

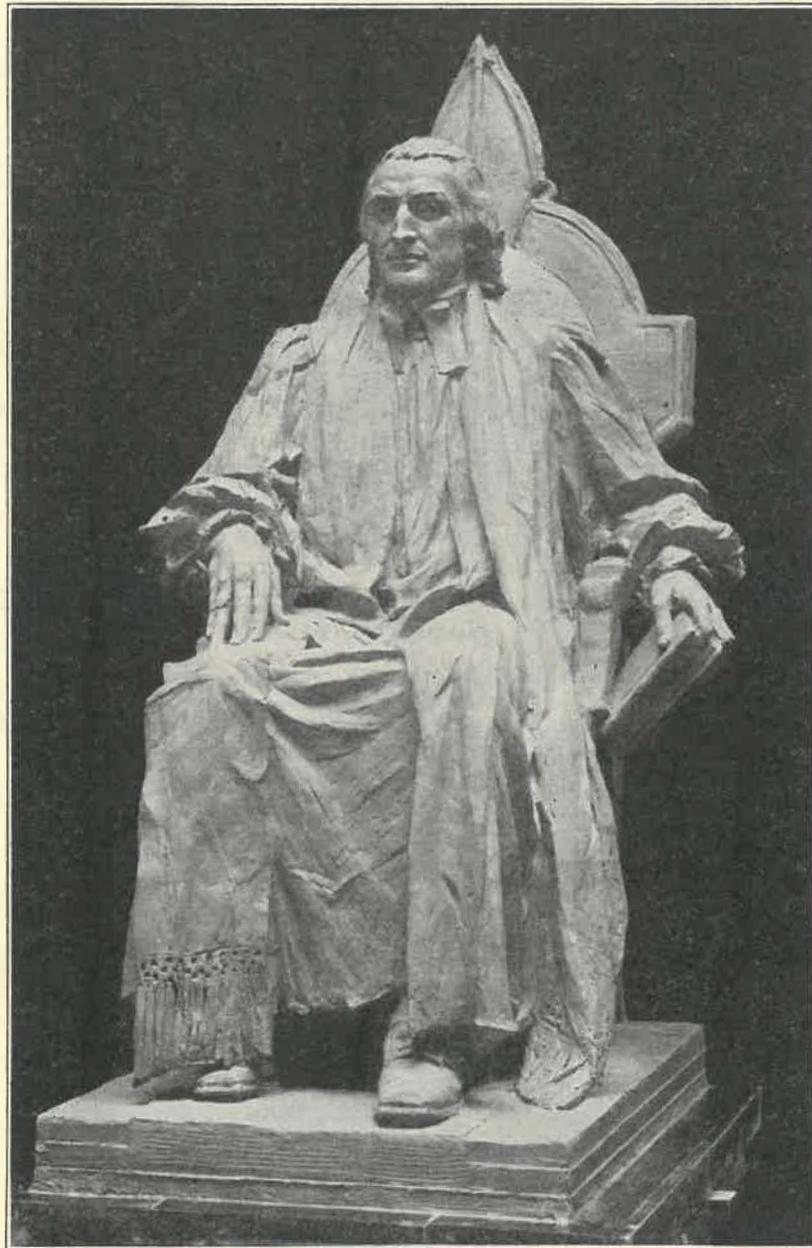
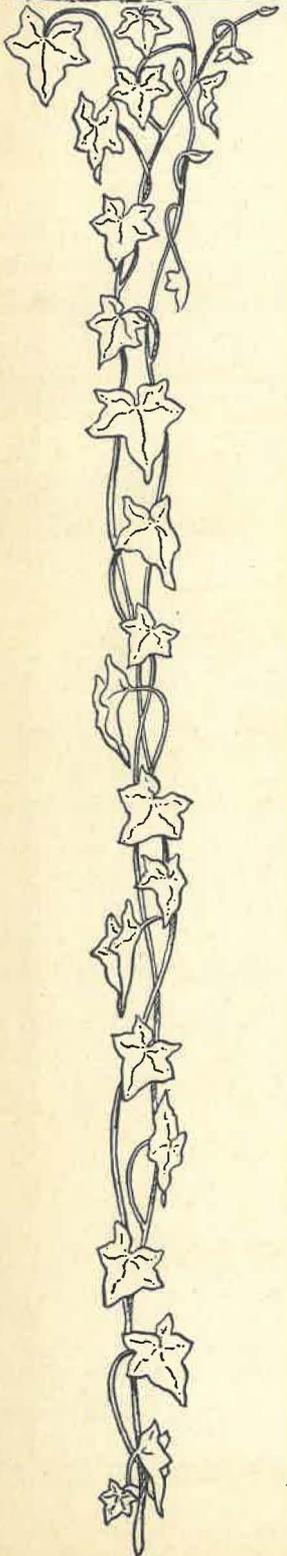
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The Living Church



NEW STATUE OF BISHOP WILLIAM WHITE
(See page 627)

Vol. XCVII, No. 20

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CORRESPONDENCE

Clerical Unemployment

TO THE EDITOR: Another General Convention has come to an end. It is hoped that some words were spoken, some work accomplished by which the Church will be benefited. But it seems to the writer that one of the most important issues before the Church received only a casual and superficial consideration. I refer to the condition of the unemployed clergy, and those who all over the country are living on salaries below the level required for mental and physical health.

Bishop Capers spoke of the problem of the unemployed clergy as a small one. In 1934 he says there were only 62 employable priests who were unemployed. It is doubtful if the good Bishop was in possession of all the facts. But how many unemployables were there, and who decided that they were unemployable? What were their defects that forever barred them from the exercise of their ministry? Were these incurable physical or mental defects, or did not their interpretation of the Christian religion or their "It" characteristics meet the approval of some influential man or woman in the parish, and for that reason were they blacklisted as "unemployables"?

But even the 62 employables that are unemployed represent more than 1% of all the clergy of the Church. What is being done now for them? The best solution that the Committee seems to be able to offer is to pile up more references in the "morgues" of the dioceses where cold oblivion forever reigns. Is not the fact that a man is a priest in good standing reference enough? Is not that an evidence that he has passed certain required intellectual tests, and also is, in the language of the Church, "sober, honest, and godly"? If he is not all that, why not put him out of the Church, and no longer allow him to remain in the sacred ministry to plague the Church, while starving to death? Sometimes a firing squad is more merciful for a soldier than a lingering death.

But there are many other priests of the Church whose financial condition is not much better than that of the unemployed and the "unemployable." They are living on a wage below the amount which both the government and labor consider necessary to maintain a moral standard. Yet the Church is not interested enough to do anything about it, except to talk. Years ago the Salvation Army reminded us that it was useless to preach to a hungry man about his soul. It was necessary to feed him first before he could be interested in his soul's welfare. The Church needs to be reminded of this fact in respect to her clergy. It can hardly be expected that they who are in distress through no fault of their own should be very much interested in the moral standards and ecclesiastical policies of the last Convention, such as divorce, Church unity, missions, and administrative procedure.

Last summer a priest of this Church wrote to a friend of the present writer asking him for a job as janitor of his church, so desperate was his need. There are many in his condition. Yet the General Convention met, casually looked over the situation, covered it up with platitudes and other issues, and passed by on the other side.

(Rev.) EMMANUEL A. LEMOINE.
Washington.

TO THE EDITOR: It was an encouraging step forward when General Convention appointed a committee to study the placement of clergy problem and report to the Conven-



"You know, the church is so cold these mornings that I simply don't DARE to go to Communion."

tion of 1940. Also when a list of unemployed employable clergy was to be made and kept on file. Perhaps the bishop who between May and October called three priests in succession and each one declined to accept a certain field, now may call one from "the list"! Why he did not help things along by conferring with other bishops for some unemployed man is a question. There is lack of cooperation. But if the list is kept on file, and the committee keeps on studying and reporting, perhaps after two or three more Conventions have passed, those on the list who are still alive may get a place somewhere! At any rate there was real progress made on the unemployed clergy situation.

(Rev.) PHILIP BROBURG.
Minneapolis, Minn.

Provincial Power

TO THE EDITOR: May I be privileged to speak through your columns about the shortening of the period of time of the General Convention? What I have to say on the subject is in all probability old, but it seems

to me to be one solution of the whole matter, and that is giving the provinces more power.

Let the dioceses of each send their delegates to the provincial synods to discuss matters that must come before the Church, then let the provincial synods send delegates to the General Convention. This will no doubt decrease the number of delegates at General Convention, but it would expedite the work of the Convention, and allow time for debate on the more important questions.

Along with this I suggest a Solemn Pontifical Convention Mass, with the Primate officiating, and the provincial presidents assisting.
JAMES J. MANAGHAN.
Boston.

Appeals for Endorsement

TO THE EDITOR: I notice that a number of people who want money for various causes of various merit try to get their appeals triply endorsed—*i.e.*, by some Roman dignitary, by some leading rabbi, and by the Federal Council of the Churches of Christ.

Might it not be well for Churchpeople to let it be understood that they do not adhere to any of these "three faiths"?

If everyone in this country as loosely connected with the Anglican communion as many American Jews are with Orthodox Jewry, were counted, the numbers might be, at least, equal.

Some of these appeals go to all sorts and conditions of men and if it were understood that our own people would ignore them unless endorsed by one of our own hierarchy, it might help to correct a false impression.

(Rev.) JOHN COLE MCKIM.
Peekskill, N. Y.

The CLID

TO THE EDITOR: The CLID has been a "thorn in the flesh" of many hundreds in our Church, probably of many thousands, and it is a disappointment and grief to them to have your paper give it such favorable comment in your columns.

I personally feel much distressed that any such radical organization can deem to be tacked on to our beloved Church, and I resent their calling themselves the Church L. I. D. What Church do they speak for, and if ours, from whom did they get the commission to do so?
F. L. CURTIS.
Brookline, Mass.

The Living Church

Established 1878

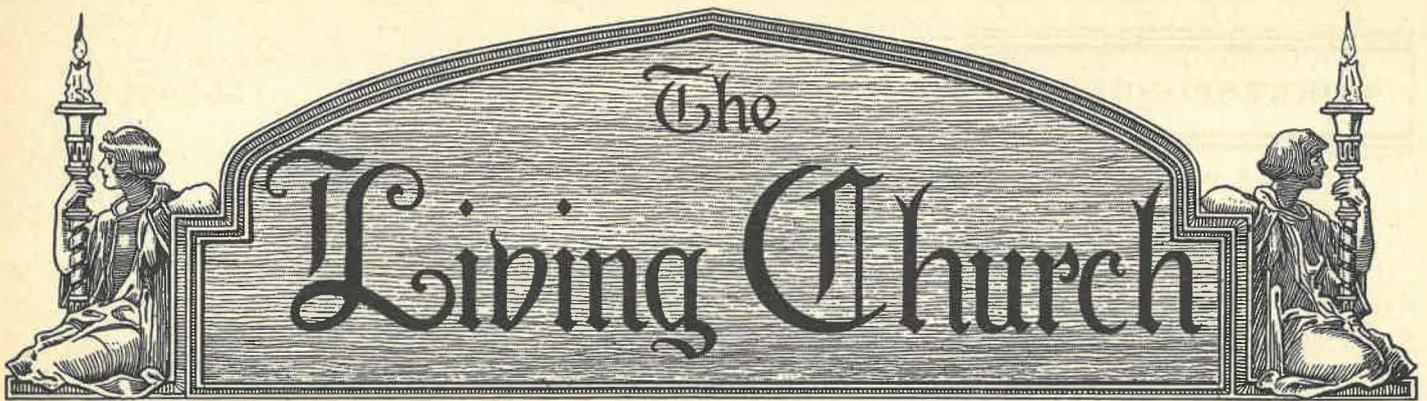
A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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No. 20

EDITORIALS AND COMMENTS

Peace and Christianity

NINETEEN YEARS AGO this week the signing of the Armistice brought to a close the greatest war in the history of the world. As we celebrate the anniversary two wars of sizable proportions are proceeding unchecked—the civil war in Spain with its international ramifications, and the undeclared war between Japan and China in the Orient. In Ethiopia, Italy is still mopping up after its war of conquest. Meanwhile, the leading diplomats of many nations, gathered at Brussels with the ostensible purpose of finding a solution to the Far Eastern question, have virtually reached a deadlock and the world is rapidly dividing into two antagonistic armed camps.

The history of the past 19 years makes sorry reading. The peace inaugurated by the Armistice of 1918 was ratified by the Versailles Treaty of 1919 and its subsidiary agreements. While these treaties gave relief to some nations and peoples, they crystallized injustice in other areas and heavily penalized great nations that were beginning to emerge from despotism into freedom. The peace of Versailles was a peace of conquest, not one of justice. It divided the nations into those that had the territory, wealth, and power that they desired and those that lacked those things. Thus the peace contained within itself the elements of failure and disaster.

To this division of the world into satisfied and dissatisfied nations may be directly attributed the rise of the post-war dictatorships. And the recent history of the world has been nothing less than a record of diplomatic duels between the dictator nations and the democratic nations, with democracy steadily retreating before the dictatorships. As Frederick T. Birchall, veteran foreign correspondent of the *New York Times*, observes after summarizing the history of this retreat:

“There is not much wonder that Fascism and Naziism alike take a cynical attitude toward a world that, while openly expressing detestation for their aims and methods, seems able to do nothing to discourage the one and defeat the other. As a matter of fact, dictatorship finally seems to have discovered an infallible means for dealing with democracy. It is to utilize democratic liberalism and tolerance as a shield for its own intolerance and oppression.

“It is as if one side in a prize fight, while itself using brass knuckles and all forbidden holds, nevertheless demanded—and with a vociferous ringside clique to back its argument—that its

opponent should strictly keep the rules. Against that procedure law-abiding democracy thus far has shown itself pitifully helpless.”

Can nothing stop this growing division of the world into two armed camps with the dictators constantly becoming more aggressive and the democracies retreating until they have their backs to the wall, except a new world war on a scale unprecedented for its magnitude and barbarity?

It is interesting to note that the only possible alternative seen by most well-informed political observers is that of an economic breakdown on the part of the dictatorships. The Italian treasury has been drained by the Ethiopian adventure and the Japanese treasury is today being drained by the Chinese adventure. Germany is in such financial straits that its financial genius, Herr Schacht, has finally broken with the Nazis and resigned his position. The newly formed league of dictatorships, Italy, Germany, and Japan, aimed ostensibly against Communist Russia but threatening also to the democratic nations, is in fact a league of countries that are on the verge of bankruptcy. This may be encouraging from a long-time viewpoint but it is also alarming, because the time-honored palliative for financial troubles at home is a foreign war. Will the dictator nations, encouraged by their successful defiance of democracy during the past two years, attempt that remedy?

WHERE stands organized Christianity in this crisis? One would suppose that the religion of the Prince of Peace, which claims the allegiance of one-third of the world's population, would be looked to as one of the most powerful bulwarks of world peace. On the contrary, Christianity is seldom cited by secular observers as a force that is likely to prevent a new world war. After all, it did not prevent the past world war and has not been conspicuous as a force for peace in the years since the world war.

What is wrong with Christians, that their voice on behalf of world peace has been so feeble? As the Bishops' Pastoral issued at the conclusion of General Convention last month says plainly: “War is hateful, not only because of its terrible waste of human life and wealth but also because it is the denial of every principle of Christianity.” That fact seems self-evident to us, but do Christians generally believe it? Italy is a Christian

nation; what voice has risen from Italy to denounce the Ethiopian conquest? Germany is a Christian nation; but the Christians in that country are engaged in a struggle to preserve their very identity under the totalitarian State.

It may be said that Christians are not free to speak in the countries named. Then what about the Christians of France, Great Britain, America, and the other democratic nations? Have they spoken with one voice against the evils of modern warfare? Many of their leaders have so spoken—in synods and conventions, at the World Conference on Life and Work at Oxford, and elsewhere, but the man in the pew is strangely apathetic. Particularly is this true among Americans, who, however they may deprecate the war in Spain and that in China, nevertheless feel these to be remote. We need the message of the Pastoral:

"No member or groups of members of God's family may be sacrificed deliberately for the well-being of more powerful man or nation. We are members one of another, so that if one member suffers all the members suffer with him. Our present moral and economic difficulties can be traced to the exploitation of the weak and helpless by the strong, and the way out will be found when every man learns to think in terms of other people's rights and to regard the needs of his remotest fellow-man as his own or as those of his blood brother.

"The Church must not sit quietly by when the world faces acute social and economic problems. It is intensely concerned with those crises that bring misery and need to God's children. Hunger, persecution, exploitation, and injustice—all the ills that beset man and hinder the development of free personality—are its responsibility. Our hearts must be stirred in such a way that it will be our desire and passion to find jobs for the jobless, to carry hope to the hopeless, to assure relief to the oppressed, and, in the words of the Oxford Conference on Life and Work, 'to secure the best possible social and economic structure in so far as such structures and institutions are determined by human decisions.'

"Because we believe in God we must protest against the view that national necessity justifies conquest and exploitation. It is highly important that nations renounce war, but first there must be the abandonment of that group selfishness which is satisfied at the expense of the weak and ignorant. The Christian Gospel is shot through with the concepts of love, peace, and brotherhood, and we bow our heads in shame that as individuals, groups, and nations we have so openly ignored these virtues and have allowed what we call economic necessity to make us forget moral law."

It all comes down to this simple fact—the world needs Christ and Christianity. What are we doing to answer this need of the world?

Lawson Purdy

THE RETIREMENT of Lawson Purdy as comptroller of Trinity Church, New York, gives occasion to pay a word of tribute to a Churchman who has made a real contribution to his day and generation. The son of a priest of the Church and a graduate of Trinity College, he has been continuously at work for the welfare of mankind.

Although a lawyer by profession he has always been identified with some form of social, civic, or Church work. For years he was secretary of the New York Tax Reform Association and in that position he gained a national reputation as a tax expert. For eight years he was president of the New York department of taxes and assessments. Upon his retirement from that office he became secretary of the New York Society for Organizing Charity, which position he resigned to take over the heavy responsibilities of managing the financial affairs of that old and wealthy parish. It is needless to say that he man-

aged them with the same skill and fidelity and sense of social obligation that had characterized his other services.

We have mentioned only the major positions he has held. Through all the years he served in many others, such as the presidency of the National Municipal League, trustee of Trinity College, vestryman and warden of Trinity parish, president of the Russell Sage Foundation; and in all he displayed a devotion to the public and the Church's interests that constitute a notable contribution to our generation. His retirement will afford him a well-earned rest.

Urgently Needed at Once: \$300,000

GENERAL CONVENTION authorized an immediate appeal to all members of the Church for a fund of \$300,000 for aid to our stricken fellow-Churchmen in the war zones of China. Announcing the appeal, the Publicity Department gives the following examples of urgent need for prompt relief:

One of the vestrymen in Grace Church, Soochow, is a successful physician who for 15 years has given much time and money toward building up the parish. The home and the hospital of this Churchman have been located near the railroad headquarters in Soochow where troops have been concentrated. Now comes word that bombing has completely destroyed both his home and his hospital; he is disabled and his family destitute.

