

December 19, 1936

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The Living Church



Vol. XCV, No. 25

Price 10 Cents

On Christmas Day in the Morning

EVANSTON

Carol by GEORGE CRAIG STEWART
Music by HERBERT E. HYDE

Moderately



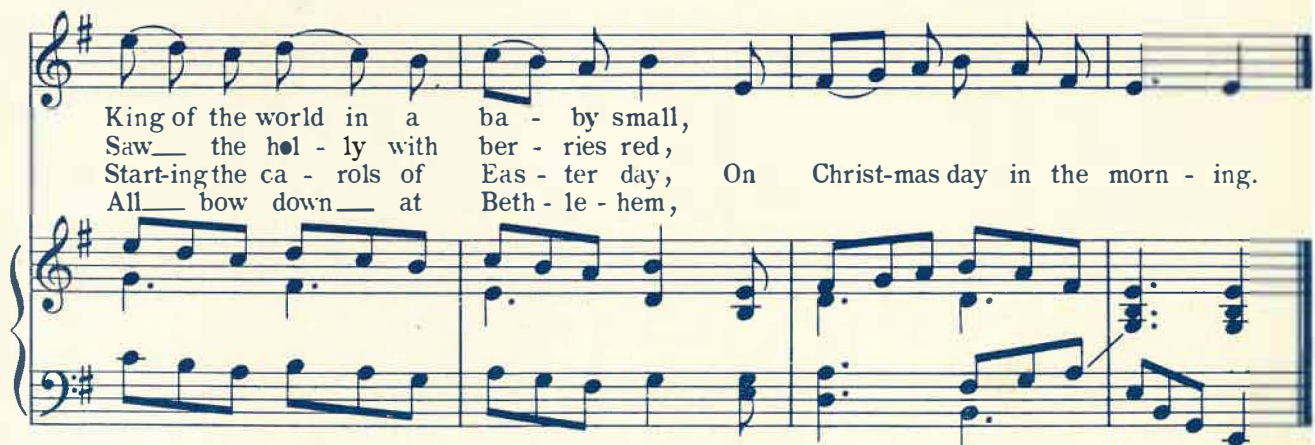
The shep-herds ran to Beth-le-hem, Hey, Ho, Oh that was long a - go!
And back they sped with joy-ful feet, Ho, Hey, Oh what a hol - i - day!
She saw on a hill a bar-ren tree, Ah, me, Ah what a mys-ter - y!
And so we go gai - ly down the street, Tramp, tramp, Laugh-ter and mer - ri-ment!



I on-ly wish I had been with them While the crowd-ed inn was scorn-ing: They
All the world turned sud-den-ly sweet The hills and vales a - dorn - ing: But
Cross a-grow-ing for you and me And sor-row-ful was its warn - ing: She
Rich and poor with a ca - rol greet And ban - ish all our mourn - ing: The



found with - in a man - ger stall, Ho, snow, Blow and blow be - low!
Ma - ry watch - ing by the bed, Bye, bye, Sing-ing a lul - la - by!
could not see the an - gels gay, No - el, Sing-ing with Ga - bri - el!
shep-herds are there and we go with them, Hey, Ho, It is not far to go!



King of the world in a ba - by small,
Saw the hol - ly with ber - ries red,
Start-ing the ca - rols of Eas - ter day, On Christ-mas day in the morn - ing.
All bow down at Beth - le - hem,

The Living Church

Established 1878

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

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Church Calendar



DECEMBER

- 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.)

JANUARY

- 1. Circumcision. (Friday.)
- 3. Second Sunday after Christmas.
- 6. Epiphany. (Wednesday.)
- 10. First Sunday after Epiphany.
- 17. Second Sunday after Epiphany.
- 24. Septuagesima Sunday.
- 25. Conversion of St. Paul. (Monday.)
- 31. Sexagesima Sunday.

AMERICAN CHURCH UNION CYCLE OF PRAYER

DECEMBER

- 28. Advent, Kenmore, N. Y.
- 29. All Saints', Scotch Plains, N. J.
- 30. Christ Church, Dallas, Tex.
- 31. Grace Church, Hartford, Conn.

JANUARY

- 1. Advent, Boston.
- 2. St. Stephen's, Buffalo, N. Y.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

AIKEN, REV. WARWICK, formerly in charge of St. Mark's Church, Plainview, Texas (N. T.); has accepted a call to Trinity Church, Pass Christian, Miss.
 ALDEN, REV. HARRY C., formerly in charge of Epiphany Church, Concordia, Kans. (Sa.); is rector of Trinity Church, Norfolk, Nebr. Address, Trinity Church Rectory.
 BAXTER, REV. E. W., rector of the Church of the Ascension, Frankfort, Ky. (Lex.), is again in temporary charge of St. John's Church, Ver-

sailles. The Rev. F. C. REYNOLDS, locum tenens for a year, concluded his term and left the city in November.

BROCK, REV. RAYMOND E., is rector of St. Stephen's Church, Tottenville, and the Holy Comforter, Eltingville, Staten Island, with address at 7516 Amboy Road, Tottenville, Staten Island, N. Y.

BULKELEY, REV. WILLIAM TUDOR, formerly in charge of St. John's Parish, Harbour Island; is now in charge of St. Peter's Parish, Simms, Long Island, Bahamas. Address, The Rectory, Simms, Long Island, Bahamas.

FERRIS, REV. EVERSLEY S., formerly vicar of All Saints' Chapel, and curate at Grace Church Parish, Lockport, N. Y. (W. N. Y.); is rector of St. Mark's Church, LeRoy, N. Y. (W. N. Y.). Address, 57 Wolcott St.

FORTUNE, REV. FRANK VAN DUSEN, formerly rector of Grace Church, Defiance, St. Paul's, Hicksville, and St. John's, Napoleon, Ohio; is curate at St. Paul's Church, Fairmont cor. Coventry Road, Cleveland Heights, Ohio.

HEUSS, REV. JOHN, in charge of St. Matthew's Church, Evanston, Ill. (C.), since early fall; to be rector of that church, effective January 1st.

HUTCHINSON, REV. EDWARD, formerly vicar of the Church of the Blessed Sacrament, Green Bay, Wis. (F. L.); to be rector of St. Thomas' Church, Falls City, Nebr.

KEYS, REV. HAROLD M., formerly at Christ Church, Sturgeon Bay, Wis. (F. L.); is vicar of St. Paul's Church, Big Saamico, and of the Church of the Blessed Sacrament, Green Bay, Wis. (F. L.), with address at 825 N. Webster Ave., Green Bay.

KINNEY, REV. JOHN EDWARD, formerly chaplain, U. S. Army; is in charge of Gethsemane Church, Sherrill, N. Y. (C. N. Y.).

KLEIN, REV. JOHN A., formerly in charge of St. Paul's Church, Altus, and of St. Mark's, Mangum, Okla.; is in charge of the Church of the Good Shepherd, Sapulpa, St. James', Wagoner, and St. Paul's, Claremore, Okla. Address, 415 E. Thompson St., Sapulpa.

MARTIN, REV. JAMES H., formerly vicar of Trinity Church, Fredonia, N. Y.; is rector of that church since December 1st.

MITCHELL, REV. LEONARD, acting chaplain at St. John's School, Salina, Kans., is also in charge of missions at Minneapolis and Bennington, Kans. Address, at St. John's School.

MORRELL, REV. ANSEL R., formerly rector of St. Paul's Church, Mayville, Trinity Church, Fredonia, and the Chapel of the Good Shepherd, Chautauqua, N. Y. (W. N. Y.); is rector of St. Matthias' Church, East Aurora, N. Y. (W. N. Y.). Address, 16 Maple Road.

MORRIS, REV. HERBERT B., formerly at All Saints' Church, McAlester, Okla.; is in charge of St. Paul's Church, Clinton, and missions at Hobart, Mangum, Weatherford, and Woodward, Okla. Effective January 1st. Address, 416 S. 13th St., Clinton.

NORTON, REV. DAVID W., formerly rector of All Saints' Church, Chelmsford, Mass.; is rector of the Church of the Holy Trinity, Marlboro, Mass. Address, 46 Exeter St.

ORMSBEE, REV. ROLAND C., of the diocese of New York, is in charge of St. Andrew's Mission, Queens Village, N. Y. (L. I.), with address at 110-03 223d St.

TAYLOR, REV. JOHN N., formerly vicar at St. Stephen's Church, Milwaukee, Wis.; to be rector of Grace and St. John's Church, Galesburg, Ill. (Q.), effective January 6th.

WALTERS, REV. FRANK, formerly of All Saints', Tupelo, Miss.; has accepted a call to St. John's Church, Helena, Ark.

WILBUR, REV. PAUL D., formerly rector of St. Thomas' Church, Bethel, Conn., has accepted a call to succeed the Rev. GEORGE F. DUDLEY, D.D., who is retiring the first of the coming year as rector of the Church of St. Stephen and the Incarnation, Washington, D. C.

WILLIAMS, REV. HEDLEY JAMES, formerly teacher at St. Michael's Mission, Ethete, Wyo.; is rector of Trinity Church, Northport, N. Y. (L. I.). Address, 120 Woodbine Ave.

NEW ADDRESSES

BOVILL, REV. JAMES T., formerly Kingman, Kans., has moved his residence to the rectory at Anthony, Kans., but continues in charge of the missions at Kingman, Anthony, and Harper.

FREEBERN, REV. GEORGE L., formerly 400 S. Lake St.; 564 Gerhart St., Los Angeles, Calif.

KINSOLVING, REV. WYTHE L., formerly 545 W. 112th St.; 255 W. 108th St., New York City.

LYALL, REV. ALEX, formerly 905 2d St.; 857 17th St., Santa Monica, Calif. The Rev. Mr. Lyall is rector of the Church of the Good Shepherd, Venice, Los Angeles, Calif.

READER, REV. CHARLES G., formerly 6224 Cary Ave., College Hill, Cincinnati; Laurel Apts., 363 McAlpin Ave., Clifton, Cincinnati, Ohio.

RESIGNATIONS

BOTTING, REV. ROBERT M., as vicar of Trinity Church, Guthrie, Okla.; retired. Address, 511 E. Warner St., Guthrie, Okla.

KUES, REV. CHARLES H., as rector of Grace Church, Port Jervis, N. Y.; to retire. The Rev. Mr. Kues has been elected rector emeritus. Address, 599 Ridgeway Ave., White Plains, N. Y.

CORRECTION

WILKINSON, REV. DR. HOWARD S., formerly assistant to the dean at the Cathedral of the Incarnation, Garden City, L. I., N. Y.; is rector of St. Thomas' Parish, Washington, D. C. THE LIVING CHURCH of November 28th incorrectly stated he was formerly dean of the Cathedral.

DEPRIVATION

MAXEY, WALLACE DE ORTEGA, Deacon, by the Bishop of Los Angeles, November 23, 1936. Renunciation of the Ministry. Deprived. For causes which do not affect his moral character.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—The Rev. NELSON FREMONT PARKE, curate at Zion Church, Rome, N. Y., was advanced to the priesthood by Bishop Coley of Central New York in Zion Church, November 30th. The Rev. Paul S. Oliver presented the ordinand and also preached the sermon.

NORTHERN INDIANA—The Rev. JOHN WILLISTON was advanced to the priesthood by Bishop Gray of Northern Indiana in St. James' Church, South Bend, Ind., November 30th. The ordinand was presented by the Rev. L. C. Ferguson, and is curate at St. James' Church, with address at 117 N. Lafayette St., South Bend, Ind. The Rev. Joseph Minnis preached the sermon.

WEST VIRGINIA—The Rev. E. B. MOWERS was advanced to the priesthood by Bishop Strider, Coadjutor of West Virginia, in St. Peter's Church, Huntington, December 9th. The ordinand was presented by the Rev. P. R. R. Reinhardt, and is rector of St. Peter's Church, Huntington. The Rev. Frederick A. Warden preached the sermon.

DEACONS

ARKANSAS—THADDEUS P. MARTIN, JR., was ordained to the diaconate by Bishop Demby, Suffragan Bishop of Arkansas, in St. Philip's Church, Little Rock, November 30th. The candidate was presented by the Rev. J. H. King, and has been appointed missionary at St. Andrew's, Pine Bluff, Ark. The Rev. H. A. Stowell preached the sermon.

CHICAGO—SAMUEL W. VOSE was ordained to the diaconate in St. Luke's Church, Evanston, Ill., by Bishop Stewart of Chicago on November 22d. The candidate was presented by the Very Rev. G. G. Moore, and is on the staff of St. Luke's Pro-Cathedral, Evanston. Bishop Stewart preached the sermon.

COLORADO—WALTER MALCOLM HOTCHKISS was ordained deacon by Bishop Ingley, Coadjutor of Colorado, in St. Andrew's Church, Fort Lupton, November 30th. The candidate was presented by the Rev. C. H. Brady, and is in charge of St. Andrew's Church, and of the church at St. Bartholomew's Mission at the Denver Poor Farm. Address, Box 115, Fort Lupton, Colo. The Rev. E. W. Boone preached the sermon.

MILWAUKEE—HAROLD H. HAUG was ordained deacon by Bishop Ivins of Milwaukee in All Saints' Cathedral, Milwaukee, Wis., November 30th. The candidate was presented by the Rev. Harry W. T. Pallett, and will be in charge of St. Stephen's Church, Milwaukee, effective January 1st. Address, 1221 N. Marshall St., Milwaukee, Wis.

CORRESPONDENCE

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

The Presiding Bishopric

TO THE EDITOR: Not only would it add to the dignity and usefulness of our Presiding Bishop to give him a permanent see city and the title of Archbishop, but it should appeal to our patriotic pride to have the primate of the American Church bear the title "Archbishop of Washington"—a title not used by any other Church.

To those who have some misgivings, it should be pointed out that the change would not affect the democratic government of our Church. He still would be an administrator, not a law-maker or dictator. The title of Archbishop in England does not interfere

with the democratic government of that Church by the convocations and the Church Assembly.

Those who dislike anything "Romanish" should recall that "arch" is in use by the Lutheran Church in Sweden and by the Orthodox and other historic Churches of the East. . . .

Our more modern minded members might find some satisfaction in the thought that the title of Archbishop is more modern than the title of bishop.

Then, while maintaining our independence as a national Church, there is some value in a sort of general uniformity of titles with

our sister Churches of the Anglican communion which extend to the furthestmost parts of the earth.
PAUL U. FARLEY,
New York.

"De Profundis"

TO THE EDITOR: I was greatly moved by the heart-breaking presentation of conditions made by three workers in the Philippines mission, which was so strongly supported by your excellent editorial in the issue of December 5th. I cannot believe that American Churchmen and Churchwomen will allow this appeal to fall on deaf ears.

The fact that pagan souls are hungering and begging for the Bread of Life and being denied it because I and others like me have not enough devotion for the Master to see that the call is answered cuts deep. It is a direct and awful challenge to the reality of our religion and a positive indictment before the bar of Christian obligation.

For one, I cannot face the charge that will be made against me when He asks me what I have done for these least of His brethren to show my love for Him.

I am sending a copy of this letter to Bishop Mosher with a check for \$10, and will send him the same each month in 1937, which will be over and above the pledge I have already made for parish and mission support for the next year.

I am also sending copies to Bishop Cook and Dr. Franklin, president and treasurer respectively of the National Council of the Church, notifying them that these sums are under no circumstances to be credited to the obligations of my parish or diocese or to be deducted from the regular allocation of support for the missionary district of the Philippines; and I pray God that enough other men and women in the Church will be moved to take similar action to the end that Bishop Mosher and his devoted band of valiant men and women may receive the support they need in upholding the Cross of Christ on the mountains of Western Luzon and in the wilds of Mindanao.

(Col.) ALEXANDER M. DAVIS.
Chicago.

TO THE EDITOR: I bought my December 5th copy of THE LIVING CHURCH on my way west to San Francisco. Have just finished reading your editorial, De Profundis, and the stirring appeal from the Philippines. It is a clarion call to every friend of the Church. . . .

How would it do to have the appeal and your editorial reprinted in pamphlet form for distribution? . . . Reading in church is good—but some who would give do not always get to church. If you could have it reprinted, I'll be glad to have 500 for use in St. Alban's. (Rev.) C. T. WARNER.

The Capitol Limited (en route).

WE SHALL be glad to reprint this article. Other interested readers are requested to send in their orders at \$1.25 a hundred.—THE EDITOR.

The Anglo-Israel Theory

TO THE EDITOR: In your issue of November 28th there is a letter evidently from a priest of the Church which implies that he accepts the Anglo-Israel theory. Since your paper seems to get into the hands of people that do hold this theory, it might be well to remind them that all prophecy was and is fulfilled in our Lord Jesus Christ—and that the true Israel of God is the One, Holy, Catholic, and Apostolic Church.

(Rev.) WILLIAM C. T. HAWTREY.
Burlington, Wis.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOFF, 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
(Served by the Cowley Fathers)
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

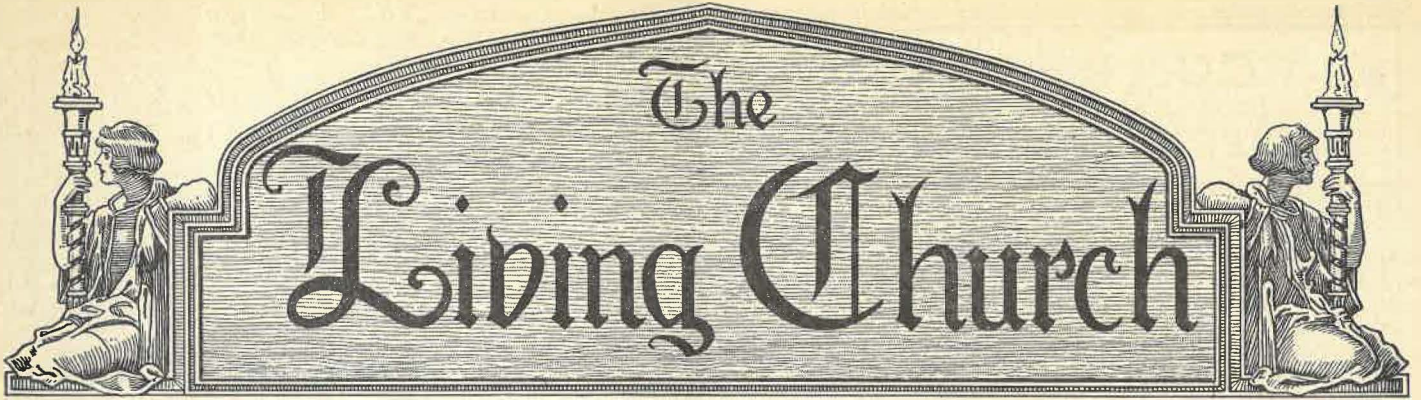
St. Mark's Church, Philadelphia

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.



Editorials and Comments

Christmas and Faith

CHRISTMAS comes as a challenge to fuller belief. This is not an "age of faith." People whose ideas have been card-catalogued, neatly indexed, classified, and carefully arranged in pigeonholes find that the winds of modern thought have blown the cards in all directions. They live in a day of changing ideas. No wonder that often some are uncertain about religion. No wonder they are doubtful of the claims of Christianity, especially when they find our Christian witness so weak and wavering.

Christmas bears witness to the supremacy of Jesus Christ. How is it that the Christmas spirit prevails even where Christ is not fully confessed? Why are there released on this day so many springs of kindness, so steady a flow of affectionate goodwill, friendly fellowship, abounding generosity, gracious thoughtfulness? Christ is supreme. If the Child born in Bethlehem more than 19 centuries ago were but a human child, however extraordinary in His human development, the day appointed in celebration of His birth would long since have ceased to be celebrated. The spirit that pervades its celebration, even for those whose faith is far from clear, would long since have evaporated, were it not that, however the thought may be expressed, men do feel that with this birth there came into human life One who brought into life "powers so patent and so gracious that we cannot think of Him in terms adequate to His powers except by seeing in His coming a special divine action, a revelation of God in terms of our own humanity."

Here is the full meaning of Christmas. It brings us into the presence of One before whom we instinctively fall on our

knees. He unveils for us the heart of Deity. Christmas as a day of good will would long since have ceased, were it not that it tells us that God is everything Jesus was.

All of human helpfulness and happiness for which the day stands would fall into oblivion if it were only the festival of the Man Christ Jesus. And yet we must not forget the manhood. The gladness of Christmas is also the joy which comes from a realization of the infinite possibilities of our human nature; the essential goodness of that humanity which the Son of God could enter. It has been well said that Christmas joy comes not merely from its revelation of God, but from its revelation of the infinite possibilities of mankind. "It is the festival of man's full union with God, the endowment of our nature with divine grace." We should gauge the reality of our Christmas joy by the measure in which it creates new desires and new powers in our lives.

