

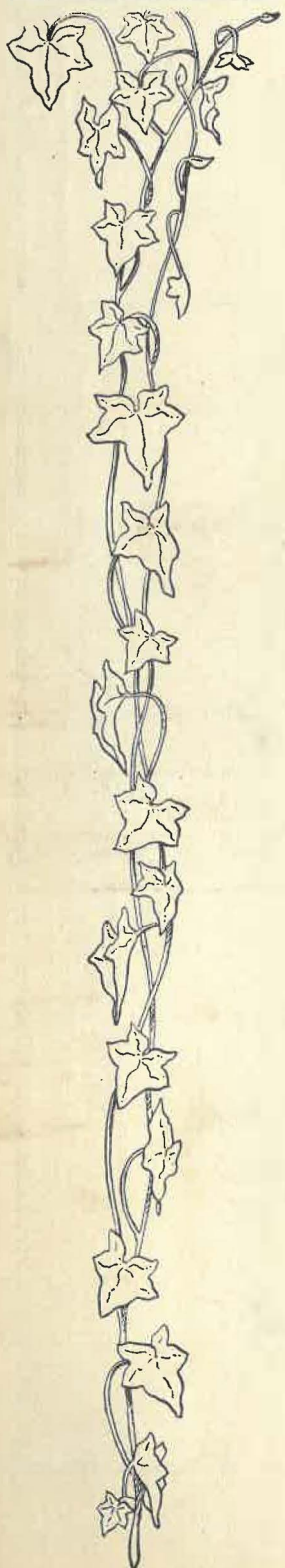
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The Living Church



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(See page 647)

Vol. XCV, No. 23

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Published by MOREHOUSE PUBLISHING CO., 1801 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis. Printed in U. S. A.

SUBSCRIPTIONS

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

Church Kalendar



DECEMBER

6. Second Sunday in Advent.
13. Third Sunday in Advent.
20. Fourth Sunday in Advent.
21. S. Thomas. (Monday.)
25. Christmas Day. (Friday.)
26. S. Stephen. (Saturday.)
27. S. John Evangelist. First Sunday after Christmas.
28. Holy Innocents. (Monday.)
31. (Thursday.)

KALENDAR OF COMING EVENTS

DECEMBER

- 8-10. National Council Meeting.

AMERICAN CHURCH UNION CYCLE OF PRAYER

DECEMBER

14. Calvary, Philadelphia.
15. Mission of the Resurrection, Baguio, P. I.
16. St. Mark's, Anaconda, Mont.
17. Good Shepherd, Waban, Mass.
18. St. Peter's, Brushton, N. Y.
19. Holy Apostles', Hilo, Hawaii.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ALLISON, Rev. W. FRANCIS, is rector of the churches in Bromfield parish in the diocese of Virginia. Address, The Rectory, Washington, Va.

BACOT, Rev. MARSHALL N., formerly rector of St. Peter's Church, Roanoke, Va. (Sw. V.); to be rector of Okanogan Mission Field in the District of Spokane. Address, Okanogan, Wash. Effective, December 15th.

DUVALL, Rev. LINDSAY O., formerly rector of St. John's Church, Pittsburgh, Pa.; to be novice of Society of St. John the Evangelist, 980 Memorial Drive, Cambridge, Mass. Effective, January 1st.

FOSTER, Rev. THOMAS, formerly rector of St. Stephen's Church, Escanaba, Mich. (Mar.); is rector of St. James' Church, Piqua, Ohio (S. O.).

GRIFFITH, Rev. FREDERICK, is rector of Ridley parish, Culpeper Co., and of Emmanuel parish, Fauquier Co., Va. Address, Brandy, Va.

KELLAM, Rev. HARRY M., is chaplain CCC Camps in Lubbock District. Address, 1641 Broadway, Lubbock, Texas.

KEMPTON, Rev. LANSING E., formerly vicar at All Saints' Mission, Sterling, Colo.; to be rector of Trinity Church, Portland, Oreg., effective January 1st. Address, 220 N. W. Trinity Place.

KNICKLE, Rev. C. E., formerly rector of Christ Church, Raleigh, N. C.; is rector of St. Paul's Church, Augusta, Ga. Address, 828 Mill-edge Road.

MATTHEWS, Rev. JOHN B., is assistant at St. Andrew's Church, Kansas City, Mo. (W. Mo.), with address at 4217 Campbell St.

MCCONNELL, Rev. EDWARD C., formerly rector of the Church of the Good Shepherd, Wilmington, N. C. (E. C.); is rector of St. Paul's Church, Beaufort, N. C. (E. C.).

MCDONALD, Rev. FREDERICK A., formerly curate at St. Stephen's Church, Providence, R. I.; is in charge of St. Luke's Church, Centralia, Wash. (Ol.).

PENNEL, Rev. JOHN B., in charge of young people's work at St. Peter's mission, Seattle; is now in charge of St. Andrew's mission, Seattle, Wash. (Ol.).

TERRY, Rev. JAMES HAYWARD, formerly assistant at St. Paul's Church, East St. Louis, Ill. (Sp.); is vicar at Christ Church, Las Vegas, and of St. Christopher's, Boulder City, Nev., with address in Boulder City.

WATTS, Rev. WILLIAM J., formerly curate at Trinity Church, Fort Wayne, Ind. (N. I.); is locum tenens at St. Paul's Church, Lock Haven, Pa. (Har.). Address, 403 N. Grove St.

NEW ADDRESSES

BIERCK, Rev. W. HUBERT, 281 Delaware Ave., Albany, N. Y.

DEPRIEST, Rev. ROY E., formerly 117 Park Ave., Leonia, N. J.; 98 South Burnet St., East Orange, N. J.

JENKINS, Rev. INNIS L., formerly locum tenens at St. John's Church, Ellicott City, Maryland; 280 Henry St., Brooklyn, N. Y.

JENNER, Rev. A. G. E., formerly 1745 S. Harvard, Blvd.; 2886 W. 15th St., Los Angeles, Calif.

SNELL, Rev. ROBERT J., formerly 1636 S. 11th Place; 529 N. Somerville St., Pampa, Texas.

WILKINSON, Rev. RICHARD, retired, formerly 132 Sayre St., Montgomery, Ala.; c/o Major Otto B. Grigg, Fort Monroe, Va.

RESIGNATIONS

ASSITER, Rev. HARRY, as priest in charge of Holy Innocents', Leechburg, and of All Saints', Vandergrift, Pa.; to be retired. Effective, January 1st.

STEFFENS, Rev. J. JULIUS, as rector of St. Matthew's Church, Evanston, Ill. (C.), effective January 1st. The Rev. Mr. Steffens has been elected rector emeritus.

STEVENSON, Rev. E. VICARS, as rector of Grace Church, Plainfield, N. J.; to retire. The Rev. Mr. Stevenson has served the parish for 34 years, and plans to withdraw the end of December.

ORDINATIONS

PRIEST

FOND DU LAC—The Rev. BEAUFORD LOUIS MARCEIL was ordained to the priesthood by Bishop Sturtevant of Fond du Lac in the Church of St. John the Baptist, Wausau, Wis., November 1st. The Rev. W. C. Way presented the ordinand and also preached the sermon. The Rev. Mr. Marceil is in charge of St. Mark's Church, Waupaca, Wis.

DEACON

FOND DU LAC—HOWARD J. T. MUELLER was ordained to the diaconate by Bishop Sturtevant of Fond du Lac in St. Paul's Cathedral, Fond du Lac, Wis., November 23d. The candidate was presented by the Rev. E. O. Rossmassler, and will continue his studies at Nashotah House.

CORRESPONDENCE

The Presiding Bishopric

TO THE EDITOR: Your editorials on the subject of the Archbishop are sound. Certainly there is nothing "un-American" in giving an office its proper title. Again, there should be much value in bringing the Church of today into fullest harmony with its historic whole. The Church partakes of its share in that evolution which is the progressive revelation vouchsafed by God and grows in every constructive way. The withholding of proper names is a backward, not a forward step. There is no question of party alignment on such a subject—it is purely history and practical utility. The officer will be more powerful by the very

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force of his proper title. He is not merely a presiding officer, he is a Chief Bishop with the authority and prerogatives of that position. And the position should be dignified by being accorded an Archbishopial See to which the Church may turn with confidence and the See should be Washington.

(Rev.) CHARLES NOYES TYNDELL.

Niagara Falls, N. Y.

TO THE EDITOR: I greatly appreciate your generosity in finding space [L. C., November 21st] to mention my article (The Office of Presiding Bishop) which appeared in the November issue of the *American Church Monthly*, with immediate reference to the suggestion that that functionary should have a special see, possibly in the Chelsea Village district of New York City.

I should like, however, to have it made clear that the phrase, "A sort of Vatican City," forms no part of your paraphrase of what I wrote. I would not dream of making any such suggestion and, if I knew of anyone else doing so, would suspect him of being a

philatelist or numismatist of the wilder type. From the point of view of any other interest, it must seem fantastic.

(1) Even if everyone were in favor of such a project (which, I suspect, is not the case) the American Church could not support a city-state, however small in size.

(2) The state of New York would not and, under the Federal Constitution could not, alienate a part of its soil for the purpose of erecting an independent sovereign state.

(3) It would seem absurd to suggest anything analogous to a papacy (patriarchate) in the American Church as distinguished from the main body of the Anglican Communion.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

The Confession

TO THE EDITOR: For uniformity of worship we use the Parish Press (Mission) Service Book at all services held in the hospitals, county jail, women's, boys', and im-

migration detention homes, Taylor Hall for unemployed and destitute men and roving sailors from the Great Lakes.

At our Sunday morning and evening services in Old Mariner's Church and the hospitals, the general confession is joined in quite normally, but this is not the case in the services held in the penal and preventative institutions in which we minister. . . .

In the reciting of the general confession by those offenders there is a real, unmistakable sincerity apparent until the words "miserable offenders" are reached. Then one is immediately conscious of a vague feeling of protest, of resentment. The continuity of the confession is disturbed and ends weakly to the loss of chaplain and people alike.

A lad who had not learned to swim got into difficulties in the water and was in danger of drowning. A man going to his rescue called out, "Can you swim?" The drowning boy cried out, "No!" Said the man, "You foolish boy, to go into the water without knowing how to swim." The boy gasped, "Oh, help me out, sir, and scold me *afterward!*"

Some day I hope it may be possible, through General Convention, for these two words to be either changed or deleted.

(Rev.) R. S. RANDALL,

Chaplain, Episcopal City Mission.
Detroit.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector

Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M. Confessions: Saturdays, 4:30-5:30, 7:30-8:30.

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. Evening Prayer and Benediction, 7:30 P.M. Weekdays: 7, 9:30 A.M. Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 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.

Weekdays: 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
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Evening Prayer and Sermon
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

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

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.

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.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 8. Week-day Mass, 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 & Sermon, 11 A.M., Evensong & 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, 4:15-5:00, 7:15-8:00.

"The Harvest Is Great"

TO THE EDITOR: As a student in seminary, I wish to protest Dean Grant's recent advertisement for theological students and his assurance that they will be "sure of a work to do at the conclusion of their college career." Dr. Grant misunderstands us. The majority of men whom I have known during two years of seminary training in the East and Midwest are not seeking the kind of assurance which he has to offer. We already have God's assurance that the harvest is great but the laborers few. What we *are* seeking is an opportunity to prove ourselves to our cautious superiors who determine the course which we are to take in the work which God has provided. . . .

RALPH T. MILLIGAN.

Nashotah, Wis.

The Roman Claims

TO THE EDITOR: With reference to the paper read before the Catholic Club of Pennsylvania by the Rev. Dr. Leicester C. Lewis, on the matter of the Roman Claims [L. C., November 14th], is it not interesting to note that the Roman Question is ever with us Anglicans? In spite of Dr. Lewis to the contrary, in my humble opinion, reunion with the Holy See will be the last and final fruit of the Catholic Revival in the Church of England and her branches. But it must come in order that the great work of the Oxford Movement begun 100 years ago may be completed. The facile manner in which Dr. Lewis and others similarly minded dispose of the Papacy will not hold. The same general and specific arguments which they use against it might as successfully be directed against episcopacy. As for the Scriptures, it must be admitted that there is as much proof in the New Testament for the Petrine doctrine as there is for the Catholic doctrine of the Eucharist. These are questions which must be viewed and determined in the light of continuous Christian tradition as well as Scripture. History plainly records the fact that the bodies which have become or are separated from the Center of Unity simply do not possess the full ethos of Catholicity.

M. A. GILLAM.

Chicago.



VOL. XCV

NEW YORK AND MILWAUKEE, DECEMBER 5, 1936

No. 23

EDITORIALS AND COMMENTS

De Profundis

UNDER THE TITLE, What Shall We Do? we publish in this issue one of the most urgent missionary challenges that has ever come to our attention. It comes from the Philippine Islands and is an official document drawn up by a committee of the convocation of that missionary district and sent to the American Church with the approval of Bishop Mosher. Although it deals entirely with conditions in the Philippine Islands, it might equally well have taken its examples from any other missionary district in the Church. It is thus virtually a cry *de profundis* on behalf of the whole missionary enterprise of this Church.

No words of ours can add to the poignant picture of the critical state to which our missionary work has been reduced. The story of the retrenchments necessitated by the depression is well known to every reader of the Church press. The time has now passed, however, when any such mild word as "retrenchment" can be used in regard to the situation of our missions. On every missionary front the brave men and women whom the Church has sent forth with its blessing have been struggling courageously and they have, in fact, accomplished miracles in the face of great adversities. There is, however, a limit to what can be done by even superhuman effort when support from the Church at home is withdrawn.

No army can continue long to fight in enemy territory after its service of supply has been cut off. That is virtually the situation in the mission field today. It was bad enough when missionaries felt that they could no longer count upon adequate financial contributions. They were willing then

to carry on the fight in the confidence that they still had the sympathetic interest and prayers of the Church at home, and that when financial conditions were better monetary aid would again be forthcoming. Now, as this document so clearly shows, the missionaries of the Church are beginning to wonder whether they can even count upon the prayers and the sympathetic interest of the Church at home. Can we blame them if they are beginning to feel that the Church has lost her interest in missions and does not really care what becomes of its missionary outposts?

THE LAST and most solemn charge of our Lord to His Apostles was His Divine Commission to them and through them to the entire Church: "Go ye into all the world and preach the Gospel to every creature." Those words constitute the charter and constitution of the Holy Catholic Church. Missions are the very life blood of the Church. Without missionary zeal the Church is indeed dead. What shall it profit us if we go through the old forms and ceremonies mechanically and forget the fundamental charter of the Church, her very reason for existence, that she may bring the divine life of Christ into the heart of every man, woman, and child in the world?

This message from the Philippine Islands is more than just another article in a Church paper. It is the agonized cry of a living organism, severely wounded—and that by its own friends.

The canons of the Church require that a pastoral letter from the House of Bishops be publicly read in every congregation of the Church as soon as possible after it is issued. This present document

is a far more important one than any pastoral letter recently issued by the House of Bishops. No canon requires that it be read to our congregations, but if it were so read, solemnly and earnestly, before or in place of the sermon at the principal service on Sunday in every congregation in our Church, it might succeed in bringing home to our people the tragic condition of their missionary enterprise before it is too late. At the risk of up-

setting the peace and dignity of the Episcopal Church, we solemnly call upon every rector who sees these words to read this missionary message to his congregation from the pulpit or from the Altar at the principal service in his church next Sunday, or at the earliest possible opportunity.

What answer shall we give to our devoted representatives in the missionary outposts of the Church?

The State of the Church—I*

CHURCHMEN who are familiar with previous editions of *The Living Church Annual* will be surprised and, we hope, pleased to find it this year in a new format. The 1937 *Living Church Annual* is a completely new book from beginning to end. It has been reset throughout in a larger page size with new type and a two-column makeup. The result is that, although there is more material in this edition of the *Annual* than in any previous one, the volume is more compact and we hope that it will be found simpler and more convenient for desk use and ready reference.

NEW FEATURES OF THE ANNUAL

IN ADDITION to the new format, *The Living Church Annual* presents this year several new features or improvements in familiar ones. These are too numerous to list here fully but a glance through the *Annual* will indicate many changes, all of which we hope are improvements.

One new feature that we are particularly happy to introduce this year is the series of maps which are supplied to us through the courtesy of the Church's National Department of Publicity. On pages 146 to 153† will be found a series of eight new maps, each showing the dioceses and missionary districts, see cities, and other important centers of the several provinces. This series of maps was especially drawn for *The Living Church Annual* by Percy J. Knapp, official cartographer to the National Council. They take the place of the large map of the Church in the United States which was formerly folded and inserted in the *Annual*. These maps are supplemented by others showing the extra-continental and foreign missionary districts with their principal missions and out-stations. Most of these individual maps are made from standard publications of the Department of Publicity and may be obtained in larger size from Church Missions House, 281 Fourth avenue, New York.

Another new feature of the *Annual* is the brief historical summary that appears at the head of the section devoted to each diocese and missionary district. This is supplemented by a list of former dioceses and missionary districts which have had their names changed or been divided or merged into other jurisdictions. This list appears on page 368 following the diocesan material. We are indebted to the Rev. Dr. Francis L. Palmer, canon of the Cathedral of Our Merciful Saviour, Faribault, Minn., for this material, which represents months of painstaking historical research.

Following the historical summary under each diocese and

missionary district is a tabulation of previous bishops with the dates of their episcopate and a key number in parenthesis following the name of each bishop. This key number, which also follows the names of bishops in the general clergy list, the cyclopedia, and other parts of the *Annual*, refers to the table of the American episcopate beginning on page 386. This table has been carefully checked over and forms a valuable tabulation of the "vital statistics" of the bishops of the Church in America from the first one, Samuel Seabury, consecrated in November, 1784, to the last one consecrated before this *Annual* went to press in November, 1936.