A Chinese clergyman in Shanghai retired not long ago because of ill health after 40 years of devoted service. He was living with his wife and daughter in Shanghai when they were compelled to flee from their house at a moment's notice, losing all their belongings except one small bundle of hastily gathered clothing.

Here are only two out of the hundreds and thousands of Church people in the diocese of Shanghai for whose comfort and relief General Convention directed the National Council to issue this appeal. This is no question of bricks and mortar, of repair to damaged buildings or reconstruction. The immediate appeal is for life itself, to give food and shelter to fellow-Churchmen in dire need, and to strengthen them with courage and hope in these dark days.

The Christians are often isolated from the non-Christian and sometimes hostile community and can only turn to the Church for comfort in their trouble. During the bombing of Zangzok the Rev. Hollis Smith wrote that many Church members suffered losses and sought refuge in the mission compound, and other missions have told the same story.

The National Council officers have accordingly issued a four-page leaflet under the title, *Swift Aid*, which outlines the need. The dominant note is for swiftness in giving as almost every day brings knowledge of further suffering. The difficulties of housing and caring for refugees increase as more mission buildings are damaged.

The work of mission doctors and nurses in temporary quarters is heroic and ever-increasing, and at the same time the normal revenue from paying patients has ceased.

The appeal leaflet has been sent to all bishops and parish clergy. In a covering letter sent to bishops, Dr. Lewis B. Franklin, as vice-president of the National Council, writes:

"We think it unnecessary to create here any new organization for the purpose of raising this \$300,000. Surely if all of our people know of the need and are given an opportunity to respond the answer is certain. Will you therefore make such diocesan plan as seems to you advisable and urge your clergy to present this plan and the appeal to their congregations and to make provision for raising an adequate sum?"

"No diocese has been asked to raise a specific amount. If,

however, you should desire to set a definite goal before your people it may be of help to you to know that if each diocese would give for this fund one-sixth of the amount it has accepted as an 'objective' on the Budget of 1938 the entire amount would be raised."

This is not only a worthy cause, but one to which may be aptly applied the maxim, "He gives double who gives quickly." We urge a prompt and generous response. Contributions may be sent directly to the treasurer of National Council, or THE LIVING CHURCH will be glad to act as almoner for any who so desire. In the latter case checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For China Emergency Fund," and sent to the office of publication, 1801 West Fond du Lac avenue, Milwaukee, Wis.

The Duke of Windsor

WE FEEL genuinely sorry for the Duke of Windsor, whom someone has described as "the most maladjusted of men." He has found that the King-Emperor of a commonwealth of nations including one-quarter of the world's population cannot retire into private life and be considered as an ordinary person. He has discovered that a former King cannot dictate the title that shall be borne by his wife. He has now further discovered that he cannot engage in a large-scale sociological study without becoming involved in many unforeseen complications and ramifications.

Moreover the Duke of Windsor has been consistently unhappy in the choice of his advisers. It was the little coterie of pleasure-loving men and women with whom he surrounded himself when Prince of Wales that got him entangled in his ill-starred romance. It was a similar group if not the same one that was largely responsible for his failure as King. His choice of German Nazi officials as his mentors at the beginning of his widely advertised study of housing conditions has brought him into disrepute with British and American labor. His further selection of a wealthy American industrialist who has gained the enmity of labor by the production methods that he has invented was still another bad choice. Fortunate it is that the Duke changed his mind about coming to America to study housing conditions under such auspices.

Yes, we feel genuinely sorry for Edward. He has renounced the important rôle for which he was bred and educated. He has defied the constitution of his country and the teaching of his Church. Now he finds it virtually impossible to lead either a satisfactory private life or a satisfactory public one. He has many talents and genuine ability along certain lines. May Almighty God show him the way to employ those talents and that ability so that he may devote the balance of his life to some service that may be beneficial to himself and to the world.

Sinners and Sins

PERHAPS the most difficult task of the Christian is that of loving the sinner while hating the sin. The most salient example at the present time is to be seen in the attitude of a Left-wing section of the religious press toward the inhabitants of totalitarian countries—we mean the inhabitants who believe in totalitarian States, who certainly form a large percentage of the population of those countries.

A favorite sport of the "liberal" press these days seems to be to build up a hate-psychology, almost a war-hysteria, against the believers in totalitarianism. Might it not be wiser and more Christian to realize that these men are our brothers too, that Communists, Nazis, and Fascists would not do the things

and hold the beliefs they do if they had not been driven into their present state of mind by the economic imperialism of the democratic nations? We might remember, too, that if their ways do not commend themselves to us, our ways, of whose superiority we are so complacently convinced, have equally failed to commend themselves to them. In short, isn't it just possible that the parable of the beam and the mote might have some application to American Christians in this connection?

Joint Communion Services

IN last week's issue of THE LIVING CHURCH we published an item received from the NCJC News Service concerning the joint unity conference held in New Haven, Conn., last month. In this item it was stated that a joint Communion service was held on October 15th, "at which ministers of the twelve churches officiated." Elsewhere in the story the twelve communions participating in the conference were listed, including the Episcopal Church. We therefore naturally assumed that clergy of the Episcopal Church had participated in the joint Communion service and it was on that basis that we wrote our editorial, A Note of Caution, published on page 581 of the same issue.

We have now received a further report of this conference from our own correspondent and this is published in our news columns this week. From this account it appears that the clergy of the Episcopal Church did not participate in the joint Communion service but that a celebration of the Holy Communion for members of our own Church was held in Trinity Church at the same time as the joint service of the Protestant communions held elsewhere. The particular occasion which was the basis of our editorial appears therefore to have been an event that did not actually happen. We are glad to admit our error and clear up the misconception.

The removal of the particular occasion for this editorial invalidates the first paragraph of it. The rest of the editorial, however, dealt with general principles and is, we feel, timely and important even apart from the supposed occasion that led us to publish it.

Joint Communion services sound very attractive, but we conscientiously feel that so far as the Episcopal Church is concerned participation with Protestants in such services is a hindrance rather than a help to ultimate reunion. We say this with full recognition of the sadness that is caused both to our fellow Christians and ourselves because we cannot conscientiously consent to such intercommunion as yet, but we cite the declaration of the Edinburgh Conference: "We feel moved to say in this connection that neither those who press for intercommunion nor those who feel obliged to oppose it should condemn the others, but should in all ways respect one another's consciences."

ANSWERS TO CORRESPONDENTS

C. B. M.—Yes, all money received by THE LIVING CHURCH RELIEF FUND marked "For China Emergency Fund" will be sent to the treasurer of the National Council for inclusion in the \$300,000 fund authorized by General Convention.

I. O. N.—(1) A copy of the Requiem Mass according to the Anglican use can be obtained from the Church Literature Association, 8 Great Smith street, London, SW 1, England, entitled *Mass for the Dead* (1d or 5 cts.).

(2) The only rubrical manner of meeting the difficulty occasioned by the using up of the consecrated wine is for the priest to take an unconsecrated altar-bread and place it on the front of the corporal, then take a second chalice, put in as much wine as may be needed, and a little water, and place it behind the unconsecrated bread on the corporal. The priest then says the Prayer of Consecration over these elements from "All glory be to thee" to the end of the Invocation. No other method of supplying this deficiency is recognized by any accepted Anglican formulary. If there is no other chalice the one first used should be drained as completely as possible and then used for the second consecration. The Scottish Prayer Book provides that the Oblation is to be omitted at the second consecration, and this is liturgically sound; though, perhaps through inadvertence, there is no mention of this in the American rite.

A Mystical Experience

By Deaconess Ethel E. Spencer

IT IS neither day nor night, no sun nor moon is visible, neither are there any stars, but light fills the universe irradiating one's whole being with joy and a complete sense of freedom. Though I stand alone in this vast sea of light, I seem to be at one with an all-pervading fellowship. With arms outstretched I await in eager expectation the coming of the Master.

He is coming! One moment more and the sky will break, through the light-filled universe will steam a radiance dazzling in beauty. With a blare of trumpets, along this trail of glory, angels will announce the coming of the King. The King, crowned, is coming upon the clouds, followed by an innumerable host of the saints. And I shall look on Him whom my soul desires, the Beloved who has called me throughout all eternity that I might come to this vision of Himself outside of time and space.

It seems an eternity that I wait; so great is His beauty, so enveloping His love that it is as though my eyes have already beheld Him. Longing ineffable possesses me; my spirit, filled with an ever-deepening ecstasy, is caught up to meet Him. Can I bear more? Heaven has scarcely greater joy than this to offer? Scarcely! Yet my longing is almost unbearable!

One moment and I shall see Him face to face! An ecstasy of love leaves room for nothing of self. His Presence permeates the universe, burning out all dross. Love reigns, love will not let me go.

The light fades and it is night. Across the velvety blue of the sky hangs a fiery cross. At that moment, standing alone under the cross-illuminated sky the darkness of desolation falls upon my soul. Then I awake, and with waking consciousness comes a return of joy in the certainty of His abiding Presence vouchsafed to me on the mount of vision in a beauty and radiance indescribable, in order that I may take something of its abundant joy back into the world of suffering humanity.

As the years pass the meaning of the Cross grows clearer. It was after His transfiguration that He was crucified. All His life He bore the Cross vicariously, praying, fasting, and laboring unceasingly in the service of others. All His work grew out of His life of prayer. His power was drawn from communion with the Father, renewed day by day. But most of all it was He himself who drew men, the beauty of His life, His personality. We read of Him as a man of sorrows and acquainted with grief, but that surely was the Cross which He took willingly and bore vicariously. Jesus must have been a radiant Person; else how would He have attracted little children, and sinners? It seems to have been only the self-righteous who did not like Him, because He made them realize their insincerity. Yet they liked to have Him as a dinner guest; the dinner would not be dull at any rate if He were present. I think that He has a whimsical sense of humor; that story about the hairy camel passing through a needle! And what stories He could tell to illustrate and drive home the lessons He wished to teach! When the crowds hung on His words for hours forgetting to eat, how thoughtfully He provided for their physical needs. Then too He was never shocked; sinners felt at home with Him, gave parties for Him, and were won to devoted discipleship.

He has not changed since those days in Palestine, has He? He is a winsome friend, worth rising early in the morning to meet at daily Mass. In the quiet time He would have me spend

daily in meditation with Him sometimes He has much to tell me, then again He just wants my love, wants me to trust Him and to believe that He trusts me, though I may not be able to see my way through.

Often during the day He likes me to look up into His face and smile. I am often stupid and blundering, falling again and again just when I have made a fresh resolve. I think He likes me to smile about that, and to keep on growing, realizing that discouragement is disappointed pride. I believe that one of the lovely things about paradise will be the steady growth upward without the backward steps.

ALL THROUGH the day there are those He would have me hold in tender love before the throne, bearing them in my heart, sharing their joys and sorrows. He was perfected through suffering. Is there any other way but that which the Master trod? But I do not forget how He spoke much of joy to His disciples on the night of His betrayal, His joy which would remain with them, and that their joy might be full. He knew that on that very night they would all desert Him, even deny their friendship with Him, yet it is in this very talk that He tells them that henceforth He calls them not servants but friends.

He tells me to *take up* His Cross and follow Him, not as a slave whose cross is forced on him but as His friend. Day by day in confession and absolution, in the Blessed Sacrament, in daily meditation, in praise and intercession He gives to His friends a deeper insight into the joy and privilege of sharing the crosses of the world, the crosses which He still bears vicariously. And when at last you and I stand alone on the borderland between this world and the next, shriven, and fed by His precious Body and Blood, I believe that in that moment, the spirit freed from the tired body will fly unafraid, in ever-deepening ecstasy to meet the King in His beauty, the Beloved throughout eternity.

Reverence

REVERENCE is born out of a sense of mystery. It is a mood of the soul arising in the presence of the unexplainable. We feel it when we look into the face of a little child within whose fragile life are all the possibilities of divinity. We are aware of it as we gaze wistfully upon the immobile features of one whom we have loved lying at last in the majestic dignity of death. The stars, shining in their etheric solitude, command it. Life! Death! Stars! Who can explain them?

God is the supreme mystery, everywhere apparent and yet everywhere concealed. He is manifest all about us in trees and flowers, in storms and rainbows, in friends and strangers, but He is vastly more than our eyes can see or our minds can comprehend. To realize His nearness is to be on holy ground. Pride, arrogance, self-esteem vanish at such a time. Reverence is the only appropriate mood. But reverence is more than duty; it is the innate courtesy of the soul. Its garments are humility; its language is silence; its crown devotion.

The spirit of reverence should prevail within the church, for it is the house of God, a sacred shrine to which men come to meet Him. Its very stones should command our respect. Its services should be places of holy meeting. When we wait in the courts of the Lord, let us do so with bowed heads, with contrite hearts and with reverent spirits that we may have fellowship with Him who is the great Reality and the eternal Mystery.

—Alfred Grant Walton.

Not Yet All Things—But We See Jesus!

Sermon at Taft Auditorium, Cincinnati, October 17, 1937

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

Text: Hebrews 2: 8, 9—"Not yet all things put under him, —but we see Jesus!"

THERE SPEAKS THE VOICE of the Church in the first century, out of the fires of persecution, probably just after the martyrdom of St. Paul; the voice of the Church in each succeeding century, the voice of the Church in this hour of General Convention. It is the voice of realism, for in realism you have the reconciliation of facts and ideals. Here are the grisly facts of Time faced but instantly whirled into the light of an Eternal Fact. Here are prophecies as yet acknowledged to be unfulfilled, but swept into the patient perspective of a reasonable religious and holy hope; here is failure admitted but rescued from despair by the vision of faith triumphant. "Not yet"—"Not yet"—and there is a sigh if not a sob in the words—"but we see Jesus!" and the voice changes to a shout!

In *The Man Who Worked Miracles* Mr. Wells has faced the reiterated contemptuousness of those who mock at man's failure to realize his ideal goals. He elaborates a scenario disclosing upon the screen that part of the sky wherein our little planetary system appears. There great elements appear, three huge cosmic spirits—the observer and accompanying critics. Presently as Earth begins to grow upon the screen, the Observer's gaze is intently fixed upon it. "Why are you so interested in that petty planet?" "I like it!" It grows larger, comes nearer. Again the critic speaks,— "Why are you interested? That dead cinder is infested with horrible verminous creatures, selfish beastlike creatures who prey upon each other, crawl over each other, the strong climbing upon the feeble, devour each other." "They are weak," says the Observer. "They need more power. At the heart of each the Great Master has planted a divine spark, a spiritual impulse,—but they are weak! I must give them more power!" "Well, don't give it to them *en bloc* or they will abuse it, misuse it, and come scrambling up here among us—keep them down!"

At the end of that play, when more power has been given and man has made a mess of it, Critic reminds the Observer and says,— "I told you so!" To which the Observer replies,— "I made a mistake. I should have allowed for more TIME!"

Christianity is not scornful of men, is not a religion of pessimism. Christianity would, I think, endorse Shakespeare's line: "What a piece of work is man! How noble in reason! How infinite in faculty, in form and moving how express and admirable! In action how like an angel, in apprehension how like a god!" Yes, because man is a child of God, not a mere beast, not a mere economic gadget, not a mere biological accident. And he has put under his feet amazing forces that have been age-long threats to his dominion. But "Not yet"— "Not yet" is he the master! Every time he registers a fresh conquest he opens up a new and appalling area for further conquest, a subtle and more difficult group of defiances of his mastery. The moral and spiritual stature of man does not grow with speed sufficient to keep pace with his physical and intellectual prowess. His inventiveness is out of all proportion to his philosophy of life; his mastery of the physical is out of scale with his cultural and spiritual supremacies.

He learns to whisper across the world in the radio, but most of his messages are less than worthy of the miracle which they employ; he invents the automobile, speeding up the tempo of life immeasurably, but speed, speed, speed invokes a whole new horde of neurotic diseases, to say nothing of the mass slaughter of both drivers and pedestrians. He learns how to dive below the surface of the waters, but his submarine instantly becomes a new species of terrifying shark; he learns to ride the winds, and mounts like a lark to Heaven's gate, only to let fall bombs that carry all the destruction of Hell's gate. In a word, to wield the power which he has developed, physically and intellectually, and to wield it safely for the race man ought to have the spiritual stature of a giant, the intelligence of an archangel, the holiness of the saints, and the love of the Triune God.

NOT YET has he mastered the four horsemen of a world's continuing apocalypse,—poverty, ignorance, disease, and sinful rebellion against the voice of the Eternal. But he is fighting; his institutions record that. Against poverty he is building community life into patterns that will not suffer men and women to starve and freeze alone; against ignorance he has built his schools and colleges; against disease he has built his hospitals, and against sin he has builded his churches and temples. And I may add at once that the Church with its departments of Social Service, Religious Education, Missionary Work—both hospitalization and evangelization—bear witness to this gallant struggle and yet—and yet—hospitals are being bombed today, new poverty is being created, colleges and universities are being shattered, both without by physical force and within by intellectual skepticisms and moral compromises.

Not yet!—Not yet!—But we see Jesus!

1. Do we see Him, after all these 1900 years of time? or has He faded like some old daguerreotype?

"That face instead of vanish rather grows
Or decomposes but to recompose
Becomes my Universe that feels and knows!"

Jesus Christ is today the most vivid, clear, gripping personality known to man. We live in an age of strong men, strong dictators, Hitler, Mussolini, Stalin, Ataturk. They are alive; they are our contemporaries, but are they as alive as Christ? I read the other day a great book by Doctor Coffin on *The Paradoxes of Jesus*—(and they are many, you know). Our Lord frequently used the paradox, and a paradox is really a truth standing on its head to attract attention. But the greatest paradox of Jesus is that after He was dead, He turned out to be amazingly alive. The world turns to Him today—it must turn to Him as its one great hope. Poverty? Look at Him! He had no place to lay His head—"Blessed are the poor," He says, "Theirs is the Kingdom of Heaven! Beware of covetousness! You cannot serve God and man."

"It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven!" The story of the Good Samaritan, the parables of stewardship, the whole social philosophy of Jesus, if adopted not as an academic program but as a realized experience and guide of social conduct, would solve our social problems. Ignorance?

None ever spoke as He, words that sound the very depths of the well at the bottom of which truth dwells. Disease? His whole ministry includes healing, healing—healing the sick—for He regards sickness as demonic, as contrary to the will of God; His whole message is life, life more abundant, and it is to be found only by coming home, home to the Father.

We see *Jesus!* and as a Russian novelist said: "I turned and suddenly saw Him and He had a common face, the face of everyman!" Uncommon men are always common men. Our Lord somehow fills us with awe but never with terror; He is austere in His smiling holiness and yet so friendly I feel somehow that if He came into your home and sat down and looked at you—you would know He knew and understood. So tremendous is His power and so gentle and so kind! I want everybody to know Him! We are His witnesses! He is the gospel! He is the good news! When I read from the gospels the account of His words and acts, my little five year old grandchild cuddling close squeezes my arm and says: "Read some more. I just love Him!" And so do I and so does all the world if we only let them see Him.

