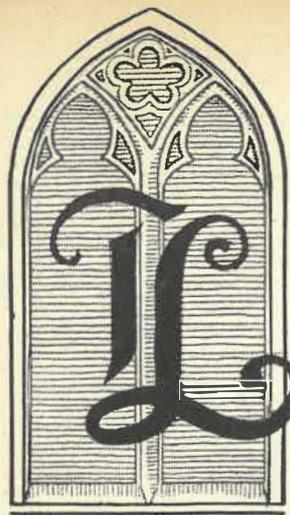


December 11, 1937



The Living Church

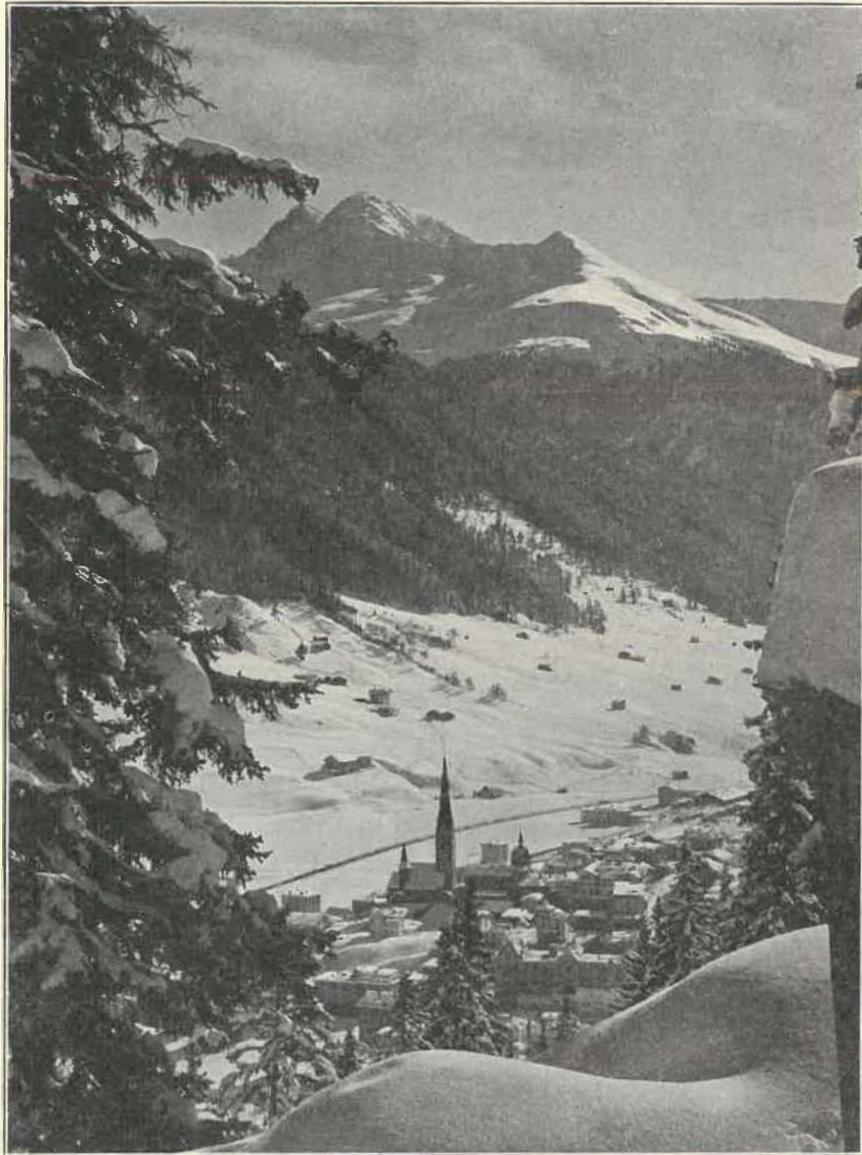
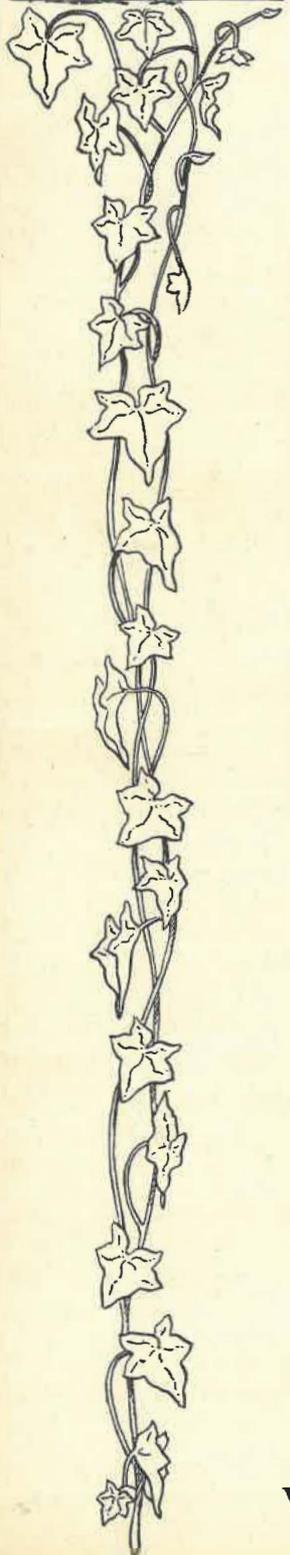


