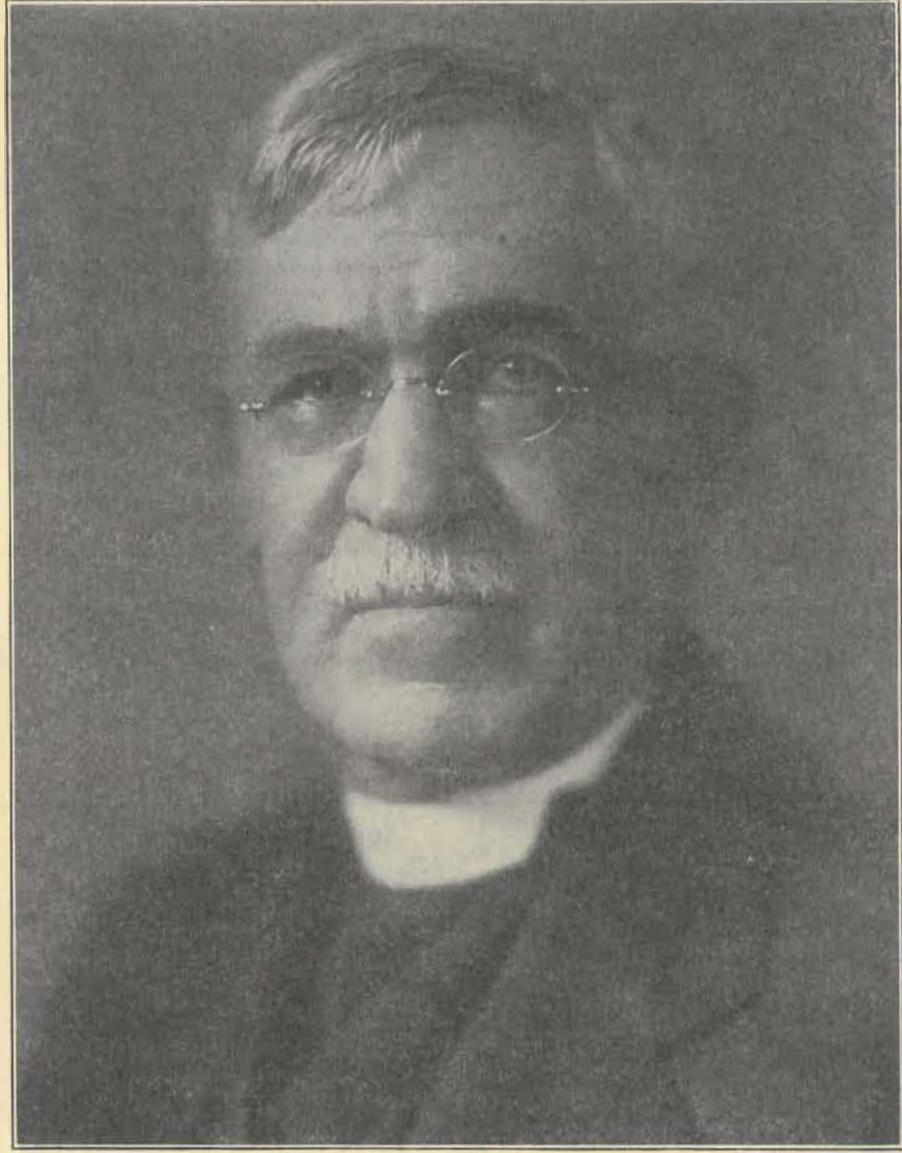
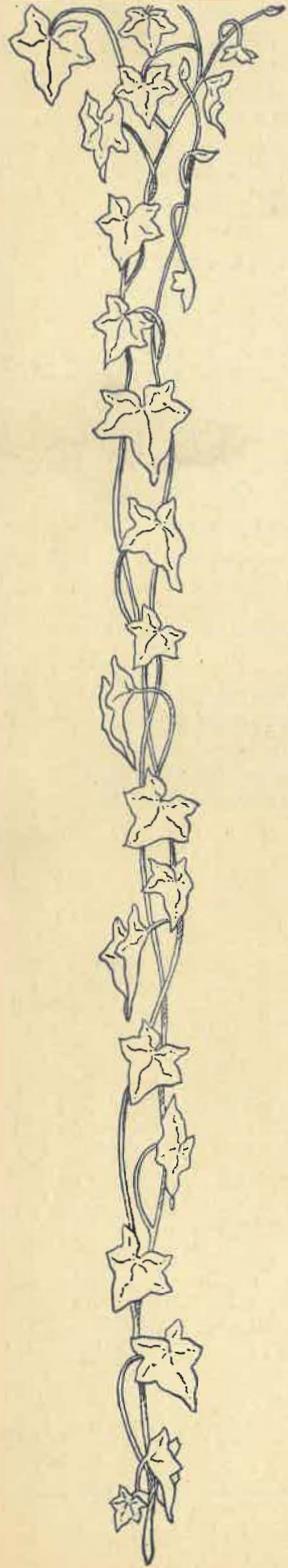


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January 2, 1937



The Living Church



Harris & Ewing Photo.

RT. REV. FREDERICK FOCKE REESE, D.D.
Late Bishop of Georgia.
(See pages 7 and 23)

Vol. XCVI, No. 1

Price 10 Cents

How One Parish Did It

The following letter from the rector of St. John's Church, Mt. Washington, Maryland, tells how this parish organized and conducted eight "Friendly Circle" study-and-discussion groups, with an average weekly attendance of almost two-thirds of the members of the parish last Lent, using the course REALITY IN RELIGION, issued by the Brotherhood of St. Andrew:

"Dear Mr. Palmer:

"Last spring we decided to use the 'Friendly Circle' plan of the Brotherhood of St. Andrew for our Lenten study courses, and after examining a good deal of material we selected your course 'Reality in Religion' as the best for our purpose. I sent a letter to every communicant and baptized person not a communicant, above sixteen years of age—some 150 persons altogether—and to some others who might be interested. In this I stressed the value of the discussion group method, the small group, and the informal atmosphere of meetings held in homes, as these would be. I also announced it from the chancel, but did not ask for pledges of attendance—assuming, rather, that all would be interested.

"I enlisted four men and four women as leaders for the eight 'Circles'; met with them three times to go over the course together; divided the congregation into eight territorial groups; and secured permission to hold the meetings in designated homes in each area. Each Circle met weekly during Lent, at the time most convenient for it. The average total weekly attendance was between 90 and 100. Two of the Circles were for the young people and these were particularly well attended.

"After Easter we had a meeting of the leaders and others especially interested. They were enthusiastic about the plan and we determined to repeat it this coming Lent, using one of your other courses in this series, namely, 'A Living Faith for a Changing Age.'

(Signed) W. CLAYTON TORRENCE
Rector."

For those interested in this plan, a choice of three courses is offered, namely, "Reality in Religion," "What It Means to be a Christian," and "A Living Faith for a Changing Age." Price of the first two is fifty cents per copy and of the last-named seventy-five cents. It is desirable that each member have a copy (as was done in this parish), but if this is not practicable it will be sufficient for the leader of each Circle to have a copy, and the members each have a Syllabus, costing 10 cents per copy. It is best to use Epiphany to make plans and train leaders for the Circles to meet weekly during Lent. *Order Sample Copy Now.*

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Date....., 1937

Brotherhood of St. Andrew
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Philadelphia, Pennsylvania

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(Title of Course selected)

at.....cents each, and.....copies of the Syllabus for same.

I { enclose..... } *
{ will remit on receipt..... }

Name

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Parish

* (Postpaid if cash sent with order)

The Living Church

Established 1878

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

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

SUBSCRIPTIONS

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

Church Calendar



JANUARY

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.

KALENDAR 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

11. St. James', Brooklyn, N. Y.
12. All Saints', Oakville, Conn.
13. St. James', Bradley Beach, N. J.
14. St. Augustine's, New York.
15. St. Barnabas', Apponaug, R. I.
16. House of Prayer, Newark, N. J.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CLARKSON, Rev. THOMAS S., formerly in charge of St. Paul's Church, Smithfield, N. C.; is in charge of St. James' Church, Taylor, Texas.

DERN, Rev. WILLIAM B., Cincinnati, Ohio, is conducting the regular Sunday services in St. Paul's Church, Newport, Ky., as locum tenens until Easter.

ECKEL, Rev. Dr. EDWARD HENRY, rector emeritus of St. Andrew's Church, Fort Worth, Texas; is serving as locum tenens at that church, owing to the death of the Rev. Dr. Halsey Werlein, and may be addressed at the church office, 911 Lamar St.

LARSEN, Rev. LAWRENCE B., formerly in charge of the Chapel of the Redeemer, Yonkers, N. Y.; is rector of the Church of the Holy Nativity, 3058 Bainbridge Ave., Bronx, New York City.

RODENMAYER, Rev. ROBERT NOEL, formerly assistant at the Church of the Epiphany, New York City; is rector of St. John's Church, Gloucester, Mass. Address, 165 Washington St.

NEW ADDRESSES

BOISSIER, Rev. HERBERT C., retired, formerly 1093 S. 9th East St.; 1035 S. 11th East St., Salt Lake City, Utah.

SEACORD, Rev. JAY G., formerly 4217 N. Kildare Ave., Irving Park, Chicago, Ill.; 262 Springfield Ave., Hasbrouck Heights, N. J.

WEBSTER, Rev. LEWIS H., formerly 1326 John Jay Hall, Amsterdam Ave.; 1303 Amsterdam Ave., New York City.

RESIGNATION

COOPER, Rev. JOSEPH H. C., as rector of St. John's Church, Gloucester, Mass., as of December 1st. Address, General Delivery, Vero Beach, Fla.

ORDINATIONS

PRIESTS

BETHLEHEM—The Rev. EDWARD E. TATE, assistant at St. Stephen's Church, Wilkes-Barre, Pa., was advanced to the priesthood by Bishop Sterrett of Bethlehem in St. Stephen's Church, December 14th. The ordinand was presented by the Rev. Gardiner M. Day, and the Rev. Dr. Wallace E. Rollins preached the sermon.

DULUTH—The Rev. ROYDEN J. MOTT was advanced to the priesthood by Bishop Kemerer of Duluth in the Church of Our Saviour, Little Falls, Minn., December 16th. The ordinand was presented by the Rev. E. C. Biller, and will be rector of the Church at Little Falls. The Rev. J. F. Robertson preached the sermon.

ERIE—The Rev. WILLIS RICHARD ROWE was ordained to the priesthood by Bishop Ward of Erie in St. Clement's Church, Greenville, Pa., November 30th. The ordinand was presented by the Rev. Vivan A. Peterson, and is in charge of St. Clement's Mission, Greenville, Pa. The Very Rev. E. J. M. Nutter, D.D., preached the sermon.

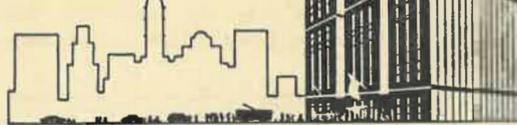
NEW YORK—The Rev. RICHARD E. BENSON, assistant to the vicar of Grace Chapel, 415 E. 13th St., New York City, was ordained to the priesthood by Bishop Gilbert, Suffragan of New York, at a service in the Chapel, December 19th. The ordinand was presented by the Rev. Dr. W. Russell Bowie, and the Rev. Dr. Cuthbert A. Simpson preached the sermon.

SPOKANE—The Rev. CHARLES EDWARD COTTON was ordained to the priesthood by Bishop Cross of Spokane in Calvary Church, Roslyn, Wash., December 16th. The Rev. John T. Ledger and the Rev. Joseph C. Settle presented the ordinand, and the Rev. E. W. Pigion preached the sermon. The Rev. Mr. Cotton is in charge of Calvary Church, Roslyn, and the Church of the Holy Nativity, Cle Elm, Wash.

VIRGINIA—The Rev. ERNEST AUGUSTE DE BORDENAVE was advanced to the priesthood by Bishop Tucker of Virginia in St. Paul's Church, Richmond, December 13th. The ordinand was presented by the Rev. Dr. B. D. Tucker, and is assistant at St. Paul's Church, Richmond, with address at 815 E. Grace St. The Rev. Dr. A. C. Zabriskie preached the sermon.

In Philadelphia

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CORRESPONDENCE

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

Midnight Mass

TO THE EDITOR: Cannot you do that which we ecclesiastics apparently cannot do—discourage the so-called "Midnight Mass" that in so many of our parishes is very nearly degenerating into an "Evening Communion"? The Midnight Mass, so beautiful theoretically, is often quite the reverse practically. Even if care is taken to prevent the Communion or attendance of those who have been to too lively parties (for the fast by canon law does not begin until 12 o'clock), many of those coming are far from being in a devotional attitude.

And the vagaries of the services! From Mass at 11:30, 11:15, or precisely at 12:01 (why the one minute after the hour is a mystery!) to the lawn and garden "Nativities" and the faddish "crèches" from little figures to giant figures, or even real live animals and people! If Christmas continues like this, we will soon be hearing words like those of Ringling and Barnum, "Better and bigger show than ever!"

We love the Midnight Mass *theoretically*, but practically, although absolutely never "pro-Roman" we prefer to follow the present example here of the Papal Obedience and

for the Midnight Mass have early celebrations and for the crèche a simple and dignified crib and manger in the church. In Philadelphia about the only prominent Catholic parishes that do not have a Midnight Mass seem to be St. Mark's and St. Alban's!

Will you undertake the crusade, Mr. Editor?

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Philadelphia.

WHAT DO other readers think about the Midnight Mass? Now, eleven and a half months before Christmas, is the best time to discuss the subject.—THE EDITOR.

The Cross and the Rabbi

TO THE EDITOR: I have just read [L. C., December 5th] an account of a joint service on Thanksgiving Day of a Jewish rabbi and his congregation with the rector of an Episcopal church and his congregation; the service being held in an Episcopal church.

In this account are the following words: "The order of service was as follows: there was the usual procession, led by a crucifer, the rector and rabbi marching side by side."

As the rabbi must have taken this place at the invitation of the rector, the question arises to which of them was the carrying of the cross before them an empty form? At first thought it must be the rabbi who undoubtedly would repudiate the cross as a standard. But, it must be remembered that the rabbi was a guest, and guests are often placed in embarrassing positions by requests of their hosts. Had he made conscientious objection to marching behind the cross as a standard when so invited, the rector might have made either of two replies; he might have said it is only a matter of form, or, out of respect to you and your religion we will not have it carried before us. Evidently the cross was borne before them, so implicitly it was a declaration that it was only a matter of form. . . .

Nations have been brought into war by ill treatment of their standards, but we Christians do not always regard our standard as a matter of any real significance.

(Rev.) W. EVERETT JOHNSON.
San Benito, Tex.

The Church Unity Octave

TO THE EDITOR: Many will doubtless be genuinely distressed by the reappearance of the literature and activities of the Church Unity Octave Council. I number among very dear friends some of the endorser's of the movement.

Nothing is closer to my heart than a reunion of Christendom, but such must come on truths, not on errors, whether they be sincere ones or not. I used to feel that Anglicans could, in the interest of the fulfilling of our Blessed Lord's wish, support and accept a Roman primacy, with the present errors purged therefrom. Now I am convinced this would be a terrible mistake. There is no Scriptural basis for the Roman claims. . . . I feel and claim that the Catholic movement in the Anglican communion is not a Roman movement, although there is hardly a practicing Catholic priest who has not been accused of such a trend. The activities of the Octave Council make genuine Catholic work more difficult and is to be almost as much regretted as the unfortunate promulgations and distortions which emanate from the opposite extreme, the Protestant Episcopal Evangelical Education Society.

(Rev.) JOHN QUINCY MARTIN.
Philadelphia.

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.
Confession: 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.
4 P.M. Evensong.
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.



VOL. XCVI

NEW YORK AND MILWAUKEE, JANUARY 2, 1937

No. 1

EDITORIALS AND COMMENTS

Roll of Honor

LAST YEAR THE LIVING CHURCH published for the first time a Roll of Honor. On it appeared the names of 15 American Churchmen cited for distinguished service to our Lord and His Church, particularly during the preceding year.

This year we have endeavored to compile a similar Roll of Honor. We have based our selection upon a rather broader base, having considered not only members of the American Episcopal Church but of Churches in communion or close fellowship with it. Members of THE LIVING CHURCH staff and readers generally have made suggestions, but the final selection is that of the editor alone.

It has been particularly hard to make a selection this year. We have, of course, eliminated those who were cited last year, several of whom might equally well have been selected this year.

Without further introduction we nominate the following for distinguished service to our Lord and His Church during the year just closed:

Rt. Rev. WILLIAM THOMAS MANNING, D.D., Bishop of New York. On May 11, 1936, Bishop Manning completed 15 years in the episcopate. During that period he has not only supplied strong leadership to the diocese having the largest number of communicants of any in the American Church, but he has been a powerful defender of the Catholic Faith in the House of Bishops and in the Church at large. He has also been a powerful influence for Christian ethics and morality in his city, state, and nation—a true successor of the Apostles in the apostolic ministry.

Rt. Rev. GOUVERNEUR FRANK MOSHER, D.D., Bishop of the Philippine Islands. Leader of the Church for 16 years in the most distant outpost of America, Bishop Mosher is carrying the Church in the Philippines through an exceptionally difficult period of transition. Coming at virtually the same time, the change of the Philippine Islands from a colony to an autonomous commonwealth, the rising Oriental influence, the strengthening of the work of another Christian communion through the holding of a world-wide Eucharistic Congress, and the virtual crippling of much of his own work through lack of funds, have put a severe strain upon Bishop

Mosher and his co-workers. In spite of this combination of circumstances beyond his control he has stood firmly for the Catholic Faith and has carried forward the Cross of Christ in his corner of the world.

Rt. Rev. FRANK ELMER WILSON, S.T.D., Bishop of Eau Claire. By his clear, simple, straightforward "outlines" of many aspects of Christian faith and practice and by his lucid articles in the Church press, Bishop Wilson has done much to strengthen devotion and loyalty to the Church on the part of her members. By his loyalty and courage in standing for the principles that he holds dear in the House of Bishops and in his own diocese, he has won the respect and admiration of the whole Church.

VERY REV. SERGIUS BULGAKOV, dean of the Russian Orthodox Theological Seminary in Paris. Despite overwhelming difficulties and with the barest of resources, he has established and maintained a center of learning for Russian Orthodoxy in Western Europe. Moreover, his scholarship and broad insight have been the means of drawing the Orthodox and Anglican communions closer together, in bonds of mutual fellowship and understanding. In addition, through his writings and teachings he has made notable contributions in the sphere of Christian sociology and the interpretation of modern world conditions in terms of the Catholic Faith.

Rev. FREDERICK HERBERT SILL, D.D. As a veteran priest of the Order of the Holy Cross and one of the most distinguished educators in America today, Fr. Sill holds a unique place in the life of the Church. Under his leadership Kent School has become not only one of the foremost independent schools of the nation but one of the greatest educational treasures of the Church. At a dinner in honor of his 62d birthday and the 30th anniversary of the school, held March 10, 1936, 700 guests paid tribute to the honor and affection in which Fr. Sill is universally held.

Rev. GILBERT PROWER SYMONS, Litt.D., of Cincinnati. By his quiet, self-effacing labors in the preparation and editing of manuscripts and in planning and carrying through much of the literary work of the Forward Movement, Canon Symons not only has given himself wholeheartedly to this great move-

ment but has been the means whereby the talents of hundreds of other loyal Church people have been consecrated to the greater service of the Church. Moreover, by his sweet winsomeness, his devotion and generosity, and his quiet thoughtfulness of others he constantly radiates through his own personality the message of our Lord and His Church.