"Closest to man, Thou pitying son of man
Thrilled from crown to foot with fellowship
Yet most apart and strong, Holy as God,
Dwell in my heart remote and intimate one
Brother of all the world, I come to Thee!"

* * *

"Gentle as she who nursed Thee at the breast
Yet with the lash of lightning in Thy tongue
Man of sorrows, with the wounded hands,
Yet loved by children and the feasting guests.

"Chaste as a virginal lily on the stem
Yet in each hot full pulse more filled
With feeling Thou than flower with sun.

"O, Christ of contrasts, infinite paradox
Yet life's explainer, solvent harmony,
Frail strength—pure passion, meek austerity,
And the white splendor of these darkened years
I lean my wandering wayward heart on Thee!"

2. But that is not all! The more I see Him, the more like the Apostles themselves I realize then I am seeing the invisible. O! world of life and light, comprehended in the word and idea of God,—

"O, world invisible, I view thee,
O, world unknowable, I know thee,
O, world intangible, I touch thee,
Inapprehensible, I clutch thee—in Jesus!"

That great theologian, Doctor Cairns, has pointed out that "While Jesus Christ is recognized by all serious men as the best of the race, the deeper side of the Church's teaching about Christ seems to have little or no hold on 60% of Christians." Well, we must go deeper. Man longs for God, is made for Him, is restless until he finds Him, yet he cannot see Him. "No man has at any time seen God." We say we believe in Him, and I hope we do. We arrive at this belief not by proof but by taking a chance, by assuming there must be and then by observing whether experience ratifies, confirms, authenticates, and justifies our hazardous assumptions. And we think that it does justify them. As Professor Moulton has pointed out in a recent scientific book on *The World and Man* published only last month: "The most important, the supreme discovery of science is the orderliness of the universe," "This," he says, "is the essential foundation of all science, the very basis underlying the use of our intelligence. "We have always," he goes on, "in all our

adventures of existence the abiding satisfaction of feeling always and deeply that we are parts of the universal order. We can't see far but we can see that and it is important!"

WE BELIEVE in God, but cannot see Him. How could we? He is the spirit invisible. He has no physical body upon which light might strike, reflecting back upon our retina the shadow of a shape. The eyes of reason may approach Him so that we may say rhetorically, as we do of a mathematical certainty, "I see," but we do not actually see Him. We see His movements in creation; we see Him reflected in a beauty that haunts the forest and the field and rests upon the hills and goes upon the waters, but Him we do not see; we see what we believe to be His movements in history as in a great apocalyptic dream with Kingdoms rising and falling, but Him we do not see; we observe in society the operation of moral laws apparently as orderly and inevitable as physical laws, moral laws which reflect the will of an order wherein justice and righteousness and love are regnant, but Him we do not see; we discern within ourselves a voice which Wordsworth called "The stern daughter of the voice of God," accusing, convincing, persuading, but Him we do not see; we see lives strongly moved to heroism and noble sacrifice for what we recognize as the perdurable values, the eternal values of goodness, beauty, and truth, but Him we do not see. No wonder if at times doubt creeps in and skepticism chills the faith. Where is God? What is this awful monstrous being who reigns and yet seems to compromise with evil; who veils himself and tantalizes us with dreams, and dashes our high hopes, and thwarts our best efforts, and plants the poppy in the wheat, and suffers the spider in the rose, and remains ever and forever aloof, apart beyond, above, within, the Undisclosed, the Veiled One, a cosmic vastness, to chill the blood and fill us with dismay?

And then, of a sudden, it all comes clear. We see Jesus! And we hear Him say, "He that hath seen Me, hath seen the Father!" And we behold in Him the "brightness of His glory, the express image of His person." To see Jesus is to see God in the flesh, the outward and visible sign of inward and spiritual ultimate reality, given unto us, the fullness of the Godhead so far as man can reveal it, the Eternal focused in the temporal, the unspaced spaced, the universal localized, God made man! We see "the light of the knowledge of the glory of God, in the face of Jesus Christ!"

3. But even this is not all! You have not seen Jesus as He is if you have seen Him only in the gospels. The Jesus of the Gospels is not all. There is Jesus of the Acts of the Apostles; Jesus of Pentecost; Jesus who met Saul of Tarsus and sent him shouting across the world,— "Let me tell you! I was on the way to Damascus when I saw a great light and heard a Voice;" Jesus of the Revelation, when the Elder John heard a voice like the sound of many waters and turned and recognized Him as the great and Eternal Intercessor; Jesus of the great new missionary movement which swept across Asia and into Europe; Jesus of St. Francis and of St. Bernard of Clair Veaux, and of St. Jeanne d'Arc and of General Booth and of Bishop Boone and of Bishop Brent. In a word, Jesus in His mystical body, the Church! "Not yet all things put under, but I see Him in His Church."

There is a great passage in Barry's book on *The Relevance of the Church* where he points out that young men and women are seeking desperately today for the secret of Christian faith and life. The tide, he says, is coming in fast, and it fills us with both hope and fear. The Christianity they are discovering is vital, magnificently vital. They are sincere, and their en-

(Continued on page 620)

Unity and Catholicity

From the Yearbook of Trinity Parish

By the Rev. Frederic S. Fleming, D.D.

Rector of Trinity Church, New York City

THE DEMAND is forced upon every branch of the Christian Church (with none excepted) to examine the purity and vitality of its present position and witness. Neither historical documentation nor modern adaptability and advertised efficiency will meet the imperative necessity of such research. A few years ago, at a dinner in Philadelphia, Prof. Robert Root, of Princeton University, introduced a notable address on the Nature of True Catholicity (I give the title from memory) by reference to the power that comes from the process of subtraction. He used this formula: "If you take from anything that which makes it something, what you have left is nothing." His argument dealt with the question of finding our essential catholicity, whatever it is, by examining our whole structure, and seeing what factors or elements could be withdrawn and given up, without the true source of our life, or position, being impaired, or lost. In another fashion, Galsworthy wrote a thought-provoking play called *Loyalties*, wherein he challenged institutions and organizations periodically to face the necessity of submitting to such scrutiny and probing, if they were to live and not die. Great courage and unimpeachable honesty must lend their strength to such high purpose. But shall we not be far better thus engaged as Christians than to stumble along paying tribute to false inheritances, unfounded prejudices, and untenable positions?

Our search is for the enduring elements of the Christian religion. What are they? What are the basic and abiding properties wherewith Christ has established and endowed His Church? How shall the Church be known not only as the greatest historical phenomenon in human experience, but as the sole enduring organism functioning among the manifold organizations of civilization, destined to persist until the end of all living on this earth? Using Dr. Root's tools, what factors, potentialities, or faculties do we find resident in the Church which makes it "something," all else beside?

Surely we discover first that Christianity possesses the faculty and endowment of continuity. It partakes of everlasting life, the Life Eternal. "The gates of hell shall not prevail against it." "Kingdoms shall rise and wane"; all manner of society shall be formed and broken; the Church of Christ cannot fail, nor end. That which is begun on this earth is not comprehended here. Its destiny is one with "that far-off divine event toward which all creation moves."

The truth of Christianity begins with the fact of the Incarnation. This divine entering-into human living we recognize as involving far more than the making of a new beginning in the affairs of men. Time is not measured fully within the designations of B. C. and A. D. All that preceded the advent of Jesus Christ in this world found its consummation and meaning in the Incarnation. Because of the fact of the Incarnation, there is unceasing continuity of spiritual action from the first moment the Holy Spirit brooded over the forces of creation until that day when all power and thought and energy shall be returned to God who gave it.

Far too often, this note of continuity has been identified as being the sole property of certain sections of the Church. The point is made that some possess it, others know it not. In this view, the historic episcopate and the Apostolic Succession

are made to do duty for privileged positions in the ecclesiastical world, and the closing of the door to that purpose for which the ministry was instituted. We recall the words of our Lord: "And herein is that saying true, one soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." There is no disputing the historical truth of the Apostolic Succession. We believe it implicitly. But this belief reaches behind the doctrine to the purpose of its institution. It is this which the Church has failed in our day to preach and declare with conviction and glad courage. Christ's instituted media do not need our defending. The labors of that ministry are the real inheritance He would have us treasure, and this not for the satisfaction of our own possession, but solely for the joy of fulfilling His ministry.

Our age is crying out desperately for some assurance that there is purpose and meaning to this life. Men are fearful of a "world that is the lunatic asylum of the planets." Christianity knows the sure answer lies in the revelation that there is continuity, not simply in what we call civilization, but in every instinct and manifestation of life. To say "God is in His heaven, all's right with the world," is only half the answer, and an irritating one at that. Long before the Incarnation, God taught men in their pilgrimage a more secure and comprehending faith. Men looked up to the hills, and asked, "whence cometh my help?" They found their faith and assurance when they learned to say, "my help cometh even from the Lord, who hath made heaven and earth."

This is God's world. It always has been, and ever will be. There are not two Gods, but one. This world has no meaning or purpose apart from heaven. God has not left His Creation. The past is something more than the creator of the present and the revealer of the future. The purpose and mind of God is one. He has made this world to fulfil an end which is glorious. He has willed that men shall share in the beholding of that goal and in the labor to bring it to pass. There is an answer to the riddle of life. It may be found in the activity of the unceasing, continuing, abiding movement of life toward a sure and ultimate triumph. Men can endure the present once they believe in the continuity of all life's labor. To hold this belief is to share in the continuity of the Christian heritage. This is one of its enduring elements.

CLOSELY identified with this endowment of continuity is the second element, Catholicity. Here, again, the term needs clarification. The word "catholic" has suffered a perilous career in Christian experience. It has traveled a wide gamut. On one extreme, we find it narrowed in meaning to an unworthy ecclesiastical shibboleth; while, on the other, it practically has lost all substance and vigor where the word is used to describe that which is vaguely broad and comprehensive. Equally so, when we speak of the Catholic Church, we intend to convey the vision of an entity more vast and more unearthly than of a Church which is only Universal, *i.e.*, comprehended within human reach and knowledge.

My thinking along these lines was influenced profoundly many years ago by a book of Bishop Brent's entitled *The*

Mount of Vision, which he subtitled *Being a Study of Life in the Terms of the Whole*. There is this trenchant quotation:

"Probably the gravest fault of which the majority are guilty in their mode of approach to life is what is called selfishness, in the individual, provincialism or insularity in social matters, and sectarianism in religion. They are all devotees of the cult of the incomplete. Prejudice is the beginning of self-inflicted blindness. Men choose to take partial views of life to suit their whim and fancy. Catholicity has nothing to recommend it unless it is the condition in which everything is measured and considered in terms of the whole."

"In terms of the whole." Here is the portal through which we may enter into the realm of solid Catholicity. The beauty of holiness is one of completeness, of perfection. *The Catholic religion is a creation of the divine love providing for every need of every man. It is fashioned to minister to people of every age and race.* By the same token, there is the necessary response expected from every man "in the terms of the whole." This demands a wide latitude of thought and expression, of liberty of action, with the bond of unity being fixed and permanent, and unimpaired. Herein is found the essence of Christian charity and a truly Catholic spirit. Uniformity never is completely possible to human beings. Police authority, compulsory obedience, legalistic interpretation, are foreign to this spirit, and tend to create dissension and schism. Practically speaking, men will always be gathered into respective groups. Partisanship (which comes from a lack of balance) is the determination to advance the interests of the part against the welfare of the whole. Catholicity lives through the preservation of unity in diversity.

There is a charming reference found in Boswell's *Journal of a Tour to the Hebrides with Samuel Johnson, LL.D.* "Burke (he held) was wrong in his maxim of sticking to a certain 'set-of-men' on all occasions. I can see that a man may do right to stick to a party, *i.e.*, he is a Whig, or he is a Tory, and he thinks one of those parties upon the whole the best, and that to make it prevail it must be generally supported, though in particulars it may be wrong. He takes its faggots of principles, in which there are fewer rotten sticks than in the other, though some rotten sticks to be sure; and they cannot be separated. But to bind one's self to one man, or one set of men (who may be right today and wrong tomorrow) without any general preference of system, I must disapprove."

The vision of true Catholicity becomes clouded when the Catholic Church is made to number only those drawn together in a given ecclesiastical enclosure, as opposed to others, either separated or gathered into denominations or sections. Correctly speaking, there is not the Catholic religion and the Protestant religion. Christianity knows only "that which is from above is free, (being) the mother of us all." Against such revelation and creation, there can be no protest. I am fearful of the designations of Catholic and Protestant parties and all their unworthy descendants calling themselves Liberal Evangelicals, Liberal Catholics, and so on, *ad infinitum*. The words limit and restrict, and they inhibit. We find the true perspective in our Lord's corrective: "What is that to thee? follow thou Me." Our search is for that which makes our religion "to be something." We discover, when we seek and find, that the Christian religion is Catholic (providing for every need of every man), being supreme and unique, because it is final, divine, and complete. There is no lack in it, no separation or divisions, no partisanship. It is known only and truly "in the terms of the whole."

The third distinguishing factor may be described as the faculty of creativeness or constructiveness. The Church of

Christ is imperishable, but it is equally dynamic, quivering with energy, pulsating with life, re-creating its strength every moment of its existence. It is not the Church which we are to expect to adjust itself to every age of civilization, accommodating its activity to succeeding developments. Quite to the contrary, the true interpretation of history certifies to the fact that the movement in human society is spiritually generated, and the Church is found to be the conveying agency of the instinct and power of change and progress. The truth should be declared emphatically. Left to its own resources and devices, neither the individual man nor human society is capable of regenerating or re-creating itself. Its salvation lies in the entering in of that which is from above. The sovereignty of God the Holy Ghost is the most immediate and vital factor in human affairs. He it is who "makes all things new," and, in so doing, "guides men unto all truth."

We should be both fearful and regardful of this revelation. There are people whose chief desire is for an antiquarian religion. They think of the Church as either necessary or desirable mainly because it is redolent of a dim and distant past. Their religion becomes a wrong kind of ancestor-worship. On the other hand, we meet Christians who confuse novelty with power. They are impatient because the Church is not abreast of the times; that it fails to attract the youth of today; and they would have religion bristling with modernity. The counsel to both enthusiasts is "To prove all things, hold fast that which is good." But, chiefly, a reorientation of objective is essential, whereby we identify the progress of the Church with the leadership and control of the Spirit of the Living God. The words of Newman are pertinent: "The Church ever changes that she may always be the same."

LET IT be remembered that Christianity has known three political systems: The Roman Empire, an imperial solidarity, witnessing the sovereignty of one individual; the feudal system, conceived in the Holy Roman Empire, and portraying "barbarism protecting against itself"; and the national idea, which began with the Third Estate in France, and the calling of Parliament by Edward. Now we are beholding the rise of a fourth since the War, internationalism. Likewise we observe the four chief sources of culture which have created largely the civilization of today; Greek philosophy, through Socrates, Plato, and Aristotle; Roman law, with Augustus, Constantine, and Justinian; the Christian religion, given by Jesus Christ and formulated by St. Paul; and the combination of modern science and corporate industry, which so profoundly affects every section of modern living. Truly,

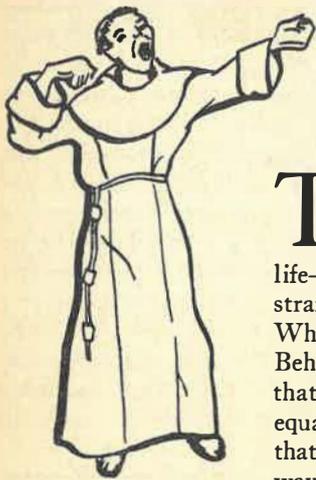
"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain."

It is this power of creativity, of constant and perennial activity, of ceaseless energy, of irresistible movement toward a definite objective, that compels our faith and obedience in the God who marches triumphantly through every age and time until He be crowned on earth, as in heaven, King of kings, and the Lord of lords, the only God, the everlasting Father.

Contentment

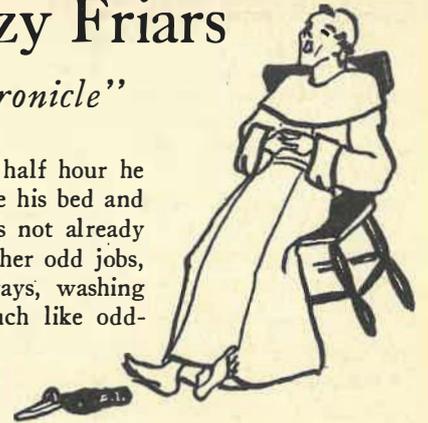
CONTENTMENT is a quality of the soul, a regal adornment of noble minds. It is not the exclusive possession of the wealthy, nor is it reserved for the learned and the great. Like the brightness of sunshine or the freshness of a day in spring, it is available for all.

—Exchange.



The Low Down on Lazy Friars

From the Franciscan "Little Chronicle"



THE MOTHER-IN-LAW is a trouble-maker, the lawyer is a liar, every friar leads a lazy life—all axioms! The first question strangers ask of Little Portion is: What can all you men find to do? Behind that query often lurks the idea that the friar is a non-producer, unequal to the stress of modern existence, that he has stepped aside from normal ways to escape a man's job and hide

his ineffectuality under the cloak of religion! Look at the lazy friar (above) who has at last got up and started his long, lazy day.

deferred because in this half hour he must eat breakfast, make his bed and clean his room if he has not already done so, and work at other odd jobs, such as sweeping hallways, washing breakfast dishes, and such like oddments which are better squeezed in here than left until later.

The 8:15 engagement is the Daily Chapter in which the long, lazy day is planned. Department heads tell what needs to be done and each friar is given his work. Also public apologies for discourtesies or failures are made, and penances or intercessions are

THE LONG, LAZY DAY BEGINS EARLY

Since the friar's day is a lazy day it might as well be a long one. On weekdays we arise between 5:30 and 5:40 (A.M., not P.M.). The watcher, who calls the house and rings the bells, arises earlier. As all take turns at calling, all have practice in getting up first. Sometimes the lazy watcher, sleepy-eyed, sees his clock through a somnolent mist and calls—at 4:30 A.M.! Seldom is the mistake in the other direction. Habit always rouses someone at the usual time and he calls the watcher! Thus the friar gets it going and coming, except on Sundays when he is called at the late hour of 6:40.



THE FRIAR'S LEISURELY BREAKFAST

Out of bed and then breakfast, is a good rule except for friars and farmers who have chores to do. The friar must work and pray before he eats.

At 6 A.M. (except Sundays) the friar must be on his knees in chapel, ready to begin his first period of prayer. Till 7:45,



asked for if they seem indicated. Then comes a half hour of prayer as a preparation for the morning work period.

