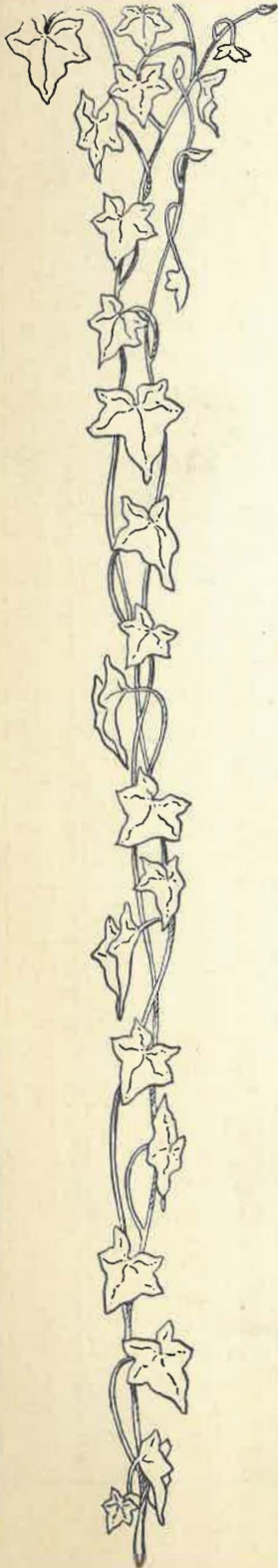


December 26, 1936

UNIVERSITY OF CALIFORNIA
LIBRARY
300 UNIVERSITY AVENUE
BERKELEY, CALIF. 94720



The Living Church



BISHOP ZIEGLER AND HIS PRESENTERS

On the left, Bishop Rowe of Alaska; on the right, Bishop Howden of New Mexico.

(See page 759)

Vol. XCV, No. 26

Price 10 Cents

Bishop Darst Says—

OF THE BOOK

“What it Means to be a Christian”



“In an age when the word Christian has been given so many meanings, ranging from a kindly person who is not unmindful of human distress to one who has surrendered absolutely to the will of Christ, it is helpful and stimulating to find a satisfactory answer to the question, What **does** it mean to be a Christian?—as outlined so clearly in this study and discussion course, by Leon C. Palmer and Mrs. Palmer.

“I believe that if this course is carefully studied by groups of questioning, open-minded people it will enable the members of those groups not only to give a reason to their own minds for the hope that is within them, but to interpret in their lives the meaning and beauty of Christian discipleship.

“The disciples were called Christians not because they were good moral men or for the reason that they had enjoyed an unusual emotional experience, but because by the sacrificial devotion of their lives, they convinced men that they belonged to Jesus Christ and had become in deed and in truth Christ’s men.

“It is my hope that in the study of this Course, we may learn to know more perfectly the Christ of Experience; find a satisfactory reason for our belief in the Jesus of History, and through the power of the accepted cross of discipleship be able to approach with surrendered lives into the neighborhood of our ideals.”

(Signed) THOMAS C. DARST
Bishop of East Carolina

The Compilers of this Course say—

“In these outlines and illustrations we have tried above everything else to be practical and helpful and to write, not from the viewpoint of those who are satisfied with their religious experience, but for “the man on the street” who is perplexed and disturbed in these troublous times and who needs to know of vital Christianity as a way out.

“The Course itself grew out of life, from our own experience in trying to interpret Christianity to individuals and groups of individuals. These groups in city, town and country, represented a fair cross-section of American life. There were groups of the younger married people, meeting in the homes of neighbors; groups of business men and women meeting downtown at the noon hour; groups of families meeting in the small town Church on Sunday evenings; groups of young women, groups of young men, etc. It is because these notes were found helpful in actual experience that we are passing them on to others.”

ORDER YOUR COPY TODAY

ORDER FORM

— for use during Epiphany to train leaders for neighborhood groups during Lent. Price, leader’s edition, 50 cts.; syllabus for members, 10 cts. each, \$1.00 per dozen. Postpaid if cash with order.

(NOTE: There are also available two other courses of similar character, —“Reality in Religion,” 50 cts., and “A Living Faith for a Changing Age,” 75 cts.)

Brotherhood of St. Andrew
202 South 19th St., Philadelphia

Please send me cop..... of WHAT IT MEANS TO BE A CHRISTIAN and copies of the Syllabus. I enclose \$..... to cover cost.

Date.....
Name.....
Address.....
City and State.....
Parish.....

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 PETER M. DAY.....Managing Editor
 RT. REV. CHARLES FISKE, D.D.)
 REV. FRANK GAVIN, TH.D.)
 REV. JOSEPH F. FLETCHER) Associate Editors
 CLINTON ROGERS WOODRUFF)
 ELIZABETH McCRACKEN)
 RT. REV. PHILIP M. RHINELANDER, D.D.)
Sanctuary Editor
 REV. JOHN W. NORRIS.....Church Music Editor
 ELIZABETH McCRACKEN.....Literary Editor
 ADA LOARING-CLARK.....Woman's Editor
 R. E. MACINTYRE.....Business Manager

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

SUBSCRIPTIONS

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

Church Calendar



DECEMBER

- 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.

CALENDAR OF COMING EVENTS

JANUARY

- 12. Convention of Missouri.
- 13. Consecration of the Very Rev. Harry Beal to be Bishop of Panama Canal Zone. Consecration of the Rev. W. A. Lawrence to be Bishop of Western Massachusetts.
- 13-14. Convocation of Oklahoma.
- 16-17. Convocation of Mexico.
- 17-19. Convocations of North Texas, Spokane.
- 19. Convention of Upper South Carolina.
- 19-20. Convention of Western Michigan.
- 19-21. Convention of Lexington, Council of Mississippi.
- 20. Convention of Tennessee.
- 20-21. Council of Nebraska.
- 21. Consecration of the Rev. D. H. Atwill to be Bishop of North Dakota.
- 24. Council of Texas.
- 24-25. Convention of Colorado.
- 26. Council of Milwaukee, Convention of Pittsburgh.
- 26-27. Convocation of Salina, Convention of Southern Ohio.
- 27. Conventions of Georgia, Maryland, Michigan, Oregon; Councils of Atlanta, Louisiana; Convocation of San Joaquin.
- 27-28. Conventions of Dallas, Los Angeles.
- 28-29. Council of Florida.

AMERICAN CHURCH UNION CYCLE OF PRAYER

JANUARY

- 4-9. St. John's Church, Newport, R. I.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ARGYLE, Rev. GEORGE H., deacon, to be curate at St. Mark's Church, Frankford, Philadelphia, Pa.

ARNOLD, Rev. ALFRED C., formerly assistant at the Church of St. Martin-in-the-Fields, Chestnut Hill, Philadelphia, Pa.; to be rector of Grace Church, White Plains, N. Y., effective January 1st. Address, 33 Church St.

GEARHART, Rev. KENNETH M., formerly vicar at Christ Church, Berwick, and of St. Gabriel's, Coles Creek, Pa. (Har.); to be rector of Christ Church, Danville, St. James', Exchange, and Grace Church, Riverside, Pa. (Har.), effective December 27th. Address, 111 Pine St., Danville, Pa.

GREENWOOD, Rev. TOM, formerly of the diocese of the Arctic (Canada); is curate at the Church of St. John the Evangelist, St. Paul, Minn. Address, 614 Portland Ave.

HANNUM, Rev. ELLWOOD, formerly assistant at Trinity Cathedral, Easton, Maryland (E.); is curate at Christ Church and St. Michael's, Tulpehocken and McCallum Sts., Germantown, Philadelphia, Pa.

HENNING, Rev. DONALD G. L., formerly in charge of the mission of St. Paul's-on-the-Campus, Vermillion, S. Dak.; to be rector of Christ Church, 149 Pleasant Ave., St. Paul, Minn., effective January 10th.

MILSTEAD, Rev. ANDREW D., formerly in charge of Trinity Church, Statesville, N. C.; to be rector of the Church of the Good Shepherd, York, S. C. (U. S. C.). Effective, January 1st.

POOLE, Rev. JOHN MARSDEN, formerly in charge of St. Luke's Mission, Lakeview, Oreg. (E. O.); is vicar of Grace Mission, Colton, Calif. Address, Box 56.

SEDGEWICK, Rev. CHARLES S., formerly in charge of St. Cyprian's Mission, Hampton, Va. (S. V.); is in charge of Emmanuel Church, Memphis, Tenn. Address, 593 S. Lauderdale St.

WALCOTT, Rev. SAMUEL A., formerly instructor at Gailor Industrial School, Mason, Tenn.; is in charge of the Chapel of the Holy Comforter, Columbia, and of St. John's Mission, Franklin, Tenn., with address at 1013 S. Glade St., Columbia.

WOOD, Rev. HORACE W., formerly at St. Andrew's Mission, Elsinore, Calif. (L. A.); is vicar at the Church of the Good Shepherd, Los Angeles, Calif.

NEW ADDRESSES

BARTLETT, Rt. Rev. FREDERICK B., D.D., formerly 120 West Idaho St.; Box 985, Boise, Idaho.

BUDLONG, Rt. Rev. FREDERICK G., D.D., formerly resided at 15 Fernwood Road, West Hartford; now at 46 Scarborough St., Hartford, Conn.

DEMBY, Rt. Rev. E. THOMAS, D.D., now resides at 625 Walker Ave., Memphis, Tenn.

MORRIS, Rt. Rev. JAMES CRAIK, D.D., former residence at 1544 Webster St.; now at 2136 Prytanica St., New Orleans, La.

BROWN, Rev. FRANK L., formerly 181 Morton St.; 475 Alexander St., Rochester, N. Y.

MITCHELL, Rev. JAMES W., formerly 514 Franklin St.; 187 Bank St., Cambridge, Mass.

NIKEL, Rev. FRANK, formerly 128 S. 36th St., Philadelphia, Pa.; Mendham, N. J.

TAYLOR, Rev. ARTHUR W., formerly Glasgow, Va.; Canton, N. C.

ORDINATIONS

PRIESTS

LOUISIANA—The Rev. HERBERT NEWTON GRIFFITH was advanced to the priesthood by Bishop Morris of Louisiana in the Church of the Epiphany, Opelousas, November 15th. The ordinand was presented by the Rev. C. D. Lathrop, and is in charge of the Church of the Epiphany, and associated mission chapels. Address, 144 S. Union St. The Ven. W. S. Slack, D.D., preached the sermon.

MINNESOTA—The Rev. RUSSELL KEITH JOHNSON was advanced to the priesthood by Bishop

Keeler, Coadjutor of Minnesota, in St. Ansgarius' Church, Minneapolis, December 6th. The ordinand was presented by the Rev. Dr. Charles P. Deems, and is in charge of St. Ansgarius' Church, and of St. Timothy's, Minneapolis. The Rev. Austin Pardue preached the sermon.

NEWARK—The Rev. BENJAMIN MINIFIE was ordained to the priesthood by Bishop Washburn of Newark in the Church of the Redeemer, Morristown, N. J., December 9th. The Rev. Peter Deckenbach presented the ordinand, and the Rev. J. Foster Savidge preached the sermon.

OREGON—The Rev. JOHN WILLIAM SCHWER was advanced to the priesthood by Bishop Dagwell of Oregon in the Church of the Good Samaritan, Corvallis, December 7th. The ordinand was presented by the Rev. D. Vincent Gray, and is in charge of St. Peter's, Albany, and of St. Hilda's, Monmouth, with address at Albany, Oreg. The Bishop preached the sermon.

TENNESSEE—The Rev. CLAUDE EDWARD CANTERBURY was advanced to the priesthood by Bishop Maxon of Tennessee in Thankful Memorial Church, Chattanooga, December 15th. The ordinand was presented by the Rev. Arthur E. Whittle, and will continue as assistant at St. Paul's Parish and in charge of Thankful Memorial. Address, 1607 W. 43d St., Chattanooga, Tenn. The Rev. Dr. Charles W. Sheerin preached the sermon.

DEACONS

LOS ANGELES—ROBERT F. PFEIFFER was ordained to the diaconate by Bishop Stevens of Los Angeles in All Saints' Church, Pasadena, Calif., December 2d. The candidate was presented by the Rev. John F. Scott, and is assistant at All Saints' Church, Pasadena. The Rev. H. V. Harris preached the sermon.

MINNESOTA—GEORGE FERDINAND HUEFNER was ordained to the diaconate by Bishop Keeler, Coadjutor of Minnesota, in St. Ansgarius' Church, Minneapolis, December 6th. The candidate was presented by the Rev. Dr. Charles P. Deems, and the Rev. Austin Pardue preached the sermon. Address, 1991 Marshall Ave., St. Paul, Minn.

NEW MEXICO—ROBERT S. SNYDER was ordained deacon in St. Paul's Church, Oakland, by Bishop Parsons of California, acting for Bishop Howden of New Mexico, November 30th. The candidate was presented by the Rev. A. Ronald Merrix, and is assistant at St. Paul's Church, Oakland. The Rev. Dr. Henry H. Shires preached the sermon.

OHIO—WILFRED BEAUREGARD MYLL was ordained deacon by Bishop Rogers of Ohio in St. Paul's Church, Steubenville, December 6th. The candidate was presented by the Rev. Harold C. Zeis, and is in charge of Christ Church, Kent, Ohio. The Bishop preached the sermon.

VIRGINIA—TEMPLE GOODE WHEELER was ordained to the diaconate by Bishop Goodwin, Coadjutor of Virginia, in The Falls Church, Falls Church, Va., December 13th. The candidate was presented by the Rev. W. L. Ribble, and the Rev. Dr. George P. Mayo preached the sermon.

THE CENTRALITY OF CHRIST

By William Temple
 Archbishop of York

"Those who have not yet read *The Centrality of Christ* have a spiritual as well as intellectual treat in store."
 —*Southwestern Episcopalian*.

\$1.00 Plus Postage

Morehouse Publishing Co.
 14 East 41st Street, New York City
 1801 W. Fond du Lac Ave., Milwaukee

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.

Western Michigan

TO THE EDITOR: In an editorial in your issue of December 12th commenting upon the statistics reported in *The Living Church Annual* reference is made to the diocese of Western Michigan and a comment upon the figures is followed by the statement, "This would seem to indicate that there is something radically wrong in that diocese." Whatever a careful analysis of the figures might show, the statement that there is something "radically wrong" in the diocese of Western Michigan is uncalled for and mis-

leading and in our judgment requires an apology. In the case of other dioceses referred to in the editorial where there has been a considerable decrease, it is suggested that it might be due to the pruning of parish lists or other causes. But Western Michigan is singled out as having within itself something "radically wrong."

Since this public reference has been made, we beg to say to our brethren of the other dioceses throughout the Church that there is nothing radically wrong in this diocese. No diocese, no parish, and no individual Christian is above reproach and none measures

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
 REV. WILLIAM BREWSTER STOSKOPF, D.D., Rector
 Sunday Masses: 8:00, 9:15, 11:00 A.M., and
 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays, 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John, the Evangelist, Boston

Bowdoin Street, Beacon Hill
 THE COWLEY FATHERS
 Sunday Masses: 7:30, 9:30, and 11 A.M.
 Evening Prayer and Benediction, 7:30 P.M.
 Weekdays: 7, 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights
 New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street
 THE REV. H. W. B. DONEGAN, Rector
 Sunday Services

8:00 A.M., Holy Communion
 9:30 A.M., Children's Service
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Evening Prayer and Sermon
 Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

St. Thomas' Church, New York

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

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
 In the City of New York
 REV. FREDERIC S. FLEMING, D.D., Rector
 Sundays: 8, 9, 11 A.M., and 3:30 P.M.
 Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
 REV. G. P. T. SARGENT, D.D., Rector
 8 A.M. Holy Communion.
 9:30 and 11 A.M. Junior Congregation.
 11 A.M. Morning Service and Sermon.
 Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
 REV. JOHN GASS, D.D., Rector
 Sundays: 8, 10, 11 A.M., 4 P.M.
 Wednesdays and Holy Days, Holy Communion
 at 10 A.M., Fridays at 12:15 P.M.
 Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
 (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.

up to a standard of perfection. However, at the present time this particular diocese has only one vacant parish, has year by year increased its offering for missions, and has recently carried through in a most commendable spirit the election of a bishop coadjutor.

The decreases in the number of communicants reported may be partially due to the inaccuracy and inadequacy of all Church statistics which depend upon parochial reports and possible mistakes of secretaries and statisticians. In this particular instance it was largely due—as was explained at the time—to a general and deliberate rectification throughout the diocese of parish lists of communicants, followed in some instances by a reduction of more than 100 names in one year, and to a reestimate of scattered communicants. It is believed that the number now reported and to be followed by the report of 1936 represents a close estimate of actual conditions. During two or three years there was an unusually large number of Confirmations. This ingathering was naturally followed by smaller classes in 1934 and 1935, and the increase of communicants through Confirmation was therefore not as considerable in those years.

The point of this letter is to assure the Church at large that so far as human judgment can estimate there is nothing radically wrong in the diocese of Western Michigan.

(Rt. Rev.) JOHN N. MCCORMICK,
 Bishop of Western Michigan.
 (Rt. Rev.) LEWIS BLISS WHITEMORE,
 Bishop Coadjutor of Western Michigan.
 Grand Rapids, Mich.

The Church Unity Octave

TO THE EDITOR: I received in today's mail a copy of *The Church Unity Octave Bulletin*. In it there is a reprint of an article on Unity by the Abbé Couturier of Lyons. It is sweet tempered, it is charitable, it breathes a true humility. It calls upon all Christians to make a combined effort of humility, prayer, and penitence, centering like converging rays on a common purpose, the Reunion of Christendom. It declares that the result of the Octave must be simply this: to fill the souls of men with the desire of our Saviour: "that they may all be one." It asks the question, "How is this reunion going to be realized?" And it answers, "Of that we know nothing. It is going to be a work of the Divine Spirit in a manner which we cannot foretell. Everything rests on Him. . . . It is absolutely certain that the Body of Christ will be different in more than one way from that which each and every Christian group has been hitherto."

And yet, when we turn to the table of daily intentions for the octave, we find little of this spirit of waiting upon God. Instead, they seem to me to try to force the Holy Spirit into a certain mold and course of action.

Jan. 18, The return of the "other sheep" to the One Fold under the One Shepherd (Feast of St. Peter's Chair).

Jan. 19, The return of the Eastern Orthodox Churches to Communion with the Holy Apostolic See.

Jan. 20, The "repairing" of the sixteenth century breach between the Anglican Church and Rome.

The clear inference in these intentions is that unity *must* be a unity centered in the Apostolic See of Rome, and while submission is not stated it is implied.

I am in full and hearty sympathy with the keeping of an Octave for Church Unity which is one of humility, prayer, and penitence and which confines its petitions to the prayer the Master uttered, leaving it to the Holy Spirit to guide us into that unity, but

(Continued on page 771)



VOL. XCV

NEW YORK AND MILWAUKEE, DECEMBER 26, 1936

No. 26

EDITORIALS AND COMMENTS

Asking You Questions

INSTEAD OF EXPRESSING the editor's views this last week of the year, we should like to obtain the views of our readers. We are accordingly enclosing a questionnaire and would appreciate it if all who are interested in the future of *THE LIVING CHURCH* would answer the questions we ask, or as many of them as they wish, and return the questionnaire to us. It will help us materially in making our plans for the future.

We have chosen this particular issue for enclosing the questionnaire because the last few pages contain the index of editorials and articles published during the past half year. Readers will find this list helpful, particularly in replying to questions 4 and 5.

Question No. 1 has to do with the regular features of *THE LIVING CHURCH*, giving our readers an opportunity to indicate which of these they like, which they dislike, and to which they are indifferent. We have rather a large number of regular departments—so many, in fact, that it is difficult for us to find enough space for special articles. We may possibly have to discontinue one or more of them. Therefore in the second question we ask our readers to indicate their first and second choice of departments to be discontinued if necessary.

We regret to announce in this connection that Bishop Rhinelander's department, the *Sanctuary*, is to be temporarily discontinued, because of the pressure upon the Bishop of his work as warden of the College of Preachers. The last installment of his present series will appear next week.

On the other hand, there might be departments that our readers would like us to add. We have therefore provided space under question No. 3 to indicate any such recommendation. The first of these is *Religion in the World's News*—a department similar to the one that ran for a considerable part of the past year commenting on the religious and moral aspects of current affairs throughout the world. Another suggestion in this section is that of short stories, which we do not ordinarily publish at the present time. Still another is that of cartoons, which we now have from time to time but with no regularity. Answers to correspondents and brief instructions on doctrine are other features that have proved popular in the past, but that have not been included in recent issues.

The answers to questions 4 and 5, dealing with editorials and articles during the past six months that our readers particularly liked or disliked, will help us decide what types of articles to publish in future. Similarly, question No. 6 gives an opportunity for readers to express their preference in regard to authors, either those who have contributed material to *THE LIVING CHURCH* in the past or others who have not written for us.

Question No. 7 gives readers an opportunity to express whether they would like more or less news of other religious bodies. What we have in mind is particularly the news items furnished by the NCJC News Service and generally indicated in our news columns by the letters NCJC. Each week we receive a good deal more of this material than we have been using and we should welcome the recommendation of our readers as to whether to use more or less of this material.

Question No. 8 gives a general opportunity to readers to make any suggestions they like for improving *THE LIVING CHURCH*.

QUESTIONS 9 and 10 are not concerned with *THE LIVING CHURCH* itself, but with the possibility of publishing a monthly magazine edited by and for laymen. An indication is given as to the probable contents of such a magazine. This would be definitely a publication of the Episcopal Church, but its scope would be the whole field of religion and life. It would, in short, be a sort of religious counterpart of the *Atlantic*, *Harpers*, and *Scribners*—possibly with a dash of *Life* and the *New Yorker*.

Such a magazine has been proposed and is well within the realm of possibility in the near future. Whether or not it will materialize depends to some extent upon the response to these two questions. We need hardly add that question No. 10 involves no obligation to subscribe to such a magazine but is simply an expression as to whether your interest might lead you to subscribe to it.