TADAO KANEKO, general secretary of the Brotherhood of St. Andrew in Japan. By his winning personality, his clear-cut witness to the Christian faith, and his ringing challenge to reality in the Christian life, this young Japanese layman won the hearts of all with whom he came in contact in his tour of America under Brotherhood auspices last year. In his own person he demonstrated to the Church in this country the value and the possibilities of the missionary cause.

WILLIAM S. KELLER, M.D., director of the Cincinnati Summer School in Social Service. By his contribution as a devoted layman to the work of training young clergymen in the conditions of modern community life, Dr. Keller has for 14 years played a unique part in the awakening social consciousness of the Church. By his initiative during the past year in bringing into existence the Graduate School of Applied Religion, he has added to his already distinguished record. By his personal influence on the young priests and candidates for Holy Orders who have the privilege of working with him, Dr. Keller has aided them in their training for a life of service in the ministry.

SAMUEL WARNOCK, director of publicity for the diocese of Pennsylvania. Through his experience as a former newspaper man, he has created a cordial relationship between the press and the Church. His wealth of experience and his uncommon sense of good judgment have made him a source of advice for many of the clergy. His knowledge of publicity has aided greatly in fostering various movements throughout the diocese. Under his able direction, the *Diocesan News* has become one of the leading diocesan periodicals of the Church. Moreover, his courage in consecrating his talents to the work of the Church in spite of personal disabilities is a notable example to all men.

MISS HARRIETTE AMELIA KEYSER, who died October 9, 1936, at the age of 95. Miss Keyser had lived in retirement for years and so her citation is for a life-time of service rather than for any specific contribution to the Church during the past year. A noted worker for the rights of labor and for woman's suffrage, Miss Keyser was a pioneer in arousing the Church and the nation on behalf of these causes. The Church Association for the Advancement of the Interests of Labor, in which she acted for years as organizer and executive secretary, was the pioneer organization of the Church in the sphere of social justice. Through this organization and other channels Miss Keyser did effective work for better housing conditions, the abolition of sweat shops, and the elimination of child labor.

Mrs. ADA LOARING-CLARK, until her death last week editor of the department, Churchwomen Today, in *THE LIVING CHURCH*. Though she was active in many fields of the Church's work, we nevertheless cite Mrs. Loaring-Clark not so much for the multitude of her good works as for her courage and heroic self-sacrifice. Lying in a hospital, suffering increasingly from an incurable disease, she continued her writing, maintaining her optimism and good cheer, refusing to the last to let her personal cross interfere with her devotion to the Cross of Christ.

Mrs. ANNA ROSE OUTLAND of Washington, N. C., chairman of the women associates of the Forward Movement Commission. In her leadership in the Woman's Auxiliary of her own

diocese of East Carolina, in the work of the national Woman's Auxiliary, and especially in the work of the women associates of the Forward Movement Commission, Mrs. Outland has rendered notable service to the Church. Under her leadership the women of the Church are giving the Forward Movement a new impetus, making it more effective and far-reaching than ever before.

In singling out for special mention the three bishops, three priests, and six lay men and women mentioned above, we by no means mean to imply that there are not many other Church people equally worthy of listing in any Roll of Honor. Indeed, we have selected individuals whose distinction lies not so much in their individual achievements as in the fact that they typify many devoted bishops, priests, and lay people in all parts of the Church who are bearing loyal and fruitful witness to the Christian faith in their several callings. It is the multitude of these faithful Churchmen, known and unknown, that is the treasure and hope of the Church in the modern world.

China's George Washington

THE COMIC OPERA of Chiang Kai Shek's kidnapping has come to an end in a personal triumph for the strong man of China, as well as a further blow to the Japanese policy of gradually extending hegemony in continental Asia.

What will be done with his kidnapper, Chang Hsueh Liang? Probably nothing whatsoever. One of the strangest features of Chiang's policy is his habit of treating his rivals so well that they become his allies. This, together with his military ability, his alliance with the most wealthy families of China, and his political sagacity, undoubtedly will ultimately bring him to the position of the "George Washington" of China.

There is another fact disclosed by his recent abduction which may be of great significance: in his absence the "Kuo-mintang" government of Nanking showed no signs of breaking up. The chaos for which those who were behind the kidnapping may have hoped simply did not materialize; and apparently it was decided that a live pacifier was better than the wrath of a government avenging its late leader. Whether the government could long endure without Chiang is a question impossible to answer. But all the signs point to the probability that the uniting of China—largely for the purpose of resisting Japanese imperialism—is a process not dependent upon any one man, although it is the well-nigh universal opinion of Chinese leaders that Chiang is their best choice.

Originally, like the Socialist Mussolini, Chiang was a Leftist. It was as a Communist leader in the "people's front" which established the republic that he rose to power. Later he embraced Christianity, becoming a Methodist; at the same time he embraced the capitalistic views so strongly denounced by his brethren, Dr. Harry Ward and the Methodist Federation for Social Service.

A dictator, in the respect that ultimately his power depends on force of arms, Chiang is not a Fascist. If his position in China ever becomes sufficiently consolidated, a period of prosperity of the Western capitalist type—well-being for the business man and the skilled worker—will probably ensue, without any thorough-going reconstruction of society either upon the lines of social justice or upon the state-worshipping lines of Fascism.

Through his Fabian policy it seems that China has at last come to the point where Japan must begin to withdraw the mailed fist with which it has heretofore won what it wanted.

Indeed, if we were to be allowed the luxury of a prophecy based on about as much grounds as the average prophecy, we should say that China will be a neutral in the next war in which Japan engages; and that in the following war the two nations will be allies. At any rate, as things are now it cannot be said that Chiang and the Kuomintang offer even as much progress toward a Christian social order as the mildly irreligious people's front of France. They are merely bringing China through the economic and political development which the Western nations underwent in the past century.

We Americans naturally feel some pleasure in observing China's increasing—and increasingly successful—resistance to Japan's bullying foreign policy. But as Christians we must constantly remember that the only way of building a Christian social order is by building more and better Christians, not merely creating strong nations.

If China can remain neutral in the next war its economic advance to the position of a second or even first class power is highly probable. If it is to be a Christian power, the responsibility rests with us and the rest of the Christians of the world.

Requiescant

BISHOP REESE of Georgia died last week. He was one of the most beloved bishops of the Southland and will be mourned far beyond the borders of his own diocese. His was a lifetime of loyal service to Christ and His Church. He was one who, as Bishop Cook well observes, amid the complexities of modern life clung to the simple, ageless realities. He enters now into his well-earned reward, and we pray that he may rest in peace.

Also in the South, death came last week to a very brave Churchwoman, Mrs. Ada Loaring-Clark, president of the Daughters of the King and editor of the column, Churchwomen Today, in *THE LIVING CHURCH*. For months she had been confined first to her home and then to a Memphis hospital, where despite her suffering she continued her writing and her interest in the many Church affairs with which she was connected. She has left with her bereaved family and friends a notable example of courage in adversity and the happy memory of a charming and self-sacrificing personality. May she rest in peace and may light perpetual shine upon her.

No Holiday for Death.

DEATH takes no holiday. The grim reaper was as active over the Christmas weekend as at any other time.

In Spain warfare continued unabated. Americans were shocked to read of a Loyalist attack on rebel soldiers who were so busily engaged in singing Christmas hymns that they did not hear the approach of the government aircraft. Before voicing indignation against the "heathen" Spaniards, however, we might well recollect that the tide of our own revolution was turned when Washington crossed the Delaware and made a surprise attack on the merry-making Hessians at Trenton on Christmas day. War is war whenever and wherever it is fought and whatever the nationalities engaged in it.

In Germany Hitler thundered denunciation against the Spanish government and set Nazi warships steaming toward loyal government ports, while further warlike acts were rumored. Death smiled grimly at the prospects of new conquests in Europe, even as he prepared to glean victory from all factions in the Orient.

In this country Death sped the highways in motor cars, taking a toll of 516 lives over the weekend. In the homes too

he took his toll, lurking in many an innocent-appearing Christmas toy with defective wiring or other hidden dangers. And he did not strike the unknown only, for on Christmas day he took to himself one of the best-known American journalists, Arthur Brisbane, Hearst's right-hand man.

Nor was the Church exempt from Death's holiday activities. We refer in another editorial to two notable leaders in our own communion, a bishop and a prominent Churchwoman, who were his victims, and our news columns record others. In the Church of Rome, Death did not hesitate to lurk outside the doors of the Vatican itself, waiting to add Pope Pius XI to his toll. But the courageous Pope, looking him fearlessly in the eye and refusing to acknowledge his claim, rallied his strength for a moving appeal for world peace on the eve of the great festival of peace on earth—an earth from which peace seems to be rapidly and inexorably disappearing.

No, Death takes no holiday. But Faith, the Holy Catholic Faith that knows Death only as the forerunner of eternal Life, has the power now as always to turn Death into Victory. In the tiny, helpless Babe of Bethlehem, whose birth we celebrated anew this Christmastide, Death has met his match, and the first note of the herald angels sounded the knell for Death himself. "Be of good cheer," says our Lord, "for *I have overcome Death.*"

Reforming the Liturgy

THE QUESTION of liturgical reform is one in which there is perennial interest in the Church. Discussion of the subject is, to be sure, generally confined to the clergy, for it is a technical matter and not many laymen are sufficiently familiar with its intricacies to be able to discuss the details of it. But the liturgy is ultimately of primary importance to the laity, for it is the vehicle by which the individual is brought into corporate and sacramental relationship to the whole Church. While the clergy and theologians may argue, therefore, about the nature of the *epiklesis*, the position of the *Gloria*, and such important but highly complex matters, the layman is interested in having a dignified and familiar service, couched in beautiful and traditional language, understandable in its main outlines but necessarily mysterious because it expresses divine mysteries in human language.

We think the clergy too often fall into the error of believing that laymen want the liturgy in the language of 20th century America. We do not believe that to be the case. The language of the Prayer Book is loved by the average Churchman in a manner and degree that cannot be dismissed as admiration for Elizabethan syntax. It is rather a love of the familiar scriptural English that has come down to him through his parents from past generations, that he recognizes as a purer and finer language for the expression of holy mysteries than the language of the street, and that is to him one of the precious treasures of the Church.

And as it is with the language, so it is with the form and arrangement of the liturgy. Most lay Churchmen, we believe, do not want a new revision of the Prayer Book. Moreover they are justifiably impatient with the modern tendency to the use of "alternatives"—an alternative lectionary, an alternative form of confession, an alternative benediction—all the thousand and one variations that are constantly proposed and frequently set forth by ecclesiastical authority in the vain belief that thus the services of the Church will be made more understandable to the people. Most lay Churchmen would much prefer that the clergy stick to what is in the Book of Common Prayer, supplemented only by such familiar prayers as have

the authority of Catholic tradition and long usage—not new and untried experiments, not highly emotional and subjective prayers born in the study of some overworked “modern” pastor, and (this is our own pet peeve) certainly not paraphrases of familiar prayers or scriptural passages that almost, but not quite, ring true.

But we didn't mean to write a dissertation of our own on the question of liturgical reform. What we meant to do was simply to call attention to the article in this issue by the Rev. Stephen F. Bayne, Jr., and to indicate that it is published because of the interest in the subject and the evident thought and care that have gone into the preparation of Fr. Bayne's paper, rather than because the editor agrees with the point of view therein set forth.

King Edward Abdicates

This editorial from the London "Church Times" of December 11, 1936, is interesting as indicating the views of the leading Anglican periodical at the height of the British constitutional crisis.

THE WHOLE EMPIRE will learn with bitter sorrow that King Edward VIII has abdicated. This is the tragic end to a career of service that promised to be of inestimable value to the Empire and the world. There is perhaps no man more deserving of sympathy than he who is unable to pay the toll of self-sacrifice that duty demands of everyone. Sorrow and sympathy are offered to the King. And even in a greater degree to the man who will now be called on to shoulder the burden that has been proved too heavy for his brother. Sympathy, too, will go out to the Queen Mother and the Prime Minister.

There have been attempts during the week to suggest that the causes of the crisis are the old-fashioned prejudices of Ministers and an illegitimate attempt of the Church to prevent a modern-minded Monarch from determining the manner of his private life. We are particularly concerned with the charge against the Church. Rather more than a fortnight ago, the King informed the Prime Minister that he wished to marry a lady who has divorced two husbands, both of whom are living. He thoroughly realized that this lady could not be Queen of England. He saw no reason why she should not be the wife of the King of England. She could not be crowned, but she could be married. This peculiar opinion is shared by certain popular newspapers, including the *News Chronicle*, which is generally regarded as representing Non-conformist opinion. Nonconformist ministers have, indeed, defended the proposed marriage.

The Church cannot be so complacent. The Coronation Service is a very solemn rite. The Marriage Service is even more solemn. The Coronation Service is sacramental. The Marriage Service is a Sacrament. And the Church cannot admit to its Sacraments men and women, however highly they may be placed, who repudiate the Church's laws. We do not know what representations the Archbishop of Canterbury may have made to the Cabinet or to the King. It seems to us, however, certain that it must have been made clear that no ecclesiastical dignitary could take part in the marriage of the King and Mrs. Simpson.

It is possible that the present crisis may hurry fundamental changes in the relations between Church and State, and we regard it as of the first importance that it should be made clear that the Church is ready to surrender all the privileges that come to it from the State connection rather than to compromise its spiritual position, or to betray its Catholic heritage.

The very fact that the King has failed to appreciate the responsibility that his high distinction carries with it, and the self-sacrifice for which it may call, must cause deep misgiving.

Its critics recall the Church's official indifference to the open immorality of Charles II and George IV, and denounce as sheer hypocrisy its opposition to the marriage of Edward VIII. But since the death of George IV, the Church as a whole has been cleansed, strengthened, and made infinitely more conscious of its spiritual character and its divine mission. It will not now shut its eyes for the sake of peace and convenience. It will not now condone what its own precepts condemn. We thoroughly realize that what is happening now will not be forgotten. Anger and resentment are in the air, and if the Church is made the whipping-boy and its secular privileges curtailed, that might be all for the good. Freed from the trammels of the Court, the Church and its ministers could devote all their strength to preaching the Gospel to the poor, and to a braver attempt to bring light to those who sit in darkness.

Frederick F. Reese

A Tribute

By the Rt. Rev. Philip Cook, D.D.

President of the National Council

BISHOP FREDERICK F. REESE of Georgia has been called of God and his spirit has passed beyond the veil. Many years ago he was called of God to the work of the ministry and leaves to us the result of his fruitful life.

Speaking from my own personal viewpoint, I recall clearly my first contact with Bishop Reese, years ago, at a meeting of a General Convention Commission, of which we were both members. The report agreed upon by the majority of the Commission was not pleasing to him, nor did he hesitate to voice his strong disapproval. I felt at the time, here was a man who presented an unpleasant temperament. The first impression was far from agreeable.

Seldom have I been so deceived. Close and intimate contact with him later on revealed one of the most lovable natures I have ever known. These contacts were often at meetings of the departments of the National Council. Quite remarkable were those meetings held on the top floor of the Gramercy Park Hotel where plans were discussed and formulated for the progress of the missionary work of the Church. At these meetings the keen sense of humor on the part of Bishop Reese, his fine judgment, his cheerful confidence, and above all his unflinching loyalty to the great enterprise of the Church deeply influenced these gatherings. Certainly the missions of the Church seldom if ever had a more steadfast friend and loyal supporter.

The Church has been greatly influenced by his leadership and ministry. He was a greatly loved man, both in his own diocese and beyond its borders, and held the admiration and affection of his brother bishops. He understood and clung to the simple realities of life. His faith and devotion to his Master Christ was the dominant motive with him. He was a faithful soldier and servant of the Church.

We have been missing him since his feebleness from advancing years took him out of the active work at headquarters. All who have stood close to him will be thankful to God for the benediction of his friendship and the example of a long and steady faithfulness to Christ and His Church.

Is It True What They Say About Russia?

By the Rev. T. L. Harris

Rector, Church of St. Luke and the Epiphany, Philadelphia

THE TRAVELER recently returned from Russia is subject to continual cross-examination. The favorite leading questions are, "Is it true what they say about Russia?" and "Could you see what you wanted to see?" The answer to the second question depends upon what the tourist wanted to see. Not that Russians are reticent, except for high officials they are frank to the point of naïvete; not that the OGPU dogs the footsteps of the ordinary tourist; not that one's comings and goings are restricted in the USSR any more than in the USA. This summer I traveled where I pleased in European Russia. I was for the most part independent of guides and interpreters, preferring my own villainous Russian to the efficient but necessarily interpretive translation of official guides, and choosing to take random samples of Russians rather than any group picked for me. Nevertheless, though physically free to see what I chose, I could not see what I wanted to see, because what I wanted to see was not there to be seen. Frankly my prejudices, my convictions as an American Catholic priest were focused for a very different scene. If Russia had been much worse, if Russians had been bestial, unhappy, immoral, then my mental eye would have made a rapid adjustment. Even had godless Russia proved not to be godless, had the Church seemed strong and vigorous, had atheism proved a boast, not a reality, then also expectation would have been justified by sight. But the Russians I met, talked with, traveled with, were both godless and good.

In other words prejudice, the natural prejudices and convictions of an American Catholic priest clouded my vision. This cataract of prejudice needed the knife of self-criticism, neither the red spectacles of radicalism nor the black glasses of reaction assisted vision. Some of my fellow-tourists accepted the Webbs' book as the Law and the *Moscow Daily News* as the Gospel; others with a skepticism, camouflaging prejudice, falsified their report by a wholly unjustifiable writing down of Russian assets. Not knowing the language, most tourists in the USSR are compelled either to swallow everything or else to take everything with so many grains of salt that the flavor of Russian life is lost.

My command of Russian is highly uncertain and grotesquely ungrammatical but sufficient for me to converse on any but technical topics. I decided therefore to visit Russia as I visit in my own parish; a grandiose, unfulfillable program perhaps; unscientific certainly, but it had the advantage of being a method I knew and gave me a direct if random sample of socialist man in a socialist state.

After visiting nearly a hundred homes in Moscow, after traveling nearly 3,000 miles in trains and boats with Russians, after innumerable conversations and observations, a picture of socialist man in a socialist society began to develop in my mind. The process resembled that of developing a photograph. At first strange, blurred marks appeared, which gradually took on recognizable shapes; the resulting picture may be a little underexposed, a little lacking in sharpness of definition, a little out of focus, but it is, I maintain, a picture imprinted on my mind by reflection from objective facts. What the picture means is a matter of opinion; but it is a picture not a fiction.

At the same time personal impressions, however honest and accurate, are not valid for generalizations about a country

as vast as the USSR. What is true of Moscow, the Volga Valley, the Caucasus, and the Crimea, which I have seen, may not be valid for the Ukraine and Siberia, which I have not seen. Moreover the USSR is a land of such sharp contrasts and of such swift progress that contrary facts can easily be produced. To illustrate: outside one factory were camels, horses, and tractors pulling similar loads. An observer who saw only the tractors or only the camels would give an honest but untrustworthy report. Again, from Stalingrad to Rostov I traveled in a train that was incomparably the slowest, dirtiest, most uncomfortable and overcrowded I have ever ridden. A few weeks later I was on a train from Sebastopol to Moscow that was superior to any I have traveled on in England or in America. It was beautiful, clean, attractively furnished, decorated with fresh flowers and charming sketches, had a special coach for women and children, and was staffed with the most efficient and courteous crew it has ever been my lot to encounter. The two experiences stand in absolute contrast. So also in moral and spiritual achievement the new order in Russia offers contrasts that confute the *ex parte* statements of both enemies and friends. To the question, "Is it true what they say about Russia?" the answer most usually is Yes. Whether what this anonymous "they" say is fair or the truth is quite another matter.

