the "everlasting yea," was Robert Louis Stevenson; and he has never abated the glowing praise which he early gave him. Between Chesterton as he appears today, defender of the Faith in its Roman setting, and Stevenson of the uncertain creed, there may seem to be a gulf. Yet I imagine

that Chesterton would say that in Catholic dogma he has found the only possible enduring justification of that gay courage, that gallant acceptance of life as a high adventure which seemed to him in his youth so splendid a contrast to the mean and corroding doubt that was all around him. This was the form taken by his first spiritual battle; it was a fight for the conviction of the intrinsic holiness of the purpose which had made men and things. It was a battle for fundamental value, it was a defense of reverence and thanksgiving. He has told the story in several ways, perhaps most clearly in his dedication of *The Man Who was Thursday*, to his friend Mr. E. C. Bentley:

A cloud was on the mind of men, and wailing went the weather,
Yea, a sick cloud upon the soul when we were boys together.
Science announced nonentity and art admired decay;
The world was old and ended: but you and I were gay.

And he goes on to trace the causes of their gaiety, among which we find:

. . . Sane and sweet and sudden as a bird sings in the rain—
Truth out of Tusitala spoke, and pleasure out of pain.

But for Chesterton the foundation of trust in the significance of his own existence must be something more than an intuitive response to a heroic example. He discovered that the only abiding ground upon which a man may rest his whole nature, emotion, intellect, and will, in confidence that nothing in the Universe will ever confound him, is the Catholic dogma. And Catholic dogma is the solid substratum of much of his writing that men take for extravaganza, only because habit has blinded their eyes to the extraordinary extravaganza which is called the modern mind.

For example, Chesterton is full of what may be called an absolute and primary wonder. This is to be distinguished from intelligent curiosity, and from the perception that familiar things might be otherwise. It is a wonder that anything should exist at all. In the light of this perpetual amazement, he is surprised by grass and stones, and every man is a miracle. This is not a pose. It is a deduction, irradiated with emotion, from the Catholic dogma that the cause of the Universe is not any sort of necessity, but divine grace: that there is no *need* for anything in the world to exist, and that the actual being of all created things is sustained only by the generosity of God.

THE WORLD thus seen is at once precious and romantic. The Lady Julian of Norwich once saw in a vision something "the size of a hazelnut," and upon inquiring what it might be, she was told, "it is all that is made," and that only God's love saved it from being lost! So Chesterton declines the cold, inhuman conception of the Universe. He laughs at the talk of its immensity, for he says that he has no experience of any other Universe, and therefore cannot say what is the normal size in Universes; and that for all we know, this ought to be described as a comfortable little Universe. At all events, it is every man's birthday present, and miraculous in its very roots. So he looks upon all common things. So he regards the greatest experiences of life:

How many million stars there be,
That only God hath numbered;
And this one only chosen for me
In time before her face was fled.
Shall not one mortal man alive
- Hold up his head?

It is this profound sense of the creative grace of God, endowing all existence with an original blessing, that underlies all his rich gusto for men and things. He hates Puritanism, because the Puritan is guilty of the Manichæan heresy of supposing that some things are evil in themselves. He drank and defended beer in days when it was widely believed in England

that a religious man must be a teetotaler. He declines to be shocked by the natural facts of human nature. He comes "eating and drinking." He can appreciate a public house: indeed, he has written poems about pubs. And he is not even scandalized by a crowd of trippers yelling comic songs.

Long before Jacques Maritain and Nicholas Berdyaev were known by English readers, Chesterton, in many essays, poems, and novels had revealed the central issue of the modern conflict—the valuation of the human person. He saw men as the mysterious children of God, whose very sins were in some sense miraculous contortions. For that reason he refused such doctrinaire collectivism as would make the person a mere individual, a mere specimen or function of a quantitative mass. At the same time he hated the Capitalist kingdom of Mammon, and derided its "philanthropic" legislation which at best treated the poor as if they were prize rabbits. The ordering of a man's intimate life, the regimentation and inspection of the common people, roused him to a sacred fury which was no less sincere if it often found expression in huge laughter.

HE HATED THE assumptions of class superiority: he made fun of our aristocracy; he jibed at our laws; he was even disrespectful about judges and cabinet ministers. But his greatest contempt was always reserved for the "philanthropists"—the people who condescended to poor men and were "humane" to them as they would be kind to dogs. He loved the English soul of Dickens, because he believed that Dickens saw men as men, through all disguises. He said once, in a criticism of a story by Maxim Gorky, called *Creatures Who Once Were Men*, that Dickens would have called it *Creatures Who Still are Men*.

He has always been the foe of that financial imperialism which has dazzled the eyes of modern men with the counterfeit of greatness. One of his earliest exploits was to get punched in the nose for being a "pro-Boer," or what men called by that name, in the time of the South African War. He has mocked at Mr. Kipling's gospel, with its pseudo-religion and sanctimonious approval of imperialistic swagger and grab. He scoffs at the religion of patriotism which assumes in its worshippers a divinely given superiority to other men:

Though drunk with sight of power and blind,
Even as you bowed your head in awe,
You kicked up both your heels behind
At lesser breeds without the law;
Lest they forget, lest they forget,
That yours was the exclusive set.

Yet in his denunciation there is no malice. He never forgets that the enemy is a man and therefore to be saved. Mr. Ben Tillett, a labor leader, was reported to have prayed in public for the death of Lord Devonport, whom he regarded as an oppressor of the poor London dockers. Now, the Bolsheviks would not have asked God to remove Lord Devonport: they would have done it themselves. But a respectable English labor leader would prefer to accomplish his end by prayer. Chesterton, however, wrote a poem setting forth a much more interesting end. The first and last stanzas will suffice to reveal its purpose:

We whom great mercy holds in fear,
Boast not the claim to cry
Stricken of any mortal wrong,
"Lord, let this live man die!"

O mighty to arise and smite,
O mightier to forgive,
Sunburst that blasted Lazarus,
Lord, let this dead man live!

(Continued on page 712)

Protestantism and Social Work

By Clinton Rogers Woodruff

A LITTLE OVER A YEAR AGO an interdenominational conference on the relation of the Protestant Churches to social work was held at Calvary Church House, New York, under the auspices of the Federal Council of Churches with our own Bishop Gilbert as chairman. It was attended by about sixty representatives of denominational departments dealing with social service and welfare work. Included in the findings was a call to the Protestant agencies of social work to develop a central coördinating body in every community, to make provision for surveys of Protestant social work in its entirety, and to develop greater professional competence. The conference went on record, in the words of the Federal Council *Bulletin*, as supporting "the principle that public funds, raised by taxation, should not be granted to private agencies, except in emergencies, and reaffirmed the historic Protestant policy of support for and close coöperation with the welfare agencies of the community and of government."

Among other recommendations was that in every community there should be a central coördinating agency or welfare council, "sufficiently comprehensive to include all Protestant welfare work." This agency should be a part of or affiliated with the Church federation, where such exists, but officially inclusive of all Protestant denominations (of which the Episcopal Church was to be one, very likely because the word "Protestant" appears in its title). There should be, it was urged, an experienced executive who is an accredited social worker and a devoted Churchman. In smaller communities not able to maintain a council of churches or a salaried executive, it was recommended that a welfare council under volunteer or part-time leadership should be created.

A similar move was inaugurated in Brooklyn where the Federation of Churches has received a proposal from its survey committee that the Borough of Brooklyn should be divided up into Church districts, and that each denomination should assume responsibility for one of these districts. At present every denomination having resources and men goes into a new section and reproduces the weaknesses of the old districts. It is the hope of the federation that this competitive method may give way to a coöperative method. In the old districts where many old Churches are losing out it is thought that Protestant Churches may be made effective by giving the field over to one communion and others withdrawing. It was contended that if each Church would take its sector the way the armies received their responsibilities during the war, the Churches might feel that they were united on a long battle front.

In a recent letter, my long time friend, the Rev. J. Howard Melish, said that "as yet there has been no assignment of responsibility, nor any expression of opinion on the part of any Church to receive such assignment. Most of the leaders know that the Protestant Church is not keeping pace with the growth of population and that unless something is done the community will become either Roman Catholic, secular, or Jewish. It is said that we have 9,000,000 Protestants in Brooklyn, but the total membership of all our Churches is less than 300,000." The Rev. Mr. Melish in his letter added these significant words, "The future of Protestantism, it seems to me, will be determined by coöperation; at present it is the victim of individualism and competition."

These words or similar ones have been reiterated by more than one writer in recent years. To borrow the title of one of Bishop Johnson's recent editorials in the *Witness* they are The Chords of Discord. As sometime ago Dr. Inge ponderously said in his address before the Modern Churchmen's Conference, "It does not seem to me that secularism holds the promise of the future. Its self-confident optimism has been rudely shaken. The secular religion of progress is a house built on the sand. It has no real support from the study of biological evolution; and modern physics, of which, according to Eddington, the dismal law of entropy is the cornerstone, seems to present us only with a dysteleology of an absolute kind. We have time, ample time, for social reforms, no doubt; but the old claim that 'the universe is friendly' is not easy to substantiate. Science, itself, is ceasing to be dogmatic, and shows a curious tendency to play with mentalism, cutting itself loose from the concrete facts on which its whole fabric is based."

THERE IS really nothing new in either of the two movements, nor in the sentiments quoted. They are mentioned in this connection to give added point to a recent volume (*The Protestant Church as a Social Institution*, \$2.50) published by Harper for the series of the Institute of Social and Religious Research by two well known investigators of that bureau, H. Paul Douglass and Edmund deS. Brunner. This book, while to all intents and purposes a new one, nevertheless gives us the benefit of their long line of studies, many of which have been referred to in these columns. As Mr. Cavert has pointed out, the average Churchman will come upon facts that will surprise him. For illustration, according to these investigators, Protestant churches, on the whole, are well and proportionately distributed among all social classes and all economic levels; a larger percentage of the people in cities are Church members than in rural areas; the percentage of ministers today who are college graduates is smaller than formerly; more than forty per cent have neither college nor seminary training; statistics of Church membership, instead of exaggerating their strength, tend to understate the number of persons within Church influence.

These are not statements boldly and baldly made, but are supported by a considerable volume of evidence as is the further conclusion that the problem of "overchurching" has reached an acute state, weakening the influence of the churches on the community; an "integrating process" is under way in Protestantism, but needs to be greatly accelerated; and in a considerable group of denominations there is sufficient sentiment for union to make it practicable at any early date.

Another volume in this series and from the same press is Wilbur C. Hallenbeck's *Urban Organization of Protestantism* (\$1.50) which deals with denominational city church extension societies. It finds many of them increasingly in the grip of overhead denominational organization, lacking in any clear policy for adequate churching of the city in coöperation with other denominations, and isolated from secular agencies in their social service work. On the other hand many are in the forefront of progressive movements in their community. With regard to our communion Mr. Hallenbeck declares, "The emphasis on providing services easily available to scattered Episcopal people

has thinned out the ministry of the Church and made it unable adequately to cope with the difficult problems of the city."

At the New York conference of a year ago ministers were urged to participate in community social work and to lead their churches into coöperation. "It is especially important for them to affiliate with their denominational agency where it exists, and to coöperate with the district organization of the social agencies where their churches are located, and with the local administrators of public welfare. They should, of course, keep informed about their own church agencies and help them."