The sole purpose of this questionnaire is to guide the editor in making his plans for 1937 and other years to come. *THE LIVING CHURCH* is your Church paper and we want it to reflect your desires. We feel that *THE LIVING CHURCH*

FAMILY is more than a list of subscribers; it is bound together by ties that may well be indicated by the word "family." For that reason we are particularly anxious to make THE LIVING CHURCH what its readers want it to be.

Finally, there is no obligation to sign this questionnaire and indeed we have purposely omitted provision for signature. Those who wish may write their names at the end of it but those who prefer to remain anonymous may do so. In any event, the individual answers to the questionnaire will not be published and will be used solely for the guidance of the editorial staff.

Do please return your questionnaire. If you do not receive THE LIVING CHURCH as a direct subscriber but have it passed on to you from someone else or if for any reason you wish additional copies of the questionnaire we shall be very happy to send copies on request. All we ask is that those who are really interested in THE LIVING CHURCH fill out the questionnaire thoughtfully and return it to us.

Missionary Education

SOME excellent pieces of missionary education literature have come out of the various dioceses as a result of the recent Every Member Canvass. More and more diocesan authorities are coming to realize that if they are to make the



VISITATION OF THE SICK
From "All Through Life"

missionary work of the Church appealing to the average Churchman they must present it to him in vivid pictorial style. Three particularly attractive publications along this line have come to our attention. The field department of the diocese of Ohio has published a most attractive pictorial booklet entitled *All Through Life*. The cover of the pamphlet contains snapshots of many of the churches throughout the diocese. The booklet itself makes the point that "the important events in our lives are closely intertwined with the services of the Church." To bring this fact home attractive photographs are given showing the administration of Holy Baptism, Family Prayer, a child saying her evening prayers, the Bishop administering confirmation, a priest administering Holy Communion, a priest visiting a sick communicant, and other devotional activities of the Church, both public and private. The field department has drawn upon the services of the advertising department of the Firestone Tire and Rubber Co. and of leading printers and engravers in Cleveland to assist in making up what is one of the most attractive booklets presenting the work of the Church that it has ever been our pleasure to see.

The diocese of Harrisburg has also published an interesting booklet describing its missionary work. On the front cover there is a pictorial map of the diocese while the center spread is devoted to a more detailed map showing every parish and mission in the diocese. The rest of the brochure describes and pictures in interesting fashion the various kinds of missionary work within the diocese.

The diocese of Chicago has published an exceptionally interesting pictorial map. This not only locates the various missions throughout the diocese but shows a tiny picture of each one in its proper location. This has been published in the diocesan paper and also used separately as a part of the equipment of the canvassers.

We heartily commend these pieces of literature to other dioceses in the Church. It is not too early to begin to plan for Every Member Canvass literature for next year; indeed, educational material such as this might well be used at other times of the year apart from the financial campaign in the fall. We are sure that the field departments of the three dioceses mentioned would be glad to supply copies of this material to other dioceses so long as their supplies last.

The Church Unity Octave

THE Church Unity Octave Council has again called upon Church people to unite in eight days of prayer for Catholic reunion. This year they have not coupled their request with the sweeping denunciation of Protestantism and the unadulterated praise of the Papacy that spoiled their appeal last year. Instead they have accompanied their call with the reprint of an article by a French priest that is filled with the spirit of humility in which alone the cause of Christian unity can be set forward. And yet, as a letter from one of our readers points out:

"When we turn to the table of daily intercessions for the octave, we find little of this spirit of waiting upon God. Instead they seem to me to try to force the Holy Spirit into a certain mold and course of action."

The criticism seems to us a valid one. We are in full sympathy with the object of the Church Unity Octave Council—the promotion of a Christian unity that shall be based upon the full faith of the One, Holy, Catholic, and Apostolic Church. But we cannot identify that ideal Catholic Church with the present Church of Rome. Romanism, as well as Orthodoxy, Anglicanism, and Protestantism must renounce its errors and return to the Apostolic Faith before the fulness of Catholicity can emerge from the welter of sectarianism that now binds and stifles it.

Nevertheless we welcome this more irenic approach to the question on the part of the promoters of the Church Unity Octave, even though we still do not feel that their method is one in which we can wholeheartedly participate. We should like to see the octave extended into a novena, with the additional day devoted to prayer for the return of the Church of Rome to the Apostolic faith and order, and the reuniting of the Papacy with the other ancient Patriarchates from which it is now separated. Or better yet, a period of corporate penitence and of calling upon God the Holy Ghost to knit the separated fragments of Christendom into one united Catholic Church, without venturing to point out to Him which of the sheep are the "other" ones that must "return" to the main flock. Perhaps, indeed, we are *all* "other sheep."

Finding a Scapegoat

AN AMAZING though perhaps not unnatural aftermath of the abdication of King Edward VIII is the frantic effort of the late King's friends and his opponents as well to find a scapegoat to blame for the entire crisis. Prime Minister Baldwin set the example, when in his address to Parliament he assigned a powerful rôle to the alleged scandal-mongering

of the American press, apparently not recognizing that the silence of the British press in so important a matter was a more potent factor in the situation. How the American press, unable to elect a President of the United States, could push a British King from his throne was not demonstrated, but every Englishman knows that the American press is totally irresponsible and solely interested in spreading scandal, so the American press was a convenient scapegoat.

The ex-King and his friends, however, required a different scapegoat, and this they found made to order in the Church of England. When the Archbishop of Canterbury spoke out on the moral issues involved, all the fury of the King's men (and women) was turned full force upon his head. The lies and half-truths published in the past fortnight have pictured the Anglican Church in every villainous rôle possible, from the subservient ecclesiastical department of the House of Commons to the autocratic and tyrannical dictator of the morals of a quarter of the civilized world. Obviously one of these pictures must be out of focus, but that inconsistency did not trouble such doughty warriors as, for example, H. G. Wells. Nor did Mr. Wells hesitate to descend to the vilest personalities in his caricature of the British Primate—a caricature cleverly circulated outside the reach of the British libel laws through an American syndicate that ought to have known better.

Such attacks as these need no reply from the Church. They are not the objective criticisms of impartial scholars, nor even the errors of unintelligent critics. By their very nature they reveal themselves as petty, vicious, ill-tempered, and irresponsible. They will be discounted accordingly by all thoughtful persons.

Henry VIII and the Church

ONE BY-PRODUCT of the recent constitutional crisis in England has been the raising of the ghost of Henry VIII to plague the Church of England. In the British Isles the true facts of British history are so well known that it would be impossible for anyone in educated circles to "get away with" the suggestion that the Church of England was founded on Henry's marital misadventures. In this country, however, it is still possible for interested persons to dress up this ancient caricature of English history and find gullible newspapers to publish stories about it.

A case in point is a recent article in the *Washington Herald* headlined "England's Church Based on Divorce." The opening sentences, which sufficiently indicate the character of the whole article, are: "The mighty Church of England, which today opposes the marriage of King Edward VIII to Wallis Warfield Simpson because she is a woman twice divorced, was founded upon a divorce. Had not big, bluff, unmoral Henry VIII been so determined to divorce his first wife and marry the flighty Anne Boleyn, it is possible that today there would be no Church of England."

Fortunately, the Churchmen of Washington did not permit such a libel on their Church to pass unchallenged. Dr. Oliver J. Hart, rector of St. John's Church, preached a splendid sermon on the subject the following Sunday and at the conclusion of the service ushers handed each member of the congregation a copy of the Forward Movement leaflet, *The Episcopal Church*. At least one Washington newspaper, the *Post*, published a good summary of the sermon the next day, thus partially offsetting the article in another paper.

This little Forward Movement leaflet on the Episcopal Church is, by the way, an excellent antidote to such attacks

upon the Church. It would be a good thing if the clergy and interested lay people kept a supply of these leaflets on hand to give to those who are in doubt about the position of the Episcopal Church in Christendom and to send to authors and editors who, wittingly or unwittingly, misrepresent her character. If a somewhat longer treatment of the subject is desired, the standard booklets such as *What Happened at the Reformation*, by the Rev. Henry E. Olivier, *The Anglican Church and Henry VIII*, by Fr. Hughson, and *The Breach With Rome*, by the Rev. W. H. Nes, admirably fill the bill.

The Church and the Tavern

A RATHER AMUSING situation caused a flurry in Church circles in Milwaukee recently. A well-meaning alderman—probably with a sense of humor—introduced a resolution in the common council to legalize the sale of beer in church basements and parish houses. The resolution was sponsored by various church recreational groups which contended that beer might better be drunk by young people in bowling alleys and pool rooms under the auspices of the Church than in secular ones. However, led by the Roman Catholic Archbishop, religious organizations and tavern men united in fighting the measure and the alderman withdrew his bill.

In Minneapolis a similar law was actually in effect for a short time, but was repealed at the request of the ministers' federation.

Although these two incidents doubtless have a humorous side there is also a serious side to the attitude of the Church toward taverns and other drinking places. In America the situation has been so confused by such questions as prohibition and repeal that certain underlying facts have been overlooked. Consequently, individuals and organizations within the Church have either blindly taken one side or the other or have ignored altogether the social and moral problems centering upon the tavern.

The Church of England has taken a saner attitude in this whole matter. An interesting booklet on the subject has recently been published by the Church Literature Association, entitled *The Church and the Public House* by Horace Keast (C. L. A., 8 Great Smith street, London, sixpence). After briefly tracing the honorable history of English inns and taverns, Mr. Keast sets forth the thesis that "it was under the influence of the Catholic Faith that the English inn achieved an honored place in the social structure of society." Its downfall came with the Puritan outlook and the resulting tendency of the Church to have nothing to do with the tavern, so that the latter ceased to be a legitimate social gathering place and became purely and simply a place for drinking and for drunkenness.

In recent years the Church of England has been taking a leading part in meeting the problem of what is known in England as the public house. The present trend of temperance reform in English Church circles is not the prohibition of liquor nor the abolition of the public house but the improvement of it so that in cities as well as in the country, in the words of the late Canon Percy Dearmer, there will be "places more like the average café on the continent, where men can sit down with their wives and families without anything furtive or any suspicion of disreputability." As a practical example of what can be done along these lines, the late Fr. Basil Jellicoe established the Anchor Inn and later other public houses under the direct auspices of the Church and with the blessing of the Archbishop of Canterbury. The experiment was so successful

that various Church organizations have contributed to the building up of an improved public house system. This reform now has the official support of the Church Assembly which in February, 1936, resolved, on motion of the Dean of Chichester, that "the Assembly is of opinion that the time has come for the Church to recognize the improvement and better distribution of public houses as the right method for the control of public drinking."

In this country some such movement is urgently needed. In the 48 states there have developed since repeal almost 48 different methods of liquor control ranging from absolute prohibition to virtually unrestricted license. Would it not be a worthwhile project for the national Department of Christian Social Service or some other Church organization of high standing to inaugurate a study of the liquor situation in this country with a view to developing and advocating a workable program of social control of the tavern and saloon problem?

Through the Editor's Window

LIVY, the office cat, like all aristocratic members of the feline family, has the utmost disdain for dogs. He has long since come to a hard and fast understanding with the Editor's Irish Setter; Terry is to stay at home where he has full charge of all domestic arrangements with the assistance of a small dog of nameless ancestry who assists in the barking. Livy, on the other hand, has full jurisdiction in the office where one of his assignments is to keep track of ecclesiastical developments in the Animal Kingdom.

It was therefore with high disdain and the recommendation F. W. B. (File in Waste Basket) that Livy called our attention to the following item from the Honolulu *Advertiser*:

PRIORY'S PET "GETS RELIGION," WILL NOT STAY OUT OF CHAPEL

Not content with regular attendance at school, Susanah, St. Andrew's Priory dog, attends chapel as well. Susanah is four years old, lineage unrecorded. It is known, however, that her mother joined Iolani, not realizing it was a school for boys only. Perhaps Susanah inherited her desire for learning.

However, her desire for worship is an obsession. She never misses church. Susanah knows the churchbell as well as any pupil does, and it was always her custom to run at once and take her place at the head of the line of girls.

Once the edict went forth that Susanah was not to be allowed to go to church and she was caught and ignominiously tied till the service was over.

Susanah put on her thinking cap and when the bell sounded next morning she ran in to the cathedral grounds and waited there to join the churchgoers.

Once Susanah conceived the idea of extending her religious experiences to some of her companions in Emma Square. The service was well started when Susanah, followed by two other dogs, walked sedately up the middle aisle to the chancel, stood there looking and listening, and then, with Susanah again in the lead, filed as sedately down the aisle and out the front door.

And so accustomed are the Priory girls to Susanah's attendance at church that the event was taken as a matter of course and not a ripple of laughter disturbed the service.

SONG FOR THE NEW YEAR

LET YOUR HEART be bright with laughter
And your words be those of cheer;
Let your spirit follow after
All the things you know are dear;
Let your mind dispel disaster
And your thoughts turn not to fear;
Let your soul be with the Master
Ever through the precious year.

IRVINE A. WHEELER.

EVERYDAY RELIGION

The Holy Name

IT IS AN INTERESTING SUBJECT, this matter of our names, whether the prænomen or that of the gens. There is pathos lying behind the history of so many Jewish names: Morgenstern, Morgenthau, Goldblatt, Rosenfeld, Finkelstein. There is deeper pathos in the fact that ten millions of our Colored people have no way of tracing their genealogy at all, and bear only the names of their former masters, or names picked up by the way.

Some names are battered out of shape as when Taliaferro became Dolliver or (Saint) Bottolph's became Buttles. Many names are the quintessence of hauteur and some are epithets of contempt meekly accepted.

But there is one Name given under heaven which is above every name. And when we think upon it, we see that just as the Gospels carry within themselves their own convincing testimony which never can fail of persuading the human heart, even in like manner this holy name JESUS proves itself to be the very mind of heaven conveyed to earth by angels.

JESUS. We utter it softly, our voices hushed by the constraint of inward reverence dictated by the awe of the soul. The Name is the whole Gospel itself, distilled down to two tear drops, one of sorrow and the other of great joy. It is life in one word.

Most names point in pride to the possessor, but this Name points outward to the whole world. "He shall save His people from their sins." Most names are exclusive. What part have you and I with Cæsar or Guelph or Platagenet or Windsor?

The high and mighty are cut off from us. We are just Hodge or Dodge or Schwein or Black or Strange. But the name JESUS, somehow you and I dare claim in our heart of hearts that it is our great family name; that we may write it as ours in invisible ink; that we may breathe it with inaudible parenthesis as we say our own.

Was it not of the very nature of God that He should take this Name in His Incarnation: a name so full of endless purpose, so mighty in its implications and yet so humble, so full of mercy and love, so directed toward us men?

It is lovely to think of that Name being carried into all lands and being whispered into the ears of the forlorn, the outcast, and the estranged. Think of the look that comes upon the faces of men when the meaning of that Name undoes the locks that hold countenances in sullenness, in hate, or despair—and brings the first Christian smile!

We know, then (do we not?), why it is we bow? Why it is we are so filled with glory and love and heavenly pride when we

"Bow and bless the sacred Name
Forever blest."

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

M. L. W.	\$10.00
RUSSIAN THEOLOGICAL SEMINARY IN PARIS	
BROTHERHOOD OF ST. ANDREW IN JAPAN	
St. John's Home, Milwaukee, Wis. Thank offering for visit of Tadao Kaneko	\$5.00

Life in a Slum Parish

By the Rev. William G. Peck

IF MY READERS resemble me, the common life and actual events of distant places are of perennial interest to them. I remember that when I visited Chicago, some friends, eager with true American generosity to provide me with all the pleasure and interest available, suggested that I should allow them to take me to the World's Fair. "But of course," they said, "you don't have to go, if you'd rather not. Just tell us what you want."

I replied that if they would not think me churlish, I should prefer not to visit the World's Fair. I explained that I could see a World's Fair anywhere; but I could not see Chicago anywhere but in Chicago. And I wanted to walk about the streets and simply look at the people of Chicago going to and fro as they had done before I crossed the Atlantic, and as they would still be doing long after I had returned and their busy reality had become to me a memory.

To this day I remember a student I saw by the lakeside. I remember the conversation I had with a redcap at the Grand Central terminal in New York, and the face of a girl seen upon a street in Philadelphia, and a farmer and his cart in a lonely spot in Vermont—and a hundred American miniatures observed in streets and trains, stores and cinemas. And these common sights and sounds are not negligible. They are all stamped with human character, and with the image of a people at a certain moment of its history. What would we not give for an authentic and verbatim report of any street-corner conversation of Babylon? How have the advertisements upon the walls of Pompeii made real and intimate the obliterated life that surged there long ago!

I send you, then, some incidents from the life of the parish which I have recently left—a parish in one of the poorest parts of Manchester, a relic of that blind industrial expansion of the 19th century when miles of wretched little houses appeared suddenly where yesterday green fields had been, and the chimneys of new factories shot skyward in menacing numbers. It had been a poor place to begin with. When I went there, it was in decay. The shops were mean and mouldering. The houses were small, grimy, and depressing. Unwashed children roamed the streets. Unemployed men and slatternly women stood at street-doors. Some of the people were magnificent, and how they contrived to hold up their heads in those surroundings passes my comprehension.

The church of which I was rector had a noble tradition. It had been the pioneer of the Catholic Revival in Manchester, and through storm and sunshine its Catholic witness had been continuous. Within its walls the Catholic worship of God continues; the Holy Mysteries are duly celebrated, the penitent are shriven. And indeed, without these consolations I myself could scarcely have endured nearly eight years of that hard grind amid so much squalor and human woe.

But on occasions there was humor, not seldom we encountered interesting rogues, and sometimes there was even a thrill of danger. Once or twice, like St. Paul, I have been "in perils by mine own countrymen." What ought a priest to do when he is threatened with personal violence? It is a question which, I think, was never discussed in the lectures on pastoral theology to which I listened in my student days. I had to find my own solution upon the spur of the moment. I admit that it was largely compounded of pure humbug. It was not the triumph

of mind over matter, but merely the success of bluff over brawn; but I am at least happy to think that I escaped physical disaster, and that my would-be assailant was none the worse for it.

It happened after a Wednesday night Evensong. The congregation had departed. In the darkened church, the verger drowsed in the wardens' pew at the far west end. Only my old sacristan pottered about in the clergy vestry, and he was preparing to go home. Presently he said "goodnight," and went—only to return a moment later to tell me that a man was waiting outside the vestry door, in the choir vestry. "And," he said, "if you give him any money, sir, you will be making a mistake. I know him!" And I knew that if my sacristan said that, it was wisdom straight from the horse's mouth. He said "goodnight" again, this time finally; and after a few moments I myself came out of the vestry, locked the door, and turned into the choir vestry. There in the darkness, dimly outlined by the light from a window, I saw a shape. A monstrous shape! I switched on the light in a hurry, and before me stood a very large and extremely ugly man. I bade him a courteous good-evening.

HE REPLIED in honeyed tones. He told me that he had been deeply interested in my sermon; that he had been brought up "low church" but had come to see that "high church ways was best." He commenced upon an involved narrative concerning his own early ambition to become a scripture-reader; but, deeply interesting as this no doubt was, I had not time to hear it then, and told him so.

"Well sir," he said, "what I really want is a half-crown."

"And that, old man," I replied, "is what you are not going to get."

"Wot!" he exclaimed, in a voice of pain. "You, a clergyman, can't give me a half-crown!"

I explained that I could, but I wouldn't, and his demeanor changed alarmingly.

"Now, look 'ere," he said, "don't you try to be funny. Just 'and out that there money." And he thereupon presented a formidable and dirty fist under my nose.

"I mean to 'ave it," he assured me, "so look lively."

It was a critical moment, and at such times one thinks rapidly if he thinks at all. I had not then been long in the parish, and I reflected that if I once gave way to this kind of threat, I should thereafter have no peace. Yet the man looked dangerous, and might well do me some damage if I were to refuse him. Suddenly I heard my own voice speaking. I had struck his fist away, and I was saying, "Take your dirty mauler out of my face, and listen to me." I did not feel nearly as brave as I sounded, but I went on.

"When I was a student at the university," I said, "I was a boxer." (This was true, but it was also true that this prowess had never been exercised since those dear dead days beyond recall.) "And do you think I am afraid of a prize fat boy like you?"

The man seemed a little doubtful. He appeared to be weighing my defiant words; but a momentary afflatus of confidence was upon me, and I continued.

"Why," I said, "I could eat two or three like you before breakfast. I'll give you a choice. You can get out of this

church in one minute, or you can have a thick ear. Just please yourself."

I awaited his decision. Heaven knows what would have happened had he elected to ask for the thick ear. Could I have done it? I have no idea. Certainly I wondered for a second whether he was going to lay me out with one mighty blow; but to my joy and surprise he turned from that vestry and fled, down the long north aisle, across the west end of the church, and the south door clashed loudly upon his hastening figure. I followed him, and saw the verger awake with a start.

"Goodness!" he exclaimed. "He went out quick, sir! Did you give him anything?"

"Only a promise," I replied.

"Then you made a mistake, sir, because he'll come back for it more than once. I know him too well."

I explained that the promise was the gift of a thick ear, and the verger became rapturous. Then he told me what he knew of this man: how he had once terrorized a curate of that church, an old man and physically feeble, extracting money from him week by week; and how he lived by cadging from the clergy of Manchester.

Some months later the same offender visited my own curate, asking for money. The good father heard his tale of woe, and suggested that he had better see me.

"No," he said, loftily, "I decline to see your rector."

"Good heavens!" exclaimed the curate, "why not?"

"Because," he said, "your rector is not a sympathetic man."

Upon another occasion, I was sitting writing at my desk, when a blood-curdling shriek rent the air, and from somewhere in the street I heard the word "murder" yelled aloud. I went to the window and saw a dirty troll of a woman rushing down the steps of a tenement house across the road. She was screaming like a creature possessed, and reaching the pavement she suddenly commenced to spin around like a top, and at last fell full length upon her back. I left my house and went across to her. At that moment the door of the tenement house opened again, just a few inches, and another woman appeared.

"What's up?" I asked her.

"O please, father," she began, "do come in, or murder will be done."