A few other improvements in the *Annual* that may be mentioned are the indication of the parochial connection of deaconesses wherever possible, the more compact presentation of the kalendar and lectionary—the latter being for the second year the alternative form authorized by General Convention—and the reclassification of the table of the Anglican Episcopate Throughout the World.

CHANGES IN THE EPISCOPATE

AN UNUSUAL NUMBER of changes in the episcopate of the Church took place during the year ending November 1, 1936. Eight bishops died, five of these being retired bishops, and three still in active service. These are listed at the head of the clerical necrology section on page 506 and sketches of their lives are given in the cyclopedia section beginning on page 31. Nine new bishops have been consecrated. Their portraits are published immediately following the title page of the *Annual* and sketches of their lives are also given in the cyclopedia section. In addition one bishop was translated—Bishop Bartlett from North Dakota to Idaho—and one suffragan bishop was elected diocesan—Bishop Coley as Bishop of Central New York. As the present *Annual* goes to press there are four bishops-elect awaiting consecration—the Very Rev. Harry Beal as Bishop of Panama Canal Zone, the Rev. Dr. Douglas H. Atwill as Bishop of North Dakota, the Ven. Winfred H. Ziegler as Bishop of Wyoming, and the Rev. Dr. W. Appleton Lawrence as Bishop of Western Massachusetts. Portraits and sketches of the lives of these will be published in the 1938 *Living Church Annual*. They are, however, listed in this *Annual* as bishops-elect under their several diocesan headings.

MISSIONS

AS WE HAVE observed in previous years, the best index to the vigor of any Christian communion is the state of its missionary work. The year 1936 has been a difficult one in the mission field of the Church, both at home and abroad. Because

*As in previous years, we publish at this time the editorial from the forthcoming 1937 *Living Church Annual* (Morehouse Publishing Co., ready December 15th. Paper, \$1.50; cloth, \$1.85).

†Page citations in this editorial refer to the 1937 *Annual*.

of continued financial stringency this has been for the most part a year of holding the line, and many opportunities for expansion have had to be reluctantly declined. At the beginning of the year it looked as if the general missionary budget of the Church would have to suffer a further drastic cut, resulting in very serious injury to the Church's program. Rallying to an emergency appeal, however, the Church made up the threatened deficit in the emergency schedule and there is ground for hope that in the near future the missionary work of the Church can again operate on a progress budget rather than a minimum maintenance schedule.

The story of the missionary work of the Church under the Departments of Domestic and Foreign Missions of the National Council is summarized in the articles on those two departments in the cyclopedia section of the *Annual*. They tell a story of hope and courage, of loyal devotion to duty, and of missionary zeal on the part of hundreds of the Church's missionaries in far countries and in our own land. But even this is only a part of the picture, for a great deal of the missionary work of the Church is not administered through the Church Missions House at all but is done under the direction of the several dioceses and parishes. Although this is not reported under the heading of Missions it is none the less valuable missionary work.

We shall discuss statistics in a later section of this editorial, but perhaps it may not be amiss to point out here certain statistical facts in regard to the foreign missions of the Church. The total of baptisms in all of the foreign missions is reported this year as 7,269 as compared with 6,162 last year. The total of confirmations is 3,357 as compared with 2,424 last year. The number of baptisms and confirmations is the best index of healthy missionary activity and so these two increases are particularly noteworthy. In this connection we should like to call particular attention to the beginning of an evangelistic campaign by the Brotherhood of St. Andrew in Japan, the purpose of which is to add 100,000 men and boys to the Church through baptism and confirmation in the coming 10 years. It is an ambitious program but the record of the Brotherhood in that country during the past few years gives hope for a considerable measure of success.

Most of the foreign missionary districts show substantial increases in the number of communicants. Haiti, the largest foreign missionary district, for the first time passes the 6,000 mark, having 6,163 communicants, virtually all of whom are French-speaking colored natives of that country. In addition there are 1,062 communicants in the Dominican Republic.

The missionary district of Anking, China, has a notable record of increase in the number of communicants, having added more than 10% to its communicant list during the year. The European Churches show an increase of 19%, but this is a less significant figure as the communicants of these churches consist mostly of Americans temporarily living abroad.

Only two foreign missionary districts have suffered a decrease in the number of communicants. In Liberia the decrease of 1.4% may be partly accounted for by a better method of compiling statistics. In Mexico the very considerable decrease of 7.8% is attributed by the Bishop to the law allowing only 10% of foreigners in every business. Because of this law many American and English Church people have left the country.

In the domestic field every missionary district with one exception shows an increase in the number of communicants. The exception is Idaho, of which the diocesan secretary writes: "The only explanation I know for the decrease in communicants and baptized persons is that of removals and the slacken-



—Lewis in the Milwaukee Journal.

YOU SENT SO MANY HERE, THERE'S SCARCELY ROOM FOR YOU, M' LORD.

ing of missionary effort in the last few years. We believe we are headed in the other direction now. Many of our missions have been closed for years." It should be noted in this connection that these statistics do not reflect the territorial change in the missionary district of Idaho, which has subsequently been divided.

THE FORWARD MOVEMENT

INAUGURATED by the General Convention of 1934 the Forward Movement has been vigorously taken up in all parts of the Church and there is not a diocese or missionary district that has not been touched by its message. Some of the specific activities undertaken in the name of the Forward Movement are described in the special article in this issue by the chairman of the Forward Movement Commission, Bishop Hobson of Southern Ohio, and in the article on the Forward Movement in the cyclopedia section. In the very nature of the case, no statistics can be cited to indicate with any degree of exactitude the progress of the Forward Movement. It is essentially a spiritual awakening which marks a very widespread rededication and strengthened loyalty on the part of an ever growing number of Church people. As the Church approaches another triennial General Convention the Forward Movement is probably the most notable and encouraging feature of its life.

Books and Children

ONE OF the most interesting features of the National Book Fair held recently in New York City was the throng of children seen there every day throughout the fortnight. One expected to see them in the morning, when the hours from 10 to 12 were reserved for them and they were admitted

free of charge. But there were quite as many of them at the fair in the afternoon and an astonishingly large number in the evening. Some of them, of course, looked at everything and listened to explanations made by parents, teachers, librarians, and friends. This was not surprising. It did astonish some observers, however, to find that great numbers of children wished to stay in the Children's Room and read the books exhibited there. They sat or stood, books in hands, resisting efforts to show them the printing press or the paper-making machine. Some allowed themselves to be shepherded into the auditorium when the authors of the books in which they were interested were to speak. Not all: more than a few simply desired to be left undisturbed with the books. One boy was head to exclaim: "Please leave me be!" His companion, who might have been an elder sister, replied humorously: "You ought to be reading *Grammar Can Be Fun*—not to mention *Manners Can Be Fun!*" But the boy was not disconcerted: "Do please find them for me while I read this," he said.

The onlooker was reminded of what Amy Cruse says about the boy Macaulay in *The Englishman and His Books in the Early Nineteenth Century*: "He was from his boyhood one of those mortals who must and will read in whatever circumstances they find themselves." Most children will read if the circumstances in which they find themselves contain books selected with a view to their interests and their tastes. There are so many good books for children. Anyone who knows both children and books can choose the right book for the right time, from among the old and the new publications. We occasionally hear parents say that their children are "active" and do not care to "sit still and read." They will learn to care to do it if the books are chosen well.

How is this to be done? It is seldom possible to take children to a book fair, or to take many of them to a bookshop. But there are the children's rooms in the public libraries. There trained librarians can awaken the interest of the most "active" boy or girl in reading. The librarians of school libraries do a great deal to help children to enjoy the best books. We are aware that thousands of children have no access to such collections of books and to such advisers. Their grown-up friends need, therefore, to keep in constant touch with these sources. Librarians are always glad to give information and advice; and many libraries maintain a "traveling service." Thus books may be seen and read.

Some should be bought. Boys and girls, like men and women, ought to have their own books. And we have yet to see a child who did not grow to love books—even if he were not a born book-lover like Macaulay. All the children need is a chance. So let us give it to them.

Through the Editor's Window

WAS IT by accident or inspiration that a headline-writer on the Philadelphia *Record* placed this caption on a story about the Federal Council's preaching missions? FOUR-DAY MISSIONS TO COVET 25 CITIES.

CATHOLICS WILL
GO TO COMMUNION

—Headline in Providence Journal.

WE suspected it.

Livy, the Office Cat, says that many a pussy that boasts of being able to take his catnip or leave it invariably takes it.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

EDITOR'S NOTE: The copy for Mrs. Loaring-Clark's department comes to us this week, as it has for several issues past, from the hospital bed to which she is confined. Despite our suggestion that this department be suspended until she is in better health, she continues courageously to send in her copy each week. We ask the prayers of our readers for the comfort and speedy recovery of our loyal editorial associate.

The Ministry of Women

A GRADUALLY GROWING group of Churchwomen, particularly deaconesses, of the Anglican communion are becoming actively in favor of the ordination of women to the historic ministry of the Church. While one of the older generation cannot consent to the advisability of this, she cannot be blind to the fact that, at least in England, there is active agitation to secure ecclesiastical legislation in favor of a woman priesthood.

Recently at Birmingham, England, a step was taken in this movement when a conference was held under the direction of the Rev. Canon C. E. Raven, Regius professor of divinity at the University of Cambridge. We are told that:

"The dominant note of the conference and of the public meeting was one of urgency. Canon Raven and Miss Chrystal of Newnham both stressed the gravity of the present situation among men and women undergraduates and expressed the conviction that only the equal coöperation of both sexes in the ministry can avail to check and turn the tide which is flowing away from organized religion in the universities and elsewhere. Though one speaker told of the disinclination of a small number of women missionaries for the added responsibilities of the priesthood, others, among whom were two deaconesses of long standing from China and Madras, emphasized the need for women priests overseas which their own experience had led them to recognize. One deaconess, though accepting the principle of equality in status and functions between men and women, felt that the obstacles in the way were too great to be overcome at present and therefore pressed for a concentration of effort upon the establishment of a more real diaconate; but other deaconesses and Church workers felt strongly that economic and other reasons were making a non-sacramental ministry increasingly difficult, or even impossible, for those who are not allowed to administer the sacraments also. The need in certain cases for the ministry of women to women was pointed out by some speakers, but the general feeling of the conference seemed to be that it is specially important to recognize the value of personality, rather than to differentiate between the sexes, as such, and to stress the complementary character of the ministry of men and women in the Church.

"The probable relation of the ordination of women to the reunion of the Churches was discussed by Canon Raven and other speakers and it was felt by many that, so far from being hindered by it, the cause of Christian unity would be likely to benefit from the contribution which women have to bring to the subject. In any case, it was pointed out, truth is the only sure foundation upon which to build and no scheme of reunion could have a permanent value which rejected or ignored the fundamental Christian principles of equal opportunity and service. The message of the conference can best be summed up in the words of its chairman in his closing address:

"We believe that the revolutionary element in Christianity, calling upon people to practice the equality of the sexes in the Church, is bound up with the truth for which we stand. And however much it has been falsified or neglected, we have got to stand for it in the generation in which we live."

What Shall We Do?

An Appeal from the Philippines

AT THE LAST convocation of the missionary district of the Philippines, a motion was carried that the Bishop appoint a committee "to prepare a statement to the Church in America of the urgent hazards confronting the future of this missionary district and detailing the arguments for continuance of this mission and a record of the progress achieved."

Only with great reluctance have we, the undersigned members of the committee, undertaken the duty of writing such a statement and of forwarding, with all deference, convocation's request that it be given for publication to the whole Church.

We believe that the Church came to the Philippines not simply to follow the Flag, but to follow the Cross. When Bishop Brent took up residence in the field for which he had been consecrated, he found that his opportunity was not confined to a chaplaincy of the many Americans then arriving in the Islands. The insurrections which marked the period shortly before the Spanish-American War had been directed as vehemently against the Church as the State. The meager restoration of the great churches along the coasts of northern Luzon still bears witness to the anticlerical hatred which broke loose two years before Dewey's epochal arrival in Manila Bay.

Bishop Brent, however, rightly decided not to build on the temporary advantages of hatred. He chose not to proselytize even the people whose faith seemed to be nominal. He saw before him a great pagan wilderness where Spanish influence scarcely counted, northern mountain tribes living still as they lived before the dawn of history. The whole southern part of these islands was occupied by many savage peoples, speaking different dialects, roving from place to place, at enmity with each other, and destroying where they roved. They were fringed by settlements of Moros, sea-robbers, many of them, and Moslems of the most fanatical type. These peoples America was winning where Spain had failed. To them, the Bishop believed, a Church, linked to American ideas of freedom, must have a mission. Here was a unique chance to take the lead where no other Christian body had made any but desultory efforts.

Bishop Brent saw also the large body of Chinese, backbone of the Islands' mercantile life, whom it was "our duty to shepherd.

There remained, too, a growing body of Filipinos, drifters from the Roman Church who had found no Church congenial to the Catholic practices in which they were trained. The establishment of the American public school system in the Philippines was certain to enlarge this schism.

Those were the days when the Church rushed to support Bishop Brent in his dreams. The beginnings of the mission were an instant success. The Bishop had but to ask to get the buildings and the equipment he wanted. Historians might

THIS MESSAGE, prepared by a committee of the convocation of the Philippine Islands, and sent to the American Church by Bishop Mosher of the Philippines with his approval, embodies a challenge which can leave no genuine Christian unmoved. ¶ Is our missionary spirit failing? Must missionaries, year after year, be warned not to make progress? These are questions urgently asked in the message, to which the Church must early find an answer if it is to survive.



BISHOP MOSHER

trace the curious parallel between the zeal with which America, as a nation, undertook the education of her wards across the ocean, and the Church's zeal to plant Christian outposts in regions where to hunt heads or to run amok was to follow approved ethical precedent.

It seems to many of us that America, as a nation, grew tired of the task she had undertaken.

We wonder, with growing despair, if the Church, too, has tired. Nowhere else have the opportunities been so many, the response so encouraging.

Throughout the mountains of northern Luzon, Bishop Brent mapped out district after district into which the Church could have entered without challenge. Much of that map, for us, still remains blank. Our few great northern stations, established 30 years ago, struggle feverishly to shepherd the dozens of villages in their immediate neighborhood. The few priests the Church has sent break down under the burden.

In the south, in the highlands of Mindanao, second largest island of the Philippines, Bishop Mosher has mapped out virgin territory, just as great, just as insistent in the immediacy of opportunities which must be taken today unless we wish them lost tomorrow. The mission, founded scarcely 10 years ago at Upi, had uncovered chances of growth staggering in their possibilities. But during the financial stringency of the last few years we have been warned, repeatedly, not to extend, not to grow. Throughout the field we have occupied, we must turn deaf ears to the cry, "Come over into Macedonia and help us."

RELIGIOUS WORK, to survive, must grow. For several years we have marked time, expecting the signal for a new advance. We have reached, in fact, the point where we cannot even mark time, where we soon must surrender important stations because we cannot man them—unless reinforcements come soon.

Yet the signal to advance does not come. There are disquieting signs that it will not come—not because the Church cannot support her missions abroad, but because she does not wish to support them. Can it be that the Church no longer believes in Jesus Christ as the Saviour of all men?

We came to the Philippines to help make a Christian world. We cannot imagine the anomaly of an isolated Christianity. We are here not to displace the prejudices of a primitive people with a few choice prejudices of our own. We are here to test the strength of our religion on a people spiritually starved, on a people devastated by fear, haunted in every act by the paralyzing dread of evil spirits, on people sick and suffering and angry. They are people who must skip 4,000 years in one generation. They will become one more plague-spot of sin and disease if we neglect them. We have come here, not believing in our own powers but in the power of the God we serve, knowing that we, as His instruments, must be

crippled if we cannot draw the interest, the support, of the Church which sent us.

We are crippled—crippled like other parts of the mission field—because the “laborers are few.” Tiny Belgium sends 10 priests to our one, puts them into every important village, giving each a church and, often, a *convento* of nuns, while our clergy can spare but one day in seven, or 14, or 30, to what must be scanty oversight of their own out-stations.

We do not promote our mission in a competitive spirit. We have frank admiration for the unflagging devotion of Roman work. We believe that the Roman Church gains ground because she never waivers in the certainty of her religious aim. But when men suggest, as some have suggested, that we abandon our 30 years’ work to these Belgian missionaries, we must ask them whether they favor abandoning the Church at home in the same way. Abandon one field, and you set a precedent for abandoning the next, eventually for abandoning all.

The Church that sent us here is committed to the policy of educating the ignorant and encouraging the timid till they are able not merely to obey precepts, imposed on them by an authority they neither question nor understand, but to think for themselves in a society which is catholic in retaining the tested principles of the Christian Church while, like the company of the Apostles, it is free because it is enlightened.

So we ask the Church at home: Do you wish us to make this our stand? You said “Yes” in sending us here. Until recently, your word has always been “Yes.” But your deed, in withdrawing support and withholding interest, speaks “No.”

FOR US, it is now a case of life or death. Ours is not simply the question of giving up our work to another Christian body, from whose policy we should not be Anglican if we did not differ, but the more critical likelihood of consigning the thousands we have won to no religion at all, to the materialism sweeping the earth like a pestilence.

Our battle is yours. The integrity of your homes and your happiness is at stake on missionary frontiers like ours. We ask you to discard silly notions of the Church’s missionary enterprise as a comic-strip of erratic philanthropy, or a foolish, wasteful excursion into far parts to disturb the idyllic beliefs of a savage who, but for our cocksure interference, would remain simple and noble. It is the 20th century, not we, which must be blamed for this interference. There is not much which can be called noble in savagery, certainly not enough spiritual stamina to resist new and delusively happy temptations to which our own people in America cannot boast themselves immune. Roads and gold mines attract the Igorots to populous centers where every vicious influence from the West waits to cheat them of their newly earned wages. Why is it right to degrade a primitive people in the name of Trade, but wrong to strengthen them in the name of God?