In view of the continuance of unemployment during that year, bringing distress to multitudes of our homes, it is manifestly important, it was pointed out, "that pastors and their workers should keep in touch with their unemployed members and their families, and do their utmost in every way to help them or to get help for them. As a general principle, the churches should care for their own people, but knowing and utilizing to the full the resources of the community."

ANOTHER BOOK in this general field (and you can interpret that to mean either Protestantism or social work) is Edmund B. Chaffee's *The Protestant Churches and the Industrial Crisis* (Macmillan, \$2.00). It is the outgrowth of the thinking of a group of some of the younger clergy in New York animated by the conviction that a religion which has no word to utter in such a crisis as that which began in 1929 was useless, indeed that it might be worse than useless as tending to obscure the vital issue of the age. They saw that it might be, as the Russian government claims, an opiate for the common people. This has led to much searching of heart and finally to the clear conviction that religion and especially the Christian faith does have an economic message. Coupled with this conviction there came another: that those who proclaim the Christian faith must declare that message or they would do better to keep silent in this day of industrial crisis. Mr. Chaffee drew fully on these men, but he makes it clear that he personally must assume full responsibility for all this book contains. He believes, however, that he has been faithful to the ideals and spirit of the men who have inspired this volume. It must also be said that he has drawn freely upon his twelve years at Labor Temple, New York City, where the Presbyterian Church is seeking to interpret the Christian message to the industrial workers.

Reference to this volume brings to mind what Secretary Wallace pointed out in an address at a dinner tendered him by the World Alliance for International Friendship Through the Churches, namely that "the industrialists of the United States have largely been of Protestant heritage and lineage. These highly individualistic business men now come thundering against the New Deal. The Protestants among them look on the Federal Council of Churches as a group of radicals and preach that the chief end of man is to work hard and save. The (Roman) Catholics among them have not studied the papal encyclicals . . . the Jews among them all too often departed from their orthodoxy of old to replace Jehovah with the worship of Mammon."

Her Grace

BISHOP PERRY the other day in Houston told a delightful story of a little girl who was about to meet the Archbishop of York. "And be sure," was her mother's parting injunction, "when you meet him to say 'Your Grace.'" The little girl didn't forget. Ushered into his presence, she dropped her eyes and quietly repeated, "For what I am about to receive, O Lord, make me truly thankful!" And her prayer was answered, for he stooped and kissed her.

—Bishop Stewart.

G. K. Chesterton

(Continued from page 710)

He has passed to the Roman Church. He has never said a spiteful word about the English Church. I think it a pity that he left us, and I fancy his genius has achieved less since he went. But he is our possession still, in all the many-sided beneficence of his gifts. There is grave beauty, as well as a riot of laughter, in his work. There is the Christian awe, as well as the Christian confidence. There is the splendid Catholic sense of a revelation of God by which all fashions and events are to be judged. There is the Christian readiness for battle, not for the sake of victory, but because right is right and wrong is wrong. He, like King Alfred in his own magnificent ballad, calls us to battle for the Faith and for all that it means for men in their politics, their economics, their art and letters, and in their daily life. What matter if here and now we are defeated? There is no other cause worth fighting for.

Out of the mouth of the Mother of God
Like a little word come I;
For I go gathering Christian men
From sunken paving and ford and fen,
To die in a battle, God knows when,
By God, but I know why.

And this is the word of Mary,
The word of the world's desire:
"No more of comfort shall ye get,
Save that the sky grows darker yet
And the sea rises higher!"

VIA ET LUX ET VERITAS

THOU ART the way;
We do not need to understand.
If Thou wilt take our blindness by the hand,
It cannot go astray.

Thou art the Light;
The radiance streaming from the Holy Place
Is but a beam reflected of Thy face,
And in it Thou art bright.

Thou art the Truth,
The hidden urge of quenchless springs,
The immortal Word within all mortal things,
Thou deathless Prince of Youth!

Most comfortable Friend,
The uncertain road holds less austerity
Since human Thou art in it and wilt be
Even to the journey's end.

And oh; the joy ineffable when we,
Trembling before the high God's boundless mind,
Through the rent veil that Majesty shall find
Still, still familiar Thee!

DOROTHY LEE RICHARDSON.

Guarding Marriage

WE SHALL NEVER make headway against the tidal flow of broken homes until more care is exercised in admitting young people to the marriage state. If judgment is to begin at the House of God surely that priest is calloused who lends himself for a price to the sacrilege of marrying strangers, people who have fled from home and about whom he knows nothing except what they tell him at the time, which has often been discovered to be false.

—Bishop Jenkins of Nevada.

Evolution of the Parish House

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

DURING MY LIFETIME I have witnessed the development of the parish house as the fountain-head of social service. In my boyhood days and early ministry, there was, to my knowledge, no such building as the parish house. The basement of the church and the rectory (or parsonage, as it was originally known) offered the opportunities of bringing people into contact with the Church. Today we see all over the land the "old churches," as we call them, with gloomy basements. In these, Sunday schools were once taught, and parochial dinners were served. Later, the women of the parish had their guild meetings, collected articles for missionary work, and packed them, in these basements. Then the special work was the Sunday school, where classes were taught frequently Sunday afternoon, something seemingly impossible to carry out at the present time. In my parish at Wytheville, Va., we had the Sunday school in the morning for the white children, and in the afternoon for the colored people. Week-day services, congregational gatherings, and vestry meetings, were housed in this basement.

There has been no time in the history of our Church in this country when social service has been more stressed and more richly blessed on lines of practical Christianity than at present. Every parish not only has the privilege of developing its individual Christian work, but is urged to do so, until now one of the principal branches of the Church is social service. The great aim is to bring the separate parishes together, thus inspiring the whole body of the Church to greater missionary activity. It is just here that the parish house became the objective of every congregation, developing into a comprehensive institution to meet the needs of men, women, and children. In our cities various parishes are brought together through the medium of the parish house, with representatives of Christian bodies meeting in social intercourse through popular lectures and wholesome entertainment, creating a broad sympathy among our own Church people, and developing Christian co-operation. It is well known what wonderful work the Rev. Dr. Bentley did through the medium of his parish house in New York. I do not think any clergyman of the Church has brought more men into the ministry, some of them leaving the theatrical stage, being impressed by Dr. Bentley as a broad-minded Christian teacher, whose work was looked upon in the light of applied Christianity.

As a boy I remember how we tried to gather the people of our neighborhood in the churchyard for social hours. As there was no basement in which to hold these ice-cream festivals, and too much regard, of course, for the church building, there was great risk in appointing a date for such festivity. I mention this to show the necessity of a parish house to meet the needs of a country neighborhood. (We can see that the rectory could not fulfil these demands, which would place too great a burden on the parson and his wife.)

In contrast to this inadequacy, we see the parish house of today, with its auditorium, with modern sound equipment, where plays and motion pictures can be presented for the benefit of the community, where coöperation can be given government relief work among underprivileged through community kitchens, day nurseries, and clinics. In the July issue of the *Spirit of Missions*, the Rev. C. Rankin Barnes quotes Bishop Ward of Erie as follows:

"Recognizing the importance of recreation in the lives of young people, and the great danger of lawless and unclean places of so-called amusement, churches should wherever possible provide attractive parish rooms as centers for clean and wholesome sports, and help young people to realize that good fun has its place in every life that is really religious."

Becoming rector of Calvary Church, Memphis, a few years before I was made Bishop, I found a splendid parish house for those days. My predecessor, the Rev. Dr. Davenport, recognized as one of the ablest canonists in the Church, had a broad vision of social service, and realized the needs of the Church apart from the question of Domestic and Foreign Missions. He erected a fine parish house in the down-town district where the church was located. For that time, Calvary Church parish house was considered up-to-date, with its capacious dining-room, sewing-room for the women, and billiard tables for the men. This parish house became instrumental in gathering a large Bible class, composed of all denominations, taught by one of Tennessee's most distinguished women, Mrs. Annah Robinson Watson. She did more to break down sectarian prejudice, in my judgment, than any woman I have known.

OLD CALVARY CHURCH had a basement, which I found filled with rubbish. It occurred to me to add that basement to the parish house. Having a touch with the newsboys of the city, and many underprivileged children connected with the Church school, I remember asking a group of them during a spell of hot weather how they would like "as much ice cream as they could eat!" It is useless to record their reply. I got a roster of about 125 boys from the two daily papers, and requested some of the ladies of my congregation to send each boy a nice invitation to be a guest at an ice cream fête in the large hall used for the Sunday school. More than 100 boys came, and had "the time of their lives" over the abundance of ice cream and cake generously furnished by the ladies.

Having gotten the boys together in this sympathetic way, I had the basement fitted up with every convenience for them. The members of the congregation furnished a suitable library. We also had a small printing press for their convenience. Several laymen in the parish decided to give up all their spare time to the pleasure of the boys. We had no paid workers. A lawyer resigned from the vestry and took charge of the organization, forming them into the Newsboys' Club, with president and secretary, and teaching them parliamentary rules of order. The parish furnished Christmas dinners, the merchants of the city largely contributing to the table. After such dinners, I found myself each year with a financial balance in hand, which became a deposit for the boys' expenses. I well recall the young Jew who was president, rapping at the head of the table, and in a dignified manner announcing, "Dr. Winchester will say grace."

I was gratified when lately in Memphis, having a visit from this same young man, now engaged in helping the unemployed, he told me he had had thousands of names on his relief list! This same splendid boy distinguished himself in the Great War, barely escaping with his life. A wife and two boys now constitute his happy family. The city of Memphis became deeply interested in the "Newsboys," many of whom have grown up to be valuable citizens. The Newsboys' Club has been largely

instrumental in bringing about the fine Juvenile Court of Memphis under Judge Mary Kelly, broadening the sympathies of the entire parish.

We had but two rules for the boys—first, no smoking at the meetings or in the building, insisting on the "danger of fire" rather than arousing their prejudice by saying anything against tobacco. Secondly, no profanity was allowed, as "unbecoming gentlemen." These rules were rigidly observed by the boys themselves. I gave them addresses rather than sermons, and had prominent persons in Memphis speak to them on popular subjects. The boys greatly enjoyed a summer picnic in the country. I cannot say too much for my faithful layman, Benjamin Powell, a lawyer, whose whole heart was with the boys, and whose memory is revered by them today.

IN MY CONGREGATION was a very competent teacher who had gathered a number of the poorer children into her Church school class. One day she came to me and said, "You are not doing anything for the poor girls!" Feeling the truth of her remark, we gave her permission to bring in all the poor girls she could find, and we turned over some of the basement rooms to them at a time that would not interfere with the boys. She soon gathered a large number of girls into her industrial school work, some of them being in the families of the newsboys. It was not long before a number of young women of the parish were enlisted as assistants in this work. I remember the adroitness with which this teacher instilled the lesson of neatness, telling the girls that they must wash their hands before taking their needles and thread. In addition to this, she had the happy faculty of story-telling, and is well-known today throughout the Church for her unusual talent in religious education. I refer to Miss Mabel Lee Cooper. She has been instrumental in getting another faithful communicant of my parish in similar work, who has also come to the front in the Department of Religious Education—Annie Morton Stout, now field worker in the Province of Sewanee.