I became aware of a great commotion and much cursing going on in the passage behind her. I did not wish to go in. I should greatly have preferred to minister tenderly (and safely) to the poor creature outside. But the woman at the door was insistent.

"Very well," I said. "Look after this woman."

I walked up the steps and pushed open the door, to behold a scene of unutterable confusion. A number of men were engaged in grim struggle, but how many there were I could not at first tell. I saw a confusion of whirling arms and legs. Now and again I caught sight of a head wounded and bloody. And I saw one great hairy arm uplifted, and it held aloft a tailor's pressing iron—a deadly weapon! I felt acutely uncomfortable, but something had to be done. Assuming the voice which comes naturally when one is rating a congregation for their stingy offerings, I began.

"Now what's all this?"

Unintentionally I had hit upon the British policeman's opening gambit in a street row. The men magically separated. There were three of them, all looking the worse for wear, and one with a badly smashed head. They stood in line, and I observed the pressing iron was held by a red-haired giant whose face was a map of Ireland.

"What are you doing with that thing?" I asked.

I expected truculence, oaths, lies, anger—anything but what I got. In a voice soft as the Irish rain falling in the green valleys, the giant replied.

"Please father dear, then, and I was just trying to make the peace between these two sinners."

I could have clasped my arms around him and wept with laughter upon his broad breast. Of course, I did not believe him. I dared not smile, for I must keep up the position of authority already won. I proceeded to question them, and to my immense surprise I found that the Irishman was telling the precise truth. When I came in, he had just wrested the pressing iron from the hand of one of the others. I adjudged one man guilty, and as he would not listen to reason, and had certainly drunk too much whisky, I had to take him by the slack of his pants and the scruff of his neck, and throw him into his own room. And at length the house saw the kiss of righteousness and peace.

Poor, fallen human nature, thrust into the impossible and intolerable conditions of a modern slum, compelled to cringe and struggle for bread—what do you expect of it? Could I be greatly surprised if occasionally a very poor man menaced me? Is he so very much worse than a rich man who is possibly rich only because his own menaces have been more secret and more successful?

On Not Going to Church

By J. H. Crider

WHY DO SO MANY young people of college age prefer not to attend Church services? Reasons recently advanced by students at Sarah Lawrence College in Bronxville, N. Y., in answer to questions by the editors of the college weekly are deserving of special attention in view of the type of students at this institution.

Sarah Lawrence was the first progressive college for women in the United States and its student body of about 250 girls represents a cross-section of influential and socially prominent families from coast to coast. Admittance standards are exceptionally high, each girl being subjected to intelligence tests before she is accepted as a student.

"I hardly ever go to church" was found to be the "almost unanimous" answer of students at this institution when asked "How often do you go?" according to a survey made by the *Campus*, college weekly. Here are some of the reasons students gave for non-attendance:

- (1) An "overdose" of religion in early youth.
- (2) A few would like to go "but never get around to it."
- (3) Not enough return to make it "worth while" in view of other things to do such as "being out of doors."
- (4) One girl said she liked church but was afraid her interest would die if she attended too frequently.
- (5) One girl said she went to Easter and Christmas services because they appealed to her for their dramatic qualities.
- (6) A few said they liked a good sermon occasionally, especially if the preacher had a "sense of humor."
- (7) One girl said she believed church attendance was hypocritical because "if you lead a decent life you don't need to go to church."
- (8) Some thought religion was a personal thing and public worship therefore unnecessary.

Only Roman Catholics were found to attend church regularly, some of whom honestly enjoyed it while others only did so as a duty.

The Year in Human Relations

By Everett R. Clinchy, Ph.D.

Director, National Conference of Jews and Christians

THE PAST YEAR has furnished abundant testimony to the progress of the movement for wholesome relations among Catholics, Jews, and Protestants in America. Surveying the scene, one finds there was less bickering and backbiting, better understanding and coöperation. Child patterns in interfaith relations are giving way to more mature attitudes. Vital differences and conflicts of ideas are being met in more civilized folkways.

One sees, for example, a change in the church school lessons being used this year. Textbooks in Protestant religious schools are noticeably different. Twenty-five years ago Roman Catholics and Jews were ignored or else mentioned pityingly. Not so, now. Fair play is taught. Appreciation of Judaism and Jews is part of the curriculum. At the same time American Jewish religious schools are conscientiously striving to inculcate appreciative ideas about contemporary Christianity and Christians, in substitute for distorted mental stereotypes of *goyim* imported from Europe. Jesus is being written about by Jews and appreciatively studied by synagogues.

The current practices in many public schools give further evidence that Americans are coming of age in human relationships. Numerous high schools are presenting at assembly periods the contribution of worldwide cultures to American life, and Jews, Catholics, and Protestants play a part in that scenario. The National Education Association and the Progressive Education Association are applying the teachings of the social sciences to the relations of American Protestants, Catholics, and Jews. Again, the instances are multiplying wherein a priest, a rabbi, and a minister appear together on high school platforms.

This latter custom accomplishes three objects: first, it leaves an indelible picture in children's minds of believers of three faiths standing together as American comrades. Second, it affords opportunities to clear up many misconceptions about controversies in a field where freedom of choice is the American way. One day a few months ago in Des Moines, Iowa, it developed that in practically every classroom during the period following such an assembly presentation the teachers and pupils fell into informal discussion of some idea or other aroused by this truly American program at convocation. Third, it provokes a fine type of patriotism, a patriotism we mean that prompts citizens of all parties, interests, occupations, and faiths to mobilize for common tasks.

Neither in the church schools nor in the public schools is this development sloppily sentimental. While it is designed to rid youngsters of socially inherited antipathies, it teaches them to expect friendly clashes of ideas and traditions. It attempts to bring peace in Christian and Jewish relations, but promises battle against foes common to Catholics, Jews, and Protestants alike. The past year has witnessed significant gains in that direction.

WILLIAMSTOWN RESULTS

FURTHER, during the year, considerable adult learning in human relations was achieved. Much of the progress emerged directly or indirectly from the Williamstown Institute of Human Relations in 1935. Williamstown crystalized much that friends of the National Conference of Jews and

Christians had been thinking. It expressed in more orderly fashion a great deal of what we had been saying. It focused and redirected much that we had been doing. By way of summary, let us note some major outcomes from Williamstown:

(1) Publication in 1936 of *The American Way*, a small, interesting, readable book which presents the best that is being thought and done in the field of intercultural relations in the United States today, together with what we can learn from what is going on in other parts of the world. It is full of suggestions for local communities interested in promoting wholesome relations among the religious and racial groups that make up our commonwealth. It has carried the message of the Williamstown Institute across the country.

(2) Brotherhood Day (the weekend nearest Washington's birthday) was observed far more widely in 1936 and more variously than in either of the two previous years since it was initiated. By services in church and synagogue, public meetings of a community nature, radio addresses, sometimes in series extending over several weeks, appropriate dramatic presentations and by other methods which local ingenuity and initiative has devised, a notable piece of popular education has been done. The address of President Roosevelt over a nationwide hookup on Brotherhood, with Gen. Charles G. Dawes, Protestant, Michael Francis Doyle, Catholic, and Dr. Cyrus Adler, Jew, carried the principle of coöperation from common social aims and for common religious emphases into every city and hamlet of the land. February 19th to 22d will see this emphasis reenacted in 1937.

(3) In several communities the program of Williamstown in its essence was reproduced in what was denominated a "Williamstown in miniature." Leaders of the three faiths presented the salient issues presented at Williamstown in sessions confined to a single day and the addresses and discussions were found to be most profitable. This is a technique that should be widely used and is adaptable to conditions in every part of the country.

GOODWILL PILGRIMAGE

FOURTH, the 1936 nationwide pilgrimages by priests, ministers, and rabbis traveled more than 15,000 miles spreading the message of amity between the various faiths. Numerous radio addresses were broadcast, making the message available to thousands not reached by the public meetings. Packed auditoriums listened to the speakers. No difficulties were sugar-coated. No convictions were "watered down." No claim, nor the right to present the Gospel, was given up.

(5) New round tables were organized. "Clearing houses" of Jews and Christians were formed in a number of cities throughout the country. A permanent round table was organized in Chicago under the chairmanship of Gen. Charles G. Dawes, which has been doing effective work in carrying the National Conference message throughout the midwest. A round table was also organized recently in Philadelphia. On the coast, the University Religious Conference of Los Angeles affiliated with the National Conference. New round tables were organized in smaller cities in various sections of the country.

It should be added that the numerous communities repre-

sented at Williamstown arranged teams for appearances in all sections of the country. The year 1936 brought out a wider application of local appearances of priest, rabbi, and minister than any former year.

INTERFAITH COÖPERATION INCREASED

THE PAST YEAR also witnessed an intensification of interfaith coöperation and established this trend well on the way to becoming a commonplace part of the thinking of religious bodies and organizations. The Federal Council of the Churches of Christ in America, for example, has become fully accustomed to regarding the social objectives of religious life in America as involving churches and synagogues collectively. There has been close collaboration between its industrial secretary and the social justice commission of the Central Conference of American Rabbis and the National Catholic Welfare Conference on practically every major industrial question, and other departments have coöperated extensively with parallel Jewish groups.

Another instance of the friendly coöperation developing among Jews and Christians was the alliance of Protestants and Jews with Catholics in the campaign to clean up the movies, and the remarkable spirit of brotherliness which caused Catholics, Protestants, and Jews to come to the aid of the *Churchman* when that distinguished publication faced ruin as the result of the loss of a libel suit brought by an attorney for the Motion Picture Producers and Distributors. Such coöperation would not have occurred to people a quarter of a century ago.

NEWS SERVICE ENLARGED

ANOTHER important development during the year was the enlargement of the NCJC News Service. This news agency was brought into being by the National Conference of Jews and Christians as a coöperative effort of the Protestant, Catholic, and Jewish religious forces of the nation. Its purpose is to interpret the aims, aspirations, and activities of each religious group, and serve generally as the "news agency of the religious forces."

A substantial increase in the number of subscribers to the service was recorded during the year and further enlargements of the service were projected this fall.

HUMAN RELATIONS INSTITUTES

DURING the summer of 1936 a number of regional institutes of human relations were held in which counsel was taken by American Jews, American Catholics, and American Protestants. The extreme Southwest arranged seminar sessions in El Paso and Los Angeles. The Rocky Mountain National Park Institute convened 750 community leaders from the East as well as from the far Western states. The North Carolina meetings held at Blue Ridge recorded the presence of a small, intensely earnest company of Southerners. Midwest Christian and Jewish people were well represented at Appleton, Wis., for their five-day session.

During 1936, the year which marks the 300th anniversary of the establishment of religious freedom in Rhode Island, an incident that emphasizes the important place which the movement for closer understanding has achieved in American life was the awarding by Bucknell University in June of honorary degrees to two co-chairmen of the National Conference of Jews and Christians. Newton D. Baker, general chairman, and Roger Williams Straus, Jewish co-chairman, were honored by this college for "carrying on in our day the battle for

(Continued on page 756)



CHURCH MUSIC

Rev. John W. Norris, Editor



A QUESTION has been raised over the suitability of certain musical settings of the Mass recommended in this column in November. The objection raised was that they were incomplete in that one of them did not contain a setting of the Creed, while two others had neither the Creed nor the *Gloria in Excelsis*. One correspondent declared that such music was "absolutely worthless" for use in an advanced Catholic parish because of the omissions and condemned the recommendation of them without a notation that they were "incomplete."

Two of the Masses so recommended were settings of the *Missa Brevis* or short Mass, the name of which implies that neither the *Credo* nor *Gloria* are included. The composer, however, had no doubt foreseen this complaint for he had caused to be printed upon the covers of these compositions the following note:

"When these settings of the *Missa Brevis* are used the *Credo* and *Gloria* should be sung to plainchant or other simple congregational settings."

This of course raises the point of congregational participation in the service. It seems safe to assume that everyone will agree that regardless of the rest of the Mass, the *Credo* is essentially congregational in character and from the time of its development was intended as a rule of faith. Its introduction into the Liturgy was somewhat late, but it was so introduced that it might be used as a declaration of faith, being the outgrowth of the earlier Baptismal rules of faith.

Where an earnest effort is being made to increase congregational participation in worship the use of plainchant settings offer the greatest opportunity for the laity to sing and not merely listen to the Creed. Francis Burgess points out that "the *Credo* recitative had, in one form or another, an uninterrupted usage of seven centuries in most of Western Christendom, and no alternative setting was then tolerated. When the Eucharist was sung for the first time in English . . . an adaptation was made to the vernacular text."

The use of the harmonized settings of the Creed has had the tendency to take it from the congregation and place it in the hands of the choir. Many of the contemporary composers and leaders in Church music are urging a return to the earlier form which permitted the congregation to join in singing the Creed. Consequently many of the newer Masses are written without the Creed or *Gloria* because it is felt that the use of the plainchant is a superior practice.

It is not to be construed from this that harmonized settings are condemned. Unquestionably there are times when a fine setting of this character is desirable, just as there are occasions when the need of a festival *Te Deum* is felt. The trend of today, however, seems to be toward simpler settings.

Questions and Answers

I notice several directors who develop the following pronunciations in hymns and canticles: eerth for earth; for-eever, for forever; toe for to, and naver for never. Is this affectation or is there some rule of music for this?

J. H. H.

It is probable that such directors are seeking for better tonal quality, which at times can be obtained by lengthening or broadening a vowel. This should never be done to the extent of mutilation of the word as indicated in the question. No competent director would permit it in the service where the text is of so great importance. Good tone with accurate enunciation is the ideal.

The Light of the World

By Ethel Tulloch Banks

IT WAS Christmas Eve.

After the brimful day, how welcome was the quiet and peace of the church! How restful the darkness, lighted only by the candles gleaming upon the Altar!

Gratefully, I sank to my knees to make ready for the Midnight Mass.

The day had been so full of last-moment preparations, and the pain had been so constant—that pain declared beyond human aid—that pain that was gradually slowing down my work in the Master's service.

I knelt, too tired for thought—yet gladness stirred my heart at the beauty of the Altar. There the two tall Eucharistic candles were already flashing forth their good tidings of the love of God. There the little candles in the seven-branched candlesticks were bearing their cheering witness to the joyousness of the approaching Holy Mysteries.

In the stillness I was soon refreshed, and my thoughts ceased from drifting vaguely, like clouds, and took on definiteness.

Here was I, come to add my rejoicing to that of the millions who were this night celebrating the giving of God's Gift of gifts. How like the surrounding night had been the darkness of the world before the Dayspring from on High had visited us! How the radiance of the candles upon the Altar spoke of His coming who is the Light of the world!

There flashed upon my mind a poem I had read a day or so ago, a poem that had startled me, "The Light of the World." It began:

"Jesus said, 'I am the Light of the world!'
Have you ever thought what He said?"

Next, candlelight, starlight, and moonlight were painted in exquisite word-pictures. Then the poem closed with the thought,

"Yet this is not all that He said,
For the light of the world
Is encurled
In the heart
Of a rose, is a part
Of the slim silver note
Of the cardinal's throat,
Is within
The fair silken skin
Of a child,
In the wild
Strong green tree,
The red blood in you and in me.
For if light were denied for a day,
We frail little things
That move upon wings,
That move upon feet,
That reach out in sweet
Leaves and blossoms, must wither away!
Jesus said, 'I am the Light of the world!'
Have you ever thought what He said?"

—*Marie Drennan.*

Had I ever thought what He said?

"I am the Light of the world." Light and life inseparably bound together! Life-giving Light!

How beautifully had the inspired Prophet of old bound up this truth! "The Sun of Righteousness shall rise with healing in His wings." Light and life!

Then the Comforter brought to my remembrance promise after promise of this life-giving Light. "In Him was life; and

the life was the light of men." "The Dayspring from on High hath visited us, to give light to them that sit in darkness and in the shadow of death." "To them that sit in the region and shadow of death, Light is sprung up." "The Lord is my Light and my Salvation; the Lord is the strength of my life." "For with Thee is the fountain of life; in Thy Light shall we see light." "Awake thou that sleepest; and arise from the dead, and Christ shall give thee light."

Had I ever thought what He said? The Light of the world is the Life of the world!

Encouragingly the Eucharistic candles gleamed back at me. Were they not rejoicing that at last I was comprehending their glad tidings? Again and again they had flashed the gladdening assurance of the love of God. But how blind and deaf I had been!

The love of God! "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." And when that Son had come into the world "the people which sat in darkness had seen Great Light; and to them which sat in the region and shadow of death Light had sprung up." Times untold, in the Holy Land, the Light of the world had brought life! "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went through all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." Life for body, mind, and spirit from the Light of the world! "I am come a light into the world, that whosoever believeth in Me shall not abide in darkness."

Had I ever thought what He said?

No! Eyes had I had, and seen not. Ears had I had, and heard not. He had come unto His own, and His own had received Him not! Overwhelmed with contrition, I prayed, "God be merciful to me, a sinner."

But triumphing over my sorrow and shame was joy—joy for my enlightenment! To those that had set in the darkness and the shadow of death in Bible days, Light had sprung up! For those sick and suffering ones, the Sun of Righteousness had risen with healing in His wings! And He had declared, "I AM the Light of the world!" Yes, for me, too, He would rise as the Light of my life. What then should I fear?

The Eucharistic candles gleamed reassuringly, "The love of Christ, which passeth knowledge!"

AS I smiled back at the candles the priest entered the sanctuary. Soon now, the Light of the world would keep His tryst at the Altar.

Long ago, in Bethlehem, He had come,

"A living little Child, within a manger bed,
And nought beside our faith to guide
Save what an Angel said."

Now, upon His Altar,

"A little Bread and Wine upon the Altar spread,
And nought beside our faith to guide
Save what the Master said."

Yet 'neath the Bread and Wine, as in the little Child,
Faith ne'er shall fail true God to hail

With worship undefiled.
 And as in Bethlehem's crib, so at the Altar fair.
 Hold firm and fast, while life shall last,
 God's real Presence there!
 O happy souls that keep the Eucharistic Creed,
 He who was born on Christmas morn, is yours, is yours
 indeed!"
 —Gertrude Hollis.

With burning heart I joined in the glorious Service. O
 the joyous wonder of it all! Here, in the midnight of the
 church, as in Bethlehem long ago, would shine "the everlasting
 light!" . . .

As on that first Christmas Eve, Angels and Archangels
 and all the company of heaven joined in the earthly worship,
 praising Him and saying, "HOLY, HOLY, HOLY, Lord
 God of hosts, heaven and earth are full of Thy glory: Glory
 be to Thee, O Lord Most High." . . . And once again the Lord
 Jesus Christ, God of God, Light of Light, very God of very
 God, came "that we may evermore dwell in Him, and He
 in us." . . .

When it came my turn to kneel at the Altar-rail and receive
 the Light of the world, my heart sang:

"How silently, how silently,
 The wondrous Gift is given!
 So God imparts to human hearts
 The blessings of His heaven.
 No ear may hear His coming,
 But in this world of sin,
 Where meek souls will receive Him, still
 The dear Christ enters in."

Then there stole over me the peace that passeth under-
 standing. I knew that I had received the Light of life. "In
 the light of the King's countenance is life." He had called me
 out of darkness into His marvelous Light. "The darkness is
 past, and the true Light now shineth." . . .

And softly, from the distance, as over Bethlehem of long
 ago, now through the hushed church there wafted the exultant
 strain,

"Risen with healing in His wings,
 Light and life to all He brings.
 Hail, the Sun of Righteousness!
 Hail, the heaven-born Prince of Peace!"

FRANCISCAN FREEDOM

ENOUGH to hunger,
 Enough to thirst,
 Satiety
 The only worst.

*Let coarser palates
 Sup on sack;
 Give us brimming
 Bowls of lack.*

*Preciously
 The palate clean
 Discriminates
 In good and mean.*

*Mendicant,
 Unreplete,
 May long desire
 Be our meat.*

*Ever thirsting,
 Drink in lieu
 Of grosser goblets
 Unearthly dew.*

*Thus and thus
 Unsurfeited
 Give us Lord
 Such daily bread.*

VIRGINIA HUNTINGTON.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Literature for the Blind

IT HAS BEEN a great satisfaction to your "Church-
 women Today" editor and to the committee on literature
 for the blind of the Department of Missions that the
 women of the Church generally and Auxiliary women partic-
 ularly have shown so much financial interest in the Church
 literature for the blind in Braille which we have been able
 to publish through such special gifts. The appropriation the
 Church is able to give does not cover the cost of publishing
 the *Church Herald*, the monthly magazine.

Both the Forward Movement Commission and this com-
 mittee have had many calls for copies of our service of Holy
 Communion in Braille. Some 400 copies of the service of
 Holy Communion, according to the unrevised Book of Com-
 mon Prayer, have been distributed and the entire edition is
 exhausted. The Forward Movement Commission and our
 committee would be grateful for gifts that would make it
 possible to publish a small edition according to the revised
 Book of Common Prayer. The Braille department of the
 Philadelphia Red Cross has published in two volumes both
 Morning and Evening Prayer with some supplementary new
 prayers and services and it is hoped that the entire Book of
 Common Prayer may be transcribed and published before
 very long. Morning and Evening Prayer have been trans-
 cribed into two volumes and may be purchased from the
 American Red Cross, Braille Department, Washington. I
 think the cost is 75 cts. per volume, paper binding; and
 \$1.25, cloth binding.

Gifts

A CONTRIBUTION to the fund for publishing the For-
 ward Movement manual, *Forward—day by day*, in
 Braille has been received from the children in a Rhode Island
 church school under the leadership of Deaconess Elizabeth R.
 Trask. The children gave the offering after hearing the story
 of the healing of the blind man, supplemented by an account
 of the work of the Forward Movement Commission in sup-
 plying blind persons with copies of the manual in Braille.

A group of women in the diocese of Kentucky have pooled
 their resources for Christmas gifts outside their families and
 are instead giving two copies of the *Reader's Digest* in Braille
 to blind persons.