Someone must work in the kitchen, for dinner and supper must be prepared and cooked, and afterward the refectory must be swept and a great many dishes washed. (Dirty dishes, like our own poverty, we seem to have always with us!)

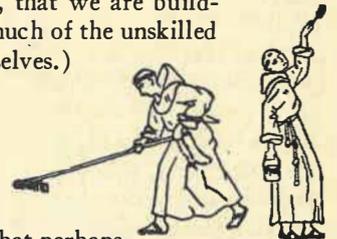
Other things cry out to be done—gardening, building, painting. (You know, of course, that we are building a new monastery and doing much of the unskilled and some of the skilled work ourselves.)

TASKS FOR IDLE HANDS

It is said that the devil finds tasks for idle hands to do.

There are so many daily tasks

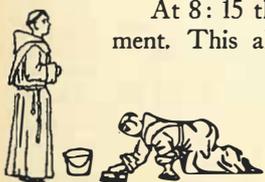
to be performed in a monastery that perhaps this is why people think monks are the devil's progeny! At Little Portion we must do all our own work or starve. There is no money to hire help, but anyway our Holy Rule forbids us to do so. If the tired business man wants a lazy job we can set him to work, beginning daily at 5:40 A.M. and ending somewhere around 10 P.M.—our long, lazy day! A recent newcomer left us after a few weeks' trial with the plaint that we live with a breviary in one hand and a scrub brush or hoe in the other.



kneeling or standing, he now praises God, except for a brief interval when priests vest for Mass and others start breakfast, make beds, etc. This shows the lazy friar up. He rose at 5:40 and is now only at breakfast after two hours have gone by.

TIME OUT FOR A CHAT

At 8:15 the friar has an important daily engagement. This allows him a half hour for breakfast and a chat. So far he has not spoken except in prayer. Absolute silence is kept from 8 P.M. until after breakfast next day. Unfortunately the after-breakfast chat often has to be



Read the history of civilization and you will find that monks have always done such work. They have been students and writers too. A friar is writing these very lines. Our friars are preachers, authors, teachers, and each and every one of them also works at any menial task that needs to be done. Friars are proud to serve in honor of Him who was the great



Servant of all mankind, the Christ who worked in the carpenter shop and who baked the fish on the coals to give breakfast to His hungry disciples. Before dinner, which is at 12:30, there is another half hour of prayer in chapel except for the cooks, who must make it up later.

A COZY INTERVAL



During the morning work period silence is kept except for giving directions. At dinner a book is read. Afterward all wash dishes and take an hour of leisure (which must be kept in silence), but during this time the lazy friar may lie down if he wishes. Fifteen minutes of prayer in chapel begins the afternoon work period when tasks similar to those in the morning must be performed. But at 5 P.M. is Vespers, the great benediction to the day's work—except that the day's work is not yet done. After Vespers comes Compline and then a half hour of spiritual reading or prayer.

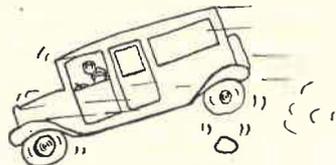
ALWAYS EATING!

Supper time is 6:15. The friar sups in silence while one reads to the rest, and then there are dishes to do. Three meals a day, but this does not mean three full meals—a light breakfast, a full meal for dinner, and a decent supper—no more. However, that's enough.

JACK OF ALL TRADES

After supper and the dish washing is over comes a long, lazy evening. From 7 P.M. until 8 there is a chance for study, or other things left undone during the foregoing hours.

Don't imagine for a moment that the friar pictured here is going for a joy ride. He is rushing to get the mail, and also to put this copy of the *Little Chronicle* in the hands of Uncle Sam, so that you can read these confessions of a lazy friar's life. Or perhaps he is hurrying on an errand of mercy.



At 8 P.M. the friar goes to chapel for a final hour of prayer. Sometimes he stifles a yawn but he knows he can't live his life without prayer, for he needs more grace than other men. At 9 solemn silence begins. Now he can do a bit of serious study, if he can keep his eyes open until 10 P.M. when he is supposed to be in bed. Memories of a long, lazy day as he goes to sleep! Condemned to hard labor for life! But he loves it or he would not stick to it.

Not Yet All Things — But We See Jesus!

(Continued from page 616)

thusiasm is spontaneous and they are ready to respond to the claims of our Lord. And yet they have little regard for the Church; they cannot see the necessity of it. And we must not be angry nor impatient. What we must seek is the resurrection of the body, the Body of Christ, the Church, we must bring home to them that without the Church Christ is unfulfilled. Apart from the body, the head cannot move according to His incarnate purpose. Christ in the days of His flesh is not the final word; Christ in the organism of the Church is His continuing life in the world, is the Christ of history, of the past and of the future too.

When, therefore, I go to worship God and the holy elements of the altar are lifted up, I understand! I see Him

in His sacramental body and blood there at the heart of an institution which is the social fellowship wherein He manifests today His words and works for this generation of mine. When I see His servants bending over the sick in hospitals, and reading to the blind, and loving the dejected in prison, and pulling up the discouraged, and feeding the hungry, and clothing the naked, and lashing out furiously against social injustice, at the same time binding up the wounds of the victims of that injustice, I see Him, at work in His Body!

The cry goes up today from a blinded and bewildered world,—“Sirs, we would see Jesus! And we can't. Because you keep him to yourself and veil Him by your selfishness and wrap Him around in your covetousness and withhold Him by your cowardice. You call Him Lord and you do not obey Him! He said ‘Go’ and you do not ‘Go’ to bring Him to every human need!”

A boy was dying in France. The chaplain sought to comfort him by reading from the Bible. Tossing to and fro the boy complained, “Not that! Not that!” “Well,” said the chaplain, “What shall I read?” “Read me about the trumpets!” and the chaplain caught it and so he read, “The trumpet shall sound and the dead shall be raised incorruptible and we shall be changed!”

At this General Convention once more the trumpet is sounding, summoning us to the changed life, to the incorruptible life, to the risen life of Christ. “I'd like to have His arms around me and mine about Him,” a young fellow said, “Not me,” said the next boy, “if I saw Him I'd fall at His feet and worship!” “Well,” said a third youth, “You may be right, but I'd like to stand at His side.” All three were right,—kneel to Him, stand by Him, stand in Him!

I CHALLENGE this Church in the next three years to take for its slogan “Not More Money but More Grace!” To institute not a campaign for money, but to invoke a movement of the Spirit which shall bring to us year by year in the Triennium the Grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit. Let the Presiding Bishop call the bishops into retreat and conference on the Grace of Our Lord Jesus Christ. Let the bishops then call their clergy into retreat and conference on the Grace of Our Lord Jesus Christ. Let the clergy then preach a nationwide mission on the Grace of our Lord Jesus Christ. There's a program for 1938. Then let the lay people under their pastors spend the next fruitful year studying, exploring, emphasizing, experiencing the love of God. There is your missionary motive; there is a full program for 1939. Then in 1940, let us all come marching into a new experience of Unity, and new visions of the Unity of the Body of Christ by setting ourselves to realize afresh the fellowship of the Holy Spirit.

“Beloved, now are we the Sons of God

But it doth not yet appear what we shall be; but we know that When He shall appear we shall be like Him for we shall see Him as He is.”

“Not yet all things subject, but we see Jesus!”

There is a Limit

THEY tell it of Dorothy Kahn, relief administrator in Philadelphia, and justly famous for the way she has with her in dealing with protest delegations. To such a delegation she remarked one day: “We are worried about these things too!” “And why shouldn't you be?” countered the spokesman, “You're paid to be worried.” “Ye-es,” admitted Miss Kahn, more in sorrow than in anger, “But we're not paid enough to be worried so much.”

—Survey.

Preëxistence

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

NICHOLAS BERDYAEV, in his recently published book, *The Destiny of Man*, affirms his belief in the preëxistence of the human soul. There can be no doubt about his meaning. "The soul," he says, "is not a product of the generic process . . . but is created by God in eternity; in the spiritual world." And he holds that this doctrine is necessary if we are to maintain the metaphysical independence of human personality. Nor does he mean merely that the creation of the soul is a timeless act of God somehow accompanying the physical birth of the body in the time-process. He believes in a life of the soul existing in a pre-cosmic Paradise, and that the Fall of Man is to be understood as the descent from that life of Paradise into this world.

This doctrine is not taught by the Catholic faith, but it has emerged from time to time in the thought of Christian men; and, to go no further afield, it has left some notable vestiges in English literature. It is stated, apparently quite definitely, in Henry Vaughan's poem, *The Retreat*:

"Happy those early dayes! when I
Shin'd in my Angell-infancy.
Before I understood this place
Appointed for my second race,
Or taught my soul to fancy ought
But a white, Celestiall thought;
When yet I had not walkt above
A mile or two from my first love,
And looking back (at that short space),
Could see a glimpse of his bright face;
When on some gilded Cloud, or flowre
My gazing soul would dwell an houre,
And in those weaker glories spy
Some shadows of eternity. . . .

But felt through all this fleshly dress
Bright shootes of everlastingness."

If that poem is not well known today, there is another which is recognized as one of the glories of the English muse—Wordsworth's great *Immortality Ode*—in which the doctrine of the soul's previous life in some transcendent sphere certainly seems to be intended:

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home. . . ."

It is easy to perceive the genesis of this conviction. The abysmal depths of self-consciousness, the innate witness of awakened personality to its own profound value, the awareness of his own unique identity which each human person carries at the core of his being, are difficult to explain upon the assumption that our existence is dependent upon the apparently haphazard chances of the process of physical generation. Most of us, at some time or other, have puzzled over the problem of where we should have been, had our mothers and fathers never met. But the Christian faith has never made a dogmatic assertion upon the mystery of the soul's origin, and is content to repose in the sufficient certainty that every man is created by God for a divine and immortal end.

Indeed, it is possible to suppose that Vaughan and Wordsworth are saying, in poetic form, no more than that our human

personality has its origin in God. It may be that they are merely employing the idea of a previous existence pictorially; though it is probable that they meant more than this, and actually believed that we have come into this world after an existence in other realms. But with Berdyaev we have the definite enunciation of a belief which is integral to his whole metaphysical outlook. It is a belief which I, at any rate, am unable to share.

Berdyaev pours scorn upon the notion that human personality is the product of physical generation; and if it is meant that physical generation produces and explains the human person, then, so far, all Christians must agree with him. We all recognize a tremendous mystery here; but it is not solved by the supposition of a previous existence in some other world. For we have to face the initial fact that the appearance of a person in this world is certainly *related* to the facts of physical generation; and the question arises, Why should my soul have left its heavenly dwelling at the precise time when my parents were expecting my birth?

Now, it will be noticed that all those who hold the doctrine we are here discussing, represent the coming of the soul into this world as a *descent*, the exchanging of a higher estate for a lower. This is apparent in Vaughan and Wordsworth, if the whole of the two poems is studied, and it is emphatically clear in Berdyaev. For him our birth is more than "a sleep and a forgetting." It is the outcome of a prior disaster. He understands that the question must be faced: If the soul dwells originally in heavenly bliss, why must it accept the descent into the dark and sorrowful sphere of earthly life? And he gives an answer which, with all due respect to so great a thinker, seems to me very confused and self-contradictory. He believes that the soul *falls* into this world-order. It will be instructive to see exactly what this means.

HE COMPLICATES his own solution by declaring that in its pre-cosmic Paradise the soul has neither consciousness nor freedom; and how an entity possessing neither consciousness nor freedom can *fall*, I am at a loss to understand. But apart from this difficulty, other tremendous problems are involved. For instance, what is the relation between the soul's original fall in Paradise, and the point of time of its earthly birth? And why should millions of human souls, having, as Berdyaev holds, no organic connection, fall in the same way? These are baffling problems, not elucidated by his one brief reference to the fall of the "world soul," for Christian theology knows nothing of a "world soul," and Berdyaev does not say what he means by the term. But there is a yet greater problem and it concerns the creation of this world. Berdyaev boldly announces that the pre-cosmic Fall of Man was the occasion of the creation of this world-order. "The cosmic process," he says, "starts from Paradise, and begins with the exile from it." Thus, it seems, the cosmos is, like us, homeless, exiled, lost.

This conception has a terrifying result. It is bound to produce a strain of pessimism with regard to created things—a pessimism which is certainly unChristian. For it means that the created world is imperfect, not merely in the sense that it is finite and contingent, but because it has sin and calamity at its roots. It means that God could never have seen that

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A School on a Mountain

By Edith M. Almedingen

I MET HER on board a Polish boat between Hull and Danzig. Her father came from Rumania, her mother was an Armenian. She had been educated in Paris, but she confided in me that she had dreams of spending a year or two at one of the great American universities. She seemed to have been all over the world and knew about eight languages equally well. She looked about 22 or 23, her clothes were smart enough, but somehow one could take her for a girl who spent her days doing nothing at all, just traveling about for the sake of "thrills."

"I've enjoyed my six months' holiday," she told me, "but I'm glad I am going home."

"Bucharest?"

"No." She shook her head and asked if I had ever heard of Mzet. I struggled with my memory and realized she was referring to the ancient capital of Georgia in the Caucasus. Yet a place like Mzet did not quite fit in with her appearance.

"It's off the map," she agreed, "but there are people living there just the same. And they have children. I went there once by chance after I had finished college. When I was back at home, I asked my father for help and advice. I had an idea I might found a school somewhere near Mzet. There are lots of girls' schools in Georgia, but I was keen on getting in touch with the real mountain tribes. Some of the parents would rather see themselves dead than send their children to be educated away from the mountains. I thought I might bring the school to their door, as it were."

"Yes?" I prompted her.

"Well, I had to find the premises first. I was lucky in coming on the ruins of some old convent. I had them repaired and moderately modernized and they answered well enough. My girls don't feel like fish out of water once they get to me. The grounds slope down to the bed of a brook which is absolutely dry in the summer and roars like a torrent in spring and in winter. There is quite a big vineyard, though, of course, there is hardly anything I could teach them about vine culture. We keep several ponies in the stables, but they soon began to realize that riding isn't everything in life."

In about two years, she told me, she had about 20 girls aged from 10 to 16. By means of newspapers she taught them something about the outside world they had never seen. They also had lessons in arithmetic, physics, history, and domestic science. There were not many lessons a day. A morning spent in the classroom was quite enough. She never forgot that her pupils, bred in the free mountains, regarded any four walls as their natural enemies. The rest of the day was always spent in the open. She told me they keenly enjoyed working in the kitchen garden. They had been used to hardihood from babyhood, and showers and thunderstorms meant nothing to them.

"Is your place easily accessible?"

She laughed.

"Well, I wouldn't say so. You first come to a valley and cross a river. There's rather a weirdly built ferry plying to and fro. You get on the other bank and mount a pony. But half way up you have to dismount and begin climbing in dead earnest. I am glad to say that there is a path of sorts. Of course, these minor details mean nothing to my girls and I am getting used to seeing precipices about half a yard away from me. But the men who bring us our meat and flour and the postman who comes with the weekly mail—they all stop

at the opposite bank and we have to fetch in everything. The girls love it."

"It sounds like an unqualified success," I said, but her face went grave.

"I don't quite know—there is one big difficulty."

"The parents objecting to arithmetic and physics?"

"I've over-ridden that. No, it's religion. You see most of the girls are Moslem, and Islam provides nothing for women—not that this matters, because I am out to win them to Christianity, and I have to walk very warily. My school wouldn't be left standing there for a day if those hardened Moslem parents began imagining things. So I have to work carefully—you know—making my girls want to know something about Christianity. They are very intelligent, and things interest them. We have no maids at the school, and all the housework is done by all of us together. One morning the girl who was turning out my room saw the Bible on my table and wanted to know all about it. That evening I told them the story of Job. They wanted to know more, and a few days later some of us happened to cross the river in a storm, and I told them about Christ stilling the storm on the lake. They listened eagerly. You see, I mean to keep them under my wing till they are 21, and then they'll be free so far as the law goes and able to choose for themselves. By that time I hope I'll have taught them all I know."

"But isn't it dangerous?" I asked, my thoughts going back to the little I had heard about those half-savage mountain tribes.

"Yes," she said slowly, "but often and often I think that just because it is difficult and may be even dangerous, it will come to stay—as it were."

We parted three days later and I wished her all further success, and the vision of that school on the mountain has remained in my memory—a tiny island of light among the dark fastnesses of those grim mountains. I felt I could not tell her how brave she was, because people like her cannot be praised. They do their work—not looking for any reward at the hands of men.

An Indian's Interpretation of the 23d Psalm.

THE GREAT MAKER up in heaven my Shepherd is. I belong to Him. When I am with Him I want not. He throws out to me a rope and the name of the rope is Love, and He draws me, and He draws me gently, to a place where the grass is green and the water is not dangerous and I eat and lie down satisfied. Some days I get very weak and fall down but He lifts me up and gives me new life again. He leads me into a good trail. He always keeps His word. Sometime, it may be a little time, a long time, a long, long time, I do not know, He will draw me into a deep place between mountains. It is dark there but I will pull back not and I will be afraid not for it is in there that the Great Shepherd Chief will meet me and then the hunger that I have felt in my heart all through this life will satisfied be. Sometimes He makes the Love rope into a whip but afterward He gives me a good stick to lean on. For me He sets a table with everything good to eat on it. He puts His hand on my head and all the "tired" is gone. He fills my cup till it runs over. What I tell you is straight. I speak with one tongue, I talk two ways not. All along on the trail ahead I will have good things and afterward I will move to the Big Tepee and live with the Great Shepherd Chief.

—Crow Indian Mission, Lodge Grass, Mont.

Revolutionary Christianity*

By the Rev. Canon F. R. Barry

RELIGION is the opium of the people." But the phrase was invented not by Karl Marx but by an Anglican parson, Charles Kingsley. And too often it has been obviously true. No Christian can handle this subject with any sincerity who does not start by frankly confessing that some Churches claiming the name of Christ have allied themselves with reaction and obscurantism, and thus been used as the instruments of slavery. It is not for us to adopt a superior attitude; there are pages enough in the history of England which Churchmen cannot remember without blushing. But we cannot help asking whether Communism is essentially opposed to Christianity or only to terrible perversions of it. If the Bolsheviks had known a Church less bound up with reactionary Czarism, if the "Reds" in Spain had known a Church which had not systematically opposed all movements of popular emancipation, would they have wreaked on it such frightful vengeance? It may be that the Communist world-view is incompatible with Christianity; but to say that it is in itself irreligious seems to me to be missing the point entirely. It is in itself a kind of religion; it may be a false and dangerous religion; but irreligious it demonstrably is not. And it does in a real sense believe in God and acts on the belief which sustains it with an ardor of sacrificial dedication which may put to shame our tepid Christianity. Thus, however much we abuse it, yet Dr. Reinhold Niebuhr is surely right in saying that we cannot accept the avowed irreligion of Marxianism at its face value.