THE LENGTH of this introduction testifies to the difficulty of giving an honest report about a land so utterly different from the USA, as is the USSR. Categories useful under Capitalism are worthless under Communism. For example in the USA there is no close connection between the standard of living and the standard of morals. The standard of living on Park avenue is higher than in the Bronx, but is there a moral difference comparable to the material? As a priest I am more interested in men than in machines, in moral than in material facts. Of course machines influence the men who use them, and no believer in the sacraments would disparage the significance of things. The relationship of men to machines and things, is however a very intricate one, involving technical and social factors. The technical factor is common to the USA and the USSR, and in my lay judgment the USA still has the advantage in technique over the USSR. The American worker is more efficient. On the other hand the social factor in men's relationship to machines is different in the two countries. Consequently the relationship of men to material things in the USSR exhibits completely different features from that in the USA. In Russia a rise in the standard of living has a definite, even a quantitative, connection with a rise in moral standards. The skilled worker in Russia is morally and culturally far ahead of the unskilled. Mechanization of industry in Russia does not mean the brutalization of man but his humanization. Contrast the workers at Gorki with the workers at Dearborn, and it will be seen that in the USSR there is a far closer connection between mechanization of industry in the civilization of men than in the USA. In the USSR the connection between culture and things is assumed but much less naïvely than by our "philanthropic" industrialists of Manchester and Pittsburgh.

At first the USSR seemed to be creating a civilization

in the worst sense materialistic. A few days after traveling in Moscow, I laughed when a young Russian said, "We shall be more cultured when we have more automobiles." Today I should be inclined to agree that in the USSR, culture and automobiles go together, *because Communism holds a philosophy about things* which establishes connection between things and values. So does Catholicism hold a philosophy about things which establishes a connection between things and values, but contemporary Catholics have not sufficiently worked out in view of modern scientific and industrial advance, the social and cultural implications of the Catholic doctrine of Creation, the Incarnation, and the sacraments. The naïve and unsympathetic observer of Catholicism calls it superstitious for precisely the same kind of reason that the naïve and unsympathetic observer of Communism calls it crassly materialistic. Neither Catholics nor Communists will allow a radical dualism between matter and spirit, though the Communist of course uses other terms. Both Catholicism and Communism are in danger of being mistaken by the vulgar as concerned solely with externals. In Russia it is a mark of culture to use lipstick, to have a radio, to fly a plane, to own and use a razor and tooth brush. It would however be grossly unfair to give the impression that the Russian notion of culture is sordidly materialistic. A little bully of 12 was told by his companions in the park that bullying was uncultured. It is uncultured (and a punishable offence) to call a Jew a Yid. It is uncultured to lie as well as to go unshaven. It is uncultured to swear as well as to spit. It is uncultured to be sexually promiscuous as well as to go dirty. It is cultured to read literature as well as cultured to use a tractor in preference to a horse. Plainly in the USSR culture has a meaning that implies the moral and social use of things.

IN MORALS the parish priest finds much to admire unreservedly in the USSR. Prostitution is virtually extinct. Beaches and lanes and secluded spots are completely innocent of the sort of scenes we take for granted. Relations between the sexes are decent and wholesome. A few incidents illustrate the temper and tone of sexual morality in the USSR. A girl whose husband was on a mission to Siberia for six months said, "Sacha may perhaps have an affair with another girl while he is away from me. I should not grudge another girl crumbs from my cake. I myself have no taste for crumbs—neither, I think, does Sacha." The strict moralist may object to making fidelity a matter of taste rather than conscience; but even he will not deny she had good taste. And such good taste is typical of young Russians. Typical too, I fear, was the attitude of some American tourists who were visiting a rest home. Women and men were taking sun treatment in separate compartments. Two men in our party asked to see the women. The manager said, "Why naturally doctors may go." Told they were not doctors, the manager asked why they wished to see naked women. This unintended rebuke did not silence these pullman-car wits. The manager asked me to translate; when I gave a bowdlerized version of their humor, he said to me, "Poor fellows, are they ill?"

Family life is strong. Marriages are made early. Children are welcome. It is quite wrong to suppose that family life is weak under Soviet rule. Parents have not been relieved from all responsibility for their children, only from the economic bondage of having to support children at excessive sacrifice. Remove from American homes the tension which is due to economic pressure and family life in the USA would be as stable and as wholesome as in the USSR. Divorce, adultery,

irritation, strain between husbands and wives, unhappy childhood, abortion have very frequently an economic cause. In Russia parents are generous with their time, affection, and interest, just because they are freed from any excessive economic strain in parenthood. Russian parents actually see more of their children than the business men and workers (and the rector) in my parish.

The effect upon children of this removal of economic strain is unbelievably fortunate. After spending five days with 17 children between the ages of 6 and 13, I was puzzled to explain the total absence of the problem child. They were all physically and emotionally healthy. Not one was afflicted with that bitter sense of being a burden which poisons the childhood of so many English and American children.

The word "sin" has disappeared from the Russian vocabulary. And the sense of sin has vanished from the Russian conscience. Young Russians are neither morbid nor holy. They are healthily, if sometimes priggishly, decent. In the place of penitence has grown self-criticism. I soon learned that once a Russian was sure of your friendliness, he expected candid criticism. They have a startling objectivity about themselves. Self-criticism is deemed a virtue. Once or twice I sensed a morbid tendency in this love of self-criticism, when I was reminded of a scrupulous penitent, but normally there was a healthy regard for standards of judgment.

THE WORDS "healthy" and "wholesome" come inevitably into any description of the new man in socialist society. Health is indeed one of the motives of morality. There is a distinctly YMCA'ish flavor about the young people of the USSR. They are so strenuously hygienic. They hold on athletic not on ascetic morality. But health is no very deep motive for morality, even culture is not the *summum bonum* which draws young Russians to heights of moral achievement. Basically Russian morality is founded on struggle: primarily on class struggle, although struggle against obdurate nature is also a considerable factor. Revolution demands reliability. Revolution imposes great demands upon courage, self-discipline, loyalty. The period of violent revolution is over, but the virtues so dearly acquired in the long struggle have not yet been dissipated, rather they have been reinvested in the costly construction of a socialist state and are constantly reënfined by the fear that Fascism may re-awake the fury of revolutionary struggle. One wonders whether the fine robust morality of the young Russian could survive the complete triumph of the revolution. What is there in a successful socialism to evoke devotion, loyalty, courage, and the other natural virtues? When I pressed such questions the reply was, "Wait and see: the period of struggle is not over; man has in himself a natural decency which, once liberated, perpetuates and maintains itself."

To a Catholic this is not a satisfactory answer. I would admit the very real achievements of the USSR. I would allow that the natural goodness, decency, and humanity of mankind has in the USSR reached a level unattained elsewhere; but there seemed to me no satisfactory evidence that the natural perversity of men has been wholly eradicated or corrected. Careerism is not unknown. The August trial on any interpretation (for myself I accept the official one as substantially true) indicates that those who have fought for the revolution and sacrificed for it are still capable of exploiting it for selfish ends. Either Trotskyites or Stalinites must have yielded to an anti-social love of power.

But the greatest doubt a Christian must have concerning

the new man in the USSR is the absence of holiness. Natural virtue abounds, but supernatural virtue is not even dreamed of. The total absence of any desire for holiness is striking in the land of Tolstoi and Dostoievski, in the home of Pravoslav culture. Not once among young Russians did I discover the slightest sign that holiness was either sought or missed. It was as though a whole nation had gone tone deaf and rejected music.

Not only had the word vanished but the idea. Young Russians wish to become decent, intelligent, cultured men and women; and they are achieving their desire. Will they be granted their hearts' desire and bitterness withal?

FOR CATHOLICS the USSR is a challenge that must be met with wisdom, self-criticism, and charity. If Communism were a diabolical creed breeding beasts rather than men, the challenge would be altogether different. In fact the challenge issued by Communism to Catholicism is an ethical one. The Communist can claim to produce in the USSR a high standard of natural virtue. We Catholics had better admit the fact honestly. Once admitted that Communism does really produce decent, pure, intelligent, loyal men and women to a degree not met with in Christendom, then the Catholic must ask himself, Is the defect in Catholicism or in a Christendom too little Christian? And having answered that Christendom is too little Catholic, he is then committed to a revolutionary and missionary task.

Further the Catholic must meet the intellectual challenge implicit in the ethical challenge; he must demonstrate a relationship between things and values more intellectually and ethically effective than that established by Marx, Lenin, and Stalin.

This is no easy task; it means a return to the doctrines of Creation, the Incarnation, and the sacraments, with an advance of those doctrines upon the contemporary terrain of science and politics. If that task is undertaken not merely in the studies of theologians but in the lives and actions of Catholics then perhaps holiness will be related once more to goodness, and become not the occasional flower on a dunghill but the supernatural perfection to which men are drawn beyond natural goodness toward the God-Man.

The real danger is lest we Catholics look at the ruined churches of Russia rather than the rebuilt men; lest we harbor angry memories of martyred priests rather than glad thoughts of the liberated humanity of Russian youth.

For my part the memory of the kindness, honesty, the sheer natural goodness of the Russians I met this summer, is more significant and far more disturbing than the memory of churches desolate and empty. It is the good Communist of reality, not the satanic Communist of imagination, who challenges the Church of God in the name of that humanity which God Incarnate Himself assumed.

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.]

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RUSSIAN THEOLOGICAL SEMINARY IN PARIS

M. J. K.	\$1.00
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CHURCH MUSIC

Rev. John W. Norris, Editor



Hymnal Revision

TWO interesting letters dealing with this subject have been received in response to the request for opinions published December 5th. It is our feeling that if this question is to be brought before General Convention for consideration, it should be widely discussed and the reasons for such action clearly understood.

The Rev. Hugh H. F. Morton of Swanton, Vt., approves the revision "to take advantage of the growth in taste and musical knowledge." He suggests a new book containing three sections: (a) general hymns as at present, but improved; (b) an expanded section for children and church schools, containing many more carols for all seasons of the Church year; (c) a section containing the office hymns of the seasons. He also recommends in almost every case a lower setting for the hymns, adding that if the higher settings are desired for choirs, a separate edition designed for that purpose should be published. Descant and Faux Bourdon should be given a place. Alternate plainsong tunes in modern notation should appear. Fr. Morton thinks, as should also the *Benedictus qui venit* and the *Agnus Dei*. A new book should make more use of modern and choral tunes, and it would be a good thing to include a few Negro spirituals, he feels. For printing the book only solid musical notes should be used. The words should be printed under the music in all sections. Fr. Morton would not make any provision for the publishing of "word editions," thus making it necessary for the parishes to provide musical editions for the pews.

A somewhat different attitude is taken by Lester W. Groom of the Church of the Ascension, Chicago. He does not favor the questionnaire idea of the diocese of Newark, saying that "questionnaires breed statistics, and statistics are dangerous unless well founded." If such a method is to be used to determine the sentiment for revision, its circulation should be limited to persons who have acquainted themselves with hymnology; who have studied the present book; compared it with other hymnals; closely analyzed every poem and every tune represented therein and have memorized some of the finer examples of good hymns. These alone can approach the subject of hymnal revision with good judgment.

Mr. Groom does not favor printing the words under the musical notations. He feels that after a verse or two the congregation can easily memorize the melody and that choir rehearsal will prove sufficient for members of the choir to memorize the parts. He points out that it is becoming generally useful to apply different tunes to words, in which case the music will be on an entirely different page. He objects to the distortion of the poems necessary if the words be printed between the musical lines.

As a corrective for this situation a "melody hymnal" is proposed by Mr. Groom. He is not without good company in this suggestion. Such a book would carry only the music of the melody and would be designed for use in the pews. It is believed by many that such a book would encourage unison singing on the part of the congregation. Whether our Anglo-Saxon love of "part" singing could thus be overcome is open to serious question. It is hardly to be doubted that our congregational singing could be vastly improved if this change could be accomplished.

Ada Loaring-Clark: A Tribute

By the Rt. Rev. James M. Maxon, D.D.
Bishop of Tennessee

MRS. ADA LOARING-CLARK, wife of the Rev. William J. Loaring-Clark, D.D., rector of St. Luke's parish, Jackson, Tenn., was a native of England. With her husband and small family of three sons and one daughter, she came to this country, making her home in St. Louis, Mo.

From the time of the ordination of Dr. Loaring-Clark by Bishop Tuttle in 1904, Mrs. Loaring-Clark identified herself with her husband's service and ministry. After five years spent in St. Louis she removed in 1909 to Chattanooga, Tenn. For the next 14 years she was particularly interested in the development of the devotional lives of women, and in the world-wide missionary work of the Church.



MRS. LOARING-CLARK

In 1911 she promoted the organization of the Federated Missionary Societies of Chattanooga. As president of the Woman's Auxiliary of St. Paul's parish she brought about the organiza-

tion of all women's parochial societies into the Women's Service League, in accordance with the National Council's plans.

Mrs. Loaring-Clark was one of the first women elected to membership on the national Auxiliary board, on which she served for six years. This service coincided with her presidency of the Tennessee branch of the Auxiliary. Of this latter organization she was elected honorary president for life. She was the first woman appointed to serve on the national Department of Missions.

Her interest in the development of the devotional life of women found expression in her work in the Daughters of the King. She has served successively as chapter president, diocesan president, and national president. For several years she has been editor of the *Royal Cross*.

For the anxious, the bereaved, and the afflicted her heart was ever open. From the heartaches she suffered in the death of her son, Charles, killed in action in the World War, she turned to a beautiful ministry of loving sympathy to the afflicted. In her own parish she inaugurated the beautiful custom of sending flowers from the Lord's Table to the sick and bereaved. Gathering a small and earnest group of women around her she sought out, on a nation-wide scale, the names of the blind, and helped bring cheer and courage to them in their darkness through sending them cards and messages in the Braille. The little guild she promoted still serves more than a thousand of the blind in these ways.

The disabling accident of 15 months ago in which her ankle was broken, entailing months of physical inactivity, and great bodily suffering, did not daunt her spirit. She continued from a sick bed and invalid's chair, her direction of affairs, her editorial work, her active interest in all Church affairs.

As wife, mother, friend, she never forgot her supreme allegiance to the Lord Jesus Christ. As Christian and Churchwoman, she gave of her best and of her all, to the service of the sick and the well, the suffering and the afflicted, in the Name of her Lord.

Surviving her are her husband, the Rev. Dr. W. J. Loaring-Clark; her daughter, Miss Ruth Loaring-Clark; her sons, Harry Loaring-Clark and the Rev. Alfred Loaring-Clark; and five grandchildren.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Following a lingering illness, during which she continued her writing for this department despite her suffering, Mrs. Loaring-Clark died at midnight on Christmas eve. The following bright message for the New Year, the dawn of which she was not to see in this life, is therefore her final contribution to THE LIVING CHURCH. With it, we bring this department to a close, mourning its editor's passing beyond the Veil but rejoicing at her release from this painful world into the larger Life Eternal.—THE EDITOR.

The New Year

AHAPPY NEW YEAR to all my friends. May the year we are just entering be the richest one spiritually you have ever known. May its daily rule follow the Forward Movement closely. May we Turn, Follow, Learn, Pray, Serve, Worship, and Share—in everything giving thanks, rejoicing for the Lord is at hand. While the past may have been a great and glorious experience for you, remember that "Ye have not been this way before and ye know not what lieth before you." Charles Kingsley told us,

"The day of the Lord is at hand, at hand;
Its storms roll up the sky;
The nations sleep starving on heaps of gold;
All dreamers toss and sigh;
The night is darkest before the morn;
When the pain is sorest the child is born,
And the day of the Lord at hand."

May God bless each one of you and have you in His loving care.

Philippine Islands

THE LAST newsletter from the All Saints' Girls' School in the mountain village of Bontoc, P. I., brings very interesting news sent by Deaconess Kate Sibley Sharp. The Easter lilies were in bloom; she had near her a large jar of the beautiful white blossoms and there were no less than 16 vases of them in the church and chapel.

There are compensations in being an isolated missionary stationed on the other side of the world. Deaconess Sharp says in part:

"The Girls' Friendly Society had an excursion and "wienie roast" in honor of our four members who were leaving to enter high school in Baguio. Two large trucks were needed to carry the 55 members and candidates who went to Besao, about 17 miles from Bontoc. It was quite an event, because very few of the girls had ever been to Besao and it is always exciting to go to a new place; and not one had ever seen a 'wienie,' although they had read in the GFS *Record* about 'wienie roasts,' and were very curious about them. The four departing members left for Baguio a few days later, dissolved in tears, and I am afraid they have shed many since, for they are always very homesick for a time. They have all passed the entrance tests and are launched on their high school careers.

"We have been receiving generous supplies of clothing, etc., from branches of the Auxiliary in Central New York and Ohio, and now comes word that more packages are on the way from Idaho. We are extremely grateful to our good friends who do so much for us, and letters of acknowledgment are being sent out as fast as moments can be snatched for writing them."

The Heritage of the Cathedral

By Clinton Rogers Woodruff

FROM TIME IMMEMORIAL mankind has been erecting monumental structures to honor a supreme being and the urge is stronger today, perhaps, than ever before. THE LIVING CHURCH published [September 26th] a news item about a story in the *Geographic Bulletin* entitled A New Cathedral Age Dawns, in which it was pointed out that "architects are poring over blue prints, cranes are lifting huge blocks of stone into position, and artisans are busy chiseling out statues and delicate stone tracery as new temples rear their pinnacles skyward."

While this is especially true of our own country, the movement is world wide and indicates aspirations that must be considered encouraging in the highest degree. This same *Geographic Bulletin* points out that in Victoria, B. C., Christ Church Cathedral was completed in 1932. At the other side of the globe, British choristers are singing in St. George's Cathedral, Capetown, South Africa, the cornerstone of which was laid in 1901 by the late King George V. In Nairobi, capital of Kenya Colony, East Africa, the Cathedral of the Highlands is being reared. In Suva, Fiji Islands, a site has recently been purchased and plans are being drafted for an Anglican cathedral. On Christmas night, 1932, a cathedral that had been under construction for nearly a century was dedicated in La Paz, Bolivia. All of which recalls the great era of cathedral building in the Middle Ages, which many assert was "the symbol of the aspirations of man at the moment when man's aspirations were highest."

And now comes a fascinating book, *The Heritage of the Cathedral*,¹ which may be regarded from one point of view as a discussion of their architecture reflecting "the whole history of man." The author, Sartell Prentice, a learned and much traveled Presbyterian clergyman, now living in New York, recounts how he came to write the book, which was conceived, he tells us, beneath the towers of the Amiens Cathedral when a wandering tourist asked him "what is this church? why are you going in? is there anything to see?" It was born, he goes on to tell us, shortly thereafter in Notre Dame in Paris when two American business men of unknown names, occupations, or places of residence, having spent less than five minutes in the cathedral, started to leave it by the north transept portal.

"As they passed me on their way out," he says, "I called their attention to the windows under the great South Rose window where four bearded giants appear, carrying four little boys—although three of them are also bearded—pick-a-back on their shoulders. The man was amused by the naïvete of the glass until I explained that this was the 13th century way of expressing the dependence of the New Testament upon the Old; that the four giants were the four Major Prophets and the little boys were the four Evangelists."

Then one of them asked a question and this chance encounter led to spending an interpretative hour in the cathedral. The great columns of the nave received a new meaning when "we glimpsed behind them the shaggy hair and beard of that Mesolithic man, who invented the spreading capital when he capped the tree trunk, which was the first column, with a short, rough log to keep it from piercing, instead of supporting, his heavy roof of boughs and clay."

The basins of holy water became dramatic when they saw, reflected in its depths, the executioners of Xerxes scourging the waters of the Hellespont for insolently sweeping away the royal bridge, and heard in the hiss of the scourges an echo of the old belief that living water had a mind and a will of its own and could bestow blessings or curses upon men. The stone vault overhead became more than a vault when they heard it dimly ringing the old war-cries of Northmen, Saracens, and Magyars and understood that it came into existence to protect the church and its relics from perils of fire in those Dark Ages when savage invaders were ravaging the land.