We answer this question by doing our best to correct the ravages of western commerce, western inventions, western industrial exploitation, which are blasting the simplicity of these island tribes.

In the performance of this duty we have reached the final crisis. For years, even in the days of so-called prosperity, we have been cut and cut and cut. Every case of illness in our staff, every transfer, every furlough, left vacancies which could not be filled. Unable to maintain what we had, we have had to refuse repeated requests from villages in the first flush of eagerness to hear the Christian Gospel.

Sagada, for example, has petitions from 10 villages asking the Church to open work.

Bontoc and Besao can tell a similar story.

Baguio has no means to cope with the problem of a dozen newly opened gold mines round which people are crowding in larger communities than the towns from which they come.

EAGERNESS like this, once dulled, is hard to revive. The National Council has done all it could for us; it cannot do more till the public opinion of the Church is roused to strengthen its hands. And the people to whom we minister are doing their part. Only in the last few years have they had money of any description. From their tiny earnings they give with increasing regularity and zeal. Last year they raised what the Bishop thought was an impossible sum for the Emergency Fund. Every year they have paid their quota in full and on time. This year they have promised double the amount for self-support of which they are relieving the National Council. Everywhere people are making weekly pledges, and paying them, everywhere taking mite boxes, carefully hoarding their coins to present at Easter. Where these boxes once brought coppers—with the indentations of the babies, who had used them for teething rings, still apparent—they now fetch nickels and dimes.

It is from indifference at home that the Church’s work is dying; indifference to lessons taught on almost every page of the New Testament. A Church without missions must die, too, at home. It must atrophy from want of new blood, of fresher impulses, from the seeping of its spiritual vigor.

SO WE of the Philippine mission, on behalf of our own work and of the Church’s older, larger work in other fields, appeal to you not to let indifference bring our labors to a standstill. This is an issue which cannot be postponed. We cannot continue as missionaries and be warned, year after year, not to make progress. We must make progress, or give up. We must have your support or give up. Will you read what we are doing, will you acquaint yourselves with our mistakes as well as our successes till they become your vital concern, will you pray for us intelligently and faithfully? We want workers and the money to sustain them.

VINCENT H. GOWEN, *Priest*
St. Anne’s Mission, Besao.

CLIFFORD E. BARRY NOBES, *Priest*
Mission of St. Mary the Virgin, Sagada.

KATE SIBLEY SHAW, *Deaconess*
All Saints’ Mission, Bontoc.

Prayers for the National Council Meeting (December 8th, 9th, and 10th)

ALMIGHTY FATHER, who dost order all things in heaven and earth, grant to us the grace and guidance of Thy Holy Spirit. Especially we pray for Thy Church and its National Council, that with wisdom, faith, and courage it may go forward in service. May the light of Thine eternal purpose shine upon our onward path, directing our steps, controlling our wills, and inspiring all our efforts, to Thy glory and to the upbuilding of Thy Kingdom; through Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD whose wisdom has enlightened and whose will has ruled Thy Church, grant to the National Council the guidance of Thy Holy Spirit that in all things it may seek the welfare of Thy Kingdom and the glory of Thy Name. *Amen.*

The Four Last Things

II. Judgment

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

SCRIPTURE HOLDS OUT two judgments—the particular, at death, and the general, at the “last day.” On the latter, nearly all are in general but uninterested agreement. Most Protestant religions shy away from the former, possibly being unwilling to settle on any definite doctrine about what happens to a man when he dies.

I. THE PARTICULAR JUDGMENT

“It is appointed unto men once to die, but after this the judgment” (Hebrews, 9:27). Before a man dies, God knows what he is and whither he is going. His knowledge is His judgment. But a man doesn’t know, for sure, before death. He may at one moment fear lest he be a castaway, at another be certain of the crown of righteousness. Therefore we work out our salvation with fear and trembling.

Immediately on his death, a man realizes vividly his destiny. How do I know? Well, it must be so, unless men are to sleep in motionless forgetfulness through the ages to the end. That is unreasonable, out of line with all we know or surmise about the vitality of the soul.

It is true the word “sleep” is often applied to death by Scripture and by ourselves—and what more fitting word for the appearances? “After life’s fitful fever, he sleeps well.” But appearances do often deceive. Even pagans used the word, but even pagans didn’t believe it. They thought, when they thought, of life as going on. Otherwise, why bury a spear with the hunter or a basket with a woman?

Article XL of the Forty-two Articles of the Church of England (1553) was a condemnation of those “which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving until the Day of Judgment.” Homily XIX, part 3, gives the robust opinion: “Let us think that the soul of man passing out of the body goeth straightways either to heaven or else to hell.”

But long before Homily XIX, another opinion was general and is now again prevailing. Estimating carefully what we are told and what we have learned, the Church set out the opinion that the soul at death is not to be thought of as in a coma, but as freed and more intensely alive, more vividly responsive to its new conditions than to the old in the body. The dead, vigorously alive, wait. They await the Resurrection. In that period of waiting, what happens?

We know that here God works very slowly with man, and doubtless it is so also with disembodied man. The slowness is mostly due to man’s freedom and consequent ability to delay God’s purpose for him. What God does for and with man is always within the limits of man’s willing coöperation. There can be, then, for the intensely alive soul after death either heaven for the clean, a further preparation for the stained but heaven-worthy (not a magical change, not instantaneous, for the human will must coöperate); as for the hopelessly out of tune, they go to where hope is no more.

Psychology has made us moderns more aware of the mysteries of human consciousness. Physiology has emphasized the inter-action of soul and body, to the effect, at least, that some mental or even spiritual aberrations are due to causes no

more under our personal control than a tumor or a squint. All this however is not to say that there is no final responsibility on our part, or that “to know all is to forgive all.” It all only deepens the mystery of that infinite Knowledge that can disentangle the hidden snarls and decree just judgment.

It’s no use trying to discount all this by the hasty quotation of texts that do not apply. “The blood of Jesus cleanseth us from all sin.” Sin has guilt (pardoned), power (lessened), and penalty (retained). “There is therefore now no condemnation.” Well, if not final condemnation, yet meanwhile *something*, and each of us knows that thoroughly. The Prodigal Son could come back to his Father, but there were others to whom he could not come back—days and powers and opportunities and duties and people. The sin is pardoned, but the penalty is not remitted. I can neglect my studies, but the learning I fail to get will always hamper me. “The Lord also hath put away thy sin. . . . Howbeit . . . the child that is born unto thee shall surely die.” The uttermost farthing is just as truly a part of God’s economy as the most invisible microbe in biology or the loneliest proton in an atom.

Of course, if the dead are in the cemeteries or in the hidden caves of the sea or blown in dust among the desert hills, all this arguing is pointless. The dead are dead, and that’s the end of it. But if they are not dead, but are living entities, though so unimaginably environed now, where are they and what are they doing? Well, I have essayed an answer according to Catholic theology—Catholic because it tries to take in the *whole* of the problem and to give as ample guidance as can be where we know so little and must surmise so much.

II. THE GENERAL JUDGMENT

THE ONE big argument that lies against all revelation about a future judgment is that such multitudes of all classes, even the rich, learned, and famous, not to mention the greedy, the lustful, and the cruel, live to all outward appearance as though this were the veriest dream arising from the disappointed wailings of the weak and uncourageous, or from a moral view that has long since been proved to be unsuited to this practical actual world.

But some sort of judgment and redressing of the balance is one of the oldest and most widely found ideas of man. It is not an exclusively Christian doctrine. Even the heathen Felix trembled. Righteousness might be beyond him, and temperance a foolishness; but when the Apostle Paul spoke of “judgment to come” Felix heard the echo of his own heart’s witness.

Successful villainy has always been a stumbling block to faith. The patent injustices, the triumphant selfishness, the greed and callous cruelty by which some rise (and many more attempt but fail) to affluence or fame or power, treading upon the weak and them that have no helper—these are an old story in the world.

We ought to realize that there are multitudes of people who, under the pressure of social forces too strong for them and conditions that ought not to be, have bitterly concluded

(Continued on page 656)

New Books for Children

By Elizabeth McCracken

Literary Editor of THE LIVING CHURCH

IN HER FINE NEW BOOK, *First Adventures in Reading: Introducing Children to Books* (Stokes, New York. \$2.00), May Lamberton Becker makes the interesting statement that the depression has had its influence on children's books in that their authors have been obliged to weave its

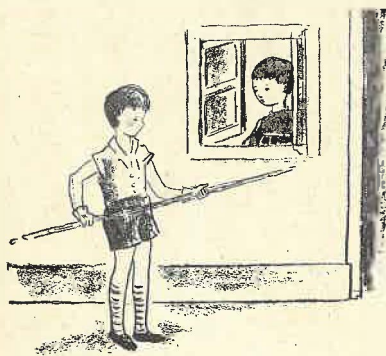


From "Three Golden Oranges"

effects on family life into their stories of school and home. What she describes as "plain living" has, of course, frequently been the background of stories for boys and girls of high school age. But the new books for that group of young people do actually reflect the conditions which some of them have had to meet

FOR GIRLS OF HIGH SCHOOL AGE

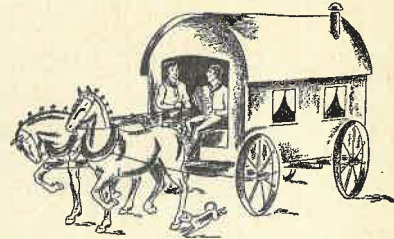
AMONG the many excellent books for girls of high school age are eight which must be mentioned. Five of these are tales of girls who win out under perplexing circumstances. *The Gay Chariot*, by Edith Bishop Sherman (Longmans, Green. \$2.00), is the story of an older brother and sister who start out in their old car with the younger children of the family and travel from Texas to New Jersey. Why they do this and what happens along the way make up the plot. And the story ends, like tales of an earlier day, with a happy reunion. The resourcefulness and good sense of the Gays are equalled only by their attractiveness. *Mademoiselle Misfortune*, by Carol Ryrie Brink (Macmillan, New York. \$2.00), is the story of a French girl of 14 who becomes the traveling companion of a New Englander, Miss Weatherwax. She is permitted to do this because hard times have come to the family



From "Jacques at the Window"

of six girls and one boy, and the father can as yet see no way out. The adventures of Alice and Miss Weatherwax are exciting; and they lead, quite logically even to the grown-up reader, to a happy return of prosperity to the Moreau family. *Scarlet Sheath*, by Katharine Adams (Macmillan, New York. \$2.00), is in this author's best style. Here

again is a story of unaccustomed privation ending in better times. The scene is in England, near Sherwood Forest, and the persons and events, contemporary though they are, have a romantic charm. *Girl Wanted*, by Josephine Daskam Bacon (Appleton-Century, New York. \$2.00), is a school story and a mystery story and, for good measure, a story of a rich girl who became poor. How the girl solved her problem is delightfully told. So real does Kit become to the reader that the



From "Whistlers' Van"



From "Picture Tales from Spain"

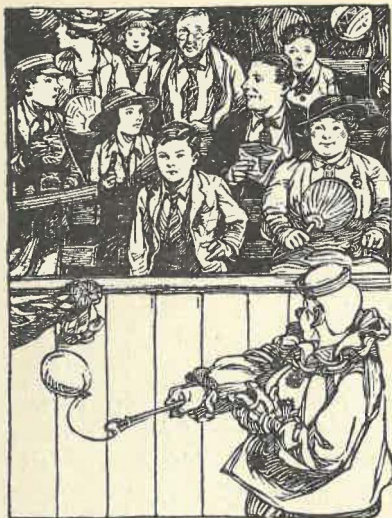
feeling of pleasure when (at the end of the book) a measure of prosperity returns to her is coupled with the belief that she would have won out anyway, without the tin biscuit-boxes of gold pieces found beneath the cellar floor. *Come Summer*, by Virginia McCarty Bare (Longmans, Green, New York. \$1.75), has the familiar theme of a family of young people who inherit a farm and go to live on it and by it. But the story is original and could have been written only in the present time.

The other three stories for girls are different in theme. *Off to Philadelphia*, by Marjorie Hill Allee (Houghton, Mifflin, Boston. \$2.00), is a tale of the Quaker family intro-

duced in Mrs. Allee's earlier books, *Judith Lankester* and *A House of Her Own*. The time of this new story is the 1840's. Two of the Lankester girls go from their home in Indiana to Philadelphia. The period and the place are vividly drawn, and the plot is good. *Beppy Marlowe of Charles Town*, by Elizabeth Janet Gray (Viking Press, New York. \$2.00), is a book that is likely to run into many editions. It tells the story of a girl who came with her family in 1715 to the "settlement in Carolina called Charles Town." It is



From "Mademoiselle Misfortune"



From "Circus Boy"

grown-up "mystery" lovers will enjoy it as much as older girls.

FOR HIGH SCHOOL BOYS

SO MANY stories have been written about boys who made careers for themselves that authors are hard put to it to find a new field for endeavor. William Heyliger has done this in *The Mill in the Woods* (Appleton-Century, New York. \$2.00), the story of a boy who started and made a success of a furniture business. Most of the new books for older boys are adventure stories, with plenty of opportunity for enterprise and courage on the part of their young heroes. The scene is laid in some part of the United States in most instances, and the time somewhat "back of now." One of the very best, however, is the story of the adventures of a Welsh boy on the moors: *Whistlers' Van*, by Idwal Jones (Viking Press, New York. \$2.00). The Gipsies remind the reader of Borrow's Gipsies in *Lavengro*; and the descriptions are as fine as any in *Wild Wales*. As for the story itself, of Gwilym, his grandfather, and the camp on the moors—it is masterly. Allan Dwight, author of other books that boys like, has an excellent new story: *Drums in the Forest* (Macmillan, New York.

\$1.75), the scene of which is Quebec and the time 1686. The story, thus, is about the earliest settlers of Canada, the French. It is decidedly "historical"; but the excitement of its episodes holds the reader's interest to the end.

Five adventure stories, with American backgrounds, may be singled out from the many good ones. *Kaga's Brother*, by M. I. Ross (Harper, New York. \$2.00), is the tale of a boy's voyage to Sault Ste. Marie on one of the first steamboats to ply on Lake Superior. The Indians in

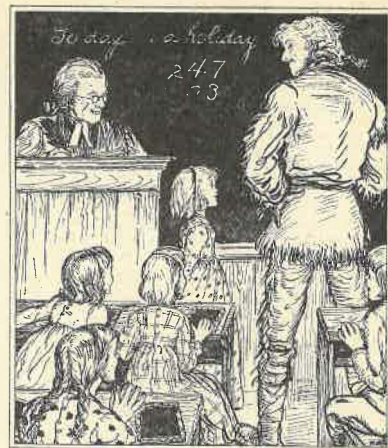
the story are very "convincing," while the maps and the drawings are actually true to facts. Exciting as the tale is, one feels as though it were not fiction at all but the narrative of a real boy recounting what had happened to him. Hildegard Hawthorne has written another good adventure story for boys: *On the Golden Trail* (Longmans, Green. \$2.00). The hero is a Massachusetts boy who goes out to the California gold fields in '49. The journey across country is interesting reading; and the arrival leads to thrilling adventures. Vermont is the place in which the exciting story, *Raiders' Hoard*, by Merritt Parmelee Allen (Longmans, Green, New York. \$1.75), is set. The time is the Civil War; but the plot has to do not with war but a treasure hunt.

Hawthorne Daniel, whose well-known stories have hitherto had European backgrounds, takes Connecticut for his scene in his new book, *Head Wind* (Macmillan, New York. \$2.00). It is a pirate story, the period the middle of the 18th century; and unusual in plot and outcome—like all Mr. Daniel's tales. Long Island has not had its share of historical stories, though its conformation has made it popular as the scene of mystery stories. Helen Fuller Orton has chosen it for her new book, *Hoof-Beats of Freedom* (Stokes, New York. \$1.75), a

story for boys. Traditions and historic events of Colonial days are woven into one of the best juvenile books of the season. The author knows Long Island; she knows American history. Best of all, she knows boys and what they like to read.

FOR MIDDLE-SIZED CHILDREN

A LARGE number of the new books for boys and girls not yet of high school age are stories of life in other lands. Not only teachers and children's librarians but also parents encourage the publication of such books. And the children like them so well that publishers can afford to bring them out. There are so many, all so good, that one wishes there were space to mention them all. One of the most unusual is *Jacques at the Window*, by Sybil Emerson (Crowell, New York. \$1.50). This is a story of a French boy, illustrated by sketches



From "The Covered Bridge"



From "Phebe Fairchild: Her Book"



From "Children of Sunny Syria"



From "Luckypiece"

made by the author during many years' life in Paris. These pictures add much to the story—but it is a delightful story in itself. Another book with illustrations made by the author is *Great Sweeping Day*, by Esther Wood (Longmans, Green, New York. \$1.75). This is a story of Japanese life, unusual in theme and treatment. There are two good story-books about Spain: *Three Golden Oranges*, by R. S. Beggs and M. G. Davis (Longmans, Green, New York. \$2.00); and *Picture Tales from Spain*, by Ruth Sawyer (Stokes, New York. \$1.25). The first of these is a fine collection of folk tales, gathered by the two authors and the illustrator, Emma Brock, while on a tour through Spain—before the outbreak of strife. The other book is the newest volume in Ruth Sawyer's famous series, every one of which every child should own. *A Star for Hansi*, by Marguerite Vance (Harper, New York. \$1.00), is a small book, intended for the smallest of the middle-sized children. Its heroine is a little German girl, whom older children also will like; and whose story will interest them. *Children of Banana Land*, by Melicent H. Lee (Crowell, New York. \$2.00), is the story of two Indian children whose home is a banana farm in Honduras—a place which is a far more "foreign" land to most boys and girls than France or Spain. It is a very good tale, with information skillfully tucked in. Berta and Elmer Hader, however, have told the story of the banana almost as an "outdoor" story in *Green and Gold* (Macmillan, New York. \$1.00). This gives the whole history in a few pictured pages with a little text. Boys and girls should read, and will enjoy reading both books. The new volume in *Boys and Girls of Other Lands* is *Children of Sunny Syria*, by Myrta Hazlett Dodds (Crowell, New York. \$1.50). It is not only one of the best in this fine series, but one of the best stories of life in the East thus far published. Grown-ups will like to share it with the boys and girls.