Photo by E. Meerkämper, Davos.

A VILLAGE CHURCH AT DAVOS, SWITZERLAND



Vol. XCVII, No. 24

Price 10 Cents

\$481,846.76

*This is the amount which must be
paid in December to complete
the expectations of the
dioceses for 1937*

Amount expected from the Dioceses for the year 1937 \$1,481,351.00

Up to December first the Dioceses had remitted 999,504.24

Balance to be collected in December \$ 481,846.76

- ¶ In eleven months 68% of the year's total has been remitted leaving 32% to be collected in the final month. Last year the amount remaining on December 1st was nearly \$65,000 less than now.
- ¶ On January 1, 1938, the Right Reverend Henry St. George Tucker, Presiding Bishop-elect, takes office as head of the National Council. Let us give him a good start by closing the year 1937 with the "Expectation" of every diocese paid in full.
- ¶ The General Convention of 1937 demonstrated the unity of the Church and its high purpose to go forward upon its great task of making Christ known to all the world. Meeting the 1937 obligations is an important step in the accomplishment of that task.

THE NATIONAL COUNCIL

CORRESPONDENCE

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

Intercommunion

TO THE EDITOR: With reference to the recent letter of the Rev. Theodore Evans on Joint Communion Services, and also to the reported Intercommunion Service at Youngstown, Ohio, I should like to append the following. It was written in connection with the International Priests' Convention questionnaire on the reunion of Christendom.

"The contention that intercommunion should be the first step in a scheme of union is utterly foreign to all Christian experience, past or present. The ancient discipline of the catechumenate is well known, and is echoed in our present requirement of mental and spiritual preparation before confirmation and first Communion. In its origin and throughout the early centuries the Eucharist was an esoteric service. It was not intended as a means of propaganda; a service of initiation, or even for the reconciliation of penitents. Those needs were met in other ways. The Holy Communion was the corporate act of the household of faith, in which unity was presupposed as a necessary condition. 'Holy things for the holy.' Those who came to receive must be in the full communion of the Catholic Church, and in a state of grace. This remains the discipline of the Church in theory, however much it may have suffered from time to time in practice.

"Those who at the present time desire intercommunion as the 'first step toward unity' do not in fact seek the reunion of Christendom at all. They are fairly satisfied with the present state of affairs, and regard the Church (or, they would say, the Churches) as possessing already all the unity desirable. Catholics must be forgiven if they fail to recognize this unity or share this complacency. In blunt truth—and here frankness is overdue—Catholics must continue to regard Protestants as being objectively in a state of

schism if not of heresy. However much we may desire their fellowship, acknowledge our own past sins or minimize theirs, the schism remains. It is not to be bridged by dreams. We cannot expect them immediately to share this conviction, but we do ask them to respect its sincerity. If this seems harsh we can only remind them, 'Brethren, you went out from us; we went not out from you.'