LEAVING MEMPHIS to become Bishop of Arkansas, I was succeeded by the Rev. Dr. Buckner. He laid special stress upon the men of the city, and gathered many of them through the agency of the parish house into religious activity, the billiard tables being most helpful in furnishing recreation. And through the men Dr. Buckner was able to do much to keep up the patriotic spirit during the war.

After the death of Dr. Buckner, Calvary called the Rev. Charles F. Blaisdell, whom I had brought down from St. Louis to one of the best parishes in Arkansas. His broad vision and sympathy were particularly needed, and he has developed the social service through the parish house into an ideal condition. I have before me this year's report of the Social Service Department of Calvary Church, of which Mrs. R. E. Mitchell is head. Mrs. Mitchell was one of the most faithful workers during my rectorship at Calvary Church, and it is no surprise to me finding her so efficient today.

To give a glimpse into this admirable organization, I shall quote briefly from Mrs. Mitchell's report.

"The Woman's Auxiliary is composed of eight chapters. The Social Service Department has a key woman from each chapter who attends our meetings and carries back to the chapters our requests and needs. We have 17 departments with a chairman representing each, whose duty is to keep in close contact and help carry on the work. We are members of the Council of Social Agencies of our city and are free to call on various agencies, when necessary, for their advice and help. We have regular services at the County Penal Farm the fourth

Sunday in each month under the direction of the Daughters of the King. For nine years one of our members has been holding Sunday school classes at the Juvenile Court. During the summer months we have a vacation Bible school for the younger girls in our down-town community. This is being carried on by our one paid worker, the matron in our nursery department, and at present we have enrolled about thirty-five. We also have a prayer-circle during the summer months. This is attended by the community mothers. . . . The whole work is a venture of faith. There are no funds set aside by Calvary for this department, but our members do remember us generously with gifts and service."

The 17 committees in Mrs. Mitchell's department are as follows: Automobile; Bread; Confidential Exchange; Clothing Bureau; Dental Clinic; Eye, Ear, Nose, and Throat Clinic; Food Kitchen; Hospital Committee; General Visiting; the Hester Shortridge (Visiting); General Investigating; Kindergarten; Nursery; Needlework Guild; Summer Camp; Prayer Circle; United Thank Offering.

A statistical report follows, a few items of which I shall quote:

"The Kitchen Committee served 20,756 individuals, and 30 volunteer helpers functioned in the work of this committee. Forty children are in daily attendance at the Vacation Bible School, some of them walking two to three miles a day to attend. The department ministers to 90 families enrolled in the Mothers' Club. Fifty girls are listed in the Girls' Club, with an additional 154 children of the enrolled families. In the early summer a class of 20 women from the Mothers' Club was directed by the American Red Cross on Home Hygiene and care of the sick. Out of this class nine women received certificates at the end of the training for having passed satisfactory examinations."

I doubt whether any parish in the Church can give a better record of practical Christianity!

Such records will prevent taxation upon our parish houses. And we have here an argument for Christian coöperation as advocated by the great writer, E. Stanley Jones, in his matchless book, recently published, *Christ's Alternative to Communism*. The main objective of the parish house in these days, as I have studied it, is to meet the needs of the community, reaching out to the great mass of the unchurched.

It is a most encouraging fact that our Church today has more than 3,000 parish houses and guild halls, with a property value of more than \$30,000,000, and the majority of this property is tax exempt, being used for definitely religious purposes of social and educational character. Therefore we see that the parish house is today the strategic point of the Church. And upon its proper use largely depends our forward movement.

TO KNOW

LET US not speak—
 Let us then be silent—
 The hush of evening
 Trembles in the air;
 The majesty of Divinity's repose
 Rests pink above
 The deepening mountain edge.
 There are no words
 To symbol out the phrase;
 Feelings are folds of fancy
 Mist gray, then radiant.
 Love, seek not understanding
 God is still.

FLORENCE B. BARBER.

Books of the Day

Edited by Elizabeth McCracken

A Treatise on Moral Theology

MORAL AND PASTORAL THEOLOGY. By Henry Davis, S.J. Sheed & Ward. 1935. Four volumes. \$12 complete; single volumes, \$3.00.

THERE ARE NOW four full-size moral theology treatises in English, by Roman Catholics: Slater, Koch-Preuss, McHugh and Callan, and Davis. They do not differ greatly in size, and the general scheme of contents was already fixed by the Latin models. But there are differences: Slater and Davis are English and Jesuit, the other two American and not Jesuit. Slater is not fully up-to-date on the new Canon Law. Koch-Preuss and McHugh and Callan are not full on the Sacraments. Fr. Davis now supplies what was wanting—and that means, in brief, just the kind of thing that most distinctively concerns Roman Catholics and least concerns us. For the expanded treatment of the Sacraments is very largely a matter of canonical procedure under the Roman system. Undoubtedly Davis is the most adequate of them all for a study of how the Roman Church means to manage conduct, with whatever value that may have as expert testimony to what can be expected of, and done with, ordinary Christian people under a very definite and particular system of control. The Codex as lately codified, innumerable decisions of the papal congregations, innumerable propositions condemned by Popes—all these figure more largely in this new book than in the older ones; and although there are some finely reasoned and well written sections on more fundamental moral questions, such as probabilism and the benefit of the doubt, these are not proportionately so thoroughly treated as in the other books.

Modern conditions (especially in "this country," *i.e.*, England) are well noted throughout the book, and modern medical knowledge is well represented, especially in the ethics of child-birth.

"Pastoral" theology is included, as it always is in these books, by constant reference to what can be done in parochial ministrations, and also by occasional "pastoral notes" on the same subject.

The book is well written, and well gotten up. Its usefulness to Anglicans (as with all these books) depends on the ability of Anglicans to distinguish between principles and administrative rules, between what is right for any Christian and what is required of adherents of another communion, and between what is right and what is wrong. To treat it as all true from beginning to end would be as bad as to treat it merely as facts about the Roman Church.

M. BOWYER STEWART.

English Medieval Sculpture

A HANDBOOK OF ENGLISH MEDIEVAL SCULPTURE. By Arthur Gardner. Illustrated. Cambridge University Press (Macmillan). Pp. 392. \$5.00.

STUDENTS of the Middle Ages are familiar with the standard work on the English sculpture of the period, by Prof. Gardner and the late Prof. Edward S. Prior, *Medieval Figure Sculpture in England*. This was published over twenty years ago and is now out of print, though it can be found in many libraries. That great work was very costly. In this *Handbook*, Prof. Gardner uses the results of the same research used in the earlier book and 380 of the original illustrations. The story is brought up to date and 110 new illustrations are added. There is some rearrangement and considerable abridgment. Yet the book is as complete as the longer work. As the author states in his preface, it is not a new edition, but a new book. While intended primarily for students, the book would be a valuable addition to any library.

An amazing amount of material is included. Not only are the

great periods discussed with fullness, but also there is a general discussion of the subject. The figure sculpture is considered in its monumental and in its architectural aspects. There is a section on wood-sculpture and one on bronze and alabaster work. Of especial interest is the treatment of lesser architectural sculpture and of angel sculpture. The beautiful plates supplement the masterly text.

The Faith and the Age

THE FAITH AND THE AGE. By Bede Frost. Church Literature Association. Pp. 136. 3s 6d.

LECTURES prepared primarily for delivery before an audience and afterwards published in book form have in consequence their advantages and disadvantages: they are likely to be vivid in presentment of the subject, and they are liable to faulty sentence structure. The present author has an occasional lapse as to the last and decided merit as to the first. The title of the volume indicates its scope. The opening chapter gives an analysis of the modern mind in relation to Catholicism. The underlying characteristics are shown to be a fundamental ignorance of the subject, and an astonishing credulity. The modern man is ready to believe that science has long since destroyed the basis of Christianity; and as an example of his wrong thinking, it is shown how he will take the conclusions of one science and apply them to another or to life in general. In this connection an amusing incident is given (p. 29) of a chairman who, in introducing Prof. Einstein to an audience in London, spoke of the theory of relativity as applying not only to its particular field, but to religion, to morality—to everything. At the beginning of his lecture Prof. Einstein remarked that his theory of relativity had nothing to do with anything outside physics. In the course of his argument, Fr. Bede Frost has some sharp and slashing

criticisms of such writers as Bernard Shaw, H. G. Wells, Bertrand Russell, Bergson, Alexander, and Whitehead.

The constructive part of the book deals with the nature and end of man; the nature of God; faith in our Lord Jesus Christ; and the Christian life as participation in the Divine nature. The lectures are definitely concerned with dogmatic theology. They are an exposition of the Catholic faith as it has been held from the beginning. "The growth and development of the faith was not by way of the addition of something to the original revelation, but by the unfolding in the mind of the Church of the implications and full meaning of the revelation" (p. 103). The author has a careful account of the relation of reason to faith; as an evident student of St. Thomas Aquinas he is far from minimizing the function of reason. The final chapter on the Christian life emphasizes the distinction between that life and the practice of the life, and stigmatizes the "widespread error that the Christian life is a product of certain acts, rather than, as it is, a gift of God" (p. 118).

A brief bibliography of books suitable for further study is appended to each chapter. This volume of lectures might serve to convince the modern incredulous and credulous man, provided he could be induced to read it; but it will probably be of greater service to the ill-instructed Christian who would gladly be convinced that the truth lies with the Catholic faith rather than in the welter of conflicting voices with which he is beset.

MOTHER MARY MAUDE, C.S.M.

The Golden Age

EARLY ONE MORNING IN THE SPRING. By Walter De La Mare. Illustrated. Macmillan. Pp. 605. \$5.00.

THIS IS a remarkable book. Mr. De La Mare has garnered the remembrances of childhood set down by a great number and variety of men and women of genius. Then, with his peculiar



ANGEL IN WESTMINSTER ABBEY

insight he has interpreted them. With rare delicacy and skill he has distinguished between actual memories and the coloring given to them by family tradition or by the mere fact of distance in time. And we seem to behold and to know the children themselves: Shelley, Scott and Swinburne, Charlotte Yonge and Jane and Ann Taylor, Thackeray and Henry James—and many others. Even when the actual autobiography quoted is known, Mr. De La Mare's placing of the particular recollection causes us to see it in a fresh light.

Childhood is indeed the Golden Age; but this is not to say that it is the age of utter joy. On the contrary, no sorrows are more desolating than those of childhood: the sorrow of the first sight of death, the first experience of injustice, the first knowledge of sin. But neither are any delights quite so intense as those of childhood. All this Mr. De La Mare shows by means of the subtle and unforgettable "glosses" with which he explains his text.

The illustrations have a charm in keeping with the subject. One of the best is the picture of Henry James with his father shown herewith.

The Religious Life

THE CLOISTER AND THE WORLD. By Ida Frederike Coudenhove. Translated by H. E. Kennedy. Sheed and Ward. 1935. Pp. x-110. \$1.50.

THERE IS IN OUR MIDST an increasing number of persons who for one reason or another are interested in the question of religious vocation, and to such this little volume offers suggestive thoughts. It is written in the form of three letters: the first to a young woman who desires the religious life but in whom her correspondent sees no vocation; the second to a nun on the eve of her profession; and the third to a woman who has tried her vocation in a novitiate and having returned to the world finds adjustment to her former condition of life full of difficulty. To the would-be postulant who offers herself in a first fervor of conversion there is given a searching examination of right and wrong motives for attempting to embrace the religious life. In the letter to the nun a high ideal of the monastic state is vividly pictured. This does not altogether escape the reproach of romanticism, against which the author herself inveighs elsewhere. The third letter deals in a masterly way with the trials and perplexities of a woman who attempts a compromise between the cloister and the world. Perhaps the chief merit of the book lies in the plea for a high type of holiness for persons who in externals must live the ordinary life of the world.