A Christmas Prayer

O BELOVED FRIEND, be the unseen guest at our gathering in honor of Thy natal day.

Grant to each of us that peace which Thou alone canst give.

Lead us in the way of righteousness, and grant that during the year to come our little circle may still be unbroken and that at the end we may all, through Thy loving mercy, be permitted again to meet together in peace and happiness, to celebrate Thy blessed birthday.

May Thy presence ever be with us to help and cheer and comfort us along the way we all must travel, and bring to each one of us at the end that peace which passeth understanding. *Amen.*

Does Christmas do this for us? If it begins to do this, then we can come to the festival with all our doubts and uncertainties, with all our burdens and anxieties, in all our friendships or our loneliness, knowing that we shall be coming to fuller faith in Him who makes God real.

That was the spirit of the old Christmas carol which we so often see wrongly punctuated. It is not "God rest you, merrie gentlemen"; it is "God rest you merrie, gentlemen." God send you joyous to your rest; God send you happy to your repose this Christmas Eve; God give you full confidence and send you blithely to your sleep. Christmas without such a wish is like the play of Hamlet with Hamlet left out.

On Earth Peace

ONE OF the most attractive and valuable pieces of Church literature for children ever produced in this country is the Forward Movement Christmas booklet, *On Earth Peace*. Anonymous, like all Forward Movement publications, it bears the marks of a skillful author and a clever artist. Moreover, it forcefully brings home to the children who use it the interdependence of the human race and the brotherhood of all nations under God.



In the 32 pages of this little book, which is sold for only five cents a copy, is to be found a wide variety of stories, prayers, and handwork suggestions, all emphasizing the Christmas message of peace on earth. The cover is handsomely lithographed with many-colored pictures of young people of our own and other lands, all centering upon a lovely picture of Our Lady and the Blessed Child before the Altar of the Church. The book itself is in two parts. The first section contains stories to read, prayers to offer, songs to sing, Bible verses and poems to learn. The second part has directions for making an Altar-throne for the Christ Child, and figures to color, cut out, and glue onto wood blocks to make a crèche of all nations.

As a Christmas or Epiphany-tide project for the church school or home, we know of nothing better than this. It is interesting and educational for the children, and it can scarcely fail to bring home to them the message that is so urgently needed today—that the peace of which the angels sang on that first Christmas day is promised only to men of goodwill, and that it must be born in the hearts of men, women, and children of all races before it can be established among the nations of the world.



The Myth of Santa Claus

THE CONTROVERSY still flares among serious parents as to whether the mythology of Santa Claus should be kept alive. Some refuse to "weaken a child's confidence with a fiction that will have to be exposed," and others are equally determined not to "rob youngsters of the joy and thrill they had when *they* were little ones." As the cult of Santa develops over the years it becomes clearer, however, that the important ground of criticism is not that he is a myth, but that he is the *wrong kind* of myth.

It is very hard, sometimes, to realize that December 25th is the Feast of the Nativity of our Lord. When we see the harassment and fatigue of shopping crowds and the high-pressure advertising of the stores, it would seem that this Russian-garbed version of an early bishop and saint has preempted the place of the central Figure which should occupy our thoughts. He has certainly changed from his original character as a patron of nations, children, and mariners. A commercial symbol, Santa Claus has become a serious "rival" preoccupying many who should be thinking less of their gifts to and from their associates, and more of God's gift to them of His Son on Christmas Day.

Perhaps Santa Claus is following a law of his own being. His ancestor, Bishop Nicholas of Myra in Asia Minor (fourth century) is said to have been the patron also of pawnbrokers and brewers. The *National Voice*, a Prohibition paper, tells us that although 30 states have banned the use of Santa Claus on liquor advertisements, New York authorities allow it

because Santa "is not actually a saint . . . but merely the symbol of happiness and good cheer." Aren't they right?

The weakness in Old Nick is not that he doesn't exist. That won't bother most children. His fault lies in his mythology, which is pagan and easily commercialized. Partly through our easy tolerance of his cult our young people have adopted the department store attitude to Christ's Mass and made it Christmas, which isn't very much a holiday for them but becomes an exciting holly-day early in December and ends in an anti-climax. It's a question of proportion between our gifts and God's. The toy factory at the North Pole is getting too much publicity as compared to the manger in Bethlehem.



The New King of England

AMERICANS, and particularly members of the daughter Anglican Church in this country, have felt a close bond of sympathy with the people of England and of the British Commonwealth in the constitutional crisis through which the Empire has been passing. Whatever our views may have been as to the merits of the case and its solution, we have been almost as anxious as our British brethren to have it speedily resolved in a manner that would preserve the strength and prestige of the English crown and nation.

Great Britain today is perhaps the strongest single force for the preservation of peace and order in a world gone mad. The stability of her democracy stands as a bulwark of liberty amid the instability of competing autocratic systems of government. And the keystone of British democracy is the constitutional monarchy.

America therefore has a personal interest in the accession of King George VI. He enters upon his reign in a time of trouble and uncertainty. May Almighty God give him strength and grace to be a wise ruler, and may his nation continue to be a powerful instrument for the preservation of peace, liberty, and democracy in the days to come.



West Texas Moves Forward

THE DIOCESE of West Texas is to be congratulated upon its plan to become fully self-supporting and to adopt a three-year program for advance. Enthusiastically endorsed at an informal meeting of laymen and clergymen representing a majority of the parishes, there is little doubt that the program will be formally inaugurated at the diocesan council in January.

West Texas has been for many years an aided diocese. Its appropriations last year from the funds administered by the National Council were: for White work, \$2,148; for United Thank Offering (White), \$720; (Negro), \$540. At its council last January a resolution requesting the Bishop not to ask any financial aid from the National Council for 1937 was tabled by a single vote. However, a strong feeling that the diocese should become self-supporting as soon as possible was evident, and this has apparently been growing.

What West Texas is doing is what every diocese receiving aid from the general Church ought to do at the earliest possible opportunity. Except in the case of special kinds of work—student chaplaincies, Negro and Indian missions, and the like—there is little reason why dioceses should not be fully self-supporting. Even those special types of work ought eventually to be taken over by the diocese or by the province. The classification of "aided diocese" ought in all cases to be regarded as a temporary emergency condition. The diocese ought to develop

and make effective plans for gradually reducing such aid until it becomes unnecessary, or else reconcile itself to reversion to the status of a missionary district. No diocese has a vested right to continue indefinitely to receive aid from the general Church and still maintain its status as a self-governing diocesan unit of the Church.

Again, our congratulations to West Texas.



A Valuable News Service

WE SOMETIMES laugh at the religious "boners" in the daily press, but few of us take the trouble to do anything about them. There are, however, one or two things that Churchmen can do to help remedy this situation. One is to call the attention of the editor to any errors in reporting Church events, tactfully suggesting local sources of accurate information. Another way is to put newspaper editors in touch with the N. C. J. C. News Service, an organization that makes a specialty of supplying accurate religious news, both to Church periodicals and to daily newspapers and weekly secular publications.

Readers of THE LIVING CHURCH are familiar with the initials "NCJC" in parentheses following the date line in our news stories. These initials mean that that particular item has been supplied to us by the N. C. J. C. News Service which also sends feature articles, cartoons, and other material that we use from time to time. This service is sponsored by the National Conference of Jews and Christians. It was started in 1934 as a weekly news release reporting developments in the movement for closer understanding between the various faiths. About a year later it was broadened in scope, so that instead of confining itself to interfaith developments the service now endeavors to report accurately and impartially the entire religious scene. The service has nearly 250 correspondents throughout the world and serves more than 150 subscribing daily newspapers and religious journals. It is operated on a non-profit basis, being partly supported by subscriptions from periodicals using the service and partly by direct contributions from interested individuals.

The address of the N. C. J. C. News Service is 289 Fourth avenue, New York City, and its editor and director is Dr. Robert A. Ashworth, formerly editor of the *Baptist*. There is an advisory council of editors of religious and secular publications, of which the editor of THE LIVING CHURCH is a member.

We suggest that readers who are interested call the service to the attention of their leading local newspapers, and also if possible make a contribution to the National Conference of Jews and Christians for the maintenance and extension of this excellent press service.



Another Constitutional Amendment

THE COUNTRY is likely to have a campaign for another amendment to the federal Constitution, which if adopted would probably be the 22d. This amendment, which is being actively advocated by the national Civil Service Reform League, is designed to thread the roots of the merit system into the fundamental law of the land.

Realizing that there is little probability of acute shrinkage in government spending for some time to come, the public is

clamoring for strict economies, wiser expenditures, relief from taxes. In a recent nation-wide survey, the Institute of Public Opinion reported that 88% of the people whose opinion was asked were in favor of the merit system. With this system firmly established in government, new jobs and new careers will unfold.

Some years ago, Theodore Roosevelt wrote an article for *Scribner's* in which he condemned the rank-and-file congressmen "who derive most of their power from the skill with which they manipulate the patronage of their districts. These men have a gift at office-mongering just as other men have a peculiar knack in picking pockets." If Mr. Roosevelt were living today, *Scribner's* now asserts, he would be campaigning with his customary vigor for the extension of the merit plan, for it was a program to which he was genuinely dedicated. So would Grover Cleveland, who extended the merit plan more than any other President, and at a time when the going was exceedingly rough.

Here we have a movement that should appeal to every lover of his country, to everyone interested in the efficient administration of public affairs.



The Illustrations

WE ARE PLEASED with our illustrations for this Christmas number of THE LIVING CHURCH, and hope that our readers will also like them. We gladly make the following acknowledgements:

To Keystone Views, for the cover illustration of caroling choir boys at St. Clement Dane's Church, London.

To the Forward Movement Commission for the dove on page 710 and the Christ Child on page 716. These are copyrighted material from the booklet, *On Earth Peace*.

To Hoosac School, Hoosick, N. Y., for the picture of the shepherds on page 716 and the troubador on page 718. We had hoped to have an article about the pageant which these pictures (from the Boar's Head and Yule Log Book) illustrate, but found that we could not do justice to it in the space at our disposal.

This pageant, intertwined with school tradition, contains elements of most of the well-known Christmas stories and customs. The Nativity, the visitations of the shepherds and Wise Men, King Wenceslas, bringing in the Yule Log, and many other familiar religious and secular observances of Christmas are brought together in a presentation of great jollity and beauty.

If our readers would like to hear more of it (the entire pageant is sung), we advise those who receive THE LIVING CHURCH in time to tune in on the National Broadcasting Company's Blue Network at 4 P.M., E.S.T., December 18th, when the entire pageant will be broadcast.



The Presiding Bishopric

THE SERIES of four editorials on The Presiding Bishopric which appeared in our issues of October 24th, November 7th, 21st, and 28th, has been reprinted in booklet form at the request of many of our readers. A single copy will be sent to any subscriber upon receipt of a 3-cent stamp; quantities can be supplied at \$2.50 a hundred, shipping charges additional.

Everyday Religion

Cornish Shepherd

HE LIVED to be 90. Even before I went to Eton I thought him an old man. There was something of magic about him. He could put up his hand in the crowded fair, and the market-place pigeons would take turns alighting upon it. No one ever thought of chaffering over the price of his eggs and cheese. Once a rank stranger presumed, and was handed a three-pound pat of butter wrapped in cabbage leaves—for no price at all. The old man just smiled and said it was for the stranger's children, and for the sake of Bethlehem. There was no refusing him, even if you might not understand.

I used to talk about him sometimes when things grew a bit thick with my budding young sceptics at Cambridge. Break off the lecture and tell them what a pity they couldn't know a certain old Cornish shepherd—a man who was alive to everything that lived. Did them no good, I fancy. They just heard me out as one more old fool.

Then came that expedition to Nepal and the long search for Sanskrit manuscripts. At rare intervals I would come upon a real Sadhu, and a wave of homesickness would flow over me. He would remind me of my old shepherd. A certain kind of look, a smile, is like a fugitive aroma—like saffron. It takes you back.

At the end of it I was done for. Cirrhosis, I suppose. Just an old crock now. I gave the university all my finds, and they pensioned me. I got this little place, enough for me and my things. Chose it because his cottage was in sight. None of all his brood left down there. All gone with the years. Just himself and an old deaf creature. She begged not to go to the workhouse, and he took her in. You can see his chimney from here, just the peak showing out of the dingle.

Before dusk of a nice day, I'd cock an eye on that chimney. If he was free and in the mood he'd throw half a faggot of green hazel or bracken into the hearth. His old crone was stingy with the firing, but not he. I'd catch the sight of the smoke and take my stick and the beagle and go down along—only two meadows and an easy stile.

I learned silence in the East. We'd sit together on the same settle and say nothing. He never fed my dog nor petted it, yet the dog was fonder of him than of me. It was the old magic that had worked with scores of generations of every kind of beast. It was sheer presence. It's little use my quoting him. To quote Cornish is almost as rude to a stranger as Sanskrit. Yet I may fall into it a little. Sometimes he would break the silence and ask me again about Bethlehem. I was a bit blasé about Palestine—the dragomans and beggars, their thievery and trickery and dirt and all that, you know. But he was like a child about it, all aglow.

Once he recited St. Luke's whole Nativity story in broad Cornish. Sir Henry Irving couldn't have done better. And yet he did it absentmindedly—just as you might catch yourself saying the Lord's Prayer—all the while gazing at the peat embers glowing up and dying down. In times like these my beagle would start up from sleep and gaze at the old man as if he understood—mesmerized.

I could always touch him off by saying Bethlehem. Once, in a lapse, I pronounced it in Arabic. He caught me by the

arm. Is *that* the way He said it? Who? the dragoman, that scoundrel? No, you and I know who we mean.

You see, he took me to be one with him. Greatest compliment ever paid me. No use for me to demur and say I was a man of little faith. He wouldn't have it. No. We two, and perhaps the dogs—what a queer idea! My rascally little beagle and his old Shep being in the know!—we knew and believed about Bethlehem.

I'M GLAD I wormed it out of him before he went. His secret, I mean. The deep joy of the man, his peace with all living things.

I don't just know how it came up, but it must have been about Bethlehem. He was always so frightfully respectful to me—my learning and travel, I suppose. But just the same he seized my shoulder as if I were his grandson and whispered, "Boy!" Not just baldly like that, but the way the Cornish can say it: "Boy! All my life I've been just a shepherd. But there's a dream never leaves me. And 'tis that I be one o' they Bethlehem shepherds. And I've seen glory, and heard angels. And I've picked up a lamb and started off wi' un to get to thickky Inn where was no room. 'Tis a longer road than a man would think. I've been at it well on four-score years. I've put down one lamb and. tooken up a younger—pretty lot of 'em—more now than I can call to mind. Angels say 'what cheer, Shepherd! Keep up heart. You can't miss un.' 'Tis what I say to the Bread myself when parson puts Sacrament into this yere hand in church. I say to 'Im, 'Lord, I'm bound to find 'Ee sometime, and then I'm goin' bow down an' give 'Ee this yere lamb, or pigeon, or whatever. And You'm gwaine let me touch that Hand o' Yourn, be it all soft in the manger, or all hard and welted from Your cross. No matter which—just so 'tis Your Hand.

"Do 'ee see, boy? 'Tis simple, idden it?"



In a Barn

WHERE there are mangers
Children love to play,

Something draws them in,
Makes them want to stay—

Is it that they see,
With their vision clear,

A little Child asleep,
And His Mother near?

LUCY A. K. ADEE.



ACKNOWLEDGMENTS

EMERGENCY APPEAL FOR PHILIPPINE ISLANDS	
Thanksgiving Day Offering, St. Mark's Church, Mauch Chunk, Pa.	\$ 63.75
Anonymous	50.00
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	\$118.75
EMERALD-HODGSON HOSPITAL, SEWANEE, TENN.	
Anonymous	\$10.00
AMERICAN CHRISTIAN COMMITTEE FOR GERMAN REFUGEES	
Anonymous	\$25.00

Bethlehem

By the Rt. Rev. George Craig Stewart

Bishop of Chicago

BETHLEHEM—what a beautiful word! Beautiful of course for its associations, but also beautiful in itself—just as the name “Avila” would be beautiful even if one had never heard of St. Theresa—just as the word “dawn” or the word “splendor” would be beautiful even if they had never been associated with the sun. Bethlehem—there is a great gentleness in the first syllable and the rolling of strong hills in the last two syllables. The name is peculiarly fitted to carry as it does the Christmas message of grandeur and loneliness, the awful remoteness of the Eternal and the intimacy of Jesus, the granite eternity of law and the great tenderness of the love of Christ. Bethlehem! Rachel, the wife of Jacob, was buried there 3600 years ago. It was thence Naomi went out into Moab and came again with Ruth. It was there in the fields of Boaz that Ruth

“When sick for home
Stood in tears amid the alien corn.”

David was born in Bethlehem. It was water from its well he longed for when he went among the hills like a hunted partridge ere ever he came to the throne. And it was of Bethlehem that Micah the prophet—739 years before the coming of Christ—so strangely foretold the coming of the Saviour:

“Thou Bethlehem, Ephratah, though thou be little among the thousands of Judah, out of thee shall he come forth to me to be ruler of Israel, whose goings forth have been of old, from everlasting.”

My first point, therefore, is this. When we sing

“O little town of Bethlehem,
How still we see thee lie . . .”

we are singing not of a mythical place like Xanadu of Kuhbla Khan, not of a legendary spot like Atlantis, but of a spot on the present map, a town of today with a history, a place with boundaries which we must cross to enter it. Suppose we go to Bethlehem today, what shall we find? A sign-board at the foot of a hill—“Municipal Boundary: Drive Slowly!” Homes and people, of course, and shepherds and sweet-faced women with babies, but everything and everybody centering in one place—a church builded by Constantine the Great as a thank-offering, and a very low door in a wall entering it. A noble basilica it is. And people worship there; but you must go down, down below the level of human comfort, down the stairs which are themselves symbols of that *Incarnatus* which brings us to our knees in the Creed, till in the cave beneath we see a star set in the floor, and kneeling down with beating hearts we read in Latin—

Here Jesus Christ was born of the Virgin Mary!

And a Greek priest with a black beard curled like that of an Assyrian King comes slowly down with a censer, and censures the Altar and the star. And little children come silently down and kneel and quickly kiss the star, their faces grave in the candlelight, and their childish lips whispering a prayer.

I am glad that when God came to reveal Himself, He was born in a place that shall forever be the brightest spot on earth and on a definite day that we can always keep with caroling. That is the first point. God does reveal Himself in some places more than other places, and if we want to see Him we

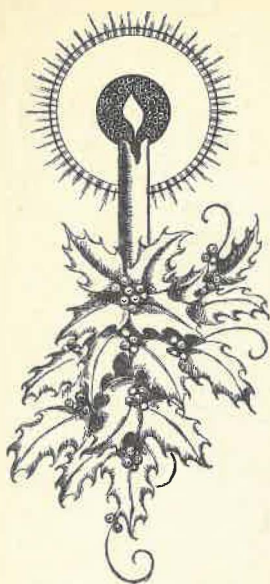
have to get up and go there. The Wise Men found that out. They might have said as some foolish people today say, God is everywhere. We can find Him in the sky over Persia as well as anywhere else. We can find Him along the shores of the Tigris or in the Gardens of Ispahan, or among the glories of Samarkand. And so they could. But they couldn't find Him revealed in Jesus unless they went to Bethlehem. And they went and found Him. It was that way all along throughout His blessed life. When He was in Galilee, God walked in Galilee as nowhere else: when He came into Jerusalem, God whose presence was in the Holy of Holies was present in a Holier of Holies. When He died on Calvary, the veil of the temple was rent as if the mysterious Presence had swept out to redeem the world.

And it is this very principle which carries on today so that, as the Church is the New Jerusalem, she carries ever with her a time and a place called Bethlehem where we may go as the Shepherds went and meet Jesus. It is no idle aestheticism that leads us to bring flowers to an Altar and to deck it with candles. The Altar is not only a shrine, it is Bethlehem the year round, with all of us reverently repeating, “Conceived by the Holy Ghost, born of the Virgin Mary,” and with all of us joining the choir in singing day after day, “Glory to God in the highest and peace among men of good will!”