Christmas Cards

MORE than 3,000 Christmas cards have been distributed
 this year to the blind. We have three chapters of hand-
 transcribers into Braille in parishes which I know well. One
 chapter is at St. Paul's, Chattanooga, Tenn., another at St.
 John's, Knoxville, Tenn., and the third at St. James', Knox-
 ville, Tenn. The cards from the Helen Keller chapter, Chat-
 tanooga, will go to individual blind persons, and those from
 the Ada Loaring-Clark chapter of St. John's, Knoxville, to
 schools and institutions, as will those of the Mary Morrell
 chapter of St. James', Knoxville.

I am naturally anxious that our Churchwomen shall be
 informed and therefore interested in this most excellent piece
 of work which our own Church does for the blind, many of
 whom are our own communicants.

An American Missionary in India

Report of the Singareni-Pakhal Mission

By the Rev. George Van B. Shriver

Priest in Charge

THE WORK of the Singareni Pakhal mission was begun in 1911 by an anonymous gift of £500. This gift was repeated once and then the work was carried on by help from various sources such as the Australian CMS and the Dornakal Association in England. The Methodist work in this area was handed over to this mission in 1930. At that time, the Rev. S. P. C. David was put in charge of the work, being sent from Ceylon and supported by the Ceylon diocese. At about that time, financial trouble began and 19 teachers were sent away from their work, and the remaining teachers' salaries were cut. This cut has remained in force ever since.

In 1932 the American Church accepted in theory the Singareni mission and sent one missionary in 1933. However, so far they have taken no official financial responsibility for the work.

The situation of the Singareni mission at the last meeting of the standing committee may be found in the Bishop's statement of last year. It was summed up in these words: "The finances of the Singareni-Pakhal mission are in a very anxious condition. The result we fear must be the closing of the Singareni school and a good number of the villages from the beginning of the year 1936."

Immediately after the standing committee met last year an urgent appeal was sent to 10 different churches in America asking for unofficial support. The response was good, although it was naturally not large. Then several unexpected gifts came from all parts of the world and we were able to end the year without any deficit.

We are thankful to be able to report that none of the rural work has had to be reduced. The boarding end of the Singareni school, however, was closed, and the pupils in the boarding school were transferred to Dornakal. The school was then retained as a higher elementary day school instead of a middle school, having standards [grades] 1 to 5. The Singareni Collieries Company increased their grant to help keep this school open as a day school.

In February of this year the first retreat for all the workers of the Singareni-Pakhal mission was held. This did result in a greater sense of the fellowship in the mission and of our common purpose.

Shortly after this retreat the names of 48 Vadders* were given in as desiring baptism, along with the names of 50 Madigas.* At about the same time the names of 12 Koyas* were given in also. The Madigas and Koyas have been baptized and the Vadders will be baptized next month. The Koyas are the first to be baptized in this mission. They are at present in need of your prayers since they are being persecuted and ostracized by their caste fellows. They were, it might be mentioned, baptized in the village church along with 15 from the Mala caste.

After the Week of Witness in May, 150 more Koyas in another part of the mission gave in their names and are now under instruction. They have built, at their own expense, a school, and the mission is building a house for the teacher. I might mention that the teacher there read them St. Luke's

Gospel in Koi which was translated and written in Telugu characters by Mr. Cain. They listened with the greatest interest and translated it back into Telugu to the teacher. They are thus taking part in teaching themselves the life of Christ.

In July, 150 Lombardies* in another part of the area gave in their names. We have placed a temporary teacher with them. They have asked for a teacher who could speak and read Urdu. Although some of our men speak Urdu, none of them read it, so we have a man learning to read Urdu now, and he will be placed in charge of these people in a month or so. These people have offered to give the teacher a house and a bed as well as having already given a small building for a school. They appear to be very keen.

WITHIN the last few weeks a group of Karpus* who have been showing interest in Christianity have asked for a teacher. I sent a man out to investigate a week ago and have not heard the result since I have been away. However, I hear that just this past Sunday Mr. Ragaviah, a Karpu convert from Mylavaram, has arrived at Singareni to help in any way he can. It seems that God indeed is planning this work in every way. I do not doubt but what these Karpus will give in their names.

The statistics of the mission are as follows: 6,429 baptized members at the end of 1935; 353 baptisms in 1935; 44 boys and 13 girls in boarding schools; 70 students in the Singareni day school; 110 (approximately) baptisms thus far in 1936 with 300 under instruction.

An interesting experiment was just carried out in Nekonda, pastorate center of the Pakhal division of the mission. The town itself is very, very dirty and it is not surprising to know that cholera broke out there this past hot season. It was so dirty that I asked the help of the Dornakal training school in an effort to do something about it. The result was an enthusiastic response. Miss Mercy Azariah, the headmaster of the Dornakal school, and Sister Stanton along with boys and girls from Dornakal camped during this month for one week in Nekonda.

We started by cleaning up very thoroughly one of the Christian *gudems* [hamlets]. This elicited a response on behalf of some of the people. After three days of this work with health talks, prayers, and teaching, we went to the Sudra quarters where we found a filthy muck hole blocking one of the main streets of the village. This we proceeded to fill up with dirt much to the surprise of the Sudras. However, we could not get any help from them except for a bandy from one man. We persevered, however, with every man and woman actually carrying sand to fill up the hole and we did it though the mud was more than a foot deep and the hole was the width of the street and about 25 feet long. Although we could get no help and even got some persecution, I do not believe that Nekonda will easily forget what was done. The whole village turned out to our health talks at night and we closed our stay with a drama written and played by the students of Dornakal which showed the value of Christianity to rural India and which was just filled with humor. The villagers gave these

*Hindu caste names (see author's note at the end of this article).

students an ovation at the end of it. They did a fine piece of work.

We are able to make this report with a great sense of thankfulness to God who has brought us through a very difficult period and who will, I am sure, lead us on to even greater things.

AUTHOR'S NOTE: Castes are distinct social groups. They do not intermarry or interdine. They use their caste names, Madiga or Mala, etc., much as we would use the term American, saying, "I am a Mala," or "a Madiga." There are grades in caste starting at the bottom and working up. Madigas are at the bottom, then the Malas. These are outcastes. After them comes a group much on the same level with each other but above the outcastes. They are the large group known as Sudras. In this group are the Koyas and Lombardies. Above them are such castes as Reddis and Karpus.

Church Kalendars for Everyone

By Elizabeth McCracken

THIS YEAR, as in previous years, there is a wide selection of Church kalendars available to Church people. The differences in emphasis and in makeup of the various kalendars make each one especially appropriate to a use of its own.

For example, there is *The Christian Year and Church Kalendar*, which is so familiar a sight on the walls of Church households. This stand-by (published now by the Church Kalendar Publishing Company, Philadelphia, \$1.00) gives the Lessons for the week, as well as the feasts, fasts, and ferias. It has also a helpful encyclopedia of Church matters on the reverse sheets; and these are noticed each week when the leaf is turned over the scroll. *The Desk Kalendar with Lectionary* (Morehouse, 35 cts.) is another Church kalendar that Church people consider indispensable. In addition to its kalendar pages it has diary pages, opposite each month. Another advantage is its convenient shape and size: it can be slipped into a briefcase as easily as a pamphlet and kept in constant use as readily as an address book.

But there are several wall kalendars that must be mentioned, as well as the famous *Christian Year and Church Kalendar*. One, called variously the Erie Kalendar and the Ashby Kalendar, is known in many sections of the country because parishes order copies with a picture of the parish church on it instead of the regular illustration. Every family in which there are children should have this kalendar. From it the children will learn the "colors" of the Church Year without effort. There is a page to a month, and each day is printed in its appropriate ecclesiastical color. A more elaborate kalendar, published by the same firm at the same price (35 cts.), is *The Churchman's Ordo Kalendar*. This gives, in addition to the red letter saints, the black letter saints as set down in the typical kalendars of the Middle Ages. Considerable further information for the Catholic is included on the little square devoted to each day. Yet the kalendar is the same size exactly as the other "Erie" Kalendar.

Kalendars with quotations for every day have long been popular. Several, of the block sort, are imported from England. One, of the scroll type, *The Scripture Text Calendar*, is published in a Churchman's edition (Morehouse, 30 cts.). It is particularly good for families and church schools. Each month has a page. The color of each day is indicated, though only great days are printed in a color (red). Not only is there a quotation for every day, but Bible readings for the month are given at the top of each month's page. And there are other interesting bits of information, all of which will help grown-ups to answer the questions of the children.

Two quite new kalendars are seen this year. One is *The Collect Kalendar*. There is a page for each month. Flanking

the days of the month are printed the Collects for that month. The Girls' Friendly Society, which has discontinued the publication of its kalendar, is recommending *The Collect Kalendar* to its members and friends. (This kalendar is privately printed and can be obtained from the Morehouse Book Stores for 35 cts.) The other new kalendar is *The Saint Martin Kalendar*, published by the Friends of St. Martin (St. Martin's House, Bernardville, N. J. \$1.00). There are 12 pages. Some of them are embellished with pictures of churches in various parts of the world dedicated to St. Martin. Other pages have appropriate quotations at the top.

A word must be said about the little kalendars. There is, of course, the Raphael Tuck *Church Kalendar* (20 cts. at Morehouse Book Stores) with the Fra Angelico angel on it. This slips into the Bible and is so customary a possession to many Church people that when, one year, it was not issued there was almost a clamorous outcry. Some Church people like a still smaller kalendar, to carry in the Prayer Book. For them there are Mowbray's two kalendars, *The Church Kalendar* and *The Miniature Church Kalendar* (5 cts. each); and the two Morehouse kalendars, *The Episcopal Church Kalendar* and *The Anglo-Catholic Kalendar* (5 cts. each).

The Forward Movement has issued an attractive little *Church Calendar* in card form. The obverse side contains the civil calendar for 1937, with Sundays and holy days in red and a key to these at the bottom of the card. The reverse side contains a daily rule of life based on the Disciples' Way and a brief prayer. (Pack of 54 cards, 30 cts.)

One of the earliest results of the Oxford Movement was the awakened interest in the Church's sequence of "days," each one with its own special significance. Keble, inspired by this, wrote his immortal book, *The Christian Year*. This he followed by that equally great "kalendar book," *Lyra Innocentium*—a Christian Year for children. For several generations, Church people gave one another Church kalendars on New Year's Day. We might all well follow this pleasant custom.

The Year in Human Relations

(Continued from page 752)

religious freedom and tolerance to which Roger Williams in his day gave his impassioned leadership."

SO MUCH for progress during the year. There have, of course, been regrettable backwashes. The wide mailings of "economic advice" services which actually are anti-Jew propaganda, and the outbreak of the Black Legion, are instances. Attempts were made in some quarters to inject anti-Jewish and anti-Catholic prejudice into the political campaign. Protestants who bravely spoke for prophetic social justice were attacked as "red-baiters." However, these desultory outcroppings of intolerance are minute as compared with the increase in goodwill sentiment generated during the year. Moreover, such anachronisms as the Black Legion have been regarded with horror and indignation by the masses of American citizens. Horror was not the prevailing reaction to the Klan, 15 years ago. This in itself indicates a considerable advance in human relationships. Intolerance must remain under cover; it cannot thrive in the open. We are coming to the stage where it is regarded as anti-social to be a bigot.

During 1937 the National Conference of Jews and Christians will continue its task of education toward the end of establishing justice, amity, understanding, and cooperation as the keystone of Christian-Jewish relationships in America.

© NCJC News Service

St. Stephen's House

By Dorothy Woods

UNDER the direction of the Rev. Roy S. Rawson, St. Stephen's House, St. Louis, Mo., ministers to one of the older and less favored neighborhoods of the city. Last week this well-known Church social center celebrated the 50th year of its existence with festivities which began on December 13th and closed with a candle light Christmas service for the children on December 20th.

The history of St. Stephen's House has been a notable one. Two large framed certificates, inscribed in French, which hang on the wall of the rector's study, testify to the international recognition which St. Stephen's has achieved. In 1900 photographs showing its varied activities were sent to the International Exposition in Paris. Twelve other social centers, including Chicago's famous Hull House and Toynbee Hall in London, also exhibited, but the grand prize was awarded to St. Stephen's. Four years later, in a similar competition involving the same group of social centers at the Louisiana Purchase Exposition in St. Louis, St. Stephen's again won first place.

First of all, St. Stephen's House provides a quiet retreat from the turmoil of the city. Also it was designed with the idea of offering architectural and artistic beauty to the poorly paid working people of the vicinity who have so little contact with anything of the sort in their daily lives. The doors of the chapel are never closed. A fine painting above the Altar representing the martyrdom of St. Stephen, red velvet hangings in the chancel, stained glass windows, and Spanish candlesticks which hold the lights, all contribute to the beauty of this charming retreat. At the entrance of the church is a baptismal font in rich mosaic. All of these furnishings are memorials.

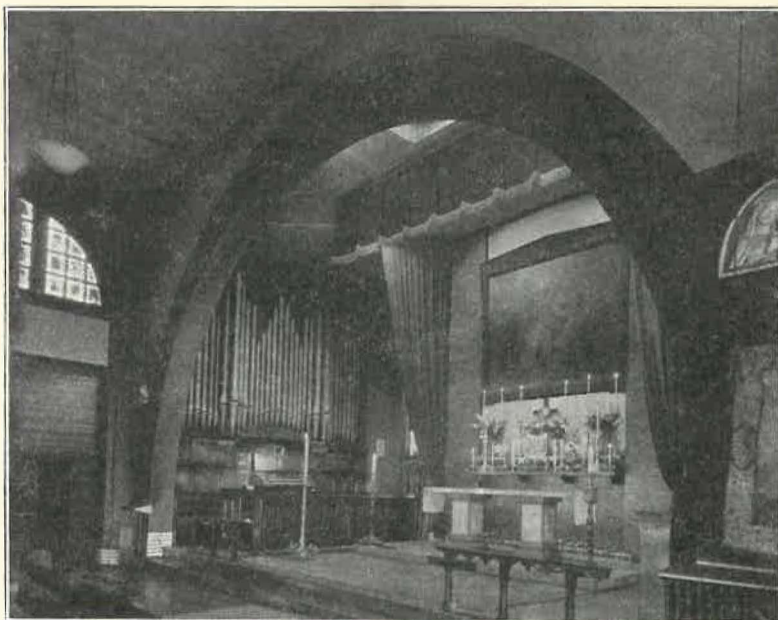
The view of the chancel is greatly enhanced by a wide Roman arch which was built by Henry Kiel, who later became Mayor of St. Louis. Before beginning his career in public office, Mr. Kiel was a bricklayer and construction manager. St. Stephen's arch was a source of pride to Mr. Kiel for at that time it was the second largest brick arch in the United States.

A number of years afterward some heavy work which was being done in the neighborhood shook the church considerably, causing some of the mortar between the bricks to loosen and fall, and it seemed possible that the whole arch might eventually give way. The rector wrote at once to Mr. Kiel, who was then Mayor of St. Louis, asking him to recommend a builder who might be called in to repair the damage. A few hours after the letter had been delivered, a huge truck pulled

up in front of St. Stephen's and six workmen, with the Mayor himself, hurried in and mended the arch. "If anything ever gets the matter with it again," Mr. Kiel said to the rector, "just let me know."

The parish owes its origin to a small group of laymen who became imbued with the idea of teaching religion by means of social and recreational clubs and classes, through which the whole nature of those thus contacted might be developed. The Rev. P. E. Green was put in charge of this work, which was at first somewhat nomadic. It was carried on in tents and stores, the size of the building depending upon the amount of money

on hand and available for rent. During this period St. Stephen's migrated to various points in the district from Seventh and La Salle streets to Third street and Broadway, until the work grew to such proportions that a permanent building became necessary. The present structure, which stands at Sixth and Rutger streets, was built in 1896 and opened the following year. Its chapel was designed by the late Rev. Gustavus Tuckerman, missionary to St. Stephen's from 1891 to 1902. The late Rev. Henry Watson Mizner was rector from 1902 to 1926. Serving with him from 1923, and succeeding him



Simpson Photo.

ST. STEPHEN'S HOUSE

as rector, was the Rev. Roy S. Rawson.

Among early workers for St. Stephen's House was Miss Anna Beverly Skinker, now of California, who, possessed of a private income, completed a course of training as a nurse and lived for about ten years in the institutions, devoting herself to the poor. Mrs. Frederick R. von Windegger, formerly Miss Marie Peugnet, also contributed greatly to the development of the parish. The Isabel Crow Kindergarten Association carried on a program for very young children. A reading room was established and has remained a popular feature of the institution; domestic science became the basis for several classes; handicraft groups for both boys and girls, sewing classes, and a mothers' club are other useful branches of the work which have been developed. These activities go forward under the able directorship of Miss Genevieve Albers, whose services are made possible through the generosity of the diocesan Woman's Auxiliary. There is also a flourishing Boy Scout troop. A summer camp, St. Stephen's-in-the-Hills, at Allenton, Mo., was established during the late Rev. Mr. Mizner's rectorate, through gifts from Mr. and Mrs. William R. Donaldson and their daughter, Mrs. George A. Randolph. Another benefaction which has done much to further other phases of the work at St. Stephen's is a legacy from the late Mr. and Mrs. George D. Barnard.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

Ralph Adams Cram: Architect, Author, Churchman
MY LIFE IN ARCHITECTURE. By Ralph Adams Cram. Illustrated.
Little Brown. Pp. 325. \$3.50.

A LITTLE GROUP of friends, part of a large audience before which Mr. Cram had just been lecturing, once lingered after the lecture discussing the lecturer. "He is the greatest architect of our time, and one of the greatest of all time," one of them declared. "Indeed yes," agreed another; "but he is a great author, too. I think as highly of his books as I do of his churches." A third, who was a near neighbor of Mr. Cram's, said: "He is a great *person*. If he had never built a single church nor written a single word, he still would interest me just as much."

This conversation returned to the mind of the reviewer when reading Mr. Cram's story of his life—not "as an architect," but "in architecture." The world has gazed with wonder and delight upon his glorious work, the great nave of the Cathedral of St. John the Divine. This is what he says about it:

"They tell me that I worked out the scheme of the cathedral nave by myself, and I should like to believe this, but while in almost every instance where I took the initiative in any piece of design, I remember pretty clearly just how I thought it out, in this particular case I can call to mind no mental or manual act for which I was responsible. It is exactly as though it were the work of another, and each time I go inside this nave it is with a sense of absolute novelty. *Non mihi, Domine!*"

Seldom has anyone so perfectly put into words that sense of being only a channel through which that mysterious power given to the genius flows: whether in art or literature or music. The life of such a man is lived "in" what he does, with his mind and with his hands. And he sees in it that "element of strangeness" without which there is no imperishable beauty.

The book is the tale of what its writer did, what he saw, what he experienced. And, at the very end, he tells what he learned:

"I learned that all Christian art of whatever kind, in its old estate for a thousand years, in its new acceptance for the last century, was originally the creation of the Catholic Faith through the Catholic Church, first in its undivided state for half that period, then at the hands of the Patriarchate of the West. Therefore I wondered and do so still, if material reform, social and economic redemption through return to life in terms of human scale, can achieve its end unless this living and creative force of living and creative religion is restored to mankind in the sense and with the power it held in past times, from the old Kingdom of Egypt down to the new kingdoms of the Renaissance."

The book is called *My Life in Architecture*. It might well have been entitled *My Life in Architecture, in Literature, in the Church*—or simply *The Life of Ralph Adams Cram*.

The New Volume of New Shelburne Essays

ON BEING HUMAN (Volume III of New Shelburne Essays). By Paul Elmer More. Princeton University Press, 1936. Pp. 202. \$2.00.

AS ONE CLOSES this book one is justly happy that one of the best philosophical essayists (for both substance and manner) in contemporary America, is so completely on the side of the angels. There comes to mind Mr. Chesterton's record, in the *Autobiography*, of how he was converted from a sceptical indifference to Catholicism to a devotion to the same, simply because the Christians he met and read were rational, and next to nobody else was. Mr. More is really rational. After tasting the curious mixed drinks of most American philosophers, one finds in him a refreshing clarity. And, it may be said as well, what he has to say he can say in words commonly used, set in their usual order. Of all the "American humanists" he is the one who has grown the most with the years, because best he has become a Catholic humanist. Like T. S. Eliot, with whom he is generally in agreement, he is a thinker for whom all intelligent Anglo-Catholics can give thanks.

This book, the first from Mr. More's pen since his recent severe illness, is composed of essays on various subjects but with a common theme.

Beginning with a critique of some of his fellow humanists of a few years ago, he next presents a penetrating study of the chief of them, the late Irving Babbitt, in which he concludes that, for all Babbitt rejected a superhuman to whom he could be responsible, he did recognize a responsibility to "the unrelenting exactions of conscience" and had "a sense of the littleness of men protesting against the law of their own being," which were not far from theism. In order to avoid theism, Mr. More might have pointed out, Babbitt found it necessary to use an elaborateness of language, to set out that in which he did ultimately trust, vastly more intricate than any theism would have called forth, and most confusing to his readers.

Next follows an essay on Proust. What is the matter with Proust? Mr. More thinks that he carries to us "the furthest outpost of the symbolistic movement as a reaction against nineteenth century naturalism." We come to the end of that road, and find that it is impossible to build a "world of the private imagination in isolation from the life of society." "Art for art's sake has brought us to the great vacuum." We can, and must, react into Marxianism, which is a socialized naturalism as Proust's is an individualized naturalism, or else we can, and will, do a much wiser thing, perceive "a law within nature but not of nature." The modern "radical" flies distractedly from Proust to Marx to Proust, and gets nowhere. The Catholic religion is the only way out of this sad state of things.

There is included a chapter on Church and Politics, which Mr. More used as a graduating address at the General Theological Seminary in May, 1934. Like Mr. Eliot, Mr. More thinks that a Christian sociology, as a system, is impossible; nor does he believe many Christians desire "to identify the activity and influence of the Church with any one form of government"; but he finds too many for his taste who tend as Christians toward "a sentimental Socialism," with "a vague ideal of equalitarian brotherhood, to be attained by an equally vague humanitarian sympathy." This, he says, is "pure illusion, quickly extinguished by the stern lessons of history." "Where sentiment comes into conflict with the innate egotism of mankind and the innate will to power, sentiment simply shrivels up as a motive of conduct." The only thing that can resist these innate natural drives is a sense of supernatural obligation to behave otherwise than as "nature" dictates. "The lords of Russian Communism have learned what the sentimental Christians refuse to face." There is no brotherly love in Communism, but only the will to power of a particular class. To renounce the will to power, one must believe utterly in God and in the imminent reality of the eternal life. Early Christianity taught this by way of an emphasis on the second coming of Christ in judgment. Unless the Church can recapture some of that spiritual value, "her plea for brotherhood will evaporate into a sigh," and do much "to hasten the advent of an anti-religious State governed by those who understand human nature better than she."