Mr. Prentice then goes on to say:

"As I walked with these men among the aisles of Notre Dame it occurred to me, hazily, that of the half-million tourists who annually cross from America to Europe there were few to whom the cathedral is not a closed book, and that it would be well worth while if someone should undertake for the many that which I had briefly and incompletely undertaken for these two."

OUT OF this experience has come a book of great charm, wide learning, wise comment, the outcome of years of study and travel, in which we are told the story of the evolution of occidental cathedral architecture, and these forces are shown at work. It tells us how they shaped and then changed the Early Christian basilica; how the problems of the Romanesque arose; how those problems were solved in the triumphant beauty of the Gothic. With the Renaissance, the form of the church returned to that paganism from which it had departed centuries before; and men grew content with the creation of styles. Indeed the whole structural story of the cathedral is told.

Our author, however, does not confine himself to the cathedrals of England and Europe. He tells us what primitive man contributed to cathedral architecture in a highly interesting way that laymen in architecture can understand.

He further shows that the hero of the Middle Ages was not a figure of romance; not Richard Coeur-de-Lion storming the walls of Acre; not Godfrey of Bouillon, battering down the walls of Jerusalem; not Henry of England, conqueror of Normandy at Tinchebrai, who was whipped at Avranches for sacrilege against the person of a priest; not Abelard or Aquinas, despite the thousands who followed them and hung upon their words, nor Innocent III, conqueror of kings. The hero of the Middle Ages was a Point of View; a point of view which conquered the Holy City; that raised and crowded universities, that clothed Innocent with power and created the great cathedral age. When that Point of View died all that had been upborne by its wings came fluttering to the earth; the papacy went into eclipse; crusaders furled their banners and crept home, and the song of the builders faded into silence. The Age of Faith was over, and with it passed the power that moved mountains—and parted the waters at "the place called Porte-Ste-Marie."

In connection with his discussion of the background of Gothic architecture he frankly and fairly admits that men of the Middle Ages were no more logical and consistent in the practice of their faith than have been the men of other centuries. There was much that was lusty and lustful, much that

¹ William Morrow & Co. \$3.50.

was passionate and brutal, to mar the record of these years. But the crime of David does not destroy for us the value of the Psalms, he points out; the passionate massacre by the great Theodosius in Thessalonica does not prevent our high appraisal of the man; the brutalities of our own Night Riders, Ku Klux Klans, and sporadic cruelties of lynching mobs do not destroy our claims to culture and civilization. Neither do the charges that might be laid against the men of the 12th and 13th centuries forbid our realization of the fact that the purpose of the times was that "men should be good Christians."

IT IS quite impossible to do justice to this volume, laden as it is with learning culled from all sorts of documents and with historical explanations and interpretations of real value, but it can be hastily summarized in this way: Roman temples at the time of Christ were small, because they were "intended only for the hieratic performance of a ritual and not for popular assemblies." The Roman basilica however, "with its great central nave, its flanking aisles, its galleries, and curving apse," was both a law court and market, and had ample accommodation for crowds. As soon as Christians could venture above ground, therefore, they took the basilica as a model for their churches. The basilica and the early church buildings were oblong, not cruciform. When, under Constantine, Christianity became a State religion there was such a rush of candidates for holy orders that new provision had to be made for their seating within the church. Transepts were therefore created for this purpose and the altar was placed at the crossing. Sometimes the church was built like a capital T, but more often the transepts were so arranged that they gave it the shape of the conventionalized cross. After the fall of the Roman Empire the art of masonry for a time declined and knowledge of the machines necessary to lift great stones was lost. So the builders took to making small arches, so that in place of one great opening there might be "three rows of concentric, indented arches above the entrance to the church." Later these arches multiplied "until they swept over the porch in great concentric arcs and marshaled their columns in stately procession on either hand"—often glorious to behold, but basically very utilitarian.

"Thus," says Dr. Prentice, "the splendors of the portals and porches of Chartres, of Amiens, of Rheims, and of all that great sorority of churches might never have been achieved had it not been for the architectural limitations, the ignorance in technique, and the poverty in mechanical devices which compelled a ruder and less skilled people to substitute a double row of small stones for the single row of greater stones where-with the Romans had built their arches."

This gives a picture of a book that whets one's desire to read on and on, to learn more of the motives and thoughts of those who were the precursors of the modern cathedral urge, especially in America. Unfortunately, Dr. Prentice does not discuss our American structures. It would have been highly enlightening if he had compared them and their development with their European precursor. Our activities in this field are, as we have already seen in the pages of THE LIVING CHURCH, recent, very recent; but there is no doubt as to their vitality and progress.

So far as size is concerned some of our American cathedrals bid fair to outstrip their European sisters. Bishop Manning relates how on one occasion when in Rome he met Mussolini, who asked him how the New York Cathedral of St. John the Divine compared with St. Peter's. Strictly speaking, St. Peter's is not a cathedral (St. John Lateran is the Cathedral

of Rome), but the Bishop was able to tell him that the great nave of St. John's is 11 feet wider than the nave of St. Peter's. "Dr. Cram's genius has made it," he declared, "what is of immeasurable greater import, the most beautiful Gothic nave in the world." The Bishop might, with entire propriety, have added that the New York Cathedral is the largest cathedral in the entire Anglican communion.

The cathedral has become an integral part of our religious and community life, not only in our own communion, but in that of others as well. Indeed some of the noblest tributes have come from our Protestant brethren. Take for instance the tribute of the late Dr. S. Parkes Cadman to the Washington Cathedral on Mount Saint Alban's in the course of which he declared:

"The very stones around us cry out in behalf of faith in the Eternal Father whose mercies are changeless in the midst of change. . . . Truly the cardinal verity of the incarnation has found a worthy memorial here. At these Altars men and women who are sad, weary, and burdened will renew their courage and endurance. From this pulpit the blessed Gospel of the grace of God will echo throughout the land. Here the rough hewn energies of our industrial masses are to be diverted into divinely appointed channels. Here saints will pour out the incense of their grateful hearts and sinners have cause to rejoice in the redeeming love of the Cross. I commend the sacrificial service of the founders and builders of the National Cathedral to every lover of God—Jew or Gentile—and particularly do I commend it to those for whom Christ's cause is the dearest objective they know. Let us complete the structure, for in so doing we shall build nobler mansions for our souls."

Which brings to mind a poem by Anne Deal Toomer entitled *In an Old Cathedral* [L. C., March 14, 1936]:

Inside these ivied walls, O God, I kneel
And make the cross of Christ upon my breast.
Weary of turmoil and the strife without
I kneel within and pray to Thee for rest.

Like pools of sacred blood the evening sun
Pours through the crimson robe of Cherubim
And makes a symbol on the chancel floor
Redeeming me from strife and secret sin.

O underlying mysteries of sacred things
Whose paths lead on through wisdom to the stars;
Forgive my limitations and my sins
Till death Thy door unbars! Amen.

I ought to add that a short second part of the book is devoted to the archaeological phases of the subject. Also that it is abundantly illustrated, almost entirely, however, by continental European examples.

VISION

DEAR CHILD, if beauty you can see
In simple things—a flower, a tree
Or thrill to song of meadow-lark,
Or love the velvet of the dark;
If you can lie down on the grass,
And learn from insects, as they pass,
How each one carries out some plan
That's far beyond the skill of man;
If in a spider's web you see
A pattern of sheer symmetry,
If you can watch a bird unfold,
And in your heart its beauty hold—
Then never fear,
For God is near.

GERTRUDE G. JUDD.

Calvary Church, 1836—1936

An Appreciation

By the Rev. Frederic C. Lawrence

Rector of St. Peter's Church, Cambridge, Mass.

CALVARY CHURCH, New York City, in the year just closed celebrated its 100th anniversary. It is a church with an illustrious history as the recently published volume, *Calvary Church Yesterday and Today*, has shown. Yet the present wide interest in Calvary's centennial is not only because of its past history, but because of a spirit which still lives in Calvary today.

During the past ten years Calvary Church and its rector, the Rev. Samuel Shoemaker, have accomplished what many believe to be one of the greatest works of evangelism in any church in the present day. Its work is widely known not only in our own country but in many others to which members of its staff have traveled. A number of books published by the Rev. Mr. Shoemaker and his staff, *Realizing Religion*, *Children of the Second Birth*, *Inspired Children*, *The Conversion of the Church*, *Calvary Church in Action*, and others, have profoundly influenced the thought of our Church. Scores of young men now active in the ministry of our Church owe their decision to enter the ministry to the influence of the Rev. Mr. Shoemaker.

For ten years Calvary Church has been a center of the Oxford Group in America. In England, Canada, South Africa, Australia, India, China, the Netherlands, Scandinavia, and other countries thousands of clergy of many communions, who have been directly influenced by the Oxford Group, and thousands more who have become greatly interested in its work, turn with gratitude and expectancy when the name of Calvary Church is mentioned. As one who owes a great debt to the Rev. Mr. Shoemaker for what he has taught me, and to Calvary Church for the standard of effectiveness it has constantly held before us, I would like to call attention to the major contributions which Calvary Church is making to the life of the Church at large today.

When I think of Calvary Church my first thought is of a church where, *week in and week out, men and women are converted*. It is not merely a church where men who know God come closer to Him. It is a church where men find God. Time after time the casual visitor, dropping into Calvary, has quickly been drawn into the fellowship of the church and converted. Seven days of the week cynics, agnostics, ineffective Christians, have come to Calvary and its parish house because they want an experience which their friends have found there. They have come from the Bowery, from Park avenue, from Wall street, from the East Side. They have come also from among the transient population of New York, citizens of Ceylon and Burma, business men and students from England, China, and all parts of the world; and they have found God. An extremely forceful preacher, the Rev. Mr. Shoemaker does not rely on his preaching, or on his own personal contacts and interviews, to bring people to Christ. His leadership has developed scores of intelligent workers who, whatever else they may be doing, are continually on the alert to meet the spiritual needs of those who turn to them. They do not always remain in Calvary parish house. They are at work in hotels, restaurants, homes, city parks, offices, shops, or at Calvary Mission—wherever the Spirit guides them.

The frequency of real conversions in this atmosphere is no

more remarkable than the depth and content of the experiences themselves. It is normal—but it is more than average—Christianity when "there are added to the Church daily such as should be saved." These people are not added to the Church merely because they have come to love the beauty of its worship, or because they have determined to become more loyal Church workers and attendants, or even merely because they have reformed. They have been added to the Church because they are converted. They have seen their sins in a new light and repented of them; they have experienced God's forgiveness and learned the meaning of the surrender of their wills to His; they have found the power of the Holy Spirit to strengthen and guide them. They are not seeking merely to oblige the rector. They are working for God. They do not need to be told what to do. They have their own "self-starters."

A preacher was once lamenting the effect of his sermons. A layman to whom he spoke remarked, "Surely you don't expect to convert someone every time you preach?" "No, I expect not," said the preacher. "That's just the trouble," said the layman, "you don't expect enough." The Calvary staff expect miracles and find them happening. In a day when it has fallen far too much into the background, they hold constantly before us "the cure of souls."

SECONDLY, when I think of Calvary I think of fellowship. At the heart of the work there has grown a fellowship of people whose lives are interwoven. It is not a fellowship which meets once a week or at some other stated interval to discuss a few problems that are held in common. Here every problem is held in common and the fellowship is continual. Expenses, routine, the need of rest or advice, spiritual health are all in a similar category. These matters are thrown into the ring to be shared as the common responsibility of all.

Naturally, such a fellowship cannot be suddenly organized. It develops as its members come to know and to trust each other completely. It is not merely a group of like-minded people, not merely a group who coöperate, certainly not a group who have been regimented by a single leader. It is a group whose unity has developed from the extent to which the common purpose of all has become the controlling purpose of each. The Rev. Mr. Shoemaker says that he values the opinion of this group because they know him better than he knows himself. He is one of a team. They can tip each other off before a false step is made. There is a continual happiness in that fellowship. It is not without cost; and it is not alone because of the strength that each one gains from it. It is even more because of those who are continually being added to it; joy over the sinners that have repented. It is greater than the joy for the ninety-and-nine good Church members whose needs are satisfied. The fellowship at Calvary is representative of the whole body of the Church, men and women, young and old, rich and poor, of varied trades and professions.

Every church has its body of faithful workers. Perhaps it is those who come to worship together at the early Communion service on Sunday, or those who attend some particular prayer meeting, or those who in the natural course of Church activity are most closely associated with the rector. But a knowledge

of the Calvary fellowship will make most of us pause to consider the degree of commitment and the representative quality of these groups. The Epistles draw a distinction in the early Church between the *koinonia* (the fellowship) and the *ecclesia* (the assembly). Calvary is teaching us in a new way the importance of the *koinonia*.

MY NEXT thought of Calvary is in relation to *the service which it renders in the community*. In many churches we have almost prostituted the ideal of Christian service by making it synonymous with church work. Phillips Brooks concludes one of his great sermons with a call to action. "You will say," he exclaims, "What can I do?" "My answer is, you can furnish one Christian life." He did not say, "You can serve a supper for the boys' club, or make candy for the bazaar, or even sing in the choir, or serve on the Altar guild." He said, "You can furnish one Christian life." Somehow we must do far more than we have to help the layman to understand how he can serve in his trade, his profession, his lodge, his community, his government. This service must be more concrete than a mere determination to live respectably, to do a good job. Men must be changed, their jobs must be changed, society must be changed, the world must be changed if we are to have a Christian world.

There are, as a result of the work at Calvary Church, offices and work rooms in New York City which cannot be entered or left without the knowledge that the man or woman in charge is trying to put business on a Christian basis and that this attempt presents a marked contrast to the world about. At the church men and women are meeting together constantly in small groups to think through what God's will may be for them in their businesses, their homes, their schools, their communities. Their talk is not argumentative or theoretical, but practical and prayerful. They are considering, not ideal systems, but actual situations. We cannot be content because our church is a "going concern," because its organizations are thriving and well manned, because its services are well attended. We cannot be content unless it is known as a spiritual dynamo in the life of the community, and unless it is presenting a standard in the professions represented by its members "to which the wise and honest may repair."

A fourth feature of the work at Calvary Church is, I believe, the catholicity of its message. Referring to a new trend in religious thought a modern commentator has recently said, "It feels impelled to seek firm grounding, not in the thought forms of modern culture or even of traditional Protestantism, but in the rich, deep stream of tested certainty which has come down through the life of the Church through all the Christian centuries."* It is, I believe, such an emphasis which has made the message preached at Calvary and the services held there so acceptable to members of all communions. Without departing in any way from the regularly accepted customs and teachings of its own communion it has proclaimed a message which makes every man feel at home. The emphasis on sin and the need of true repentance; the call to live in love and charity with our neighbors ("bridge-building" the Oxford Group has called it); the desire to lead a new life, following God's will and the guidance of His Holy Spirit; the need for faith; the meaning of fellowship and the Cross of Christ are surely "tested certainties which have come down through the life of the Church through all the Christian centuries." They are almost the very words of the "Ye who do truly and earnestly

(Continued on page 20)

**The Return to Orthodoxy*, H. P. Van Dusen, THE LIVING CHURCH, June 27, 1936.

THE SANCTUARY

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

Our Lord as Preacher: His Special Emphases
(Concluded)

XIII

OUR LORD'S DOCTRINAL TEACHING seems centered on *anthropology* rather than on *theology*; on man's need of God even more than on God's love for man. Man must "come to himself," like the Lost Son, before he can feel, and feeling, yield to, his Father's love calling him home. This gives us a clue which in these days we shall do well to follow. The Christian doctrine of man must be recovered before the Christian doctrine of redemption can be once more welcomed and believed.

Our Lord's teaching of it is not abstract or analytical. It is unique in insight and completeness, but it is concrete and very personal. He does not define. Rather, He paints a portrait, of man as he is, and as he may become. And in this portrait there are four dominating features.

First, man is *capax Deitatis*, that is capable of, created for, union and communion with the God who made him.

Secondly, man has the heritage of freedom, willed to him by the Source and Giver of all freedom; by Him who alone can make His creatures free.

Thirdly, man is required to be righteous with the righteousness of God, as the necessary condition of fellowship and union.

Fourthly, man's destiny, as God designs it, is an eternal life of joy and peace in the divine fellowship and presence.

These are the outstanding features of man's portrait as our Lord paints it. And it is above all else important to note that these elements which, fused together, make up our Lord's estimate of human nature do not describe achievements, but rather failures and frustrations. He shows men the nature God has given them; what in God's sight they really are. But there, over against Him, in poignant fact, in stark reality, stand actual men and women—the common run of our humanity—in their moral and spiritual helplessness. Where is the Gospel in all this? Just where it always is; just where we have found it. *He* is Himself the Gospel. He is there to do for them what they cannot do without Him; to give them back their manhood; to re-create humanity. None knew so well as He how man had failed and fallen. But that is precisely why He has come among them. Take it point by point. This capacity "for God" now almost gone through man's apostasy; He will restore it. "No man cometh unto the Father but by Me," which means that all *may* come. Man's freedom has been thrown away in slavish obedience to sin. He will give it back to man. "If the Son shall make you free, ye shall be free indeed." And man's righteousness, now as "filthy rags"; that too can be achieved through faith in Him who will make clean the heart and renew a right spirit within man. Finally eternal life, eternal not merely in duration but in quality: it is the gift He brings to crown it all. So our Lord not only paints the picture, but undertakes to make it no mere ideal but a reality. Here is the same appeal, "Come unto Me." Here in fact is the Gospel of the Incarnation.

MEN HAVE confused living processes with finished products, as though the Creator was merely the God of the dead and not the God of the living as well.
—Bishop Johnson.

Liturgical Reform

Suggestions for Prayer Book Revision

By the Rev. Stephen F. Bayne, Jr.

Rector, Trinity Church, St. Louis, Mo.

IT IS HARD to put down all that one feels about so fundamental and so habitual an activity of people as their liturgy. If it were only a form of words, or merely a set of rules, or just a tradition of physical behavior, we might be able to go at it brashly and hastily, and make quick and effective decisions which would be very good ones. But a people's liturgy—our liturgy—is inevitably a tremendously complex thing.

It is composed, in the first place, of expressive and significant words and acts, designed to accomplish a certain end. Then, around that pattern of words and acts lies a diverse and rich tradition and setting—vestments, architecture, music, language, lighting, postures, ceremonial, all the arts and crafts which are called upon to minister to the central act. And then there is a third circle, of the unspoken traditions and loyalties and affections of all those through whose lives our liturgy has passed. The fabric of public prayer, I feel, is shot through and through with the parts which other souls have played and do play; memories, and the awareness of the limitless congregation which attends every Altar, make any liturgy, even the simplest, a deeply rich and treasured thing.

And then, most fundamental of all, is the mystical and desperately real society which a liturgy offers and transforms. No one could ever simply sit down and design a form of public prayer offhand: in it, if it is to be a true liturgy, there must speak the voices of the millions upon millions who will find the foundations of the universe there expressed and enacted and resolved to the fineness of a finger's breadth of matter. The travail of countless multitudes of the oppressed and sightless, the eager dreams of the prophet, the quiet insight and solace of the pastor, the unending tension between the imperfect and sinful world and the serene perfection of the Kingdom—that tension which is the sole reason for a liturgy, and which is the only background against which a liturgy can be judged—all these do and must find expression.

A liturgy is, therefore, inevitably a tremendously complex thing. But it is not sacrosanct: it is and it must be subject to change, because the society which it reflects changes, and a tradition changes, and the accidentals of life change. They change slowly and deeply; and there is nothing but shallow success and deep failure for the person or the institution that supposes otherwise; nevertheless there must be a constant pressure toward revision and clarification to meet these slow, deep, basic alterations.