BUT BETHLEHEM is not only a place. It is a symbol. It is not merely a *locus*, but a *loyalty*; not merely a *spot* but a *spirit*; not merely a *place* but a *passion of faith and love*. We all, I think, understand this. Coventry is a town in Warwickshire. But when I say of a person, “He was sent to Coventry,” I mean he was ostracized. Canossa is a place, but if I should say, “Mussolini may yet go to Canossa,” I mean he may finally be on his knees as a penitent before the Pope. If I say of a man, “He has gone to Rome,” I don't mean the city. I mean the thing symbolized. Well what does Bethlehem symbolize? Three things:

(1) The heart of the Christian Faith. There are two ways of viewing any scene: one by fixing the attention on the foreground; the other by getting the background, the deeper intent of the whole against which the foreground is seen, *e.g.*, a village in the mountains, or the seashore; one person will see only Main street in Cripple Creek: another will see the Rockies; one person will see only the Boardwalk at Atlantic City: another will see the salt sea rolling in from far horizons. We come to the scene in Bethlehem—and some see only the foreground: a baby, a mother, a man, cattle, shed—a birth, a human birth. But Christianity doesn't so present the picture.

Dr. Kirk of Oxford describes the Roman Christians of 150 A.D., impatiently awaiting the text of the new Gospel by St. John. What new stories of the infancy and boyhood of the Lord may he not have to tell? From the Synoptic Gospels the Church had learned the foreground. “With what trembling hands the early Roman Christians turned to the opening paragraph of the new book to find—what? To find two great mysterious sentences, framing a rhythmic account of the whole process of God's self-revelation to man—‘In the beginning was the word, and the word was with God, and the word was God.’” Here are the lofty mountains of eternity, here the



roll of the ocean of the divine purpose, the sunlit waves of divine love driven by the winds of the Spirit to break upon the shore of human experience. "And the Word was made flesh!" God made flesh! And what a God He reveals! A God who cuts sharply into our smugness, our complacencies, our hypocrisies, our meannesses, our pettiness, our selfishness and greed; a God who smashes through our little walls of race and color and prejudice whether political or social or religious; a God of all the race who wills that His children should radiate glory to God and good will to men, and live in peace on the earth.

Today as ever false gods are calling—Mars the God of War is calling. There have been less than 30 years of universal peace in all our tear-stained, blood-drenched history. Venus is calling, and her votaries crowd her temples of pleasure, to join in the ancient ritual of the lewd and sensual music and dance. Bergson says, "*Toute notre civilization est aphrodisiaque.*" Mammon is calling—and this god of the bestial face and the hard selfish heart, the eyes of a pig and the ears of an ass—this god of greed, of the passionate lust for money, is as usual on a high throne lording it over the lives of men. "You cannot serve God and Mammon," says our Lord Jesus Christ.

To whom shall we go for our God?
Shall it be Bethlehem or Rome?
Shall it be Bethlehem or Babylon?
Shall it be Bethlehem or the Beast?
Come, let us go to Bethlehem!

Glory to God in the highest;
Jesus, Thou art the highest,
Even there where Thou liest,
Low in a manger of sod.
Mary, sing as thou sighest,
Angel, exult as thou fliest,
Find in the lowest the highest,
Glory, Glory to God!

AND BETHLEHEM symbolizes: (2) The heart of sacramental worship of God, of a personal God objectively present and approached through the outward and visible material sign. Those shepherds bowed down and worshiped the Invisible God! But how? By kneeling in front of a manger where lay a visible tangible revelation of that Ineffable Presence incarnate before them. Christians have continued that practice. Every Altar in Christendom is a manger. Every sanctuary a stable, every church a Bethlehem where shepherds and savants, peasants and wise men find God at a point in space and time. Hence Christ-Mass and the services of worship on Christmas Day.

Glory to God in the Highest;
Jesu, Thou art the highest,
Here where Thou sanctifiest
Oblation of bread and of wine:
Body, rejoice ere thou diest;
Spirit, look up, He is nighest,
Give, oh give of thy highest,
Glory to God, He is thine!

(3) And the third meaning of Bethlehem is the mystical appropriation of Jesus:

"If Christ a thousand times in Bethlehem be born,
Yet till He's born in me, my soul is all forlorn."

There is a hymn well known to most Christians which expresses this mystical experience of Bethlehem:

"Thou didst leave Thy throne and Thy kingly crown
When Thou camest to earth for me;
But in Bethlehem's home was there found no room
For Thy holy nativity.
O, come to my heart, Lord Jesus, there is room
in my heart for Thee!"

That is what many people do not understand. True Christians are never satisfied till Jesus Christ is actually born in them. That is the deep and mystical meaning of making a Christmas Communion. On Christmas Day actually millions of Christians will be opening their mouths not only to shout the Church's carols, but to receive sacramentally the Body and Blood of the Christ. Each one becomes a personal Bethlehem for the entrance of the Incarnate Lord.

READ that the Shepherds returned rejoicing and praising God and made known abroad the saying of the Angels about the truth of a Saviour Christ the Lord. The Shepherds are still bringing to men everywhere the same good tidings. Do you love Me? says the Risen Christ. Then feed My sheep, My lambs. No one can ever go to Bethlehem without wanting to bring the radiance of that wondrous night, the glory of that radiant life to all men everywhere.

William Blake once wrote a poem in which he said:

"Nor shall the sword rest in my hand
Till I have built Jerusalem in
England's green and pleasant land."

Well, the shepherds of Christ (and the Latin word for shepherd is *pastor*) may well change those lines in this season to read:

"Nor shall the staff rest in my hand
Until we have builded Bethlehem and the Kingdom
of God and the message of brotherhood and
the universal peace of Bethlehem
Into every land."

Merry Christmas to you. Come, let us now go even unto Bethlehem!



A Christmas Hymn

HAVE war and time made us forget
What faith the shepherds had?
Where is the Child that wise men sought,
The star that made them glad?

We, too, shall hear the Christmas song
When nations war no more,
When greed and envy die in us
The star leads as before.

O let us pray, this Christmas time,
For peace on earth again,
And cradle deep within our hearts
Good-will and love to men.

ALICE MERWIN EAKLAND.

“Good Tidings of Great Joy”

By Margaret W. Hester

Missionary Worker, Christ Church, Nara, Japan

TO MANY PERSONS in Japan, as in other parts of the world, *Kurisumasu* (Christmas) means only Santa Claus customs, Christmas trees, etc. To others, it means also the Western people's most important yearly festival. To Christians, of course, it is the birthday of their

angels' message. Even long weeks after the Christmas season is over, when especially happy during work or play, they often spontaneously break out jubilantly with “O come, all ye faithful,” or some other favorite Christmas hymn.



THE ANNUNCIATION

As portrayed by the children of Christ Church Kindergarten, Nara.

Saviour, Jesus Christ. And to the little children in the Christian kindergartens, it is literally that of which the angels sang: “Good tidings of great joy.” At Christ Church kindergarten, Nara, Japan, as at many Church kindergartens, Christmas is the brightest season of the whole year, to be looked forward to eagerly, prepared for enthusiastically, and remembered long afterward, as a climax of joy.

To them, Christmas means the *joy of giving*, and every single child shares in this joy. There are different kinds of gifts: those made with one's own hands, for parents, for children at Kusatsu, and gifts to send to some far-away American kindergarten children, though the sense of distance fades with the exchange of every such gift, letter, or message. For the past two years, the parents too have had a share in this particular kind of joy, for, meeting at the kindergarten on a number of afternoons, with the help of the teachers, they too have made toys for their own children. The joy on faces of parents and children alike, when they exchange and open their gifts at the Christmas party, is one of the brightest sights of the whole Christmas season.

In addition to these gifts of handwork, there have been gifts of other kinds, such as the money for the Christmas service offering, which represents real self-denial on the part of each child, but the joyful part of this gift is knowing that it will make Christmas happier for Chogoro San, a little leper boy at Kusatsu. And, lastly, there are the gifts of service, such as trying harder in definite ways to be strong, helpful, happy children.

Christmas means the *joy of worship*. There is always a Children's Service on the day of the Christmas program, to which come all parents, some grandparents, and many brothers and sisters; but for some time before this special day their feelings of praise and thanksgiving have found utterance in the singing of Christmas hymns and in the repetition of the

Christmas also means to them the *joy of activity*, not only the activity connected with gift making, wrapping, mailing, etc., but all the activities connected with “playing” at being sheep, shepherds, Wise Men, which are part of the preparation for the Christmas pageant. Christmas also means the *joy of beauty*, hearing the Christmas stories, looking at the lovely Christmas pictures, and carefully setting up the treasured Christmas crèche each day on a table in the kindergarten. Around this the children often gather at odd times during the morning, talking together, or just quietly looking. We overhear various comments from time to time. One day a certain child said to another, “Just look! I should think all that rough grass in the manger might hurt the Baby Jesus,” and an older child replied, “Oh, no, you remember the teacher said His mother must have wrapped Him up in one of her soft kimonos.”

Christmas means the *joy of proclaiming the glad tidings*, for everything that goes on at kindergarten echoes in the children's homes. This often leads to questions, and to the awakening of real interest in the meaning of it all. If parents happen

(Continued on page 720)



THE VISITATION OF THE SHEPHERDS

The flock (lower left) really shouldn't be watching the shepherds, but he had to see what was going on!



Madonna and Child

This lovely painting behind the font in the Church of St. Mary-of-the-Harbor, Provincetown, Mass., is the work of Frederick J. Waugh, N.A., a vestryman of the parish.



Jesus My All

O BABE—
To fit my arms made very small!
 O Love—
To fill my need found more than all!

O Babe—
So small the least may hold Thee fast!
 O Love—
So all that none lack aught at last!

LILLA VASS SHEPHERD.

Two Nativity Songs

I. HILLSIDE

NO GLORY had before been on this slope;
 Only a hillside where the grass gave sheep
 A feeding place; a shepherd needs must grope
 About in darkness for a place to sleep
 Because of thistles and because the stones
 Were scattered lavishly upon the sod:
 No song would one seek here with overtones
 Coming through darkness from the throne of God.

No wonder that the shepherds felt such fear:
 How could a soul believe this splendor-thing
 Which they beheld upon a hillside here?
 Who would expect to see an angel wing
 Out of the heavens and seek out this band
 Of herdsmen or this plot of grazing land!

II. TREK TO BETHLEHEM

USED to the hard trail all these shepherd men
 And yet what faith their simple souls possessed:
 The angel's voice had told them; down the glen
 With never lagging steps this brave band pressed
 And followed where the great star overhead
 Pointed the way; they knew the rich reward
 Waited their journey's end; the star still led
 On to the manger and their newborn Lord.

No spot can be too humble; God's sure eye
 Chooses the place where Kings may first see light—
 He puts the sign of power in His sky
 Today the same as on that natal night:
 It is for man to choose if he shall stay
 On a dark hill or go the star-lit way.

JAY G. SIGMUND.



A Quaint Christmas Eve

By Edith M. Almedingen

A WILD BLIZZARD piloted us into the arms of the wayside station. When we got there, we knew it was a station only because our train stretched alongside something which might have been a platform once upon a time. The village—what there could be of it—so the station factotum informed us, was quite a few miles away. But in the winter, distances in Russia never matter greatly: the roads are usually impassable with their mountains of snow banked high on either side.

The wizened, elderly man who appeared to be station-master, signalman, and porter rolled into one suggested that the waiting-room would be preferable to the badly heated train. He explained that because of the blizzard it was quite likely the train would not be able to leave for a day or so. His suggestion was unanimously accepted with thanks, and out of the dark, cold coaches we crept across the few yards of snow-caked platform into a stuffy low-ceiled room. To us it seemed a truly palatial chamber, because of the fire burning on quite a generously sized hearth. Also there were several benches ranged alongside the walls. Sustenance for possibly starved intellects was provided by a good few time-tables and a well-bethumbed railway guide left behind by some absent-minded traveler in the remote pre-war days.

Roof and fuel of a sort our kindly host could offer us. As to food, he spread out his arms in a telling gesture. He could barely remember the time when his diminutive station boasted of a refreshment bar. However, this did not worry us. We had all started from Leningrad together and we were more or less prepared for emergencies such as a very likely breakdown on the line. Our luggage chiefly consisted of food supplies.

As we huddled round the fire and thawed and exchanged comments, an old gray-bearded peasant said suddenly—with a queer, sharp catch in his voice:

“Bless me, brothers, if this is not Christmas Eve—”

Some in the company merely shrugged their weary shoulders, but the rest, particularly women and elder men, seized on the peasant's words with undisguised eagerness:

“And a real Christmas it is. Snow all round and all of us homeless, as it were.”

“Not even a corner in an inn to go to, is there, brothers?”

“Think of it . . . Christmas Eve—and we all stranded in a station waiting-room. . . . Goodness me, what is the world coming to—”

“Why, when I was a child, we sure did keep a proper Christmas with the star and lanterns and singing and all. And my father always saw to it that the goose was done to a turn. And apples and nuts . . . tell me what is there in Christmas if you can't get hold of a dozen apples and a handful of nuts?”

Others were immediately practical.

“Well, here we are and here we stay. Now what about provisions? Let us pool whatever we have got and then decide what we are going to do with it.”

And at this suggestion even those few who, at first, had pretended to be uninterested threw themselves whole-heartedly into the idea. Heterogeneous bundles, bags, and boxes were hauled into the middle of the room and then unpacked under the supervision of a self-appointed chairman. In less than 20 minutes the hitherto bleak waiting-room came to resemble a

vividly colored and crowded market-stall. Slabs of pink bacon shone icily on the brown benches, an enormous smoked sausage or two kept them close company, huge chunks of home-baked rye bread, dozens of hard-boiled eggs, without which nobody ever travels in Russia, rusks, boiled potatoes, a handful of onions, and, to end with, a few real “luxuries,” a whole bagful of wheaten flour, some three or four dozen buns, some apples, a bag of walnuts, a small tin of brown sugar, tea, of course, and a huge lump of half-frozen dark yellow country butter.

“Now,” said the gray-bearded peasant, “buns, walnuts, flour, apples, and sugar are to be put aside. Something quite special, aren't they? And who is the kind donor?”

We all turned round, but a pretty young peasant woman blushed and hid her face in the folds of her woolen shawl.

“Never mind, there is nothing for you to blush about,” said the peasant. “A right Christian act you have done—and so generously. Well, Christ won't forget it.”

But she kept blushing and he turned to other matters.

“Sausage, bacon, eggs, potatoes, and onions! Well, isn't there more than enough for a decent Christmas dinner?” His words were drowned in a choral assent. “And the rest,” he continued quite calmly, “I reckon the rest will have to last us until the train can be unsnowed again.”

WE ALL agreed, and, the food question definitely settled, he raised his head and appraised us all with a keen, searching glance.

“There is something else,” he muttered almost shyly into his long beard, “I reckon you can't properly keep Christmas with just bacon, buns, and apples.”

He halted rather awkwardly and nobody said one word. He coughed and went on, picking his words very carefully:

“We are all of us adrift, that is the truth, far away from what homes we have got. Goodness knows when this blessed train is going to start again. Now, good people all, what about putting into this Christmas Eve—” he cleared his throat for about the tenth time, he looked as shy as a little child over its prayers, “I mean putting something into it to give us plenty of good cheer, as it were? Only I am an unlettered old man and I can't find words for it. My tongue is too clumsy.”

A pause fell. Such a very awkward tense pause! Under the bushy eyebrows the old man's eyes held a world of dumb appeal. Also they became sadly puzzled eyes. Had he not said enough? Had he said too much? Had he said something so foolish that everybody wanted to laugh at him? The old man's eyes held all the three questions for an agonizingly long moment.

But he would not give up.

“I reckon I have not made myself clear enough, good people all. Come weal, come woe, we are all true Christian folk, so, seeing we are all here together and no getting away from this place, why should we not remember that Christ was born tonight, in the old song, brothers?”

Another tense pause. And then from a corner a young peasant's voice stirred in glad and ready response.

“Here goes, grandfather. Now then, folks.”

And the whole company began singing as loudly as they knew how:

"The Kings from the East journey with the Star
To greet the Only Begotten One,
The Saviour, the Prince of Peace—"

"That's the spirit," nodded the old peasant, his gray eyes shining, and then without any further persuasion the whole of that queerly assorted company, peasants, merchants, students, and soldiers, joined in the deafening refrain:

"Christ is born, be ye glad, be ye glad, gl-ad, gl-ad, gl-ad. . ."

The station-master came in, his wizened yellow face all aglow with unconcealed amazement. A few guards from the deserted train crept into the waiting-room and stood by the door, listening hard, and, gradually, one by one, they raised their right hands and took off their big fur busbies.

The old anthem came to an end, and everybody, station-master and train guards included, waited for something to follow. Our self-appointed chairman was at no loss as to what was to come after the anthem. His deep-sunk eyes gleamed happily.

"Well done, folks—" he took a deep breath—"and now what about a proper look at Christ's own star outside? I reckon it would be out by now."

So we all left the blazing fire and trooped out into the freezingly cold and dark world outside, and then raised our heads to that secret immensity that a northern sky becomes in the heart of winter. Less than a minute later there was the first star of Christmas Eve, shining, bold and reassuring, a triumphant gold point on the inky black canopy of the skies.

"The Kings from the East. . ."

THE OLD PEASANT stole away to the back of the crowd, because none of the company was in need of any further prompting. Men's heads were all bared to icy, cutting winds. Women's faces were turned upward. And their whole hearts were poured out in their voices as they began, "Glory to God in the Highest, and on earth peace, good will toward men. . . ."

Presently, having finished with singing, we all went back to the warm waiting-room. Buns, bacon, apples, and eggs claimed our attention, but not before the traditional Christmas greeting, "With the Birthday of Christ I greet you," was exchanged among us all.

That night the blizzard decided to leave off, and in the murky gray dawn of Christmas Day the train puffed its laborious way from the tiny snow-buried station. Its immediate environment was unknown to most of us. Its very name had once meant nothing important to anyone in the world. Yet all of us were sorry to leave it behind. Something bright and marvelous had happened there during the night, and few among us had any apt words with which to describe it. So our usual garrulousness was laid aside like some unwanted garment, and we kept silent during the rest of that slow and tiring journey.

Probably, because we all realized that "something" was subtly akin to whatever was seen and experienced by the three wise kings when they came to the wonderful end of their own long and difficult journey.



The Sanctuary

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

Our Lord as Preacher: His Special Emphases

XII

WE SHALL DO BETTER if we summarize our Lord's preaching under *emphases* rather than under *topics*. As we have insisted, there is in His preaching an essential and informing unity. His words were all spoken with the same intent; namely, to draw His hearers, through His words, to the Word who spoke them, that is, to Himself. In all He said, He was leading men to understand what He, and only He, could do for them; what His presence among them might mean if they had faith to trust His loving rule and guidance. Those great sayings of His about Himself in St. John's Gospel: "I am the Light of the World," "I am the Way, the Truth, and the Life," "I am the Resurrection," "I am the Good Shepherd," "I am the Vine," are entirely in line with what the synoptic Gospels tell us of His preaching. All that from the first had been suggested or implied is now made clear. We are, of course, quite wrong if we take these sayings as "self-assertion" in the ordinary sense. Rather they are assurances of His wholehearted, self-sacrificing love. At any cost, at any time, in any circumstances, to anyone, He is prepared to show the way, to teach the truth, to give new life, if only men will come to Him. So it is emphases rather than topics which we must consider.

Also it must be noted that in His preaching our Lord is concerned chiefly with man, his nature, and his destiny; with *anthropology*, rather than with *theology*. It is often said that our Lord taught no "dogma." If this means simply that He laid down no formal or abstract doctrines as to the nature and attributes of Deity, it is measurably true. But His teaching is marked throughout with definite and decisive "dogmas" about man. "He Himself knew what was in man." That incidental comment by one of the evangelists is greatly to the point. That was what gave His preaching its note of irresistible authority. That was why men said: "Never man spake like this Man." We say truly that our Lord came to reveal God. But, as we have seen, He Himself, rather than His words, gave that revelation. What His preaching chiefly did was to reveal men to themselves. With an insight entirely unique He laid His finger on the realities of human life and human living; on man's inborn capacity for knowing, loving, and serving his Creator; on the violence and completeness of man's apostasy; on man's inalienable gift of freedom, and his inescapable responsibility. It has been said by an acute observer that if in these days we preachers would bring men back to belief in God, we must first of all win back for them belief in the true significance of human nature. We must, that is, make their need of God conscious and articulate before we satisfy it. Our Lord's preaching confirms this principle. As no one else, He brought it home to men that, as Augustine puts it in his famous words, "God has made us for Himself and we are restless till we rest in Him." In what follows we shall be guided by these two considerations.

A MOST curious thing, a woman who isn't.

—(Milwaukee) Church Times.