A little essay is added, in conclusion, on St. Joan as the type of a saint whose high vocation lay definitely in sacrificing herself for the world, and whose path led her "into the court, into the camp, into war."

For those who feel the conflicting claims of the cloister and the world, as well as for those unhappy parents who cannot understand why their daughters should desire to enter a convent, these letters should do real service.

MOTHER MARY MAUDE, C.S.M.

A Good Book on St. Paul

A MAN IN CHRIST. By James S. Stewart. Harper. 1935. \$2.50.

MR. STEWART has written an extraordinarily competent work on St. Paul. Especially valuable is the sanity of its approach; the Apostle's religion is not to be understood as a formalized theology but as a vitally experienced religion—and yet as an experienced religion where reflection had blended the elements of the experience into an approximate unity. While, for instance, the "justification" and "sanctification" experiences can be isolated for the sake of analysis, yet the Paul of the epistolary period did not so isolate them; they had become to him more or less synonymous. Mr. Stewart, consequently, dissents sharply from those scholars who are tending to dismiss the

Pauline justification teaching as an incidental outgrowth of polemic and—incidentally—insists strongly that Romans 7 is genuinely autobiographical. None the less he agrees heartily with what is now almost the universal conviction: that the real center of Paulinism is to be found in Christ mysticism; that to be "in" Christ, mystically united with Him, is the Apostle's all-in-all.

B. S. E.

The Lords of Creation

THE LORDS OF CREATION. By Frederick Lewis Allen. Harper. 1935. \$3.00.

MR. ALLEN has established for himself a sound reputation as a commentator on recent events, meaning by recent, within the last half century. His book *Only Yesterday* was an admirable contribution to an understanding of the pre-war financial and social episodes as far as 1900. This new book covers the period since that date and is practically a history of the evolution of financial power in the United States. It describes in a calm and effective way the developments, showing how this vital power became concentrated in a very small number of men, and also describes what sort of men wielded it, what their instruments of conquest were, and, what is perhaps the most important of all, what were the economic and social effects of their preëminence in American life. It is neither a diatribe nor an indictment nor propaganda. It is essentially an intelligent man's effort to know and understand the highly important events that occurred before and since the recent panic and period of depression. He describes the Northern Pacific panic which now seems to belong to the far distant past; also the panic of 1907; the battle between the "copper barons," the Morse episodes. One chapter, appropriately called "Counter-Offensive," is devoted to the muckrakers and reformers, Roosevelt in action, reform at full flood, and the discussion as to whether the great powers that have been created should be divided

or regulated. Then we have a chapter devoted to Samuel Insull and his career under the significant title "Building the Pyramids." His discussion of the Morgan influence is certainly well worth while and is done with discrimination and restraint. He also discusses the present Roosevelt program. In this connection he says: "It is not easy to write down briefly the Roosevelt administration's prescription for restoring the United States to economic health, for there were many physicians involved in the work of diagnosis and treatment, the clinical procedure was somewhat erratic, and sometimes the medicines which were administered had conflicting effects."

Mr. Allen has given us a book designed to be impartial and discerning and it is only proper to say that he has succeeded admirably.

CLINTON ROGERS WOODRUFF.

Mr. Wells on America

THE NEW AMERICA: THE NEW WORLD. By H. G. Wells. Macmillan. 1935. \$1.00.

THERE ARE ONLY seventy-eight pages in H. G. Wells' *The New America: The New World* but they are interesting and provocative pages and are well worth reading. Mr. Wells does not entertain a very high opinion of the New Deal because in his judgment it does not go far enough. In one place he says: "The struggle to reconstruct in America goes on in an atmosphere of unbridled public discussion—brawling discussion. Discussion in Britain is legally free, but it is restrained by habit and custom and by the fact that the press and the expression of opinion generally is largely concentrated in London and more controlled by central influences." This compact contribution to current discussion is based on two recent visits to America.

CLINTON ROGERS WOODRUFF.



HENRY JAMES AND HIS FATHER

NEWS OF THE CHURCH

Bishop Capers Hurt in Automobile Crash

Suffers Concussion and Broken Ribs;
Archdeacon McKenzie, Also in
Car, Not Seriously Injured

SAN ANTONIO, TEX.—Bishop Capers of West Texas and the Ven. B. S. McKenzie were injured in an automobile collision in San Antonio, December 17th.

Bishop Capers was thrown from his car, which he was driving, by the impact and landed on his head. He was partially unconscious upon arrival at the Nix Hospital where it was found that four ribs were fractured and he had suffered a severe concussion, and a scalp wound necessitating eight stitches.

The Bishop and Archdeacon were returning from the town of Kenedy, where the Bishop had addressed a meeting of the Rotary Club and had held a confirmation service at St. Matthew's Church.

Archdeacon McKenzie escaped with minor bruises. He was able to get the Bishop to the hospital and see to his care and attention.

On the morning of the 23d it was announced that Bishop Capers had recovered from the shock and, having no internal injuries, intended to leave the hospital for home at some time during the day.

Bishop-Elect of Liberia Asks Prayers of Council

NEW YORK—Dean Kroll of Holy Trinity Cathedral, Port au Prince, Haiti, was at Church Missions House during the recent National Council meeting for conference about his recent election as Bishop of Liberia. The Council welcomed him and he spoke briefly, saying in part:

"I have been around the missions house the last few days, going back to Haiti tomorrow, and there has come to me a knowledge of the fact that you have passed over to me a very interesting work and also a very important one. Why you picked on me I do not know. I want to say before the members of this Council that Bishop Carson has given me an inspiration and also a training which I am sure is going to be most helpful in this new work. If there is going to be any success, a good deal will belong to Bishop Carson.

"I do not know what to say about the work in Liberia. I am going out there with eyes open to see what is there. I hope to come back before next General Convention and report fully. I hope I can rise to your expectations and that I shall have your prayers and that the Holy Spirit will guide me. It will be a great joy to know that the power of God is working among those people. I am going out with the assurance that the members of the House of Bishops and the members of this body are going to back me up. I will do the best I can."

President's Interest

Permits Kagawa's Entry

SAN FRANCISCO—Dr. Toyohiko Kagawa, well-known Japanese Christian and a leader in the international co-operative movement, was prevented from entering the United States by immigration authorities until on December 20th President Roosevelt expressed a "personal interest" in his case. Dr. Kagawa will be permitted to spend seven months in this country, but must be accompanied by a doctor or nurse, the officials ruled.

Dr. Kagawa suffers from trachoma, a disease which it is said he caught while working among the destitute in the Japanese slums.

Crypt to be Dedicated and First Eucharist Held at N. J. Cathedral in January

TRENTON, N. J.—The date of the first service to be held in Trinity Cathedral with dedication of the crypt has been postponed to the Second Sunday after Christmas, January 5th, at 10:30 A.M. Bishop Matthews of New Jersey will be celebrant of the Eucharist as well as the preacher.

Of poured concrete construction, this building is thought to be unique among Cathedrals and the solution of technical problems involved has attracted attention in architectural circles. The designer and supervising architect is Samuel Mountford of the P. L. Fowler Co., of Trenton.

Aid for 12,000 Non-Jewish Refugees From Germany Asked

NEW YORK (NCJC)—The hope that American Churches will "unite in earnest endeavor for constructive help" of non-Jewish refugees from Germany, was expressed recently by James G. Macdonald, High Commissioner of Refugees in a cable from London to the American Christian Committee for German Refugees with headquarters here.

Mr. Macdonald, in his message, fixed the number of Christian and other non-Jewish refugees from Germany at 12,000 of whom, he said, 6,000 are "non-Aryan" Christians, 5,000 are political refugees and 1,000 are "Aryan" Christians. Twenty-five hundred of these, Mr. Macdonald declared, are "destitute and threatened with destruction."

New Jersey to Elect Coadjutor

TRENTON, N. J.—It has been announced that a special convention to elect a coadjutor for the diocese of New Jersey to replace Bishop Knight, who resigned November 5th, will be held at Trinity Cathedral, Trenton, on January 7th. The secretary of the convention is the Rev. Samuel Hardman.

Archbishop of York Speaks in New York

Bishop Manning Delivers Address of
Welcome Stressing Unity Between
English and American Church

NEW YORK—The Archbishop of York found large groups assembled to see and hear him on every one of his public appearances in New York. The Cathedral of St. John the Divine was crowded to the doors on December 15th, and hundreds stood in the great nave, where amplifiers brought the service and addresses to them. Over 4,000 were present.

Bishop Manning of New York welcomed the Archbishop in the following words:

"In my own name and in the name of all our clergy and people, I welcome to this diocese and to this Cathedral the Archbishop of York who is preacher at this service. We welcome the Archbishop personally, on his own account, and because of the things he stands for and the leadership that he has shown in meeting the problems and questions of this present time. It has been said recently, and with entire truth, that owing largely to the character of its two Archbishops the Church of England is a greater moral force

(Continued on page 720)

N. J. Clergy Conference to Aid Forward Movement

TRENTON, N. J.—The Forward Movement in the diocese of New Jersey, which has been hitherto largely the responsibility of the individual parishes and rectors who used the manuals, will be stimulated and broadened in its effect through a clergy conference to be held at the Cathedral in Trenton on February 4th. Bishop Matthews has appointed as a committee on the Forward Movement for the diocese, the following: the Rev. F. B. Halsey, canon-vicar of the Cathedral, chairman; the Rev. E. Vickers Stevenson, president of the standing committee; the Rev. L. H. Hubbard, D.D., rector of St. John's, Elizabeth; the Rev. Canon John Crocker, student chaplain at Princeton University; the Rev. R. G. Williams, rector of Christ Church, Woodbury, and the Rev. J. W. Way, D.D., rector of St. James', Atlantic City.

Dr. Wood in Hospital

NEW YORK—Dr. John W. Wood entered the New York Hospital on December 17th for rest and recuperation from ill health brought on in part by the heavy strain of supervising the Church's foreign missionary work in recent years.

He is under the care of his brother, Wilson Wood, M.D., and is to avoid official responsibilities for another month.

Few Appointments Made by Council

Low Finances Lead Missionary Heads to Fill Only Vacancies Where Urgent Need is Felt

NEW YORK—A minimum number of appointments was made at the December meeting of the National Council because of financial stringency, and those only to fill vacancies where the work was especially urgent.

The Rev. Harry Taylor Burke, a graduate of Western Kentucky State College and the Virginia Theological Seminary, ordained deacon and priest in 1934, and now working in Kingsville, Texas, goes to Sagada, P. I., to reinforce the staff there. Of the two men now at Sagada one is already overdue for furlough and the other's furlough is due in 1936.

Miss Margaret Isabella Colson, R.N., from St. Luke's Hospital, New York City, where she has been a supervisor for five years, goes to St. James' Hospital, Anking, where the retirement of Miss Sada Tomlinson in 1936, who has worked in Anking since 1907, will make a replacement necessary. Miss Colson's parish is St. James', Zanesville, Ohio.