There are some good historical stories for the middle-sized children as well as for the older ones. Cornelia Meigs has written one of the two most delightful ones: *The Covered Bridge* (Macmillan, New York. \$2.00). The place is Vermont and the time the year 1800; and the girls and boy of the story are real children. *Phebe Fairchild: Her Book*, with



From "Old John"

both story and pictures by Lois Lenski (Stokes, New York. \$2.00), is only a little later in date—1830; but the place is a Connecticut farm.

Considerable research has gone into the preparation of both these books, and they reflect it. But the boys and girls will enjoy them without a thought of the historical background they are acquiring along with their enjoyment.

Another kind of book for this group of readers is the story in

which an animal (or several animals) may have a part. *Circus Boy*, by Harriet F. Bunn (Macmillan, New York. \$1.75), has a genuine professional circus in it. *The Adventures of Peter Whiffen*, by Enid L. Meadowcroft (Crowell, New York. \$1.50), is the story of a boy who had a leading rôle in a home-made circus. In *Luckypiece*, by Barbara Frances Fleury (Macmillan, New York. \$1.75), dogs, cats, and horses have important places in the plot. *Peggy and Paul and Laddy*, by Mary Jane Carr (Crowell, New York. \$1.75), is a particularly good story of a boy, a girl, and a fox terrier. The scene is in Oregon, and grown-ups who have been there will visit it again through the vivid descriptions.



From "Plouf"

There are not so many books of fairy tales as in some years. But there is one which is quite the best seen in many years. This is *Old John*, by Mairin Cregan. It has in it all the charm of the ancient Gaelic folklore with a charm all its own. One would like to quote all the six promises made to the little Princess Fionuala if she would try to feel well again; but there is space only for two of them: "She could have her mother's umbrella to go out for a walk every time it was raining hard." And: "She could stay up every night a little later than the minute-the-clock-strikes-seven." Helen Sewell is the artist who did the enchanting pictures.

FOR LITTLE CHILDREN

THE BOOKS for the little children are naturally picture books for the most part. Two very attractive ones are *Mittens*, by Clare Turley Newberry (Harper, New York. \$1.50), and *Plouf*, by "Lida," translated by G. Duplaix (Harper, New York. \$1.00). The pictures in *Mittens*, which are by the author, are surely the best pictures of a kitten that anyone has ever seen.

And they illustrate the story, which is of the sort that grown-ups will like to read aloud to children. *Plouf* also has remarkable pictures, reproductions of drawings done in colored chalks. Other good picture books showing birds or animals are *Willy Nilly*, by Marjorie Flack (Macmillan, New York. \$1.00), which shows penguins; *Lions*, by W. W. Robinson (Harper, New York. \$1.75), a "companion piece" to the author's *Elephants* of last year; *Billy and Blaze*, by C. W. Anderson (Macmillan, New York. \$1.00), which contains fine examples of Mr. Anderson's beautiful drawings of horses; and *What to Do About Molly*, another delightful book by Marjorie Flack (Houghton, Mifflin, Boston. \$1.00), in which Miss Flack relates with striking pictures and a little text the story of Molly, her brother, another little boy, and the fish that Molly caught. These are only a few of the many



From "Peggy and Paul and Laddy"

charming books for little children published this year. We wish the space to describe them all in detail were available.

RELIGIOUS BOOKS

RELIGIOUS BOOKS for children are fewer in number than any others. This is partly due to the fact that the best ones are read by several generations of children and by the same children over a period of several years. When recommending religious books for children, the old ones on the list, if it is at all long, will always outnumber the new ones. The two new ones which stand out this season are *The Junior Bible*, edited by Edgar J. Goodspeed [reviewed by Dr. Easton in Books of the Day in this issue of THE LIVING CHURCH]; and *Ten Saints*, by Eleanor Farjeon (Oxford Press, New York. \$2.50). Frank Dobias has done the illustrations for *The Junior Bible* (Macmillan, New York. \$2.50) and made maps for the end-papers. *Ten Saints* has pictures in flat color by Helen Sewell, every one of which is exquisite. The saints are: St. Christopher, St. Martin, St. Dorothea, St. Bridget, St. Patrick, St. Hubert, St. Giles, St. Simeon Stylites, St. Nicholas, and St. Francis. The style is good and older children will like to read the book; the little ones will appreciate it if read aloud to them after they have looked at the pictures.

An unusual new book of Bible stories is Eveleen Harrison's *Little-Known Women of the Bible* (Round Table Press, New York. \$1.25). There are ten stories, five of Old Testament women and five of little-known women of the New. They are told in Miss Harrison's vivid and dramatic style. Children will like the book and read it more than once.

Basil Mathews has written two books for children which, by reason of the lessons taught by them, may be classed as religious books. *There Go the Ships* (Round Table Press, New York. \$1.00) tells the histories of five explorers who sailed the seas to discover new lands. *There Go the Conquerors* (Round Table Press, New York. \$1.00), a companion volume, gives six more true tales—that of Sir Wilfred Grenfell being the last.

An unusual book, to be used by children with the help of a grown-up, is *A Retreat with Saint Ignatius* (Sheed & Ward, New York. \$1.25). This consists of remarkable full-page pictures by F. Caryll Houselander with "explanations" by Geoffrey Bliss, S.J. The book was prepared for the Child Crusaders of the Apostleship of Prayer. In a prefatory note, the children are told how to use the book: "Look first of all at the first picture. Look all over it, just long enough to get curious what it is all about. Then stop looking and read the print on the next page. . . . Then you may read the 'Yeses and Noes' and see if you can answer all the questions. . . . When you say your night prayers think for a minute about the picture and tell God what you think. *Only look at one picture on one day.*" The pictures and explanations are a "children's edition" of the four weeks retreat of St. Ignatius at Manresa.

There are some lovely tiny books. Among them are *Our Father*, with a picture and a verse for each petition of the Lord's Prayer; *Hail Mary*, which is a series of pictures illustrating each phrase of the Ave Maria with verses expressing a child's idea of the prayer; and *My Little Friend Jesus*, with verses and pictures illustrating them. The artist is Ida Bohatta Morpurge, and the books are published by Josef Mueller, Munich, and imported at 50 cents each. (Obtainable from Morehouse Publishing Co., New York and Milwaukee.)

CONCLUSION

Books make good presents for children, as for men and women. More than two score have been described here and

now. May many of them be found by the boys and girls of all ages and sizes among their presents on Christmas morning! And may they all have a happy time reading them or hearing them read, throughout the Twelve Days of Christmas—and longer still!

THE SANCTUARY

Rt. Rev. Philip M. Rhinelander, D.D., Editor

Our Lord as Preacher: The Place of Words (Continued)

X

ST. PAUL'S MAXIM that the Kingdom of God is not in word but in power must be our major premise if we are to reach a right judgment of the place of words in our Lord's ministry. His preaching was not more than secondary, incidental (in the true sense), ministrant, to His main purpose. Words may serve as sign-posts pointing to the source from which power is to be obtained. Words may be vehicles conveying power, even as the waves in the ether convey the sound of words from mouth to ear. Words can do nothing of themselves. The dynamic which moves, changes, inspires, is the spirit of truth, goodness, beauty, passing from soul to soul, from one person to another. If we are quite honest and have "freed our minds from cant" and partisanship, it is indisputable that our ingrained habit of magnifying words has been bred and born of the false emphasis which, for the last four centuries, has been laid upon the written record of God's revelation rather than upon the living Revealer and Redeemer. To make our holy religion the "religion of a Book" is to make a fatal error. For in the long run, the Spirit who "giveth life" will have been dispossessed and His place taken over by the letter which "killeth"; our Christian discipleship will have become nothing more than following, as best we may, of our own motion, a dim historical example.

Now to say this is not to dishonor words. Rather it is to exalt them to their rightful place. Words are means, not ends. But they are essential means, that is they are means without which the end cannot be accomplished. Preaching was not what our Lord came to do but without preaching what He came to do could not have been done. And how can preaching be exalted to a higher place than as the necessary instrument by which the rightful King comes into His Kingdom?

There is more than this. The fact that so great an end depends upon so small a means creates an intensely dramatic situation; a situation of the sort which has inspired great literature and marked critical turning points in history. That words which are themselves merely sounds or noises in the air should be the unique means by which the grace of Jesus Christ makes its first contact, wins its first opportunity, enters the stage of its supernatural operation in the soul, is to give words an unimaginable dignity. Something of this may have been in St. Paul's mind when he wrote of "the foolishness of preaching"; not that what was said was foolish, nor merely that it was said unworthily, but that souls should be saved by such little things as words!

For those of us who are preachers, here is the true approach to the true estimate of our privilege and its great responsibility. "How shall they believe in Him of whom they have not heard? How shall they hear without a preacher?" "Now are we ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God."

The Four Last Things

(Continued from page 651)

that the universal scheme of things is cockeyed and crazy, and are in no mood to listen to religion. No wonder they are angry and desperate—they would shatter the whole affair to bits, and then remold it nearer to the heart's desire. There is the root of atheism and Communism—despair over avoidable injustice.

As I sense the almost universal silence on this whole matter of final judgment (except (a) the Roman Church, (b) the least literate of old-fashioned evangelism still remaining, (c) Adventists, and frantic sects that ride side-issues to death), I turn to some of the masters of the spiritual life (St. Francis of Sales, Catherine of Siena, Ken, Law, Jeremy Taylor). I find they had their whole relation to life tintured (I suppose a modernist would say tainted) with a compelling sense of responsibility, one of the most powerful elements in which was the assurance that final and unerring judgment was ahead.

IF THIS is a true attitude toward life, if it is a view that is fruitful of sanctity, it might work as an incentive to simple morality. One would think this one of the most evangelical appeals that could be made. For processes do come to an end, don't they? And then what?

Anyway, here are some of the texts. "The Son of Man shall come in the glory of His Father, with His angels, and then shall He render unto every man according to his deeds" (St. Matthew, 16: 27. Cf. St. Mark, 8: 38, St. Luke, 8: 26). Consider the picture of the judgment given in St. Matthew 25: 31, ff. Says St. Paul, "The Lord Himself shall descend from heaven" (I Thessalonians, 4: 16). Says St. John, "He cometh with clouds and every eye shall see Him" (Revelation, 1: 7). Says St. James, "The coming of the Lord is at hand; the Judge standeth before the doors" (St. James, 5: 8). "The Father hath given all judgment unto the Son. . . . The hour cometh in which all that are in the tombs shall hear His voice and come forth: they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of judgment" (St. John, 5: 22, ff.).

This judgment will be universal. "We shall all stand before the judgment seat of Christ; each one of us shall give account of himself to God" (Romans, 14: 10. See also I Corinthians, 5: 10). There are other similar texts, familiar to Bible-readers.

This judgment is connected with the general resurrection. The particular judgment at death is final and the ultimate issue is decided, yet the completeness of the verdict is not at once consummated. There remains the completion of the personality by the resurrection of the body. What new and additional elements this rejoining and completion will entail, is hard to say. It will at least be an intensification of the previous condition.

There are many questions that can be asked, especially by the merely curious, for which no answer can be given. It is not possible for our present limited knowledge, even aided by the most vivid imagination, to survey the Great Assize, its place or time or all its purposes. But that inability does not in any way detract from the practical meaning of the doctrine itself.

O GOD, I adore Thee with my whole heart; and I steadfastly believe that Thou art my just Judge to whom one day and perhaps at this moment I must give an exact account of all my thoughts, words, and deeds.—Bossuet, 1627-1704.



CHURCH MUSIC

Rev. John W. Norris, Editor



A COMMITTEE to consider the revision of the Church Hymnal was appointed at the last convention of the diocese of Newark by Bishop Washburn and is actively engaged in learning the sentiment of the leaders of Church music throughout the country. The committee has as its chairman the Rev. William L. Griffith, Jr.

A "yes" and "no" questionnaire has been sent out asking whether the present Hymnal is inadequate in any of the following particulars:

- It has too few children's hymns.
- It has too few family and personal hymns.
- It has too few social and brotherhood hymns.
- It has too few modern hymns.
- It has too few medieval hymns.
- It has too many war and soldier hymns.
- It has too many plainsong hymns.
- It has too much difficult "highbrow" music.
- It has too much sentimental popular music.

It is proposed that, if the replies to this questionnaire indicate a need throughout the Church for a revision of our present Hymnal, a memorial be presented to the General Convention next year asking that such a revision be undertaken. Such a memorial is certain to arouse interest throughout the Church. This editor will be glad to receive expressions of opinion from musicians, clergy, or laymen.

It is not surprising that the question of revision of the Hymnal has come to the fore. It is now 20 years since the first edition of the present book was published. Since that time two other editions have been published with some changes in each, but the book is substantially the same as it was in 1916. The hymns have not been altered nor tunes changed. Such revision as has been made has dealt with the chants and the numbering in the book.

During those 20 years Church leaders have awakened to the need of improvement in the music of the Church. The organization of hymn societies and hymn festivals has been a factor in bringing to leaders a deeper study of hymns and hymn tunes. There are many who feel that the time has come to revise the book of praise of the Church.

Many of the tunes are inadequate. They may be lacking in a form that permits true congregational participation. Many of them are poorly constructed from a musical standpoint. Other hymns have been set to tunes which are far superior to any now included and which should be added to our book.

Again there is need for revision in the style of printing the words with the tune. In a letter to this editor a priest writes:

"I did not realize before that our Hymnal seems to be written with the deliberate intention to make it more difficult for small, inexperienced choirs to render the hymns properly. Why in the world didn't the committee publish the book with all the words under the notes?"

There is much justification for this complaint. It is not easy for a trained singer to follow the notes and words when they are widely separated, as they are in our present book, with the single exception of the first line. Many of the other hymn books published in this country are printed with the words under the notes, which surely must aid those who are untrained, particularly in instances where two or three notes are sung to one syllable.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

The Dean of St. Paul's New Book

THE PURPOSE OF GOD. By Walter Robert Matthews. Scribner. Pp. xii-182. \$2.00.

THE DEAN OF ST. PAUL'S has done it again.

This time, he has turned his attention to the teleological argument, not only from the historical point of view, but also with reference to modern science and philosophy. And as usual, he has produced a lucid, eminently fair, and thoroughly acceptable work, which is in the best and soundest Anglican tradition.

Dr. Matthews is far from thinking that the old arguments for the existence of God have lost their cogency. But he would regard them not so much as conclusive proofs but as converging testimony to the truth which is directly reached through the whole experience of the religious man. He chooses to speak of the teleological argument because it is one which is most often attacked as outmoded (thanks to Darwin and modern science generally), and yet is, in his opinion, capable of convincing restatement today.

After a discussion of the several proofs, and a historical sketch of the argument from design, Dr. Matthews turns to consider some objections to teleology as a principle of interpretation of reality. Hume and Kant receive their due

share of attention; but the modern notion that evolution has "finished" purpose is given rather fuller treatment. It is shown that "emergent evolution" (if it is not coupled with a theistic view), dialectic materialism, and theories of "plain chance" are impossible. The conclusion is that Christian theism, firm in its view of a purpose in the world and in history, is intellectually respectable, is indeed the only really adequate explanation of the world-order and man's place in it.

The section on the position of mind in the scheme of things is valuable, and another important chapter is the discussion of history and teleology. Dr. Matthews insists that some thought of progress is necessary to any sound interpretation of history, but he does not see it as self-explanatory: it is progress by working out a divine will and plan, and it passes completely out of time into eternity for its final conclusion. What is that progress? It is "the progressive completion of man" with all that is implied therein.

If criticism is to be made, it will be (as Dr. Matthews admits) that not enough attention is paid to the fact of evil. But he hopes to devote another volume to this subject. Certainly here is a book to be bought and read. It should be placed on the shelf next to the Dean's already classic volume on the doctrine of God, for the two present as distinguished and convincing a statement of Christian philosophy as has appeared in our generation.

W. NORMAN PITTINGER.

The Gospel Case for Healing Overstated

HEALING IN THE NAME OF JESUS. By John Maillard. Harpers. \$2.25.

WRITERS on spiritual healing—and Mr. Maillard is no exception—are prone to overstate their case; to write as if the cure of disease through faith were a primary part of the Christian message. They forget the attitude of Christ in this. On many occasions, past question, He relieved sufferers, although usually with an express command that they should say nothing about it. Early in the ministry He left Capernaum before day-

light to avoid the crowds seeking cures, and toward the end of the ministry insistent demands for healing created one of the reasons for His final withdrawal from Galilee. The Evangelists, naturally, tend to stress the cures rather than the refusals; but both were there, and the nearer we can ascertain the underlying facts the more clearly it appears that the refusals vastly outnumbered the cures. Healing of disease (the "exorcisms" are different) was no essential part of His mission; the emphasis laid on it by the people tended to obscure something infinitely more important. And when Christ's great Apostle besought Him to remove his "thorn in the flesh," he was refused and was told "My grace is sufficient for thee."

That faith can work wonders in effecting cures we all know in theory; and some of us, perhaps, by experience. That we constantly neglect sources of strength through our lack of trust is sadly true. But we must not believe and—above all—we simply must *not* teach that all physical ills are contrary to God's will and may be abolished by faith. There is no surer road to despondency and scrupulosity than to hold that any sickness is proof of inadequacy of our spiritual life, nor is there for many any surer road into irreligion.

BURTON SCOTT EASTON.

The Junior Bible

THE JUNIOR BIBLE. Edited by Edgar J. Goodspeed. Illustrated by Frank Dobias. Macmillan. \$2.50.