Christmas in Wuchang

By the Rev. Mother Ursula Mary, O.S.A.

Convent of St. Anne, Wuchang, China

THE WORLD has grown old with its burden of care, but at Christmas it always is young," wrote Phillips Brooks in a carol not so well known as Little Town of Bethlehem, but almost as lovely. And here in this old, old country there are places which become young again as Christmas comes round and carols ring out in nearby century-old Buddhist shrines, and the Christ Child comes to make all things new.

Last year we had not only new hearts but a new house to put them in, and we shall never forget our first Christmas in the new House of the Merciful Saviour. We had moved into the new house in November but that was only a gesture, so to speak, in order to hasten its completion and the clearing up of the grounds; but by Christmas the old houses had disappeared, and a nice open space at the back gave room for swings and seesaws and sliding boards, ostensibly for kindergarten children, but actually enjoyed by all members of the family, including the cook, who finds swinging a pleasant relaxation after cooking dinner for 30 people.

As one looks across from the convent to the three-story brick building illuminated with many windows, one rubs one's eyes to make sure it is real. The inmates have no doubt on that subject however, as they sun themselves on the wide porch over the chapel, and eat in a refectory where there is room for all to sit down at once, and sleep in airy, sunny rooms with space between the beds. The kindergarten with its gay frieze of Mother Goose figures dancing around the wall, and Santa Claus and the Wise Men traveling along the blackboard, and paper chains made by the children themselves, and a diminutive Christmas tree, made an ideal place for parties, and a succession of guests were entertained there.

First came the inmates themselves on Christmas afternoon, the children sitting round the kindergarten ring, and the old ladies perched on tables and chairs. After a carol night, gifts were distributed to all, and though funds were not large that year, we managed to make them go round. Three-year-old Helen, a flood-refugee baby from Wuhu, whose birthday comes on Christmas, was so filled with wonder that her eyes got bigger and bigger till she seemed all eyes, and her usually voluble little

tongue took quite a back seat, if a tongue can be supposed to act in that capacity. The twins as usual had plenty to say and do, until refreshment time when even they subsided into satisfied silence and used their mouth in the other capacity which nature has provided for that lively member.

In the evening most of the family went to an entertainment at the church, which began with a Holy Play in which a number of our children took part, Edith Li having been Our Lady for several years, and other children Angels, shepherds, and so forth. For the past two years we have had this play in the church, with the stable in the center of the choir before the High Altar, and there the Nativity scenes were shown to the accompaniment of carols and preceded by Scripture readings. After this pious prelude the crowd went down to the assembly hall and was entertained in a highly hilarious and satisfactory manner for the rest of the evening, by the "Bright Virtue" school, which is the name of St. Michael's day school. The Sisters went home to a belated supper, but I dare not mention the hour at which the rest of the family sought their couches!



THE HOUSE OF THE MERCIFUL SAVIOUR FAMILY

Next day the children of St. Mary's, the poor school which we support, and which has become a center for evangelistic and medical work in another part of the city, came for their party, and played games with great gusto, going away happy with little gifts and a good deal of *tienshin* (eats) tucked under their voluminous layers of winter clothes. Friday came the party for industrial workers, and certainly the old ladies become young again as they careen around a circle at breakneck speed on their tiny bound feet, and cast coppers into an elusive hole in a box with great abandon.

It was hard to tell which were the younger, these gay old ladies or the kindergarten children who had their party next day. The twins portrayed Good King Wenceslaus and his page with much feeling, and the kindergarten orchestra played four selections with admirable execution under the able direction of their leader, age 5, who, mounted upon a chair, wielded his baton with great zeal and perfect rhythm. One recognized "Pussy cat, pussy cat, where have you been?" in Chinese



THE CHAPEL AT CHRISTMAS



THE KINDERGARTEN

dress, and other ditties, but no symphony orchestra could have outdone them in solemnity and strict attention to business. Here is the raw material for such performances as that of the *Messiah* given at Boone that afternoon by the Glee Club, and a Sacred Cantata at St. Hilda's next day. Here are the embryo Stokowskis and Damroschs in the making.

Lest you think our Christmas was composed of parties, let us go back and tell you of the week of evangelism which preceded it with daily meetings in the country stations and the city, interspersed with classes in preparation for the Sacraments, which kept us well occupied. On the Eve there was Baptism, when some 30 received that Sacrament at Evensong, and then came the Midnight Mass with a full choir and the church well filled. A lot of ricksha coolies reminded one of the Shepherds at Bethlehem, in their bare feet and sandals and poor, ragged clothes. A great and mighty wonder, truly, this Christmas Mystery to these simple people. This year more than ever of our Christians made their preparation by

(Continued on page 722)



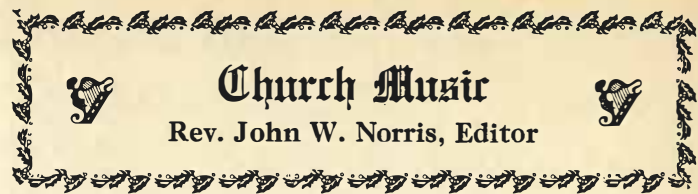
"Good Tidings of Great Joy"

(Continued from page 715)

to visit the kindergarten during these days just before Christmas, the children of their own accord lead them to the crèche, where they point out each detail, explaining eagerly: "This is the manger. See the Baby Jesus"; "This is the shepherd, and here is one of his sheep"; and "These are the Wise Men bringing their gifts." Their faces shine, and their eyes glow, and the teachers overhearing feel more intensely themselves the wonder of it all.

Often, at such times, a question asks itself. How much will all this mean to these children after they leave kindergarten and go on to government schools? For many of them, who are from non-Christian homes, these kindergarten experiences may be their only contact with definite Christian teaching. In regard to results, there is much that can never be known of course, but the question is answered to some extent by what former pupils have to say about their memories of such experiences, or by what is said by parents, relatives, and school teachers of the character development noticeable in children from the Church kindergarten. And, of course, the kindergarten teachers themselves can see certain results in the changed attitudes and conduct of individual children. There is always a very definite and noticeable development in many of them following the Christmas experiences, and it is the teachers' joy and privilege to help the children interpret and use these experiences as a motive power in everyday living. For example, Kazuyuki Chan came down the hall one day several weeks after Christmas, with his arms in front of him, crossed as if holding something very precious. Seeing a teacher standing near, he asked, "Sensei (teacher), could I hold Jesus in my arms?" She said, "We can't really touch Jesus with our bodies, but we can feel close to Him in our hearts." Then she gathered all the children together and read to them from St. Matthew 25: 31-40, explaining that anything we may do for babies, or children, or for older people, if done in His Name, is done for Him. They listened very quietly and thoughtfully, and after a pause they asked, "Really, Sensei? Really? Is it like doing it for Him?" and she answered, "Yes, really and truly."

"No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in."



HOW FAR is it to Bethlehem?" runs the first line of a Christmas carol. As in the carol itself the answer is "Not very far" when we turn our attention to the great hymns and carols of this beloved season. For by the magic of melody and words combined we are carried across many centuries and over many lands to David's royal city where the infant Jesus is cradled in the manger. Once more we sit with the shepherds in the fields and experience something of the thrill of the angelic announcement as we sing together "It came upon the midnight clear," or "Hark, the herald angels sing." With the shepherds we go to Bethlehem to the rude stable as we raise our voices in "Silent night, holy night," of our own great Nativity hymn, "O little town of Bethlehem." We make our act of adoration in "*Adeste fidelis*" and call upon the universe to join with us in "Of the Father's love begotten." Then with what happiness and joy we take up "Good Christian men rejoice," "Christians awake, salute the happy morn," or "Shout the glad tidings."

When one considers the music of this season it is not surprising that Christmas is frequently, to the majority of people at least, the greatest season of the year. Not only is there the music of the Church; the Masses, hymns, canticles, introits, graduals, and anthems, but there is the vast store of secular music which carries the spirit of the Yuletide.

Our great department stores are not unaware of the desire of men and women to sing their happiness at this great season. One, with a grand court extending seven full stories high and equipped with a massive organ, provides a half-hour a day of such singing for its patrons for two weeks before Christmas. Here, just before closing, the floor level will be jammed with hundreds of men, women, and children while the railings of the upper floors will be black with hundreds more. Pages walk around distributing carol booklets. The organist accompanies and one man is assigned to conduct. Here in the midst of last minute shopping one will hear these hundreds of voices praising God for His gift to the world of His Son. Another store has a group of costumed singers who go from floor to floor singing the traditional carols and inviting the shoppers to join with them. A third devotes the first hour every morning for a week before Christmas to the presentation of a pageant, usually presenting the Nativity story in living pictures and providing musical settings with orchestra and store chorus. Here again the audience is invited to sing.

In these crowded assemblages one finds men and women of every creed and color, united in a common desire to worship the Christ. Here atheist and agnostic will join in singing, even though the words they utter may be the very words they would deny if read in cold prose. They like the music and discount the words? Ah yes, but those words remain with them and are never lost. So through music the populace, many of whom seldom if ever darken the doors of a church, are figuratively brought to their knees in adoration of the Christ Child through this medium of music. Well has it been called the handmaid of religion.

And so we send our greetings to every choirmaster, organist, and leader of Church music, urging them to make their services this year the finest possible of praise and adoration, for they will not be far from Bethlehem in the doing.

The Four Last Things

IV. Hell

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

ON SCARCELY ANY other subject than that of hell has Protestant private judgment so completely given way to private prejudice. Reason has been decisively thrown over by imagination, and Scripture texts have no weight as against personal emotion.

Hell is the opposite of heaven. One is light, the other is darkness; one is eternal rest, the other endless disquietude; one is nearness to God in an unimaginable intimacy never to be disturbed, the other is a final and irreparable separation from God. All the words used about hell—punishment, fire, pain, tears—are included in the idea of separation and final, realized loss of God.

Let me first of all give brief answers to some of the questions that arise.

Is the punishment of hell infinite? No, not infinite, but endless. Man is immortal, so what happens to him, whether good or ill, can continue endlessly; but he is not infinite, so his good or ill are not infinite.

If, then, his penalty is not infinite, yet is it very great, the maximum, as much as he can bear short of annihilation? Not necessarily. We have no revelation at all as to how great penalties may be, but only that they are severe, just, and without end.

But may not a man's sin deserve an infinite penalty because (so I was taught) committed against infinite Majesty? No, a finite being cannot do anything infinite, whether a sin or a good deed. Besides, the essence of sin lies in its deliberateness; and even the best of men has an inadequate conception of the divine Dignity against whom he offends, so that the wrongness of a sin has rather to be measured by the subjective standards of the sinner.

Will God forgive any man any sin in this life? Yes. All but one—and if you worry about that one, it's the surest sign that you have not committed it.

Will God penalize in this life a forgiven man? Yes.

May that penalty continue after death, even though the fulness of heaven is finally to be the forgiven sinner's home? Yes. This was discussed in the second article.

Are we to think of God (as profane gainsayers do vainly talk) as an infinite Torturer, of those condemned as endlessly crying out for a mercy that is forever denied them, and of God and His redeemed as contemplating the penalized with satisfaction as exemplifying infinite justice? This is a wilfully libelous misrepresentation.

But has not death a magical power to change a man's whole outlook and attitude? He at last faces the ultimate experience of life. The littleness of time, the greatness of eternity are seen now truly (or are they?). As he confronts the great change, may it not be that he changes his mind totally; and when the soul is divorced from the body at last, he becomes at once and inevitably a saint or an angel? This is so common an opinion, reinforced by epitaphs and eulogies, that it is almost cruel to point out its errors. Such an economy would be less than fair to those on whom death falls with instant suddenness. Most people pass away in a sleep or coma—whether repentant and at peace with God, God alone knows. We have one death-hour repentance in the Bible, but

only one. We must always be careful not to set ourselves up as judges of other men's souls and destiny. No cry for mercy this side of death will be unheeded by the God who sees even the sparrow's fall. No matter what a man has done or been, he can while life lasts stretch out his hand to God with full assurance.

It is true that death, if a man foresees it, may awaken a seriousness that for years was dormant, and that seriousness may avail for salvation. But there are three things to remember. First, that the will tends to become set, to the point that facing death itself awakens only terror, not repentance and faith. Second, that death can hardly be expected to accomplish what life failed to do. Death has no magic power. Don't trust it. Delay in religion is always a mistake. Third, if death be the custodian of hope for the careless, it would equally carry fear for the saint, that in the strange article of death a momentary failure of faith might jeopardise or reverse a whole lifetime of prayer and sacrifice.

Hell is not an invention of priestcraft, but a revelation by God that there is an ultimate sanction for morality, that paths do finally diverge, that there is a difference between sin and goodness, a difference in quality and in results. Even if there had been no revelation, the doctrine would have had to be set up, for both philosophy and theology look to ultimate ends.

SOULS are not "sent to hell" by God, but go there of themselves; they are not retained there by a justice that is without mercy, but by their own inflexible will—for if from hell itself a cry for mercy arose to God, He would hear and answer it. This is the "mystery of iniquity," that men should prefer anything to God. But they do in this life—why not elsewhere?

God gave men free will and determined that man's will and response should govern their relationship. Destiny is determined by a free will. One man's will may be freer from entanglements than another's. But by his degree of freedom, much or little, he is judged, however unable *we* may be to disentangle from the web of motives the central emphasis of the life. Only God can do that. That is what the Judgment means. But there is in each of us a preponderance to one side or the other, and we augment the balance by our daily choices. It is the central principle of a man's life, the predominant motive, the general tendency of the will, that determines the issue, rather than the comparative weight of so many deeds of one sort against so many of another sort.

Now, the will of man, developing as his dominant tendency, becomes gradually less plastic and responsive as years and experiences pass, till a reversal of direction and change of purpose becomes, not indeed impossible, but nearly so. Heaven is the final state of unalterable fixation of the will toward God. Hell is the opposite of that. One life *on the whole* put God first; the other *on the whole* put self first. Each reaches the goal to which their lives, outwardly alike, were tending.

Life has always by Christians been considered as a period of probation, "to humble thee and to prove thee and to know what is in thine heart." Is not our human life too short to

settle an eternal destiny? Well, how long would be long enough? Either man can choose or he cannot. If he cannot, duration of time would make no difference—he would be an automaton still. If he can, one single choice can prove it—either “Yes, I’ll take the thirty pieces of silver,” or “I’ll die rather than deny my Lord.”

This brings us back to the matter of an ultimate sanction. Processes must come to an end somewhere. If there were no ultimate sanction, it would mean that it made no ultimate difference whether you choose good or evil. At long last, the event would be the same in either case. But the whole Christian revelation is based on this very point that man can, and therefore should, give to God a free obedience, not the coerced conformity of a planet to its forces or of a dog to its instincts. If a man’s final end is inevitable anyhow, no matter what he does, then it doesn’t matter what he does.

The essence of hell is the loss of God. What does that mean? Well, it seems to mean very little to multitudes, when compared with the nearness of the world, its work and wages, its tears and hopes. But God is goodness—would you lose that forever? He is Truth, He is Beauty, He is Love—can you imagine what life could be like without these?

Two final thoughts. First, as the Church has taught and defined this matter, it appears to be really quite difficult for a man to attain to that degree of separation from God which is irreparable. There are many bars across that downward road. A man has to be a deliberate, wilful sinner, with clear knowledge; he must be in mortal sin, knowingly, and remain in it when he dies; he must go, with will and knowledge, against the warnings of God and the repeated invitations of His love. Second, our Lord spoke words of utmost concern and horror about the fate of the finally impenitent. He spoke as One who knew, not speculated; His tone was serious—and His words are before us.

ABSOLVE, O Lord, the souls of all the faithful departed from all the chains of their sins, that by the succor of Thy grace they may be found worthy to escape the avenging judgment and enjoy the bliss of everlasting light. (Tract, from the Mass “Requiem Aeternam”).



Christmas in Wuchang

(Continued from page 720)

Sacramental Confession, with a deepened sense of penitence and the meaning of sin and salvation, so that many hearts were ready, cleansed in the Blood of the Lamb, for the coming of the King. Two of the choir girls who come from non-Christian families spent the night at the House so as to attend Midnight Mass, and it was such a joy to have a place to put extra people, as well as our own girls, home from high school for the festival. At High Mass next day the church was packed with a very reverent congregation who had really come to worship, and how it did ring with the grand old Christmas hymns culminating in the *Adeste Fidelis* as young and old, rich and poor, professors and doctors, coolies and country farmers, ladies in furs, and lame, halt and blind helping each other crowded up the aisle to the House of Bread and received their Incarnate Lord in clean and penitent hearts.

Let us wish you all a Merry Christmas and a Happy New Year full of peace and good-will in the midst of this naughty and restless world. May the Babe of Bethlehem, who makes all things new, give you renewed joy throughout the year.

Churchwomen Today

Ada Loaring-Clark, Editor

Christmas

CHRISTMAS comes round once again not only with its gaiety and good cheer but with our gratefulness for the birthday of our Saviour which should be the outstanding feature of the season. First and foremost must this stand, our gratefulness to God for the Gift of His beloved Son. We and our families should express this by attendance at the services of the Church and sing with grateful hearts, “O come, let us adore Him.”

It is sad to some of us to think how paganized our Christmas has become. So many of our people are thinking only of material things and forget that Christmas is to remind men of the love of God who so loved that He gave. So many will be thinking of what they are to receive in material gifts this Christmas and their whole idea is that of feasting—“Come let us enjoy the good things of the present.”

As Churchwomen, it is our sacred responsibility to remind our families and our friends that although Christmas is a time of joy and good will it is also a time of thankfulness and worship. First, our worship and Christmas Communion in the church. Secondly, joy in our homes. Thirdly, love, kindness, and sweet charity to our neighbors, especially those who are in affliction. The spirit of Christmas is the spirit of Christ, one of kindness, gentleness, peace on earth, good will toward men. To be kind to those that are in trouble, to comfort the distressed, to help the sick, to feed the hungry—this is the Christmas spirit.

Deaconesses

ALL CHURCHWOMEN who are interested in the life of work of our splendid deaconesses will rejoice to know that their retiring fund has now reached the sum of \$59,000 and that this allows enough good securities to cover the mortgages, which have been uncertain, and to make certain the minimum of \$50,000 in the endowment. In spite of fluctuating values, grants have been paid without break since January, 1934. By careful planning the income pays grants to beneficiaries and all other expenses. In this, the 10th year of the fund, special efforts are being made to add to the endowment a generous sum. Deaconess Mini A. Crosby, who entered eternal life last August in the 90th year of her age, will be remembered as the first large donor to the fund. Prayers are asked for the directors, that they may have both wisdom and courage, and also that thanksgiving for the growth and soundness of the fund may be offered by every member of the order.



A Child's Song

THE STARS are loveliest of all
The lovely things on Christmas Night,
For they are shining just the same
As when the dear Lord Jesus came,
And oh, it brings Him close and near
To watch the golden stars shine clear—
The very stars that shone so bright
Upon Him on His Birthday Night.

LUCY A. K. ADEE.

Books of the Day

Edited By
Elizabeth McCracken

An Eminent Victorian Churchman

CONNOP THIRLWALL: Historian and Theologian. By John Connop Thirlwall, Jr. SPCK. Macmillan. Pp. ix-271. \$4.00.

THIS is a well-written biography of an eminent Victorian, whose share in the ecclesiastical and political events of his period deserves to be recorded. The author is a direct descendant of the bishop's favorite nephew, John, who came over to this country in 1876 after his uncle's death, and settled in Minnesota. As an aid toward the delineation of the Bishop's life and character he has utilized an unusual amount of correspondence, both published and unpublished. The reproduction of letters not hitherto printed adds to the human interest of the volume.

The impression of Connop Thirlwall's contemporaries was of a cold, arid, intellectual, unapproachable personality; the greater part of the biography is concerned with many rather dry details of bygone controversies. The impression thus conveyed is counteracted and the narrative lightened by glimpses of the austere Bishop's affectionate interest in children, his capacity for friendship, and the humor that was closely allied with his otherwise terrifying irony. There was the note of irony not alone in his writings, but also in his life. "Hating the law, he studied it for six years; contemptuous of the clerical profession, he took Orders to teach at Cambridge; not designed for parochial work, he was given a fat benefice after his expulsion from Cambridge; liberal in politics and unorthodox in theology, he was induced to abandon all his scholarly productivity for a bishopric in the National Church" (page 113).