From the Community of the Transfiguration, Sister Ruth Magdalene goes to Anking, replacing Sister Anna Grace who is returning to the United States.

Miss Roberta L. Lassiter, a young Negro woman, graduate of Brick Junior College in North Carolina and of the Bishop Tuttle Training School in Raleigh, goes to Fort Valley School, Georgia, to assist the principal, Mr. H. A. Hunt, and Mrs. Hunt as teacher and social worker.

The resignation of Miss Marguerite Bartberger from the Alaska staff has followed the closing of the mission school at Anvik on account of reduced appropriations for 1935. The Council accepted the resignation with regret and with appreciation of Miss Bartberger's long service. She has been on the staff since 1920.

According to the procedure now followed by which missionaries return to the field after furlough only on request of their bishops and with the Council's approval, the bishops have requested the return of the following missionaries and the Council approved:

Alaska: Miss Lillian Tift. Anking: Miss Blanche E. Myers, Hankow: Miss M. Louise Reiley, the Rev. and Mrs. Charles F. Whiston, Miss M. C. Tetley, Miss W. E. Steward, the Rev. and Mrs. E. L. Souder. Philippine Islands: Dr. Hawkins K. Jenkins, and Mrs. Jenkins, Miss Ruth Mantz, Miss Louise Goldthorpe, Miss Elizabeth Griffin, Miss Elsie Sharpe. Tohoku: Miss Dorothy Hittle. Liberia: Werner Junge, M.D., and Mrs. Junge.

The Council received a recommendation from the Woman's Auxiliary Executive Board that all women workers appointed by the Council should spend some time at one of the Church's training centers such as Windham House before starting their work. The Council referred the mat-

Federal Council Expresses Concern Over Mob Violence

NEW YORK (NCJC)—The Federal Council of Churches moved December 11th to record its concern over the "mob violence and denial of civil liberties" in Tampa, Fla., which has resulted in the death of Joseph Shoemaker, a Socialist, who was allegedly beaten and kidnapped by a masked mob in a campaign against workers' organizations.

ter for conference with the departments of missions and religious education.

AID IN EDUCATION

Three appropriations of more than usual interest for aid in education were approved by the Council: The Rev. Noah K. Cho, rector of St. Luke's Korean Church, Honolulu, comes to Nashotah House for postgraduate work. He is the only Korean clergyman in an American diocese, though there are of course numbers of Korean clergy of the Anglican communion in Korea. An appropriation of \$285 was made from the Henry Trail Fund for the aid of foreign students for the ministry. Bishop Littell has secured an additional \$200 toward Mr. Cho's expenses.

A young Chinese woman, Miss Dze-djen Li, on the staff of Ginling College, has a scholarship for study in New York with residence at Windham House. This amount was appropriated by the Woman's Auxiliary Executive Board from the Emery legacy.

A Japanese, Miss Toshiko Mori, a public health nurse on the staff of St. Luke's Medical Center, Tokyo, is specializing in the study of nutrition and in order to secure the government's license to teach she needs a year of further study in Tokyo. Aid to the amount of \$100, as requested, was voted for her.

A CONSTRUCTIVE SESSION

It was generally felt at the close of the meeting that the Council had accomplished much constructive thinking and effective action. Voicing some of this feeling and with the experience of many past years in mind, Bishop Stires said:

"I want to express out of a considerable experience in this room the satisfaction and encouragement which I feel in the increasingly effective and stimulating conduct of all the business of this body. In the addresses from our secretaries to which we have listened, in that remarkable report read by Miss Corey yesterday, and the presentation of every department of our work, this meeting seems to me constructive, informing, stimulating. Perhaps you will permit one who goes back to the years when Bishop Doane presided in this room and represented Bishop Tuttle to say that I have never known a time when in my judgment the work was as well administered; when we have had as much reason to feel the most grateful appreciation of the splendid work done by the secretaries of our various departments.

"In the highest degree the thanks and congratulations of this body are due to the Presiding Bishop and to the president of this Council for, after all, they are back of the secretaries and are largely responsible for the improved effectiveness of the Council. In these days we have many anxious financial problems with which to deal and while we are unable to look forward to having all our problems simplified when we meet next February, yet there has been nothing but faith and hope and encouragement and a feeling of increased stimulation in the interest of the work and its successful conduct everywhere. We are justified in going back to our work, thanking God and taking courage."

Two Bishops-Elect to be Consecrated

Presiding Bishop Announces Place, Date, and Officiants for Drs. Ludlow and Dagwell

NEW YORK—The requirement of ratification by the standing committees of two-thirds of the dioceses having been fulfilled, the Presiding Bishop, the Most Rev. Dr. James DeWolf Perry, has taken order for the ordination and consecration of the Rev. Dr. Theodore Russell Ludlow, to be Suffragan Bishop of the diocese of Newark, and of the Very Rev. Dr. Benjamin Dunlap Dagwell, to be Bishop of the diocese of Oregon, the former to take place on January 25th, at St. Paul's Church, Paterson, N. J., and the latter on February 12th at Portland, Ore.

The Presiding Bishop will be consecrator for Dr. Ludlow and to fulfill the same office for Dean Dagwell has named Bishop Matthews of New Jersey.

At the request of the Bishops-elect the Presiding Bishop has invited others to have part in these services as follows:

For Dr. Ludlow—the co-consecrators: Bishop Cook of Delaware; Bishop Stearly, retired, sometime Bishop of Newark. The presenters: Bishop Washburn of Newark; Bishop Rhinelander, sometime Bishop of Pennsylvania. The preacher: the Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio.

For Dean Dagwell—the co-consecrators: Bishop Sanford of San Joaquin, Bishop Ingley, Coadjutor of Colorado. The presenters: Bishop Keeler, Coadjutor of Minnesota; Bishop Remington of Eastern Oregon. The preacher: Bishop Johnson of Colorado.

Australian Bishop Appointed to Vicarage of St. Pancras

LONDON—The Bishop of Bathurst, Dr. Horace Crotty, who is resigning the see, has been appointed to the vicarage of St. Pancras, London, of which the dean and chapter of St. Paul's are the patrons. The Bishop will leave Australia in January.

Dr. Crotty, who is 49 years of age, became Bishop of Bathurst nearly eight years ago. Though born in England, he was educated and ordained in Australia, and has spent his ministerial life there, except during the War, when for two years he was an army chaplain in France. Prebendary Metcalfe, who has held the vicarage of St. Pancras for nearly thirty years, was recently appointed rector of St. Vedast's, Foster Lane, London.

Chicago Group Elects Officers

CHICAGO—The South Side Church School Institute of Chicago held its annual election recently, naming the Rev. John R. Pickells, rector of Trinity Church, president; the Rev. John Strachan, Holy Cross-Immanuel Church, vice-president, and Mrs. Catharine Lesch, secretary-treasurer. The meeting was held at Holy Cross-Immanuel Church.

Bishop Hobson Leads Clergy Conference

Forward Movement Chairman Also Tells Pennsylvania Laymen of Progress in Spiritual Advance

PHILADELPHIA—The responsiveness of the diocese of Pennsylvania to the challenge of the Forward Movement was shown here December 11th in an all day conference of the clergy and in the evening by the attendance of more than 700 laymen at a dinner and conference for laymen. Bishop Hobson, chairman of the National Forward Movement Commission, conducted the clergy conference and was the chief speaker at the laymen's meeting.

Deprecating any view that it is a Movement belonging to any man or men, Bishop Hobson told at the laymen's meeting of his answer to a question put to him by a friend in which the latter asked, "Bishop, what is this Movement of yours?"

"All I can reply to such a question," the Bishop said, "is that my friend was talking blasphemy, because it is blasphemy to take this Forward Movement and ascribe its ownership to any man. It doesn't belong to men; it belongs to God Himself. It is God who is marching on eternally. It is His Forward Movement which has been going on through the ages step by step."

The clergy conference, held in the Church of the Holy Trinity, Rittenhouse Square, was called by Bishop Taitt and the diocesan commission that the clergy might have the opportunity to meet Bishop Hobson and to learn from him of the progress of the Movement. In addition to the Pennsylvania clergy, many of the clergy of the diocese of Delaware were present, in response to invitations extended them by Bishop Taitt.

LAYMEN HOLD DINNER CONFERENCE

The dinner and conference for laymen was under the auspices of the Church Club of the diocese, itself an organization of laymen, and was in the great ballroom of the Penn Athletic Club. Virtually every parish and mission congregation in the diocese was represented by its laymen at this meeting who, in many instances, were accompanied by their respective clergy.

Of special significance was the large attendance of younger Church people. An older member of the Church Club said:

"This is probably the first time in many years so many young men have come to a meeting of this kind, and surely it must be evidence that our young people have caught the spirit of adventure in this undertaking and are watching to see if we, too, are enrolling in this movement."

The immediate effect of the counsel and the message given by Bishop Hobson promises to give added impetus to the spiritual re-awakening already being manifested among the congregations where the clergy are leading in the Forward Movement. This was shown almost immediately following the close of the clergy conference by new and increased orders for the *Forward—Day by Day* booklets.

Bishop Perry to Give

New Year's Broadcast

PROVIDENCE, R. I.—It has been announced that the message of Bishop Perry, the Presiding Bishop, for the New Year will be sent from Providence, over the Columbia network at 10 A.M., Eastern time, on December 29th. The address is one in the "Church of the Air" series.

The Forward Movement Commission is to supply the speakers for the next four broadcasts sponsored by the Episcopal Church, on March 8th, April 26th, July 5th, and August 16th.

Bible Sunday Observed With Pageant at Omaha

OMAHA, NEBR.—The observance of Bible Sunday here was taken part in by more than a hundred people. A Biblical pageant and tableau written by Bishop Shaylor of Nebraska, and presented by various parish groups, was given in the Joslyn Memorial Building. Six scenes representing the Council of Carthage, St. Jerome at his translation, the Trial of Wyclif, Miles Coverdale and Henry 8th, the Authorized Version, and a final ensemble "The Bible in all languages" at which clergy of the diocese read St. John 3: 16 in Greek, Latin, French, Spanish, Cree, Eskimo, and English, comprised the pageant. Young People's groups and members of Church schools formed the cast under the direction of Miss Eleanor Sprague.

Advent-Christmas Number of Forward Manual Liked by Church School Leaders

CINCINNATI—The Advent-Christmas number of *Forward—Day By Day* proved extremely popular with adults and children. Many Church schools ordered thousands of copies for distribution because of the crèche cut-outs in the center of the manual.

The circulation of this number of the manual was about 420,000 copies.

The Coming of the Light, the special Christmas booklet published by the commission, also was popular with the Church schools in part because of its larger cut-out figures. About 95,000 copies were distributed.

Just before the close of the clergy gathering the Rev. Howard R. Weir, rector of the Church of the Holy Trinity and also a member of the diocesan commission, made several suggestions as a follow-up to Bishop Hobson's talk with the clergy and his review of the progress of the Movement. These included the following:

That the clergy in each of the six convocations of the diocese set aside a day of prayer for the Forward Movement; that the clergy preach a sermon on the Movement in the immediate future; and that the clergy gather in local groups weekly or monthly for prayer and consultation.