All that I have said is by way of qualifying the few comments that are to follow. To be successful in its task of interpreting and utilizing and transforming all these materials and situations, a liturgy depends, as I think, on four quite simple factors.

In the first place, a liturgy should be *adequately expressive* of the Creed which it represents.

Second, a liturgy should be *accessible* in the highest possible degree to the full participation of the individual worshiper, while at the same time it preserves its proper character as an objective act of public worship.

Third, a liturgy should be *specific enough* in its doctrine to be clear, without being sectarian or repressive.

Fourth, a liturgy should be *realistically* conceived, psychologically and aesthetically, so as to be as effective an act of public worship as it is possible to be.

A liturgy, then, to be successful should be as expressive, as accessible, as free, and as realistic as possible.

We shall find there to be a specific and quite separate critique of our liturgy along each of these lines of examination. It is one thing to judge the realism of a service, it is quite another to judge its accessibility. Again, there is a distinct tension between the lines of freedom and of expressiveness. Once again, we will find that the realism and accessibility of a liturgy pair naturally together as criteria of form, while freedom and expressiveness are questions more relative to the content of a liturgy. I should like to make, first, some comments as to the form of our liturgy.

IS IT fully satisfactory as to form? Is it realistic, is it accessible, in the degree which we ask? If not, where and how shall we urge changes? It is difficult to answer those questions without seeming to be arbitrary, or partisan, which is a worse evil. What one considers realism is to another the acme of sentimentality. What one considers accessibility is to another purely marginal formalism. For myself, speaking only for myself, I take the factors of realism and accessibility together to be five in number: language, duration, emotional pattern, architecture and its allied arts, and simplicity of statement and action. And it seems to me, again speaking only for myself, that there is distinct room for change along those lines.

Stately and trenchant as are the measured periods of our Prayer Book liturgy, it is a familiar truth to clergy that what was once familiar and easy language is now fast coming to have, in many instances, the same remoteness from popular understanding as had 16th century Latin. The process is by no means complete; but it is a fact, disquieting as it may be to those who do understand and use the Prayer Book language, that an increasing number of our people do not, and will never again so understand and use it. Some time, in some future unhappy Convention, a Commission will begin to wrestle with the problem of a new liturgical translation; what is of immediate concern to ourselves is not any new rendition of the whole (a remote possibility), but a permission now urgently needed, as I think, to a greater freedom in the use of simpler alternative devotions.

Both the General Confession and the General Thanksgiving seem to me to be the most pressing and the most available points of attack. I wish I didn't have to ask my people to make their liturgical confessions in such high-falutin' language, because I know that the chances of their ever getting beyond a profound admiration for Elizabethan syntax are very slim indeed. And the same comment applies to the Thanksgiving, noble and aspiring as it is.

My first suggestion of a practical nature then is this: may we not, with reason, urge the adoption of certain permissive alternatives to the people's devotions, especially to the Confession and Thanksgiving, even if nothing more than permission to use the form of Confession in the Communion of the

Sick? In this matter of language, I should not want to stop with this first step; but it seems to me the only practical starting place at this point. Ultimately we have got to face the issue of a complete revision of the liturgy as a whole, and of the collects and other propers, but that perforce will wait.

THE DURATION of a liturgy is another important factor in judging its realism and accessibility. It seems to me quite clear that our average liturgical performance is too long. Even when only the liturgy is used, a half-hour is the least time in which the Offering can be made and a few Communion administered. And while on Sundays the time factor is not nearly so pressing, the increasing practice of weekday Eucharists is making the problem of abbreviation a constantly more urgent one. For the busy man or woman, who may be obliged to spend many precious minutes in going to or from church, or who has only a limited lunch hour, it seems to me a matter of some importance to be able to compress the essential parts of a celebration into as small a compass as is reasonably possible.

Our obvious points of attack will naturally be those parts of the service not directly connected with the actual performance of the transaction. A long tradition lies back of certain common omissions; the Creed, the Invitation, the Comfortable Words could all be made permissive on ferial weekdays, I should think, without doing any serious harm. And it seems to me at least reasonable to suggest that permission might be given to read only one lesson—either the Epistle or Gospel—instead of both, on those occasions when brevity is desired. The change from four lessons to three, and from three to two, was made without apparent disaster; and I should imagine that for a simple early morning or noontime celebration one lesson might, in many cases, be omitted without irreparable harm.

And I have learned two further facts, from a limited experience in clinical celebrations, that when only a few people are present, and where brevity is essential, a thoroughly satisfactory abbreviation of the liturgy can be attained by combining the people's preparation with the priest's preparation before the service begins, and by substituting for the Thanksgiving and the post-Communion collects, a simple psalm or perhaps one or two prayers of thanksgiving and of refreshment. In this way the compass of the liturgy can be appreciably reduced, without tampering in any way with its essential structure and without losing any of the subjective values attaching to our present office.

Priest and people might start with a mutual preparation and absolution, perhaps adapting the familiar preparation now used by priest and server. Then would follow the Collect for Purity, the Summary, *Kyrie*, and the proper Collect and either Epistle or Gospel or both. Then the Offertory and the Great Intercession. Then at once the Canon, the Prayer of Humble Access, the Communion and Ablutions, and a short post-Communion devotion and blessing. I do not see that this in any way departs from the ideals to which our liturgy is dedicated, nor do I imagine that it is a hopeless suggestion to make. The Sunday and the festal liturgies should be properly more elaborate and more complete.*

I want to make a few brief comments on the other factors making for accessibility and realism. I feel very strongly that the emotional pattern of our liturgy should not be dis-

turbed—in other words I like the *Gloria* where it is, and I like the truly evangelical use of the summary of the law and the *Kyrie*, both of which are innovations in our service. It is overly subjective in tone; there is a certain pathetic reaching out for "effect" in many of our treasured phrases; but that subjectivity, I think, can be handled quite well without disturbing the happy accident of order and emphasis which makes our office a supremely satisfying act.

On the other hand, a good deal can and ought to be done toward the utilization and direction of the arts and crafts which minister to the Altar. If in each diocese or province there were an authoritative commission which could lay down the law about the designing and decorating of our sanctuaries and churches, we would be spared a great deal of the thoughtless damage so frequently done. It is all very well to appreciate the generosity and sweetness of the people who donate solid gold spittoons and old rocking chairs and art-glass windows to our sanctuaries; but it is quite another thing to expect a priest in his parish to teach a religion of deep and strong truth and love and sacrifice when he is surrounded by meretricious and absurd fixtures sired by patronage out of ignorance. I don't imagine for a moment that the setting is nearly so important as the act itself: but I have known cases where the setting was so impressive and so bad as to render the act almost imperceptible. That is a real danger. And I think the simplest way out is to supplement the authority and discretion of the priest with a collective authority and discretion which will obviate many of his difficulties at the outset. I think that is a real and important part of liturgical reform; and I speak from a sincere conviction born out of an experience, now happily terminated, precisely as I have described.

Finally, a word as to simplicity. Liturgical simplicity and directness are virtues not entirely of the spoken word, but stemming almost equally from the actions and manners from out of which that word speaks. I suppose many priests would not wish to hold their hands as I do at the Altar; nor should I as many of them; but I think there is a middle current which could be established, setting forth certain specific limits, for example, to the speed or slowness with which the prayers are to be read, and to the degree to which the celebrant is allowed to lean on the Altar, or muffle his words in his surplice sleeves. Once again the reader may not regard this as I do, as the proper subject of liturgical reform; I cannot help feeling that *it is the act as a whole which matters*, not just the words we say; and if we are to have our words set forth with authority, as they should be, then I see no reason why similar limits should not be established for our physical vagaries in the sanctuary. I leave this subject at this point.

NOW MAY I add some few thoughts on liturgical reform from the point of view of content, looking at our office with the questions in our minds: "Is our Eucharist expressive enough—is it free enough from sectarianism and repression?" Dr. Brilioth, the important Swedish Lutheran theologian, in his recent book on the history of the Eucharist sets forth five major lines of emphasis which he finds to be basic in all the great liturgical families. As he sees them, Christian liturgies from the beginning have carried the five-fold burden of Communion-Fellowship, Remembrance, Thanksgiving, Sacrifice, and Mystery. He traces very attractively the development of the great liturgies from their simple origins, and finds that in the main line of each of the great families these five separate currents of human life and of divine action are at least imperfectly expressed.

*A celebration along this pattern takes 15 minutes in comparison with the 30 minutes normally used by the same priest. The author is, of course, not suggesting this reduction to one lesson either as a permanent or normative change; it would simply be a permissive abbreviation where the need was clear.

I have made a great deal of use of that five-fold analysis and I have found it to be most helpful and complete. And if we use that or some similar analysis, it is sometimes very easy to see weaknesses in our familiar prayers which otherwise we might not be able to see. Taking the historical situation which produced our present liturgy, we find the following to be true: The late Medieval English rite was very strong indeed, as were almost all the later Medieval rites on the two emphases of Sacrifice and Mystery. The element of Commemoration had dwindled to become hardly more than the formal setting for the mysterious Sacrifice. With the decline in people's Communion which was a fairly widespread characteristic of the late pre-Reformation centuries in England, the element of Communion had dropped to an unimportant place. And in common with the Western rites generally, the element of Thanksgiving had never formed more than a subsidiary current in the stream of public prayer.

IN OTHER WORDS, we have, at the eve of the Reformation, a liturgy tremendously expressive of the mystery of the divine transaction, and built almost entirely upon the conception of that transaction in sacrificial terms. And strong and good as these emphases were, equally strong and bad were the abuses which came from them. These abuses were the chief targets of nearly all the reforming movements; to a lesser extent in the Lutheran movement, but certainly they were the chief points of attack in all of them. In consequence, the liturgies of Reformation influence, including the liturgical reform which began under Tridentine influence in the Roman Church, are marked by a very strong emphasis on those elements which had been least thoroughly expressed in the Medieval rites. Of the neglected three, two were thoroughly recognized by the reformers—the element of Fellowship-Communion and the element of Commemoration. To a lesser extent the purely Eucharistic element was also involved.

When you set this analysis of the reformed rites into the historical background of 16th and 17th century England, it is very easy to see just where the weaknesses of our liturgy lie. The first impression which you get of it in comparison with the classic models, is of its subjective character. The stupendous objectivity of the Medieval Mass is here overlaid with the strong current of the Reformation's deep interest in the souls of individual men. The personal readiness of the communicant for his Communion, his preparation for the reception of Grace, his opportunities to share in the offering of the service, are here brought out to the full; and, as if to furnish a background for this personal relationship between the individual and his God, the historical picture of the institution of the Eucharist is thrown into the fullest relief. Particularly is this seen in the reiterated assurance that this historical sacrifice is not in any sense of the word performed over again.

But it was not within the power of the reformers, or perhaps within their design, completely to change the character of a service. Consequently, what happened was the deliberate scrambling of these new emphases into the already existing material. This scrambling process, plus the deliberate intention of the Churchmen of the period to confuse issues which were likely to be provocative, has resulted in the curious mixture which is our present liturgy. It is true that in our American rite we have had a strong and, I think, a healthy admixture from the East via the non-juring liturgy of Scotland, and also an advantage denied to the English Church, of a modern revision, on the whole well planned and well carried through. Nevertheless, as anyone can see, our liturgy is not clearly ex-

pressive of any ideal save possibly the pious hope that the communicant will be in a fit condition to receive something about which he is not allowed a very clear idea.

Our emphasis on the element of Communion-Fellowship is the strongest, I think, of the five. Our emphasis on the Mystery of the transaction remains the weakest, even where all the resources of the liturgical arts are called upon to supply the missing material. Our emphasis on the element of Thanksgiving is on the whole adequate although by no means what it should be. The element of Sacrifice, confused and bedeviled as it has been by centuries of misinterpretation, still can be discerned through the mists of the Reformation phrases. And the element of Commemoration, although incomplete as judged in comparison with the great mother rites of the East, is at least adequately and usefully brought into play.

OUR LITURGY by these standards is undeniably confused and it does unmistakably overemphasize the personal and subjective elements. And yet I cannot help feeling that it bears comparison well with almost any other liturgy, I should say with any other. I am reminded of the praise of the late Pere de la Taille, the greatest modern Roman Catholic Eucharistic theologian, who is said to have classed the Anglican families of liturgies as the most satisfactory and the nearest in spirit and in letter to the primitive originals of all the great rites. Its faults are positive ones, and ones which can be and will be remedied as we grow more and more deeply aware of our own heritage and our own peculiar spirituality.

As we contemplate revision of the contents of our liturgy as distinct from formal revision I am moved to speak one specific warning which is very distinct to me; and that is, that we *beware of assimilation*. We live in an age growing deeply conscious of liturgical matters. From both the Protestant denominations and the Roman Church come strong currents of liturgical revision and reform. We will ourselves be exposed to those currents: and the danger is going to be that we will find our traditional *via media* by trying to combine contributions from both sides—to add a Roman collect here, and adopt a Congregational aspiration there. With due respect to both sides, that must not happen. In our liturgical tradition, we have developed a specific genius of our own: our spirituality is our own: our technique is our own; we may all be going to the same place (a fact of which I am at best uncertain), but we are, for better or worse, blazing our own trail there. And my deepest conviction is that if we cultivate our own liturgical garden, undeceived by the greener grass on either side, we shall, in the long run, fulfill our own responsibilities most effectively.

I am deeply sensitive to the need for revision as to contents. I deplore especially the undue subjectivism of much of the liturgy. In an age which is witnessing the most evil fruits of a chaotic religious individualism, it is high time for us to recall the grandly Godward aspect of our best prayer. And I hope that, as revision progresses, we are going to find more room for the strength and victory of the Cross; to make the "Let us give thanks unto the Lord" a truly dominant note all through the liturgy. And I should like to see a more developed Commemoration-aspect in our revised service. I cannot remember "His blessed Passion and precious Death, His mighty Resurrection and glorious Ascension," without feeling with that the strong remembrance of all of which He is the Type and Head. God has never been without witnesses: there was a deep reasonableness in the ancient liturgies, when their *anemnesis* started with Adam and worked up. That deep

appreciation of history we should like to see implanted distinctly in our central prayer. I think it would help a lot to clarify some of our Eucharistic ideas when revision comes. This applies especially to the sacrificial aspect of the liturgy. Why is it that in a hymn—"And now, O Father"—we are able to be so much more specific and helpful in this regard than we are in our stated prayers? I am very fearful of being repressive and sectarian; but I am bound to say that clarity and precision could be advanced materially in our service without leading to that great danger.

We could go on indefinitely: let me make just this summary: The road to a right and just liturgical reform is not by way of piecemeal adoption and casual practice, but by a deep understanding and a delicate apprehension of the whole tradition; then a clear analysis of what the *lex credendi* is of which this is to be our *lex orandi*; then all the skill and precision of which praying minds are capable. We have all seen the unfortunate results of hasty and shallow work—all the way from *The American Missal* to the little anonymous pamphlets which periodically appear. I say they are all out of order, because not one of them goes for its sources deep enough, or far enough. A liturgy is a tremendously complex thing, because there has got to be room for everybody in it, and all their needs and virtues and hopes and emptiness. A liturgy has got to be wider than the world, because within it the world is going to find traffic with its God.

*Pere de la Taille is said to have remarked about this hymn that, with the addition of one more verse, it would itself constitute a complete liturgy.

Calvary Church, 1836-1936

(Continued from page 16)

repent . . ." in our own Communion service. Surely such an emphasis on the fundamentals common to all Churches is the one basis of reunion.

FINALLY, Calvary is leading the way to *the new frontier of missions*. Every missionary who returns from foreign fields tells us that the real enemy of Christianity has ceased to be the non-Christian religions which are already being undermined by Western culture through education, the cinema, and the radio. They tell us that the real enemy of Christianity is everywhere the same. It is the secularism, the materialism, the "neo-paganism" of modern civilization. Calvary has set its forces against the "neo-paganism" without regard for geographical divisions. It has attacked it in New York. It has attacked it in Europe. It has attacked it in the East. While never failing to contribute its full missionary quota, it has sent its own laymen to the four corners of the earth. It has never been afraid to approach men of influence and rank. It has carried on its mission on the East Side. It has invaded universities and factories.

For 15 years a world-wide movement of Christian reconstruction has been gaining momentum. It has emphasized truths which our Churches were beginning to forget; the fact of miracles, the sinfulness of sin, the power of conversion, the need for Christians to witness in word as well as by example, the guidance of God, the need to restore the authority of God in the individual and in society. These ideas are not new. They are to be found on every page of the New Testament and in the Prayer Book. There is no monopoly on them, nor on the words which have made these old truths sound new to many of this generation: "Life-changing," "two-way prayer," "sharing," "guidance," "God control." Everywhere Churches have assimilated these thoughts. Calvary has not merely assimilated

what it has gained from this movement. It has inaugurated this movement as a great force in our own Church and in this country. By its continued and ever-increasing life it has proved itself worthy of its heritage. I believe that I speak for many thousands of ministers and laity when I say that we are profoundly grateful that it has led the way.

A Rummage Sale at Baguio

By the Rev. F. C. Bartter

Vicar, Mission of the Resurrection, Baguio, P. I.

WE HAVE SURVIVED another rummage sale. At every such sale the one in charge has a severe attack of atticitis (hard c please) which is just an inordinate desire to have free access to American attics and the privilege of appropriating things that have been discarded and forgotten. The rummagist knows that these attics hold stuff that may be considered worthless and useless in the civilized United States of America, but stuff that could be turned into real use here. To cite just one instance: In one such attic two badly stretched sweaters were found and pronounced worthless. They came to Baguio. They were ripped up, the wool was died and made into a warm blanket.

We have been conducting a "one warm garment" campaign. It means that we are asking our friends to give to our Altar guild, sometime this year, one discarded warm garment. It is amazing to see what ingenuity our committee manifests in mending and making over seemingly "impossible" clothing. We, who have seen children's blouses made out of strips of heavy bandage and a warm cap made out of a single stocking top, know that there is a welcome use for almost anything.

Needs beset us continually. The only way we know how to meet them in these days of reduced mission income is through our rummage sales. The returns from this last sale have all gone out already to meet immediate and necessary expense. Then, too, the poorer people of these mountains have come to look to us to meet their personal needs at little cost. They may be able to pay a little for what they need, but they cannot pay "up-town" prices. Even those at a distance write to us for things they hope we may be able to provide. It is hard to disappoint them by having an insufficient supply to meet the demand. (We have even known one instance of tears being shed because a warm wrapper was "already sold"!) Of course, there are also needs which we must meet without expecting any return at all. If a child just recovered from pneumonia is dismissed from the hospital the coldest month of the year and has only one thin cotton garment—a recent occurrence—the Altar guild does not delay help, even if in such cases the necessary clothing must be bought instead of sold. The guild is entirely clothing one high school girl who has no opportunity to earn and no prospect of finishing her schooling without our help. If we had more, we could do more, to help others and to help carry on the mission activities which have no "appropriation."

It would be interesting to collect samples of rummage sale English. A boy wants a "pant" and a man asks to have a coat "preserved" while he goes home to get the money. An odd shoe has no "pair" and a sweater is always a "sweeter." One of the "sellers" came with this delightful reference to a battered garment without a tag: "This shirt is 'priceless.' "

"How much am I cost?" and "How much will this pay?" are frequent questions, and to the dispenser of old newspapers one usually says, "I wish to be wrapped."

Adapted from the *Diocesan Chronicle* of the Missionary District of the Philippine Islands.

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

Growing Old Gracefully

ON GROWING OLD GRACEFULLY. By Charles Courtenay. Macmillan. Pp. 235. \$2.00.