WHATEVER we may or may not think about the advisability of a modern format for the Bible as a whole, there can be no doubt about it when selections for children are in question. If they are to read the Bible stories of their own accord—and to come back to them for rereading—easy accessibility, good paper, attractive type, and modern illustrating are essential. All these Dr. Goodspeed provides, with the assistance of a really capable illustrator and two experts in typography, while the binder has done his share as well. All in all a book that youngsters can put with their treasured volumes and not lay out of sight behind something else.

B. S. E.

A Novel of Transition

HONOURABLE ESTATE: A Novel of Transition. By Vera Brittain. Macmillan. \$2.50.

INTO the honourable estate of matrimony have come three pairs of people; and in the comparison of their divergent marriages, together with a wartime interlude, we see the changing status of woman in marriage and other human relationships during a period of 40 years. There was the Victorian marriage of the Rev. Thomas Rutherton and his wife Janet, with his eternal bullying warfare against her desire to postpone a family in order to work for woman suffrage. Their son Denis, scarred by this personal conflict almost as deeply as by the later experience of the war, develops an urge to work for peace. There was the stodgy marriage of Stephen Alleyndene, master-plotter, to the mercenary little governess Jessie. Their daughter Ruth, smothered by her life at Dene Hall, on entering Oxford reacts toward socialism. While a war-nurse in France Ruth has an idyllic affair with an American officer; even



WINIFRED HOLBY
Author of "South Riding"

after his death the intensity of his ideals for international peace dominates the remainder of her life. The third marriage is that of Ruth and Denis; a "modern" marriage, which leaves her free, while continuing her family life, to enter Parliament and to cross to America on a peace mission. In so doing she vindicates the ideals for which Janet suffered a generation earlier.

In this way, through the reflection of mass struggles in individual lives, Miss Brittain employs the method of Winifred Holtby's thrilling *South Riding*. And, whether or not the reader accepts her conclusions, she combines an interesting novel of morals and manners with an account of the dignity the world's women and the world's workers have achieved between the years 1890-1930. The volume is a companion piece to Miss Brittain's autobiography *The Testament of Youth*, now so widely read.

M. P. E.

The Author of the National Anthem

SPANGLED BANNER: The Story of Francis Scott Key. By Victor Weybright. Farrar & Rinehart. \$2.50.

WE ALWAYS associate the name of Francis Scott Key with The Star Spangled Banner and very properly, but he was something more than the author of a national anthem. He was a devoted Churchman and a close personal friend of the Rt. Rev. William Meade, Bishop of Virginia, both before and after his elevation to the episcopate. We are told in this very interesting book that his hearty responses to the liturgy signifying his presence in church, rain or shine, marked him as a conspicuous vestryman. His religious enthusiasm, boundless as it was, later struck him as futile and empty, consisting only of words, but he was devoted to humanity and its welfare and we are told that his piety was extraordinary. He was a great friend of John Randolph, who was a skeptic, but their discussions of religious questions persisted "till Randolph lay down to die with the word 'remorse' on his lips." Our author tells us that at times Key assumed an ecclesiastical and sanctimonious air and that this conversation readily turned to moral questions. He early gave his slaves their freedom. Key was also a most successful lawyer.

As was to be expected, the book deals at length with the national anthem and its composition and the background that surrounds it, and affords a very entertaining part of the narrative. Altogether the book deserves reading by those who are interested in the history of our country and its eminent citizens.

CLINTON ROGERS WOODRUFF.

Adventure of the Good Old Kind

THE MAN FROM THE NORLANDS. By John Buchan. Houghton Mifflin. \$2.50.

HARALDSEN was a world adventurer, who amassed an enormous fortune. Just as he discovered the gold mines of Ophir he was murdered, and the only directions he left for others to find them were cryptic words on a jade tablet. A son survived him, but was his father's exact opposite—a quiet student who asked only to be left alone. A certain villainous Lancelot Troth, however, had inherited a vendetta against the Haraldsen family and had gathered a band of international criminals to aid him; above all things seeking the jade tablet. By them young Haraldsen is driven from the Norlands and he seeks refuge in England; here there flock to his aid the famous band of Buchanesque adventurers, headed by Sandy Clanroyden. Then things really begin to happen—in England, in Scotland, and finally back in the Norlands, where the adventurers entrench themselves to await the villains' attack. And then? No lover of Mr. Buchan would forgive a reviewer heartless enough to reveal the sequel.

However, since this is Lord Tweedsmuir's 50th book—how in the world does he do it?—we dare hope that the 51st will lead us to the gold of Ophir.

E. E.

Hugh Walpole's New Book

A PRAYER FOR MY SON. By Hugh Walpole. Doubleday, Doran. \$2.50.

IN MANY of his novels Mr. Walpole stresses the theme of domination, especially domination by a morbid personality. In this story he portrays an egomaniac, who, by bringing a boy's nature into absolute subjection, would project his own personality into the world through the boy. Such was the case of Colonel

Fawcus—a most objectionable old egoist—and his grandson John, a wistful, sensitive boy of 12. John was the illegitimate child of the colonel's dead son, given over in babyhood to his father's family and believing himself to be an orphan. When his mother, Rose Cannell, after 10 years of silence comes to Scarfe Hall, she at once senses something sinister in the air. She says to Colonel Fawcus, "This is completely unreal. You can't behave like a tyrant in a Victorian novel. You must see how silly it is." "It isn't silly at all," he answered her. "Not at all. You'd have said a year or two ago that it was silly of Hitler to think he'd ever be able to do what he liked with the German people—" "John isn't a German," Rose broke out indignantly. "No, of course not. But are the English so different? Or would they be if times went so badly for them as they've gone in the last ten years in Germany?" And Rose finds that the domination which overshadows the entire household and is crushing the personality out of her son is reaching out to imprison her also. Her battle then is to win John's confidence, and her one prayer is that she may escape with him to freedom. This then is the conflict which the author works out in his latest but not his most important book.

M. P. E.

Mystical Experiences of a True Contemplative

SONGS IN THE NIGHT. By a Poor Clare Colettine. Sheed and Ward. 1936. Pp. ix-217. \$2.50.

THIS is not a volume of verse as the title would seem to imply, but, on the contrary, it contains in prose the outpourings of a mystically minded soul. It is an unusual production for a writer in the English language, for in style it resembles rather what we are accustomed to find in the spiritual journals of devout Frenchwomen, characterized by exuberance of utterance and abundance of apostrophe. At first glance there seems to be little attempt at arrangement. The four sections into which the book is divided might in almost every case have their titles interchanged without loss of significance. On closer examination, however, the author's claim that a "certain order and sequence is of necessity observed" is found to be justified.

The first "song" tells of union of the soul with God and consequent vision, compelling adoration and worship. This may be described as the station of the soul who is already a contemplative. Here she is established in a timeless tranquillity; and yet there is no ignoring of the sacrifice, the loneliness, and the pain which are the lot of all contemplatives and no forgetfulness of what charity owes to other persons. She understands also that there can be no rising to the heights of contemplation save through the humanity of Christ and the reliving of the mysteries of His life in the soul's own experience. The second section is a song of joy, that concerns the experience of the soul through sacramental union with Christ in the Holy Eucharist; the keynote of the third is found in the ideal of solitude; and the fourth deals with the operations of the Holy Ghost within the soul.

The teaching involved is based solidly upon Holy Scripture and the classics of the spiritual life, especially upon the writings of Dionysius the Areopagite, Ruysbroeck, and St. John of the Cross. There is an absence of sentimentality or of any false note. We find occasional extravagance of expression, but withal an insight that is evidence of authentic first-hand experience. The author is a true contemplative, even though she may not be ranked with the greatest.

If the question is asked as to whom the book should prove useful, we might answer that although some readers would toss it aside as fantastic, some turn from it as making impossible demands in the way of pain and self-abnegation, there are others who, having set themselves seriously to live an interior life, will find inspiration in these pages, much material for their own meditations, and certain pregnant passages that stamp themselves upon the memory.

MOTHER MARY MAUDE, C.S.M.

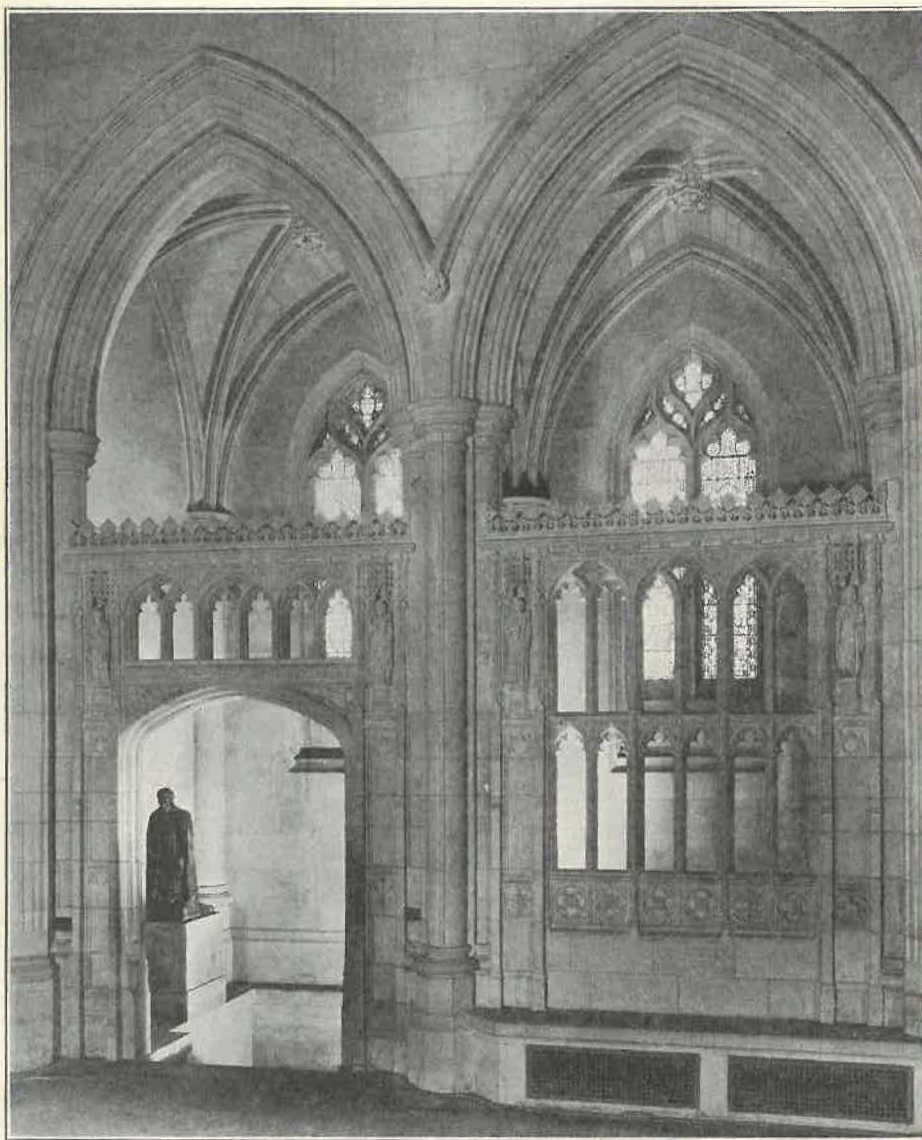
Imaginary Narratives

THE GLORIOUS GALILEAN. By J. W. G. Ward. Cokesbury Press. \$2.00.

THE SUBTITLE of Dr. Ward's book, "Imaginary narratives of some who met with Jesus during His divine life among men," is sufficiently descriptive; he gives us a series of pleasant sermonettes on Gospel characters, professing to be recorded in their own words. There is perhaps a little too much rhetoric, but Dr. Ward writes with great sincerity and each "narrative" makes a real point.

B. S. E.

NEWS OF THE CHURCH



Harris & Ewing Photo.
NORTH TRANSEPT PARCLOSE, WASHINGTON CATHEDRAL

New Parclose Dedicated in Washington Cathedral

WASHINGTON—The recently completed north transept parclose or sculptured stone screen in Washington Cathedral, including two stained glass windows and the stairway leading to the crypt chapels, was formally dedicated on November 20th as a memorial to William Thomas Hildrup, Jr., during a brief service conducted by Bishop Freeman. Mrs. Florence N. Hildrup, who chose this portion of the fabric as a memorial to her husband, was present.

In the four canopied niches are small statues of great men who were master builders in Church and State, including Edward the Confessor, King of England; William of Wykeham, who served as architect and chief warden to King Edward III of England; Abbot Suger of Saint-

Denis, faithful counsellor of Louis VI and Louis VII of France, who, when he rebuilt the Abbey of Saint-Denis, introduced Gothic windows and had a decided influence on the development of this style of architecture in the western world; and St. Louis, the ninth of his name to be King of France, last of the crusaders.

The unusual statue, entitled Lincoln in Prayer, placed at the top of the stairway near the memorial inscription, was presented to the cathedral some time ago by Mrs. Hildrup. It is the work of her late brother, Herbert Houck.

Quiet Day for Chicago Women

CHICAGO—The Rev. Canon C. W. Douglas of Denver is conducting a Quiet Day for the women of the diocese of Chicago at St. Mary's Home, Chicago, on December 10th. The program is sponsored by the Sisters of St. Mary.

Seek \$400,000 for German Refugees

Bishop Manning, Other Leaders Ask for Relief Fund to Aid Christians Exiled by Nazis

By ELIZABETH McCracken

NEW YORK—Bishop Manning was one of the speakers at the mass meeting held on Sunday, November 22d, in the Collegiate Church of Nicholas, under the auspices of the American Christian Committee for German Refugees. Among the other speakers were the Rev. John Haynes Holmes and Dr. Henry Smith Leiper. It was the first appeal made in New York City by the committee for the advancement of its \$400,000 relief campaign, already started in 100,000 non-Roman churches in the United States.

REFUGEES PRESENT

Dramatic interest was added to the occasion by the presence of a small group of German Christian refugees who were introduced to the congregation under assumed names, for fear of reprisals against members of their families still in Germany. With this group was the former Mayor of Altona, the capital of Schleswig-Holstein, Dr. Max Brauer, who made a stirring address.

Bishop Manning aroused intense enthusiasm by his presence and by his strong and earnestly delivered address. He said:

"We are here to express our sympathy with the Christian refugees who have been driven out of Germany under the present dictatorship, but this does not mean that we feel any less sympathy with the Jewish refugees, or that we protest any less earnestly against the wrongs which they have suffered. No one in Germany, in this country, or anywhere else, can be anti-Jewish in his feeling or action without at the same time being definitely unChristian. The foundation truth of the Christian religion is that God is the Creator and Father of us all, and that we

(Continued on page 671)

Bishop Barnwell Suffers Rheumatic Fever Attack

SAVANNAH, GA.—For Bishop Barnwell, Coadjutor of Georgia, who is ill, Bishop Reese of Georgia confirmed a class of 13 adults at Christ Church on Thursday, November 19th. The class was presented by the rector, the Rev. Dr. David Cady Wright.

Bishop Barnwell has been a hospital patient for more than a week, running a temperature. A consultation of physicians has resulted in a diagnosis of rheumatic fever. It is expected that he will be ill for some time.

Thanksgiving Day Services Crowded

Sermons Stress Unique Coöperation of Church and State in Setting Apart Day of Gratitude

NEW YORK—Thanksgiving Day was observed in the city by the usual services in the churches. It was noted that there was a larger attendance than in four or five previous years, though the weather was very cold.

The sermons emphasized the fact that Thanksgiving Day is the only occasion when the people are called upon by the State to join in a religious service, in "their customary places of worship." Attention was also drawn to increased prosperity, but with an earnest plea that the needs of those not yet free from poverty and anxiety be remembered and met.

There were special dinners and festivities in the several centers of the city mission society and other Church social service houses. Cheer was taken to the patients in the hospitals cared for by the society and to those in other institutions to whom its chaplains and other workers minister.

At the Seamen's Church Institute there was a dinner at which 1,200 seamen were guests, followed by an entertainment.

GEORGIA CHURCH SCHOOLS BRING FOOD

SAVANNAH, GA.—Thanksgiving Day services were largely attended in most of the parishes of the diocese of Georgia. Thanksgiving services were held by some of the church schools on the Sunday and Wednesday before Thanksgiving Day, at which appropriate hymns were sung and baskets of fruit, vegetables, and canned goods received for distribution on Thanksgiving Day to those in need.

"GIVE THANKS FOR DEMOCRACY"

ALBANY, N. Y.—Preaching at the united Thanksgiving Day service of the Episcopal Church, in the Cathedral of All Saints, Bishop Oldham of Albany enjoined a people's profound thanks for personal and national blessings. He cited as chief among the latter the survival of democracy and liberty in our country. "Turn where you will," said Bishop Oldham, "liberty and democratic institutions are on the defensive, and today about one-tenth of the globe is under despotic rule."

"At the moment," he continued, "we are witnessing a conflict between two types of despotism, waged so far in a limited area. But, whichever wins, there can be no doubt that the next great battle will be between democracy and autocracy. Let us hope it may be in the realm of ideas rather than on the field of battle."

"In view of this," said Bishop Oldham, "how thankful we must be for our privileged situation. But we can only retain these blessings by the right use of them, demonstrating their value to the world. Unless democracy can exhibit discipline, self-restraint, and efficiency, and also evoke something like the enthusiasm and self-sacrifice called forth by modern dictatorships, the outlook is not very

Thanksgiving Day Brings Funds to Church Hospital

PITTSBURGH—Thanksgiving week has made the city of Pittsburgh conscious of the place of St. Margaret Memorial Hospital in the life of the city. The annual Cinderella Ball always given Thanksgiving eve was more popular this year than for many years. Pittsburgh society took a special interest in the affair and columns of space were devoted to this social event. As a result the dispensary board of this Church institution has sufficient funds to carry on its activities another year.

On Thanksgiving Day at the request of the Bishop offerings were taken at all services for the work of the institution which has averaged nearly 75% of all its work for charity.

bright. Indeed, there is serious danger that democracy and liberty may be temporarily extinguished. This is the solemn lesson we must take to heart along with our thankfulness."