13 Clergymen Reply to Cardinal Hayes

Roman Catholic Leader's Stand on Birth Control Called Founded Upon Myth and Legend

NEW YORK—The question of birth control has been brought into prominence here because of a recent large mass meeting under the auspices of the American Birth Control League in Carnegie Hall. This led to a vigorous sermon by Cardinal Hayes in St. Patrick's Cathedral, reaffirming the stand of the Roman Catholic Church on this subject. In turn a reply to Cardinal Hayes has been issued jointly by 13 clergymen, including four of the Episcopal Church.

The statement recognized the right of the Cardinal to remind Roman Catholics of Church doctrine on the subject but added: "For any one religious group to attempt to exercise authority over other groups, whether that authority be legal, social, or ethical, is undemocratic and out of place in America." After dealing with certain points in the Cardinal's sermon, the reply states:

"The longest argument in the Cardinal's sermon and the one upon which he ultimately bases his case is found in the statement that birth control is contrary to the commandment of the Deity. This is true if by the Deity we mean the God that is found in ancient myth and legend. This is not true, however, if by the Deity we mean the God who is revealed in the endless sweep of evolution and whose majestic message is being slowly translated by science into the accents of the human tongue. The lower down we go in the scale of evolution the less limitation we find imposed upon the spawning process. The higher we rise the more restriction and restraint is placed, we discover, upon the powers of reproduction. In other words, instead of violating the law of nature and nature's God through birth control we are merely giving sight and intelligence to what in nature is a blind and groping impulse. If the Cardinal chooses to accept the literal interpretation of Old Testament statements as infallible doctrine, we register no complaint; nor should he complain if we choose instead to base our faith upon the evidence, the knowledge, and the experience available in our own time."

In conclusion the statement makes a solemn appeal to the Roman Catholic Church "to withdraw its opposition to the establishment of birth control clinics and to the amendments to the law that would make possible a wider program of birth control service." Subsequently Cardinal Hayes made public a long reply to the statement of the protestants.

Clergymen of the Episcopal Church who signed the statement are: the Rev. Dr. Horace W. B. Donegan, rector of St. James' Church; the Very Rev. Arthur B. Kinsolving II, dean of the Cathedral of the Incarnation, Garden City, L. I.; the Rev. Dr. John Howard Melish, rector of Holy Trinity Church, Brooklyn, and Canon H. Adaye Prichard of the Cathedral of St. John the Divine. The other signers are well known Liberal Protestant and Jewish clergymen, including Bishop Francis J. McConnell, Dr. Edmund B. Chaffee, and Dr. Harry Emerson Fosdick.

W. A. Board Studies Activities of Church

Make Plans to Attend Three National Conferences; Find Growing Interest in Retreats

NEW YORK—At the quarterly meeting of the Woman's Auxiliary national executive board, December 6th to 9th, a number of addresses were made on various phases of the work of the Church at home and abroad. Bishops Perry, Cook, and Bartlett, and Dean Kroll of Haiti, the Bishop-elect of Liberia, addressed the meeting, and the Rev. Dr. C. Rankin Barnes described the policy and program of the National Council's Social Service Department.

Attention of the board was called to three forthcoming national conferences which meet in January: the Council of Women for Home Missions, January 12th to 13th; the National Rural Conference, January 14th to 17th; and the Conference on the Cause and Cure of War, January 21st to 24th. Reports of these conferences are to be made at the February board meeting.

From its three members who represent the Girls' Friendly Society, Church Mission of Help, and Church Periodical Club, the board learned of the recent work and immediate plans of those societies. Plans of the Forward Movement were also presented, by the board's chairman, Mrs. Henry Hill Pierce, who attended the recent meeting of the Forward Movement's Women Associates.

From several parts of the country came reports of growing interest in retreats. Groups desiring to hold retreats, it was reported, are finding leaders frequently among their own number and among the clergy, the sisterhoods, deaconesses, and lay people.

Appropriations were made from the Emery Fund to send a Christmas gift to 20 missionaries now on furlough and to 40 retired missionaries.

Congratulations were sent by the board to the Daughters of the King on the completion of 50 years' work, and also to Bishop Rowe on the 40th anniversary of his consecration. In view of much recent interest in the Julia Emery Hall at Bromley, Liberia, the board was glad to hear of a recent visit of Bishop Campbell to Bromley where, he said, he found Olive Meacham, the principal, "doing famously," though he felt she should have an assistant.

Other matters discussed included such questions as, How can the Church make better use of Tuttle School graduates, many of whom are now absorbed into so-called secular social work because specific Church positions are not available? What can and what should women do about pending legislation affecting human values, such as the Costigan-Wagner anti-lynching bill, the Pettengill bill to regulate block-booking and blind-selling in the motion picture field, the Tydings military disaffection bill, the revision of the neutrality act? How can the United Thank Offering be promoted?

Nebraska U. Students Sing at Evanston Pro-Cathedral

EVANSTON, ILL.—The Cathedral Choir, a group of 80 University of Nebraska students under direction of John Rosborough, appeared in a sacred concert at St. Luke's Pro-Cathedral, Evanston, December 22d. The group is starting on an eastern tour and made its first stop in Evanston. Mr. Rosborough was a student under the late Dean Peter Christian Lutkin, of Northwestern University, and is a devoted Churchman.

Archbishop of York Speaks in New York

(Continued from page 717)

today than it has been at any time since the Reformation.

"We welcome the Archbishop also because he comes to us from the city and diocese of old York and from that glorious Minster on the site of which for 1,300 years—since the year 637—the Holy Catholic Church of Christ has continued its unbroken life and history and faithfully offered up its worship and administered the Sacraments in Christ's Name. Last and not least, we welcome Archbishop Temple because he comes to us as the representative of our Mother Church of England, the ancient, historic Church of the English people.

"I ask the Archbishop to carry back our greetings to our brethren in England and to tell them that our prayer is that the fellowship between Great Britain and America may be based more and more upon the foundations of true religion, and that, based on that foundation and guided by that power, the ties which unite the English-speaking peoples may grow ever stronger, not for their own selfish advantage but for the spread of peace and brotherhood and for the upbuilding of the Kingdom of God among men of all races, nations, and colors throughout the world."

DR. TEMPLE RESPONDS

The Archbishop, before beginning his sermon, expressed his appreciation of Bishop Manning's welcome and his even deeper gratitude for Bishop Manning's great kindness in coming to give the welcome in person at a time when he and his family were in heavy sorrow. Taking for his subject *The Power of Faith*, Archbishop Temple instanced the heroes of the past who, by faith, had wrought mighty works. He said in part:

"Moses wrought by faith. So indeed have all the real heroes of history, whether heroes of the Church or of the world. They saw a vision, each one of them; by faith, they were enabled to follow where that vision led them. Partly upon vision, partly upon faith, heroic lives depend.

"What the vision is, thus, is of supreme importance. Since Christ came into this world, mankind has had a vision that cannot lead it astray. If all men looked to Christ and followed where He leads, the world would be a different place—a place of brotherhood, a place of peace. To behold Christ, and to follow Him—that is faith."

PREACHES AT TRINITY

Preaching at Trinity Church in the afternoon, Archbishop Temple took as his subject, "Love, the Rule of Life." He said in part:

"Christ's whole life and teaching exemplify

this rule. He healed the sick, He cast out devils, He blessed little children, because He loved them. They came to Him in their sin and pain and in their happy innocence. So must mankind come to Him still. He can do nothing to the unwilling. But He awaits yearningly those who seek Him.

"Men ask why Christ does not intervene and stop war or other human evils. God does not work in that way. He responds. But first must come the call to Him for guidance."

The service was marked by picturesque elements. The Archbishop wore his convocation robes; dignitaries of the Greek, the Russian, and the Armenian Churches were present, wearing their distinctive vestments. The flag of Great Britain was displayed with the American flag. The British Consul-General in New York, Sir Gerald Campbell, read the lesson.

In the evening, there was a service in the Cathedral of St. John the Divine, in the interests of Christian unity. The Rev. Dr. Henry Smith Leiper was the chairman of the inter-denominational committee that arranged the service. The speakers were the Archbishop, Dr. John R. Mott, and the Rev. Dr. S. Parkes Cadman. There was a very large congregation.

On December 16th the Archbishop was the guest of the General Theological Seminary. He spoke in the chapel at noon and was then entertained at luncheon in the refectory. Members of five cooperating religious organizations took part in the luncheon.

The Rev. Dr. Eugene C. Carder, associate pastor of the Riverside Church, was toastmaster. The Rev. Dr. William P. Merrill, pastor of the Brick Presbyterian Church, the Rev. Dr. William Adams Brown of Union Theological Seminary, and Archbishop Athenagoras of the Greek Church all participated.

More than one hundred leading clergy of several denominational groups represented were in attendance.

In the afternoon of the 16th the Archbishop visited Union Theological Seminary. Thence, he went to Columbia University, where the honorary degree of Doctor of Sacred Theology was conferred upon him.

GUEST AT CHURCH CLUB DINNER

Over a thousand guests were present at the dinner given in honor of the Archbishop in the evening of the 16th at the Waldorf-Astoria, by the Church Club of New York. Bishop Manning was represented by Bishop Cook of Delaware, president of the National Council. Dr. Nicholas Murray Butler, president of Columbia University, the chief speaker, also was unable to be present; but he sent his speech and it was read by the president of the Church Club, Edward K. Warren.

Changes in the plans by Bishop Manning for the Archbishop's visit were necessitated by the death of Mrs. Manning's sister, Miss Lizzie Van Antwerp, on Saturday, December 14th, at Bishop's House, where she made her home. The Bishop attended the morning service in the Cathedral, but none of the other occasions of the Archbishop's visit. Instead of staying at Bishop's House, as had been arranged, the Archbishop and Mrs. Temple stayed with Dr. Nicholas Murray Butler and Mrs. Butler.

Dr. Temple Subject of Hearst Attack

Washington Department of Publicity and Clericus Adopt Resolution Denying Charges in Editorial

WASHINGTON, D. C.—Washington clergy were not a little incensed at a recent vicious editorial attack in the Hearst press, both in this city and throughout the country, launched against the Archbishop of York shortly after his leaving the national capital. The diocesan department of publicity, the Rev. Clyde Brown, chairman, and the Washington clericus, adopted a resolution of protest, submitted by the Rev. Thomas F. Opie, repudiating the editorial.

One of the local Hearst papers carried the editorial, covering half a page of the issue of December 16th, with a streamer headline in huge type, and a two-column cut of the distinguished Churchman. Identical editorials appeared in the Hearst press in New York, Chicago, Boston, Milwaukee, and other cities.

The basis of the attack was certain references that Archbishop Temple was alleged to have made to the Italo-Ethiopian situation, evidently in personal interviews with press representatives. He was particularly careful in all public utterances while in the national capital to say nothing that would in any way offend even the most critical in dealing with political matters.

CALLED PROPAGANDIST

"He has plainly endeavored to influence public opinion in this country by advancing his own interpretation of the tense Italian-Ethiopian situation, imparting a British twist to facts which are either in dispute or as to which WE know more than HE does," says the editorial, entitled, "Another Meddlesome British Propagandist Is in Our Midst."

He was charged with "an egregious and ridiculous distortion of truth and history" and the editorial concluded with the sentence:

"Bungling and mischievous visitors of the Temple type should stay at home—and if necessary, BE KEPT IN CONFINEMENT."