It is unquestionably the task of the organized Catholic opinion of the Church, as represented by such organizations as the American Church Union and such periodicals as *THE LIVING CHURCH*, to protect the Church from the effects of dangerous mistakes of enthusiastic brethren, whose enthusiasm we share but whose haste and superficial thinking we deprecate.

(Rev.) ERNEST J. MASON.
Carthage, Mo.

TO THE EDITOR: Referring to recent editorials in your paper regarding the joint Communion services celebrated at the conclusion of a conference of various Christian denominations recently held in New Haven, it occurred to the writer that possibly the following might prove of interest. When passing the Center Congregational Church the following day where the service was held for those not of our Church, there could be seen within the vestibule a long table covered with what appeared to be an Altar cloth trimmed with lace. In the center was a small Altar cross, a real Latin cross, while at each end were Eucharistic candlesticks with candles therein. On either side of the cross was another candlestick holding a candle. Could this have been the Altar used at the joint service? If so, this would have been an occasion for more ritual than those local Episcopal churches participating in the conference were used to. Could this have been the reason they held a separate service? We all hope not.

KENNETH WILLIAMS.

New Haven, Conn.

TO THE EDITOR: Referring to your editorial After Oxford and Edinburgh [L. C., November 6th], do we understand that you are dogmatic in your conception of "Holy Communion"? Do we understand that in event of a world "round table" on the subject of Church unity you would refuse to budge on your views of Holy Communion to the point of preventing Church unity?

If you are dogmatic in this matter, just how dogmatic? . . . OSCAR J. PECK.
Roselle Park, N. J.

AS DOGMATIC as the Holy Catholic Church.
—THE EDITOR.

Save the Children

TO THE EDITOR: We are presenting to the religious press, Church organizations, and individual pastors the cause of the Save the Children Fund, whose endeavor is to supply relief to underprivileged children in isolated mountain and other rural sections, and where many thousands are suffering for lack of food, clothing, shoes—bare necessities.

This movement, now in its sixth year, is led by nationally known men and women who have the confidence of the Church at large. The character and extent of its field service

CHRISTMAS AGAIN

LETTERS TO PHILIPPA

By Dorothea Brande

Wholesome and cheerful criticism of modern novels, movies, etc., by the author of *Wake Up and Live*, written in the form of letters to a Goddaughter. \$1.50.

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By William Thomas Walsh

In spite of its length (725 pages!) and weight of scholarship, Dr. Walsh's style is such that this great book reads as easily as a novel. The portrait of Philip that emerges is probably the first that his contemporaries would have recognized. Illus. \$5.00.

SPANISH REHEARSAL

By Arnold Lunn

If what is happening in Spain today is not to happen in America tomorrow, we must have a clear understanding of why it happened there. For this purpose we know of nothing so good as this book, and the book following. Both are by eye-witnesses, but by eye-witnesses who sow the war from opposing sides. \$2.50.

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By H. E. Knoblauch

An Associated Press Correspondent's experiences behind the Loyalist lines. His account of their methods of war and propaganda, objective though it is, could not be sent from Loyalist territory. \$2.50.

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By John Farrow

The sixth printing in seven months is now ready. With a portrait in color. \$2.50.

WE HAVE SOME DELIGHTFUL BOOKS FOR CHILDREN, AS WELL AS MANY MORE THAT GROWN-UPS WILL BE GRATEFUL FOR FOR CHRISTMAS. MAY WE SEND YOU A CHRISTMAS LIST?

SHEED & WARD

63 Fifth Ave.

New York

The Living Church

Established 1878

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

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THE LIVING CHURCH
1801 W. Fond du Lac Ave. Milwaukee, Wis.

are very largely determined by executives of mission boards and by local pastors and laymen of the religious faiths whose children are in such urgent need.

It is a pioneer effort designed to correlate and organize religious, educational, welfare, and civic forces, both public and private, in an effort to meet the requirements of socially neglected rural regions through a competently managed program of relief, welfare, and social education.

Its operations, now centered in some 22 mountain counties of four states, need to be extended to reach 200 mountain counties, as well as other areas of distress. For this it must have a vastly increased support in funds, commodities of all kinds, and in personal service.