ONE'S FIRST REACTION in reading this delightful study of old age is: It would be nice to know the author; I wish I could.

When does old age begin? A man's disposition has much to say about that, and the Rev. Charles Courtenay is over 87 years of age. His is a brave spirit determined to hold on and keep up. If you have friends who are old or are getting old, introduce them to this charming old clergyman; hand them a copy of his book, and when you do it smile! If you are yourself approaching middle age, read it and make ready for what is coming. If you are young, read it nevertheless, and let it lie around where others may read it. It will tell you how to live *now* as well as in later years. It will show you how to treat the aged without breaking down their defenses by overwatchfulness. It will teach you that they want to be independent and keep on doing all they can. It will keep you from thoughtless neglect or making them feel that they are relegated to the shelf. And it will teach the older people themselves so to live as to make it easy and natural and satisfying to treat them in just the right way.

For the book is a wise study of the temptations, difficulties, problems, and duties of old people. It is full of common sense, shrewd in its analysis, intimate in its frank expression of a rich spiritual experience, yet never intruding religion, never platitudinous or irritatingly moralizing. In short it is a book of rare understanding by a man who is mellow, kindly, with quiet humor, sturdy self-reliance, and unflinching faith—an aged Simeon spending the last measure of his strength in cheerful waiting and doing more to make life sweet and to shame selfishness out of men's hearts than all the lessons of all the books that ever were written.

Whatever your age, the reading of this aged Simeon's book will help you; for if you want to grow old in his charming way—gracefully; not gracelessly, nor ungracefully, nor disgracefully, nor even ungraciously—it is never too soon to begin to search for the secret. Learn now and you will never be querulous or cantankerous.

Crucial Issues Clearly Presented

CHRIST'S WAY AND THE WORLD'S. By Henry Smith Leiper. Abingdon Press. Paper, 60 cts.; cloth, 90 cts.

HERE is a brief, simple statement of the issue between Christianity and Fascism, Communism, and Capitalism. It has been prepared as a study in connection with a committee of the American Advisory Council of the Oxford Conference on Church, State, and Society and under the auspices of the Universal Christian Council for Life and Work. There is an introduction by William Adams Brown.

Generalities are often the price of its brevity and issues perhaps too sharply defined may be the penalty for its simplicity. But granting that there is more to be said on both sides, it is an admirable book for any young people's group which is interested in the crisis which confronts civilization today. If these young people are not interested, here is a book to rouse them from their slumbers. If they are interested but in an unintelligent way, here is a book to clarify their ideas and correct their false impressions. If they think that America is all right and the other nations all wrong, here is a book to lighten their darkness. If they think that the situation is hopeless and that Church and State alike are drawing their last breath, here is a statement of facts which will deliver them from their error. If they are interested and want to *do something*, here is a book to suggest a way.

When we read that a German pastor has edited the Gospel of St. John so that it begins: "In the beginning was the German nation and the German nation was with God, and the German nation was God. . . . By it was everything made that was made," we are shocked out of our indifference and compelled to think and to pray.

THEODORE P. FERRIS.

An Intensive Study of Cash Relief

CASH RELIEF. By Joanna C. Colcord. Russell Sage Foundation. 1936. Pp. 263. \$1.50.

DURING the 1920's one marked contrast between public and private relief agencies was the refusal by the former group to follow the latter's practice of substituting cash relief for relief in kind. This unwillingness of public agencies to entrust their clients with cash was probably a survival of the Elizabethan poor law.

In this objective volume the able director of the charity organization department of the Russell Sage Foundation shows how relief plans during the depression passed through successive stages of bread lines, commissaries, and disbursing orders until, in 1933, there arose vigorous demands from both case workers and administrators for relief in cash. A Chicago client had spoken for many when he said that carrying a disbursing order into a store was like carrying a sign on his coat reading, "I am on relief."

Miss Colcord devotes the bulk of her book to a detailed analysis, based on personal visits, of the actual experience with cash relief of the public relief agencies of nine of America's largest cities. The most valuable chapter is her summary of this experience. Administrators engaged in operating a cash-relief program were found to be almost without exception its ardent advocates. Cash relief is preferred by the vast majority of clients. "Clients felt that they could obtain more and better goods by personal selection and bargain hunting; could follow their own and their families' preferences and habits; and felt their self-respect enhanced by having money to spend." The college-bred wife of an unemployed professional man expressed it thus: "Why not allow us to manage as we see fit our meager dole when circumstances force us to accept help? It is the person that has never had to ask for aid who assumes the attitude that cash given to the unemployed man is a deteriorating factor."

Although convinced that expenses of operation can be reduced by introduction of cash relief, the author feels that adequate factual data to prove this are not yet available. Yet, "some communities have had it so conclusively demonstrated that cash relief is superior to commodity relief on every count that they will be likely to cling to the system as long as they have any public relief funds to disburse at all."

The book is timely and well fortified with technical appendices. The typography and binding are a joy.

C. RANKIN BARNES.

Five Lectures by Karl Barth

GOD IN ACTION. By Karl Barth. Translated by Elmer G. Honrighausen and Karl J. Ernst. Round Table Press Inc. Pp. ix-143. \$1.75.

THIS BOOK contains five theological addresses delivered by Karl Barth on various occasions. With the five addresses the translators have published an appendix containing questions which the audience at an international gathering asked Barth after the last address, *The Christian as a Witness*, and the answers Barth gave. The material presents a brief but vivid summary of this famous scholar and preacher's religious and theological views. Barth's mind must have been greatly occupied with the Pastoral Epistles for the addresses are largely by way of being a running commentary on those documents. Since the audiences were, generally speaking, "popular" ones, it is the religious aspect that is the more prominent, and, as is always the case with such utterances of Barth's, no one can but be impressed with the passionate earnestness, the deep glowing piety of this great man, the dramatic power of his homiletic style.

In regard to the last, however, the readers of this book will pause to wonder. Professor Barth has felt called to war against a Christianity which made "man" the central interest of its thinking and its life. He has from the beginning cried to the Church: "Not man, not history, not philosophy, not psychology, not sociology: but God! God over all: the awful, righteous,

eternal God!" How much such a polemic is needed, especially among Christians who have not yet realized the tragic pathos of the present political and social crises, many of the most enlightened and earnest religious teachers among us are aware. Here the appendix is a revealing document. Barth's audience had caught from the speaker some sense of the urgency in his appeal and of their own dire needs; but these good lay folk seem to have been left in a state of confusion and fear and doubt, while Professor Barth is impatient or even irritated with their inability to get his point of view and appreciate his message. There are quite clearly faults on both sides. Since the audience at that lecture represents pretty well those in America who will read the book, it may be of service to point them out. On the one hand among us "man," generally speaking, is still "the measure of all things." Some may have an uneasy conscience on the matter, but yet the point of view is still so general in contemporary thinking, feeling, and action that we are almost precluded from understanding, even more, sympathizing with a gospel so diametrically opposite in its point of view and motivation. On the other hand Karl Barth's methods of presenting this gospel are strange and difficult. The dialectic of his thinking has created for itself a dialectical style, vivid no doubt, but exceedingly hard to follow and apt to bewilder rather than convince.

A word of warning is necessary. This book reveals that the critics who declared Karl Barth would return to a rigid orthodoxy of the Calvinistic type were in the right of it. Three things are insisted upon throughout: the supremacy of the Scriptures, the necessity of a sound theology, and the all-importance of preaching. With each of these there may rightly be questioned, and very seriously, not only the soundness of Barth's views as to the things in themselves, but also as to the importance he gives them. There is exaggeration here; a quite needed reaction has gone too far.

On the whole the translators have been successful in performing their difficult task. There are, and of course it is necessarily true of all translations, passages where the rendering lacks smoothness or even exactness. These have been, however, comparatively rare. The translation has to a remarkable degree faithfully rendered the unusual qualities of the original. A great preacher is here talking earnestly and powerfully; and what he has to say is of very great importance indeed.

DONALD FRASER FORRESTER.

A Valuable Study of the League of Nations

THE LEAGUE OF NATIONS AND THE RULE OF LAW. 1918-1935.
By Sir Alfred Zimmern. Macmillan.

SIR ALFRED ZIMMERN is a fellow of New College, Oxford, and professor of international relations at Oxford. Likewise he has been interested in a League of Nations since the idea was first advanced after the War. Indeed it was he who prepared the well-known "Cecil draft" which, however, was discarded in favor of the Wilson plan. This latter gave to the smaller nations a larger part than they had ever played in the world. Under the former the control would have been placed in the hands of the Great Powers. What was in the mind of Sir Alfred was a league or federation similar to the British commonwealth of nations, where persuasion, good fellowship, good will, would be the dominating factors and coercion the last, if used at all. The Wilsonian plan showed its weaknesses during the past year in the whole Ethiopian situation and the endeavor to enforce sanctions. Whether the Cecil plan would have worked more effectively is a matter of opinion, but Sir Alfred's is entitled to great weight because of his learning and his deep interest in promoting a better world organization.

This truly valuable book embodies the results of close study and observation extending over the past 18 years. It is an intelligent and scholarly attempt to clear up the confusion and controversy that have grown up around the subject by presenting it, as it is now possible to do, in the light of experience. It consists of three main parts. The first, after preliminary chapters devoted to the conduct of diplomacy in general, describes the system of international relations in the prewar period, bringing out the working of the Concert of Europe and the significance of the Hague Conferences. The second, called *The Elements of the Covenant*, shows in detail how that document took shape out of wartime thinking and includes a hitherto unpublished foreign office memorandum which has been a missing link in the study of the Covenant. The third part of the book deals with the history and inner working of the League, described from first-

hand knowledge. In a concluding chapter an attempt is made to make use of the lessons to be derived from the Geneva experiment for the conduct of international relations in the future.

Almost at the end of this stimulating study, Sir Alfred says: "The idea of a common policy of the powers belongs to a past age, the age of the Concert. Policies, whether in home and in foreign affairs—the two are, in actual fact indistinguishable—are, in this democratic age, the expression of the popular will: and the sovereign people today are more alert, more determined to maintain their interests and, above all, more numerous than not only a Talleyrand and a Metternich, but a Bismarck, a Salisbury or a Gortschakoff could ever have imagined. What did the voice of Prague mean to Metternich or the voice of Warsaw to Bismarck or even the voice of India in foreign affairs to Salisbury? The Little Entente, the Balkan Entente, the less formally organized but none the less real Entente of the Northern States, have come to stay. So too have the factors in international politics represented by Delhi, by Nanking, by Teheran and Bagdad, Cairo and Mecca, by Canberra and Wellington, by Pretoria and even by Addis Ababa. 'It takes all sorts to make a world.' But it is idle to expect that such a world can be induced to march in step. In our domestic concerns we look for no such uniformity. We are accustomed to the most varied forms of grouping, whether according to affinity or neighbourhood or material interest. Why should we imagine a stricter discipline should be needed in the international relations of free and independent peoples?"

CLINTON ROGERS WOODRUFF.

Roman Catholic Sociological Exegesis

FIRE ON THE EARTH. By the Rev. Paul Hanly Furfey. Pp. 157.
Macmillan. \$2.00.

DR. FURFEY, assistant professor of sociology at the Catholic University of America, finds warrant for a system of Catholic social action in his readings of Holy Scripture, the works of the Church Fathers, papal decretals, and the lives of the saints. With these behind him, the author discourses at some length on the social implications of the accepted theological virtues, actions, and states, and finally comes out somewhat vaguely with some interesting, although rather Utopian, suggestions.

The bulk of this little volume is Roman Catholic textbook theology, nothing new to the student, although perhaps of some value to the Roman Catholic layman. In spite of his attempts to make the book popular in appeal, the author has to devote a disproportionate amount of space to exegeting technical phrases. As an example of the method of deciding what he wants to prove and then making required premises fit that solution, Dr. Furfey comes off rather well. The reader will get the impression, however, that the religious sanction for Christian social interest, which the author calls "supernatural sociology," somehow becomes merely theological, and that there is nothing either particularly new or alarming in the author's general deductions about theological virtues and graces.

Although he sticks to generalities throughout most of the book, Dr. Furfey throws out some suggestions about semi-Communist Catholic communities, lay asceticism in the world of affairs, and what he calls "Catholic corporative democracy," which are interesting. The book has the usual invective against Fascism, Communism, war, capitalistic abuse, and race prejudice. It is perhaps an indicator of one current of Roman Catholic thought today.

CHARLES D. KEAN.

A Good Reference Book

THE LIVING BIBLE. By William Clayton Bower. Harpers. \$2.00.

THE CRITICISM to be made on Dr. Bower's volume is a criticism one rarely feels called upon to make: he has packed so much of value into a little more than 200 pages that most readers will be deterred by the very wealth of material. His purpose is to make the Bible "living" by showing how its values are also the values of today when rightly translated; but in order to do this he has to summarize the Introduction problems of every Book before discussing the pedagogical problems involved for the teacher. And he has done it. Unfortunately, though, only a Biblical specialist could read this book right through and even most specialists would find such reading a severe discipline. Those who use it, consequently, are advised to take it in small doses; to use it chiefly for reference purposes. If they limit themselves to this they will find it most profitable.

B. S. E.

NEWS OF THE CHURCH

Archbishop Sounds Recall to Religion

British Primate Asks for Return to Christian Standards of Morality in New Year's Address

LONDON—Looking toward the New Year, the Archbishop of Canterbury issued a solemn radio appeal to the British nation, calling for a "recall to religion" and a rededication of the land to the principles of Christian faith and morals. Dr. Lang spoke from Lambeth Palace on the feast of St. John the Evangelist, December 27th, and some of the passages in his radio sermon were startlingly parallel to the warnings of the great writer of the Apocalypse.

Introducing his appeal, the Primate said that he spoke "not primarily as chief officer of the Church of England but rather, if I may presume to say so, as the representative of the Christian life of the nation." In that inclusive capacity, he issued "a summons to refound our life, personal and national, on the fear of God, on the revelation of Himself, of His will and purpose for the human race in Jesus Christ, on the standards of human conduct which Jesus Christ set. Surely this is the foundation on which all that has been best and noblest in the life of our nation has been built."

Deploing the "abandonment of the old morality," the Archbishop observed: "We see in it the loosening of the ties of marriage or of restraint upon the impulses of sex. Well may we ask, whither is this drift carrying us?" Surveying the year 1936, he said: "In our national history the year that is going can never be forgotten, but its most recent and vivid mem-

(Continued on page 29)

Dr. E. A. Dunn Chosen as Archbishop of West Indies

BELIZE, B. W. I.—The Rt. Rev. Dr. Edward Arthur Dunn, Bishop of British Honduras, has been chosen as Archbishop of the West Indies.

The son of a Bishop of Quebec, Dr. Dunn was born in 1870. He was ordained priest in 1895, and has been Bishop of British Honduras since 1917. His diocese covers a large part of Central America, including Honduras, Guatemala, San Salvador, Nicaragua, Costa Rica, and northern Panama, as well as British Honduras.

Well known in the United States by reason of his frequent visits, he was a leading figure at the Pan-American Conference of Bishops held last fall in Chicago. He has many times preached at the Church of St. Mary the Virgin, New York.

Executive Council Hits Gambling in Harrisburg

HARRISBURG, PA.—A resolution deprecating the use of gambling devices and games of chance by parishes and missions for the purpose of raising funds for Church and charitable purposes was unanimously adopted at the executive council of the diocese of Harrisburg at its quarterly meeting, December 17th.

How Texas Laymen Win Converts to Christianity

Six Confirmed as Result of Dinner to Present Claims of Church

HOUSTON, TEX.—"Let's face the facts about the Church" seems to be the slogan of a group of Beaumont laymen.

Four laymen invited 11 citizens for dinner in a home and said to them in advance:

"We are inviting you here on Church business and want to present to you the claims of the Church for your life. You are accepted as a good citizen here but you yourself accept no responsibility for organized Christianity and have never identified yourself with any Christian body."

Seven came to the dinner and one of the laymen said afterward they never had such an experience in talking freely to a group of men about life and its needs.

Results? Bishop Quin of Texas confirmed six of the seven men.

"This same thing can and ought to be done in every parish and community," said the Bishop. "This is Christian service and is a far cry from simply passing the hat on Sunday morning."

No New Archdeacon to Be Chosen as Successor to Bishop Ziegler

CHICAGO—No archdeacon of the extra-metropolitan area of the diocese of Chicago will be named to succeed the Rt. Rev. Winfred H. Ziegler, Bishop of Wyoming, according to announcement by Bishop Stewart. Instead, this work will be taken over by the Ven. Frederick G. Deis, metropolitan Archdeacon, along with his present work.

Bishop Stewart declared that the town and country work which has been so admirably developed by Archdeacon Ziegler will not be relaxed but will be carried on by Archdeacon Deis in coöperation with the Town and Country Council and Deaconess Edith M. Adams, who directs religious education in the area.

Archdeacon Deis has been the metropolitan Archdeacon for the past six years. He came to the work in the diocese of Chicago after several years in the mission field in China and as field secretary of the National Council.

Bishop Reese Dies After Heart Attack

Fourth Bishop of Georgia Served His Diocese for 28 Years; Noted in National Church Affairs

SAVANNAH, GA.—The Rt. Rev. Frederick Focke Reese, Bishop of Georgia, died here suddenly on December 22d, after a heart attack. He was 82 years old. Consecrated fourth Bishop of Georgia on May 20, 1908, by Bishops Pinkney, Gailor, Bratton, Knight, and Tucker, he had been at the head of his diocese for 28 years.

He was born in Baltimore, Md., October 23, 1854, and was educated at the University of Virginia, from which he was graduated in 1875. He attended Berkeley Divinity School in 1875 and 1876. He was ordained deacon in 1878 by Bishop Whittingham and priest the following year by Bishop Pinkney. In 1878 he became locum tenens at St. Mark's Church, Baltimore, and from 1878 to 1885 was assistant at the Church of the Ascension in charge of All Saints' Church, Baltimore.

In 1885 he was called to Trinity Church, Portsmouth, Va., where he was rector for five years, and in 1890 he went to Christ Church, Macon, as its rector, remaining there 13 years. In 1903 he went to Nashville and was rector of Christ Church in that city until his election to the episcopate.

The degree of Doctor of Divinity was conferred on Bishop Reese by the University of Georgia in 1900. For 12 years, from 1920 to 1932, he was the representa-

(Continued on page 30)

Mrs. Ada Loaring-Clark, Noted Churchwoman, Dies

MEMPHIS, TENN.—Shortly after the church bells of the city had rung out their welcome to another Christmas day, Mrs. Ada Loaring-Clark, wife of the Rev. Dr. W. J. Loaring-Clark of Jackson, Tenn., died at the home of their son, the Rev. Alfred Loaring-Clark, rector of St. John's Church, Memphis. She had been ill for several months.

[An account of Mrs. Loaring-Clark's life is contained in the tribute by Bishop Maxon published elsewhere in this issue.—THE EDITOR.]

The burial service was held in St. Mary's Cathedral on December 26th by Bishop Maxon of Tennessee, assisted by other clergy of the city. Interment was in the Sewanee cemetery the following afternoon, with a brief service of committal by the Rev. Dr. Charles W. Sheerin, rector of St. Paul's Church, Chattanooga, of which Dr. Loaring-Clark was for many years rector.

New Jersey Clergy Discuss Hymn Book

Rev. William Griffin Reports an
Overwhelming Number of People
Interested in Revision

NEWARK, N. J.—At a joint meeting of the Paterson-Newark clergies, December 14th, the Rev. William Griffin, Jr., a member of the diocesan committee on the revision of the hymn book, announced the results of some of the letters he had written to people throughout the Church. He said that all of his replies showed an overwhelming number of people interested in the revision of the hymn book. Only the members of the House of Bishops and the present General Convention Committee on the Revision of the Hymn Book seemed to be against it, he said.