Connop Thirlwall was born in 1797 and died in 1875. His life therefore spanned the reigns of four monarchs and covered an important period in English history. His own influence upon his times was great, and, without ever achieving popularity, he became widely known and deeply respected for the power and independence of his intellect, the sincerity of his character, and his willingness to brave the consequences of championing unpopular causes. In more than one instance he lived so see his opinions justified, notably in the controversy over the admission of Dissenters to degrees in the University of Cambridge. For his share in the attempt to have the disabilities of Dissenters abolished, he lost his tutorship in Trinity College. Some 40 years later, religious tests for entrance to the university were finally brought to an end. The chief contribution which Thirlwall made to the religious thought of his times came through his interest in German literature and particularly the religious literature of the period, concerned as it was with the development of so-called higher criticism. Incidentally, the translations made in early manhood of the works of Schleiermacher and Niebuhr entailed accusations of heresy. In spite of this, Lord Melbourne, influenced by an able advocate of Thirlwall's fundamental orthodoxy, appointed him to the bishopric of St. David's in 1840. This brought his purely literary activity to an end, but not before he had practically completed his *History of Greece*, which placed him in the front rank of historians. His pen henceforth was to be used mainly in his weighty triennial charges, which were eagerly read at the time for their able dealing with current ecclesiastical controversies. They did their work and still remain valuable to students of the general field which they cover.

As to his Churchmanship, Bishop Thirlwall will be remembered as one of the original group to whom the party title of Broad Church was given. In no sense, however, should he be identified with modern Broad Churchmen who deny articles of

the Creed. Rather were he and his companions bent on gaining for themselves and others intellectual freedom of discussion and the right to express old truths in modern terms. It is beyond the limits of a review to examine how far the Liberal wing of the Oxford Movement has been indebted to Broad Churchmen; but it may be noted concerning the Bishop's actual connection with "Puseyism" that in the beginning he sought to protect it from persecution, for in dealing with it in a charge he propounded "the principle that liberty in the Church was dead the moment a clergyman could be driven from the Church for expressing novel ideas about ancient doctrine" (page 203). Later, as the movement developed, he took a definite stand against it. This was to be expected, for his intellectual and spiritual standards were not those of the Tractarians.

The biography is ably conceived and executed. We follow the development of personality and watch the growth from infant prodigy and precocious schoolboy through the various stages and aspects of college don, priest in his parish, Bishop in a rural diocese, leader in the House of Lords, chairman of the Old Testament Revision Company, until we finally see him in the first Lambeth Conference, an old man, serene and dignified, regarded as "sacrosanct," immune from attack or criticism. His biographer does not present him as a solitary figure, but against a background of men and movements, impartially portrayed, momentous in their day and still significant in this 20th century.

MOTHER MARY MAUDE, C.S.M.

The Bishop of Durham's Gifford Lectures

CHRISTIAN MORALITY: Natural, Developing, Final. By Herbert Hensley Henson, Bishop of Durham. Pp. xiv-340. Oxford University Press. \$5.00.

IN THE LONG LIST of Gifford Lectures, this series by the Bishop of Durham, delivered at St. Andrew's in 1935-36, will surely take an important place. Those who have read earlier writings of Dr. Henson will find in the present volume all of the old cleverness, biting satire, and incisive utterance, but mellowed and (may we add?) somewhat more charitable. To read it is a delight: and even when one disagrees with the views which are expressed, one admires the sanity, courage, and distinction with which they are presented.

The thesis of the lectures is stated on page 29: "In Christian morality . . . we have a morality which has shown unique power of development, ever drawing fresh elements from its environment, and ever extending the range of its application, refusing recognition to no scientific truth, and declining the test of no practical problem; yet ever holding firmly to the principles of the teaching of Jesus, and pursuing the moral ideal embodied in His life." Christian morality, then, is "not only natural and developing, but in its essential character final."

After opening chapters on the moral teaching of Jesus, and its inextricable association with Christianity as a living religion (in which Dr. Henson is not quite fair, as we think, to form-criticism), there comes a brilliant sketch of the development of Christian morality in history, its meeting with the Greek and Roman worlds, and the resulting synthesis. We are then led up to modern times, and conclude that with whatever differences in emphasis, "modern Christianity bears a steady and strengthening witness to the moral ideal which Jesus proclaimed and which Jesus embodied."

Next the Bishop turns to specific moral problems of our age, which he considers in the light of the findings of the first part of



CANON THIRLWALL IN 1840
From the Portrait by Samuel Lawrence

his book. He deals faithfully with sexual morality, race problems, the claims of the state, and industrial civilization. Much of what is said will meet with approval, but sometimes (as in his rather cynical view of "social action" by Christians) many will hesitate. He approves the "responsible" use of contraception, derides Nazi racial theories, urges the freedom of the Church from the State, disagrees with pacifism as a refusal under any circumstances to bear arms, attacks industrial civilization.

The concluding lecture, dealing specifically with "the finality of Christian morality," is splendid in its forthright defense of the Catholic and Christian tradition of faith and conduct—a defense carried on within the limits set by Lord Gifford's trust. "Religion, which for civilized man must finally mean Christianity, gives primacy to the spiritual element in man, and embodies the principles of all rightful human action in the life and teaching of Jesus. In the acceptance of those principles, first in the sphere of personal behaviour, then in the widening extent of social conduct, finally in the world-wide fellowship of the human race, lies the hope of the world, and there will be found the crowning vindication of man's theistic faith."

A penetrating analysis of the Webbs' book on Soviet Russia is printed as an appendix. We wish that Dr. Henson would expand this into another volume, for it says much that needs to be said today, when "technology" and "the mass man" threatens to destroy the personal values upon which Christianity sets such supreme significance.

W. NORMAN PITTINGER.

In the Steps of St. Paul

IN THE STEPS OF ST. PAUL. By H. V. Morton. Dodd, Mead. \$2.50.

MR. MORTON has followed up his *In the Steps of the Master* with a companion volume, equally informal, equally chatty, equally delightful, and equally well informed.

In the new book an incomparably vaster territory is visited, some of it quite off the beaten tracks and some of it off any tracks at all. In traveling from Iconium to Lystra, in particular, he made the discovery that the inhabitants have purchased automobiles but lack roads on which to drive them; so, quite undiscouraged, they drive them over any kind of country that they may meet regardless of obstacles. This is not pleasant for the traveler but Mr. Morton found that such inconveniences were more than compensated for by everyone's kindness—although it is hard to imagine anyone being unkind to so genial a soul. At all events his hospitable reception enables him to set down all manner of anecdotes about the Levant as it is today, and he draws a most attractive picture of the "new Turkey" under what its citizens regard as a most benevolent dictatorship. Whenever he visits a Pauline city he describes its precise condition as it is today and the present state of the archaeological researches; this material is very difficult to collect from the technical works. And he adds his own comments on the influence of topography on the Pauline story, comments that are always relevant and often highly suggestive. The illustrations are charming, but the publishers have given the book a jacket that suggests a juvenile work.

B. S. E.

A Helpful Book

THE HOLINESS OF JESUS. By A. D. Martin. Cokesbury Press. \$2.50.

THIS WORK stands about half way between the historical and the devotional viewpoints. Mr. Martin has read much written by current specialists, whom he cites constantly. Often his use or criticism of their work is effective, but he is evidently not thoroughly at home among them; for every now and then he lets slip something that no specialist would ever have written. But his deep devotion and his good common sense largely compensate for his lack of technical equipment, and much of his book is distinctly helpful. None the less, he has essayed rather too large a task, particularly when he undertakes to deal with apocalyptic.

B. S. E.

Archæology and the Old Testament

NEW LIGHT ON HEBREW ORIGINS. By J. Garrow Duncan, D.D. Pp. xiv-282. Macmillan. 1936. \$2.00.

THE NEW light to which the title of this book refers is that afforded by archæology, which, the author maintains, makes clear the fact that "the Old Testament is a reliable historical document, based on much older documents which were written down at the time of the events recorded." He arrives at the conclusion, among others, "that Moses was the actual author of much of the Pentateuch."

Dr. Duncan is undoubtedly familiar with the findings of archæological research in Egypt and Mesopotamia. It is therefore to be regretted that he has not troubled to acquire a like familiarity with the results of the critical approach to the Old Testament, which he undertakes to demolish. For example, he says on page 94, "On account of this occurrence of Elohim, Jehovah, and Jehovah Elohim in different parts of these narratives, linguistic critics have divided them into three separate documents by three different authors, one of whom used Elohim for God, another Jehovah (Yahweh) and a third Jehovah Elohim." Such a statement betrays an incredible ignorance of one of the primary canons of Pentateuchal criticism. Furthermore, the author has made numerous misstatements which in no way depend upon the acceptance or rejection of the critical position. For instance, on page 79, discussing the story in Genesis 21: 22, ff, in which the captain (*Sar*) of Abimelech's host is mentioned, he says that "in the Pentateuch, *Sar* is elsewhere used only of an Egyptian official."

As a matter of fact, the word occurs nine times in Numbers 22 and 23 of officials of the king of Moab, and frequently of Israelites. Again, on page 81, he equates Potiphar with

the keeper of the prison mentioned in Genesis 39: 21, ff. Not only is this an impossible identification, but the inferences drawn therefrom are wild, though no wilder than many others presented elsewhere in the book. Further signs of the author's carelessness are the statement that Yahweh first appears as the name of God in Exodus 3 (can it be that Dr. Duncan is here holding out an olive branch to those who maintain the documentary hypothesis?); the designation of Laban as Rachel's uncle (worthy of a first year seminarian); and the frequent miscitation of Biblical passages, for example on page 112—Genesis 41: 9, for Genesis 41: 49. How these errors escaped the notice of the publisher's reader passes comprehension.

The book contains much interesting archæological information, but its arrangement, resulting from the author's axe-grinding purpose, is so chaotic that the labor of excavating it would be hardly worth while.

CUTHBERT A. SIMPSON.

The Abbe Children's Book

AROUND THE WORLD IN ELEVEN YEARS. By Patience, Richard, and John Abbe. Stokes. \$2.00.

WHOMAS has not read the enchanting adventures of the Abbe youngsters? The publishers have been put hard at it, with two printings before publication last April and 11 more up to the 3d of last October; 80,000 copies thus far and plenty more to come, no doubt, for anyone who has once seen the book is immediately seized by an uncontrollable desire to own it. This latest printing, "the gift edition," is boxed and bears a new photograph of the irrepressible trio and their signatures.

E.

New Edition of Walker's Concordance

THE MACMILLAN COMPANY has published a new edition of Walker's *Comprehensive Concordance to the Holy Scriptures* (\$3.00), in which the use of thin paper has reduced the volume to manageable size.



RICHARD, PATIENCE, AND JOHN ABBE
Authors of "Around the World in Eleven Years"

NEWS OF THE CHURCH

West Texas Aims at Self Support

Clergy and Laymen Enthusiastically
Endorse Bishop's Three Year
Plan for Advance

SAN ANTONIO, TEX.—At a meeting of laymen and clergy of the diocese of West Texas, held at St. Mark's parish house, San Antonio, December 3d, a three year program for advance, outlined by Bishop Capers, was enthusiastically endorsed by representatives present from a majority of the parishes of the diocese.

This program, which will be placed before the annual diocesan council in January for final action, recommends the immediate relinquishment of all aid from the National Council, the regrouping of mission fields for more efficient administration, the employment of additional clergy, and a campaign for funds to free the diocese from all existing indebtedness, thereby releasing considerable sums yearly for new missionary endeavor.

The program further calls for advance work in the field of religious education, the employment of a diocesan director of religious education and young people's work, and a survey of the diocese by the diocesan department of missions under the direction of a representative of the Department of Missions of the National Council for the purpose of setting up an adequate missionary policy, and of studying the opportunities for work among Latin Americans and Negroes and of formulating a plan for such work if found expedient.

At the dinner preceding the meeting a huge basket of white chrysanthemums was presented to the Rev. Arthur R. McKinstry, rector of St. Mark's parish, in commemoration of the fifth anniversary of his rectorship. The presentation was made by Arthur H. Muir, senior warden, on behalf of the vestry and congregation, after which Bishop Capers extended to the Rev. Mr. McKinstry the congratulations and good wishes of the clergy and people of the diocese.

Social Workers Hear Fr. Pepper

NEW YORK—The Fellowship of Social Workers of New York City and the vicinity had a dinner at the Hotel Seville on Monday, December 7th. The chief speaker was the Rev. Almon R. Pepper, new secretary of the National Council's Social Service Department, who spoke on The Church and Social Work. There was a large attendance.

Troy Church Marks Centennial

TROY, N. Y.—Christ Church, the Rev. George A. Perry, rector, celebrated its 100th anniversary on Sunday morning, December 6th, at a special service with Bishop Oldham of Albany as the preacher.

World Week of Prayer Set by Federal Council

NEW YORK (NCJC)—Jesse M. Bader, secretary of the department of evangelism of the Federal Council of Churches of Christ in America, has announced the program for the World Week of Prayer, to be observed in all Protestant churches of the United States, January 4 to 10, 1937.

The observance is being promoted in other lands by the World's Evangelical Alliance of London.

The program is made up of seven orders of service for the seven days, beginning on Monday and concluding on the following Sunday. The subjects for daily prayer are: the Reality, the Wisdom, the Love, the Sufficiency, the Saviourhood, the Comradeship, and the Kingdom of God.

Renew Pittsburgh Fund to Aid Church Building

PITTSBURGH—At the request of many prominent laymen of the diocese of Pittsburgh and in keeping with an endorsing resolution of the last diocesan convention, Bishop Mann is renewing the Reënforcement Fund for the diocese.

Thirteen years ago this fund was started with several hundred contributing \$100 a year for five years, the amount to be used in the building of churches, parish houses, and rectories throughout the diocese. The terms of the grants were that the parish or mission contribute at least a like amount. The result was that many buildings were erected.

During the depression the plan was suspended but with better times reported throughout the diocese and especially in the steel districts, the laymen decided now was a most opportune time for an appeal on a three-year basis and for the cancellation of mortgages on various mission properties which were built in 1928 and 1929.

It is expected that there will be at least 200 subscribers to this fund.

Retreat at Berkeley

NEW HAVEN, CONN.—The Rev. Edward H. Schlueter of St. Luke's Chapel, New York City, gave a retreat for the faculty and students of the Berkeley Divinity School, December 4th and 5th, on the theme, Dedication and Consecration to God. Fr. Schlueter was celebrant at the Eucharist during the retreat.

Georgia Coadjutor on Way to Recovery from Illness

SAVANNAH, GA.—Bishop Barnwell, Coadjutor of Georgia, who is suffering from rheumatic fever, was much improved in health but had not yet left the hospital, according to latest reports.

Council Finishes Business Swiftly

Budget for 1938-1940, Promotional
Methods, Discussed in Two-Day
Session

By ELIZABETH McCracken

NEW YORK—The National Council was scheduled to meet December 8th to 10th; but business was completed at 5:30 P.M. on the 9th and the Council adjourned to convene again in February. On the agenda was an unusual feature. Under Number 10, "Special orders of business which ought to be considered," were listed eight specific questions, namely:

(1) Size of budget, 1938-40, and instructions to officers as to what steps should be taken to raise it.

(2) Decision as to the general outline of the promotional plan to be submitted to General Convention, including recommendation of the Council on questions of quotas, objectives, division of funds, etc.

(3) Ways in which the Council could develop a keener desire in the General Convention to know not only what the Church is now doing, but what it ought to be doing.

(4) Problem of balancing the budget for 1937 in the light of information available at time of meeting. Any supplementary appeal should be completed if possible before the February meeting rather than thereafter.

(5) In view of the conditions under which the Council is at present obliged to operate, would a change in the fiscal year or in the date of the Canvass be desirable?

(6) Consideration of plan for the Council to carry for its own account part of its fire insurance risk on mission properties.

(7) Possible changes in by-laws with regard to investment of trust funds.

(8) Problem of Field Department and progress in plan for provincial secretaries. Possible abandonment of plan in the light of action of the synods.

After the presentation of regular reports and the receipt of special communications, on December 8th, the first day, the discussion of these items began. The various speakers so enlarged the scope of their remarks on the first as to include discussion of the second and third, the three items being actually integral parts of one subject—the adequate support of the missionary program of the Church which has so often before been discussed at Council meetings.

\$2,700,000 BUDGET ADVOCATED

Miss Elizabeth Matthews of Southern Ohio opened the discussion by moving that General Convention be asked next October to vote a budget for 1938-40 of \$2,700,000. It will be remembered that this was the budget adopted by the General Convention of 1934, though it was found impossible to raise it and an Emergency Schedule was of necessity put into effect at subsequent sessions of the National Council. Miss

Matthews pointed out that this budget would make it possible to reopen certain work and to restore salary cuts, due to lack of funds since 1934.

Bishop Stires of Long Island suggested a modification of this plan. He said:

"A progressive plan would be more likely to meet with success. Let the figures be \$2,500,000 for 1938; \$2,600,000 for 1939; \$2,700,000 for 1940. We must never forget that the strategic persons in this endeavor are the clergy. We can secure support in raising the budget from the people only through their rectors or other spiritual advisers. I think that in pleading for the restoration in the cuts of the missionaries' salaries, we too often forget that 90% of the clergy in this land are still living on salaries that have been cut; and many times those salaries are in arrears. How can we ask these men to devote themselves to raising money to restore the salaries of others? Of course the cuts must be restored as soon as possible—all the cuts in salaries, at home in the parishes as well as abroad in the fields. All the work of the Church is missionary work. Let us arouse the people to support it everywhere."

URGES NEW NATION-WIDE CAMPAIGN

The Rev. Dr. William H. Milton of Wilmington, N. C. (diocese of East Carolina), rose here to urge that a method similar to the Nation-Wide Campaign be used. He spoke of the tremendous response there had been to that campaign and expressed the certainty that a similar success would follow its use at the present time. Several members of the Council dissented, on the ground that conditions were quite different now from those just after the Great War when the Nation-Wide Campaign was launched.

The Rev. Dr. Robert W. Patton was given the floor at this juncture and made a stirring speech. Dr. Patton called upon those present who had been at the meeting of the General Convention in Detroit in 1919 to recollect the great meeting at which layman after layman had spoken on the mission of the Church. He said:

"At that great meeting, the clergy were silent. They gave the laymen a chance and they took it. One after another of them went forward and spoke on the nature and purpose of the Church. They pledged themselves and called upon all others to pledge themselves to support to the utmost the mighty mission of God's Church. And we know that result. Never has any General Convention so rallied to the support of missions as that one in Detroit did. It can be done again; it can be done in every diocesan convention as well as in General Convention. The thing needed is to arouse the laymen. The only person not a layman who spoke at that meeting in Detroit to which I refer was the Rev. Dr. Randolph McKim, that great leader of the clergy. Dr. McKim arose at the end to say that never in his long life had he beheld such a scene in General Convention or anywhere else; and he asked that the Doxology might be sung as a thanksgiving to Almighty God for the outpouring of His Spirit upon these laymen."

Questions were then asked as to how to mobilize the laity of the Church, how to stimulate them to such action as Dr. Patton had described so vividly. Bishop Stires of Long Island rose and said:

"First, we must get them together in one place. I suggest that we have after Easter a

Spanish Civil War Sounds Tragic Note for Council

NEW YORK—The Spanish rebellion sounded a tragic note in the proceedings of the National Council's December meeting. One of the retired missionaries, the Rev. M. J. Mesegue-Tomas, is a Spaniard who, after serving a number of years in Cuba, suffered failing eyesight with a possibility of total blindness. On his small retiring allowance he and his children returned to his home in Spain at the end of 1930. A year ago his two oldest children were in a textile school near Barcelona where, after two years more, they would be ready for good positions in the industry. Even at that time the fall in exchange had reduced the small income.

In December, 1936, Bishop Hulse wrote that he had been unable to get any direct word from the Rev. Mr. Mesegue-Tomas. Indirectly the Bishop has learned that it was dangerous for the man and the children to remain in Spain, but he is not allowed to leave. The children, born in Cuba, can get Cuban passports but will not desert their father. The Bishop is trying to secure permission for the father to leave Spain.

great mass meeting in every diocese. Prepare for it by making sure that all the clergy of the diocese and all the leading laymen come to it. Secure the best speakers in the Church. Then follow up this mass meeting with meetings in every single one of the parishes and missions. Have as speakers at these the men who have attended the great meeting. In this way everyone will be aroused."

The Rev. Dr. William Appleton Lawrence of Rhode Island, elected to fill the place on the Council left vacant by the resignation of Bishop Sherrill of Massachusetts, representative of the first province, replying to a speaker who said that the people should be made to see the necessity of an adequate budget, duly raised and paid, said:

"It would be a pity to present to the whole Church simply a figure representing a financial necessity. A goal toward which to press is inspiring. A large objective means more ardent work and larger achievements than a smaller, safe pledge."