The field of this movement lies outside that of federal aid or the missionary program. It is impossible for the citizens of the affected areas to begin to meet the need, no matter how sacrificial they may be.

We who append our names to this appeal do so knowing well the problems of our local churches. But the extreme need of these children transcends ordinary barriers and forces us to do what we can, however small, in aid.

(Rev.) WILLIAM C. CAVERT, Chairman,
Committee on Church Relations.
New York.

This letter is also signed by the following: J. S. ALEXANDER, W. S. CLIPPINGER, JOSEPH C. HAXEN, IVAN LEE HOLT, FINIS S. IDLEMAN, PAUL S. LEINBACH, WILLIAM W. PATTON, NORMAN V. PEALE, DAVID H. SCANLON, GUY EMERY SHIPLER, RALPH W. SOCKMAN, ERNEST M. STIRES, CHARLES TREXLER, GEORGE W. TRUETT.

Biographical Information Sought

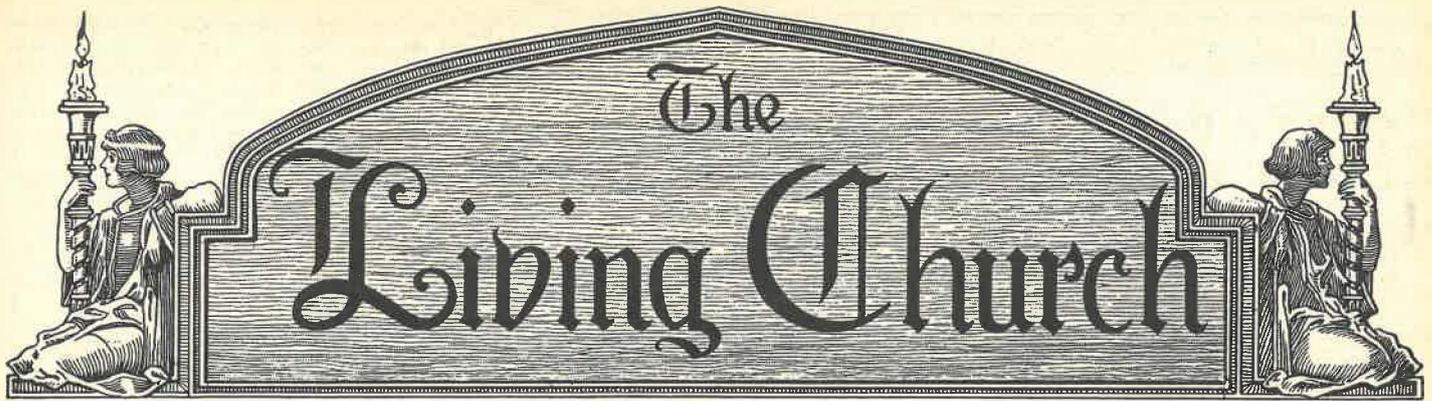
TO THE EDITOR: I am at present engaged in compiling a history of St. Andrew's Church, Algonac, Mich., and St. John's Anglican Church on the Walpole Island Reservation near here, together with biographical sketches of the various rectors and prominent laymen associated with these two missions, of which I had the privilege of being minister in charge over 40 years ago; and with your kind permission would now seek to obtain any information which your readers can afford me in connection therewith, especially any details concerning the Rev. Andrew Jamieson, founder of both missions, and who, like myself, his unworthy successor, was minister in charge of both churches, also any information concerning the famous Indian chieftain, Tecumseh, and the equally distinguished Indian chieftain, Oronateka, who were both connected with Walpole Island.

(Rev.) EDWARD H. LA T. EARLE.
Windsor, Ontario, Canada.

Fr. Planas

TO THE EDITOR: In reporting the death of the Rev. Emilio Planas y Hernandez recently, I said erroneously that he was born in La Majagua, Province de Camaguey. It now appears that he or his wife had relatives there, but that he was actually born in El Cobre, near Santiago de Cuba, where the shrine of Nuestra Señora de la Caridad del Cobre is. His mother was a slave, and young Planas was taken to Havana with her and brought up in the home of Don José García y Toledo. When the latter left Cuba, exiled for his political views, Planas and his mother were taken along.