Your correspondent was particularly alert to Archbishop Temple's public utterances, in regard to anything that might have been interpreted as a breach of the highest decencies, in the capital of the nation—and was impressed with the fact that he succeeded perfectly in avoiding the slightest indelicacy of utterance, while in Washington. The resolution passed by the Publicity Department and the Washington Clericus follows:

"We, the Department of Publicity of the Diocese of Washington and/or
"We, members of the Clericus, Diocese of Washington,

wish to repudiate the gratuitous statements made by a Washington paper on December 16, 1935, in which undignified, unfair, and prejudiced references were made to our recent distinguished English visitor, His Grace, the Most Reverend and Rt. Honorable, the Archbishop of York. The editorial, 'Another Meddlesome British Propagandist Is in Our

Buffalo Parish House Used for Teaching Cultural and Educational Subjects

BUFFALO, N. Y.—The Church of the Transfiguration, Buffalo, of which the Rev. Edgar Louis Tiffany is rector, has made an interesting experiment along the lines of Christian Social Service in making their parish house available to the whole community six days a week for educational and cultural pursuits.

Courses are given in psychology of personality, child psychology, leathercraft and linoleum block work, handicraft, sewing, and recreation. Any person who is 17 years of age or more may enroll and no fee is charged save for material in some of the courses.

The work is taken care of by a graduate of Bucknell University and a man from Grinnell College who is also a graduate of Harvard University.

Midst,' is in our regard unworthy of the American press and conveys an impression not in consonance with the effects and influence of the Primate of England during his week's sojourn in our National Capital. It is our judgment that the Archbishop of York not only did not conduct himself as in any sense a "propagandist" but that he acted and spoke while here with actual restraint in connection with the political and international situations—both at the time of his appearance at the English-speaking Union dinner and in his radioed message to the American public, no less than in his masterly series of more intimate discourses to the clergy under auspices of the College of Preachers.

ATTACK CALLED NATIONALISTIC

"We feel that this prejudiced attack on the part of a press whose attitude on certain international relations, and especially toward the mother country of England is well known, was inspired not by a fair appraisal of the dignified and warranted expressions of the English Churchman, but by a narrow nationalism and a limited view not in keeping with the good neighborly spirit and with international brotherhood for which the Christian religion which we represent stands. We rather agree, in the light of all that was said and done by the English Primate while our guest, with the expression of the Bishop of Washington on the occasion of the English-Speaking Union dinner, that his visit was 'most opportune and propitious'—and we wish to assure the Archbishop that this outburst of editorial dissidence in no wise represents the opinion of the American public.

"Be it resolved that this statement be placed on our records and that a copy of the same be sent to the Washington papers and to His Grace, the Archbishop of York and Primate of England."

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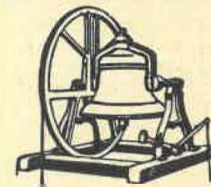


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Religion is Called Basis of Democracy

C. P. Taft, Cincinnati Layman, Tells
Chicagoans His Reasons for Sup-
porting the Church

CHICAGO—Democracy had its begin-
ning in religious insistence upon in-
dividual conscience, declared Charles
P. Taft, prominent Cincinnati Churchman
and son of the late President Taft, speak-
ing here before the Sunday Evening Club
in Orchestra Hall, December 15th. Mr.
Taft is one of the few laymen to occupy
the Sunday Evening Club program this
year.

He spoke on his reasons for supporting
the Church as follows:

"I support the Church because it is the com-
pany of faithful people. I am constantly
finding that people whom I meet and work
with in other enterprises and in whom I
find I can put the greatest confidence are sin-
cere members of some religious group.

"It is important to note that the begin-
nings of democracy grew directly from the
religious insistence upon individual consci-
ence. This meant a life free from the
dominance of any other individual; a life
of supreme importance to the individual and
to God.

"The Church must continue to stand four-
square on the teachings of Christ and for one
of His most distinctive teachings—that God
is interested in every human soul."

Hundreds of Chicago business men at-
tended the meeting, since it was business
men's night at the club. The Archbishop
of York will appear before the Sunday
Evening Club on January 5th and Bishop
Stewart will take part in the same pro-
gram.

Canon Bell to Lecture at Philadelphia Church

PHILADELPHIA—The Rev. Dr. Bernard
Iddings Bell, canon of St. John's Cathed-
ral, Providence, will give a series of
lectures in St. Clement's Church, Phila-
delphia, at 8: 15 P.M., on the Monday nights
in January.

The subject of Canon Bell's course will
be: "A Churchman Looks at the Modern
World." The sub-titles will be: January
6th, Modern Man; January 13th, Modern
Industry; January 20th, The State and
Christianity; January 27th, The Con-
temporary Church.

The lectures are given under the aus-
pices of the Lecture Foundation of the Ellis
Hornor Yarnall Library of Theology of
St. Clement's Church. They will subse-
quently be issued in book form by More-
house Publishing Co.

Orthodox Conduct Vesper Service

BUFFALO, N. Y.—On November 24th a
vesper service at St. Paul's Cathedral here
was conducted by the clergy and choir from
the Russian Orthodox Church of St. Peter
and St. Paul. The sermon was preached by
the Rev. E. P. Wolkodoff of that parish.



CHRIST HEALING THE DEAF MUTE
This new memorial reredos was recently dedi-
cated for St. Anne's Church for deaf mutes, New
York City.

Anti-War Sentiment Grows in Congregationalist Poll

NEW YORK (NCJC)—An increasing
sentiment in favor of national isolation,
strict neutrality legislation, government
control of the munitions industry, and
abolition of compulsory military training,
is shown in returns from 1,303 churches,
representing more than 100,000 votes in the
plebiscite on war and peace of the Council
for Social Action of the Congregational
and Christian Churches.

Membership in the League of Nations is
voted down by a narrow margin, although
there is a seven to one vote in favor of United
States consultation with other nations in sup-
port of the Kellogg Pact and other peace
agreements. More equal distribution of world
resources and markets, and a smaller army,
navy, and air force, are urged as measures
that will aid this country to keep out of war.

Women are far more pacifistic than are
the men, the tabulations show. Eighteen per
cent of the women declare unreservedly that
they will support "no war which the United
States government may declare," while 10 per
cent of the men voted for this position. While
eight per cent of the men voted to support
"any war which the United States government
may declare," only four per cent of the women
voted to render this support. Thirty-three per
cent of the men and women, or 31,318 voters,
declared that they would support "only a war
in which the United States territory has been
invaded."

Dr. Silver's Estate Appraised

NEW YORK—The estate of the Rev.
Dr. H. Percy Silver, rector of the Church
of the Incarnation, who died on Decem-
ber 15, 1934, has been appraised at \$154,-
584 net. Relatives receive a life interest in
the estate, and the residue is divided equally
between five Church organizations in New
York City: the Church of the Incarnation;
the Domestic and Foreign Missionary So-
ciety of the Church, for the education of
the children of missionaries; the Society
of St. Johnland; St. Luke's Home for
Aged Gentlewomen, and the General Theo-
logical Seminary, for the relief of needy
students.

Church of England Seeks Social Action

Memorial Signed by Leading Church-
men Offers to Support Prime Min-
ister in Mitigating Woes of People

LONDON—An important memorial has
been recently presented to the Prime
Minister as the outcome of the Chris-
tian Social Action meeting at the Albert
Hall on November 5th, reaffirming the
Church's deep concern at the continuance
of bad housing and enforced and destitute
idleness. The memorial welcomes the gov-
ernment's election pledge to make courage-
ous and well-designed efforts to mitigate
the woes of the people, and assures the
Prime Minister of the support of all
Christian people in the resolute keeping of
the pledge.

The Archbishop of York, the Bishop
of London, the other bishops present at the
Albert Hall, and the representatives of the
Church societies responsible for the meet-
ing, have signed the memorial.

The memorialists inform Mr. Bald-
win that the Church is at this time deeply
concerned with the claim of the miners for
a wage sufficient to assure them a life
worthy of a Christian community.

Opening of Palestine's Radio Station Postponed

JERUSALEM (NCJC)—The Holy Land's
first radio broadcasting station, which
the authorities had hoped to open with
special services from Bethlehem on Christ-
mas Day, will not be launched until late
in January, it is officially announced.

The new station, which is situated at
Ramallah, outside the Holy City, will
have a wave length of 449.1 meters or
668 kilocycles, and its power will be only
20 kilowatts. While its broadcasts will
reach the countries of the Mediterranean
basin, it is doubtful whether they will reach
many centers abroad beyond that.

New Lectern Bible Dedicated

LAFAYETTE, IND.—An Oxford Lectern
Bible, the memorial gift of Miss Valley
Virginia Boyer, was dedicated for per-
petual use of St. John's Church, Lafayette,
the Rev. Reese F. Thornton, rector, on
December 8th, in connection with a cere-
mony celebrating the 400th anniversary of
the printed English Bible. The gift is
particularly appropriate as Dr. Bruce
Rogers, the designer, is an alumnus of
Purdue University and formerly made
his home in Lafayette.

Dean of St. Albans Has New Post

LONDON—The Very Rev. E. Lowrie
Henderson, dean and rector of the Abbey
Church, St. Albans, has been appointed to
the deanery of Salisbury, vacant by the
resignation of Dr. Randolph.

Dean Henderson, who is 62 years of
age, has been dean of St. Albans since 1925.

Series of Meetings Held in Springfield

Sister Mary Raphaelle Tells of Work of Religious Orders, at Archdiac-
onal and Fellowship Meetings

SPRINGFIELD, ILL.—During the past two months there have been a number of important events in the diocese of Springfield. Archdiaconal and neighborhood fellowship meetings under the auspices of the Woman's Auxiliary, led by the diocesan president, Mrs. James G. Weart, have been held at Bloomington, Champaign, Decatur, Collinsville, and West Frankfort. Sister Mary Raphaelle, House Mother at the Orphanage of the Holy Child, attended all of the meetings and convinced many Church people that religious orders for women are doing great work.

The Acolytes' Fellowship held its semi-annual dinner meeting and Festal Evensong at St. John's Church, Decatur, on All Saints' night, with an attendance of about one hundred.

Several centennials have occurred in the diocese this year. Not only those of St. Paul's Pro-Cathedral, Springfield, in June and St. Paul's Church, Alton, in November but recently on December 8th Christ Church, Collinsville, passed its hundred year milestone with appropriate religious and social observances.

Centenary of Phillips Brooks

Marked at New York University

NEW YORK—Ceremonies in the Hall of Fame, on the campus of New York University, in honor of the 100th anniversary of the birth of Phillips Brooks, were observed December 13th. Choir boys from the Cathedral of St. John the Divine sang Bishop Brooks' famous Christmas carol, "O Little Town of Bethlehem," and placed a wreath on the pedestal of the bust of Phillips Brooks in the Hall of Fame. Bishop Manning of New York was the speaker, introduced by Dr. Harry Woodburn Chase, chancellor of New York University.

Tacoma Church Marks 50th Year

TACOMA, WASH.—The parish of the Holy Communion, Tacoma, Wash., celebrated the 50th anniversary of its foundation on Sunday, December 8th. Like most of the churches in Tacoma, it was founded by Bishop Wells, while he was rector of St. Luke's Memorial Church. The present rector is the Rev. Robert H. McGinnis, who came to the parish 25 years ago after having served for several years as a missionary in Japan.

During the past 15 years there have been erected on the church property a parish house, a guild hall, and, in 1929, a \$40,000 church.