SAYS SMALL GROUPS ARE BETTER

Bishop Hobson of Southern Ohio who was present as a guest asked the privilege of the floor. Bishop Hobson then said earnestly:

"The work of the Forward Movement Commission has taught those of us who are working with it that small groups are a better plan than great mass meetings. Each member of a small group becomes personally concerned."

After a little more discussion, Miss Eva D. Corey of Massachusetts offered a resolution that a campaign of education precede General Convention, and that this campaign take in every member of the Church. A committee was appointed to make suggestions as to practical methods. Routine matters occupied most of the

morning of December 9th. After Noon Prayers, there was some discussion of Miss Corey's resolution. Miss Corey said:

"Is there *no* way of getting missionary education out from the National Council to the whole Church? We reach only those who already know, or we try to reach those who have money. How can we reach the general run of Church people? Often even the canvassers of the Every Member Canvass need education. Many of them know almost nothing about the Church; some of them do not seem sure whether they believe in God or not.

YOUNG PEOPLE AND THE CHURCH

"Another thing: can't we include the children and young people in our plans for missionary education? I know that we did make a study of Young People and the Church. With what result? Young people of my acquaintance have the impression that the report which was made and which I read here was thrown into the waste-paper basket."

Bishop Cook, the next speaker, made a suggestion:

"We should get in touch with every deputy to the 1934 General Convention, especially the laymen. They must all be vestrymen *somewhere*. Through them we can reach many parishes. The big time in a parish is when it states its objective. The vestry is the key."

The Rev. Dr. George Paul T. Sargent of New York made another suggestion:

"The National Council should arrange conferences with the bishops, the clergy, and the leading laymen of the various dioceses. They need to sit down with them and go over things, answering questions, meeting criticisms, and giving assurances."

More random discussion followed. It was then voted that Miss Corey's committee bring in a report with a proposed plan to the February meeting.

Plan Youth Conference, Change Date of Convocation in Salina

HUTCHINSON, KANS.—Plans for re-establishing the district of Salina young people's conference at St. John's school, Salina, in June, were made at the conference of the diocesan clergy held at Hutchinson, December 1st.

A committee of the Rev. Victor Menard, Hutchinson, and the Rev. Richard K. Hale, Hays, were appointed to conduct the conference. The clergy determined to postpone the annual convocation to April because of inclement weather in January.

Five Boys' Choirs to Broadcast

NEW YORK—Five boys' choirs of the New York metropolitan area have been invited to sing at the New York Philharmonic Orchestra concert in Carnegie Hall at 11 o'clock on the morning of December 19th. The concert is one of the children's series and will be broadcast over station WABC. The choirs are from the following churches: St. Thomas' Church, New York, Grace Church, New York, the Cathedral of St. John the Divine, New York, St. Paul's Church, Englewood, N. J., and the Church of the Advent, Westbury, L. I.

Three New Members at Council Meeting

Fourth Member, Dr. Dandridge, is Chosen to Fill Vacancy Left by Resignation of Dr. Milton

NEW YORK—Three new members were present at the National Council meeting in New York City December 8th and 9th, and a fourth was elected to membership.

The Rev. Dr. W. Appleton Lawrence, rector of Grace Church, Providence, R. I., and Bishop-elect of Western Massachusetts, whose consecration takes place January 13th, succeeds Bishop Sherrill as representative of the first province. Dr. Lawrence has been appointed to serve on the social service and finance departments.

Dr. Warren Kearny of New Orleans succeeds Bishop Penick as representative of the fourth province and has been assigned to the membership of the domestic missions department.

Col. Leigh K. Lydecker of Maywood, N. J., represents the second province in succession to Walter Kidde. Colonel Lydecker was appointed a member of the finance department and was also elected a member of the trust funds committee.

The wide interests and experience of these three new members will, it is felt, enable them to contribute greatly to the Council's effectiveness.

[Dr. Lawrence's distinguished record in civic and ecclesiastical affairs was described in THE LIVING CHURCH for October 31st.]

DR. KEARNY

Dr. Warren Kearny, who received his honorary degree of Doctor of Canon Law from the University of the South, is senior member of the firm of J. Watts Kearny & Sons of New Orleans. He was at one time collector of customs of the port of New Orleans, and his present business associations include that of president of the Hunter Canal Company, director of the N. O. & N. E. railroad, and director of the Hibernia National Bank.

Much of Dr. Kearny's life has been given to the service of his Church. He has been for 26 years the secretary of the standing committee of the diocese of Louisiana, and for 36 years a member of his diocesan board of missions. He is diocesan chairman of the committee on the Church's program and of the Church Pension Fund.

For 32 years Dr. Kearny has been a vestryman of Trinity Church, New Orleans, and during 17 of these years he has been senior warden of the parish.

He is a member of the provincial council, secretary and treasurer of the provincial department of missions, and secretary of the provincial department of finance.

In the work of the national Church organization, Dr. Kearny serves as a member of the National Commission on Evangelism, and as a member of Joint Commissions of General Convention considering the Status of the Negro, Theological Education, the Forward Movement, the Laymen's Work. He is executive vice-pres-

(Continued on page 737)

Start Sunday Afternoon Broadcasts in New Jersey

ATLANTIC CITY—Seven rectors of South Jersey have sponsored a new program called Sunday Episcopal Church Services to be broadcast over station WPG, Atlantic City, beginning December 13th. This service will be held each Sunday afternoon between the hours of 4:30 and 5.

The first of the services was under the direction of the Rev. George L. Whitmeyer, rector of All Saints' Church, Atlantic City.

Plan School of Methods to Aid Albany Mission

ALBANY—At the call of Bishop Oldham, a meeting of the commission on a diocese-wide preaching mission, the five rural deans, and the Archdeacon, was held at the diocesan house, December 8th. Arrangements were made for a school of methods, to be attended by some 60 of the diocesan clergy, December 28th to 31st, during the holidays at the St. Agnes School buildings.

The school of methods will be an intensive preparation for the conduct of the diocesan preaching mission, which will take place during the first two weeks of Lent. Leaders of the school of methods will be the Rev. Fr. Palmer, superior of the Society of St. John the Evangelist, Bracebridge, Ontario, and the Rev. Charles Jatho, rector of St. John's Church, Royal Oak, Mich., the lectures of the latter to be confined to children's missions.

The commission on the diocese-wide preaching mission has three clerical and three lay members: the Rev. A. Abbott Hastings, the Rev. George F. Bambach, the Rev. Dr. R. W. Woodroffe; Heth G. Coons, Alfred D. Dennison, and Hewlett Scudder. Dr. Woodroffe is in charge of detailed arrangements for the mission.

Church, Social Credit Government in Conflict

CALGARY, CANADA (NCJC)—Conflict between the Church of England and the Social Credit government became more acute when Archdeacon Swanson broadcast a refutation of the government allegation that "one of the Churches that has been living on usury is squawking."

Recent legislation by the Social Credit government completely wiped out the income of the Church of England in the diocese of Calgary, which was derived in large measure from invested funds.

Archdeacon Swanson branded the government charge as "a double lie and a deliberate falsehood." He pointed out that the Church of England has minded its own business and had made no appeal for special consideration by the government, and vigorously denied that any Church money had ever been advanced to persons in distress at an unfair rate of interest.

Archbishop Calls for Deeper Faith

British Primate, Commenting on Abdication, Asks for Revival of Religion in Empire

LONDON—Denouncing the "craving for private happiness" which led King Edward to abdicate his throne, the Archbishop of Canterbury in a radio address December 13th called for a revival of religion throughout the British Empire.

"My desire is, if God wills to help me," Dr. Lang declared, "to make to the nation a somewhat solemn call to religion. Who can doubt that in all the events of these memorable days God has been speaking? It has been a time of shaking—shaking in the possibility, thank God, not in the fact—of the very throne itself, a shaking of confidence and of seemingly assured hopes.

"We are all rallying to our new King. Will there not also be a rally to the King of kings?"

The Archbishop called on his people to renew a "definite, deliberate allegiance to Christ, to His standards of life, and to the principles of His Kingdom."

Referring to the personal motives which led King Edward to abdicate, the Primate declared:

"Strange and sad it must be that for such motives, however strongly they pressed upon his heart, he should have disappointed hopes so high and abandoned a trust so great.

"Even stranger and sadder it is that he should have sought his happiness in a manner inconsistent with Christian principles of marriage and within a social circle whose standards and ways of life are alien to all the best instincts and traditions of his people.

"Let those who belong to that circle know today that they stand rebuked by the judgment of the British people, by the judgment of the nation which had loved King Edward."

Dr. Lang said that although he had shrunk from saying these words, he felt that the cause of sincerity and truth made it necessary for him to do so.

"Yet, for one who has known him (Edward) since childhood, who has felt his charm and admired his gifts, these words cannot be the last. How can we forget the high hopes and promise of his youth, his most genuine care for the poor, the suffering, and the unemployed in his years of eager service both at home and across the seas.

"It is the remembrance of these things that wrings from our hearts the cry: 'The pity of it! The pity of it!'

"To the infinite mercy and protecting care of God we commit him, wherever he may be."

Diocese Member of Health Council

PITTSBURGH—The social service commission of the diocese of Pittsburgh now enjoys an associate membership on the Allegheny council of public health. The Rev. J. F. Virgin is the representative of the commission in the council, which is making a study of certain phases of public health in the county. The study is expected to result in recommendations to the state legislature.

Council Fills Some Missionary Posts

Appointments Made at December Meeting Only to Fill Vacancies; Other Changes in Personnel

NEW YORK—A few missionary appointments were made at the National Council meeting here, December 8th and 9th. These were only to fill vacancies, as it was felt that finances were too low for the opening of any new work.

The Rev. J. Miller Horton is to be in charge of Holy Innocents' Mission, Lahaina, on the island of Maui in the Hawaiian Islands. The Rev. Mr. Horton went out to Hawaii several months ago from St. Mark's Church, Paterson, N. J., where he had been rector since 1928. The work at Lahaina includes Hawaiians whose families have been in the Church for three or four generations and others who had had no connection whatever with the Church until they went to work on sugar plantations or pineapple plantations on Maui and have been drawn into the Church community. Orientals, Norwegians, English, and Americans have no other service in English nearer than 25 miles away and many of them cannot afford transportation.

Donald L. Zoll, after serving in Japan four years as an Amherst College representative at Doshisha University, Kyoto, was employed in the field in 1933 by Bishop Binsted to work among students in Sendai. He is now appointed a teacher of English in St. Paul's University, Tokyo, where he hopes to make good use of his opportunities for evangelistic work.

Miss Eleanor Heckelman of Cincinnati is to be dietitian at St. Luke's Hospital, Tokyo.

Miss Hazel A. Morrison, now in Oregon, is to carry on religious education and rural work in Eastern Oregon.

Deaconess Booth takes charge of the work at the Mission of the Good Shepherd, Splashdam, Va.

Deaconess Bechtol of Newcastle, Pa., is appointed for evangelistic work at St. Andrew's Mission, Mayaguez, Puerto Rico. She has worked here for two years but not under Council appointment.

The resignation of two missionaries was announced, Miss Margaret R. Paine of Kyoto, appointed in 1922, and Miss Georgie M. Brown of Zamboanga, P. I., appointed in 1919.

BISHOP STEWART MADE COLLEGE TRUSTEE

Bishop Stewart of Chicago is to serve on the American board of trustees of Hua Chung (Central China) College, succeeding Judge Parker of Boston who has resigned that office.

On the board of trustees of Kuling School for American children in China, the Rev. Horace W. B. Donegan of New York City was elected to succeed the late Bishop Lloyd, and Samuel Thorne of New York succeeds Duncan D. Chaplin, who has resigned.

Miss Eva D. Corey, a Council member

was added to the Domestic Missions Department.

Bishop Tucker is invited to visit Japan next year in connection with the 50th anniversary of the Japanese Church.

BISHOP AZARIAH TO VISIT U. S.

The Council was delighted to learn that the Bishop of Dornakal is to be in the United States next year, during the time when General Convention meets.

It has been the desire of many people for several years past that he should visit this country. Since 1912 the Rt. Rev. Dr. Vedanayagam Samuel Azariah has been Bishop of the South India diocese of Dornakal. He is now one of three native-born Indian bishops in the Church of India, Burma, and Ceylon, and the only Indian diocesan (the others being assistant bishops in the dioceses of Lahore and Calcutta). The special interest of the Episcopal Church in Bishop Azariah is that in his diocese are two missionaries, the Rev. George Van B. Shriver and Brinkley Snowden, appointed by the National Council but supported by special funds not in the Council budget. The Rev. John P. Aaron, Bishop Azariah's son-in-law, is also known to many American Church people as he received most of his education here. In 1936 Bishop Azariah visited the Church in Australia to assist in celebrations marking the 100th anniversary of the consecration of the first Bishop of Australia. In the work in Dornakal, where the numbers to be cared for are of almost incredible size, Bishop Azariah is assisted by Bishop Elliott.

MR. RICHARDS APPOINTED

Among appointments and other changes in personnel, William Lee Richards was appointed a general secretary in the field department, to take office December 15th. He brings to his work an exceptionally wide experience in field work as a merchandising expert. Born in Ticonderoga, N. Y., in 1901, his childhood was spent mostly in Vermont and in Glens Falls, N. Y. He was graduated from Union College, Schenectady, in 1922.

Starting as manager of a slate quarry in Vermont, he has held various responsible positions in New York, North Dakota, and Texas; three years' work as a field man for the Standard Oil Company has taken him into 18 states and the District of Columbia. He has also had exceptional experience in training others, starting at the age of 16 when he helped with training in army camps.

In 1922 he married Kathryn Moore; with their son and daughter they now live in Jackson Heights, Long Island, N. Y., where they are members of St. Mark's Church and where Mr. Richards has been teaching in the church school and singing in the choir.

His interest in the Church has been continuous, since the time when he was singing soprano in choirs. His work has brought him into contact with men of all sorts, including miners, men in old fields, and others living under rough conditions where religious interest was little or lacking entirely.

Each department of the Council used

(Continued on page 731)

Broadcast From Bethlehem Planned

Christmas and Holiday Programs of Columbia Broadcasting System Stress Religion

NEW YORK—A wide variety of Christmas and holiday programs is being offered on the radio this year, including a Christmas Eve broadcast from Bethlehem, and Church services from all over the world.

Some of the nation-wide programs announced by the Columbia Broadcasting System are as follows (time given in Eastern Standard):

DECEMBER 19TH

4 to 4:30 P.M.—"Six More Days to Christmas": CBS announcers stationed at various colorful points of interest in six U. S. cities stage five-minute "candid interviews" with passers-by on their plans for Christmas.

5:30 to 5:45 P.M.—"The Drama of the Skies," presented by CBS in cooperation with the Hayden Planetarium, is devoted to an exposition of the Northern Star as it relates to the Christmas legend.

DECEMBER 20TH

1:30 to 2 P.M.—From Kraslice, Czechoslovakia: In the nine-century-old Bohemian village in the Ore Mountains, a children's orchestra gives a Christmas concert on the miniature instruments manufactured by the townsfolk.

2 to 2:30 P.M.—The BBC Carol Singers present traditional British Christmas songs in an Empire broadcast relayed to CBS.

11:30 to 12:30 A.M.—"The Messiah," performed by the Church of the Latter Day Saints, is broadcast from Kansas City.

DECEMBER 22D

3:30 to 4 P.M.—Columbia's Concert Hall presents the Walden String Quartet and piano and vocal soloists in program of old English Christmas ballads. The program originates in Cleveland and features Arthur Shepherd, pianist; and Marie Kraft, vocalist.

DECEMBER 23D

2:15 to 2:45 P.M.—Palestrina Choir, directed by Nicola A. Montani. From Philadelphia.

DECEMBER 24TH

1:45 to 2:15 P.M.—From Bethlehem. In the courtyard of the Church of the Nativity, near the spot where the shepherds knelt at the manger, the choir of St. George's Cathedral of Jerusalem leads the singing of traditional Christmas songs.

2:15 to 2:30 P.M.—From Lugano, Switzerland, the famous children's chorus, "Bambini Ticinesi," conducted by Arinaldo Filippello, sings Christmas songs.

4 to 4:30 P.M.—Columbia Concert Hall presents a special Christmas songs program with Lucrezia Serria, coloratura soprano.

5 to 5:30 P.M.—From Washington. President Roosevelt lights the capital's Christmas tree and extends his greetings to the nation.

6 to 6:15 P.M.—From Rome. A portion of the Midnight Mass from the Church Ara Coeli.

10 to 10:30 P.M.—From Spain. Provided arrangements can be carried through, a broadcast will be made of Christmas observance by the war-torn Spanish populace. Otherwise a studio program will be offered.

11:15 to 11:30 P.M.—Broadcast of chimes and carillon music from three cities, including Riverside Church, New York, and University of Chicago Chapel in Chicago.

11:30 P.M. to 12 M.—"Blessed Are They," a Christmas drama written especially for radio.

Midnight to 1 A.M. (actually December 25th)—The Columbia Symphony Orchestra and a mixed chorus take part in a program of Christmas music.

DECEMBER 25TH

11 to 11:30 A.M.—The New English Singers of London sing Madrigals and Christmas carols.

DECEMBER 26TH

11 to 11:30 A.M.—The A Cappella Choir of the Broad Street Presbyterian Church, Columbus, Ohio, presents a Christmas program under the direction of Herbert A. Huffmann.

Bishop Calls 1937 "Tremendous Year"

Presiding Bishop Tells Woman's Auxiliary Executive Board Great Advances Are Expected

NEW YORK—The Presiding Bishop, just returned to his office after two months' illness, opened the first session of the Woman's Auxiliary national executive board meeting in New York December 4th to 7th after a preliminary service on the evening of December 3d in the Church of the Incarnation, conducted by the rector, the Rev. Dr. John Gass. Bishop Perry referred to 1937 as a tremendous year, with the Church making a real beginning in restoration of its work, a year that will require determination and resolution not merely at the beginning but all the way through.

There was frequent reference through the board meeting to the Forward Movement and indication of growing coöperation with it. Mrs. Pierce and Mrs. Cross reported the Commission's December meeting, held in Philadelphia. The board closed its session with a litany from the Forward Movement booklet.

Every indication at the board meeting pointed to the best possible Triennial Meeting of the Woman's Auxiliary in Cincinnati next October. Arrangements for location and space have never been so satisfactory. The subject, as previously announced, is The Mission of the Church. The executive board's program committee is increasing the opportunities to hear missionaries tell of their work during the triennial. More especially there will be provision for more thorough thought and discussion by the delegates, first in small groups, then as a whole, to result in a practical working program for the next triennium.

A continuing insistent desire was evident, in the board meeting, for more study of policies and plans in the various phases of work. The last triennial urged a thorough study of the use of the United Thank Offering. Several provincial meetings of the Auxiliary have shown that the subject is being widely considered. The board devoted much time to it and is working on a suggested plan to be submitted for consideration by the Triennial Meeting.

UNITED THANK OFFERING

From the Auxiliary of the fourth province a resolution regarding the use of the United Thank Offering was sent to the board, urging that the amount allocated to salaries be not decreased but increased if possible, that allowance be made for repairs and restoration of equipment, that more of the offering be used for training, and that more be allotted for the retirement fund if this is possible not at the expense of salaries or equipment.

The next United Thank Offering number of the *Spirit of Missions* will be the April issue, it was announced.

Study was given by the board to the whole policy of supply work, in regard to personal boxes and the sale of clothing. Pensions and the training of missionaries

Literary Value of Bible Praised by John Erskine

WILMINGTON, DEL.—Bible Sunday was observed in the Cathedral Church of St. John when, at Evensong, Dr. John Erskine, professor of English literature of Columbia University and author of *Helen of Troy* and other works, addressed a large congregation on The Bible as English Literature. The Dean of the Cathedral, the Very Rev. Hiram R. Bennett, conducted the service, the lessons being read by Dr. Walter Hullahan, president of the University of Delaware and prominent layman in the diocese, and by Bishop Cook.

Among other things Dr. Erskine said first he wanted to stress the Biblical writers' "extraordinary ability to portray the greatness of men without neglecting their petty vices and frailties," and secondly, their genius in writing immortal stories without boring us with motives and explanations of motives. This, he said, was especially true of the Old Testament narratives.

Speaking, he said, simply from a literary point of view he said he was quite certain the Bible is not appreciated to a point anywhere near the degree it deserves as literature. He spoke of its "marvelous songs" and "unmatched stories," of its natural philosophy in contrast to stilted abstract philosophy.