(Rev.) J. H. TOWNSEND.
La Gloria, Cuba.



EDITORIALS AND COMMENTS

The Year's Statistics—II*

TURNING to the summary of statistics for 1937 as compared with those of 1936 published on page 436,† we get a statistical picture of the Church as reflected in its current reports. The first thing that we note is that though the total number of clergy is virtually static, having increased by only five, there is a considerable decrease in the number of ordinations to the diaconate and priesthood, the number of candidates for Holy Orders, and the number of postulants. These decreases have been noted for several years past and are not an encouraging sign. To be sure they indicate to some extent a stiffening of the requirements governing the admission of men to the theological seminaries and the acceptance of candidates by the bishops, but they also definitely indicate that the Church is not attracting men to her ministry as in past years. Perhaps the increase in the number of lay readers considered in this same relationship indicates that the Church is not adequately supporting her trained ministry but is substituting voluntary lay service to too large an extent. The number of parishes and missions has also decreased by 42, this coming on top of a decrease of 29 the preceding year.

More alarming is the decrease in the number of baptisms. Although an increase of 1,265 is shown in infant baptisms and an increase of 86 in adult baptisms, the decrease in baptisms not specified is 2,059, leaving a net decrease of 694. Thus the apparent increase in infant baptisms is really due to better methods of keeping baptismal records and does not indicate

an actual increase. Still more alarming is the decrease in the number of confirmations, which are 3,173 less this year than in the 1936 report.

THE foregoing decreases seem inconsistent with a reported increase of 27,672 in the number of baptized persons and 15,805 in the number of communicants. However this discrepancy is probably to be explained by the fact that it is easier

to add new members to parochial rolls than to take off the names of those who are lapsed or transferred. Thus the figures for baptisms and confirmations are a more accurate index to the state of the Church than the total numbers of baptized persons or of communicants reported.

Most alarming of all is the continued decrease in the number of teachers and scholars in the Church schools. Last year we noted that for the first time since 1930 less than half a million boys and girls were enrolled in our church schools.

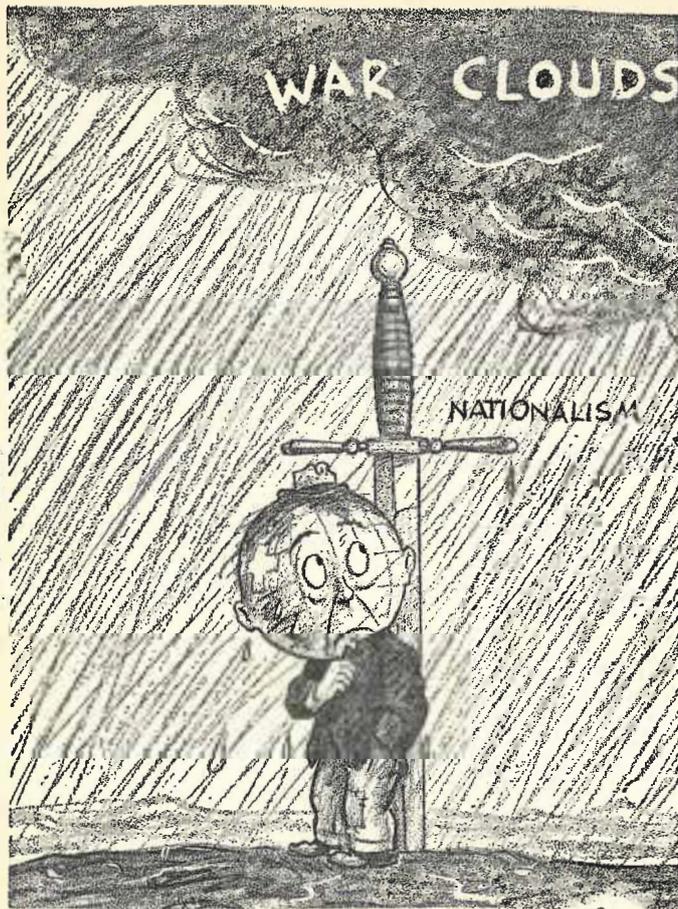
This year the number is still further reduced, though by only 854 scholars. But what has become of the teachers? This year a decrease of 2,575 is noted in their number—a figure representing nearly 4% of the whole number of teachers.