There is an essay on Baron von Hugel which is not merely in admiration of the man, but in sound criticism of his tendency to philosophize about God until he ceases to be religious, a tendency in which von Hugel comes dangerously near to Stoicism. At the close of it is one of the most acute suggestions in recent theology, of a substitution of the Ultimate instead of the Absolute in describing God, and a recognition of man's inability to know anything about God except what "ultimately He is to us and for us." It is too good to be briefed; it must be read.

There are also papers on James Joyce (whom Mr. More deems definitely, and even demoniacally, obscene); on Modernism in French Poetry; on Milton's *Lycidas*; and on Religion and Social Discontent.

It is to be hoped that this book, so thought-provoking, will be read by intelligent people, especially by those who are confused when, as Christians, they look on modern social difficulties and their possible solution.

BERNARD IDDIGS BELL.

NEWS OF THE CHURCH

Dr. Ziegler Made Bishop of Wyoming

Former Archdeacon Is Second to
Be Consecrated for Missionary
District in His Field

LARAMIE, WYO.—On December 16th, the Ven. Winfred Hamlin Ziegler was consecrated in St. Matthew's Cathedral, Laramie: the second missionary bishop of Wyoming to be consecrated in the field of his service. The decision of Bishop Ziegler to conform to this primitive tradition of the Church was received with joy by the people of Wyoming, and was believed to augur well for the future of both the Bishop and his jurisdiction.

The consecration service was preceded by Holy Communion at 7 A.M. at which Bishop Jenkins of Nevada, wearing the Eucharistic vestments of the Bishop-elect, was celebrant. Bishop Jenkins was served by the Rev. Herald Swezy and the Rev. Elmer Lofstrom, priests of the district. Morning Prayer was said in the Chapel of our Saviour at 9 o'clock by the Rev. F. F. Kraft and the Rev. C. A. Bennett, Wyoming priests of long standing. At this service Bishop Stewart of Chicago blessed the vestments to be worn by the Bishop-elect.

CHILDREN ATTEND SERVICE

During the saying of Matins in the chapel the cathedral nave and aisles began to fill and long before the consecration service began the last seat was taken. Space had already been reserved for the Ministerial Alliance, the city officials, representatives of the state university, the boys and girls of the two cathedral schools, and the children of the cathedral orphanages.

At 9:45 in the cathedral crypt the great procession—divided into four sections, each headed by a priest-crucifer and torch-bearers—began to form under the direction of the master of ceremonies, the Very Rev. Eric Montizambert, and his assistant, the Rev. Hector Thompson.

On the booming of the hour by the great bell the procession moved out of the crypt into the street, entering the cathedral through the west door. The third section of the procession included the master of ceremonies; the deputy registrar, the Rev. Alfred Newbery of Chicago; the visiting bishops, Bishop Johnson of Colorado and other officiating bishops. The last section contained the Bishop-elect, vested in cassock and short rochet, with his attending presbyters, the Ven. Frederick Deis and the Rev. Charles Larrabee Street. Following the Bishop-elect were Bishop Rowe of Alaska and Bishop Howden of New Mexico, the presenting bishops. Next walked the co-consecrators, Bishop Ingley, Coadjutor of Colorado, and Bishop Keeler, Coadjutor of Minnesota. The procession

(Continued on page 765)

Bishop Barnwell Out of Hospital After Illness

SAVANNAH, GA.—Bishop Barnwell, who has been ill in a local hospital for several weeks with rheumatic fever, has recovered sufficiently to return to his home.

His physician has recommended that he take a short trip before going back to his office.

130 Leaders Appeal for Aid for German Refugees

NEW YORK—A representative group of 130 religious leaders, college presidents, educators, and other prominent men and women are the signers of a Christmas appeal in behalf of the oppressed Christians who have fled from Nazi Germany, which was issued to the press last week.

The distinguished signers of this document, living in many parts of the country, plead that "as Christmas approaches, the gratitude of the world for the gift birth of Christ will find expression in sympathy and aid for His suffering brethren."

The statement calls particular attention to the terrible discrimination against "non-Aryan" children, both Jewish and Christian, in the German schools, which is forcing many families to leave their homeland. The appeal is issued in behalf of the American Christian Committee for German Refugees, 287 Fourth avenue, New York, which is now carrying on a national drive among the Churches to aid Christian victims of National Socialism.

Among the signers are the following members of the Episcopal Church:

Bishops Hobson of Southern Ohio, Huston of Olympia, Manning of New York, Oldham of Albany, Sherrill of Massachusetts, and Stewart of Chicago; Very Rev. Milo H. Gates; Rev. Drs. H. W. B. Donegan, Walter Russell Bowie, Howard Chandler Robbins, Guy Emery Shippler, Alexander C. Zabriskie, and Endicott Peabody.

Church's Missions Unhurt by Typhoon in Philippines

MANILA, P. I.—No missions of the American Church were damaged by the typhoon which swept eastern Luzon December 3d, killing many and rendering thousands homeless. Individual Churchmen have been taking an active part in rescue and rehabilitation work.

The majority of the American missions are located in northwestern Luzon, and none of them are on the eastern side of the islands, where the full force of the typhoon was felt. The damage was in large part caused by the Cagayan river's overflowing its banks, destroying fields and villages for a half-mile on either side. Houses filled with people were carried away in some places.

Pension Trustees Elect Mr. Thorne

Noted New York Layman Chosen
to Succeed Judge Wickersham;
Fund Reports \$32,000,000 Assets

NEW YORK—At the annual meeting of the trustees of the Church Pension Fund, held on December 15th, Samuel Thorne was elected a trustee to fill the vacancy created by the death last January of the Hon. George W. Wickersham, former Attorney General.

Mr. Thorne has for many years been active in the affairs of the Church, not only as a member of the standing committee of the diocese of New York, but as a delegate from New York to the General Convention, ever since 1921. He has also been active in connection with the National Council. Recently he became the president of the American Council of St. Luke's International Medical Center of Tokyo. He is a member of the law firm of Delafield, Thorne & Marsh of New York.

William Fellowes Morgan, the president of the Fund, stated that as the Fund approaches its 20th anniversary, which will occur on March 1, 1937, it has assets of \$32,000,000, with a market value of about \$3,000,000 in excess of that figure. Mr. Morgan and Bishop Lawrence are the only surviving members of the Commission appointed by the General Convention in 1910 to study the problem of pensions.

"We have lived," he stated, "to see great results from a small beginning. Since the start of the Fund, pension benefits in the total amount of a little less than \$14,000,000 have been paid out. At present they amount to almost \$1,300,000 a year. The average age allowance is now about \$1,000. Compare this with the old General Clergy Relief Fund, which, when it was merged with the Church Pension Fund, had total assets of only \$765,000 and an average age allowance of only \$262."

Despite the present satisfactory status of the Fund's investments, Mr. Morgan referred to the investment problem as being one of the most serious with which the Fund is faced.

In reporting on the Fund's affiliates, Mr. Morgan stated that the Church Life Insurance Corporation, with \$20,000,000 of insurance in force, has assets of \$3,600,000, of which about \$1,200,000 is surplus; and that the Church Properties Fire Insurance Corporation, insuring Episcopal churches only, has insurance in force of \$76,000,000 and covers about one-third of the property of the Church. Including the Church Pension Fund and all its affiliates, Mr. Morgan revealed that the total assets amount to \$37,000,000 and that the total receipts and disbursements this year will be about \$26,500,000, of which \$20,000,000 represented security transactions.

Bishop's View of Crisis Discussed

New York Diocesan's Statement From Pulpit Praises Attitude of British People on Abdication

BY ELIZABETH McCracken

NEW YORK—Seldom has any statement made from a pulpit aroused such keen interest and discussion as that made by Bishop Manning of New York on December 13th from the pulpit of the Cathedral of St. John the Divine, on the British crisis. It was the first word Bishop Manning had spoken in public on the subject and was delivered without preliminary announcement.

Bishop Manning was expected at the Church of the Holy Communion on Sunday morning for a regular visitation, an important feature of which was the dedication of a memorial tablet to the first rector of that parish, the Rev. Dr. William Augustus Muhlenberg. Therefore, his statement at the cathedral was made just before the beginning of the service. The choir sang, "O God, our help in ages past," which is always sung in Church of England services on occasions of national significance. Then the Bishop went up into the pulpit and delivered the statement, his voice and his manner deeply impressive. He called upon the congregation to join in prayer for the Church of England and the British Empire. Then, in his robes, he drove directly to the Church of the Holy Communion.

Bishop Manning said in part:

"It is natural and right that at this time and in this cathedral, we should give expression to our sympathy with the British people and with the English Church, with which we hold such sacred relations of brotherhood and fellowship. Let us not fail to be thankful that at such a moment the Church of England had two such wise, faithful, and devoted leaders as the present Archbishops of Canterbury and York.

GREAT ISSUES RECOGNIZED

"We may, I believe, say to our brethren of Great Britain without hesitation that they have not only the understanding and sympathy of the American people, but also our deep admiration for the way they have met this unprecedented crisis in their history. With amazement and grief, but with clear moral judgment, without harshness on the one hand or weak sentimentality on the other, the British people have recognized the great issues involved in this situation both in the sphere of morals and in the sphere of free, constitutional government, and they have acted accordingly. And in taking this action they have rendered a priceless service to all of us, their action has strengthened the principles which make for morality, for stability, for peace, and for progress throughout the world.

"These recent events show the steadiness and strength of character of the British people. First, these events show that the British Parliament and people stand with the historic Church of England for Christian moral ideals and for the sacredness of marriage and the family. The King's marriage was opposed, not because he wished to marry a



OCTOGENARIAN BUILDS CHURCH

This attractive church is being built by the Rev. Dr. J. F. Pritchard, retired priest of the diocese of Olympia, for a congregation in a churchless section of Seattle. Dr. Pritchard, more than 80 years old, is counting on the contributions of friends to assist him in this courageous work, which Bishop Huston of Olympia heartily commends.

commoner, nor because he wished to marry an American, but because he wished to marry a woman who is divorced and has two husbands still living. Second, these grave events show that Great Britain and the British Commonwealth of Nations stand firm for free, constitutional government and against the present trend backward to absolute and autocratic rule, whether under the name of Communism or Fascism. And we Americans have full reason to give thanks for this strong and courageous action, for in the world today the chief supports of free government and of the ideals of justice, liberty, and progress for which democracy stands are the British Commonwealth of Nations and the United States of America.

"Honor beyond measure is due to the British Prime Minister for the way in which he has performed his gravely responsible part in this crisis. Anyone who reads Mr. Baldwin's report to the House of Commons must feel moved to admiration by the faithfulness to duty, the fine restraint, and the nobility of spirit which he has shown in these tragic proceedings.

"From all our hearts deep sympathy goes to Queen Mary, beloved and honored by all for her life and example as Queen, as wife, and as mother. To the new King and Queen we offer our most heartfelt good wishes."

MANY COMMENTS RECEIVED

A stream of letters and telegrams is still pouring in upon Bishop Manning. Most of these are in hearty agreement with his words, though some are in violent opposition. Many walks of life were represented by those who sent messages, from high dignitaries of the Roman Catholic Church to faithful members of Protestant Churches. Most of the men and women discussing the Bishop's statement referred to the fact that Bishop Manning has always stood firmly for the sanctity of the home and the family, in all classes of society. Others mention that he has been as determined in his defense of constitutional government, in Church and State.

Christmas Story Broadcast

SCRANTON, PA.—Noel, a dramatic presentation of the Christmas story, was presented over radio station WGBI on Christmas Eve. Written by a devoted Churchwoman, Mrs. Eva Skerry Olson of Eau Claire, Wis., this sketch is based upon a series of Bible stories entitled *The Sandal Path*, to be published in 1937 by the Morehouse Publishing Co.

New Jersey Catholic Women's League Formed

PATERSON, N. J.—Organization of the Catholic Women's League of the diocese of Newark was effected at a well attended meeting held December 11th in the guild hall of the Church of the Holy Communion, Paterson. The league will cooperate with the Catholic Laymen's League of the diocese, which has been functioning since 1933, but will operate as an independent organization.

Its by-laws are patterned after those of the Catholic Laymen's League, membership being open to Catholic women who will pledge themselves to live up to the precepts of the Church.

Specifically the purposes of the new league are set out as (a) education of the young in the Catholic Faith; (b) propagation of the Catholic Faith; (c) the maintenance of tract cases in churches; and (d) the holding of home meetings as a means of extending the Catholic Faith and its influence in neighborhoods and parishes.

The officers, who will hold until the first annual meeting to be held in the spring, are: president, Mrs. William A. Isleib, Paterson; vice-president, Mrs. Floyd Chadwick, Teaneck; secretary, Miss Bertha A. Nagel, Dumont; treasurer, Miss Helen Stonebrink, Clifton. The officers, with Mrs. Ralph T. Barry and Mrs. Violet W. Hofman, both of Hackensack, and the Rev. Thomas L. Brown of Paterson, spiritual adviser, constitute the executive council.

Memorial to George E. Shipman

KENILWORTH, ILL.—The gift of a bishop's chair to the Church of the Holy Comforter, Kenilworth, by Mrs. Clara R. Shipman is announced by the Rev. Leland H. Danforth, rector. The gift is a memorial to the late George E. Shipman, for many years vestryman and senior warden of the parish. The Rev. Mr. Danforth also announced the gift of a gold brocaded festive chasuble by Mrs. George Birkhoff as a memorial to her son, George.

Bishop Made Reformatory Trustee

HARRISBURG, PA.—Bishop Brown of Harrisburg has been appointed by the Governor of Pennsylvania to the board of trustees of the Pennsylvania Industrial School at Huntingdon, state reformatory for boys.

Bishop Hulse Visits Area Hurt by Cuts

Baptized Children Received Into Visible Communion with Church; Lapsed Communicants Return

By JOHN H. TOWNSEND, JR.

HAVANA, CUBA—Continuing his visitations "up" to Oriente, as we say in Cuba, Bishop Hulse visited the Chaparra area for the first time in some years. During the acute depression it was necessary to cut out the various missions there.

In Delicias we had a night service in a baracoon with more than 150 West Indians present. As the lights went out and the service continued in pitch darkness except for the flickering of two small candles, it was very impressive to hear the responses and hymns and all the services thundering out of the night just the same.

In San Manuel the Bishop held an unusual service, receiving all the children baptized during the past few years, since his last visitation, into visible communion with the Church. The sponsors repeated the baptismal vows.

There were a number of lapsed communicants received back as they stood up and took upon themselves again their vows before the Bishop.

SERMONS IN TWO LANGUAGES

Confirmation followed and the Holy Communion. More than 500 people were present at this service. The Bishop preached in English and as there were many Cubans scattered through the congregation and most of the children understand Spanish as well as English, Archdeacon Townsend preached in Spanish.

This important work is under the care of Cyril Piggott, a catechist from Barbadoes, who has carried on for years without support from the Church.

Archdeacon Lopez, formerly in charge of this work and now retired, is at present in St. Luke's Hospital, New York City, recovering after an operation.

Diocese Launches Drive to Raise \$40,000 Fund

WASHINGTON—Diocese-wide efforts have just been launched to raise at least \$40,000 as an emergency fund, to apply to the debt of the Church of St. Stephen and the Incarnation, Washington, the Rev. George F. Dudley, retiring rector.

Bishop Freeman of Washington is honorary chairman of a special emergency fund committee, and Lynch Luquar is general chairman. A. C. Houghton is treasurer.

Nearly 75 men and women have been named on advisory and other committees, to assist in raising the emergency fund. The Rev. Paul D. Wilbur, Bethel, Mass., the new rector, is expected to assume his duties about the middle of January.



DAVID J. REID

"Church College" Launched by Chicago Young People to Christianize Education

CHICAGO—Youth's challenge for what it terms "unChristian tendencies" in present day education was launched last week at the annual meeting of Gamma Kappa Delta, diocesan young people's society. The Episcopal Church College of the Diocese of Chicago was formally authorized by the group in session at the Lawson YMCA. Classes will start January 7th.

"We young people have found that instruction we seek from secular agencies along various lines is largely from a non-Christian point of view," said David J. Reid, who was elected president of Gamma Kappa Delta, and chairman of the board of the new project. "We are seeking through this project to give our members definitely Christian training. Sociology, history, psychology, and philosophy will be among the subjects offered."

Classes will be held at diocesan headquarters, primarily in charge of clergy of the diocese.

Newly elected officers of Gamma Kappa Delta as named last week in addition to Mr. Reid, president, are: vice-presidents, William Thybony, All Saints', Ravenswood, Earle LeCount, Christ Church, Waukegan; recording secretary, Sarah Kennedy, St. Luke's, Evanston; corresponding secretary, Kathleen Morrow, St. Elizabeth's, Chicago; treasurer, Richard Lorenz, Christ Church, River Forest; chaplain, Theodore Mordaunt, St. Paul's-by-the-Lake.

Mrs. Burke Speaks in New York

NEW YORK—Mrs. Grafton Burke has been filling speaking engagements in New York during December. She impressed her audience by her address at the Advent meeting of the diocesan Woman's Auxiliary with her vivid and appealing account of the work of Dr. Burke and herself at the Hudson Stuck Memorial Hospital.

Later in the month, Mrs. Burke spoke before the Woman's Auxiliary of St. Bartholomew's Church. Not only was there an unusually large attendance of the parochial branch, but also there were many guests from other parishes.

Mrs. Burke will speak at still other meetings after Christmas.

Sisters to Aid in Government Project

Camp for Young Women Planned by NYA in Coöperation with Transfiguration Sisters

COLUMBIA, TENN.—The National Youth Administration is completing plans for a school camp for unemployed young women to be held at the Columbia Institute, whose buildings are now under the control of the Community of the Transfiguration.

Although the staff will be employed by the government, several Sisters will remain in residence, having charge of the library and conducting chapel services which the girls will be free to attend.

It is planned that this school begin January 1st with an enrolment of about 100 girls in the first group which will remain at the Institute for three months and then be followed by other groups. The girls will be from 18 to 25 years of age and will be chosen from families under the PWA. They will be taught home economics, hygiene, social science, and handicrafts, and in addition will have planned recreational activities.

The Columbia Institute was one of the leading Church schools for girls in the South until its closing three years ago. The Sisters have had the large buildings repaired and the fine old furniture renovated since they took over the institute last February.

White, Negro Clergy Coöperate

RICHMOND, VA. (NCJC)—A movement to consolidate the White and Negro ministerial unions in Richmond has been launched by a committee of White clergymen headed by the Rev. Dr. B. D. Tucker of the Episcopal Church.

The Rev. J. E. McCauley of the Congregational-Christian Church and president of the White organization, has instructed the interracial committee to begin a study of possible consolidation of the two organizations.

Archdeacon Chambers, Oregon Leader, Dead

PORTLAND, ORE.—The Ven. Henry D. Chambers, Archdeacon of Oregon, died at the Good Samaritan Hospital, Portland, December 15th, at the age of 72. He had been in failing health for some months but had continued his active work to within two weeks of his death.

He is survived by his wife and two daughters.

Archdeacon Chambers had been in the diocese of Oregon for 35 years, had served as rector of two parishes, as general missionary of the diocese, and twice as Archdeacon.

He was for many years a deputy to General Convention.

Calls Dr. Torok's Treatment "Unfair"

Origen S. Seymour, Authority on Canon Law, Says Action of House Was "Contrary to Law of God"

LITCHFIELD, CONN.—That the action of the House of Bishops in regard to the status of Dr. John W. Torok was "unfair, un-American, contrary to the law of God, and of such nature that an individual bishop would not countenance it" in his own diocese is charged by Origen S. Seymour, chancellor of the diocese of Connecticut.

Mr. Seymour is a veteran member of the House of Deputies and has served on many of its Commissions, including the Commission on the Trial and Sentence of Bishops, Priests, and Deacons, and the Advisory Commission on Ecclesiastical Relations. He is regarded as one of the foremost authorities in the Episcopal Church on the subject of canon law.

In a statement of protest issued this week, Mr. Seymour says:

"It is a curious fact that men who, as individuals, would not even dream of condemning anyone unheard, are, in their corporate capacity, willing to submerge their individual conscientious scruples in order to avoid a disagreeable situation. This, it seems to me, is what the bishops of our Church did in their formal meeting at Evanston, when dealing with the case of Dr. John William Torok.

"I have the honor and the pleasure of knowing more than a majority of the bishops of our communion. Taken by and large, they are, to say the least, the equal of any like body in the world. There is not one of them I know who would individually sit in judgment, as a diocesan, upon a priest or bishop of the Church against whom accusations derogatory to his character had been made, and do it *ex parte*. Yet, this is exactly what they did collectively in Evanston."

Reviewing the pertinent facts in the Torok case, Mr. Seymour says:

"Dr. Torok was received into the ministry of our Church by Bishop Murray in 1923. He was consecrated a Bishop in the Czechoslovakian Church in 1924. He was received as a Bishop in our Church in the diocese of Eau Claire in November, 1935. The question of the validity of his Orders was made the subject of a special investigation by a committee of the Commission on Ecclesiastical Relations. Its report was unanimously adopted by the Commission. Thereafter a Special Committee composed of members of the House of Bishops presented a report at a meeting of the House sitting 'in council' at Houston in November, 1935.