Moreover, what is dynamic in Communism is of collateral Christian descent. As Berdyaev is fond of pointing out—and Dr. Needham insisted in his article—there is a great deal in the Marxian program which is in fact a secularized version of a strain which runs through the Hebrew prophets and (he might have added) Christian Apocalyptic. The Bible certainly stands for revolution—the invasion of the existing world-order by the "powers of the coming age," which should annihilate the present system and replace it by one radically new. There is much in the New Testament to suggest that the early Christians would have been quite at home with the revolutionary ideology. It is language, indeed, which they sometimes spoke. Nothing is to be gained by obscuring this. Yet it is quite impossible to identify the Communist world-view with that of Jesus. This is not on account of its "materialism" in the sense of its concern with economic values; for to say that religion ought to be unconcerned with the material basis of living is a bastard form of spirituality which genuine Christianity must condemn. How can we say with the parables in front of us, with the pictures of the Great Physician and the Host of the hungry multitudes enshrined in the evangelical tradition, that Christ's religion is not deeply interested in the material needs of men and women? Ours is a sacramental religion, and must always be profoundly concerned with physical and economic betterment as a means to the fulfilment of persons who are called to be sons and daughters of God.

But there is the point of ultimate opposition between the Marxian and the Christian world-view. The former—just like Fascism and Naziism—is rigorously confined by space and

time, and thinks of man as a purely natural phenomenon; while the very heart and center of Christ's thinking is that man truly belongs to another order, and that the center of gravity for man's life is not to be sought in this world at all but in a more than historical reality. In other words, as we shall see later, the fundamental irreconcilability turns on the question—What is man? This marks the real frontier of Europe. And here Communism and Fascism—despite their smouldering internecine hatreds—are found together on one side of the line and the Christian tradition on the other. Yet Communism contains some Christian truth; and perhaps the fairest way of describing it is to call it the latest of the Christian "heresies," giving such an exclusive and one-sided emphasis to a real element in the Christian world-view that it becomes misleading, false, and dangerous and incompatible with the real thing.

But there is only one constructive answer to it, *i.e.*, complete and authentic Christianity. The clamor for a "Christian" crusade or a Christian "front" to oppose Bolshevism ought not to have any influence on the Church. Too often it is merely a pretext for the support of reactionary movements, whether political or ecclesiastical. And my own conviction is that of two evils Fascism is the far greater danger to us and more starkly opposed to Christianity, however much it may use religious language, than the Communism which calls itself atheistic. We should be too wary to fall into that trap. Moreover, Communism does stand for the well-being of the individual—even if a wholly material well-being—and is therefore redeemable by Christianity. But a creed which makes of the State a moral absolute, *i.e.*, which erects into the place of God the *de facto* majority in a human group, cannot by any logical *finesse* be reconciled with the Christian philosophy.

THE VARIOUS forms of contemporary Fascism, no less than Marxianism itself, are terrible evidence for the sterility of the creeds on which they are avowedly built. The Hammonds suggested a few years ago in their study of Chartist risings that the disproportionate violence of those outbreaks was the revolt of impoverished souls against a bleak and soul-destroying industrialism which committed outrage on personality and denied man's need for beauty and love and God. May we not say that the same thing is true of the revolutions on the Continent? They too are the insurrection of souls against a routine of life which seemed meaningless and to offer nothing worth while to live for. We dread their violence, ruthlessness, and cruelty; but a merely negative attitude will not save us. We must understand the causes of the disease, and this I believe is at bottom what they are—the assertion of a hunger unsatisfied. The young Nazi and the young Communist use the classical language of conversion to describe their re-birth into the party, and it does offer them a religious substitute—a purpose to serve and a faith to live by. The only alternative is a true religion. The appalling events in the world of our time confirm the conviction of Christianity that man cannot live by bread alone. The world today is hungry for God, for a life that is real, personal, and satisfying; and man, if he cannot find God in heaven, must surrender himself to a god on earth. The collectives of contemporary politics offer that need a half-way satisfaction. But they leave what is deepest and most characteristic in the constitution of man unfulfilled; and so long as that hunger remains unsatisfied

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the subterranean forces burst through, too often in blind, destructive fury. There is only one constructive rejoinder which can liberate all that is best and strongest in us in the venture of coöperative enterprise; and that is the Christian revolution, which enthrones persons at the heart of politics because it enthrones God in the universe.

Christianity is a Gospel about God, the Father of our Lord Jesus Christ and the God to whom persons are dear. It is thus the religion of personality in a sense which can be claimed by no other. It stands for the fulfilment of persons in organic, ethical community. It is not interested in saving "souls," for it is an incarnational religion and knows that character has its material factors, its social and economic conditions. On the other hand it can never be content with any ideal of merely temporal happiness, since it is sure that the true end of man is in nothing less than fellowship with God. It stands for the salvation of persons at all the levels of human experience—biological, psychological, and spiritual—into right relationship with God and with one another in God. This it calls the Kingdom of God on earth, and this it believes is the goal of history. And since for it all human institutions, political, economic, or cultural, have their justification and reward in so far as they are instruments of His kingdom, it can never accept the claim of the State as absolute.

THUS this faith is in essence revolutionary. If the God whom Christians believe in is the sovereign Ruler of the universe and the overruling Providence of history, then Christians every time they repeat their creed are pledging their loyalty to a revolution—so to live that the order of this world may be conformed to that divine purpose which has been made manifest in Christ. They cannot remain in the realm of mere ideas nor in the sacristy or the vestry meeting. Christianity is a Gospel of action. If God has visited man to redeem him, if the common man and woman are no less than inheritors of an eternal Kingdom, then there is inherent in this religion a passion for the fulfilment of persons with all the rights that pertain to their high dignity and an irreconcilable antagonism to all that prevents or mutilates that fulfilment; and of all these evils war is the prince of devils. A resolute will to freedom, peace, and justice, to education and human opportunity, is an integral element in Christianity. Its will is firm in the ultimate conviction that God Himself is at work in history, reconciling the world to Himself; and that those who are dedicated to these causes can draw on the inexhaustible resources of power, healing, and regeneration which are at the heart of a spiritual universe. The Christian revolution is incarnate in lives such as those of St. Francis and Charles Gore, David Livingstone and Basil Jellicoe.

In an iron age such as ours, a conventional and defensive Christianity is almost bound to be beaten off the field. It must show its faith by its works. It needs to revive its crusading ardor. The moral initiative is still ours, but it may not be so very much longer. The Christian religion can only win if it shows the same consecrated loyalty, the same power of sacrificial devotion, the same passion for emancipation, the same intense belief in its own cause, as the Komsomol and the Hitler-Jugend. Unless it appears as an exacting claim and demonstrates its effectiveness in action how are the hard-boiled young to believe in it?

LOYALTY to the Church doesn't mean scaling down to save the Church from debt. God did not send His Son to save Himself, nor the Church to save itself, but to save the world.

—*Bishop Darst.*

Preëxistence

(Continued from page 621)

His creation was "good," in the sense of the first chapter of Genesis. The conception of the cosmic order as the product of a pre-cosmic fall, denies the sacramental potentiality of the world. The Catholic belief is that material things are intended to be sacramentally employed for divine spiritual purpose; but the doctrine of a pre-cosmic fall seems to conflict with that belief. Yet some such doctrine seems to be needed by those who believe in the preëxistence of the soul and find it necessary to account for the soul's "descent" into the present world. They are immediately compelled to regard the world as somehow the appropriate abode of a lost and ruined humanity. And that is not the Christian philosophy of creation.

I could elaborate the philosophical argument; but I will refrain, because I wish to put one very simple consideration. If the soul arrives in this world as an exile from glory, it would seem that childhood (of which Vaughan and Wordsworth have so much to say) must be characteristically sad, aloof from the "natural" environment of this sphere, and averse from all that surrounds it here. But it is not. Normal, healthy infancy is marked by an enthusiastic acceptance of the world. Children, indeed, are believers in the fundamental goodness of the order in which they find themselves, and critical of change or innovation in it. They are not disposed to compare the established order as they find it, with some celestial model. They are more ready to condemn changes, in the light of the established order.

IT IS this fierce acceptance of the world as found, that was set forth by the infant daughter of some friends of mine. Her uncle, a bright and vigorous young man, had come to visit them. He was fond of vivid clothes, and appeared at breakfast one morning wearing a pink shirt. The little girl had never before seen a shirt of this hue. During the meal she surveyed him in gloomy silence, while the family discussed the weather and the morning's news. At length a moment's silence fell, and she, frowning heavily upon her uncle, announced with solemn finality, "There's no such thing as pink shirts."

I maintain that her conviction arose, not from a sense that she was an exile in this world, but that her uncle ought to be an exile from it. She thought her world good, but considered a pink shirt an unwarrantable intrusion—though her judgment may have been at fault, and the pink shirt may have been all right. Perhaps she dimly perceived the principle that extravagance in dress is a misuse of the material instrument. I cannot believe that her remark was due to a pre-natal memory of a heaven where there were no pink shirts.

The acceptance of the world and of our place in it as belonging to the gracious and joyous ordinance of God, is essential to all Christian doctrine and Christian life. It is, moreover, the basis of all Christian revolution. If the basic world-order is the effect of pre-cosmic calamity, what can we do about it? But what the Christian seeks to overcome is not the world as created by God, but the world as misused and perverted by men. He does not desire to escape from his incarnate life in this world, but to make of it a sacrament of eternity.

If the worldling makes of this world an idol, and regards this present life as the whole of his existence, that is no reason why we should despise or regret our earthly sojourn. But such regret, such intrinsic pessimism, seems to belong essentially to the doctrine that we are here as the result of our failure elsewhere; for if that be true, even the sunlight is full of sadness, and all the flowers spring from a poisoned seed.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Liturgical Movement, Treated by Experts

THE PARISH COMMUNION. Edited by the Rev. A. G. Hebert. Macmillan. \$2.75.

MANY PERSONS have heard of the "Liturgical Movement," perhaps the most important reforming influence in the Roman Catholic communion today, without knowing what it is. It is, in fact, particularly difficult of comprehension by those in the Anglican communion who have long regarded the traditional way of doing things by our Roman brethren as the norm to be imitated; and who feel rather upset and shocked, when they hear that the greater liturgical scholars "across the way" are insisting that this traditional way of doing things is a very wrong way indeed. To be told, for instance, that reading the Epistle with one's back to the people—a practice for which worthy priests have fought, bled and died—is utterly indefensible, has to the present reviewer's personal knowledge affected some of those priests as something rather worse than Arianism; and even the knowledge that this statement was taken from *the* standard Roman Catholic text-book on liturgics did not soften the shock perceptibly. It seemed well to keep from such timid souls the more terrible news that the practice is advocated in certain Roman Catholic quarters of using for an Altar a table, on which are placed only the sacred vessels, behind which the celebrant stands, facing the congregation. And yet such was not only the primitive Christian use; such was the use down to a startlingly late date in the Middle Ages.

But the Liturgical Movement is penetrating even into the fastnesses of Anglicanism. In Mrs. Underhill's *Worship* it reached supreme expression but Mrs. Underhill did not concern herself greatly with problems of practical ceremonial. Fr. Hebert's *Liturgy and Society* had some forcible things to say and said them forcibly, but this splendid book has not had the circulation it deserves. In the present volume, Fr. Hebert returns to the assault as the leader of a picked band of writers, each a specialist in his own field. And the theme is the central theme of the Liturgical Movement: "This book grows out of the dissatisfaction felt by many Churchmen with the prevalent custom of making one's Communion at an early service and worshipping at a later service, rendered with all the beauty of music and ceremonial, but without any to communicate with the priest." For the Liturgical Movement has gone back to what was the only conception of the Eucharist known anywhere in Christendom until the 11th century: a *corporate* act of worship, in which a *corporate* offering is made and whose supreme moment is a *corporate* Communion. It is this conception that created every historic liturgy, Eastern or Western, and where this conception is lost in just so far does the liturgy lose its meaning. The Liturgical Movement is so named because it is a movement to give the liturgy the significance that its words contain.

Concretely, the book is a plea for making the chief Sunday service a corporate Communion everywhere; not necessarily, of course, to the exclusion of other celebrations to meet special needs. At the chief service, however, the sermon is to be preached and the choir is to lead the music. Since the practice of fasting Communion is now largely adhered to—all the contributors to this book regard it as the normal rule—an adjustment of the hour is required, perhaps normally about 9 o'clock. In England this arrangement is already in practice in various places, both in city and country parishes, and has been found to work well; and the book contains many practical suggestions born of experience (including the "parish breakfast").

This practical part of the book, however, is based on the theoretical exposition that precedes. Here the most important essay is that of Fr. Dix, of Nashdom, who centers his work chiefly around the liturgy of Hippolytus; it is this chapter that should be read first by those unfamiliar with modern liturgical research. The thorny question of origins is handled competently by Principal Cobham, while Eucharist and Church in the New Testament is treated by the Rev. A. M. Farrer. So many details, often highly technical and controversial, are discussed in these

three essays that critical assent may often be refused; none the less, the general lines are certainly correct.

More important than either the practical or the theoretical contributions are the devotional. These permeate the entire book; in fact, the purpose of the historical investigations is to establish sound devotional principles, and the practical suggestions serve only to help increase devotion. This is a *religious* book. And it is religious because it keeps always to the central facts of Christianity, facts on which, as Mrs. Underhill puts it, "Catholic and Evangelical piety can meet." By dividing a curved line into small enough portions and considering how slightly curved each of these portions is, we can hypnotize ourselves into believing that the line is practically straight. Just so in religion, by convincing ourselves of the legitimacy of a "deduction-from-a-deduction-from-a-deduction-from-a-deduction," we frequently do hypnotize ourselves into believing that the final deduction is identical with the initial premise. When this happens, it is high time to look at the initial premise itself. There is perhaps no liturgical practice, Roman or non-Roman, today that cannot claim at least a tenuous connection with legitimate Christian worship. But to concentrate on the practice itself—especially if it is one we have introduced after much travail—may blind us (and our people!) to what the worship itself really means.

In many "Catholic" parishes today ceremonies are practised of which no one in either chancel or congregation knows the origin or meaning, ceremonies which to the trained liturgiologist are merely silly. And the performing of these ceremonies is raised to an importance that is pathetic, obscuring, as they do, the liturgy that they are supposed to illuminate. The Liturgical Movement is in no way inconsistent with great elaboration in ceremonial adjuncts. But neither does it depend on these adjuncts; it is the liturgy, not the adjuncts that count. And the Liturgical Movement, whether we like it or not, is with us to stay. It will mean the upsetting of much teaching and of many practices that have become established. Just so the Oxford Movement meant the upsetting of much teaching and of many practices that had become established. The chief difference lies in the fact that when the Oxford Movement took place, liturgical science was in its infancy; the Liturgical Movement, on the other hand, knows what it is about.

BURTON SCOTT EASTON.

A New Edition of an Extremely Useful Book

HEBREW RELIGION: Its Origin and Development. By W. O. E. Oesterley and Theodore H. Robinson. Macmillan. Pp. xiii-448. \$3.00.

SUCH was the success of the first edition of this book, published in 1930, that the publishers afforded the authors an opportunity of revising and expanding their work. This they have done by considerably rearranging the material in the first part, dealing with the background of Hebrew religion—animism, polytheism, etc.; by incorporating into the book throughout the results of their own research and much of that of other scholars during the past six years; and by adding a particularly fine concluding chapter to show how the religion of Israel culminates in the Gospel. Otherwise, the present edition follows the lines of the first.

The second part, for which Dr. Robinson is responsible (*vide* the preface to the first edition), is by far the best. It deals with Israelite religion to the exile, and describes with admirable clarity the various forces and influences which issued in the work of the great prophets. One criticism must be made. Dr. Robinson implies that Israel's belief that it was the chosen nation of Jahveh began with Moses, and was from the first expressed in terms of a covenant relation. But since, as has been shown by a number of scholars, notably Dr. T. J. Meek, Moses' immediate influence was confined to the Southern tribes, and since, as is indicated by the Song of Deborah, the Northern tribes also possessed this sense of choice, Jahvism as a vital force in Israel was independent of Moses. Furthermore, so long as Jahveh was thought of as primarily, if not altogether, active in the destructive elements of

nature, the volcano and the storm, it is difficult to see how the idea of a covenant with Him could arise, for His character was still essentially unpredictable. The covenant idea, as Eduard Meyer has shown, first emerged in Palestine, that is, after there had been some apprehension of Jahveh's creative power. Dr. Robinson, in ante-dating the emergence of this idea, has left the origin of Israel's religion in the region of the artificial and the legendary, whereas it actually lies in the crude, though real, response of Israel to a power greater than themselves, supernatural, though manifesting itself in nature.

Apart from this point, and with the exception of Dr. Oesterley's account of the origin of Jahvism, which Dr. Robinson finds it impossible to accept, Part II is an admirable treatment of the pre-exilic period of Israel's religion.

Part I, for which Dr. Oesterley is responsible, is not so satisfactory, owing to the author's failure to bring out the revelational significance of the facts there set down, and so, incidentally, to unify his work. In Part III, dealing with early Judaism, there is the same lack of interpretation of the facts presented. One regrets that no notice has been taken of O. S. Rankin's fine book on the Wisdom Literature, aptly described as "the documents of Hebrew humanism."

While these are noticeable flaws in the book, it remains an extremely useful volume, well indexed to facilitate quick reference. It can be unhesitatingly recommended.

CUTHBERT A. SIMPSON.

An Authoritative Guide to Prayer

THE PARISH PRIEST AND THE LIFE OF PRAYER. By Evelyn Underhill. Morehouse. 30 cts.

TWO ADDRESSES delivered to the Worcester diocesan clergy convention; one on the priest's own prayer life, the other on his task in developing the prayer life of his people. In a sense they form something of an appendix to the author's *Worship*, for throughout the Liturgy is made primary; with the emphasis quite as truly—even though naturally not as deeply—on the daily Offices as on the Eucharist; and much is here said briefly that will hardly be understood by those who do not know the larger work. Consequently those who use this book by itself may be assured that no statement is made at random, that they may trust safely to Mrs. Underhill as a guide, and that prayer life centered as she counsels is truly in accord with the deepest experience of the Church.

B. S. E.

In the Classic Cambridge Tradition

GOSPEL CRITICISM AND FORM CRITICISM. By W. Emery Barnes. Scribners.

DR. BARNES, who is now 78 years old, is the classic "Tradition of Cambridge" incarnate, with Lightfoot, Westcott, and Hort as his eternal guides. Consequently when he comes in contact with the wholly different approach found among the contemporary Germans—especially as represented by Dr. Dibelius—he is utterly bewildered; it was not thus that he learned to approach the Gospels. In this pamphlet he sets down the record of his reactions to the current criticism. That they are unfavorable need not be said—but that they are not very illuminating need scarcely be said, either.

B. S. E.

A Biographical Sketch of Maritain

JACQUES MARITAIN. By Gerald B. Phelan. Sheed & Ward. Pp. 57. \$1.00.