The number of marriages solemnized by the Church continues to increase—this despite the plea made at General Convention by the Commission on Marriage and Divorce that our marriage law is too strict and ought to be “liberalized.” The total number of marriages given in the 1937 report is 28,198, an increase of 1,152 over the previous year and a figure considerably higher than in any year since 1931.

Contributions for all purposes showed a substantial in-

SUMMARY OF STATISTICS FOR 1937			
<i>As Compared with Those of 1936</i>			
<i>Including the United States and Foreign Missions</i>			
	Reported in 1936	Reported in 1937	Increase or Decrease
Clergy	6,385	6,390	5
Ordinations—Deacons	193	172	—21
Ordinations—Priests	198	191	—7
Candidates for Orders	339	290	—49
Postulants	388	355	—33
Lay Readers	3,814	3,927	113
Parishes and Missions	8,069	8,027	—42
Baptisms—Infant	49,635	50,900	1,265
Baptisms—Adult	11,243	11,329	86
Baptisms—not Specified	2,425	366	—2,059
Baptisms—Total	63,302	62,608	—694
Confirmations	68,751	65,578	—3,173
Baptized Persons	2,067,740	2,095,412	27,672
Communicants	1,408,332	1,424,137	15,805
Marriages	27,046	28,198	1,152
Burials	51,581	55,016	3,435
Church Schools—Teachers	60,355	57,780	—2,575
Church Schools—Scholars	492,491	491,637	—854
Contributions	\$30,487,667.02	\$31,938,489.04	\$1,450,822.02

*Being a part of the editorial from the forthcoming 1938 *Living Church Annual* (Merchouse Publishing Co., \$2.25. Ready December 15th).
† Page citations refer to the 1938 *Annual*.



NCJC News Service.

... By R. O. Berg.

POOR SHELTER

crease, being nearly a million and a half dollars higher than reported in the previous year. The figure of \$31,938,489.04 is the highest since the report of 1933. It is interesting to note in this connection that the highest amount ever reported was just over \$46,000,000 in the 1929 report.

STATE OF THE CHURCH

TAKEN as a whole we must confess that the statistics given in this *Annual* do not present a very encouraging picture of the state of the Church. Decreases in the number of baptisms and confirmations and in the church school enrollment are not healthy signs, even though accompanied by an increase in total giving.

It is interesting to compare in this connection the triennial report of the Committee on the State of the Church, made to the 1937 General Convention. This report cited a new emphasis on evangelism, growth in personal religion, aroused Christian unity, and a deepening interest in social responsibility as hopeful signs. Statistical reports, however, indicated a falling off in baptisms, confirmations, and church school enrolments, similar to that noted in our annual figures. It also reported that the Church had receded by 25% in its giving for all purposes during the triennium. This was an average decline, the actual figures being about 23% less for parochial purposes and 31% less for diocesan and general Church purposes. The Committee reported that the debts of the Church were decreased during the triennium by about 30%, but this figure was not borne out by a special study made for the Budget and Program Committee by the Rev. John W. Gummere. The Rev. Mr. Gummere estimated the total parochial and institutional debt of the Church as at least \$35,000,000 and his study

tended to show that the rate of reduction was not more than 2% a year.

Mention should be made here of an interesting study of the statistics of the Episcopal Church from 1832 to 1934 by triennial periods based on the reports in the several journals of General Convention, compiled by Mr. Alexander B. Andrews of Raleigh, N. C. This study was privately printed in pamphlet form under the title, *A Century of Statistics*, and may be obtained from the author. It is an interesting and worthwhile compilation that deserves permanent preservation.

THE FUTURE

FACED by an increasingly secular world, the Episcopal Church does not seem on the basis of its statistics to be actually moving forward. True, the whole story cannot be told by tables of figures. These are, nevertheless, an index to the Church's progress and at the present time they are not a very encouraging index.