Japanese Brotherhood Leader Makes Addresses in Honolulu

HONOLULU—On his return voyage to Japan from a three months' speaking tour in the United States and Canada, Tadao Kaneko, secretary of the Brotherhood of St. Andrew in Japan, spoke twice in Honolulu, while the *Tatsuta Maru* was in port for the day on November 17th.

The first meeting was at a downtown luncheon for Church people of the various parishes and missions throughout the city, when Mr. Kaneko outlined the growth of Christianity in Japan, with special reference to the lay evangelism now carried on by the Brotherhood of St. Andrew.

The second meeting was at 3:30 P.M. at the University of Hawaii under the auspices of the newly formed group of "Episcopal Students of the University of Hawaii." Here Mr. Kaneko aroused much interest in his discussion of the thought currents of Japanese youth.

\$30,000 Trust Fund Left to St. Paul's, Columbia

LANCASTER, PA.—Following the death on November 8th of Mrs. Hugh M. North, Jr., noted Churchwoman of the diocese of Harrisburg, the will of her late husband goes into effect, leaving a trust fund of \$20,000 for the upkeep of St. Paul's Church, Columbia, as a memorial to his father.

An additional trust fund of \$10,000 is to be applied toward the rector's salary. The present incumbent is the Ven. W. Josselyn Reed.

Mrs. North's funeral was held in St. John's Church, Lancaster, November 10th, with the Rev. Heber Becker, rector, officiating. He was assisted by Bishop Brown of Harrisburg; the Rev. F. P. Houghton, a former rector of St. John's; and Archdeacon Reed.

Two Faiths Join in Thanksgiving Rite

Good Shepherd, Corpus Christi, Holds Interfaith Service With Jewish Congregation

CORPUS CHRISTI, TEX.—On Thanksgiving morning, November 26th, the third annual joint service of the congregations of the Temple Beth El and the Church of the Good Shepherd, Corpus Christi, was held.

In 1933, the Rev. William C. Munds, rector, and the vestry extended an invitation to Rabbi Sidney Wolf and his congregation to meet with the congregation of the Church of the Good Shepherd in common worship. So favorable was the response of both groups to this unique service that it was repeated last Thanksgiving and now adopted as an annual custom.

In arranging the order of service, it was planned, insofar as possible, to bring some of the liturgy and ritual of both the Jewish and Episcopal Church to this service. The order of service was as follows: there was the usual processional, lead by a crucifer, the rector and rabbi marching side by side. Then followed the order of Morning Prayer. The rector read from the Old Testament, while the rabbi read from the New, choosing the Sermon on the Mount from St. Matthew's Gospel. In the prayers following the Creed, the rector read prayers from the Prayer Book and several from the Union Prayer Book for Jewish worship.

After the hymn before the sermon, the rabbi performed the ceremony of lighting the Menorah, the seven-branched candelabra of the Jewish Temple, using first the explanatory Hebrew text and then the English as he lighted each candle. The rabbi then delivered an address on The True Meaning of Brotherly Love.

The offering taken at the service was divided between the two congregations, and is to be used for charitable purposes.

Members of the Hadassah, Jewish women's organization, were invited to decorate the church proper, while members of the Altar guild vested the Altar. Two men from each congregation served as ushers.

Next year Rabbi Wolf and his congregation have invited the rector and members of the Church of the Good Shepherd to worship in the new synagogue which is now under construction. Thereafter the services will be alternated.

Shelter Given Shirts, Ties

CHICAGO—The Cathedral Shelter, one of the Church's largest settlements in the diocese of Chicago, is well supplied at the moment with shirts and ties. One Churchwoman of St. Luke's pro-Cathedral, Evanston, collected, laundered, and delivered to Canon David E. Gibson 125 shirts and 125 ties for distribution to needy men who are served by the shelter.

This is one of the largest single collections of the sort ever received by the shelter, according to Canon Gibson.

Bishop of Wyoming to Be Consecrated

December 16th Chosen as Date;
Standing Committees' Consent to
Election Seems Assured

CHICAGO—It is now virtually certain that the Ven. Winfred H. Ziegler, Archdeacon of Chicago, will be consecrated Bishop of Wyoming on December 16th, at St. Matthew's Cathedral, Laramie. Final arrangements await only word of the necessary consents to the Presiding Bishop from standing committees, and most of these have now been received.

The Bishop of Chicago will serve as consecrator on behalf of the Presiding Bishop. Co-consecrators will be Bishop Keeler of Minnesota and Bishop Ingley of Colorado. The preacher will be the Bishop of Colorado, Bishop Johnson.

Other officials at the consecration as selected by Archdeacon Ziegler will be:

Litanist, Bishop Jenkins of Nevada; presenters, Bishops Rowe of Alaska and Howden of New Mexico; Epistoler and Gospeler, Bishops Beecher of Western Nebraska and Roberts of South Dakota; attending presbyters, the Ven. F. G. Deis and the Rev. Dr. Charles L. Street, Chicago; deputy registrar, the Rev. Alfred Newbery, Chicago; reader of the mandate, Bishop Bartlett of Idaho; canonical testimonial, the Rev. Robert E. Abraham, Wyoming; reader of articles of ordination, the Rev. Elron L. Tull, Buffalo, Wyo.; reader of articles of election, Bishop Moulton of Utah.

The hour of the consecration is 10 A.M., Mountain Time.

Archdeacon Ziegler's former parish, the Church of the Redeemer, Elgin, gave a reception for the Bishop-elect Tuesday evening, November 24th, and presented him with a cassock, biretta, and cincture. A large group turned out to bid the Archdeacon and his family Godspeed.

Three Organs Combined in One

WASHINGTON—Made possible by the generosity of Mrs. Helen R. Stetson, wife of Dr. Caleb R. Stetson, late rector of Trinity Church, New York, formerly rector of St. Mark's Church, a new organ was dedicated on November 29th at St. Mark's by the Rev. William R. Moody, rector. This organ, combining three organs in one, incorporates two historic instruments, the old St. Mark's organ and that of old Trinity Church, Washington. Trinity has been abandoned for church purposes. The organ was dedicated in memory of Dr. and Mrs. Stetson.

Early Christian Worship Described

NEW YORK—Dr. Carl H. Kraeling, professor of New Testament criticism in Yale University Divinity School, gave a lecture at St. Bartholomew's Community House, November 24th, on Going to Church with the Early Christians. The lecture was illustrated with many unusual lantern slides.

There was a large attendance, many taking advantage of this opportunity to hear an authority on this subject.



BISHOP WHITAKER MEMORIAL CHAPEL

New Church Dedicated at Silver City, Nev.

SILVER CITY, NEV.—Built of 60 year old lumber taken from the dismantled house at Virginia City which Bishop Whitaker occupied during the 17 years of his episcopate, the new chapel at Silver City was formally opened and dedicated as a memorial to Nevada's first Bishop and named the Bishop Whitaker Memorial Chapel.

Under the name of Grace Church, the building had twice blown down from the force of the strong mountain winds which strike this little town in the mountains, although it had been anchored down with heavy cables, and then the third building burned to the ground in the fire which destroyed a large portion of Silver City 18 months ago.

In the congregation gathered for the dedication were a number of older Church folk who had been baptized and confirmed by Bishop Whitaker and the proposal of the Bishop to name the new chapel in honor of Nevada's saint, Bishop Whitaker, was readily accepted. The choir from St. Peter's, Carson City, together with a group of parishioners from Carson City and Reno, assisted in the service led by the Bishop and the Rev. Arthur S. Kean, vicar.

Fr. Kean and the Bishop had done a great deal of the labor on the building. One of the men in the congregation did the electric wiring and made over a large antique chandelier for use with electricity in the church. Another member did all the hauling of the lumber from Virginia City to the new site at Silver City.

In addition to the insurance, the local community gave generously for the building and the American Church Building Fund gave the final gift for the completion of the chapel.

Deaconess Bardley Goes to Nevada

RENO, NEV.—Deaconess Agnes R. Bardley, formerly head of the social service department of Stamford Hospital, Stamford, Conn., has accepted the appointment as field nurse at St. Mary's Mission, on the Pyramid Lake Indian Reservation in Nevada, as successor to Miss Katharine M. Ledgard, who was the first nurse associated with the mission as field worker.

Miss Ledgard, who has resigned after three years of devoted and loyal service in this isolated field, plans to continue her service in Honolulu.

Foresees Changes in Monastic Life

Fr. Whittemore, New Superior of
OHC, Stresses Need for Elasticity
in Outward Expression

WEST PARK, N. Y.—“While we must remain solidly grounded on the foundation laid in the past, we must be elastic as to outward expression,” the Rev. Alan Whittemore, new superior of the Holy Cross Order, told a correspondent of THE LIVING CHURCH in an interview here.

Fr. Whittemore, recently returned from Liberia to take up his new duties, described the basic principles he intends to follow in his administration.

“I think we should realize,” said Fr. Whittemore, “that the religious life is perennial and that there never has been and never will be a time when men and women do not feel called to go apart and devote themselves utterly to God. Monasticism is a contrivance of divine ingenuity to allow this offering to be as complete as possible.”

CHANGES OF PAST OUTLINED

“But though its fundamental principles persist, the form changes. It is thrilling to see how the fathers of the desert eventually got together in groups; how these groups were later organized in the Benedictine monasteries of the Middle Ages; how the religious life then poured forth into the byways of the world with the Franciscan and Dominican friars; and how since then societies have been organized which still more fully identified themselves with contemporary life. One wonders what the religious life will be 1,000 years from now.”

Fr. Whittemore pointed out that when religious orders were started in the American Church, their first task was to go back across the gap of the centuries and take things up pretty much where they were left in the days of the Reformation.

“Not only in outward ways such as the habit and daily routine, but with regard to fundamental principles, we had to learn the religious life from the ground up,” he said.

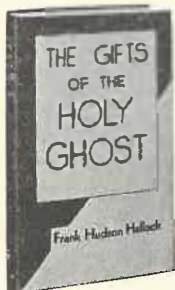
MUST “LIVE DANGEROUSLY”

“But our present problem is different. It is to adjust the principles of monasticism to the 20th century. We must dare, by God's help, to ‘live dangerously.’

“We in the Order of the Holy Cross were unutterably blessed in having Fr. Huntington for our founder, for few men have ever lived who have combined such reverence for the past with such generous vision for the future.

“To my mind there is a glorious future just ahead and I hope and believe that there will be scores and hundreds of young men and women who will hear the call of Jesus to utter self oblation in the religious life today as in bygone ages. With regard to the men, I long for the growth and development not only of our own community but of the Society of St. John the Evangelist, the Franciscans on Long Island, the Brotherhood of St. Barnabas in Pennsylvania, and the Benedictine foundation which is, we hope, about to be established.”

THE GIFTS OF THE HOLY GHOST



By the Rev.
**Frank H.
Hallock,
S.T.D.**

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Churchwoman Honored on Resigning Welfare Post

NEW YORK—The Family Welfare Association of America gave a testimonial dinner at the Town Hall Club on Friday evening, November 21st, in honor of Mrs. John M. Glenn who is retiring from its presidency after 16 years in that important position.

Social workers from all parts of the country gathered to the number of several hundred. Mrs. Glenn made the principal speech, tracing the history of the society. Other speakers were Dr. Frank Kingdon, Francis H. McLean, and Stanley P. Davies who succeeds Mrs. Glenn as president of the Family Welfare Association.

Dr. Kingdon, Mr. McLean, and Mr. Davies in their speeches paid high tribute to Mrs. Glenn, who succeeded Alice Higgins Lothrop as president in 1920. They likened her to her predecessor and to Mary Richmond and Jane Addams, in her ability and her influence.

Mrs. Glenn's other notable works were cited. She is president of the national council of Church Mission of Help; she was one of the founders of the International Migration Service; she has been active in the Association of Volunteers. During the War, Mrs. Glenn was chairman of the home service section of the American Cross; she was elected chairman of the national conference of social work in 1915; and she took a prominent part in the international conference of social work in Paris in 1928 and in Frankfurt in 1932.

In addition to all these worldwide activities Mrs. Glenn has during the years taken part in the women's work of the Church, through its organizations, notably the Woman's Auxiliary.

Church Celebrates Centennial

POTSDAM, N. Y.—Trinity Church, of which the Rev. William J. Hamilton is rector, celebrated on November 15th the 100th anniversary of the consecration of the church. A large congregation made their Communion and listened to the anniversary sermon preached by the Rev. Dr. R. W. Woodroffe, executive secretary of the diocese, his topic being The Changeless Christ in a Changing World.

Bicentennial of Georgia Church

SAVANNAH, GA.—The 200th anniversary of Christ Church, Frederica, one of the oldest churches in the South, was celebrated with special services November 22d. The Rev. Dr. Charles H. Lee, rector for many years, officiated.

Christ Church was founded by the Rev. Messrs. John and Charles Wesley, priests of the Church of England and leaders of the Methodist movement in that body.

Rev. W. P. Doty in New Post

NEW YORK—The Rev. Walter P. Doty, rector of St. John's Church, New York, has been appointed chaplain of the Order of the Daughters of the King in the diocese of New York, according to announcement by Elizabeth C. Foote, diocesan secretary of the order.

Noted Lecturers Visit Cincinnati

School of Applied Religion Hears
Addresses on Pastoral Problems
by Prof. Roelofs, Dr. Levine

CINCINNATI—A series of lectures on subjects of practical importance for pastors, delivered at the Graduate School of Applied Religion, has attracted about 20 visiting clergy in addition to the student body.

Prof. Howard D. Roelofs, whose commencement address at the General Theological Seminary last spring created much interest because of its emphasis on the idea of sin in human life adjustments, is reading a series of papers on Indifference to Religion, The Religious Business of Good Works, and Clear Thinking About the Supernatural.

Dr. Maurice Levine, psychiatrist and lecturer at the University of Cincinnati, is presenting the problem of psychiatric thinking and sex and mental hygiene as related to pastoral methods.

The first of the series of meetings occurred on November 19th when the speakers were introduced to the group by the Rev. Joseph F. Fletcher, director of the Graduate School. Since clergy are coming from a considerable distance to hear the lectures, supper is being served and opportunity made for fellowship and exchange of experience.

Bishop Hobson has expressed the belief that the work of providing refresher courses for men actively engaged in the Church's work is an important function which the Graduate School is well equipped to fulfill. Among the visiting clergy are a few members of other Churches, including the Rev. Julius K. Krolfifer, prominent in the Unitarian Church.

Harrisburg Auxiliary Amends Constitution to Reelect Head

HARRISBURG, PA.—After passing an amendment to their constitution making it possible to reelect their president, the delegates to the 31st annual meeting of the Woman's Auxiliary of the diocese of Harrisburg, meeting in St. Stephen's Cathedral, Harrisburg, November 17th and 18th, unanimously reelected Mrs. E. M. Fleming of St. Luke's, Altoona, to the presidency for another three year term.

Addresses were made by Bishop Brown of Harrisburg, Archdeacon W. Josselyn Reed, and two prayer partners, Miss Elizabeth Falck, missionary worker in Shanghai, and Miss Charlotte Brown, former UTO worker in Oregon and Nevada.

Delegates elected to the triennial meeting to be held in Cincinnati next year were Miss Katharine Comstock, Cathedral, Harrisburg; Mrs. Francis D. Daley, St. Luke's, Altoona; Mrs. Alfred W. Bodine, St. John's, Huntingdon; and Miss Mary Rachel Harris, St. Andrew's, Shippensburg. Alternates elected were Mrs. Wyatt Brown, Cathedral, Harrisburg; Mrs. Robert J. Sudlow, St. John's, Bellefonte; Mrs. Lura Vaughn, St. Paul's, Wellsboro; Mrs. Howard M. Fry, St. John's, Lancaster; and Mrs. George D. Graeff, Trinity, Chambersburg.

Teach Religion in School Hours, Plea

Bishop Stires' Plan for Devoting One Period a Day to Religion Rouses Widespread Discussion

NEW YORK—Bishop Stires of Long Island, who was the guest speaker at the 11th annual luncheon of the Protestant Teachers' Association of New York, held at the Hotel Astor on Saturday, November 21st, started a discussion which has spread from the members of that association to the officers and teachers of the public schools of the city.

Bishop Stires startled his hearers by advocating that the pupils be excused for a period during regular school hours, a course which the Roman Catholics have tried to bring about for years. He said in part:

NEED OF CHARACTER BUILDING

"We are trying to build character: that is our supreme task as educators. Without character all the rest is vain indeed, for the more education you give children without character, the more dangerous you make them to society. George Washington, in his Farewell Address, declared in ringing words: 'Morality cannot exist apart from religion.' We are not of much value to children unless we care for their characters and their personalities. The implications behind purely secular education are utterly destructive of the very value of secular education itself. The chief enemies of our moral standards and of our forms of government are logically the implacable foes of any form of religion.

"The responsibility for the religious education of children rests not upon the State but the Church. But the State must recognize the tremendous influence of religion upon the development of children and should make provision for religious education to be given, with the consent and in accordance with the faith of the parents. This should not be a mere postscript of the day's work in school; it should be an actual part of the school day. The students should receive credits for the work done in the classes in religious education; these should count toward the diplomas awarded. After-school classes are better than none; but they do not solve the problem.

"The Churches should, it need hardly be said, furnish the teachers and supply the necessary funds. There must be maintained a complete separation between Church and State, as our Constitution requires. Whether the school buildings could be used is a question. If not advisable, other suitable places must be found by the Churches. The central necessity is religious education. Any educational program which neglects God must appear to the child to reject God.

MUST INCLUDE FREE THINKERS

"No difficulty would arise as to the many creeds professed by the parents of the school children. The rule would be that the children shall receive religious education, during school hours, as an essential part of their education. The creed of any group is their own private concern. Free Thinkers must be included, since they hold a religion and profess a creed. The only qualifying word is the word 'religious' as applied to this education."