AMONG those who have led the revival of Thomism in France, no one man is better known than Jacques Maritain. Many of his books have been translated into English and thus made available to an even larger audience. But the present volume will be of quite special interest to those who wish to know something about the man, the development of his thought, and the most significant aspects of his particular brand of neo-scholasticism. This information Dr. Phelan, head of the Institute of Medieval Studies in Toronto, gives us in admirable fashion. There is a complete bibliography of Maritain, published as an appendix.

W. NORMAN PITTINGER.

CHURCH MUSIC

Rev. John W. Norris, Editor

ANOTHER GENERAL CONVENTION has become a matter of history and record. It was a fine Convention and the only regret one might feel is that more people could not be present to catch the great spirit of advance which was so prevalent. I am sure that the next three years will see marked improvement in the music throughout our Church. The clergy and the laity alike are interested. People are grasping a better understanding of worship and the part music should play in it. With most of the Convention material for which I was responsible safely disposed of the time has come to settle down to routine work. May I say to those readers who have written me questions or who have asked for information but who have not received any reply, that as rapidly as possible their letters will be answered and the desired information given.

* * *

THE NEW ISSUE of *Forward—day by day* has again added to its interest by including a number of carols and hymns. With one exception these have the music as well as the words. They are, for the most part, familiar numbers, yet we believe the use of them in the booklet may lead to a deeper understanding of the words, which so often are slighted in the singing of a carol or hymn.

One carol has been included which will probably be new to most Churchmen. It is Canon William Bright's "Once again, O blessed time." According to Julian's Dictionary of Hymnology this carol was first published in a collection, *Christmas Carols Old and New*, the words of which were edited by the Rev. Henry Ramsden Bramley and the music by Dr. Stainer. Julian says of the carol: "High-toned faith, and warm devotion, with harmonious verse, characterize this most charming Christmas song." Whether the music to which it is set in the booklet is from the same source I have been unable to discover. No tune name appears in the booklet as a guide. The composer is not represented in any of the hymnals to which I have access.

The use of hymns in the booklet is to be commended. The printing of the music is a great help and should be of value to isolated families.

* * *

FORTY CHOIRMASTERS and organists, representing every section of the diocese of Albany, gathered at All Saints' Cathedral on October 23d for the annual fall conference of the diocesan choirmasters' association.

The program for the day began at 10 o'clock with a celebration of the Holy Communion. This was followed by an hour of hymn singing led by the Rev. Jerrald C. Potts, of Hoosick Falls, N. Y. Fr. Potts has selected hymns most of which were unfamiliar to those present, and urged that they be studied and included in future programs of services.

The principal address of the day was made at 12 o'clock by Frederick Johnson of Boston, dean of the Wellesley summer school of music. Mr. Johnson spoke on Fundamentals in Church Music.

In the afternoon this editor gave a survey of the interest that is being manifested in all parts of the country in better music for the services. He was followed by J. William Jones, organist of the cathedral, and a group of the choristers who gave a demonstration of tone production.

NEWS OF THE CHURCH

Fr. Wilner Accepts Philippine Bishopric

To be Suffragan of Missionary District and Assistant to the Rt. Rev. Gouverneur F. Mosher

NEW YORK—Elected Suffragan Bishop of the missionary district of the Philippine Islands, and assistant to the Rt. Rev. Gouverneur F. Mosher, on October 16th at General Convention by the House of Bishops, the Rev. Robert Wilner, former missionary in China, has formally accepted the election.

Fr. Wilner was born at Forty Fort, Pa., on April 10, 1889. His education was received at State Teachers College, Bloomsburg, Pa., and Temple University, Philadelphia.

For 10 years, from 1916 to 1926, he worked as assistant treasurer of the mission in China, and for the last three years of that time he was a member of the Bishop's Council of Advice in the missionary district of Hankow.

Returning to the United States, he studied at the Philadelphia Divinity School and was ordained to the diaconate in May, 1928, by Bishop Sterrett of the diocese of Bethlehem. He then went to the Philippine Islands, where for a year he assisted at St. Stephen's Chinese mission, Manila, and was then ordained to the priesthood by Bishop Mosher. His marriage to Alfaretta A. Stark had taken place in 1917.

He was chaplain of Brent school for American children at Baguio until 1929, when he became assistant to the Rev. George C. Bartter at the mission which centers in the Church of the Resurrection, Baguio, and reaches out to many out-stations in the surrounding mountain country.

Fr. Wilner is also head of Easter school, the mission boarding school at Baguio. He edits the *Mountain Province Churchman*, a mimeographed fortnightly, whose contributors are chiefly the young native people of the mountain province.

Bishop Manning Pledges \$1,000 to Epiphany Fund for New Church Building

NEW YORK—Bishop Manning of New York has pledged \$1,000 toward the fund of \$230,000 to be raised by the Church of the Epiphany for a new church building. The Bishop aroused great enthusiasm by the speech he made at a dinner held on November 4th, by the rector, wardens, and vestry of the Epiphany.

Other speakers at the dinner, at which 400 were present, were Mrs. Harper Sibley, Justice Philip J. McCook, Frederick Lewis Allen, Langdon P. Merwin, and the Rev. John W. Suter, Jr., rector of Epiphany.

Dr. Wei Will be Heard on Church of the Air Series

NEW YORK—Dr. Francis Cho-min Wei, president of Central China college, Wuchang, is the next speaker in the Church of the Air series, speaking from New York on November 28th at 10 A.M., Eastern Standard time, over WABC.

Dr. Wei is loaned for this occasion by the Yale-in-China Mission officers who have charge of his present schedule. Yale-in-China is one of the affiliated schools which make up Central China college. Boone, the Episcopal Church institution, is another. In religious and educational circles Dr. Wei has become in recent years the best-known Chinese to visit the United States. As a Churchman he has won hundreds of friends in the last two General Conventions and in many dioceses. He is one of China's distinguished educational leaders. At least one editor singled out Dr. Wei's brief address at the Forward Movement mass meeting as the finest utterance at General Convention in Cincinnati.

Bishop Tucker on the second day of his tenure of office as Presiding Bishop is scheduled to make the Church of the Air address, at 10 A.M., Eastern time, on January 2d, probably from Richmond.

At the third scheduled Church of the Air period, Bishop Stewart of Chicago will speak, from that city, at 10 A.M., Eastern time, on February 13th.

American Church Union Will Meet in Cleveland

CLEVELAND—The American Church Union, successor to the National Catholic Congress, will hold a regional meeting here on November 17th. Delegates will come to Cleveland from Ohio, Western Pennsylvania, Southern Michigan, and other adjacent dioceses.

Solemn Eucharist will be celebrated at Trinity Cathedral, with a sermon by the Rev. William P. S. Lauder, general secretary of the ACU. Luncheon will be served at the cathedral, followed by a conference on Church Unity, in which the point of view of the Greek Orthodox and Polish National Churches will be considered. The chairman of this meeting will be Dr. Jared S. Moore, professor of philosophy at Western Reserve University. The speakers will be the Rev. John Trutza of St. Mary's Rumanian Orthodox Church, Cleveland; the Rev. Donald W. Blackwell of St. Matthew's Church, Chicago, and Dr. Howard D. Roelofs, professor of ethics at the University of Cincinnati. Solemn Evensong, with sermon by the Rev. Felix Cirlope, rector of St. Andrew's Church, Buffalo, will be held at St. Albans' Church in the evening.

St. John's University Damaged by Shells

Japanese Drive Forces Evacuation of Mission Property in Jessfield Area; No Injuries to Staff

NEW YORK—A cable received November 3d from Bishop Graves reports that the bombardment connected with the efforts of the Japanese troops to cross Soochow creek in the neighborhood of St. John's University has resulted in damage by shell fire to several of the St. John's buildings. No particulars are given.

The Bishop advises that all members of the staff of the diocese of Shanghai who are now on furlough should remain in the United States for the present.

A cable from Bishop Graves dated November 1st says that it has been necessary to evacuate all persons from the compounds of St. John's University at Jessfield, and from St. Mary's School on Brennan road, both of them outside of and to the west of the International Settlement, Shanghai. This has been made necessary because of the proximity of the present fighting.

The cable also says: "Other Shanghai property all right," and concludes with the
(Continued on page 629)

Unveil Bronze Memorial Statue of Bishop White at New Chapel Library

PHILADELPHIA—A new memorial to Bishop William White was unveiled at the new library of the Valley Forge Memorial Chapel on November 6th. Bishop Taitt officiated and received the memorial in the name of the diocese of Pennsylvania. The Rev. Walter H. Stowe was the principal speaker, and the unveiling was done by a direct descendent of Bishop White, Miss Fletcher, by six generations a great-granddaughter of the Bishop.

The memorial was provided for by the will of Harry Louis Peake, for some time a friend of the late John Wanamaker, who lived a very quiet life and left a large estate specifying that the residue of the estate was to be so used. A committee of the clergy of the diocese of Pennsylvania was appointed which devised the form that the memorial was to take. The outcome was the construction of the Valley Forge Memorial Chapel Library Building, housing a statue of the Bishop.

The architect of the building was C. L. Borie, and the sculptor of the statue was Alexander Stirling Calder of Philadelphia. Of heroic size, the statue shows the Bishop seated on a chair which is an exact reproduction of the Bishop White chair in Old Christ Church, of which Bishop White was rector. It has been cast in bronze.

Dr. Sheppard, Noted Peace Leader, Dies

10,000 Attend Services for Famed English Pacifist, Social Worker; Visited U. S. in May

LONDON—The Rev. Canon Hugh Richard Lawrie Sheppard, 57, prominent pacifist and social worker, chaplain to four Kings, died of a heart attack on October 31st.

Canon Sheppard, known as "Dick" Sheppard, was one of the most widely known Anglican clergymen. He had been vicar of St. Martin's-in-the-Fields, Westminster, from 1914 to 1926, and while there was the first person in England to broadcast a religious service.

Dr. Sheppard, the son of the late Canon Edgar Sheppard, who for many years was subdean of the Chapels Royal, was educated at Trinity Hall, Cambridge. He received the degree of Bachelor of Arts in 1904 and Master of Arts in 1909. He was ordained deacon in 1907 and advanced to the priesthood in 1909, when he was appointed head of Oxford House, Bethnal Green, a social settlement in the east end of London. He served as honorary chaplain to the King for 17 years, and was deputy priest in ordinary to both King Edward VII and King George V. In 1927 he was created a Companion of Honor.

While Dr. Sheppard was Canon at St. Martin's he became famous for his social work. His church was left open day and night as a refuge for homeless wanderers. He also served as dean of Canterbury, and as canon and precentor of St. Paul's.

In 1934 Canon Sheppard helped to found the Peace Pledge Union, an organization which stands for complete pacifism. He was joint leader with George Lansbury of the non-resistance branch of pacifism, and recently was elected the first pacifist rector of Glasgow University. He was an ardent supporter of the League of Nations. He had been president of the Sherlock Holmes society of detective story enthusiasts.

Canon Sheppard spent 10 days in the United States in May of this year. He came at the invitation of the Peace House, through its director, Mrs. J. Sergeant Cram. His mission was to speak on the subject of world peace, with special reference to the Peace Pledge Union.

While in New York he preached in the Cathedral of St. John the Divine, at Grace Church, at St. Thomas', and at St. Bartholomew's Church. On nearly all of these occasions Canon Sheppard spoke on the wickedness of war and the clear duty of all spiritually minded men and women to dedicate themselves utterly to the making and the keeping of peace. He stressed the fact that this means peace in the ordinary concerns of daily life as well as in national or international affairs. He said frankly that he had made his short trip partly for the purpose of raising funds for the Peace Pledge Union. He stated that 160,000 English citizens had pledged themselves never to participate in or sanction another war. "The peace movement in England in-

Forward Movement Group to Continue Activities

CINCINNATI—There is to be no let-up in Forward Movement activity. General Convention, in its recent session at Cincinnati, endorsed the work of the Commission, and appointed members to continue the work for the next three years.

Bishop Hobson of Southern Ohio, chairman of the Commission for the past three years, is continuing with the present personnel to the end of this year, when the new Commission is to take charge and elect a new chairman and formulate plans for the future.

cludes," he said, "more than 100,000 men between the ages of 20 and 35."

Canon Sheppard is survived by his wife, who was the daughter of William Oswald Carver, a Cheshire magistrate, and two daughters. The King sent a message of condolence from himself and the Queen to Mrs. Sheppard.

KING REPRESENTED AT FUNERAL

Thousands joined in the procession to St. Paul's Cathedral, along the Thames embankment, after the brief service in the Church of St. Martin's for Canon Sheppard, on November 4th. In the cathedral the memorial service, attended by 3,000, was conducted by the Very Rev. W. R. Matthews in the presence of a representative of the King and many clergy. The Archbishop of Canterbury blessed the coffin, which was taken to Canterbury Cathedral for burial.

Dean Matthews briefly recalled Canon Sheppard's varied career, and lauded his efforts toward peace and salvation.

"Let us admit he was not perhaps always prudent," he said. "He was ready to ignore conventions; to care nothing for his reputation. He was willing to become a fool for Christ's sake."

Two Communion Services Held as Aftermath of World Conferences

NEW HAVEN, CONN.—As an aftermath of the Oxford and Edinburgh Conferences, two Communion services were held in New Haven on October 15th under the auspices of the Connecticut Council of Churches. One was held in Central Congregational Church, conducted by its pastor, the Rev. Dr. Oscar Maurer, assisted by the Rev. Drs. Henry Hallam Tweedy and Theodore A. Fischer of Yale Divinity School; and the other in Trinity Episcopal Church, celebrated by the Rev. Theodore H. Evans, rector, assisted by the Rev. Arthur F. McKenny, rector of St. Paul's. There were large congregations in both churches. Some of the local rectors attended the celebration at Trinity.

A fellowship banquet was held in the evening at Hotel Taft. A banquet held the previous evening at St. Thomas' parish house, though advertised by the Connecticut Council of Churches, had no direct connection with it. It was an archdeaconry banquet in honor of Frederic C. Earle, retiring secretary-treasurer.

Trinity is Aided by Committee on Policy

"Board of Strategy" for Manhattan Praised in Yearbook of Parish; 1936 Found Active Year

NEW YORK—A committee on parochial policy, charged with the duty of studying Manhattan Island generally and the affairs of Trinity parish in particular, has amply proved its effectiveness in the past year, according to the yearbook of Trinity parish, which has just been published. The committee was appointed by the vestry of Trinity more than a year ago.

The Rev. Dr. Frederic S. Fleming, rector, declares in his annual statement:

"This board of strategy soon discovered the warrant for its existence. Quite apart from the immediate recommendations which helped us during a critical emergency, it has been demonstrated that there is imperative need for a continued policy of long-time planning. . . .

"One is appalled at the havoc wrought by the absence of such foresight, with the lack of consequent courage to be faithful to precedent and stewardship in meeting conditions as they now exist. We are thankful that we shall shortly be in a position to take the first steps in a forward-looking program."

"Exceptional activity" marked Trinity's work during 1936, the rector reports, calling special attention to the daily use of Trinity Church, the work of the Mission House, and the provision of rest and recreational facilities by the new parish hall.

"From early morning until the quietness of evening settles on these thronged streets and crowded buildings, Trinity's doors open to myriads who kneel before its Altars and participate in the unceasing round of services. Over 200,000 of our Prayer Cards have been distributed in the past 18 months, and nearly 7,500 tracts have been purchased outright. Our small library of devotional books is in constant use."

The Mission House, supported largely by the offerings of members of the parish, is the only foundation of its kind in lower Manhattan. It is a center for Christian social service, and Dr. Fleming in his annual statement urges the people of the parish to visit the Mission House.

The parish hall welcomed 18,000 guests in 1935 and 58,000 in 1936, Dr. Fleming states. He estimates that the number will come to 90,000 in 1937. The hall provides facilities for a multitude of organized and unorganized activities.

Trinity Corporation's assets are listed by the yearbook at \$36,897,052.32; the net income was \$516,877.19. Last year the corporation spent \$498,452 for parochial expenses and benevolences, and \$124,451.07 for benevolences outside the parish. These figures do not include the \$101,218.74 contributed by the members of the eight churches in Trinity parish, of which only \$21,518.69 was used for current expenses, while all the rest was spent for benevolent purposes.



ST. LUKE'S HOSPITAL DAMAGED

St. John's University Damaged by Shells

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assurance that all members of the missionary staff are safe.

An air-mail letter from P. C. Gilmore, treasurer of the district of Shanghai, dated October 11th, gives the following information:

(1) The Rev. J. G. Magee is back at Nanking and the Rev. E. H. Forster is there with him. Mrs. Magee and her two children expected to sail for the United States on the S. S. *President McKinley*, leaving Kobe for Seattle on October 28th. Mrs. Magee and her children expect to go on to England after a stay in Pittsburgh.

(2) The Rev. and Mrs. Hollis Smith, and children, have arrived in Shanghai from Tsingtao. The Rev. Mr. Smith expected to visit his station, Changshu, before the end of October.

(3) Drs. C. M. Lee and J. E. Roberts, and probably Miss L. E. Lenhart, expected to return to Wusih.

(4) The Rev. H. A. McNulty was in Soochow and was expected in Shanghai on a short visit.



OPERATING ROOM, ST. LUKE'S



BRIDGE AT ST. JOHN'S UNIVERSITY

The private bridge (right) over Soochow creek belonging to St. John's University was struck by a shell. Later information states that the university itself has been damaged also. The sandbags were for the protection of British troops who guarded the bridge.

AMERICAN HOSPITAL UNDERGOES SHELL-FIRE

St. Luke's, shown in the two pictures above and the picture at the left, was struck by a shell after the staff and patients had been evacuated, and the operating room was damaged as shown in the three pictures.



EVACUATING ST. LUKE'S HOSPITAL

In the picture at the left, Dr. J. C. MacCracken, dean of St. John's Medical School, Shanghai, and Miss Marian F. Hurst are shown moving equipment from St. Luke's Hospital in the Hongkew District which shortly thereafter became no-man's-land.



THE EMBLEM OF WORKS OF MERCY

A huge red cross (right) was displayed on the tennis courts of St. John's University to inform airplanes of the presence of St. Luke's Hospital in temporary quarters. The hospital has been carrying its full quota of patients, most of them non-combatants, throughout the fighting.



Conduct Mission at Tacoma, Wash.

TACOMA, WASH.—The Rev. George Foster Pratt, rector of Trinity Church, Hoquiam, and "the Padre" of radio station KXRO, Aberdeen, recently conducted a week's mission at St. Andrew's Church, Tacoma.

The mission was characterized by the teaching of the Oxford Group, but did not emphasize open confession.

**Wayside Cathedral
Attracts Multitude**

**Team of Missionary Speakers With
Bishop Hobson on Inaugural
Tour; Sound-Movie Shown**

CINCINNATI—As a follow-up of the recent General Convention in the diocese of Southern Ohio, the Wayside Cathedral, mobile unit which attracted Convention crowds, has just completed its first missionary tour of the diocese. A team of missionary speakers accompanied Bishop Hobson on the tour, and reactions from the four areas visited indicate that this new Christian adventure will be successful.