Not even the Greeks with their great genius for writing can match the Old Testament writers, he declared. The latter had a way "all of their own," he said, to portray great men as average men without detracting as far as the reader is concerned from their greatness.

are also matters on which the board will have suggestions to bring before the Triennial Meeting.

ADOPT FIELD POLICIES

Several methods used in the field work of the Auxiliary were adopted by the board as a general policy: that the assignment of field workers be to convenient areas rather than to dioceses; that sufficient time be allowed in their assignment both for a survey and then for work after their survey is made; that the field staff have a conference together at least once a year.

The field staff, under the direction of Miss Edna Beardsley at headquarters, consists of Mrs. D. D. Taber, Miss Esther Brown, especially for work among Colored people, and Miss Eleanor Deuel, appointed in September. To fill the remaining vacancy the board at the December meeting recommended to the National Council the appointment of Miss Avis Harvey who is now religious education secretary in the diocese of California.

Miss Deuel was born in Chicago where her father was rector of the Church of the Atonement. He later became rector of Trinity Church, Santa Barbara, Calif., and Miss Deuel's childhood and high school years were spent there. She was graduated from Mills College, Oakland, in 1931 and after a year at home when she took a business school course, she had two years of graduate work at St. Margaret's House, Berkeley, majoring in reli-

(Continued on page 736)

December Choice of The Religious Book Club Church and State In Contemporary America by Wm. Adams Brown

A masterly survey and analysis of the relations of church and state in America—their past history, present condition and future possibilities. Timely, authoritative, searching, it is of interest and importance to every minister and layman who is perplexed about the place of the church in our era. \$2.75

A Recent Book Club Choice The Purpose of God by W. R. Matthews

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The Spirit of Mediaeval Philosophy by Etienne Gilson

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Chief Orders Policemen to Attend Bible Class

NEWARK, N. J. (NCJC)—Police Chief Philip T. Bell of Kearney has issued orders to the members of his force that they had better start going to church regularly, at least on Sunday.

This action by the police chief is the result of an invitation extended to the department to attend Bible class in the First Presbyterian Church on Sunday, November 29th, by the Rev. William Combe, pastor and department chaplain. Receiving the invitation, Chief Bell requested the "coppers" to indicate their willingness to attend by signing a posted notice. Of 57 Protestant members of the force, only 11 signed up.

Expressing regret that such a small number signed up, Chief Bell issued the order commanding his men to report in uniform at police headquarters at 9 A.M., a half hour before the Bible class starts. Only members with "reasonable excuses" will be permitted to be absent.

The department has 82 men, 25 of whom are Roman Catholics. Chief Bell observed that a similar invitation to these men to attend Roman Catholic services was accepted.

"The department selected the Rev. William Combe for its chaplain," the chief said, "and the men should give him cooperation."

Preparations for Pittsburgh

Christmas Festivities Made

PITTSBURGH—The department of religious education of the diocese of Pittsburgh, Miss Evelyn G. Buchanan, director, has sent to all the missions and small parishes a special service for the children's church school Christmas festival. The service was arranged by Miss Buchanan.

For the sixth consecutive year the combined choirs of Trinity Cathedral and the choral society under the direction of Alfred Hamer, AGO, organist and choirmaster of the cathedral, will give The Pageant of the Christmas Mystery on Christmas Eve and the Sunday night following Christmas. This has met with such approval that it is demanded for repetition each year. The cathedral is crowded an hour before each presentation.

Each year finds a larger number of parishes and missions having a midnight service with a full choral setting. The attendance at these midnight services year after year in the diocese of Pittsburgh has been steadily increasing.

Build Cathedral Tower

SAN FRANCISCO—The second unit of the great steel frame of the north tower of Grace Cathedral is now in place. It is 35 feet below the surface and rises 40 feet above. The giver of the tower is Dr. N. T. Coulson, a retired San Francisco dentist who several years ago promised the money for a chime of eight bells.

Because he is anxious to hear the chimes ring, he is now building the tower. This will stand as a campanile until such time as the three bays are built which will connect it with the part of the nave already finished.

Take Final Steps in Forming Union

Holding Committee of American Church Union Adopts Constitu- tion at Meeting in New York

NEW YORK—At a meeting of the holding committee of the Church Union at St. Ignatius' parish house, December 8th, final steps were taken for the permanent organization of the Union.

It will be remembered that at a meeting last spring the Catholic Congress organization was merged into the proposed Union. On the 8th the constitution was adopted in its final form, and ballots were sent out immediately to the members of the old Catholic Congress organization for the election of a council which will be the governing body of the Union. The council will consist of 15 clergy and 15 laymen. The ballots will contain the names of 30 of each order, and the electors will be at liberty to write in any other names that might suggest themselves to them as good material for the council.

An important decision was reached when it was voted unanimously to have a Congress as soon as practicable. The understanding is that such a Congress will be held not later than the autumn of 1937. The place and time will be announced later.

The objects of the Union as set forth in the constitution embrace the following:

- (1) The promoting of devotional and evangelistic activities.
- (2) Arranging and holding Congresses and conferences in various parts of the country, for the stimulation of the Church's work.
- (3) The distribution of Church literature.
- (4) The organization of courses of lectures and instructions.
- (5) The establishment and support of local study groups, reading rooms, libraries, etc.

It is not proposed to launch out with this full program all at once, but, as opportunity and call arise, to be prepared to carry on with the aim of stimulating and extending the Church's life and work.

"Any baptized member of the Church is eligible for membership in the Union who states his or her belief that the Episcopal Church is a part of the Catholic and historic Church of Christ; that the Orders of its ministry are valid Catholic Orders; and recognizes Baptism, Confirmation, Holy Communion, Penance, Holy Orders, Matrimony, and Unction, as Catholic Sacraments," according to the constitution.

A campaign will be immediately pushed for a wide membership in every part of the American Church, both at home and in the field overseas. Until the permanent organization of the American Church Union is effected, the officers of the Central Conference of Associated Catholic Priests, which was the old governing body, will continue to function. The Rev. S. C. Hughson, OHC, West Park, is the chairman of the executive committee of the CCACP, and the Rev. C. Clark Kennedy, 86 Broadway, New Haven, Conn., is the executive secretary.

Important Work for Students Supported

Bishop Perry Tells Council That Royalties from Lent Book Will Go to Lincoln, Nebr., Work

NEW YORK—Provision for the Church's student work at Lincoln, Nebr., was made by the Presiding Bishop, Bishop Perry of Rhode Island, when it was announced that the National Council had no funds for its further support, at the December meeting.

From the income of the Platt Fund one of the appropriations was formerly sent to Nebraska where the diocese used it to aid the student work at the University (Episcopal) Church, Lincoln. In recent years the Council has found it necessary to use the income of this fund to balance the budget in missionary districts specified in the provisions of the fund. It was found that no other support was available for the student work at Lincoln, which the Council's secretary for college work, the Rev. Dr. Theodore O. Wedel, highly commended.

"If anyone is despairing of the appeal the Church can make to this student generation," Dr. Wedel said, "he should make a pilgrimage to Lincoln. Although it is foolish to measure student work statistically, here even figures become impressive. . . . Yearly confirmations average about 20. . . . No one who is acquainted with this work can view its possible suspension as anything short of an irreparable tragedy."

Immediate relief was necessary and the Council could find no funds for the purpose.

At this point the Presiding Bishop reminded the Council that he had at his disposal the royalties received from the two Lenten books issued under his name. The writers who contributed chapters to the books waived all personal royalties, as the Presiding Bishop also did, for the benefit of some use to be determined by the Bishop. The Bishop informed the Council that he would designate the sum now in hand, \$900, for the immediate assistance of the student work at Lincoln.

The third book in the Presiding Bishop's series, written, like the others, by a distinguished group of contributors with an introduction by the Bishop, is to be called *The Redeemer* and will be published by Harpers before Lent.

AID DAUGHTERS OF LATE MISSIONARIES

From the Elizabeth S. Fowler Fund the Council authorized three appropriations of \$500 each to be made in 1937. The provisions and restrictions of this fund are unusual. Its income "is to be used for the education and support of minor daughters of deceased missionaries who shall have been at some time in the service of this society, and shall have died in the communion of the Protestant Episcopal Church in the United States of America."

Miss Margaret I. Marston gave the Council a report of her visit to missions in the Orient.

Membership on the important trust

funds committee of the National Council has hitherto been limited to Council members. By-laws were amended at the December meeting so that the membership may include three lay members "of the Church" rather than "of the Council." They are to be elected at the Council's annual meeting in February.

The Council learned with regret of the continued illness of Miss Mabel Lee Cooper, a religious education staff member who is widely known in parishes and dioceses throughout the country for her work in church schools. The Council authorized a six months' leave of absence for her recuperation.

Council Fills Some Missionary Posts

Continued from page 728

to have a small group of members chosen from outside the Council membership to give special help and advice. This additional membership was discontinued for economy but provision has been made to continue or resume them where it can be done without expense. The social service department is adding three well-known Church people, all of New York City: Mrs. Vladimir G. Simkhovitch, head of

Greenwich House; Dr. John M. Glenn, former director of the Russell Sage Foundation; and Dr. Walter W. Pettit, acting director of the New York School for Social Work.

NEW FIELD WORKER

To fill the remaining vacancy on the Woman's Auxiliary staff of field workers, the Council, on the recommendation of the Auxiliary's national executive board, appointed Miss Avis Harvey. A native of New York City and a graduate of the New York Training School for Deaconesses (St. Faith's House), Miss Harvey has had considerable experience in parish work in New York City and in California. She is now religious education director for the diocese of California and has been on the faculty of St. Margaret's School for Christian Service, Berkeley. She has also lectured at the Divinity School of the Pacific and the Pacific school of religion.

VISITORS AT MEETING

Among visitors at the Council meeting were the Ven. William H. Wolfe of Bontoc, P. I., Miss Sarah H. Reid of Shanghai, Mrs. Lawrence M. Judd of Honolulu, and Bishop Hobson, who took part in the discussion of plans for spreading information about missionary work.

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Paris Layman Gives Memorial in St. Paul's Cathedral, Erie

ERIE, PA.—At a sung Eucharist in St. Paul's Cathedral, Erie, December 6th, Clair S. Irish, vestryman of Holy Trinity Cathedral, Paris, France, presented the Erie Cathedral with a magnificent super-frontal of Venetian Point lace.

Mr. Irish, a former member of the chapter of St. Paul's, has been living in Paris for the past 18 years in connection with the interests of the Standard Oil Company of New Jersey.

Dean Blodgett, celebrant, received the gift in memory of Mr. Irish's mother, and presented it to Bishop Ward, who pronounced the dedication and preached the sermon.

Discuss Church and State at "Town Meeting" in Milwaukee

MILWAUKEE—The position that the Church ought to take in social, political, and economic movements of the present time was the subject of discussion at the third Milwaukee Town Meeting, held at Engelmann Hall of the Milwaukee Auditorium December 15th, under the auspices of the University of Wisconsin extension division.

Expressing the various points of view of their several faiths were: Rabbi Joseph Baron of the Temple Emanuel B'nai Jeshuron, Milwaukee; Dr. A. W. Swan of the First Congregational Church, Madison; and Dr. A. T. Haentzschel of the University Lutheran Church, Madison.

Summer School Deans to Meet

NEW YORK—The commission on religious education of the second province plans a midwinter meeting for the deans of all of the diocesan summer schools of the province on January 21st, at the Church of the Heavenly Rest, New York City.

Reports of what has been done at diocesan schools and plans and policies for future schools will be presented and discussed at this meeting. The chairman of the commission calling the meeting is the Rev. Charles H. Ricker, rector of Christ Church, Manhasset, L. I.

The program of the midwinter meeting is in charge of a subcommittee under the chairmanship of the Rev. A. Stewart Hogenauer of Newark.

Mark 50th Year of Church

SANTA MONICA, CALIF.—The church of St. Augustine-by-the-Sea celebrated its 50th anniversary on December 1st. Among the participants in the observance were Bishop Gooden, Suffragan of Los Angeles, the Most Rev. Msgr. Nicholas Conneally, representing the Roman Catholic Church, the Rev. Dr. George Davidson of St. John's Church, Los Angeles, the Very Rev. Harry Beal, Bishop-elect of the Panama Canal Zone, and Bishop Stevens of Los Angeles.

The Rev. Wallace Nelson Pierson has been rector for more than 22 years.

From an initial group of some 20 members in 1886, the parish roll now includes 625 families with more than 750 communicants.

Summer School in Theology Planned

New Graduate School at Sewanee
to Open July 26th if at Least 20
Apply for Membership

SEWANEE, TENN.—A summer graduate school in theology will be held here, July 26th to August 30th, by the University of the South, it has been announced by the chancellor, Bishop Bratton. Opening of the school is contingent upon the receipt of applications from 20 or more students.

The Very Rev. Dr. Charles Luke Wells, dean and professor of Church history at the University of the South, will be dean of the summer school. The other members of the faculty are the Rev. Dr. Burton Scott Easton, the Rev. Dr. James Alan Montgomery, and the Rev. Dr. Royden Keith Yerkes.

Dr. Montgomery, who is professor of Semitic languages in the University of Pennsylvania, will give a course on the Old Testament as history and literature; Dr. Easton, professor of New Testament interpretation at the General Theological Seminary, will give a course on the Gospel of St. John, appreciating its practical and spiritual value in the light of the conclusions of present-day research. English Church history from Wycliffe to Cranmer will be taught by Dr. Welles, and the Thomist approach to theology will be presented by Dr. Yerkes, who is professor of theology in the University of the South.

The sessions of the school will last for five weeks, according to present plans. Lectures will be given each morning, from Monday to Saturday inclusive. As study is to be very intensive, it is estimated that each course will require a minimum of 20 hours per week by the student, with the average student taking only two of the courses. For each course completed by examination the student will receive university graduate credit for two semesters.

The fee for matriculation and tuition will be \$25, and room and board can be provided for \$50.

The purpose of the school has been stated as "to provide instruction and direction for clergymen who wish to continue their theological studies in a systematic manner."

"Family Sunday" Instituted to

Help Bring Children to Church

SAVANNAH, GA.—On the first Sunday of each month, St. Michael and All Angels' Church, the Rev. Joseph Burton, rector, has instituted family Sunday.

There is no church school session on that day. Pupils, teachers, and parents meet for a celebration of the Holy Communion at 11:30, the purpose being to induce church going among pupils and teachers. As a result, all children and teachers attend, also many parents who have not attended for months.

The service is attracting attention. The congregation extended into the church porch Sunday, December 6th.

Work Advances on New York Cathedral

Bishop Manning Accepts North Portal Steps Given by Laymen's Club and Pilgrims

NEW YORK—The Friends of the Cathedral of St. John the Divine, an association of men and women similar to the Friends of Canterbury Cathedral in England, held their annual service on the afternoon of December 6th. Bishop Manning officiated. There was a congregation that taxed the capacity of the crossing and choir. The central event of the service was the formal acceptance by Bishop Manning of the granite steps leading up to the north portal of the great west door.

These steps were built with funds raised by the laymen's club of the cathedral through their friends, together with contributions from other pilgrims to the cathedral. The cost was \$14,000. Judge Hulon Capshaw, president of the laymen's club, made the presentation. Frederick A. MacCluer, chairman of the campaign committee, also made a short speech.

Following the presentation and acceptance, the choir, clergy, and congregation marched through the great nave from the west door, into the crossing, where Vespers were sung. Bishop Manning preached. He said in part:

"This service which we are now holding marks another point in the progress of this cathedral. Through the devoted work of the laymen's club, and by their appropriation of funds for the purpose, the granite steps in front of the cathedral have been extended northward so that the great north portal, known as the Martyr's Portal, can now be used by those who enter the cathedral. In this portal the sculpture and carving is completed. There are in it 154 carved figures, and this beautiful sculpture, the work of John Angel, can now be seen and enjoyed by all.

"The cathedral is now about two-thirds built. There is no debt on it. All that has been built is entirely paid for. The noble and, in the opinion of many competent critics, incomparable nave stands complete. Many of you, I know, take delight in studying its superb architectural features and in studying the glorious color effects of its great windows, all of them made in our own land. The erection of this cathedral here in New York is a witness for God and religion which no one can ignore or fail to recognize.

SANCTUARY ALL-IMPORTANT

"We need to take up the reconstruction and completion of the choir and sanctuary. This is the all-important part of the cathedral. In a cathedral everything leads up to and centers at the Altar. The present choir and sanctuary were built according to the old plan and were never completed. They are most manifestly inadequate and out of accord with the glory of the nave and of the present great Gothic design. Very little reconstruction will be necessary. The present choir and sanctuary can be carried up to the greatly increased height which is required and incorporated with magnificent effect into the plan of the whole edifice. The transforma-

New Jersey Church Benefited in Will of Miss Helffenstein

ATLANTIC CITY—By the will of the late Elizabeth Helffenstein, for more than 30 years an active and devoted member of All Saints' Church, this church receives an outright gift of \$10,000, and the residue of the state after gifts amounting to \$69,000 are paid. The conservative estimate of the executors is that she left in personal property more than \$100,000 and in real estate more than \$50,000.

Also, a gift of \$5,000 was given to the Evergreens Home, Bound Brook, N. J., and \$5,000 to St. Luke's Episcopal Hospital, Philadelphia.

By a will of her brother, who died in 1929, All Saints' received a trust fund of \$8,000 for a new organ. This organ is expected to be installed by Easter, together with a new lighting system by Ram-busch.

Under the present rector, the Rev. George L. Whitmeyer, All Saints' is completely out of debt, having burned the last of notes amounting to \$4,000 in March of this year.

The vestry of All Saints' is contemplating opening a chapel to the memory of Miss Helffenstein, in Margate City.

tion which this change will effect and the glory it will give to the whole cathedral is beyond the power of words to describe. The time has come when this work should be undertaken. It offers perhaps the noblest opportunity in the world today for a gift or memorial, for this cathedral edifice is the greatest now being erected in the world and is one of the greatest ever erected in any age.

"In view of all that the cathedral means from the standpoint of art, education, and culture, as well as religion, is there now some generous person, or group, who will provide the funds so that this supremely important part of the cathedral may be completed? Such a gift at this time would stir our whole city and country and would give encouragement to the forces which make for faith, and religion, and true citizenship all over our land."

Organ of Philadelphia Church Damaged by Fire in Basement

PHILADELPHIA—Fire broke out in the basement of St. Mary's Church, 39th and Walnuts streets, West Philadelphia, Friday evening, December 4th, while the choir was rehearsing in the parish house. Choir members discovered it and turned in an alarm. The organ was damaged.

The resignation of the Rev. Dr. John Mockridge as rector of the parish had just been announced and the Bishop had designated Friday evening, December 11th, the date for the institution of the Rev. William B. Stimson. The Rev. Mr. Stimson has been serving the parish as vicar under Dr. Mockridge's rectorship since his appointment in September, 1934, to the work for students of the University of Pennsylvania. St. Mary's Church is near to the university and the vestry had granted the use of its facilities as headquarters for the student work. Dr. Mockridge is the rector of St. James' Church at 22d and Walnut streets and agreed to serve as rector also of the West Philadelphia parish several years ago.

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Dr. W. A. Lawrence to Be Consecrated

Bishop Lawrence to Be First in American Church to Take Part in Consecration of Son

NEW YORK—The Presiding Bishop has taken order for the consecration of the Rev. Dr. William Appleton Lawrence, rector of Grace Church, Providence, R. I., and Bishop-elect of Western Massachusetts, on January 13th in Christ Church Cathedral, Springfield, Mass.

Bishop Lawrence, retired, his father, will question the candidate and, with Bishop Sherrill of Massachusetts, will be a co-consecrator. The Presiding Bishop will be the consecrator.

This is thought to be the first time in the history of the American Episcopal Church that a father has consecrated his son to the episcopate. Bishop Lawrence will also preach the sermon.

The following will also have part in the service: As attending presbyters, the Rev. F. C. Lawrence, brother of the Bishop-elect, and the Rev. R. R. Carmichael; as presenters, Bishops Moulton of Utah and Babcock, Suffragan of Massachusetts; epistoler, Bishop Dallas of New Hampshire; gospeller, Bishop Brewster of Maine; litanist, Bishop Cook of Delaware; readers of canonical testimonial, the Rev. Dr. Vincent L. Bennett; of certificate of election, the Ven. Marshall E. Mott, Archdeacon of Western Massachusetts; of ordination certificates, the Rev. William P. Roberts and the Rev. Richard G. Preston; of consents of standing committees, the Hon. Russell L. Davenport; and of episcopal consents, the Rt. Rev. Granville G. Bennett, Auxiliary Bishop of Rhode Island.