Col. Walter Jeffreys Carlin, a com-

Start Reënforcement Fund for Work of Rev. Herbert C. Merrill Among the Deaf

SYRACUSE, N. Y.—Eighty-nine thousand citizens of the United States are deaf and cannot benefit by ordinary services of the Church, according to the Rev. Herbert C. Merrill of Syracuse, who ministers to the deaf in Western New York as well as the dioceses of Rochester, Central New York, and Albany. A friend of this work has recently offered to match dollar for dollar a reënforcement fund up to \$15,000.

The Rev. Mr. Merrill travels about his jurisdiction holding services and calling upon the people who look to him for spiritual care. He holds services in St. Paul's Cathedral, Buffalo, and in St. Luke's, Jamestown, N. Y., twice a month and has prepared and presented classes for confirmation at each place in which he ministers.

Few people in the Church know of the work which is done through these silent services.

The Rev. Mr. Merrill is a native of Minnesota. He was for years meteorological observer and clerk in California, Nevada, and Washington, D. C.

missioner of the New York City Board of Education, expressed himself as in hearty agreement with all that Bishop Stires recommended. Before joining the school board, Colonel Carlin was superintendent of the Sunday school of the Central Congregational Church, Brooklyn. Henry C. Turner, president of the board of education, said that he endorsed thoroughly the Bishop's words about the need of religious education for children; but he could not agree that the children should be released from school for that purpose. Mrs. Johanna M. Lindlof, another commissioner, agreed with Mr. Turner.

There were 2,500 persons at the luncheon. The object of the Protestant Teachers' Association, all the members of which are teachers in the public schools, is the weekday religious education of school children. This is effected in New York City by after-school classes held, in other than school property, under the auspices of the religious bodies of which the children or their parents are members.

The Protestant Teachers' Association numbers 6,632. In the past year it has spent \$9,500 on weekday religious education, after school hours. This money has been provided by the members themselves.

Bishop Moore Urges Laymen of Dallas to Aid Church Finance

DALLAS, TEX.—A diocesan men's dinner was held in St. Andrew's parish house, Fort Worth, November 18th, attended by about 200 men. Bishop Moore of Dallas spoke, stressing three points: (1) the Church should follow the uptrend of business and finance, and extend its budget; (2) the inauguration of a diocese-wide preaching mission next year; (3) the raising of a sufficient endowment to secure the bishop's living and the diocesan overhead.

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"Christian Century" and "Commonweal" Interpret Election as Blow to Press

NEW YORK (NCJC)—Election day, 1936, was judgment day for America's daily press, in the opinion of the editors of the *Commonweal* and the *Christian Century*. Leading editorials in these representative organs of Roman Catholic and Protestant opinion agreed that newspaper influence has suffered a vast decline, that business interests have gradually assumed a control over the press that is well-nigh absolute, and that editors and writers have become, to a large and wholly dangerous degree, the mere hired voices of their "plutocratic" employers.

"The balance that once was held fairly even between the editorial and the business departments of the press," the *Commonweal* remarks, "has come down heavily on the side of the business office. This does not, of course, mean that the business side of journalism invariably or necessarily is detrimental to the best interests of the public, but it does mean that the liberty and energy of newspaper editors and writers are restricted and enfeebled to a degree that threatens to be a catastrophe to the liberties of the nation."

In an open letter "to the newspaper publishers of America," the *Christian Century* indicts newspaper owners on four counts: arrogance, tyranny, greed, and scorn of fair play.

"The general impression of the daily press," the open letter asserts, "which hosts of Americans had gained by the time they went to the polls was that of a rich man's property, conducted to curry the rich man's favor, to spread the rich man's prejudices, to impose the rich man's will upon the nation. Not only did they vote for commonwealth; they gained a fixed memory of the press as the slave of wealth—socially irresponsible wealth."

California Diocesan Student Council Holds Joint Service

SAN FRANCISCO—Under the auspices of the California diocesan student council, a joint college service for the diocese was held November 22d in Grace Cathedral, San Francisco. Vespers was sung with students participating in the reading of psalms and lessons and in the music of the service. The colleges of the diocese were represented by faculty and students in academic procession, with the clergy from the college centers also marching. Among the colleges so represented were the University of California, Stanford University, Mills College, San Jose State College, and various junior colleges.

The preacher for the joint service was the Rev. Sturgis Lee Riddle, the Episcopal Church's chaplain at the University of California and a faculty member in the Church Divinity School of the Pacific.

Church Army Captain to Hays

HAYS, KANS.—Capt. Ray W. Lewis of the Church Army came last month to Hays to engage in rural work with the GTS Associate Mission. Captain Lewis has recently been in charge of St. Barnabas' Mission, Cincinnati.

Franciscans Hosts to Bishop Policarp

Rumanian Mission Head in U. S.
Visits Anglican Monastery for
Rest from Year's Labor

MT. SINAI, L. I., N. Y.—The Rt. Rev. Policarp Morusca, Rumanian Orthodox Bishop of America, is visiting the Franciscan monastery at Little Portion, Mt. Sinai. He came to this country in June, 1935, with the Rev. Dr. Frank Gavin, professor of history in the General Theological Seminary, at the close of the conference between the Anglicans and the Orthodox Church which resulted in the Rumanian recognition of Anglican orders. Dr. Gavin was one of the Anglican delegates to that conference.

Hitherto the work of the Rumanian Orthodox Church in the United States has had very little supervision from the Rumanian Church, and Bishop Policarp is the first Rumanian Orthodox Bishop in this country. He has jurisdiction over the work of the Rumanian Orthodox Church in both North and South America, and also in Western Europe.

Since his arrival here he has spent his time visiting the scattered Rumanian congregations, endeavoring to perfect some sort of working organization. He was enthroned July 4, 1935, in the Rumanian pro-cathedral in Detroit.

Recently he asked Dr. Gavin to find him some monastery in the Episcopal Church where he could rest and study and recuperate until he makes his next series of visitations. Dr. Gavin arranged with the Order of St. Francis for him to visit Little Portion, and he is in residence with the brethren of the order at the present moment.

The Orthodox bishops are chosen from their priests who have taken monastic vows. Bishop Policarp is therefore a professed monk of the Order of St. Basil. He attends the Offices in the chapel at Little Portion and follows the routine of the community as if he were a simple member of the order. His elevation to the episcopate was determined upon so suddenly that he had no time to learn to speak English before he came to the United States, although he has a reading knowledge of the language. He hopes to attain a speaking knowledge during his stay at Little Portion.

Privileges of Server Stressed

CAMDEN, ME.—Clergy and acolytes observed their third annual acolytes' festival November 8th in St. Thomas' Church, completely filling the edifice. The sermon was by the Very Rev. Howard D. Perkins, Dean of St. Luke's Cathedral, Portland, who spoke on the privilege of being a server at the Altar.

Citing our Lord, who garbed Himself as a servant and waited upon His disciples, the speaker said that man at his best is a servant, and the server in church represents the typical man.

Nazified Sermon on the Mount Decried

Highest Official German Church Authority Assailed "Translation" by Former Reichsbishop

AMSTERDAM, HOLLAND (NCJC)—The Reich Church Committee, highest official Church authority in Germany, assailed the former Reich Bishop, Ludwig Mueller, as an imposter on May 15th when he issued his well-known rendering in German of the Sermon on the Mount, *Deutsches Gottesworte*.

This was revealed in the most recent pamphlet of Bishop Mueller, published in Weimar, wherein he makes known for the first time the secret opinion of the Reich Church Committee. Seven months ago this opinion was sent to German pastors as a confidential document.

"Such rendering in German of the Sermon on the Mount," it declared, "can only be explained by the mentality of the author, who, on page 36, stated: 'The time of Church dogmatism is nearing its end.' The other passages on the same and the following page prove in connection with the entire book that the author disavows the teachings of the Christian Church and that he wishes to replace them by a purely worldly, racial morality with a utilitarian viewpoint.

"It must therefore be stated in summary: The author does not put into effect the idea which he obviously had. Instead the book is

"(a) A deception of its readers. It attempts to win over men to the belief in Christ by representing to them as the contents of the Bible, as the word of Jesus Christ, and as the proclamation of the Church, something that does not exist in reality;

"(b) The book is therefore a complete falsification, Judaization, and secularization of the redeeming words and deeds of Jesus Christ;

"(c) The author through this book and its epilogue severed his ties with the Evangelical Church which is based on the Word of God and which cannot exist without teaching the Word of God. All his statements, to the contrary, are thus unmasked as untrue."

The Reich Church Committee deprived Bishop Mueller of his office through the ordinance of October 3, 1935.

Hold Institute for Parents, Teachers, Leaders, in Albany

SCHENECTADY, N. Y.—An institute for parents, teachers, and leaders, conducted by the Christian parenthood commission of the department of religious education, was held at St. George's Church on November 18th.

The Very Rev. E. R. Welles, Dean of the Cathedral of All Saints, Albany, made an address at a vesper service. A round table discussion under four leaders followed, the findings of which were presented at the supper.

Dr. Henry C. Link, director of the Psychological Service Center, New York, made an address at the evening meeting; and a forum, under the leadership of the Rev. Nelson M. Burroughs, chairman of the department, closed the conference.

50th Year of Pittsburgh Church Marked; Survived Changes of Environment

PITTSBURGH—Emmanuel Church, Northside Pittsburgh, the Rev. A. W. S. Garden, rector, recently celebrated the 50th anniversary of the building of the church with a series of events covering a week.

Much interest is being shown in this celebration of a church which has had a very interesting history. The week has been popularly called "Old Home Week" and scores of the old families who had moved away with the change in population came back for at least part of the week.

When the present church was built in 1886, designed by H. H. Richardson, the famous architect who built Trinity Church, Boston, and the Allegheny county court house, Pittsburgh, it was in the center of a community that counted its residents as the first families of Western Pennsylvania. The chairman of the building committee was the Hon. Malcolm Hay, later Postmaster General under President Cleveland. Many memorials in the beautiful church including the Altar of Italian marble bear the names of families famous in the development of iron and steel.

Today the church is in the center of a cheap rooming house section with a constantly changing population. The area will eventually become the warehouse section.

In spite of these conditions the parish has maintained its identity, and its ministry during the past ten years has been in keeping with the social service opportunities of the community. Dr. Garden is known far and wide for the work of that parish during the past six years.

Bishop Mann closed the celebration with a solemn service on November 15th, assisted by the choir of Calvary Church.

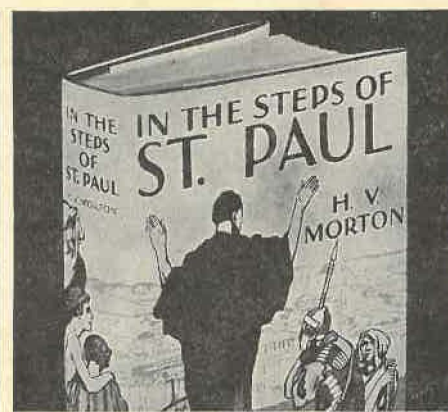
It is expected that considerable endowment will be added within the next few months as a result of this special week.

Bishop Hobson Calls Static View of Human Nature Heresy

KANSAS CITY, Mo.—"Don't let anybody deceive you with that greatest of all heresies, that you can't change human nature," Bishop Hobson of Southern Ohio urged, preaching at Grace and Holy Trinity Cathedral here, November 8th.

The Bishop spoke on the Forward Movement, of which he is chairman, pointing out that following the progress shown by miracles of science, medicine, and industry, it is now necessary that spiritual miracles be performed. The greatest of these needed spiritual miracles, he declared, is the transformation of human life to accord with the purpose of God for human life.

Bishop Hobson, here to attend a reunion of the 365th Infantry Association, took part on November 7th in the dedication of a flagpole and granite boulder as memorials to Major William J. Bland. The Bishop, as a major, served in the 365th infantry of the 89th division during the World War, and was in the same engagement at St. Michiel which took the life of Major Bland.



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Institute Honors Deceased Members

Members and Benefactors of Work Among Seamen in Philadelphia Remembered in Service

PHILADELPHIA—Assurance that the life of an old sailor, Frederick Nordicker, will long be remembered was made by the dedication of a tablet in his memory at the Seamen's Institute of Philadelphia on November 5th. For a number of years previous to his death recently he was a resident of the Clark Memorial Mariner's Home, housed in the buildings of the institute.

His tablet was one of a number of memorials dedicated at a special service held annually at the institute, usually on the Monday nearest to All Saints' Day. The service was conducted by the Rev. Percy R. Stockman, superintendent of the Philadelphia institute, and the memorials were dedicated by the Rev. John R. Mockridge, rector of St. James' Church.

DEDICATE SEAMAN'S BEDROOM

A seaman's bedroom provided for by Stanley G. Flagg, 3d, was dedicated as a memorial to his father who was one of the founders of the institute and for a long time a member of the board. Another former member of the board, John Gribbel, for some time its vice-president was memorialized by a tablet in the chapel. Two other tablets were unveiled recording gifts for dormitory beds in memory of Anna Hunter Moss and Edith D'Olier Lippincott. Both of these ladies had been members of the Overbrook Auxiliary of the institute, which group contributed the tablets. In addition to the dedication of these memorials the usual custom was followed at the service of remembering in prayer, seamen, board members, and other friends of the work who had died during the past year.

Bishop Oldham to Head Peace Organization; Member of Many

ALBANY, N. Y.—Bishop Oldham of Albany, leader in world peace and international relations, has accepted his election as president of the World Alliance for International Friendship Through the Churches.

Bishop Oldham succeeds the Rev. Dr. William Pierson Merrill, and was elected at the meeting of the Alliance in connection with the 21st annual Goodwill Congress sponsored by that organization.

Bishop Oldham was the speaker at the great memorial service of the Congress on Armistice Day, was also a leader in the Congress panel discussions and one of the Congress preachers at St. John's Cathedral on November 8th. The Bishop is also president of the Albany branch of the Foreign Policy Association and of the Albany World Court Committee, a member of the Council on Foreign Relations, and an officer of the National Council for Prevention of War.

Lynn, Mass., Parishioners Adopt Rule of Life After Forward Movement Mission

LYNN, MASS.—The following rule of life was circulated at the close of an eight-day mission conducted by the Rev. Arthur M. Sherman of the Forward Movement staff in St. Stephen's Church, Lynn. The Rev. Arthur O. Phinney is rector. Those attending the mission checked some or all of the five rules suggested:

A RULE OF LIFE

Desiring to learn from Jesus Christ the Way of Life, I renew my pledge of discipleship. I will endeavor, with God's assistance, to:

- (1) Worship in the Church at least once every Sunday.
 - (2) Pray daily, at a stated time.
 - (3) Read thoughtfully some portion of the Bible, daily.
 - (4) Serve by striving to enlist others as disciples of Christ.
 - (5) Set aside a definite part of my income for the work of Christ's Church at home and abroad.
- () I would like to be baptized.
() I would like to be confirmed.

Plans for Brotherhood Convention

CINNCINNATI—Plans for the approaching national convention of the Brotherhood of St. Andrew, to be held October 1 to 5, 1937, immediately preceding General Convention, were formed at a meeting of Bishop Hobson and members of the local committee for General Convention, on Monday, November 16th. Leon C. Palmer of Philadelphia, general secretary, representing the national Brotherhood organization, outlined the needs and plans of the organization; and upon invitation of the Rev. Dr. Frank Nelson it was decided to hold the convention in Christ Church, with parallel sessions for the men and for the older boys. The triennial corporate Communion of the Brotherhood will be held October 3d. Announcement of hotel headquarters and entertainment plans will be made later.

1936 Christmas Cards Lay More Stress on Religion

NEW YORK (NCJC)—Christmas cards expressing religious sentiment are notably more numerous among this year's greetings, according to reports from greeting card publishers.

There are etchings and engravings of great cathedrals, reproductions of famous Madonnas, and pictures of Biblical subjects. On some of the cards actual photographs are used showing views from the Holy Land, such as Bethlehem or the Sea of Galilee.

Less formal cards show religious motifs in new color treatments and in designs which make effective use of the season's new trend to the simplicity of modern art.

A Madonna and Child group, for example, is done in white and silver against a circle of blue on a white card sprinkled with silver stars, circled again in blue, and tied with blue ribbon.

YMCA Student Group Hits at Militarism in Movies

LOS ANGELES (NCJC)—The YMCA student cabinet at the University of California attacked militarism in the newsreels and sent a unanimous protest to the presidents of the nine largest film producing companies in the United States. The resolution declared:

"Whereas, the moving picture frequently serves, possibly unconsciously, to foster the war spirit;

"Whereas, surveys have revealed that in the newsreel war items outnumber those dealing with peace nearly fifteen to one;

"Whereas, the great majority of people everywhere want peace and would be interested in pictures portraying constructive efforts to prevent war;

"Therefore, be it resolved that this cabinet respectfully urge all film companies to cut down drastically on their showing of battle maneuvers and marching men and substitute the showing of activities aimed at ending war and its causes."

27 Gifts, 8 Loans for Building Since January

NEW YORK—The American Church Building Fund Commission is still carrying on its work of assistance in the building programs of parishes and missions, in spite of limitations due to arrears of payments during the years of depression, which still affect its present condition, according to a statement by the Commission's secretary, the Rev. Dr. Charles L. Pardee.

"Since January 1, 1936," Dr. Pardee continues, "eight loans totaling \$18,878.25 have been placed, and \$19,550 has been given to 27 congregations for building purposes. Other loans of \$28,300 and gifts of \$15,172.47 have been promised when final papers are ready. As gifts are made from income, which is kept at a vanishing point most of the time, the generosity of the Commission in its aid of building needs is self-evident. With the return of prosperity there will doubtless be a return to a more extended lending such as prevailed before the years of depression.

"As indicative of the desire of congregations to retire their loans, 15 of these have made final payments during the year. In this connection the Commission feels that its work of serving the Church in its building projects is limited only by the arrearages of those parishes which have had the use of its funds. That it has been able to function as largely as the above record shows should be a source of gratification to the Church at large."