Speakers on this "inaugural tour" were Bishop Jenkins of Nevada, the Rev. F. A. Cox, a missionary on furlough from China, and Mrs. Harold Woodward, St. Louis, prominent in national activities of the Woman's Auxiliary. Sound movies, a part of the cathedral equipment, were also used with good effect.

"This Wayside Cathedral is a symbol of the missionary spirit of this diocese," Bishop Hobson explained in introducing the speakers. "Just as the Wayside Cathedral is dedicated to a program of seeking out those living without Christ, and bringing them into the fold, so the diocese is ready through prayers and pledges to aid the missionary program of the Church throughout the world."

Outdoor services were held in Cambridge, Pomeroy, Portsmouth, and Dayton, attracting large crowds in the business sections of these cities. Regional meetings held in the parishes visited attracted many Churchpeople from other communities within reach.

The sound-movie featured on this trip was *War in China*, depicting the horror and suffering of that terrible conflict. Showing of the film was followed by a talk by Fr. Cox, explaining something of the Chinese situation and stressing the need for strengthening the Christian work there. All the speakers, having just returned from General Convention, told of the enthusiastic missionary spirit of that great gathering, and the same spirit was reflected in the diocesan regional meetings.

At Dayton Bishop Hobson spoke instead of Fr. Cox, who was unable to com-



ON CATHEDRAL TOUR
Mrs. Harold Woodward, St. Louis Woman's Auxiliary leader, is shown addressing an outdoor meeting on the first tour of St. Paul's Wayside Cathedral through the diocese of Southern Ohio. Bishop Hobson is standing at her right.

plete this tour because of other engagements.

"In Journeys Often" is the legend inscribed on the outside of this mobile cathedral, and it is intended to be often on the road and in all parts of the diocese. The cathedral program is two-fold: to strengthen the parishes and missions through the diocese by placing at their disposal the resources of the diocesan office, the best in religious literature, visual education through sound movies, etc.; and to reach isolated Church families and the un-Churched in rural regions where there is inadequate religious ministrations.

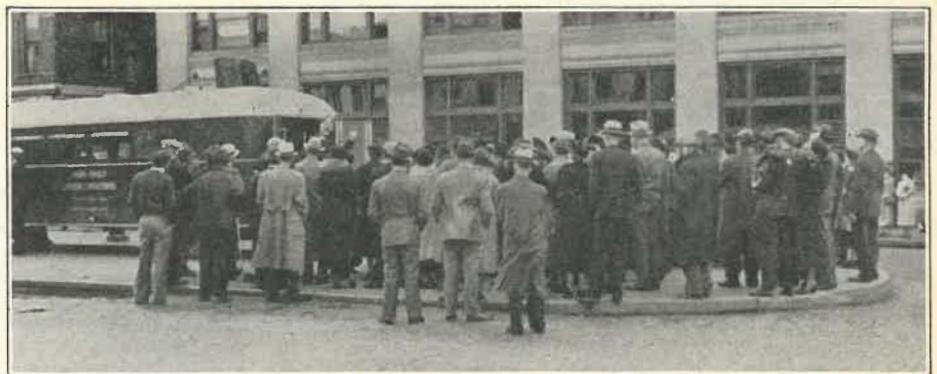
Charles E. Ayres, of the diocesan staff, is in charge of the mobile unit. The Rev. Smythe H. Lindsay, editor of the *Diocesan Messenger*, accompanied him and made a number of photographs of the inaugural tour.

**Maryland Woman's Auxiliary
Holds 44th Annual Meeting**

SALISBURY, MD.—An installation service for newly elected officers of the Woman's Auxiliary in the diocese of Easton took place on October 28th at St. Peter's Church, the second day of the Auxiliary's 44th annual meeting.

Bishop Davenport, the celebrant at the opening choral Eucharist, was assisted by the Rev. Albert H. Frost, and the Rt. Rev. G. F. Mosher, Bishop of the Philippines, spoke.

Other speakers on the two-day program were Dr. John Wood, executive secretary of the Department of Foreign Missions in the National Council, and Miss M. K. Monteiro, missionary worker in Anking, China. Mrs. Herbert Jukes presided.



ST. PAUL'S WAYSIDE CATHEDRAL IN ACTION
Southern Ohio's trailer cathedral is shown in Portsmouth, Ohio, on its maiden trip. Bishop Hobson is conducting an outdoor service in the town's business district.

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Bishop of Dornakal at General Seminary

Says Christian Religion is Now
Dominant in India; Gospel First
Preached to the Poor

NEW YORK—Bishop Azariah of Dornakal preached at Evensong in the chapel of the General Theological Seminary on November 2d. It was his last public appearance in the United States; he sailed for England, whence he will return to India, on November 3d.

The entire faculty and student body were present. In addition, there were members of the seminary families and guests. Bishop Azariah, who spoke without notes, was followed with the closest attention and interest. He said:

"There are great opportunities for missionary work in India. One-half of the people on the globe are trained in religions which were born in India. The people of India were foremost in turning to religion and trying to find the solutions of the problems of life and death in religion. The great religious books of India grew out of generations of sensitiveness to religion, out of the bent of mind which sought the Infinite in the finite. There is a peculiar sensitiveness to God in the Indian mind. India is permeated with religious feeling. There are sacred sites and temples and mountains and rivers. Not a waterfall, not a rock can be found where a saint has not lived and worshiped. A convert whom I confirmed told me how he had given up everything, throughout his life, in order to see God. 'And have you seen God?' I asked. 'No,' he answered; 'but I seek and still shall seek.' I realized that I stood before 2,000 years of India.

"The impact of Christianity upon India is very ancient. There were Christians in India, before the beginning of the fourth century. As you know, there is a tradition that India received Christianity in the first century, from St. Thomas the Apostle. Still in India are 'Thomist Christians.' But the Thomists never preached to others of their own people. The mountains divided them, and they were not missionary-minded.

"It was less than 100 years ago that Christian missions were seriously begun in India. Today a great part of the people are stirred and the Christian religion is dominant in India. Many Indians believe that through Christianity India will become what she ought to be. It was once impossible—or thought impossible—for the missionary to go to any except the members of the high castes. This is not so today.

OUT-CASTES BAPTIZED

"The out-castes heard of this 'new religion.' They came, asking the missionary to tell them about the 'new God,' who had commanded that the poor should have the Gospel preached to them. It was 75 years ago that the first out-caste came to learn and to be baptized. Now, there are in India 1,000,000 Christians, the greater part of them out-castes. But not all: in 1936 we baptized 11,428. They represent all castes. At first, the high-caste Indians came to discuss social questions. This is not so today; they come to be baptized. One high-caste man came alone. It is our custom to defer baptism until a whole family can be ready. This man's wife was not yet ready. When I told him that he must wait, he said: 'Sir, I cannot

Divinity School Opens With Enrolment of 40

PHILADELPHIA—The graduate department of the Philadelphia Divinity School opened on October 15th with an enrolment of 40 students. The Very Rev. Allen Evans, Dean of the school, announced that three former members of the faculty of the school had accepted appointments to the faculty of the graduate department, the Rev. George G. Bartlett, former Dean, the Rev. J. Cullen Ayer, and the Rev. Addison A. Ewing.

The Dean also announced recently the appointment of three additional members of the school faculty; the Rev. Dr. Reuel L. Howe, to be resident tutor in the department of clinical training; the Rev. Dr. Walter C. Kline, to be lecturer in the history of religions, Semitics, and Greek; and the Rev. Morton C. Stone, to be lecturer in liturgics.

A rearrangement of the buildings of the school, with the addition of a refectory and kitchen to the former dean's house, will provide for the accommodation of 14 students on the campus and a students' common-room.

let you go without baptizing me.' This was six years ago. That man and all his house are now baptized Christians.

CHRISTIANITY GROWS QUICKLY

"Christianity grows quickly in India. This is because the Gospel is first preached to the poor. When Christianity is given first to the poor, it rises and permeates the rich. Very quickly it grows. When Christianity is preached first to the rich and powerful, the reverse is true: it takes centuries, instead of a few years, for it to reach the poor. We obey our Lord's command, and preach the Gospel to the poor.

"All the people who have come within reach of the Christian message are studying Christianity. The high-castes and the out-castes are baptized together, confirmed together; they are communicated from the same Cup. A man of the highest caste sent his son to learn with the boys of the out-castes.

"Why is this? It is because the Christian religion has transformed all castes. The out-castes are newly made; the high-castes are newly made. In Christ, they are all transformed. Their happiness is great. They bring to the Christian religion all the religious power of the Indian; their past is made new in their present. They ask me: 'At baptism, at confirmation, at the Holy Communion—what happens?' They experience divine grace; they say: 'The desire for evil has gone. New strength has come. *Something* has happened.'

ENCOURAGED BY VISIT

"My visit to the United States was for the purpose of trying to get the Church in America to take a larger interest in India. My two months here have been most encouraging. I go home tomorrow, knowing that America is going to play her part in the great work for India. But one thing is discouraging. Laymen, and even clergymen, ask me: 'Why teach Christianity to India, when India has so noble a native religion?' This astounds me; it makes me feel that we have not preached the Gospel of missions. You are being trained to preach to Christian people. Tell them there is no Christianity which saves itself. It must save others, as Christ did."



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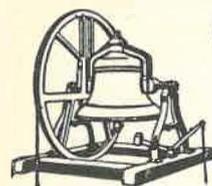


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Institute on Religion and Social Welfare Being Held by Cincinnati Churchmen

CINCINNATI—An institute on Religion and Social Welfare, sponsored by the Cincinnati council of social agencies, with participation by leading clergymen and laymen of the city, is being held in the School of Applied Religion. The Rev. Joseph F. Fletcher, director, in a series of discussions, emphasized the basic partnership between organized religion and social work. The institute opened with a luncheon in the Hotel Alms on October 28th. Subsequent meetings will be held at the school.

Three members of the committee in charge are prominent in the social work activities of the diocese of Southern Ohio. Non-Roman and Jewish Churches are co-operating. Besides Fr. Fletcher, the Rev. Joseph T. Ware and Eric W. Gibberd represent the Anglican Church. The Rev. Carl H. Olson, pastor of the First Universalist Church, is chairman. Dr. Abraham Cronbach, of the faculty of Hebrew Union College, is also on the committee.

While the meetings are scheduled for Tuesday and Thursday of each week for eight sessions, the first discussion group met at the School of Applied Religion on October 29th, to leave the following Tuesday free for the National Preaching Mission. Later sessions of the institute will be as scheduled.

Topics to be discussed are: Social Welfare Today, Current Social Welfare Legislation, Private Welfare Agencies—Their Structure, Operation, and Coördination, The Partnership Between Public and Private Social Work, Social Work with the Family, Child Welfare, Public Health and Better Housing on Small Incomes, and The Delinquency Prevention Field.

Ontario Synod Launches Memorial Fund Campaign

TORONTO—The Ontario provincial synod of the Church of England has launched a campaign in memory of the late Archbishop Thorneloe, sometime Metropolitan of the ecclesiastical province of Ontario and Bishop of Algoma. The objective is an endowment fund of \$150,000, the interest to be used entirely for missionary work in Algoma diocese.

The campaign is the result of an inquiry made by a synod committee into the needs of this large diocese. Because Algoma diocese embraces within its boundaries Canada's greatest gold fields, with a half-yearly output of some \$60,000,000 in gold, it is alarming to find that a very meager portion finds its way back for the work of the Church. When it is considered that Algoma covers a total area of 70,000 square miles with 150 church buildings, only 65 clergy on duty, and but 13 missions self-supporting, little imagination is needed to see the need of an endowment.

The campaign is under the patronage of his Excellency, Lord Tweedsmuir, governor-general of Canada, and the Hon. Dr. Herbert Bruce, lieutenant-governor of Ontario, and others.

President of Kenyon College Inaugurated

Dr. Chalmers Advanced to New Post
by Bishop Hobson in Impressive
Academic Ceremony

GAMBIER, OHIO—In an impressive ceremony attended by representatives of more than 120 colleges and universities, the two bishops of Ohio dioceses, students, alumni, and friends, Gordon Keith Chalmers was inaugurated as president of Kenyon College on Saturday, October 23d.

In declaring Dr. Chalmers inaugurated, Bishop Hobson of Southern Ohio, chairman of the board of trustees of the college, said:

"From the day Kenyon College was founded in 1824 by Philander Chase, the first Bishop of Ohio, it has had one supreme purpose—the education of men for Christian leadership. We are met today for the installation of the 16th president of Kenyon College facing a world which needs, above all else, leaders who have not mere intellectual equipment, but that spiritual vision which will enable them to reveal God's will to a stricken people. With confidence we induct a man into the presidency of Kenyon College who has both that vision in himself, and also that capacity for developing in others that type of Christian leadership which Kenyon is called to produce in her faculty and students.

"As chairman for the year of the board of trustees of the college, and by virtue of the authority vested in me by the legislature of the state of Ohio, I declare you, Gordon Keith Chalmers, the president of Kenyon College."

Dr. Chalmers came to Kenyon from Rockford College, where he had been president since 1934.

Born in Waukesha, Wis., February 7, 1904, the son of William Everett Chalmers and Mary Maynard Chalmers, he attended Brown University, Oxford, and Harvard. He married Roberta Teale Swartz of Brooklyn, N. Y., September 3, 1929. After teaching for several years in Mount Holyoke College, he was called to the presidency of Rockford. He is the author of articles on 17th century thought and letters, and has also written on the subject of education.

Warden Presents Large Lot to

St. Thomas' Church, New York

NEW YORK—The senior warden of St. Thomas' Church, Charles Steele, who gave and endowed the choir school of the parish, presented the school with a large lot on West 56th street, directly in the rear of the school, on which a new building is now being erected.

On the first floor will be a gymnasium, to be known as The Kate L. Adams Memorial Gymnasium, as provided under the will of her son, Edward L. Adams. The second floor will contain a study hall and three class rooms. During the summer, alterations were made to the old building, making it possible to house 10 more boys, bringing the number up to 40.

45 Churches Fund Pushed in England

London Prelate Addresses Young Churchpeople; to Hold Festival of Thanksgiving; Other News

LONDON—Recently the Bishop of London has been devoting a great deal of attention to the more youthful section of his great diocese. On October 19th he addressed a large audience in a London theater, representative of seven societies in which youth is a predominating element.

The meeting was arranged, at the Bishop's request, by the Seven Years Association (the "youth" branch of the Church Union), in order that he might make an appeal to young Churchpeople to lend a hand in the great new housing districts on the borders of his diocese. It is to provide for the spiritual welfare of the people in these places that the Bishop started his Forty-Five Churches Fund. "I hope," he said at the meeting, "to live to hear the bells of all the 45 new churches ring out through New London; but, like Moses, 'I must see the promised land afar off'; but at any rate, during the two years I still have left, let me see another 10 churches built, and another £10,000 a year added to the fund."

JUBILEES TO BE CELEBRATED

The war in China gives special interest and pathos to the festival service of thanksgiving and intercession which will be held in Westminster Abbey on October 29th to celebrate the golden jubilee of the Nippon Seikokwai (the Holy Catholic Church in Japan) and the silver jubilee of the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China).

The object of the service is: "To offer thanks for the growth and spiritual life of the Churches in Japan and China; to pray for special grace for our fellow Christians in both countries at this critical time; and for the restoration of peace in the Far East." A prayer in Chinese will be said by the Rt. Rev. John Holden, D.D., Bishop of Western Szechwan, and a prayer in Japanese by the Rt. Rev. Arthur Lea, D.D., Bishop in South Japan. The Archbishop of Canterbury will preach the sermon.

"MR." AND "FR."

A correspondent of the *Church Times* has taken that paper to task because it refers to well-known Catholic priests as "mister" instead of "father." In an editorial footnote the following very interesting explanation is given:

"At least, give us credit for consistency. We have to deal with the whole of the clergy, not with a minority who wish to be addressed as 'Father,' so we adopt the old rule of confining as far as possible the title to such priests as are attached to a religious order.

"The custom of addressing all alike as Father is, as one Roman Catholic authority says, not 50 years old. It probably was introduced from Ireland, where the missionaries sent over during the penal period were Jesuits or members of other religious orders. It

was largely popularized in England by Cardinal Manning in his attempt to put secular priests of the Roman obedience on the same footing as the religious.

"Prior to the Reformation in England, the parochial clergy had the title of 'Sir,' which survives in the manner of address by boys to their schoolmasters, and the older ones among us still remember addressing their natural fathers by the title of 'Sir.' The form of the *Confiteor* would be, of course, 'I confess . . . and to you, Sir.' In France, the ordinary parochial clergy are still addressed as either 'Monsieur le Curé,' or 'Monsieur l'Abbé,' and so on, as we ourselves invariably speak of 'Mr. Dean' or 'Mr. Archdeacon,' but not as 'Father.'

"John Keble was invariably described as

'Mr. Keble.' There are some good English priests who dislike being addressed as 'Father,' although invariably addressed as such. The late Arthur Henry Stanton always protested, and has been heard to say in our office, 'I am anything but a religious!'"

Council to Meet in February

NEW YORK—The next meeting of the National Council will be held February 8, 9, and 10, 1938, it is announced. The December meeting is being omitted this year. At the February meeting, new members elected by General Convention will take their seats for the first time.

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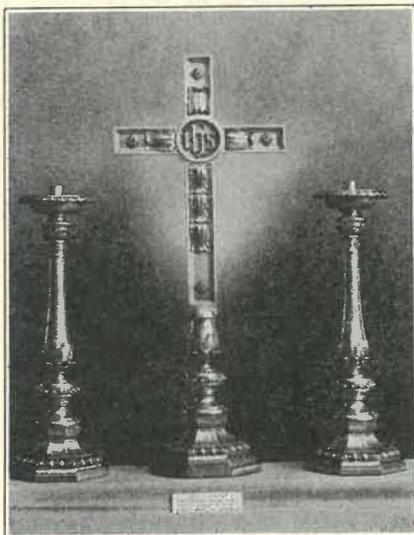
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By ELIZABETH McCracken

NEW YORK—The second National Book Fair, sponsored by the New York Times and the American book publishers, was opened to the public on November 5th.

About 1,000 guests were invited to a pre-view on the evening of November 4th. Speakers were Arthur Hays Sulzberger, president and publisher of the Times; Col. Julius Ochs Adler, vice-president and general manager of the Times; Dr. John H. Finley, editor of the Times; Cass Canfield, of Harper & Brothers, chairman of the fair; Henry A. Wallace, Secretary of Agriculture; and Mayor La Guardia.

Following the speeches, Mr. Canfield declared the fair open. The guests lingered for several hours, visiting the exhibits. The space is twice as large as that of last year's Book Fair, both the 38th and 39th floors of the International building, Rockefeller Center, being in use.