HOUSE "DID NOTHING"

"It has been stated that this Committee went even further, and reported that they considered it proper that Dr. Torok should be received as a Bishop of the Church. Whether this is a correct statement I am not advised. At any rate, no action was taken by the House upon this report. They simply did nothing. But it was pointed out by the Presiding Bishop that this failure to act left the matter entirely within the discretion of the Bishop of Eau Claire, the House having ignored Bishop Wilson's request for advice. Whereupon, Bishop Wilson, as above stated,



REREDOS AT ST. KATHERINE'S HOME

This striking memorial to the founder of St. Katherine's, Jersey City, N. J., Mrs. Caroline B. Wittpenn, was dedicated recently by Bishop Ludlow, suffragan of Newark. The work of Leslie H. Nobbs of New York, the three paintings represent our Lord as the Good Shepherd, St. Mary Magdalene (right), and St. Agnes. The home is under the care of the Sisters of St. Margaret.

received Dr. Torok as a Bishop in the Episcopal Church. He did this without anybody's sanction, not even the Presiding Bishop knowing of his intention, who later stated his disapproval of the method taken.

"In my opinion, Bishop Wilson was entirely within his rights to receive Dr. Torok as a Bishop at that time under ecclesiastical law. The situation is different today: The right still exists, but its application has been disapproved by vote of the House of Bishops. At the moment it is pertinent to raise the question whether the House of Bishops has the right to pass upon the ecclesiastical status of a clergyman in any diocese, even at the request of the Bishop of that diocese, without causing a preliminary investigation to be made. The question answers itself, it seems to me, and the answer is most emphatically, No."

Discussing the personal charges against Dr. Torok, Mr. Seymour continues:

"At the October, 1936, meeting of the House of Bishops in Evanston, it was resolved that the House had complete confidence in the integrity and sincerity of the Bishop of Eau Claire, but that no individual bishop has power to give status as a bishop in or of this Church to anyone claiming to be a bishop; and that, therefore, 'The aforesaid John William Torok has no status whatever in or of the Protestant Episcopal Church of the United States of America,' etc. Whereupon, they further solemnly resolved, 'That this action of the House of Bishops is in no way to be interpreted as casting any aspersions upon the character of Dr. John William Torok, nor has it passed upon the validity of his Orders, neither of which questions have been passed upon by this House.'

PERSONAL CHARACTER ASSAILED

"If the personal character of John William Torok had not been assailed by certain individual bishops, between the two meetings of the House of Bishops in Houston and Evanston, the foregoing resolution would at least have been understandable. But it is notorious that charges had been made by these same bishops in the public press, which certainly referred to Bishop Torok's character. In the so-called 'open letter' which was addressed to the Church papers, and appeared in THE LIVING CHURCH in its issue of December 14, 1935, which

open letter was also given to the secular press, it was specifically stated that 'Furthermore, the bishops present at Houston are aware that other serious matters concerning Dr. Torok were laid before the House, matters which apparently have been quite ignored by the Bishop of Eau Claire in the service of his cathedral in which he received Dr. Torok as a Bishop of the Episcopal Church in good standing,' etc. If the words 'good standing' coupled with 'other serious matters' mean anything, they mean matters not affecting the validity of his Orders, but affecting his personal character."

Commenting on "this truly distressing record," the chancellor observes:

"I wonder if the conscience of the individual members of the House of Bishops is satisfied by the Evanston resolution? Does a self-serving declaration of this nature fool the most innocent member of our Church? Are we called upon to abide by their 'interpretation' of their own resolution? It would be a strange doctrine that permitted me to libel a person, and escape prosecution because I 'interpret' what I say as not being libelous.

"I believe that every bishop of our communion in the continental United States, who was present either at Houston or Evanston, knows of the existence and the nature of the charges which have been made against the personal character of Dr. Torok. And then they, acting in their corporate character, proceed to pat the Bishop of Eau Claire on the back and say, 'That the House of Bishops records its complete confidence in the [your] integrity and sincerity and its admiration for his [your] thorough study and patient continuance in dealing with a difficult problem of ecclesiastical relations committed to him [you]!'"

INVESTIGATION AVOIDED

Observing that "maybe the bishops do not want Dr. Torok as a bishop in our Church," the canon lawyer says:

"I should assume *he* certainly would not now wish to be. But he is a priest in our Church, officially in good standing, one of the 'other clergy.' He certainly is not now in good standing in the eyes of the public, because of the mud that has been thrown at him by men who are Christ's representatives on earth, and who have been twice asked to lay their charges before a Committee of the House of Bishops (once by the Presiding Bishop and again by the Bishop of Eau Claire), and have twice, in a rather discourteous manner, refused to do so. Dr. Torok has been denied the right to face his accusers, and meet, if he can, their charges. Am I not right in asserting that this corporate action is unfair, un-American, contrary to the law of God, and of such a nature that an individual bishop would not countenance it in his own everyday dealing with his own clergy?"

"Calling names avails nothing, and, as I have said, men may act in a corporate capacity in a way that they would not dream of acting individually. Yet, where does this action leave the good name of our Church, for fair-mindedness and sweet Christian charity?"

Dr. Lau at Intercession Chapel

NEW YORK—The Rev. Dr. Robert F. Lau has been appointed as a temporary member of the staff of the Chapel of the Intercession, Trinity parish. Dr. Lau will serve as curate for the time being. He has lately returned from a year's work in Haiti.

Franciscans' Fund for Building Grows

Gift of \$5,000 Brings Order at Mt. Sinai, Long Island, Within a Few Thousands of Goal

MOUNT SINAI, L. I., N. Y.—A gift of \$5,000 to the Order of Poor Brethren of St. Francis at Little Portion, Mount Sinai, has brought the Order within a few thousand dollars of the total of \$15,000 needed for a new monastery.

The Order has been located here since its removal from Wisconsin in 1929. Little Portion is the name of the estate of some 23 acres, situated at Mount Sinai harbor on the north side of the island, which was given to the Order to use as a monastic center. Unfortunately the buildings at Little Portion were inadequate for the use of the community, and growth in numbers has necessitated the building of larger quarters.

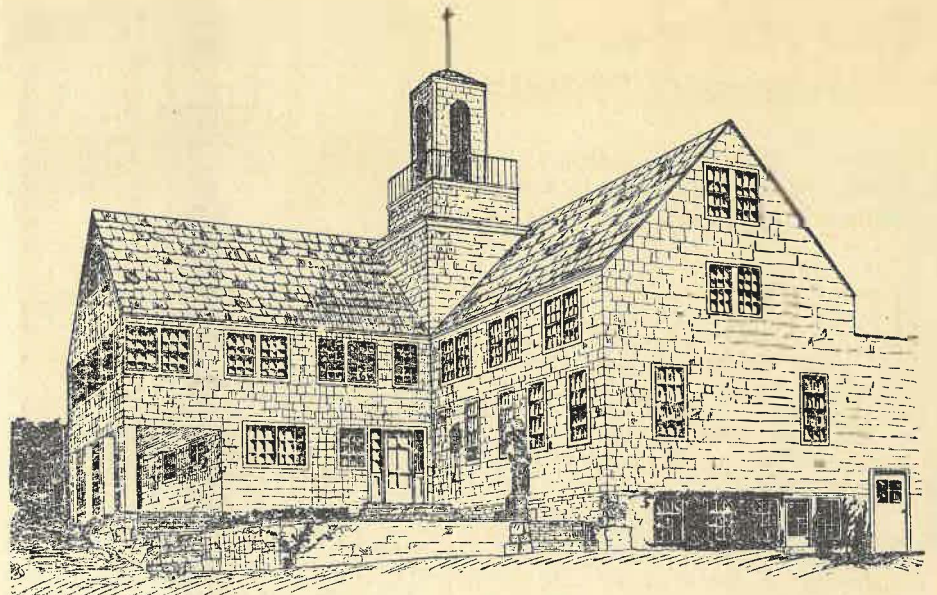
The original farm house was hastily enlarged on their arrival, and later the barn was made over into a very pleasant guest house. But in all these years it has proved impossible to raise a sufficient sum in order to erect buildings sufficient for their needs.

This July found them with a family of 18 crowded into a monastery that had quarters only for seven. The new building was imperative. At this juncture they received a bequest of \$5,000 from the estate of the Rev. William Howard Davis, who died in Philadelphia in June, 1935. Before the second \$5,000 had been received the brothers had raised sufficient funds to be-



REV. JAMES DE WOLFE PERRY, JR.

The Rev. Mr. Perry was ordained to the priesthood by his father, the Presiding Bishop, on December 18th, in Christ and St. Luke's Church, Norfolk, Va. He was presented by the Rev. Taylor Willis, rector; and the Rev. John Crocker, the Episcopal Church's student chaplain at Princeton, delivered the sermon. He will continue as assistant at Christ and St. Luke's.



ARCHITECT'S DRAWING FOR THE NEW MONASTERY

gin building, and the contributions of friends will, it is hoped, be sufficient to complete the building program in the near future.

At present the side walls and the roof are largely finished and work on the interior is proceeding rapidly. The new monastery will provide accommodations for a community of 20. The guest house, which has accommodations for 11, is being used as a residence for the friars while the monastery is being rebuilt. The dedication of the monastery is tentatively set for the feast of St. Mary of the Angels of the Little Portion, August 2, 1937.

The plan of the new building provides for 20 cells or sleeping rooms, a common room for the professed brethren and another common room for the novices, a good-sized library, a workroom and offices, an assembly hall outside of the enclosure which can be used for conferences and pilgrimages, a refectory for the religious and another for guests, with of course kitchen and serving rooms, a working sacristy, a "statio" where brethren assemble in order to proceed into the chapel, and a suitable chapel with as many Altars as will be required to provide the means for each friar-priest to celebrate daily. Three Altars are planned in the choir, and another three Altars in the visitors' gallery overlooking the choir; and three small chapels will be provided in the sacristy itself.

One wing of the dormitory is to be so arranged as to provide an infirmary. The cells in this infirmary have doors opening onto a large hallway with an Altar at the end, so that any sick or infirm religious can have their beds wheeled to the doorway, and thus assist at Mass said for their benefit at the infirmary Altar.

There is a chapel in the guest house, and the friars act as chaplains for the Poor Clares who reside nearby, so that this provides two more Altars in addition to these in the monastery.

The Order of St. Francis supports itself, as far as it can, by the labors of its own hands. The 23 acres are farmed, and much of the building is being done

by the brethren themselves. Apart from such necessary domestic work at Little Portion they also give themselves to mission preaching, the conducting of retreats, and any other Church work which is offered to them.

During the past summer the friars had charge of four parishes in the vicinity when the parish priests were absent on their summer holidays. During the past year the mission preaching of the Order has included such far flung spots as the Canal Zone and northern Canada.

The plans for the building and the blueprints have all been done at Little Portion by members of the community in consultation with Claude Smithley, architect, of Hollywood, Calif., who furnished the design of the exterior and helped solve the various architectural problems as they arose.

Chicago Religious Education

Department Sets Up Standards

CHICAGO—A system of standards for church schools of the diocese of Chicago has been devised by the diocesan department of religious education.

Four general headings have been set up in measuring the efficiency of the school: Worship, Physical Equipment, Teachers' Training, and Administration. The curriculum heading includes worship, study, and activities such as the Advent and Lenten offerings, Christmas box work, school choir, acolytes, etc.

On the basis of these standards, the department will in the future make its annual awards for leading schools.

Erie Clericus Elects

OIL CITY, PA.—At the December meeting of the clericus of the diocese of Erie officers for the ensuing year were elected as follows: president, the Rev. Kenneth R. Waldron, North Girard; secretary, the Rev. Samuel M. Black, New Castle; treasurer, the Rev. William S. Noce, Conneautville. The retiring president, the Rev. Dr. F. F. Haworth, was the essayist.

Pacifists Received by Two Archbishops

Canterbury and York Declare That
Pacifist Clergy Are Not Disloyal
to Faith; Other English News

BY GEORGE PARSONS

LONDON—The Archbishops of Canterbury and York received at Lambeth Palace December 3d a deputation representing the growing number of pacifist clergy of the Church of England, on whose behalf statements were made by Canon H. R. L. Sheppard, Canon S. D. Morris, and Canon Fletcher.

The Archbishops said, in reply, that while they felt bound to dissociate themselves from the standpoint represented by the deputation, they did not question for a moment the personal sincerity of those whose consciences led them to adopt the full pacifist position, nor did they regard them as disloyal to the Catholic Faith or to the spirit of Jesus Christ.

The Archbishop of York expressed his disagreement with the extreme pacifist position, which to his mind was based on an incomplete understanding of the implications of the Gospel as contained in the New Testament.

The Archbishop of Canterbury, looking at the question from the point of view of practical realities, said that the pacifist attitude involved consequences to others, in the event of war, which he as a Christian could not contemplate with equanimity.

All were agreed in condemning wars of aggression, but in the opinion of the Archbishops circumstances might arise in which participation in war would not be inconsistent with their duty as Christians.

The hope was expressed that every effort would be made to avoid the evil of allowing the disagreement among Christians on the question as to how peace should be promoted to obscure the universal obligation of all Christians to work for the establishment of justice, good will, and peace among the nations.

POLICE COURT MISSION

A deputation, led by the Archbishop of Canterbury, waited on the Home Secretary on November 24th, in order to consult with him as to how it might be possible to carry out the recommendations of the report of the Home Office social services committee and, at the same time, retain as fully as possible the religious and voluntary work of the Police Court Mission.

Sir John Simon thanked the deputation for coming, and said that a personal interview at the present moment was advantageous. He had read the report but had not yet formed any definite views on its recommendations. The report represented the unanimous impressions of persons who were not narrow-minded. He did not deny the value of voluntary agencies. The work of probation was, however, an expanding one, and could not remain stationary. He suggested that a joint conference be set up,



BARNABAS BRYAN

Takes Part of Shepherd in Christmas Play at 91

MADISON, Wis.—Barnabas Bryan, 91 years old, took the part of a shepherd in the Christmas play at St. Andrew's Church here. He took part in the same play when it was presented two years ago, and was the only member of the cast who remembered his part, having it letter perfect when rehearsals began for this year's play.

Mr. Bryan, who was born in Prince George county, Md., has long been active in Church affairs. He was a vestryman, warden, and treasurer of St. Barnabas' Church, Prince George county, and, moving to Anacostia, D. C., became vestryman, registrar, and treasurer of Emmanuel Church there. For a time he was president of the Brotherhood of St. Andrew in the diocese of Washington. He has served as a lay reader in Harper's Ferry, W. Va., Ridge Spring, S. C., and Upland, Calif.

At St. Andrew's Mr. Bryan has been a member of the choir, and his son, Samuel, has been a member of the vestry for six years. His grandson, Richard, has for two years been teacher and lay reader in Labrador.

consisting of representatives of the Police Court Mission and the Home Office, to discuss details as to future policy.

The Archbishop approved the suggestion, as also did the Bishop of London.

CHURCH CONGRESS

It is announced that, at the invitation of the Bishop of Bristol, the next meeting of the Church Congress will be held in Bristol in October, 1938.

FOUR BISHOPS CONSECRATED

On St. Andrew's Day the Archbishop of Canterbury consecrated four new bishops in St. Paul's Cathedral. They were: the Rev. R. P. Crabbe, chaplain of Dulwich College, Bishop of Mombasa; Canon L. H. Lang of Winchester, Bishop Suffragan of Woolwich; Canon R. H. Moberly, principal of Bishops' College, Chestnut, Bishop Suffragan of Stepeny; and the Ven. H. N. Rodgers, Archdeacon of Portsmouth and rector of Havant, Bishop Suffragan of Sherborne.

Hitler's Promises Called Insincere

Dr. Leiper Says That Fuehrer's
"Apparent Change of Heart" Is
Only a Tactical Move

NEW YORK (NCJC)—Dr. Henry Smith Leiper, foreign secretary of the Federal Council of Churches, broadcast on December 16th a warning that little confidence should be placed in Hitler's recent order prohibiting attacks in Christianity in the Third Reich.

Crediting Hitler with enough astuteness to see that the process of destroying the Christian basis of German civilization had been going too fast and had been stirring up too many and too significant protests, he asserted that "the iron hand in the kid glove has begun to stick through the seams."

CHARGES DICTATORIAL OBJECTIVES

Speaking over station WEVD, Dr. Leiper emphasized the fact that the real objectives of Hitler's program continue to be race hate, dictatorial regimentation, and complete militarization.

"Hitler's apparent change of heart," he said, "is but another skillful tactical move. It impresses me about as much as would the insistence of a man caught in the act of poisoning the water supply of a city that no one was to be compelled to drink the water, and that anyway it looked like good, clear water."

"NICE BLOODHOUNDS"

"Perhaps a different illustration will make my point clearer. Suppose your neighbor has bought a pack of very ferocious bloodhounds and trained them to attack any and all comers on his property. Suppose now that he has been receiving protests from not only the least important of his neighbors but of some very influential people in the neighborhood. Can you see him going out to his kennels to deliver a soft-spoken lecture to the bloodhounds, telling them to be nice little dogs and to confine their activities to barking?"

Dr. Leiper warned the American people not to be deceived into thinking that the fate of the Christian in Germany "is now to be guaranteed because Hitler has temporarily called off his bloodhounds with soothing words. Those within and those without the Reich afflicted by the tragic curse of dictatorship still deserve and will continue to deserve our sympathy in their distress."

SIGNIFICANT PROTESTS

He pointed out that increasing protests from both Catholic and Protestant sources have been made in recent months against the world-view of the National Socialist party. Protests which he considered of special significance came from the conservative Lutheran wing of the Evangelical Church, from men who a few weeks ago "said publicly here in New York and elsewhere in the United States that they were very hopeful of a permanent peace soon to be achieved between the Churches and the Nazi State."

Dr. Ziegler Made Bishop of Wyoming

Continued from page 759

came to an end with the chief consecrator, Bishop Stewart of Chicago, preceded by his chaplain, the Rev. Dudley Barr McNeil.

The consecration service was immensely impressive, the music being beautifully sung under the direction of Hugh MacKinnon, the cathedral organist, and the ceremonial acts being reverently performed throughout. Bishop Stewart sang the Eucharist and Bishop Jenkins the Litany. The sermon was delivered by Bishop Johnson of Colorado. Bishop Beecher of Western Nebraska read the Gospel and Bishop Ingley read the Epistle. Bishop Moulton of Utah read, at the appointed place, the certificate of election by the House of Bishops, and the Rev. E. L. Tull the certificates of ordination. H. J. King, senior warden of the cathedral vestry, read the consents of the standing committees.

In his sermon, Bishop Johnson said:

"You may question the historicity of the Gospels but you cannot ignore their power. When 40 young English clergy and doctors sacrificed their lives to rescue darkest Africa from the brutalities of the slave trade, they built the cathedral at Zanzibar on the site of the slave market, and its Altar where the whipping post had been. That was being 'endued with power from on high'—the power that could send promising young men to hard labor and could raise the savages of Uganda to Christian lives.

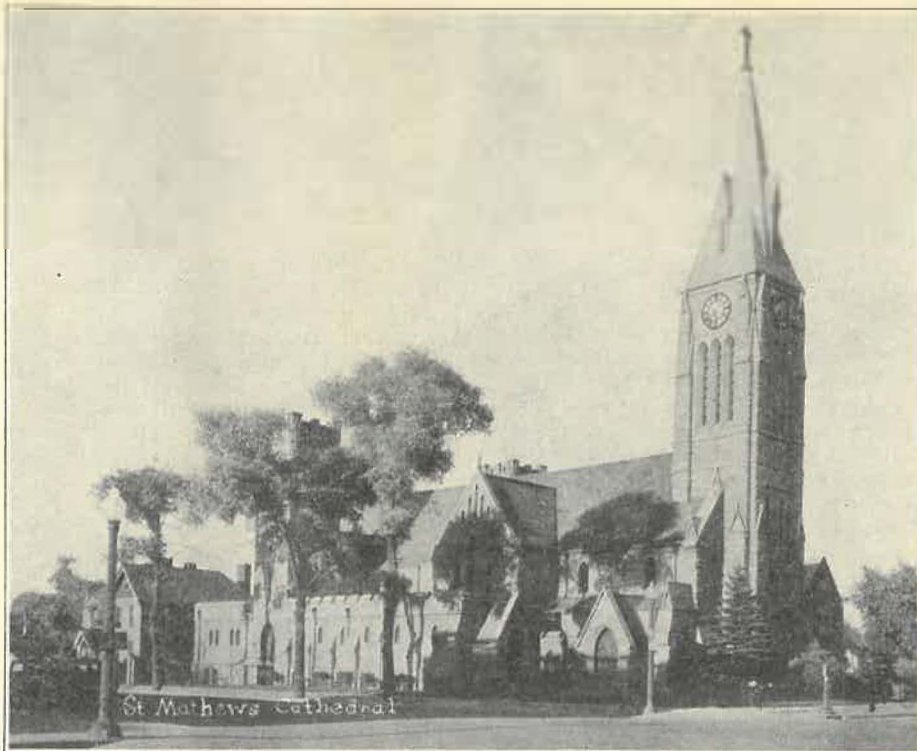
APOSTOLIC POWER

"A power generated in Palestine 19 centuries before could penetrate into Africa and regenerate its thousands. That is power!

"And a similar power is being bestowed today by the Apostolic practice of laying on of hands by which the Holy Spirit has been given. Whether that power is applied and its effects realized depends upon whether we stir up the gift or quench it; whether we are careful to use the gift according to the prin-



BISHOP ZIEGLER AND YELLOW CALF



PLACE OF BISHOP ZIEGLER'S CONSECRATION

The Spire of St. Matthew's Cathedral, Laramie, Wyo., reaches higher than any other cathedral spire in the country, because of the great height of the city (7,000 feet) above sea level.

ciples laid down. 'The flock over which the Holy Ghost hath made you an overseer,' is one which has also received the laying on of hands. The power is there if you and they together make the connection.

"You are 'to feed the Church of God.'"

A striking feature of the day's events was the presence, in full paint and war-bonnets, of two chiefs from the famous Indian mission at Ethete, one of whom was the Catechist Yellow Calf.

RECEPTION HELD

In the afternoon a reception was held at the deanery in order that the bishops and the visiting clergy, as well as the Wyoming priests, might meet Bishop Ziegler and his family. The day came to a close with a banquet at the University of Wyoming at which the speech of the evening was delivered by the Bishop of Chicago. Bishop Rowe, who had ordained Bishop Ziegler to both diaconate and priesthood, spoke beautifully. So, too, did Bishop Keeler, Bishop Ziegler, and the president of the university.