The key to the future, it seems to us, lies in the missionary zeal of the Church's membership. A genuine Christian is *ipso facto* a zealous missionary. He endeavors not only to strengthen his own interior life but to bring the message of Christ and His Church to his neighbor, his business associates, and all with whom he comes in contact. Where he cannot go himself he supports the extension of the Church in fields foreign and domestic through his gifts and his prayers. Missionary zeal is therefore the true index of the state of the Church as of the individual Christian. That is an index that cannot be measured in any year book, but upon it depends the future of the Episcopal Church.

A Protestant Calendar

THE INCREASING use of the Christian year by the non-liturgical Churches is a matter in which Churchmen naturally have a sympathetic interest. In an attempt to formulate a universally acceptable Christian year the committee on worship of the Federal Council of Churches has issued a pamphlet entitled *The Christian Year*, a suggestive guide for the worship of the Church. The calendar contained in it has been drafted by Dr. Fred Winslow Adams on the basis of the historic Church calendar especially as used in the Anglican, and Lutheran Churches, with provision for the more important special days set forth by interdenominational organizations. Among these are Race Relations Day, Brotherhood Day, the World Day of Prayer, Rural Life Sunday, Nature Sunday, Bible Sunday, and so on.

It is interesting to compare the proposed Federal Council calendar with that of our own Church. The seasons are, in general, the same—Advent, Christmastide, Epiphanytide, Lent, Eastertide (which includes Ascensiontide), and Whitsuntide. However, the Federal Council calendar has extended Whitsuntide to the Sunday after Trinity which is designated "The First Sunday in Kingdomtide." This new season of Kingdomtide continues to the end of the Christian year, the last Sunday in Kingdomtide being designated also as "Thanksgiving Sunday."

The Federal Council defines Kingdomtide as "a word coined to stress Jesus' ideal of the kingdom of God on earth." It seems to us rather unfortunate that a new season was introduced to signify this teaching, which is certainly appropriate to the season designated by our Church as the Trinity season and by the Roman Catholic and Lutheran Churches as the Sundays after Pentecost. There is already this difference in the designation of the season by the liturgical Churches and we are

sorry to see still a third designation introduced when either of the two existing ones would have served the purpose. Other divergencies in the designation of the Sundays between the Federal Council calendar and that of our own Church are the observance of the Fourth Sunday in Advent as "Christmas Sunday" and the continued numbering of the Sundays after Epiphany through Septuagesima, Sexagesima, and Quinquagesima. This latter also seems to us unfortunate as it eliminates the season of preparation for Lent, so that the followers of the new calendar will jump directly from the joyous Epiphany season to the penitential Lenten one without the gradual transition that the Church provides in her calendar.

The Federal Council calendar does not include any specific commemorations of saints, though it does designate November 1st as All Saints' Day and also (rather surprisingly) November 2d as All Souls' Day. We are delighted to see this latter commemoration which has unfortunately been dropped from our own Prayer Book calendar, though the observance of it in the Church is widespread. Other fixed festivals in the Federal Council calendar are Christmas Eve, the Nativity, the Festival of the Christening (January 1st), Twelfth Night (January 5th), Epiphany, Presentation of Jesus in the Temple, the Annunciation, the Transfiguration, and Reformation Day (October 31st). Movable festivals include Easter Day, Ash Wednesday, Passion Sunday, Palm Sunday, Maundy Thursday, Good Friday, Ascension Day, Whitsunday, and Trinity Sunday. They also include various modern special days as mentioned above.

Among the special commemorations a new one is the Festival of the Christian Home, observed the second Sunday in May and intended to take the place of Mothers' Day. We like this change in emphasis, since Mothers' Day has become so commercialized. The Church's true Mothers' Day is the Feast of the Annunciation, in which the motherhood of the Blessed Virgin Mary lends a sanctity and blessing to all Christian motherhood.

Reformation Day, October 31st, is taken from the Lutheran calendar and commemorates Martin Luther's posting on the door of the church at Wittenburg of the 95 theses. The inclusion of this commemoration in a Protestant calendar is understandable, but we should have preferred to see the designation of the last Sunday in October as the Feast of Christ the King. This festival, instituted in the Roman Catholic Church by the present Pope, is one that should appeal to all Christians and that we should like to see made universal. It would have been a fine gesture of catholicity on the part of the Federal Council to adopt it.