Plainsong Society Formed

PITTSBURGH—Alfred Hamer, A.G.O., organist and choirmaster of Trinity Cathedral, is organizing a plainsong society with regular meetings in the cathedral house.

Responsibility for Areas Without Churches Assigned by Bishop Mize to Clergy

SALINA, KANS.—The responsibility for ministering to scattered communicants in areas at present without churches or congregations was assigned to the clergy of the district of Salina by its Bishop, the Rt. Rev. Robert H. Mize, at the recent clergy conference.

The district, comprising 50,440 square miles, has been divided into 11 areas with clergy ministering from the towns of Salina, Hutchinson, Anthony, Medicine Lodge, Dodge City, Cimarron, Hays, Norton, Ellsworth, Minneapolis, and Concordia.

Japanese Christian Leaders to Attend World YMCA Conference

TOKYO—Dr. Shigeharu Kimura, a member of the Tokyo diocesan standing committee and former director of St. Paul's University here, is one of a group of leading Christian laymen of Japan who have been selected to attend the world conference of the YMCA to be held at Mysore, South India, January 2d to 10th.

Other Christian leaders to attend, in addition to the general secretaries of the Tokyo, Yokohama, Osaka, and Kobe YMCA's, include Kiichi Kobayashi, Tokyo business leader; Issei Yamamoto, professor of astronomy at Kyoto Imperial University; and Soichi Saito, national head of the Japanese YMCA.

Memorial Candelabra Dedicated

LANSING, MICH.—A memorial to John and Elizabeth Briggs Whitely, a pair of seven-branched candelabra were presented to St. Paul's Church here by Mrs. Nellie Zimmerman, their daughter. They were dedicated on December 6th by the Rev. Clarence W. Brickman, rector. The candelabra are from the studios of Gorham's, New York.

World Alliance is Praised by Bishop

Albany Diocesan, New President, Tells Aims of Group Seeking Peace Through the Churches

ALBANY, N. Y.—Elected its president, by the American Council of the World Alliance for International Friendship Through the Churches, at the Goodwill Congress in Denver a month ago, to succeed Dr. William Pierson Merrill, Bishop Oldham expressed his faith in the principles and objectives of the organization, in an exclusive interview with THE LIVING CHURCH.

"As one who has labored in the cause of peace for many years," the Bishop said, "I feel that the World Alliance for International Friendship Through the Churches is the only organization that in the long run is sure to produce results. It goes deeper than most and is not concerned primarily with programs or machinery, but with the spirit of good will which is the only enduring basis for peace. Moreover, it endeavors to promote friendship or good will through the Churches, which are the logical agencies in such an effort. For these two reasons the World Alliance should make a very strong appeal to all Christian people."

The Bishop said the Alliance already has branches in 34 countries, numbers among its members persons of high ability and position, and has a recognition abroad perhaps greater than in this country. In England, where the Lord Bishop of Chichester is the president, it rates very high; and Bishop Oldham called attention to the fact that the Alliance has the distinction of having been singled out among the scores of organizations in the field for mention in one of the Lambeth resolutions on peace and war.

That resolution read: "We appeal to all Christian people . . . to help actively by prayer and effort agencies (such as the League of Nations Union and the World Alliance for International Friendship Through the Churches) which are working to promote good will among nations."

The Bishop expressed a keen desire that the Episcopal Church should assume greater leadership in the work of peace, as well as his conviction that Church people will heartily cooperate.

"Our Church as a whole," he said, "takes a rather conservative stand on these questions—and perhaps rightly. Whatever its members may think of other peace societies, with their specific programs, they certainly can give themselves whole-heartedly and without reservation to the program of the World Alliance. And my earnest hope is that more of the clergy and laymen of our Church will become acquainted with its program and lend it their support."

Bishop Oldham manifested enthusiastic interest in the Conference on Church, State, and Society, to convene in the summer of 1937 at Oxford, in which he said the World Alliance will play a great part. The Bishop will spend the summer in England on behalf of the World Alliance and will be a delegate to the Oxford conference.

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HERBERT C. DANA, PRIEST

JACKSON HEIGHTS, N. Y.—The Rev. Herbert Carlyle Dana died here November 28th after several months' illness.

Fr. Dana was born in Pawtucket, R. I., September 25, 1864. Brought up in Providence, R. I., he was graduated from Nashotah House in 1896.

He was ordained deacon in All Saints' Cathedral, Milwaukee, on Trinity Sunday of the same year, and advanced to the priesthood in All Saints' Church, Providence, R. I., in 1897.

Fr. Dana was in charge of the Church of the Ascension, Auburn, R. I., from 1896 to 1901, and was rector of St. Mary's Church, East Providence, from July, 1901, to September, 1918, when he became curate at St. Peter's, Westchester, New York City. In 1920 he was appointed chaplain to the Metropolitan Hospital, Welfare Island, New York City, and served as such on the staff of the New York city mission society for 14 years. He retired in June, 1934, on account of ill health.

While in Rhode Island he organized a branch of the Guild of St. Barnabas for nurses and acted as chaplain for many years.

A sister, Minerva Dana, and a brother, Albert J. Dana, survive.

J. WALTER REYNOLDS, PRIEST

RICHMOND, VA.—The Rev. J. Walter Reynolds, a non-parochial priest of the diocese of Virginia, died at his home in Richmond on December 7th.

He was born at Callands in Pittsylvania county, September 29, 1875, the son of James and Elizabeth Reynolds. He received the degree of Master of Arts from Hiram College in Ohio and was ordained to the ministry of the Disciples. He later took a special course at the Harvard Theological School.

The Rev. Mr. Reynolds remained in the active ministry of the Disciples until 1929 when he was ordained deacon by Bishop Tucker on June 7th and advanced to the priesthood by the same Bishop on October 27, 1930.

He held charges in St. James-Northam parish, Goochland county, and the missions of Weddell Memorial and Church of the Messiah, Highland Springs, in the vicinity of Richmond. He had been without pastoral charge during the past year.

The funeral was held at St. Paul's Church, Richmond, on December 8th, conducted by Bishop Goodwin, Coadjutor of Virginia, and the Rev. Giles B. Palmer, rector of St. Stephen's Church. The interment took place at his family home, Callands, in Pittsylvania county.

MRS. LOUIS A. ARTHUR

MINNEAPOLIS—Mrs. Alice May McAllister Arthur, wife of the Rev. Louis A. Arthur who was for 20 years rector of

St. Stephen's Church, Grand Island, Nebr., and prior to that time was rector of St. Joseph's, Detroit, All Saints', Ravenswood, Ill., and assistant at Trinity, New York, died here at St. Barnabas' Hospital, December 5th, after a long illness.

The Rev. Mr. Arthur and Mrs. Arthur had been living in Minneapolis for the past few years, following his retirement. She was several years younger than her husband, who is in his 86th year.

Mrs. Arthur was a woman of wide charities, particularly to the Church. At various times she has found small churches where they needed help and has contributed the money to paint the church, or redecorate or repair, or sent money to some neglected missionary in some out-of-the-

way place. Mrs. Arthur had studied music in Germany and art in other European centers and had traveled extensively throughout the world. She had called on Church of England and American Church missions in many countries and was acquainted with many missionaries in far distant fields.

Surviving, besides her husband, are her step-daughter, Mrs. William Ritchie of Omaha; her brother, Harry McAllister of Houston, Tex.; and her sisters, Mrs. George Reider, Houston; Mrs. DeWitt Hansen, Tulsa, Okla.; and Mrs. John Crawford, Parkersburg, W. Va.

The funeral and interment were conducted in Grand Island on December 8th by the Rev. Thomas Heaton, rector of St.

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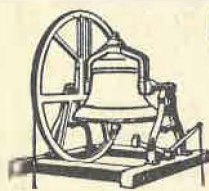
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MRS. ROGER CHARNOCK

PITTSBURGH—Mrs. Sarah Charnock, wife of the Rev. Dr. Roger Charnock, retired clergyman of the diocese of Pittsburgh, died at her home in Chicora recently, following a long illness.

The funeral service was held in St. Peter's Church, Butler, December 5th, with Bishop Mann officiating, assisted by the Rev. H. A. Lollis of Foxburg. The members of the Brotherhood of St. Barnabas were in the choir, Dr. Charnock having been chaplain of the Brotherhood for several years following his retirement. The interment was in Butler.

HUBERT C. WYCKOFF

WATSONVILLE, CALIF.—On November 29th, Hubert C. Wyckoff died here, at the age of 63. He spent his entire life in this city.

Mr. Wyckoff was a man of unusual charm and ability and a faithful son of the Church which he served in various positions of honor. At the time of his death he was a member of the standing committee of the diocese and was a delegate to the diocesan convention where he took an active and forceful part in all the proceedings. He was delegate several times to General Convention, and served for a term as a member of the National Department of Social Service. He was also a member of the diocesan social service department.

He was a graduate of the University of California, where he was president of his class. He was a member of the law firm of Wyckoff, Gardner, and Parker, and had been honored by election to the presidency of the Bar Association of California.

Funeral services were held on December 1st at All Saints' Church, Watsonville. Bishop Parsons officiated, assisted by the rector, the Rev. Allan W. Geddes.

Mr. Wyckoff was married in 1899 to Annabel MacDonell, who survives him. There are four surviving children, Hubert C. Wyckoff, Jr.; James A. Wyckoff, Ann Wyckoff, and Stephen Wyckoff.

50th Year of St. Louis Social Center Observed

ST. LOUIS—St. Stephen's House, an important Church social center ministering, under the direction of the Rev. Roy S. Rawson, to one of the older and less favored neighborhoods of St. Louis, is celebrating its 50th anniversary this week.

The anniversary celebration began with the morning service on Sunday, December 13th, at which the sermon was preached by the Rev. Edward S. White of the Church of the Redeemer, Chicago, who was at one time rector of the Church of the Holy Communion in St. Louis.

Festivities, which continue throughout the week, include a dinner on Tuesday night, December 15th, a play by the St. Stephen's dramatic club on Thursday night, December 17th, and a candle light Christmas service for the children on Sunday afternoon, December 20th.

Bishop Calls 1937 "Tremendous Year"

Continued from page 729

gious education and receiving a Master's degree from the Pacific School of Religion. After attending General Convention and the Triennial Meeting of the Woman's Auxiliary at Atlantic City in 1934, she became a United Thank Offering worker in Eastern Oregon, chiefly in the southern part of the district, doing rural work among women's and young people's groups, and in church schools and summer conferences. For the present Miss Deuel will be in New York, living at Windham House.

Mrs. Taber, whose length and variety of service as a field worker have given her a store of valuable experience, told the board of many encouraging developments in Auxiliary work in several fields.

Glowing reports came from Southern Ohio about the recent field work of Miss Esther Brown. Clergy and laymen and Woman's Auxiliaries said that she had opened their eyes to the great possibilities of the Church's work among Negroes.

REGIONAL MEETINGS

In an effort to combine increased effectiveness and economy the Auxiliary during the past two years has conducted seven regional conferences with diocesan Auxiliary leaders and potential leaders. Instead of traveling about to brief isolated meetings here and there throughout the country, the executive, the assistant, the supply secretary, and the educational secretary have gone together for a two or three days' conference providing a more thorough consideration of all phases of the work. The seven regional meetings have been attended by more than 400 leaders.

In connection with the general subject of religious education the board, feeling it would be desirable to increase the emphasis on missionary education in parishes and church schools, resolved to send to the National Council's Religious Education Department a query as to whether more can be done to keep the subject of missionary education before parish clergy and to carry missionary education into every grade of the church school.

As a matter growing out of the board's coöperation with the National Council's Social Service Department, the board called to mind the work undertaken many years ago by the department to raise the standards of work done by and in Church institutions. (The department staff once included a secretary for Church institutions.) The board desires to further this work and would stimulate Churchwomen to inquire into the standards maintained by their diocesan institutions. The Council's Social Service Department has accumulated much information on this subject for the use of those interested.

NOVEMBER DAY OF PRAYER

Reports about the Quiet Day for Prayer observed on November 11th showed that an edition of 128,000 copies of the leaflet had been called for; it was more widely distributed this year than ever before, more rectors asked for it, in more parishes both men and women observed the

(Continued on page 738)

Three New Members At Council Meeting

Continued from page 727

ident and secretary of the Laymen's League of the Episcopal Church.

Educational work and social work have always interested Dr. Kearny; he is a member of the board of trustees, the board of regents, and the committee on finance and endowments of the University of the South. He is also president of the board of trustees of Dillard University, president of the Eye, Ear, Nose, and Throat Hospital in New Orleans, president of the Kingsley House Association, treasurer of the Waldo Burton Memorial Home for Boys, chairman of the hospital committee, Flint Goodridge Hospital for Negroes, secretary of the Gaudet Normal and Industrial School for Negroes, a trustee of the John F. Slater Fund, and a former president of the New Orleans Board of Trade.

Dr. Kearny was educated at Soule College and Tulane University. He is ardently interested in college football, usually attending Tulane games, even when the "Green Wave" has played in the North. He was born on St. Valentine's Day, 1870.

COLONEL LYDECKER

Col. Leigh K. Lydecker is a lawyer and a mechanical engineer. He was born in Greenwich, Conn., October 31, 1882, descended on both his father's and mother's side from Holland Dutch stock, who came to this country in the middle part of the 17th century.

After attending public and private schools in New York City, he was graduated from the Stevens Institute of Technology with the degree of Mechanical Engineer in 1902, and the New York University school of law in 1904, with the degree of Bachelor of Laws. Admitted to the bar of the state of New York in 1904, he has practiced law in New York City ever since.

After graduating from the First Officers' Training Camp at Fort Myer, he served overseas during the World War with the 149th Field Artillery, 42d Division, in Lorraine and Champagne, and now commands as Colonel, Field Artillery Reserve, the 307th Field Artillery of the 78th Division.

He was mayor of the borough of Maywood, N. J., for two terms, is a warden of Christ Church, Hackensack, a member of the finance and advisory board, and of the board of missions and Church extension of the diocese of Newark. He is also chairman of the house of lay deputies of the second province. Taking an active interest in work among young men and boys, he is president of the international legal fraternity of Phi Delta Phi, and secretary of the Hackensack YMCA. Colonel Lydecker was married in 1922 and has five children.

DR. MILTON RESIGNS

After serving since October, 1913, first on the Board of Missions and then on the National Council since its organization,

the Rev. Dr. William H. Milton presented his resignation which the Council accepted with a special tribute, adopted with a rising vote, of appreciation for his long and devoted service. The Council statement said in part:

"We recognize that Dr. Milton takes this step unselfishly because of his becoming a rector emeritus, and in the hope that he may be succeeded by one who is in constant and vital touch with the work of the Church and able to give wise and enthusiastic aid to the Council."

After listing many offices held by Dr. Milton, the statement of the National Council continued:

"It would take much longer to record the wisdom, devotion, and self-forgetful spirit in which he has with conspicuous success discharged every responsibility to which he has been called. Moreover, the moral earnestness which he has revealed in our meetings has been, and will continue to be, a stimulating incentive to all his fellow members.

"In taking affectionate leave of Dr. Milton as a member of the Council, we are comforted by the certainty that his eloquent voice will continue to call the people to the colors of the Son of God who leads us in the winning of the world.

"May God's increasing blessing be with him through many more years of happy service."

DR. DANDRIDGE ELECTED

To succeed Dr. Milton the Council elected the Rev. Dr. Edmund P. Dandridge, rector of Christ Church, Nashville, Tenn. He has been since 1923 rector of Christ Church, the largest Episcopal parish in the city of Nashville. For many years he has been active in the affairs of his diocese as well as in those of the national organization of the Church.

Dr. Dandridge is a member of the standing committee and the board of examining chaplains of the diocese of Tennessee. He served as a clerical deputy to the General Conventions of 1922, 1925, 1928, 1931, and 1934. In 1924 he was elected missionary Bishop of Idaho but declined the office.

Born in Flushing, New York, Dr. Dandridge was educated at the University of Virginia and the Virginia Theological Seminary, with graduate study at Oxford, England. He was ordained to the priesthood of the Episcopal Church in 1908. In the following year he married Mary Robertson Lloyd, daughter of the late Suffragan Bishop of New York, the Rt. Rev. Arthur Selden Lloyd.

His service to the Church began with work in Greenbriar parish, Virginia, continued through a two-year rectorate of St. Paul's Church, Petersburg, Va., which terminated when he accepted a call to his present parish in Nashville in 1923. During the World War, Dr. Dandridge served as a chaplain in the AEF. He is 55 years of age.

R. C. Society Receives \$1,000,000

CHICAGO (NCJC)—Seven archbishops and 48 bishops attended the 31st annual meeting of the Roman Catholic Church Extension Society here and announced receipts totaling one million dollars for the past fiscal year.

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Bishop Calls 1937 "Tremendous Year"

Continued from page 736

day; in England, the Woman's Auxiliary again joined in its observance.

The Conference on the Cause and Cure of War meets in Chicago January 26th to 29th. Out of 200 representatives of religious groups, the Woman's Auxiliary names 15. The board designated the following seven, asking the Chicago diocesan Woman's Auxiliary to name eight: Mrs. Albert Cotsworth, Jr., Chicago diocesan president of the Auxiliary; Mrs. George Biller of Brent House, Chicago; Miss Elizabeth Matthews and Miss Mary E. Johnston of Glendale, Ohio; Mrs. J. F. Morrison of Indianapolis; Mrs. Robert G. Happ of South Bend, Ind., and one of the Auxiliary's headquarters staff.

A feature of the board meeting was the report of the Church Periodical Club, Church Mission of Help, and Girls'

Friendly Society representatives who are members of the board. Mrs. James Keeley spoke of recent varied activities of the Church Periodical Club. Mrs. John Glenn mentioned a gratifying increase in the activity of Church Mission of Help committees. Miss Harriett Dunn of the Girls' Friendly Society told, in Miss Brent's absence, some of the accomplishments of the recent GFS national council meeting.

VACATION SCHOOL IN MAINE

Miss Teague described the experimental work which has been carried on for three summers in Maine. Several college students, declaring that they wanted something worth while to do with their summer holiday, have run a vacation church school in a rural field where the children were receiving no religious instruction and where there was no community life. Members of a Young People's Fellowship made a similar request for "something to do" and they also have had a part in a vacation school. The value has been both to the rural communities and to the young leaders. Miss

Teague added to her description of the work the comment that all this activity has grown directly out of the United Thank Offering as she began work in Maine as a United Thank Offering appointee.

The illness of Mrs. Lucas, Mrs. Ober, and Mrs. Happ and the necessary absence of Miss Patton and Miss Brent made an unusual number of absentees from the board where attendance is usually almost or quite complete. Among the visitors were Mrs. W. Blair Roberts of South Dakota, a former board member, Dr. and Mrs. Grafton Burke of Alaska, Miss Sarah Reid of Shanghai, Miss Christine Nuno of Tokyo, and Miss Margaret Teague, religious education secretary in Maine.

Each of the eight provinces elects a member of the national executive board for the coming triennium, to take office next fall. Six elections have been reported. In the first and fourth provinces Miss Pardee and Mrs. Thomas were re-elected. In the second, third, fifth, and sixth provinces, the present representatives have served two consecutive terms and are thus ineligible for reelection. Newly elected members are: second province, Mrs. Franklin S. Chambers of New Lisbon, N. J.; third, Mrs. John Edwin Hill of Pennsylvania; fifth, Mrs. J. V. Blake of Akron, Ohio; sixth, Mrs. John E. Flockhart of Dubuque, Iowa.

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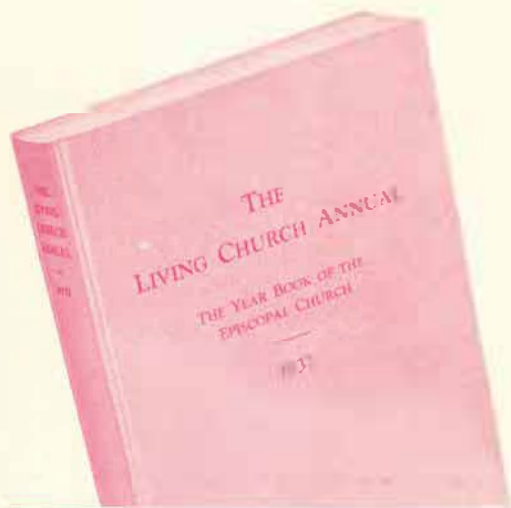
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THE NATIONAL COUNCIL