Other speakers were Dean Montizambert, giving the address of welcome, and the Rev. Emmet Abraham, speaking for the clergy and laity. The Hon. T. S. Taliferro, Jr., was toastmaster.

Minister's Association Pays Tribute to New Jersey Rector

PLAINFIELD, N. J.—An unusual tribute to the Rev. E. Vicars Stevenson upon his resignation after 34 years of service at Grace Church here, was a testimonial tendered to him by the Minister's Association of the city.

The Rev. Mr. Stevenson's retirement becomes effective December 31st.

St. Simon's, Chicago, to Cease Active Operation

CHICAGO—On January 1st, St. Simon's Church, Chicago, will cease active operation and All Angels' Mission for the Deaf will take over properties now operated by St. Simon's. This announcement is made by Bishop Stewart after meeting with the congregation of St. Simon's.

The decision was reached after extended consideration. For a number of years, because of indebtedness and a dwindling congregation in a changing metropolitan neighborhood, St. Simon's has found it difficult to meet her financial obligations. Recently a portion of the property has been leased for commercial purposes and the income will be applied toward the indebtedness. All of the parish equipment will be held intact, according to the Bishop, looking toward the time when St. Simon's will again be able to function under its own name.

All Angels' Mission for the Deaf will hold its services in the church and carry on its work there. It has held services at St. Simon's on a part time basis for several years. For 15 years All Angels' had a church of its own on the south side; it was forced to move because of changing conditions of the neighborhood.

9th Year of Church Army Marked

NEW YORK—The Church Army celebrated the ninth anniversary of its founding in the United States with a special service held in St. Bartholomew's Church on December 13th. The preacher was Bishop Washburn of Newark. Members of the Church Army worked in this country prior to 1927, but as from the parent organization in England.

Builds Church for Orthodox Lourdes

Bishop of Syros Starts Work on New Building for Shrine Made Famous by Faith Cures

By W. A. WIGRAM

LONDON—The Bishop of Syros is now building a church on the island of that name in the Aegean sea, over the spot where the "Miracle-working Eikon of St. Demetrius" was discovered some years ago. This is being done in recognition of the fact that, quite lately, a whole series of miraculous cures have been worked on those who came to the little shrine that existed previously on the spot and asked for the intercession and help of the saint.

The cures in the case include not merely the removal of "nervous disorders" but such things as the healing of long standing and painful skin disease of an eczematous variety, of cases of rheumatoid arthritis and inflammation of the knee-joint. All of these afflictions have lasted for years, and if not of an absolutely "incurable" nature, they have at least proved beyond the skill of the local doctors, and in some cases beyond that of the physicians of Athens also.

ATTESTED BY DOCTORS

Now they appear to be definitely cured, the fact being attested not only by the Bishop, in a formal letter written on the matter to the synod of the Church of Hel-

las, but also an equally formal letter signed by three known practitioners in the capital of the island, Hermopolis. It may be added that these were the doctors in whose hands the patients had been, and that one of them is also the mayor (Demarchos) of the town in question, who thus signs in a two-fold capacity.

The facts seem to be past all question, and the cures to be as real as those of Lourdes, which are equally well attested. Further, it must be remembered that these healings do not stand alone. The neighboring island of Tenos—which happens to be also in the diocese of the Bishop of Syros—contains the great church of the Panagia, and at the two great festivals of the Annunciation and the "Falling Asleep" (March 25th and August 15th), miraculous healings are of almost normal occurrence. It may be added that, though the shrine itself is not very ancient, those who come here in the hope of relief often follow the very ancient practice of "incubation," or sleeping in the shrine of Our Lady as their ancestors used to do in that of Aesculapius.

It was the Eikon of Our Lady of Tenos that cured King Constantine in the days of the great war. The king was certainly near to death from an internal abscess on which the doctors dared not operate. The sacred picture of the Panagia was brought from its shrine to Athens, and borne up from Piraeus to the palace by a procession of barefooted devotees. (Those who know what asphalt is like in an Athenian summer will appreciate this mark of devotion.) It was brought into the royal chamber, and the king, defying his advisers, raised himself in bed to kiss it in devotion. The exertion broke the abscess, and relief and cure followed.

The facts of the healings are past denial. What is the cause of them? We can only say that where there is faith unshaken in the power of God, that faith can and does have effects on the body of the sufferer for which science cannot yet account. Does the emotion stimulate the *Vis Medicatrix Naturae*?

INFIDELS CURED AT CHRISTIAN SHRINE

It may be noted that the miraculous nature of the cures (we use the term, miracle, for the working of a law of nature that we do not yet understand) has nothing to do with the correctness or otherwise of the theology implied. A Roman Catholic might have his own opinion of St. Demetrius and his church, an Orthodox would not like to say that the Panagia really appeared to little Bernadette Soubirous and declared, "I am the Immaculate Conception," and a Protestant might disbelieve both, but all must admit the facts of the cures. In like fashion, the writer has known Mohammedans to come to the shrine of a Christian saint in Kurdistan, and receive healing.

How is it that a faith that is so possibly erroneous can work the cures? It is easy to say that the God whom all worship sees and rewards the faith, but why is it that the faith which has a tinge of superstition in it seems most capable either of working, or at least of receiving, the cure in question? Is it that man cannot receive his spiritual nourishment—as assuredly he

Christian Sociologists

Form American Academy

NEW YORK (NCJC)—Norman McKenna, editor of the *Christian Front*, Roman Catholic monthly, has announced the establishment in the United States of a branch of the International Academy of Christian Sociologists.

"Membership in the academy," he declared, "is open to any Christian social thinker, worker, or statesman who accepts the Nicene Creed in its Eastern or Western form, and further accepts the norms of sociological practice set forth in the Papal Encyclicals *Reverum Novarum* and *Quadragesimo Anno*."

Present membership includes Roman Catholics, Anglicans, and members of the Eastern Orthodox Church.

The academy represents an intellectual movement having for its object the union of the leaders of Christian social reconstruction under the banner of affirmative Christian principles. It was founded in England one year ago. Christopher Dawson, Bernard Wall, Count Gonzague de Reynold, Sir William Milner, Maurice Reckitt, and other prominent English and Continental sociologists are prominently identified with the movement.

cannot take his physical food—in an absolutely pure form, but that a certain percentage of the "material" is needful to form either a focus or a vehicle for both? If that be so, then we can see how it is that He, who "knew what was in man," gave the Sacraments to His Church for the feeding of the human soul.

Cathedral Service Honors Memory of Bishop Lloyd

NEW YORK—A service in memory of Bishop Lloyd, senior suffragan of New York, who died in July, was held in the Cathedral of St. John the Divine on December 13th.

The cathedral was filled with the clergy and people of the diocese of New York and with missionaries from many fields, at home on furlough. To these were added other friends of Bishop Lloyd. Members of Bishop Lloyd's family present were his daughters, Mrs. Charles J. Symington and Mrs. Gavin Hadden, with their husbands; Mrs. Churchill J. Gibson, another daughter; and four grandchildren.

Among the clergy in the procession were Bishop Du Moulin, Dean Gates of the Cathedral; the Rev. Dr. Frederic S. Fleming, rector of Trinity parish; the Rev. Dr. W. Russell Bowie, rector of Grace Church; the Rev. George A. Trowbridge, rector of All Angels' Church. Laymen present included Dr. Lewis B. Franklin, vice-president and treasurer of the National Council; Robert W. B. Elliott, chancellor of the diocese of New York; and Richard M. Pott, diocesan treasurer.

The speakers were Bishop Manning, Suffragan Bishop Gilbert, and Dr. John W. Wood, executive secretary of the Department of Foreign Missions of the National Council.

Information Bureau

● If you do not find just what you are looking for in our advertising columns write us and we will try to supply you with any information available.

THE LIVING CHURCH

Leatrice H. Nobbs MEMORIALS

Special Designs and Estimates submitted for all Church appointments
ALTARS and REREDOS COMMUNION RAILS
SANCTUARY FURNISHINGS, ETC.
536 Madison Ave. New York City

W. & C. Schmidt Company

624 WEST CLYBOURN STREET
MILWAUKEE, WIS.

Beautiful Memorials

IN BRASS, SILVER, BRONZE,
MARBLE AND WOOD.

WRITE FOR CATALOG ADVISING
YOUR NEEDS.

A Parish Necessity

What Every Warden and Vestryman Should Know,
By the late Reverend Henry Anstice.
Board Cover 50 Cents, Postage 5 Cents.
A Handbook embodying the principles and provisions of Church and Statute Laws.

EDWIN S. GORHAM, Inc., Church Bookstore
Established 1900
18 West 45 St. Vanderbilt 3-7563 New York

National Defense Debate Sidetracked

Layman's Surprise Motion Shuts Off Church Assembly Discussion; Other English News

BY GEORGE PARSONS

LONDON—The proceedings of the Church Assembly on November 19th were decidedly in the nature of a surprise. When the motions concerning national defense came on, a layman from the Midlands moved that "the Assembly do pass to the next business," and secured a small majority on a snap vote.

There was considerable feeling in the House over this action, and it was suggested later that some members did not realize which way they were voting.

The Archbishop of York was in the chair on this occasion, and on the day following the Archbishop of Canterbury expressed his surprise at what had happened. Obviously the subject should have been debated, even though it were on some such motion as that "the question be not now put." But the division had one good result, which was a debate on Friday morning, November 20th, on the question of what the Assembly can or cannot legitimately discuss. There is no doubt that the Assembly is at liberty to discuss almost anything it likes. The Constitution provides that "the Assembly or any of the three Houses thereof may debate and formulate its judgment by resolution on any matter concerning the Church of England, or otherwise, of religious or public interest." Whether the judgments that it may formulate are likely to be as valuable as they may be various is a matter for consideration.

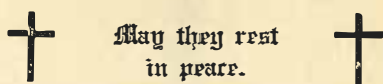
SCHOOL OF CHURCH MUSIC

The School of English Church Music observed its annual festival on Sunday, December 6th, the day of its patron, St. Nicolas. Bishop Frere preached at the sung Eucharist at St. Sepulchre's Church, Holborn. The choir of the school led the singing, and the music included the setting composed for St. Nicolas-tide by Dr. Nicholson, the founder and director. At the same church there was a choral festival of affiliated choirs on December 9th, and a carol service on December 13th.

On Wednesday, December 9th, the Archbishop of Canterbury addressed a special meeting at the Mansion House in support of the school's appeal for endowment and general purposes.

The School of English Church Music, which was founded in 1927 to promote the cause of good music in the Church and, by means of its college at Chislehurst, to provide practical training for Church musicians and clergy, has abundantly justified the splendid enterprise of its founder, Dr. Nicholson. More than 1,250 choirs have associated themselves with the movement by becoming affiliated, and many students, some of them now holding important posts, have been trained at the College of St. Nicolas, Chislehurst.

NECROLOGY



HECTOR E. CLOWES, PRIEST

NATIONAL CITY, CALIF.—The Rev. Hector E. Clowes, non-parochial priest of the diocese of Los Angeles, died at his home in this city on December 11th after an illness of more than a year.

Born in Alexandria, Va., May 30, 1854, he was educated at St. Paul's School, Baltimore, and the Seabury Divinity School.

He was ordained deacon in 1880 by Bishop Whipple and served for five years as general missionary in the diocese of Montana. Advanced to the priesthood in 1885 by Bishop Brewer, he was elected rector of St. Paul's Church, Fort Benton, Mont. He served as chaplain of the constitutional convention of the state of Montana in 1889. For a time he was rector of Christ Church, Kalispell.

The Rev. Mr. Clowes was always a missionary at heart and volunteered for service in Mexico, ministering successively at San Luis Potosi, Aguas Calientes, and Chihuahua. In 1909 he came to Southern California, serving for a year as vicar of Trinity Mission, Escondido, and then for seven years as rector of St. Matthew's Church in this city. He is survived by his widow and a daughter, Mrs. Dorothy C. McClelland of Manhattan, Mont.

The burial office was read at St. Matthew's Church on December 13th by Bishop Stevens of Los Angeles and Bishop Gooden, Suffragan of Los Angeles, assisted by the Rev. Alexander Campbell, rector. Interment followed at Greenwood cemetery, San Diego, the Rev. John B. Osborn reading the committal.

ALONZO N. HENSHAW, PRIEST

PLATTSBURG, N. Y.—The Rev. Alonzo Norton Henshaw, Ph.D., nonparochial priest of the diocese of New York, died in the Physicians' Hospital, Plattsburg, December 11th.

The burial service was held in Trinity Church, Plattsburg, December 14th, and the body sent to Batavia for interment on December 16th.

The burial service in Plattsburg was conducted by the rector of Trinity Church, the Rev. H. N. Herndon, assisted by a former rector, the Rev. Albert Gale. The Rev. A. C. Davis, rector of St. James' Church, Batavia, officiated at the interment.

At the time of his death Dr. Henshaw was in his 80th year, having been born in Batavia April 17, 1857, the son of Charles and Susan Norton Henshaw. He is survived by one son, Dr. Charles Norton Henshaw. His wife, Anna Armstrong Henshaw, died in 1934.

He had lived in Plattsburg since 1898. In October of that year he resigned from the active ministry, being at that time as-

ACOLYTE'S CANDLESTICK



Acolyte's candlestick of solid oak for use in processions.

A base is furnished for holding the candlestick when not being carried.

Price reasonable.

AMMIDON & CO.

31 S. Frederick St., Baltimore, Md.

MOWBRAYS

28 MARGARET STREET, LONDON, W.

COMMUNION VESSELS
CHURCH AND ALTAR
ORNAMENTS

American Distributors

J. M. HALL, Inc.: 392 FIFTH AVENUE
NEW YORK

CATHEDRAL STUDIO

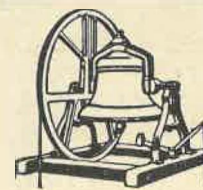
Church Embroidery. New Showroom, 26 S. James Place, Brooklyn, N. Y. Rev. W. Jusserand deForest in charge. Altar, pulpit hangings, etc. Stoles \$6 up, Burse, veil \$10 up, Surplices \$8 up. Exquisite Altar Linens. Cope \$50 up, Mass set \$35 up. Complete line pure Irish linens & Church Fabrics by the yd. Embroidered emblems ready to apply. Altar Guild Handbook 50c. Address all mail to:

L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK

Conferences with reference to the adornment of Churches
Old Embroidery Transferred
Telephone: Eldorado 5-1058



MENEELY
BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

GIRDLES

- Red Wool Rope, with tassels.....\$2.75
- Black Mohair Rope " " "..... 4.50
- Black Silk Rope " " "..... 4.25
- Black Mohair Rope, with knots..... 4.25
- Black Silk Rope " " "..... 4.00
- White Linen Knitted.....\$10.00 to 20.00

CENTRAL SUPPLY CO., WHEATON, ILL.

THE
**HOLY CROSS
MAGAZINE**

Published by
The Order of the Holy Cross



A Monthly
Illustrated Magazine

Entirely devoted to teaching the ideals of the Spiritual Life.

SUBSCRIPTION PRICE,
Two Dollars a Year
Foreign, \$2.25
Single Copies, 20 cts.

HOLY CROSS PRESS
West Park, N. Y.

Established 1857

The J. and R. Lamb Studios, Inc.
Home Office, Studios & Craftshops
Trenton, N. J.

Stained and Leaded Glass in the
best traditions of Christian Art
Mosaics - Decoration - Murals
Wood - Metal - Marble & Stone

Remodeling of Chancels & Chapels
expert advice on Church Interiors

80th Year under 3 Generations of the Lamb
family to specialize in Ecclesiastical Art

EVENING PRAYER?

Select from our list of 125 Nunc Dimittis
and Magnificats—all octavo, 4 pp. @ 5c and
5-8 pp. @ 8c—postage extra.
Send for our complete catalogue of octavo
anthems and carols.

THE PARISH CHOIR
355 BOYLSTON STREET BOSTON, MASS.

VESTMENTS

PURE LINEN SURPLICE

Gathered Style \$8.50
NET

Vestment Makers Since 1837

COX SONS & VINING, INC.
133 EAST 23RD STREET, NEW YORK, N.Y.



**BELLS CHIMES
PEALS**

Write for literature. Address Dept. 33
McSHANE BELL FOUNDRY, BALTIMORE, MD.

sistant minister of All Souls' Church, New York City, and came to Plattsburg to accept the position of head of the English department of the Plattsburg state normal school. From this position and active teaching he retired in 1928 but continued unofficially to assist the rector of Trinity Church as he had done since coming to Plattsburg.

Greatly beloved by the whole community, but especially by a large circle of friends of the normal school and the Church, Dr. Henshaw's life, work, and influence was acknowledged in the local press and in a eulogy given by the normal school principal, Dr. Charles C. Ward, at the burial service.

Dr. Henshaw was a graduate of Hobart College in the class of 1882. He received the degree of Doctor of Philosophy in 1893 from the University of Leipsic, Germany. He was the author of *The Syntax of the Anglo-Saxon Gospels*.

He was ordained deacon in 1889 and advanced to the priesthood in 1890 by Bishop Worthington, while he was assistant principal at the Omaha high school. Before he came to the high school he was an instructor at Griswold College, Davenport, Ia., from 1882 to 1883. In 1890 he became head of the preparatory department at Seabury, leaving in 1891 to become assistant minister at All Souls' Church, New York City.

AARON F. RANDALL, PRIEST

LOS ANGELES—The Rev. Aaron F. Randall, vicar of the Church of the Good Shepherd, Los Angeles, and volunteer chaplain of the Episcopal City Mission Society, died at the Hospital of the Good Samaritan December 7th.

The son of John William Fletcher Randall and Catherine Sutherland Randall, Aaron Ferry Randall was born in Chicago on November 9, 1869. He attended Nashotah House in 1896 and the Kansas Theological School in 1902. He was ordained deacon in 1900 and advanced to the priesthood in 1902 by Bishop Millspaugh. In 1915 he married Annie Bruce Smith.

Fr. Randall's first charge was St. John's Church, Hiawatha, Kans., from 1900 to 1902. He was rector of St. Matthew's Church, Newton, Kans., from 1902 to 1906, leaving to become rector of the Church of the Epiphany, Independence, Kans. In 1911 he was chaplain of the Kansas state senate, and left Independence to become rector of Holy Trinity Church, Spokane, Wash. Coming to California, he was priest in charge of St. Thomas' Church, West Hollywood, and chaplain of the county hospital and other institutions until 1924. He was rector of Trinity Church, Los Angeles, from 1924 to 1925, leaving that year to accept a call to the Church of the Good Shepherd, where he remained until his death.

WILLIAM T. TAYLOR, PRIEST

CHICAGO—After a long illness, the Rev. William Travis Taylor, brother-in-law of Bishop Stewart of Chicago, died at St. Luke's Hospital, Chicago, December 7th.

Requiem Mass was sung at St. Luke's pro-Cathedral, Evanston, December 9th,

and the body was taken to Troy, N. Y., for interment.

Fr. Taylor formerly held pastorates in the dioceses of Fond du Lac and Milwaukee. He was attached to the diocese of Fond du Lac, where his last charge had been St. Peter's Church, Ripon, Wis.

EDWARD A. WOOLLEY, PRIEST

WOLCOTT, N. Y.—The Rev. Edward Arthur Woolley, a non-parochial priest of the diocese of Central New York, died at his home in Wolcott on December 10th after an illness of several years.

He was born at Longton, Staffordshire, England, August 14, 1883, the son of Joseph and Louisa Bullock Woolley, and was educated at the University of Mt. Allison, New Brunswick, Canada, and the General Theological Seminary.

After a few years in the Methodist ministry he was ordained to the diaconate in 1917 and to the priesthood in 1918 by the Bishop of Ottawa, and served as rector of St. Philip's Church, Norwood, from 1923 to 1926; St. James' Church, Theresa, from 1926 to 1928, and St. John's Church, Marcellus, from 1926 to 1932, retiring because of physical disability.

In 1909 he married Edna Isabelle Howard, by whom he is survived together with a son and daughter.

The burial office was conducted in St. Stephen's Church, Wolcott, on December 14th by the Rev. Arthur M. Lewis, priest in charge, assisted by the Rev. John B. Arthur, rector of St. Paul's Church, Waterloo, with the Rev. Dr. Edwin B. White, the Rev. Stuart B. Cole, and the Rev. Robert C. Scott in attendance.

Burial was in Glenside cemetery, Wolcott, the diocese of Central New York.

ORVILLE M. YERGER, PRIEST

SHIRLEY, VA.—The Rev. Orville Michael Yerger, a retired priest of the diocese of Arkansas, died in his home here December 9th after an illness of many months.

He was born December 24, 1854, at Greenville, Miss. After graduation at Hampden-Sydney College he entered the Virginia Theological Seminary and was graduated in 1892. He was ordained deacon in that year by Bishop Jackson, Coadjutor of Alabama, and advanced to the priesthood in 1893 by Bishop Whittle of Virginia.

The Rev. Mr. Yerger held charges in Rockingham, Mathews, and Clark counties in the diocese of Virginia from his ordination until 1905 when he removed to Mobile, Ala. He later held charges in Clarendon, Tex., Forest City, Ark., and Warren, Ark., retiring from active work in 1924.

In 1920 the Rev. Mr. Yerger married Miss Mary Carter of Shirley, who survives him. He lived at Shirley after his retirement.

The funeral was held at Westover Church, Charles City county, on December 10th, conducted by the Rev. B. D. Chambers, rector of Westover parish, and assisted by Bishop Goodwin, Coadjutor of Virginia, and other clergy of the city of Richmond.

INDEX TO VOL. XCV

JULY, 1936—DECEMBER, 1936

EDITORIALS

Table listing editorial titles and page numbers, including 'Activities and Action', 'Add It Up', 'All Saints' and All Souls', etc.

Table listing editorial titles and page numbers, including 'Spain and Germany', 'State of the Church, The', 'Story of a Diocese, The', etc.

CONTRIBUTED ARTICLES

Table listing contributed article titles and page numbers, including 'Adee, L. A. K., Child's Song, A (Verse)', 'Alberts, W. J., Dead Soldiers Recollect, The', etc.