The arrangement of the exhibits is very fine. Over 110 publishers are represented. In addition, there are special exhibits. The Times has lent again its fine collection known as the Museum of the Printed Word; again a book is printed and bound before the eyes of the visitors; and again there is a children's room, a hobby room, a modern book shop, and a model living room with provision for a well-selected library of 500 volumes. A new feature is the publishing exhibit, which shows what happens to an accepted manuscript from the time it leaves the author until it reaches the public. Another new exhibit shows how the books given to the American Merchant Marine Library Association are packed in water-proof boxes and circulated on merchant vessels.

Twenty-four publishers are represented in booth 8, the religious publishers' exhibit. The books include finely bound Bibles as well as religious books of all kinds. Among the books are a selection of the best religious books for children, "popular" books on religious subjects, and books for scholars and special students. Each publisher chose from his list what he regarded as his best books. Many of the publishers represented in the religious publishers' exhibit also feature religious books in their individual booths. This is notably the case with Scribners, the Macmillan Company, and the Oxford University Press.

On every afternoon and evening there will be programs, beginning on November 5th and extending through November 21st, at which well-known authors will take part. On November 14th, the program will be Books and the Religious Life. Dr. Robert E. Speer will be chairman; the speakers will be Dr. Edgar J. Goodspeed, Dr. Ralph W. Sockman, and the Rev. Fr. Wilfred Parsons, S.J., editor of *America*.

NECROLOGY

† May they rest in peace. †

GEORGE C. DUNLOP, PRIEST

CINCINNATI—The Rev. George Crawford Dunlop, 63, for 20 years rector of the Church of the Advent, Walnut Hills, Cincinnati, died in Holmes hospital on October 27th after he had suffered a stroke at his home on the 25th. He had been in ill health for more than a year. A few months ago amputation of his right leg had become necessary, but his condition had seemed to improve and he was able to sit in an automobile and view the opening service of the recent General Convention in the University of Cincinnati stadium. On the Sunday before his death he had attended service in his church, sitting in a wheelchair, and had expressed the hope that he would be able to attend the following Sunday, and perhaps speak a few words to his people.

Funeral services were held in the Church of the Advent on October 30th, with Bishop Hobson of Southern Ohio officiating. Assisting at the service were the Rev. Dr. J. Hollister Lynch, rector of the Church of Our Saviour, Mount Auburn, and the Rev. Henry N. Hyde, rector of All Saints' Church, Portsmouth. Burial was in Spring Grove cemetery.

George Dunlop was born in Carlton, Minn., July 3, 1874, the son of William Dunlop and Lucinda Crawford Dunlop. He received the degree of Bachelor of Arts from the University of Minnesota in 1897 and the degree of Master of Arts in 1898. He was graduated from the General Theological Seminary in 1902, and that same year was ordained deacon and priest by Bishop Edsall. His marriage to Agnes P. Rodgers took place in 1905.

Fr. Dunlop served as missionary at Wells, Minn., from 1902 to 1904, when he became rector of the Church of the Holy Communion, St. Peter, Minn. In 1908 he became rector of Christ Church, Springfield, Ill., where he served until 1917 when he was called to the Church of the Advent.

Services in the Church of the Advent have been carried on by the Rev. Robert Mason, of the Cincinnati School of Applied Religion, during the several months of Fr. Dunlop's absence.

Besides his widow, Fr. Dunlop leaves a daughter, Mrs. Robert G. Weaver, Cincinnati; two sons, Charles Dunlop, Portsmouth, Ohio, and Dr. George R. Dunlop, Worcester, Mass.; his mother, Mrs. William Dunlop, a sister, Mrs. Bert D. Espy, both of Los Angeles, and two brothers, Burke Dunlop and William Dunlop.

ALBERT CLIFFE

RIDGWAY, PA.—Albert Cliffe, communicant of Grace Church, member of the board of trustees and of the executive council of the diocese of Erie, died on

September 26th. He had twice been elected deputy to General Convention.

The requiem was celebrated by the Rev. Malcolm de P. Maynard, rector of Grace Church, on September 28th.

Mr. Cliffe is survived by his widow and a son, both of Ridgway.

MRS. JOHN HOWARD ROBINSON

NEW CASTLE, PA.—Mrs. Ida Quest Robinson, widow of the late John Howard Robinson, died at the Jameson memorial hospital on October 26th, at the age of 73 years.

Since March 13, 1911, she had been a member of the Daughters of the King, and as such was choir mother of the junior girls' choir. Mrs. Robinson belonged to the Woman's Auxiliary; and was a charter member of the Quota club.

She is survived by four sons, Leigh Q. of Washington, Frank H. of New Castle, William C. of Chicago, Harry L. of Pikeville, Ky., and one daughter, Mrs. Edmund E. Long, Jr., of Sao Paulo, Brazil; a sister, Mrs. Bert Stevenson of San Juan, Puerto Rico; two brothers, Harry J. Quest of Johnstown and Louis Quest of Grove City; six grandchildren, and one great-grandchild.

The burial service was conducted by the Rev. Philip C. Pearson on October 28th, with interment at Oak Park cemetery.

MRS. FRANKLIN H. ROCKWELL

WARREN, PA.—Mrs. Tamar Gilbert Rockwell, wife of the late Franklin H. Rockwell, died at her home on October 1st. Had she lived until October 24th she would have been 96 years of age.

Mrs. Rockwell was a lifelong communicant of Trinity Memorial Church, a member of its organizations for women, a teacher in the church school for many years, and one of the founders of the Warren general hospital, and a charter member of the woman's club. The organ in the church is the gift of Mrs. Rockwell in memory of her husband.

She is survived by three children, Albert Rockwell, Miss Anna Rockwell, and Mrs. W. F. Henry, all of this city; a brother, Palmer A. Gilbert; and several grandchildren and one niece.

The burial service was conducted on October 4th by Bishop Ward of the diocese of Erie, assisted by the Rev. E. Pinkney Wroth, rector of Trinity Memorial Church. Interment was in Oakland cemetery.

Parish House Dedicated

LITTLE FALLS, N. Y.—On October 27th Bishop Oldham of Albany dedicated the new parish house of Emmanuel Church, of which the Rev. Frank L. Titus is rector. The Rev. H. E. Sawyer of Grace Church, Utica, preached the sermon.

The Rev. E. W. M. Weller, rural dean of the Mohawk, sang the service, and other clergymen who took part in the dedicatory exercises were the Ven. Guy H. Purdy, Archdeacon of the diocese, and the Rev. C. E. Kennedy.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ALFORD, REV. JOHN A., formerly in charge of St. Hilda's Church, River Rouge, Mich.; to be rector of the Church of Our Saviour, Detroit, Mich., effective November 14th.

BLAGE, REV. ARLAND C., formerly at St. James' Church, Minneapolis, Minn.; is vicar at St. Andrew's Church, Lawton, and at St. Paul's Church, Altus, Okla. Address, 110 S. 8th St., Lawton.

COXE, REV. DR. J. BOYD, formerly rector of St. Augustine's Church, Rhinelander, Wis. (F. L.); to be rector of St. John's Church, Delafield, Wis. (Mil.), effective November 15th.

EDINGER, REV. CHARLES E., formerly in charge of Christ Church, East Tawas, Mich., and adjacent mission stations; has been appointed to St. Luke's Church, Ferndale, with oversight of St. Timothy's Church, Detroit, Mich. Effective November 28th.

HATFIELD, REV. VICTOR R., formerly in charge of the Church of the Good Shepherd, Blue Earth, and of the Church of the Nativity, Wells, Minn.; is rector of St. Luke's Church, Ada, Okla. Address, 1115 High School St.

HEYES, REV. JOHN W., formerly rector of St. Paul's Church, Greensboro, Ala.; is archdeacon to the missionary district of North Texas. Address, Colorado, Texas.

JOHNSON, REV. LOUIS W., deacon, is in charge of St. Philip's Mission, Indianapolis, Ind. Address, 450 N. Senate Ave.

REDENBAUGH, REV. ROBERT, of the diocese of Iowa, is vicar of All Saints' Church, Oxnard, Calif. (L. A.). Address, 331 Second St.

WILSON, REV. HERBERT A., will be locum tenens of Christ Church, East Tawas, Mich., for six months.

WINTERMEYER, REV. HARRY, formerly assistant at Calvary Parish, Memphis, Tenn.; to be rector of Trinity Church, Clarksville, Tenn., effective November 15th. Address, 317 Franklin St.

NEW ADDRESS

ARNOLD, REV. A. J., formerly Hamilton Court, Philadelphia, Pa.; 732 Reservoir St., Baltimore, Maryland.

RESIGNATIONS

OWEN, REV. DR. WILLIAM H., as rector of Holy Trinity Church, New York City; to be rector emeritus. Effective December 31st.

SADTLER, REV. H. S. LINWOOD, as rector of St. Paul's Church, Rahway, N. J.; to be rector emeritus. The Rev. Mr. Sadtler served this parish for more than 25 years.

ORDINATIONS

PRIEST

SOUTHERN VIRGINIA—The Rev. WILLIAM EDWARD KIDD was advanced to the priesthood by Bishop Goodwin, Coadjutor of Virginia, in St. James' Church, Portsmouth, Va., October 28th. The ordinand was presented by the Rev. M. B. Birchette, and will continue as assistant to Archdeacon Harris and also minister to the colored churches in Halifax, Blackstone, and Chatham, Va. The Ven. B. W. Harris preached the sermon.

DEACON

COLORADO—JAY WHELOCK McCULLOUGH was ordained deacon by Bishop Johnson of Colorado in St. Barnabas' Church, Denver, November 1st. The candidate was presented by the Rev. C. H. Brady, and the Bishop preached the sermon. Address, 448 Franklin St., Denver.

MARRIAGE

HULL—The Rev. Philip W. Hull, rector of St. John's Church, Worthington, Ohio, and Miss Leola B. Flory were married on November 3d in St. John's Church, Worthington, by the Rev. Frederick C. F. Randolph, rector of St. John's Church, Lancaster.

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Africa and Christianity. By Diedrich Westermann. Oxford University Press, New York. Pp. 221. \$2.25.

¶ An exposition of the problem of the Christian evangelist in Africa, faced with the appeal to the natives of Islam and other religions.

Beyond Dilemma: Quakers Look at Life. By various authors. Edited by S. B. Laughlin. Lippincott, Philadelphia. Pp. 306. \$2.00.

¶ Fourteen well-known Friends consider important social and religious problems, and suggest

answers. The book is unique in that it is diverse yet harmonious, like a Friends' meeting. Among the subjects are Marriage, Peace, Authority in Religion, and Crime.

Christ and Prayer. By C. F. Andrews. Harpers, New York. Pp. 160. \$1.60.

¶ A penetrating study of prayer by the well-known missionary.

The Elements of Comparative Theology. By F. Harold Smith. Scribners, New York. Pp. 240. \$2.25.

¶ A study of non-Christian beliefs, compared with the Christian view of each doctrine considered. The author is lecturer in the Comparative Study of Religion and Fellow of King's College, London. The book is the latest volume in the *Studies in Theology Series*.

The Focus of Belief. By A. R. Whately. Cambridge University Press (Macmillan), New York. Pp. 191. \$2.75.

¶ A treatment of the Gospel of Redemption as the one living truth, the focal point of all the various convergent lines of Christian thought.

The Forgiveness of Sins. By E. Basil Redlich. With a foreword by the Archbishop of York. Scribners, New York. Pp. 340. \$4.50.

¶ A study of the forgiveness of sins as set forth in the Gospels.

God and Man: Devotional Addresses. By A. W. F. Blunt, Bishop of Bradford. Morehouse, Milwaukee. Pp. 94. \$1.00.

¶ Addresses given at Mirfield in 1935, on the nature of God and man's response to His attributes. This book will be of great use to all the clergy, particularly in connection with retreats, quiet days, and services of preparation.

Religion in Transition. By various authors. Edited by Vergilius Ferm. Macmillan, New York. Pp. 266. \$2.75.

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THE BIBLE

The Prophetic Road to God. By T. H. Sutcliffe. SPCK. Imported by Macmillan, New York. Pp. 192. \$1.25.

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The Study of the Bible. By Ernest Cadman Colwell. University of Chicago Press. Pp. 186. \$2.00.

¶ A study of the Bible in the light of historical and literary criticism, by the assistant professor of New Testament in the University of Chicago.

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¶ An invaluable history and interpretation of the Prayer Book for clergy and laity.

A History of Christian Worship. By Oscar Hardman. Cokesbury, Nashville, Tenn. Pp. 263. \$2.00.

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What is the Mass? By Wallace E. Conkling. Together with a sermon by James O. S. Huntington, O.H.C. Holy Cross Press, West Park, N. Y. Pp. 21. 10 cts.

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CHURCH KALENDAR

NOVEMBER

14. Twenty-fifth Sunday after Trinity.
21. Sunday next before Advent.
25. Thanksgiving Day. (Thursday.)
28. First Sunday in Advent.
30. St. Andrew. (Tuesday.)

KALENDAR OF COMING EVENTS

DECEMBER

- 8-10. Meeting of Woman's Auxiliary National Executive Board.

AMERICAN CHURCH UNION CYCLE OF PRAYER

NOVEMBER

22. St. Mary the Virgin, New York.
23. Sisters of St. Mary, Peekskill, N. Y.
24. Grace Church, Hartford, Conn.
25. St. John's Cathedral, Wilmington, Del.
26. St. Clement's, Philadelphia.
27. Sisters of the Holy Nativity, Fond du Lac, Wis.

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The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8, Holy Communion. 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.

Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

Rev. DONALD B. ALDRICH, D.D., Rector

Sundays

8 A.M., Holy Communion
11 A.M., Morning Prayer and Sermon
8 P.M., Evensong and Sermon

Week-Days

8 A.M., Holy Communion
5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue at 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Choral Evensong and Sermon
Daily—Holy Communion, 8 A.M. (except Saturdays), also Thursdays and Holy Days, 12 Noon.

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. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
9:30 and 11:00 A.M., Junior Congregation.
4:00 P.M., Evensong.
Holy Communion, Thursdays and 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: Holy Communion at 12:15 P.M.

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 Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

THE LIVING CHURCH ANNUAL 1938

The Year Book of the Episcopal Church

A reviewer of the 1937 LIVING CHURCH ANNUAL said: "Those who know this *Annual* will want to have it, if they have not already secured it; those who have not known it should get it, for nowhere else that we know will they find any parallel to the information which the publishers with great care and effort for accuracy have given us. It is most welcome and wholly valuable."

Added features to the 1938 edition will be:

A new section listing secondary schools by provinces, then by dioceses, and including in addition to the name of the school, the date established, whether diocesan or private, what grades are taught, the name of the principal or headmaster and of the chaplain.

A new map of the United States showing the provinces and dioceses.

A brief summary of the activities of the General Convention of 1937.

Restoration of the memorandum pages in the Lectionary.

Ready, December 15th. Cloth binding only, \$2.25

The Prayer Book Kalendar

Begins with the First Sunday in Advent

The illustration shows a sample page from a church kalendar. It is organized into four main sections, each representing a church season:

- Advent Season, 1937:** A grid for the month of December, starting with the First Sunday in Advent on Nov 28 and ending with Christmas Eve on Dec 24. It includes the First and Second Sundays in Advent.
- Christmastide, 1937:** A grid for the month of January, starting with the First Sunday after Christmas on Dec 26 and ending with Epiphany on Jan 6. It includes the Second Sunday after Christmas and the Feast of the Epiphany.
- 1938:** A small grid for the month of February, starting with the First Sunday after Epiphany on Jan 27 and ending with the Feast of the Purification on Feb 2.
- Epiphany Season, 1938:** A grid for the month of March, starting with the First Sunday after Epiphany on Feb 27 and ending with the Feast of the Transfiguration on Mar 19. It includes the Second and Third Sundays after Epiphany.
- Pre-Lenten Season, 1938:** A grid for the month of April, starting with the First Sunday after the Transfiguration on Mar 27 and ending with the Feast of the Ascension on Apr 19. It includes the Second and Third Sundays after the Transfiguration.

At the bottom of the page, it reads: "MORSEHOUS PUBLISHING CO., NEW YORK AND MILWAUKEE"

The above illustration shows the first page of a new, attractive hanging kalendar, which is different from the conventional form in that it gives the days of the month according to the Church Seasons and not by months.

Cover in red, with a reproduction in full colors of William Hole's painting of the Calling of Matthew. Silk cord for hanging. Size, 7 x 11 inches.

Order your copies now. Advent begins November 28th.

Single copies, 25 cts.; 12 copies, \$2.50; 50 or more, 15 cts. a copy.

The Desk Kalendar

The ever popular, handy kalendar printed in red and black on heavy white paper. Contains the Lectionary which has been given experimental use for the past three years and which has been approved by the General Convention of 1937 for continued use during the next triennium.

30 cts. each.

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A triple-fold card printed in red and black on durable but not too heavy white stock. Contains all Sundays and red-letter Saints' Days from the Prayer Book; also a civil year kalendar. Size, folded, 2 1/4 x 3 3/4 inches; shipped flat.

Single copy, 5 cts.; 50 copies, \$2.00; 100 copies, \$3.50.

The Pocket Anglo-Catholic Kalendar

This booklet contains all Sundays and red-letter Holy Days; the black-letter Saints' Days based on the kalendar of the *American Missal*; also a civil year kalendar. Size, 2 3/8 x 3 5/8 inches.

Single copy, 10 cts.; 50 copies, \$4.00; 100 copies, \$7.00.

Scripture Text Calendar

Churchman's Edition

Special features in The Churchman's Edition of this popular wall calendar are: Texts for Sundays and Holy Days chosen from the appropriate Epistles and Gospels in the Book of Common Prayer; Saints' Days of the Christian Year; Liturgical Colors appropriate for every day of the year. Cover illustration in colors of "Jesus with Mary and Martha," by Zabateri. Size, 9 3/8 x 16 inches.

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MORSEHOUSE PUBLISHING COMPANY

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**GIVE—Swiftly, Generously—
for the RELIEF of our
FELLOW CHURCHMEN
IN CHINA'S WAR ZONE**

This is an Emergency Fund

... to be applied instantly to human needs of our Brethren in devastated war areas, only secondarily to any reconstruction. Mission workers and their Christian converts in many instances lack food, clothing, and shelter. Evacuation of married women and children entails emergency travel expense; homes and possessions have been destroyed; hospitals carry on with double the normal demand, but income from fees has ceased; St. John's University and other schools have lost income from students, but their staffs must be maintained.

**The Total Need is \$300,000
Says General Convention**

General Convention at Cincinnati accepted an estimate of immediate need. The Church is asked for food, housing, and every necessary care of our missionaries and their converts who are targets for terror and misfortune.

Our fellow Churchmen in China count on you to give it; to come immediately and generously to their aid. Pray and give —*promptly.*

Checks may be drawn to the order of LEWIS B. FRANKLIN, TREASURER, Church Missions House, 281 Fourth Avenue, New York, N.Y., and marked "For China Emergency Fund."