Church School Children Give Christmas Presents to Needy

CHICAGO—More than 2,500 Christmas gifts are being dispatched to children in mission centers of Virginia, Kentucky, North Carolina, Georgia, and China by church school pupils of the diocese of Chicago, according to Miss Dorothy Piper, director of Christmas box work of the diocesan department of religious education. In addition, hundreds of gifts will go to local service institutions.

Each year the church school children give gifts for mission children.

Women's Work in Nevada Advances

Church Service League and Girls' Friendly Society Show Larger Enrolment, Increased Activity

RENO, NEV.—Reports of the fall regional all day meetings of the women held throughout the five regions of the Church Service League in Nevada have been encouraging and the meetings stimulating.

Present at three of them, the Bishop said, "I am cheered and see new hope. When the men do what the women are attempting, a corporate spirit will begin to appear. 'Rugged individualism' will give way to 'social security.'"

Deaconess Lillian W. Crow, district president, accompanied by Deaconess Lydia Ann Ramsay, attended all the meetings, at each of which the program included talks on the part women should take in the Forward Movement, discussion of War and Peace, and the fall Every Member Enrolment.

The work of the Church Service League in Nevada has made remarkable progress during the past two years under the devoted direction of Miss Charlotte L. Brown, now retired. Her successor, Deaconess Crow, is carrying on this difficult work admirably in addition to her responsibility for St. Francis' Mission, Lovelock. On the 1,500 mile drive around the district to attend these meetings, Deaconess Ramsay, director of Nevada's church school by mail, visited many of her isolated families and added 50 new pupils to her school, as a result of new contacts made.

The Girls' Friendly Society continues to grow in Nevada where a district charter was granted recently by the national executive board. Two new branches have been formed within the past few weeks, in Las Vegas and Pioche.

The district organization is now publishing a two page mimeographed paper monthly telling of activities and suggestions for programs, etc., fitted to the needs in Nevada. Published by the girls themselves, it is called *Girls Friendly Sagebrush*. The November issue contains the first section of the report that is being made by Deaconess Margaret, district president, on the recent national council of the GFS, which she attended.

Harrisburg Mission Booklet Issued

HARRISBURG, PA.—A *Missionary Diocese* is the title of a 24-page booklet issued by the departments of missions and of field operations of the diocese of Harrisburg, describing the missionary and institutional work of the diocese.

It contains many illustrations, a map showing the location of every parish and mission in the diocese, and art work by Miss Julia Comstock Smith.

The editors of the booklet are the Rev. Canon Clifford W. French, the Rev. Arthur G. W. Pfaffko, and William O. French. Copies have been sent to all the American diocesan bishops.



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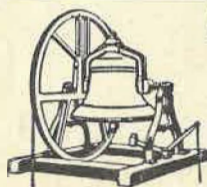
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Book Fair Devotes Day to Religion

Catholic, Protestant, and Jew Speak
on Various Aspects of Religious
Publishing

NEW YORK (NCJC)—Religion was the theme at the New York Times National Book Fair in the International Building of Rockefeller Center when the publishing industry dedicated Sunday, November 15th, to Religious Books. Dr. John W. Langdale, book editor of the Methodist Episcopal Church, presided. The three speakers were Michael Williams, editor of the *Commonweal*, Roman Catholic lay publication, Rabbi Louis I. Newman, author of *The Hassidic Anthology*, and Dr. Henry C. Link, author of the current best seller, *The Return to Religion*.

CURRENT LITERATURE USED IN SERMONS

Rabbi Newman, speaking on the subject, *How Shall We Use Religious Books?* asserted that the preachers of today are using current literature for homiletical purposes. He said that it is "the common denominator" by which the preacher in the liberal church can make a sure contact with his congregation. It is the only contribution of the pew to the pulpit.

Liberal religion, said Dr. Newman, "has proved something of a disappointment to its advocates. The liberal church and synagogue seem to be more of a procession than an institution. People go in and out rather than join in its enduring loyalties. Thus, during the past few decades, preachers have learned that to catch the attention of the so-called liberal in religion, it has become necessary to utilize plays, essays, and novels.

"So much of religious teaching today," he continued, "must be given to the congregation in tabloid form, or to change the metaphor, in sugar-coated tablets. The preacher must interpret the truth as he finds it in current books from the viewpoints of ethics and spiritual direction."

SEES REVIVAL OF ROMANIST LITERATURE

Mr. Williams, in his address, stated that there had been a revival of Roman Catholic literature since Pope Pius XI shattered the tradition of "the prisoner of the Vatican" by leaving its grounds and since that time the literary and artistic life of the Roman Catholic Church had advanced.

"This advance," he said, "in the face of the terrific danger of the totalitarian State has been a strong inspirational force aiding both Catholics and non-Catholics in the fight for a free civilization."

Mr. Williams contrasted the fair with book burning in Nazi Germany which he called "an amazing, fantastic, and almost nightmarish experience" that he, himself, had personally witnessed. Deploing the resurgence in Germany of "a truly barbaric religion; returning to all the gods of force," the speaker declared that "failures



THEY LACK A SANTA CLAUS

Not merely Christmas presents but food, clothing, and shoes are desperately needed by these Cumberland mountain children and more than 30,000 others in the same region, for whom Save the Children Fund is making a special appeal this year. According to announcement at the Fund's headquarters, 156 Fifth Avenue, New York, a severe drought which destroyed most of the small food crops left no money for Christmas presents and in many cases not enough for the bare necessities of life.

or defeats or retardations of the universal Christian mission must not be regarded as absolute failure or frustration."

Dr. Link, who is director of the Psychological Service Center of New York, in speaking on the subject, *The Rediscovery of Man*, said that "the world is entering a golden age of literature, the theme of which may well be described as the rediscovery of man."

In his opening comments the chairman, Dr. Langdale, pointed out that "10% of the books published in the United States are books on religion" and that religious books cannot be looked upon as an infant industry. "I wonder if we can't claim that books on religion mean more to their readers than most other books," he said.

"Red Side" Representative Uses Dollar Bill as "Magic Carpet"

DETROIT—When the Women's Service League of St. Columba's Church, Detroit, decided to have a speaker on the diocesan and general Church program at their monthly luncheon on November 18th, they asked for Charles O. Ford, executive secretary of the diocese of Michigan, who, they said, "represented to them the Red Side of the envelope."

Mr. Ford accepted the invitation. He captured the undivided attention of his hearers in the first two seconds of his address by showing them a \$1.00 bill—it being the first time many realized that Church workers ever had any money—and then explained that the bill was a "Magic Carpet" on which he proposed to take them on a missionary journey around the world, proceeding immediately to make good his promise.

Mark Centenary of Noted Evangelical

**Rev. Charles Simeon Was Founder
of Patronage Trusts; Commission
Seeks Power for Chancellors**

BY GEORGE PARSONS

LONDON—November 13th marked the centenary of the Rev. Charles Simeon, who died on that date in 1836. Simeon is properly regarded with veneration by Evangelicals; and the solemn devotion that he had for the Holy Eucharist attracts for him the equal admiration of Catholics.

His zeal for souls led Simeon into one line of action which has produced much mischief. He was rightly anxious that as many parishes as possible should be supplied with priests of genuinely personal religion. To promote this object, he adopted an expedient which then seemed natural enough, but of which the evil consequences remain to this day. As advowsons came into the market, he lavished his means in purchasing them and conveying them to his Trust (known as the Simeon Trustees), which he charged before God to present only pious and devoted men possessing judgment and independence, and then only with the most careful consideration of their qualification for the particular parish concerned.

Thus began the system of patronage trusts. Simeon cannot altogether be blamed for failing to foresee the disastrous consequences produced by party trusts in more recent times. Simeon's purpose was admirable; but his method has proved injurious to the Church at large and destructive of the reasonable rights of parishioners. The centenary of Simeon's death might well be utilized for the inception of a movement wholly to abolish the system which he unfortunately founded.

SEEK TO ENLARGE CHANCELLOR'S POWERS

The report of the Church Assembly's Commission on the law relating to faculties has been issued. The main object of the report seems to be the augmentation of the chancellor's authority.

From the time of the canons of 1640 a feeling has existed in the Church that the bishop should act as a judge in his own court; but this idea is turned down by the Commission, which finds that the bishop should not be placed in a position in which "judgments given under the limitations imposed by law might prejudice" his pastoral influence.

The suggestion is made that bishops, archdeacons, and other dignitaries should satisfy themselves that faculties have been granted, or are in the course of being granted, before they consent to dedicate or attend the inauguration of alterations or additions to the fabric or ornaments of churches. And at visitations and such like times there are to be inquiries whether any alteration in architectural arrangements or ornaments has been made without faculty granted.



"Lloyd C. Douglas

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triumph to triumph . . . I enjoyed his new novel immensely:

I recommend it to all except those who are so sophisticated,

so ironically minded, that they cannot take in what they

need, but only what they want."—William Lyon Phelps



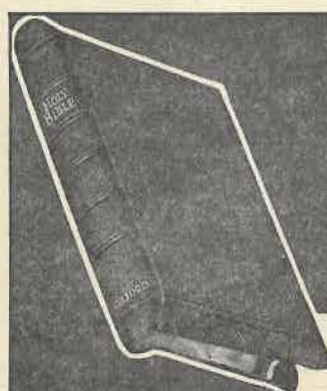
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52 PRESENTS A YEAR!



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Life Abundant Center to Open for 1937 Season on May First

BLACK MOUNTAIN, N. C.—The Life Abundant Center at Black Mountain, the Rev. Robert B. H. Bell, director, which closed for the winter season on October 1st, will be reopened on May 1, 1937.

About 125 guests and students spent from two weeks to five months learning the practical application of the Life Abundant teaching. The Rev. Mr. and Mrs. Bell left immediately for Denver, where they held missions in the Rev. Mr. Bell's former parish, St. Thomas', and also in St. Michael and All Angels'.

They have recently been conducting a mission of health and healing at St. Philip's Pro-Cathedral, Atlanta, Ga.

From there they go to Sarasota, Fla., where a center is being built by friends of the Life Abundant movement. This is to be occupied in the winter months in 1937.

Plan Christmas Benefit in Chicago

CHICAGO—Plans have been announced for the annual children's benefit sponsored by the Church Club. It will be held at the Hotel Sherman, December 21st, when 1,000 needy children from Church institutions and parishes will be entertained.

More than 10,000 children have been provided for through these benefits and \$12,000 has been turned over to family relief funds of diocesan institutions. J. D. Allen is chairman of the affair.

Dr. Lau to Return from Haiti

NEW YORK—The Very Rev. Dr. Robert F. Lau, who went to Haiti last spring as acting dean of Holy Trinity Cathedral, Port au Prince, in the emergency occurring when Bishop Kroll left for Liberia, is returning to the United States with Mrs. Lau about the middle of December, on account of their daughter's health.

Canon Bell to Preach Parish

Missions in University Towns

PROVIDENCE, R. I.—During this academic year, the Rev. Canon Bernard Iddings Bell of the Cathedral in Providence will preach four parochial missions in university towns, jointly for the parish and the colleges, in each instance.

The first of these will be November 29th to December 6th at St. John's, Northampton, Mass., for Smith College; the second, January 10th to 17th, at Christ Church, New Haven, Conn., for Yale University; the third, February 21st to 28th, in St. Luke's, Kalamazoo, Mich., for the two colleges in that city; the fourth and last, March 14th to 19th, in the Church of the Resurrection, New York City.

In addition, during this academic year, Dr. Bell is preaching in 12 university chapels, and in those of eight preparatory schools.

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RETREAT

A QUIET DAY for women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, on Thursday, Dec. 10, beginning with the Mass at 10 A.M., and closing with Vespers at 3:30 P.M. Conductor: The Rev. C. W. Douglas. Please notify the SISTER SUPERIOR.

Seek \$400,000 for German Refugees

Continued from page 659

are all His children. Upon that fact of the Divine Fatherhood we base the truth of our common brotherhood, our common humanity, the equality of all men, of all races and all colors in the sight of God. Racial or religious prejudices can have no place in the heart of any true Christian.

MUST DEFEND BOTH JEWS AND CHRISTIANS

"As Christians our voices must be lifted up against racial or religious persecution, whoever may be guilty of it, in Germany or elsewhere, and we must not overlook the tyrannical and cruel persecution which still continues under the Soviet government in Russia. While we think of the Christian heroes under Hitler's hammers, we must think also of the Christian heroes under Stalin's hammers. As Christians we declare that such persecution in Germany or Russia or anywhere is intolerable. None of us, whether we are Jews or Christians, none of us who call ourselves Americans have the right to be indifferent to such acts. Such action against any race or group of men in any country is the concern of all of us because these men, whether Jews or Christians, are our brothers and have the same right before God that we have. We have nothing but good will toward the German people or the Russian people or any people, but race prejudice, oppression, religious persecution, have no right to exist anywhere in the world, and we have no right to condone or countenance them.

NEED OF BROTHERHOOD STRESSED

"The Christian religion calls upon men not only for justice but for brotherliness toward all, and in these days of world crisis we see clearly that hate and fear and war must be banished and all nations must draw together in brotherhood and fellowship if civilization is to be preserved. All of us today are longing and praying for the spirit of peace and brotherhood in all the world. Here is an opportunity and a call to show that spirit. And so we appeal today especially for the help of the German Christian refugees who are in dire need not only of our sympathy

Pilgrims Visit Cemetery But Alleged Miracles Not Confirmed by Officials

CLEVELAND (NCJC)—Whether there have been miracles of healing through the touching of the marble marker over the grave of Helen Pelczar, in Calvary cemetery, this city, and whether visitors have heard celestial music coming from the grave, the Roman Catholic authorities of the city are not yet convinced. In the meantime, hundreds of pilgrims have been visiting the cemetery, saying prayers and carrying away bits of the soil.

Helen Pelczar died in 1926 at the age of 38 years. Few gave the deceased much attention until several months ago a story of her life began to appear in a Polish Catholic periodical published from Detroit.

Then visitors began to come to the cemetery to visit the grave. Some of these report hearing music coming from the grave. Others testify to miracles of healing which have been wrought.

but of our immediate practical help. And we call upon the people of all Churches to aid them in their tragic situation."

Dr. Leiper, who has recently been in Germany, said that there were about 14,000 Christian German refugees whom the committee must help. The persecution of these Christians under Hitler's hammers had made little impression so far in other lands, he said.

Dr. Holmes declared it as his belief that if any Christians were left in Germany at the end of the next quarter of a century they would be living in catacombs, like the early Christians. As for the Jews, he thought that if any then survived they would be segregated in ghettos.

The American Christian Committee for German Refugees held the meeting at St. Nicholas' Church jointly with the Greater New York federation of Churches. The general secretary of the federation, Dr. Robert W. Searle, presided.

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SPEAKERS AT MEETING FOR CHRISTIAN REFUGEES

Left to right, seated: Dr. Henry Smith Leiper, Bishop Manning. Standing, left to right: Dr. John Haynes Holmes, Dr. E. C. Carder, Dr. Robert W. Searle, and Dr. Max Brauer.

Book Reviews of

A Catholic Looks at His World

By CANON BERNARD IDDINGS BELL, S.T.D.

★ "In a day when vagueness and uncertainty is all too often the Creed of the Christian preacher or theologian and in times which are conducive to compromise in the matter of the application of Christian principles to the social order, it is stimulating to read a book of this sort—fearless and direct. There are four chapters, the first being a statement of 'The Catholic Point of View' in sociology. Dr. Bell says: 'The Catholic puts his trust in God and in people only to the extent that they are God-minded.' . . . 'Aside from the Church there is no salvation,' a quotation from St. Cyprian, opens the last chapter and the discussion of the Church. One wishes that every bishop of the Church would read, mark, learn and inwardly digest this excellent article. Priests and lay people need to be very clear in their understanding of the principles it brings out too. From cover to cover it is a book that will provoke thought and should help in directing Christian effort in the realm of sociology."—*American Church Monthly*.

★ "In *A Catholic Looks at His World*, a leader of the Anglo-Catholic movement in the United States, who equates with the word Catholic a full-rounded, universal, positive, creative, and yet historical Christianity, describes lucidly his point of view and then turns his attention to the State, the contemporary economic problem, and finally the Church itself. Since his material was presented in lecture form originally, it is gripping, direct, and forceful. The average reader, particularly one with Protestant antecedents, will find himself compelled to readjust his terminology before he digests the book. With certain relatively unimportant reservations, what Canon Bell means by 'Catholicity' is what the serious Protestant of any communion means by 'world Christianity,' grounded in the life and teaching, the death and resurrection, of Christ, but moving forward through the years in the life of the Church which is His visible body. . . . Particularly I would commend the chapter on the State, which contains a very compact, accurate, dramatic analysis of the central features of Bolshevism, Fascism, and Hitlerism. . . . This is not a comfortable book but a timely and provocative one, well worth reading whatever one's view of the Church and its mission."—*Dr. Henry Smith Leiper in "The Religious Bookshelf" of the N.C.J.C. News Service*.

★ "He begins by defining the Catholic point of view, particularly in regard to its doctrine of man. From this Christian principle (and he has made it quite clear that it must be applied) he goes on to appraise the modern State. Capitalism is dying, and is being replaced not by a State to serve the community but by Totalitarian masters of it. On looking at the economic problem he makes it clear that secularist methods without first postulating a fixed moral code (as in Christianity) cannot hope to succeed. The solution to the Catholic is for the Church, like the Jewish Remnant, to rebuild as the nation destroys itself. But in the modern Church there are many hindrances to this task, the most striking of which is the division of Catholic-minded people along denominational lines that have little or no contemporary meaning. The book is written in Dr. Bell's usually stimulating style and it is certain to challenge all those who are interested in Christian Sociology—or, better still, those who ought to be."—*The Vanguard*.

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