The jubilee celebration was attended by the Mayor of Tacoma, the commissioner of public works, the president of the College of Puget Sound, and the Lions Club.

Council Finds Need for More Spanish Prayer Books

NEW YORK—At the December meeting of the National Council it was announced that a second printing of the Spanish Prayer Book is needed, from the plates held by the S. P. C. K. in London. Money enough remains from the original appropriation for this book in 1930 and from a special Spanish Prayer Book fund for an edition of 3,000. Bishop Hulse asked for an edition of 3,000 copies for use in Cuba and also for Bishop Colmore in Puerto Rico. Bishop Stevens suggested that a larger edition might be used in the increasing work among Mexicans and other Spanish-speaking congregations in the United States so the printing is to be deferred until these needs can be determined.

It was also announced that the 10 bishops and priests who wrote sections of the Presiding Bishop's Lenten Book for 1935 have in effect made a gift of \$516 to the Church's work as they wrote the book with the understanding that all royalties would be used for that purpose, and a check for royalties in that amount was received during the council meeting.

Centenary of "Christmas Church"

NEW YORK—The celebration of the 100th anniversary of St. Peter's Church was inaugurated on the afternoon of Sunday, December 15th. This date, rather than a day in the New Year, was chosen because the connection of the parish with Clement Clarke Moore has led to its being called locally the Christmas Church. The church was filled with old and new parishioners. In one of the front pews sat Miss Annie M. Emery who will be 100 years old in 1936; she is one of the original members of the first congregation to meet in the present building.

The preacher was the Very Rev. Dr. Milo H. Gates, dean of the Cathedral of St. John the Divine. The Rev. Dr. Charles N. Shepard, professor of Hebrew in the General Theological Seminary, read the lessons. The rector, the Rev. Richard A. D. Beaty, took the remainder of the service.

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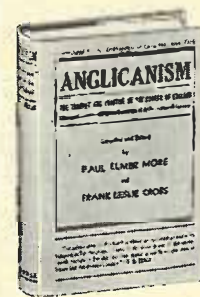
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JOHN E. G. SMALL, PRIEST

DURHAM, N. C.—The Rev. John E. G. Small, a non-parochial priest of the diocese of Washington, died here November 15th after a long illness.

The Rev. Mr. Small was born in the West Indies and came to this country about thirty-five years ago, to make this his home. He was educated in the West Indies, and in this country, at Princeton Theological School and Columbia.

The Rev. Mr. Small assumed charge of St. Titus' Mission, Durham, N. C., in 1913, upon his ordination to the diaconate, and remained in charge of this mission until his transfer to the diocese of Washington

where he was in charge of churches in Anacostia, Croom, and Charlotte Hall, Md. When he was afflicted with paralysis in 1930 he was brought to Durham for treatment and remained here until his death. He is survived by his widow and two sons.

Funeral services were held in St. Titus' Church, Durham, November 17th with the Rev. Othello D. Stanley, priest in charge, officiating, assisted by the Rev. F. H. U. Edwards of Oxford, N. C.

MISS LIZZIE VAN ANTWERP

NEW YORK—Miss Lizzie Van Antwerp, sister of Mrs. William T. Manning, died at Bishop's House on Saturday, December 14th, of pneumonia, after an illness of one week. Funeral services were held in the Cathedral of St. John the Divine on Tuesday, December 17th. Bishop Manning officiated. Assisting him were the Very Rev. Dr. Milo H. Gates, dean of the Cathedral; the Rev. W. D. F. Hughes,

precentor; and the Rev. Dr. Frederic S. Fleming, rector of Trinity Church, of which Miss Van Antwerp was a devoted member. The full Cathedral choir sang. Interment was in Trinity Cemetery. Bishop Manning read the committal.

Miss Van Antwerp was born in Avondale, Cincinnati, Ohio. She came to New York in 1903, when the Rev. Dr. Manning (as the Bishop was then) became vicar of St. Agnes' Chapel, Trinity parish. Ever since that time, she had made her home with Bishop and Mrs. Manning. Her interest in the Church was very keen, and she had many friends among the Church people of the diocese of New York.

FANNIE BEESON, DEACONESS

CINCINNATI—Deaconess Fannie Beeson, a worker in St. Andrew's Mission, Addystown, the past 35 years, died November 15th in her 78th year.

The funeral service was conducted November 18th in St. Andrew's by Bishop Hobson of Southern Ohio, assisted by the Rev. Stephen H. Alling.

Deaconess Beeson was a native of Ironton, Ohio. Her early years were spent in Cincinnati and Washington C. H., Ohio. She was set apart as deaconess by the late Bishop Vincent.

She is survived by a sister-in-law, Mrs. Jesse Beeson, and by four nieces, Mrs. Milton Craighead of Richmond, Ind.; Mrs. John Hayes of Washington, D. C.; Mrs. John McClure of Indianapolis, and Mrs. Worthington Stuart of New York City; two nephews, John Curson, Indianapolis, and Theodore Beeson of Hamilton, Ohio; and a brother-in-law, the Rev. William Curson of Indianapolis.

MRS. JAMES H. W. BLAKE

WASHINGTON—Mrs. Mary Giddings Blake, wife of the late Rev. James H. W. Blake, who was rector emeritus of Christ Church, Georgetown, D. C., at the time of his death in 1928, died here on November 17th. Mrs. Blake was in her 90th year.

Mrs. Blake, noted for many years for her service to the Church, was a native of Frederick County, Md., and had lived in Washington after her husband's death.

She is survived by her son, J. V. Blake.

MRS. EDWARD COLLINS

DETROIT—Surviving her husband by less than two months, Mrs. Edward Collins, widow of the late Rev. Edward Collins, died at her home in Detroit on December 3d. She is survived by five daughters and two sons.

The Rev. Mr. and Mrs. Collins had celebrated their golden wedding anniversary in 1924.

MISS KATE M. HARRISON

DEMOPOLIS, ALA.—Miss Kate Minis Harrison, daughter of the late Rev. Dr. John A. Harrison, died November 4th. Her sister, Miss Emma Harrison, survives her.

Miss Kate Harrison was long an active communicant of the Church in Demopolis.

The Rev. Dr. S. H. Livingston, rector of Trinity Church, Demopolis, celebrated the requiem Eucharist.

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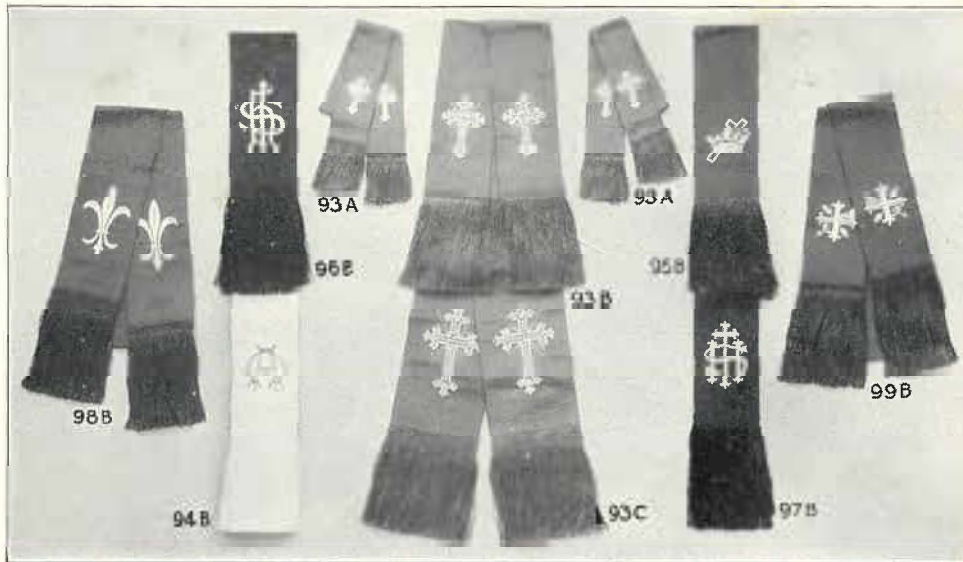
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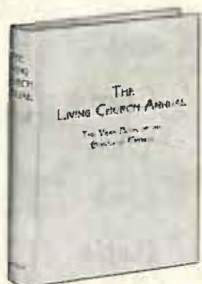
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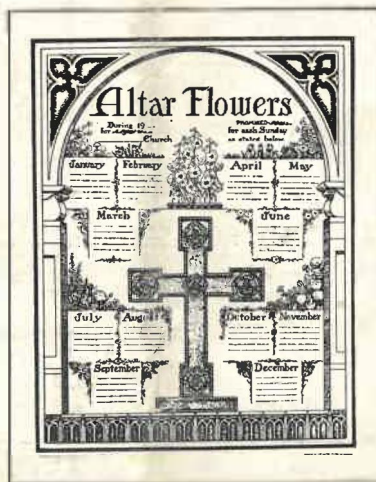
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JANUARY - FEB DATE		1931	
Jan 1	Epiphany	Jan 1	Epiphany
Jan 2	St. Stephen	Jan 2	St. Stephen
Jan 3	St. Paul	Jan 3	St. Paul
Jan 4	St. Peter	Jan 4	St. Peter
Jan 5	St. Andrew	Jan 5	St. Andrew
Jan 6	St. Thomas	Jan 6	St. Thomas
Jan 7	St. James	Jan 7	St. James
Jan 8	St. John	Jan 8	St. John
Jan 9	St. Matthias	Jan 9	St. Matthias
Jan 10	St. Simon	Jan 10	St. Simon
Jan 11	St. Jude	Jan 11	St. Jude
Jan 12	St. Barnabas	Jan 12	St. Barnabas
Jan 13	St. Paul	Jan 13	St. Paul
Jan 14	St. Andrew	Jan 14	St. Andrew
Jan 15	St. Thomas	Jan 15	St. Thomas
Jan 16	St. James	Jan 16	St. James
Jan 17	St. John	Jan 17	St. John
Jan 18	St. Matthias	Jan 18	St. Matthias
Jan 19	St. Simon	Jan 19	St. Simon
Jan 20	St. Jude	Jan 20	St. Jude
Jan 21	St. Barnabas	Jan 21	St. Barnabas
Jan 22	St. Paul	Jan 22	St. Paul
Jan 23	St. Andrew	Jan 23	St. Andrew
Jan 24	St. Thomas	Jan 24	St. Thomas
Jan 25	St. James	Jan 25	St. James
Jan 26	St. John	Jan 26	St. John
Jan 27	St. Matthias	Jan 27	St. Matthias
Jan 28	St. Simon	Jan 28	St. Simon
Jan 29	St. Jude	Jan 29	St. Jude
Jan 30	St. Barnabas	Jan 30	St. Barnabas
Jan 31	St. Paul	Jan 31	St. Paul

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SPECIMEN OF TYPE

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 S. Paul (Saturday)
26. Third Sunday after Epiphany

SPECIMEN OF TYPE

JANUARY, 1936

- 1—We. *Circumcision*
- 2—Th.
- 3—Fr.
- 4—Sa. *Vigil*
- 5—Su. *2 Sunday after Christmas*
- 6—Mo. *Epiphany*
- 7—Tu. (S. Lucian and Comps., MM.)
- 8—We.
- 9—Th.
- 10—Fr. [*Abst.*]
- 11—Sa.

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