Table listing contributed article titles and page numbers, including 'Dunn, H., Girls' Friendly, The', 'Dunphy, Rev. W. H., Nazi-Baiting (corr.)', 'Eakland, A. M., Christmas Hymn, A (Verse)', etc.

	PAGE
Manning, Rt. Rev. W. T., Apostle of Reality, An (Same) <i>Flags</i> (corr.)	354
Martin, Rev. J. Q., <i>Rethinking Missions</i> (corr.)	324
Maxted, Rev. E. G., <i>New Social Order</i> (corr.)	323
McCormick, Rt. Rev. J. N., <i>Western Michigan</i> (corr.)	744
McCracken, E., <i>Church Calendars for Everyone</i> (Same) <i>New Books for Children</i>	756 652
(Same) <i>What Books Would You Recommend?</i>	553
McKim, J. C., <i>Presiding Bishopric, The</i> (corr.)	644
(Same) <i>Religion in Germany</i> (corr.)	227
McMullin, Rev. G. W., <i>Non-Protestant Protests</i> (corr.)	516
(Same) <i>"What Right?"</i> (corr.)	517
Mercer, Rev. S. A. B., <i>Ethiopia's Religious Future</i>	270
Merrick, J. H., <i>"Change in the Catechism, A"</i> (corr.)	117
(Same) <i>Revision in the Catechism, A</i> (corr.)	4
Message from Your Bishops, A.	464
Miller, Rev. A. G., <i>Bath-Tubbs</i> (corr.)	147
Miller, S. Jr., <i>Pioneering in Christian Social Action</i>	400
Milligan, R. T., <i>"Harvest is Great, The"</i> (corr.)	644
<i>Mobilization for Human Needs, The 1936</i>	307
Montizambert, Very Rev. E., <i>Toward a New Catholic Apologetic</i>	205
Moore, J. S., <i>Layman's Missal, A</i> (corr.)	580
Morehouse, C. P., <i>Layman's Religion, A</i>	181
Morehouse, F. C., <i>Why Not the Papacy?</i>	37
Morse-Boycott, Rev. D., <i>Arthur Tooth—As I Knew Him</i>	495
(Same) <i>Church's Treasures, The</i>	273
(Same) <i>Frank Weston</i>	425
(Same) <i>Littlemore Centenary, The</i>	589
(Same) <i>Parson's Christmas Problems, The</i>	687
(Same) <i>Preparing for Priesthood</i>	334
Moss, Rev. F., Jr., <i>Missionary Values</i>	387
Mountford, Capt. B. F., <i>Church Army</i> (corr.)	4
Murphy, Rev. R. J., <i>I Am a Rebel</i>	625
Newcomb, C. L., <i>How Far Have We Come?</i>	686
<i>New York National Book Fair, The</i>	559
Ockenden, Rev. A. C., <i>Clergy and College Students</i> (corr.)	322
Opedisano, V., <i>Papal Power, The</i> (corr.)	484
Parsons, Rev. E. L., <i>Politics</i>	274
Parsons, G., <i>English Police Court Missionaries</i>	83
Peck, Rev. W. G., <i>Bed of Procrustes, The</i>	265
(Same) <i>Jew and His Destiny, The</i>	363
(Same) <i>Life in a Slum Parish</i>	749
(Same) <i>Tradition and Truth</i>	7
(Same) <i>Vision in the Shadowy Valley, The</i>	299
Perkins, Rev. L. L., <i>Archbishop and the King, The</i>	452
(Same) <i>Confessing the Faith</i> (corr.)	771
Perry, Most Rev. J. De W., <i>Fr. Bulgakov's Visit</i> (corr.)	386
Phelps, Rev. R. R., <i>Christianity and Formulas</i> (corr.)	124
(Same) <i>"Foolishness of Preaching"</i> (corr.)	202
Pittenger, W. N., <i>Welcome Correction, A</i> (corr.)	355
Powys, M., <i>Ecclesiastical Lace</i>	365
Pratt, Mrs. M. S., <i>Memories</i> (corr.)	170

	PAGE
Prichard, Rev. H. A., <i>Church Congress, The</i>	591
Pugh, Rev. Ernest, <i>Loyalty Oaths</i> (corr.)	75
Purdy, C. E., <i>"Glorified Giving"</i> (corr.)	579
Quin, Rt. Rev. C. S., <i>Diocesan Obligations</i> (corr.)	99
Randall, E. J., <i>"Independence Day"</i> (corr.)	117
Randall, Rev. R. S., <i>Confession, The</i> (corr.)	644
<i>Red Cross, The</i>	588
Richardson, D. L., <i>Narcissa Unchanged</i> (Verse)	36
(Same) <i>Regarding Immortality</i> (Verse)	392
(Same) <i>Sailor's Beacon</i> (Verse)	84
Robertson, M. I., <i>Church Debt</i> (corr.)	172
Ross, Rev. M. W., <i>"Danger"</i> (corr.)	147
Rusch, P., <i>Christian Literature in Japan</i>	338
Russell, Rev. E. C., <i>Church of the Patriots, The</i>	264
Ruth, Rev. H. S., <i>Presiding Bishopric, The</i> (corr.)	580
Saunders, U. M., <i>Peace or Destruction</i>	399
<i>Save the Children</i>	131
Scudder, V. D., <i>Christianity Confronts Communism</i>	237
Seymour, O. S., <i>Presiding Bishopric, The</i> (corr.)	612
Sharp, Rev. J. R., <i>Office Book for Churchmen, An</i> (corr.)	516
Shepherd, L. V., <i>Jesus My All</i> (Verse)	716
(Same) <i>They Shall See His Face, And</i> (Verse)	598
Sherman, Rev. A. M., <i>Disciple who Follows—and Leads, A</i>	301
Sherrill, Rt. Rev. H. K., <i>Loyalty Oaths</i> (corr.)	75
Shoemaker, Rev. C. I., <i>Lectionary, The</i> (corr.)	146
(Same) <i>Office Book for Churchmen, An</i>	483
Shriver, G. V. B., <i>American Missionary in India, An</i>	755
(Same) <i>Two Missionaries in India</i> (corr.)	484
Sigmund, Jay G., <i>Two Nativity Songs</i> (Verse)	716
Smith, R. B., <i>Loans for Churches</i>	9
Smythe, Rev. F. H., <i>Catholic Ceremonies and Catholic Faith</i>	271
Souder, Rev. E. L., <i>Capital Punishment</i> (corr.)	148
Stevens, Rt. Rev. W. B., <i>"To Men of Good Will"</i>	688
Stewart, Rt. Rev. G. C., <i>Bethlehem</i>	713
(Same) <i>Pan-American Conference of Bishops, The</i>	523
(Same) <i>Notes on the Status of the Presiding Bishop</i>	103
Stokes, Rev. A. Jr., <i>Reunion in South India</i> (corr.)	355
Stokes, Rev. A. P., <i>Aid to Church Attendance, An</i> (corr.)	451
(Same) <i>Protestant Catholic</i> (corr.)	771
Story, Rev. C., <i>Bishop Maxon on Church Debt</i> (corr.)	387
Stowe, Rev. W. H., <i>Seminary Difficulties</i> (corr.)	324
Summers, Rev. T. D., <i>Telling Who Gave What</i> (corr.)	123
Talmage, R. W., <i>Sailors' Day</i> (corr.)	451
Temple, Rev. S., Jr., <i>Work with Young People</i> (corr.)	27
Tennyson, Rev. M. G., <i>What Right?</i>	329
Thomas, Miss M. E., <i>Wellesley Conference, The</i> (corr.)	124

	PAGE
Tillich, Rev. P. J., <i>God Separates Man</i>	463
Tongue, Rev. Alan H., <i>Church Unity Octave, The</i> (corr.)	744
Townsend, Rev. W. T., <i>Candidates for Holy Orders</i>	592
Tucker, Rev. B. D., <i>Bishop Lloyd</i> (corr.)	146
Tucker, Rev. I. St. J., <i>Children Pray at St. Stephen's, The</i>	183
Tullberg, Rev. W., <i>Prayer Book Gospels, The</i>	259
Turrill, Rev. W. B., <i>Autumn of Life, The</i> (Same) <i>Te Deum</i> (corr.)	303 356
Tyndell, Rev. C. N., <i>Presiding Bishopric, The</i> (corr.)	644
Ullyett, Rev. B. C., <i>"Proselytizing"</i> (corr.)	676
Ursula Mary, Rev. Mother, <i>Christmas in Wuchang</i>	719
Wallace, M. V., <i>English Periodicals Bureau</i> (corr.)	28
Wallis, F. E., <i>"Change in the Catechism, A"</i> (corr.)	52
Walsh, Rev. F. A., <i>Religion in Public Schools</i>	242
Walton, J., <i>Anglo-Catholicism and Prejudice</i> (corr.)	202
(Same) <i>Presiding Bishopric, The</i> (corr.)	515
Ware, F. A., <i>"Pledge at Confirmation, The"</i> (corr.)	516
Warner, Rev. C. T., <i>"De Profundis"</i> (corr.)	708
Warner, R. R., <i>Dr. Buchman on Hitler</i> (corr.)	228
Wedel, Rev. T. O., <i>Youth and the Church</i>	585
Westover, Mrs. E. W., <i>"What Right?"</i> (corr.)	387
<i>What Shall We Do?</i>	649
Whedon, Rev. H. C., <i>It Was Just a Kepenik</i> (corr.)	676
Wheeler, I. A., <i>Reward</i> (Verse)	400
(Same) <i>Song for the New Year</i> (Verse)	748
(Same) <i>These are Undying</i> (Verse)	556
Wheeler, M. C. R., <i>Prayer Book Services, The</i> (corr.)	172
(Same) <i>Prayers</i> (corr.)	516
Whitaker, Rev. W. C., <i>"We," and "We"</i> (corr.)	483
White, Rev. W. C., <i>Prayer Book Gospels, The</i> (corr.)	172
Whittemore, Rt. Rev. L. B., <i>Western Michigan</i> (corr.)	744
Wigram, Rev. W. A., <i>Danger of an "Old-Kalendarian" Schism in Greece</i>	236
(Same) <i>Wanderings in Cretan Monasteries</i>	82
Williams, H., <i>Unemployed Clergy</i> (corr.)	123
Williams, Rev. T. J., <i>Gloria and Te Deum</i> (corr.)	258
Winchester, Rt. Rev. J. R., <i>Notable Semi-Centennial, A</i>	35
Wood, Rev. M. R., <i>Reunion in South India</i> (corr.)	355
Woodruff, C. R., <i>Earlier American Church Union, An</i>	621
(Same) <i>Historic White Marsh Church</i>	684
(Same) <i>New Social Service Leader, The</i>	492
(Same) <i>Social Security</i>	427
Woods, Dorothy, <i>St. Stephen's House</i>	757
<i>World Jewish Situation, The</i>	177
Yoh, M. J., <i>Purely Occidental</i> (corr.)	611
Ziegler, Rev. O. W., <i>Our Enthusiastic Correspondents</i> (corr.)	323

CLASSIFIED ADVERTISING

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

BOARDING

New York

ST. MARY'S HOSTEL, 407 West 34th Street, New York City. In charge of the Sisters of St. Mary. Single rooms by day, week, or month at reasonable rates. No Meals served. References required. For rates and reservations address the **SISTER SUPERIOR, C.S.M.**, 407 West 34th Street, New York.

Health Resort

ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. **SISTERS OF ST. JOHN BAPTIST**. For women recovering from an acute illness or for rest. Private rooms \$10-\$15.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the **SISTER IN CHARGE**.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. House open throughout the year.

CHURCH FURNISHINGS

CHURCH FURNISHINGS in all materials—Altars, Pulpits, Lecterns, Fonts—Altar Brasses, Alms Basins, Memorial Windows, and Tablets; Altar Coverings or Fabrics and Embroideries for making same. **R. GEISSLER, Inc.**, 450 Sixth Ave., New York City.

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For information address **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARY

THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the **FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY**, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small

but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

LINENS AND VESTMENTS

FINE IRISH LINEN especially selected for Church use, 36 inches to 54 inches wide, cut any length. Samples of 12 qualities on request. **MARY FAWCETT COMPANY**, 812 Berkeley Avenue, Trenton, N. J.

GOTHIC VESTMENTS, hand-made, inexpensive, individually designed. Also stoles. Sent on approval. **ST. CHRISTOPHER'S GUILD**, 23 Christopher Street, New York. Chelsea 2-7941.

POSITIONS WANTED

Clerical

Wanted Parish	Vide: Who's Who;
Rev. WYTHE KINSOLVING	Stowe, etc.
255 West 108th St.	Presbyter, N. Y.
New York	

Miscellaneous

WANTED: Active director (Churchman) of conservative, successful Eastern bank (est. 1890) will advise trustees and others regarding corporation bonds suitable for legal or general profitable investment. 22 years' experience. References. P. O. Box 66, **DOBBS FERRY**, N. Y.

CORRESPONDENCE

(Continued from page 744)

I cannot offer prayer for a certain brand of Catholic unity. We must allow the Holy Spirit freedom to blow where He listeth.

(Rev.) ALAN H. TONGUE.

East Mauch Chunk, Pa.

Protestant Catholic

TO THE EDITOR: In your issue for November 7th, the Rev. G. Wharton McMullen writes regarding the Committee on Religious Life in the Nation's Capital as follows:

"Canon Anson Phelps Stokes in his *An Aid to Church Attendance* [L. C., October 24th], mentions that all the leading Protestant communions, the Roman Catholic Church, and both the Orthodox and Reformed Hebrew Congregations, give their active cooperation, but does not say that Anglicans take any part; surely he does not mean to include us with the Protestants! If so, I protest at this!"

I think that if the Reverend Father is a good Prayer Book Churchman he probably has noticed the title page of the Book of Common Prayer which states that it is "according to the use of the Protestant Episcopal Church in the United States of America," a statement which the General Convention has declined to alter, so I am on solid ground in grouping the Episcopal Church, as is done by the government in its religious statistics, among Protestant bodies. I would, of course, interpret the word "Protestant" primarily in the original sense shown by its derivation, as witnessing for certain positive aspects of religion which the Church of four centuries ago had ceased to emphasize, and which were immensely important for Christianity.

Furthermore, being a Churchman, I gladly use the Apostles' Creed, in which I state my faith in the "Holy Catholic Church," or as it is in the Nicene Creed, my belief in "one Catholic and Apostolic Church." In other words I certainly try to be Catholic in my point of view as well as Protestant, believing that both sides need emphasis in giving Christ's message to the world.

As to the editor's brief humorous comment to the effect that "Perhaps the Reverend Canon was listing us as a 'reformed Hebrew congregation,'" there might even be a possible historical basis for such a grouping, for our Church owes much to the spiritual ideals and reforms of the great Hebrew prophets from Amos on, and we must not forget that our Lord was a reformer of the religion of the Hebrews which He inherited, as well as Himself the Revelation of God. I know of few religious leaders in America that are making a more spiritual contribution to our religious life than some of these rabbis of Reformed synagogues, such as Rabbi Lazaron of Baltimore or Rabbi Simon of Washington, to mention two of many. They, of course, do not go nearly as far as we would like in their recognition of the Founder of Christianity, but they refer to Him with profound respect as a great prophet.

You will see from the above that although I consider my first allegiance to be to a Person—our Lord and Saviour Jesus Christ, I try also to be loyal to a branch of the Christian Church whose two-fold tradition as His Witness is indicated in its official title as both "Protestant" and "Episcopal." Furthermore at a time when the whole theistic or religious basis of life is under attack I am glad as a member of a Church with Anglican tradition to be associated with certain definite religious purposes with representatives of some 21 other communions—Protestant, Catholic, and Jewish. I hope to become a better man as a result of this fellowship, which means much

to me, and our Churches should all be strengthened by the committee's work.

In this connection I am reminded of a remarkable experience that I had perhaps 15 years ago when speaking on Christian Unity at Trinity College in Hartford. I noticed a bit of a shudder in the attitude of some members of the audience when I referred to the fact that the Christian Church of the future must include not only all that was good in our Church, in the Roman Catholic Church, and in various conservative Protestant communions, but also what was good in the Unitarian Church. Bishop Hall, who was in the audience, asked if he might speak when I was finished, and I can remember distinctly as he walked earnestly to the platform, thinking that perhaps he was going to say that I was too broad. Quite to the contrary he stated that as a result of his early experience in Boston he had come in touch with some spiritual minded Unitarians who had led him to realize the vitally important emphasis on the Unity of God, which some Trinitarians through taking a position that was almost tri-theistic were inclined to overlook, and then he added that he would like to go even further than the speaker by saying that the Christian Church of the future must include all that was good in Buddhism! And he went on to emphasize some of its beauties. Surely your correspondent would not wish me to be any less inclusive in my

attitude as a member of the Episcopal Church than was the great Bishop of Vermont!

(Rev.) ANSON PHELPS STOKES.

Washington.

Confessing the Faith

TO THE EDITOR: Rome said nothing when Mussolini wished to trample Christian values by his invasion of Ethiopia; the Church of the East seems to have said nothing in regard to King Carol and his flaunting of Christian standards; but the Church of England through its Archbishop of Canterbury certainly played its part well in the recent tragedy in England. Congratulations to our Mother Church! May she never be "ashamed to confess the faith of Christ"!

(Rev.) LOUIS L. PERKINS.

Shelton, Conn.

"The Roman Claims"

TO THE EDITOR: May I suggest that the extraction of a fundamental principle from one proof text [L. C., December 5th] is not the same as the elucidation of sacramental teaching from the writings of St. John and St. Paul? And that the record of the papacy during the past thousand years is not such as to inspire confidence in it as the Center of Unity?

VICTOR CRONK.

La Grange, Ill.



EDUCATIONAL



THEOLOGICAL SEMINARIES

BERKELEY DIVINITY SCHOOL New Haven Connecticut
 Affiliated with Yale University
 Address Dean W. P. Ladd, 80 Sachem Street

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.
 Fourth-year course for graduates, offering larger opportunities for specialization.
 Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS **THE DEAN**
 Chelsea Square New York City

The Virginia Theological Seminary

Alexandria, Virginia

Address **THE DEAN**

SCHOOLS FOR GIRLS

THE BISHOP'S SCHOOL

On the Scripps Foundation. Resident and day school for girls. Preparatory to Eastern Colleges. Intermediate grades. Modern buildings. Caroline Seely Cummins, M.A., Vassar, Headmistress. Rt. Rev. W. Bertrand Stevens, President, Board of Trustees. Box 20, La Jolla, Calif.

Saint Mary's School
 Peekskill New York

College Preparatory and General Courses

For catalog address
THE SISTER SUPERIOR

SCHOOLS FOR GIRLS

KEMPER HALL College Preparatory and General Courses

Graduates have won entrance scholarships to Wellesley, Bryn Mawr, Vassar, Mount Holyoke, Barnard, Mills, and Rockford colleges. Music, Art, Dramatics, Domestic Science. All sports. Junior School. Tuition and board \$850. Address: **THE SISTERS OF ST. MARY** Box L.C. Kenosha, Wisconsin

SCHOOLS FOR BOYS

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee - \$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address **THE PRECENTOR, CATHEDRAL CHOIR SCHOOL,** Cathedral Heights, New York City

VALLEY FORGE MILITARY ACADEMY

AT THE NATION'S SHRINE



PREPARATORY for college or business. Boys 12 to 20. Also Junior College of Business Administration. Enrollment doubled in past five years. New fireproof dormitories, modern academic building and library, large recreation and riding hall, stables, gymnasium, Memorial Episcopal chapel, increased faculty. High scholarship standards with special supervision for individual student. Confirmation of Cadet candidates annually. All sports, golf, polo. Cavalry, Infantry. Senior R. O. T. C. Band. Highest Government rating.

For catalog, address Assistant Commandant, Wayne, Pa. ★

The Christian Living Series

By Leon C. Palmer and Lala C. Palmer

First Junior High Course

A course on The Way of Life for boys and girls of Junior High School age (12, 13, and 14), some of whom will be preparing for Confirmation, while others will have recently entered into the life of the communicant; hence the lessons are closely correlated with the Church's Offices of Instruction. Topics for discussion are to be assigned in advance to members of the class, to be thought over during the week and presented the following Sunday plus any other information, facts, or illustrations they may be able to secure. Interesting class projects are also suggested.

First Quarter

FAMOUS MEN OF THE CHURCH

An outstanding Christian leader in each century has been selected and associated with two persons, such as St. Paul with St. Stephen and St. Luke; Constantine with Athanasius and St. Helena; St. Augustine of Canterbury with Pope Gregory and Queen Bertha; and so on down to and including Luther, Archbishop Cranmer, and Sir Thomas More.

Second Quarter

THE LIFE OF CHRIST

Each lesson contains what might be termed a "snapshot" of our Lord at different periods of His life—His boyhood, His youth, His manhood, and His death and resurrection. Each shows some one phase of His character, an interesting event in His life, some important part of the work He accomplished, or some new truth about life that He led His friends to discover.

Third Quarter

OUR OLD TESTAMENT LIBRARY

Do boys and girls today find the Bible interesting? Do they know where to find stories of adventure, biography, history, poetry, and drama within its covers? These lessons give a general survey of the chief contents of the Old Testament for the purpose of leading the pupils to discover its vital interest and its relation to some of the life situations and practical problems of present-day Christian living.

Fourth Quarter

MYSELF AND OTHERS

The purpose of the lessons for this quarter is not merely to deal with individual problems of moral conduct, but rather to lay a solid foundation for Christian conduct in a study of positive Christian principles from a psychological as well as an ethical standpoint. With each lesson there is associated a passage from the Sermon on the Mount, a few words of explanation, and notes on "Topics for Discussion."

Prices: Quarterly Booklets, with colored frontispiece, 25 cts. each.
Teacher's Manual, full year, paper, 75 cts. Postage Additional.

MOREHOUSE PUBLISHING CO.

14 East Forty-first St.,
NEW YORK



1801 W. Fond Du Lac Ave.
MILWAUKEE, WIS. 104 P.