Other comments made were that the headings in the present Hymnal were not helpful. Why should "Fierce was the wild billow" be classified only under *Travelers at Sea*? Why should so many of the good evening hymns be under *Visitations*, and just what does this heading mean? For children there certainly should be more narrative hymns that tell the story with attractive melodies. Also, there should be more missionary hymns for children. Perhaps a manual to go with the Hymnal giving the history of the hymns would be desirable.

DISCUSS MEMORIAL

More than sixty of the clergy of the diocese discussed further the resolution presented at the last diocesan convention to memorialize General Convention to revise the present hymn book.

Archdeacon Victor Mori of Madison opened the discussion by pointing out that the emphasis should be on the matter of revision. He declared that hymnology was not a static thing. Our present hymn book, he noted, had hymns under the heading, *Social Service*, which had not been in previous books. Today, he said, there is need for more hymns of peace for the world, while there is only one good one in our present hymn book. Arkwright's "O Valiant Hearts," which came out of the war, certainly should be included in any future hymn book. Many feel the need of *Armistice* hymns so that there could be a real selection for this day.

FEW OF PRESENT HYMNS USED

From the floor many clergymen rose to speak to the question as opened and among the many comments made it was brought out in a rather significant way that not more than 150 hymns in the present hymn book were used by any one church during the year. Usually the repertoire of the congregation and choir was about 100. Only the exceptional church used 200 of the 561 hymns in the present book. They suggested that a much reduced Hymnal, as far as the number of singable hymns went, would meet the needs of Episcopal churches.

Prof. Philip James, head of the department of music, New York University,

Chicago Chancellor Sends Book on Bishop Anderson as 'Greeting on Christmas

CHICAGO—An unusual Christmas greeting was that issued by John V. Norcross, chancellor of the diocese of Chicago. It took the form of a small book called *The Bishop on Vacation* and tells of intimate experiences with the late Bishop Anderson in the north woods of Wisconsin.

"He was more than an individual; he was an experience," says Mr. Norcross. "He was an influence. He was part of the scenery. He loomed large in the background of all the activities which made life a continued story, not an episode."

So well known was Bishop Anderson throughout the Wisconsin woods country, says Mr. Norcross, that a letter addressed merely to "The Bishop, Somewhere in Wisconsin," would have found its destination.

Mr. Norcross describes the late Bishop of Chicago during carefree vacation hours: as an umpire on the baseball diamond, as a fisherman, clad in lumberman's coat and knickers; as an expert at horseshoes and bridge; as a leader in games during which he played such parts as the railroad ticket agent, a rural school teacher, and a hotel clerk.

One incident related occurred during Sunday morning services in the Bishop's rustic woods chapel. Bishop Anderson was speaking when a loud shout from the lake startled the congregation. The Bishop chuckled and said: "Never mind, Vic has just caught another big fish, God bless him," and went on with the service.

addressed the clergy from the musician's standpoint. He deprecated the fact that music was becoming more and more a matter for the choir and that mostly for the professionally trained choir. He also hinted at the fact that the repertoire of most choirs is too elaborate. Three good hymns and three fine chants in good melodic settings, sung by a choir and congregation together, were better both musically and religiously than an involved program, he claimed.

SCORES AMATEUR HYMN-WRITING

He criticized severely the attempts of amateurs to write hymns. He said that they seem to have an unerring instinct for the second-rate. A good hymn, he pointed out, was not a simple but a very difficult matter to accomplish. He said this ability was not even in the possession of the greatest of the musician artists; Bach only added harmony to other people's melodies and had no hymn to his own credit; Mozart had only one.

Professor James faulted severely the *mirando* as an atrocious American custom. The fadeaway effect, he said, is sentimental, uncritical musical impiety.

Change in Tennessee Convention

NASHVILLE, TENN.—Bishop Maxon of Tennessee has changed the place of meeting of the 105th annual convention of the diocese from Trinity Church, Clarksville, to Calvary Church, Memphis. The date remains unchanged, January 20th.

Military Inaugural Parade Protested

Washington Federation of Churches
Objects to Proposed Exclusion
of Arts of Peace

WASHINGTON (NCJC)—The committee on civic affairs of the local Federation of Churches, representing approximately 125 churches in this city, has forwarded a resolution of protest to Admiral Cary T. Grayson against a military parade as part of the proposed inauguration ceremonies of President Roosevelt on January 20th.

It was announced a short time ago that the President himself had requested the military parade and stipulated that no civic units be included because of the possibility of inclement weather. As planned by Admiral Grayson, the parade will consist of army, navy, and marine units, together with detachments of cadets from West Point and midshipmen from the Naval Academy at Annapolis.

Wilbur LaRoe, Jr., chairman of the civic committee, expressed the disapproval of the churches against a military display in which guns, canon, tanks, and armaments will be featured and suggests that such a militaristic display is "plainly inconsistent with the true aspiration of our people and with the position of our government as champion of the cause of peace among men and nations."

Such a parade, he pointed out, was not "typical of America," but would resemble the public military displays in European cities and would not be in keeping with the spirit of Mr. Roosevelt, "a statesman recognized throughout the world as a leader in the cause of peace among nations."

The protest indicated a hope that the parade would feature America's interest in transportation, industry, and art, rather than armaments. In the event that the authorities carry out their plans for a military parade, the committee suggested that peace-lovers be permitted to place a peace float in the line of march, insisting that if January happened to be a bad time of the year to have a parade, "it would be better to have none than to put on a military one."

Church, Rector Mark Anniversaries

CLINTON, IA.—The 80th anniversary of the founding of St. John's Church here, together with the 25th anniversary of the ordination to the priesthood of the Rev. Thomas Horton, rector, were celebrated on December 20th in a service at the church.

Bishop Longley of Iowa preached the anniversary sermon and confirmed a class of adults and children. Many parishioners and friends participated in the service, including the Very Rev. Rowland F. Philbrook, Dean of Trinity Cathedral, Davenport. Fr. Horton was honored with a reception in the afternoon. The senior priest of the diocese of Iowa, he has served his entire ministry in this diocese.



LEPERS DISTRIBUTE FORWARD MANUAL

Ten leper members of the Japanese Brotherhood of St. Andrew are gathered in front of St. Barnabas' Mission for Lepers, Kusatsu, to make house to house calls in nearby villages, distributing copies of the Japanese edition of "Forward—day by day." The Rev. P. M. Yamanaka, assistant at the mission, is on the right. Miss McGill, who succeeded Miss Mary Cornwall-Leigh on her retirement, is also shown in the picture.

Council Extends Deadline for Tokyo Building Fund

Seek to Avoid Sale of Valuable Land Now Owned by St. Luke's Hospital

NEW YORK—An extension of time for the effort to complete the building fund of St. Luke's Hospital, Tokyo, was voted by the National Council at its December meeting.

It may be recalled that there is a block of land in Tokyo owned by and adjacent to St. Luke's, the sale of which would add materially to the needed building fund but would otherwise be, the Tokyo authorities feel, a serious disadvantage to the hospital.

In February, 1936, it was decided that if the remaining amount of money necessary to complete this enterprise were not in sight by December 1, 1936, the sale of this land should be considered.

In December, reports showed that with two pledges in hand, one of \$25,000 from Edward S. Harkness conditioned upon the completion of the fund, and another of \$25,000, anonymous, conditional upon the fund's being completed by Easter, 1937, the additional amount still needed to complete the fund is \$60,000.

The National Council voted an extension of time to April 1, 1937.

Mission Sale Nets More Than \$1,000 at Boston Cathedral

BOSTON—More than \$1,000 was sent to the mission field as the result of the sale of missions handcraft, held at the Cathedral Church of St. Paul in November.

There were for sale handwoven articles from Penland, N. C., and the Philippines, embroideries from Puerto Rico and China, baskets from Fort Valley School, Ga., as well as preserves from the Virgin Islands, and miscellaneous articles from Mexico.

The entire proceeds of the sale were sent to the various mission stations.

Bishop Francis Marks 50th Anniversary in Priesthood

MILWAUKEE—Bishop Francis of Indianapolis, vice-president of the House of Bishops, celebrated the 50th anniversary of his ordination to the priesthood at All Saints' Cathedral by Bishop E. R. Welles at a Holy Communion service in the cathedral, December 19th. The service and a breakfast at the home of Bishop Ivins of Milwaukee were attended by clergy of the city.

On the following day, Bishop Francis celebrated and preached at St. Luke's Church, Whitewater, his first parish. A large congregation, including present and former parishioners and many friends, was in attendance.

Previously, on December 18th, a diocesan service was held at All Saints' Cathedral, Indianapolis, Ind., with the Bishop as celebrant. Priests and laymen from all over the diocese took part in the celebration of their diocesan's anniversary, and the women of the diocese presented Bishop Francis with an appropriate gift.

Bishop Francis is the senior diocesan bishop in the Church, though two active heads of missionary districts, Bishops Graves of Shanghai and Rowe of Alaska, are senior to him. He is the seventh in point of precedence in the House of Bishops.

Canon Dearmer Honored at Berkeley

NEW HAVEN, CONN.—The annual carol service held in the chapel of the Berkeley Divinity School, December 19th, was this year a memorial to Canon Percy Dearmer, who instituted the service when he was a member of the faculty of the school in 1918, and who died on May 29, 1936.

Dean Ladd spoke of Dr. Dearmer as one of the great Churchmen of our day who possessed not only a scholarly but a daring and original mind, and whose books *The Parson's Handbook*, *Everyman's History of the Prayer Book*, and a score of others have had a profound influence within the Anglican communion.

Sewanee Trustees Elect Dr. Guerry

Vice-Chancellorship of University of the South Offered to President of Chattanooga University

SEWANEE, TENN.—Dr. Alexander Guerry, president of the University of Chattanooga since 1929, was unanimously elected vice-chancellor of the University of the South, to succeed Dr. B. F. Finney, whose resignation takes effect next June, by the board of trustees meeting in special session December 17th.

Dr. Guerry is a son of the late Bishop Guerry of South Carolina, who was for a number of years prior to his election to the episcopate chaplain of the university. He is himself an alumnus of the university, saw service in France during the World War, and afterward was first head coach and instructor, then principal, of Baylor School, Chattanooga, which position he occupied until he became president of the University of Chattanooga. His brother, the Rev. Moultrie Guerry, is the present chaplain of Sewanee.

Dr. Guerry's was the only name that was presented to the board of trustees by the special committee appointed to consider the matter of electing a successor to Dr. Finney. His administration of the University of Chattanooga has been signally successful both in building up the enrolment and in improving the physical properties. He is a vestryman of St. Paul's Church, Chattanooga, is president of the diocesan Laymen's League of Tennessee, and was elected by the recent synod a member of the provincial council of the province of Sewanee.

Dr. Guerry stated upon being informed of his election that he would require some time to consider the question of acceptance.

Social Service Sunday to Be Septuagesima this Year

NEW YORK—Social Service Sunday, usually observed on the third Sunday after Epiphany, falls this year on Septuagesima, January 24th.

The custom of this observance originated 10 years ago with the late Dr. Charles N. Lathrop, then executive secretary of the National Council's Social Service Department. Its effect is felt increasingly, the Department reports, in a more intelligent relationship between the parish and the community.

A leaflet prepared in the Department will, as usual, be mailed to parish clergy and diocesan social service secretaries early in January, suggesting suitable prayers, psalms, and readings, and containing a brief statement in regard to what is implied in social education, social welfare, and social action.

Clergy who desire to add a local diocesan or parish emphasis to their observance of the day are being referred by the Department to their diocesan social service secretary for suggestions.

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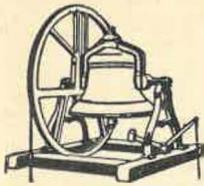
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Peace Campaign Stresses Neutrality Legislation

PHILADELPHIA, PA. (NCJC) — Adequate neutrality legislation and a change in the basic policy of the army and navy will be the primary objectives of the Emergency Peace Campaign during January and February of next year, according to an announcement here December 17th.

"In one of the most far reaching drives since the campaign's inception," the announcement declares, "the winter phase will stress the tremendous importance of public pressure on the new Congress to insure the United States keeping out of war which daily looms larger on the European horizon.

"Believing that the surest way to outlaw war is to enact adequate legislation against it, the Emergency Peace Campaign will devote all its efforts during January and February to this end." There will also be "a general public enlightenment on the value of international economic coöperation.

"As before, the national enrolment of individuals, and the strengthening of community peace organizations will be carried on."

Charles Phelps Taft, II, son of the 27th President of the United States, has agreed to serve as chairman of the winter program. Mr. Taft is a member of the Ohio bar and served in France during the war with the field artillery of the United States Army.

Maude Royden Visits America in Emergency Peace Campaign

PHILADELPHIA—Dr. Maude Royden, one of England's best known religious leaders, will arrive in New York, January 6th, and the following day begin a series of addresses in Philadelphia to launch the January-February cycle of meetings of the Emergency Peace Campaign that will carry her into 37 of the largest cities from coast to coast.

Dr. Royden is coming under the auspices of the Emergency Peace Campaign which secured her as the feature lecturer of its winter series of 1,500 mass meetings and conferences in 1,000 cities, aimed at keeping the United States out of war and war out of the world. She will be accompanied by her secretary, Daisy Dobson. On the same boat will be three British students, who will also participate in the campaign.

California Church Has Mission Area Larger than Connecticut

LANCASTER, CALIF.—St. Paul's Mission of this city has a mission area larger than the state of Connecticut and includes much of the Mojave Desert, which although technically a desert is highly productive of agricultural and mineral wealth and supports a population of about 6,000.

Some of the parishioners live 45 miles from the church, and attend church regularly although the temperatures range from 115° in summer to near zero weather in winter. Three tuberculosis sanitariums are visited regularly and supplied with reading matter, and services are held weekly by the Rev. Boyd Parker, vicar.

T. S. Eliot Drama Played in Detroit

Large Audience Shows Interest in Presentation of "Murder in the Cathedral" at St. Paul's

DETROIT—An interested audience of 800 witnessed the presentation, on the evening of December 22d, of *Murder in the Cathedral*, by the Workshop Players of Wayne University, in St. Paul's Cathedral, Detroit.

Murder in the Cathedral, by T. S. Eliot, was written for Canterbury Cathedral, London, and first presented there a year ago last June. The play is based on the tragic death of Thomas Becket which actually took place in Canterbury Cathedral.

A brief explanation and prologue was read by the Very Rev. Dr. Kirk B. O'Ferrall, Dean of St. Paul's. The presentation was sponsored by the young people's group in St. Paul's Cathedral.

The reaction of the audience was most favorable, especially to the work of Gordon Ewing as the Archbishop. As a part of its program of becoming a center of culture and spiritual inspiration to the people of Detroit, St. Paul's Cathedral is striving to provide opportunity to various groups to work and worship within its walls.

The Workshop Players have never presented a play at St. Paul's before this year, but the mutual feeling following the presentation of *Murder in the Cathedral* was that a Christmas play of some kind should be given there each year by this group.

Alumni of General Theological Seminary to Meet January 19th

NEW YORK—The midwinter reunion of the alumni of the General Theological Seminary will take place on Tuesday, January 19th. At 3:30 p.m. there will be a lecture in the Seabury Auditorium on Jewish Christianity, by the Rev. Dr. Burton Scott Easton. At 4:30, a lecture will be given in Seabury Auditorium by the Rev. Dr. Marshall Bowyer Stewart, on Analogy of God and Creature. After Evensong in the chapel at 6 o'clock, the alumni dinner will be held in Hoffman Hall at 6:30.

Greetings will be as follows: From the general Church and the board of trustees, the Presiding Bishop, who is president of the board of trustees; from the alumni, the Very Rev. Samuel Whitney Hale, class of 1924, Dean of the Cathedral of St. Paul, Buffalo; from the faculty of the seminary, the Rev. Dr. Donald Fraser Forrester, class of 1918, assistant professor in the department of the New Testament of the General Theological Seminary.

After the greetings there will be the address, delivered by Dr. William Alfred Eddy, president of Hobart College, on Religion and the Liberal Arts College. The Very Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary, will make the response.

Christmas Midnight Mass More Popular

Increasing Number of New York Churches Hold Celebration; Many Carol Services Held

By ELIZABETH McCracken

NEW YORK—An increasing number of the churches in the city celebrated Christmas with a Midnight Mass. Not only the Church of St. Mary the Virgin and other distinctly Catholic parishes, but other churches as distinctly Protestant in point of view had such a service, among them being St. Peter's Church. The attendance at these services was very large. The other churches had Masses at early morning hours, at which there were unusually large numbers of worshippers. The churches were filled at 11 o'clock; at these later services Christmas sermons were preached.

Carol services were held on Christmas Eve in all the churches, including the Cathedral of St. John the Divine. As always there were crowds at the noon carol service in Trinity Church and at the service for business men and women at 3 o'clock. Wall street, at the head of which Trinity stands, was thronged at the luncheon hour with people hurrying from offices and banks to Trinity. The music was of even greater beauty than usual this year; both familiar and less well-known carols were sung. Grace Church had a beautiful carol service in the evening, with candle lights. Calvary was happy in the use of its fine new organ for the annual carol service. At the Church of the Transfiguration; at St. Ignatius', at St. Thomas', St. Bartholomew's, there was a beautiful service of carols. Seldom, all agree, have carol services been so many and so fine.

A feature of the Christmas celebration in New York was, as usual, the commemoration of Clement C. Moore, author of *'Twas the Night Before Christmas*. The congregation of the Chapel of the Intercession, Trinity parish, made its annual pilgrimage to the grave of Clement C. Moore, in the nearby Trinity cemetery, carrying lighted lanterns and singing. At St. Peter's Church, in the Chelsea district, a stone from Chelsea, the famous district in London, was unveiled. At London Terrace, the apartment house built on the site of Clement C. Moore's birthplace, the two choirs of St. Peter's sang carols at the party given to children in the court of the building. Freddie Bartholomew, the youthful film actor, recited *'Twas the Night Before Christmas* over the radio from Hollywood. The students of the General Theological Seminary decorated the portrait of Clement C. Moore in the refectory. Dr. Moore, who gave the land on which the seminary stands, was professor of Hebrew in the seminary for many years.

The City Mission Society, the Seamen's Church Institute, and the various organizations of the parishes were at work throughout Advent preparing Christmas cheer for the many who would not other-

Clergyman Meets Father for First Time in Life

SAN JOAQUIN, CALIF.—Under strange circumstances, the Rev. Chester C. Hill, vicar of St. James' Church, Sonora, and St. Michael's, Tuolumne, was united to his father from whom he had been separated for nearly half a century.

Driving a short time ago on the highway near Tuolumne he stopped to give a lift to a man whose car had broken down. In the conversation that followed he learned that the man's name was Clark C. Hill, a retired United States Navy petty officer, and that he had come to California four months ago and purchased a ranch near Tuolumne.

In a few moments they were certain that the relationship of father and son was theirs. While the elder Mr. Hill had left home before his son was born and had never seen him Providence thus brought them together and the father learned that he also was a grandfather and a great-grandfather. The vicar of Sonora has been at St. James', Sonora, since May, 1930, coming to the district from Salina.

wise have had a festive day. Christmas dinners were served and gifts presented. More important still, those who could not attend, by reason of illness or other hindrance, received visits from the chaplains of the City Mission and from other workers, as well as gifts.

A word must be said about the weather. The thermometer registered 55° above zero at highest, which is 15° above normal for Christmas day. This mild weather made it possible for scores of invalids to go out to church and lessened for the day the hardships incidental to cold weather in a large city.

"Certain Religious Tendency"

Wanted in Wives by Collegians

MORGANTOWN, W. VA. (NCJC)—Male students at the West Virginia University here desire their future wives to manifest a "certain religious tendency," according to a recent questionnaire to determine the qualities that the future wife of a modern collegian must possess.

The canvass was conducted by a journalism student on the campus.

Intelligence was one trait unanimously chosen by all who participated. Cleanliness was another characteristic that all selected. It was also discovered that the modern college student desires physical perfection, including beauty. Next in rank stood the trait of "some religious tendency."

Other characteristics included poise, culture, tact, sympathetic understanding, and charm. Many ballots insisted that the bride must positively be a good cook.

Rev. J. M. Malloch Elected Dean

FRESNO, CALIF.—The Rev. James M. Malloch of Hayward, diocese of California, has been elected Dean of St. James' Cathedral, Fresno, on the nomination of Bishop Sanford of San Joaquin. The call is receiving his careful and prayerful consideration.

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January, 1937 Vol. XLVIII No. 1

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Howard D. Roelofs
What Sort of A Boy was Christ
A. E. Taylor
True Christian Motive
Leicester Lewis
An Unusual Sunday School
Five-Minute-Sermon—The
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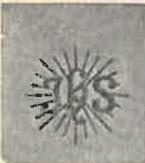
OBJECTS—1st. Intercessory Prayer; i. for the dying; ii. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

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Better Convention Plea Wins Praise

Chicago Layman's Plan for Short
Meeting Commended in Letters
From Bishops, Clergy

CHICAGO—The plea of Angus Hibbard, leading Chicago layman, for better diocesan conventions, published under that title in THE LIVING CHURCH for December 12th, has met with widespread and favorable response. Bishops and other clergy have written to Mr. Hibbard expressing unqualified approval of his suggestions for expediting convention business.

Mr. Hibbard emphasized the following three principles:

"(1) Let every delegate and alternate be informed of the principal matters to be discussed and voted upon, at least one week before the convention.

"(2) Let the convention be a business meeting of the Bishop, the clergy, and the lay delegates.

"(3) Let the convention meet and do its business in *one day*."

He also urged that printed reports of various departments, information concerning the budget, etc., be sent to parish and mission meetings before the convention, and discussed there.

Bishop Stires of Long Island wrote as follows:

"You may be sure that I enjoyed your plea for Better Diocesan Conventions, because what you are suggesting I put into effect in the diocese of Long Island several years ago."

Bishop Gooden, suffragan of Los Angeles declared, "I hope your suggestions will bear fruit and that some of our conventions may become much more vital and interesting." Bishop Seaman of North Texas, saying that he had read the article with interest, said he believed that "many of your suggestions can and should be generally adopted."

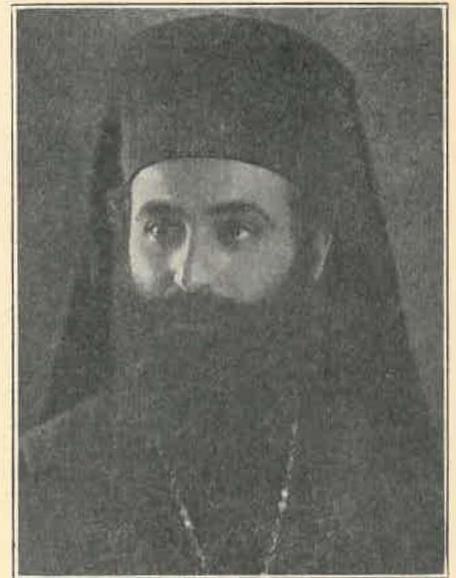
Bishop Touret, retired, living in Tryon, N. C., wrote:

"With keen interest I read every word of it. I sincerely regret that when I was actively at work in the field as missionary Bishop, I had not thought to put some such plan into operation.

"Your plea should be adopted in every diocesan convention in this Church and bishops should lead the way in promoting this well-considered, business-like, constructive plan."

The following extracts of letters from three priests echo the sentiments of many others:

"I know some of the clergy who are just as much bored as the laymen, and I really think that if the convention got down to business properly in the morning of the first day, with the reports already in the hands of delegates before they come, it might turn out that there would be nothing left for the second day. I also like your idea of a dinner that evening with the presentation of the diocesan budget and other matters. I shouldn't be surprised if your idea takes in a number of dioceses. For the past five or ten years there has been a growing sentiment in the



NEW BISHOP OF TALANTIOU

This ancient title was recently given to the Rt. Rev. Dr. Panteteimon Papayioryou, upon his becoming Suffragan and great vicar to the Archbishop of Athens. At his consecration the Cathedral of Athens was filled to capacity with an enthusiastic crowd shouting "Axios! Axios!" [He is worthy!], in accordance with the traditional Orthodox custom.

Church that the business of the Church ought to be handled more expeditiously."

"I read with interest your recommendation and suggestions regarding Better Diocesan Conventions. . . . The Congress of the United States has degenerated into a body all of whose deliberations are done in committee outside the legislative halls leaving very little for public debate and discussion. In the Church our diocesan and General Conventions have followed the same line of approach with the result that the deliberations of these bodies have become less and less interesting."

"I am sure that many of us have wondered, and hoped that something might be done to make our conventions something more than dull routine, by its very nature looking backward when what we need is something to lead us onward and upward. . . . I have been surprised that the laymen have had the patience and loyalty to give their time to the extent that they have."

75th Anniversary Celebrated

by Emmanuel Church, Boston

BOSTON—Bishop Lawrence, whose uncle, William R. Lawrence, was one of the founders of Emmanuel Church, preached the anniversary sermon on Sunday, December 13th.

When the church was founded in 1861, the "Back Bay" had just been filled in and the new land made available for residences for the growing city. The first rector was the Rev. Frederick Dan Huntington, later first Bishop of Central New York.

At the parish dinner on December 15th, the speakers were Bishop Sherrill of Massachusetts and the Rev. Elwood Worcester, a former rector of the parish. Bishop Washburn of Newark, another former rector, was prevented by illness from being present. The Rev. Leighton Parks, who was rector for 25 years, sent a letter of greeting. The present rector, the Rev. Dr. Phillips E. Osgood, was toastmaster.

Archbishop Sounds Recall to Religion

Continued from page 23

ories had better now be kept in silence. Let us turn from the past to the future, and look upon all that happened as a call to reestablish and resettle the foundations of our national life."

Of religion in other lands, particularly Russia and Germany, the Primate said:

"Suffice it to say this—that we know too well that in Russia a vast community is being poisoned by aggressive atheism and by the doctrine of class warfare which is anti-Christian. We must be vigilant to prevent this poison from infecting our people."

"In other countries the menace is less open, but more insidious. There, even in the name of religion, the idols of race and State are usurping the supremacy of Christ."

These words of the British Archbishop, while not directly mentioning Germany, recalled the apparent attempt of certain Nazi leaders, including the Minister of Propaganda, Dr. Goebbels, to substitute a pagan celebration of the winter solstice for the Christian observance of Christmas—a tendency that has been reported by competent American and British journalists in the Reich to be particularly marked.

Young People Conduct Service When Rector is Called Away

FORT SMITH, ARK.—When the rector of St. John's parish, the Rev. Carleton D. Lathrop, had to be away over Sunday and no supply priest was available, a boys' class of the church school conducted Morning Prayer. One boy read the prayers, another the Psalms, another the Lessons, and two took the offering. There was a large attendance.

A junior choir and an active Young People's Service League chapter which assumed the sponsorship of the children's Christmas tree and service and holds a monthly evening service led by one of the members on the first Sunday of each month, are other evidences of the active part taken by young people in the life of the parish. One youth has for the past three years supplied a crèche of his own handiwork for the Christmas decorations.

Laymen of Yonkers to Confer

YONKERS, N. Y.—The fourth annual conference of the laymen of the Archdeaconry of Yonkers on Personal and Social Religion will be held on January 9th in St. John's parish house, under the auspices of the commissions on evangelism and social service of the diocese of New York.

The Rev. William M. V. Hoffman, SSJE, will conduct the conference on personal religion, and the Rev. Almon R. Pepper and the Rev. Dr. Floyd Van Keuren will conduct discussion conferences on social religion. Supper will be served by the women of St. John's Church.

The chairman of the Westchester Archdeaconry, the Rev. Frank D. Gifford, rector of St. Thomas', Mamaroneck, is in charge of arrangements.

Memorial Reredos Dedicated

LENOX, MASS.—A reredos was dedicated at Trinity Church here by the Rev. Ralph B. Putney, rector, on December 20th, in memory of Dr. William Norton Bullard.

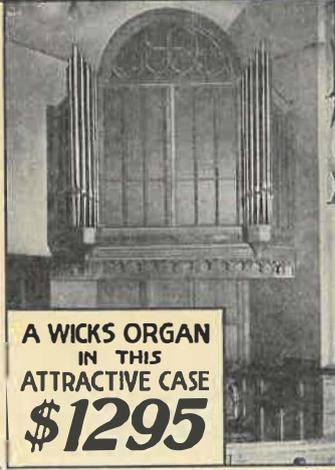
The gift of Mary Reynolds Bullard, his widow, it was designed and executed at the studio of Irving and Casson, Boston.

New Canon at Detroit Cathedral

DETROIT—The Rev. C. Wellington Hughes, for the past three years senior curate in St. Paul's Cathedral, Detroit, for the Very Rev. Kirk B. O'Ferrall, D.D., Dean, was instituted as a Canon in residence at St. Paul's on December 20th by Bishop Page of Michigan.

The Rev. Mr. Hughes is the first Canon in residence here since 1910.

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Romanist Series on Unity Begun

NCWC News Service, Official News Agency, Sends Out Articles on Efforts of Other Communions

NEW YORK (NCJC)—The Roman Catholic Church took note of Protestant efforts on behalf of Church union last week when the National Catholic Welfare Conference News Service, official Roman Catholic news agency in the United States, released to the Catholic press the first of a series of weekly articles on the subject, Church Unity. The author is Msgr. Edward F. Hawks, well-known Roman Catholic authority on this subject.

Msgr. Hawks points out that "it is characteristic of modern Christianity in all its forms that there is a sincere desire to bring Christians into closer touch with one another with the final object of creating, or of rebuilding, or of making manifest, a united Church of Christ."

He emphasizes the confusion that has been caused by the failure to use the two terms "Church" and "Unity" in a definite and consistent way. His definition of the former is "a visible organization which differs in some way from every other organization, and by this very difference is identifiable to its own members and others. Its identity is, indeed, inseparable from its organization."

The Rev. Edward F. Hawks is a former priest of the Episcopal Church. He was one of those who took part in the "McGarvey schism" in 1908, following the enactment of the so-called "open pulpit canon" by the General Convention of 1907. He is now pastor of the Roman Catholic Church of St. Joan of Arc, Philadelphia.

Three Visiting Bishops at Bishop Reese's Burial

SAVANNAH, GA.—Funeral services for Bishop Reese of Georgia, who died here December 22d, were held in Christ Church on the 24th by three visiting bishops. A large congregation crowded the church.

Bishops Finlay of Upper South Carolina, Juhan of South Florida, and Thomas of South Carolina officiated, assisted by the Rev. Dr. David Cady Wright, rector. The Rev. Gerasimos Elias, pastor of St. Paul's Greek Orthodox Church, was in the procession, as were the Rev. Henry J. Brown and the Rev. C. H. Dukes, who represented the Colored clergy of the diocese.

The clergy of the diocese of Georgia and the lay members of the standing committee were honorary pall-bearers, and a group of laymen selected from the four Savannah parishes were active pall-bearers.

Bishops Finlay and Juhan conducted the services at Christ Church and Bishop Thomas pronounced the committal at Bishop Reese's grave in Bonaventure cemetery.

Bishop Reese Dies After Heart Attack

Continued from page 23

tive from the province of Sewanee to the National Council. He had been for many years a trustee of the University of the South at Sewanee, Tenn. He had also been an influential member of the Georgia state commission on interracial cooperation.

DEPUTY TO GENERAL CONVENTIONS

Before his election to the episcopate he held many important positions in the dioceses of Georgia and Tennessee. He was a deputy to General Conventions from Georgia, 1892 to 1901, and from Tennessee in the two following Conventions before he became a member of the House of Bishops. In 1931 and 1934 he was vice-chairman of the House.

Bishop Reese was married November 11, 1879, to Miss Ella Parr of Baltimore, who died several years ago. He is survived by five daughters, Mrs. E. B. Freyer, who made her home with him; Mrs. Francis H. Craighill of Rocky Mount, N. C.; Mrs. H. D. Phillips of Columbia, S. C.; Mrs. H. Stuart Gibbs of Savannah, and Mrs. W. F. Shellman of Savannah.

Thirteen grandchildren and one great-grandchild also survive him.

His only living brother is Dr. Charles Lee Reese of Wilmington, Del. A sister, Miss Virginia Reese, also survives.

"For many years," the Savannah *Morning News* declared, in reporting his death, "Bishop Reese labored steadfastly in the diocese of Georgia. Up until a very few years ago he retained much of the vigor of his younger days. He preached with great power on many occasions. He had an abiding faith in his fellow man and they in turn gave him great admiration. His sphere of influence went far beyond the confines of his own denomination. He was a stalwart champion of the religion of Jesus Christ, a fair-minded, right-thinking dignitary of the Church who respected all men their own religion and who worked continually for the prevention of sorrow and distress and for the building up of hope and faith."

Poetry Society Meets

NEW YORK—Election of the Archbishop of York as honorary president; setting the date for regular meetings as the third Thursday in the month; and choice of the *Berkeley Magazine* as the name of its publication were features of the meeting on December 12th of the Berkeley International Poetry Society.

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NECROLOGY

† May they rest in peace. †

JULIO DE A. COELHO, PRIEST

PORTO ALEGRE, BRAZIL—The Rev. Julio de Almeida Coelho, priest in charge of the Church of Christ Crucified, Bagé, died on October 25th of heart failure.

Born in Cidade do Rio Grande do Sul, in 1860, the son of Antonio d'Almeida Coehlo and Laura F. Coehlo, he attended the seminary of Rio Grande, and was ordained deacon in 1903 and advanced to the priesthood in 1905 by Bishop Kinsolving. He married Alzira C. Coelho in 1888. He was assistant at Trinity Mission, Porto Alegre, from 1925 to 1926, and has been in charge of congregations in Jaguarão, São Gabriel, Dom Pedrito, and Bagé.

I. FREDERIC JONES, PRIEST

XENIA, OHIO—The Rev. I. Frederic Jones, CCC chaplain with headquarters at Lebanon, was fatally injured in an automobile accident near here December 20th. He died in a local hospital December 21st.

The Rev. Mr. Jones officiated at 13 camps in the southwestern section of the state, and also assisted some of the smaller parishes and missions of the diocese.

He became a chaplain from St. Andrew's Church, Youngstown, Ohio, where he was rector.

He was born in Wolverhampton, England, June 21, 1880, the son of John and Frances Nash Jones. He prepared for Holy Orders at St. Stephen's College and Seabury Seminary, and was ordained deacon in 1912 and priest in 1913 by Bishop Whitehead.

The Rev. Mr. Jones married Mary Adelaide Gibson of Dover, England, November 19, 1912. He is survived by his widow and three children.

He was in charge of missions in Georgetown and Fairview, Pa., in 1912; priest in charge of St. Thomas' Church, Barnesboro, Pa., 1915; coming to Ohio, he was in charge of Trinity Church, Belaire, 1915 to 1919; rector, St. Thomas' Church, Port Clinton, 1919; St. Paul's Church, Marion; St. Philip's Church, Cleveland, 1926 to 1928, when he accepted the call as rector of St. Andrew's Church, Youngstown.

MRS. ELIZA COX AKELEY

GARDINER, ME.—Mrs. Eliza Bland Cox Akeley, wife of the Rev. Tom Gibbs Akeley, rector of Christ Church, died at the rectory on December 11th following ill health extending over three years and a recent attack of rheumatic fever. She was 34 years old.

Born at Manassas, Va., she was married 10 years ago in Alexandria, Va., and went with her husband to Tower, N. D. They came to Maine in 1928, where the Rev. Mr. Akeley has served churches at Newcastle and Belfast, coming to Gardin-

er three years ago. Besides her husband, Mrs. Akeley leaves two sons, Tom, 9 years old, and Robert, 6 years old; her father, Gilbert J. Cox; a brother, Gilbert J. Cox, Jr.; and two sisters, Miss Sarah Cox of Alexandria and Mrs. F. E. I. Bloy of La Jolla, Calif.

The burial office was conducted on the morning of December 14th in Christ Church, by a former rector, the Rev. Nelson W. Bryant, rector of St. George's Church, Newport, R. I., and was followed by a requiem Eucharist celebrated by the Rev. William E. Berger, rector of St. Thomas' Church, Camden, with blessing pronounced by Bishop Brewster. The church was filled with friends, including 20 vested clergy. Interment was in Gardiner cemetery.

GEORGE A. MCKINLOCK

CHICAGO—George A. McKinlock, Chicago industrialist for many years identified with the Church of the Holy Spirit, Lake Forest, died at his home in Florida after a heart attack. The body was returned to Lake Forest for burial. Mr. McKinlock gave to the Lake Forest parish a large and beautiful window in memory of his son, George A. McKinlock, Jr., who was killed in France during the war.

THOMAS RAMSAY

NEW YORK—Thomas Ramsay died on December 17, 1936, at his home in Flushing, L. I., of a cerebral hemorrhage. Funeral services were held at St. Thomas' Chapel, New York City, the Rev. Frederick Swindlehurst officiating. Interment was in the family plot in the Flushing cemetery, the committal being said by the Rev. Hubert Wood, rector of St. George's Church, Flushing.

Mr. Ramsay was born in Cavan, Ireland. He came to New York 45 years ago. One of his first acts was to find the nearest Episcopal church, which was St. Thomas' Chapel. He became a member of the congregation and continued that membership without a break until his death. In 1900 he married Miss Harriet Reburn. They were blessed with two children, Deaconess Lydia Ramsay, United Thank Offering worker in the district of Nevada, and Thomas William Ramsay.

School Coöperates with Hospital

PORTLAND, ORE.—St. Helen's Hall here has about 150 students in the junior college this year. About 25 take practical work at the nurses' training school of the Good Samaritan Hospital, and a similar number of nurses in training at the hospital are permitted to take courses at the junior college.

Diocese Gives Bibles to Prisoners

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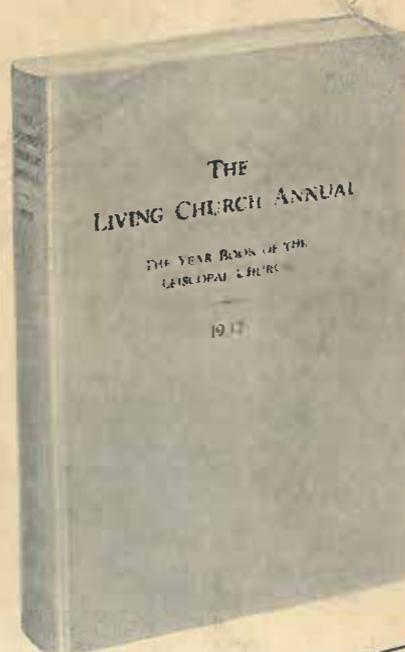
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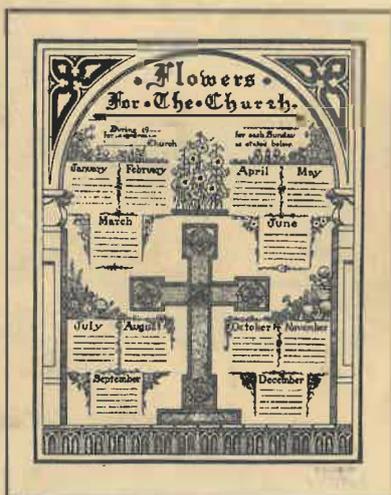
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