On the whole we think that the Federal Council calendar is an exceptionally fine one and we hope that it will be widely adopted throughout Protestantism. Its widespread use should be a hopeful step in the direction of the ultimate reunion of Christendom.

A Reunited Methodism

CONGRATULATIONS to the Methodists! Returns from all of the three major branches of Methodism in this country indicate an overwhelming approval of the union of the Methodist Episcopal Church, North, the Methodist Episcopal Church, South, and the Methodist Protestant Church into a single organization of some 8,000,000 communicants. Formal reunion will probably take place by next summer, the new body being known simply as the Methodist Church. With some 20,000,000 baptized Christians and 29,000 ministers this will be the nation's largest Protestant body.

The Methodist split from Anglicanism is one of the saddest chapters in our Church history. Had there been more statesmanship and spiritual vigor in the Church of England in the late 18th century, the schism need not have occurred. In our own country, if Bishop Seabury and Bishop White had been able to come together with Drs. Coke and Asbury, the schism might have been healed so far as America is concerned in the early 19th century. Unfortunately in those days the tide was running out in the direction of disunity.

Today fortunately the tide of Christian unity seems to be coming in. The first and most logical step is the uniting of denominations within a single religious family. This the Methodists are on the verge of accomplishing and the Presbyterians and Lutherans have begun. Similarly in Europe the Anglicans and Old Catholics have been able to achieve inter-communion on the basis of their common Catholic heritage despite the difference in their historical background.

The next goal must be reunion between bodies of related Christian families on the basis of their common membership in the Holy Catholic Church through the grace of baptism. Is it too much to hope that our own Church may be able to negotiate more successfully with a united Methodism, in the ecumenical spirit of Lausanne and Edinburgh, than has been possible in the past?

Roll of Honor

FOR the past two years **THE LIVING CHURCH** has devoted the editorial space in its first issue in January to a roll of honor in which we have listed clergymen and lay men and women who have, in our estimation, rendered particularly distinguished service to the Church during the previous year. The persons cited have for the most part been communicants of the American Episcopal Church but we have considered members of any Church in communion with the Episcopal Church as eligible. We shall appreciate the coöperation of our readers in making a similar selection this year and will be glad to receive nominations by post card or letter from interested members of **THE LIVING CHURCH FAMILY**. Each nomination should be accompanied by a brief statement of not over 50 words giving the principal reasons for it. The time is short but any nominations received before Christmas will be taken into consideration.

My Comfortable Religion

"**THE WAY** that I to church do go—
Indeed it is quite foxy—
Is through the use of my dear wife,
My sweet, convenient proxy."

—*Exchange.*

AND when I'm asked to ante up
For missions, by some bore,
I answer "Charity begins
At home," and shut the door.

The Eucharist

WHICH of the many strands that are united in the Eucharist should be given priority, as expressing its true intention? Is it to be thought of as primarily a theocentric act of sacrificial worship, a christocentric act of communion, a historical memorial, a source of spiritual energy, or a sacrament of fellowship? The answer is that no view can be adequate which neglects any of these meanings.

—*Evelyn Underhill.*



CHURCH MUSIC

Rev. John W. Norris, Editor



ONE OF THE great mistakes so frequently made by the small parish is the attempt to imitate a cathedral or large parish service. The result is usually disappointing because neither the ritual nor the music is suited to the character of the edifice in which the attempt is made.

The parish priest has a Sunday free from duty. He goes to the neighboring large city and attends the service in a large parish church or cathedral. The service is impressive. The music which he hears adds to the spirit of worship. He is both thrilled and inspired. He returns to his home and immediately orders copies of the music which he has heard, for his choir. He begins the alteration of the service so that it will conform to the service he has witnessed. Only too frequently the result is chaos and confusion. The choir which is not capable of singing the new music provided does its best, but its best is none too good. There is no inspiration in this music for either the singers or the congregation. Even if the choir does produce the music, and the ritual goes smoothly, there is still something lacking. The impressiveness which the priest felt in the large church is absent. The reason is that the architecture of the large church added its share both to the ritual and the music to enhance its beauty and impressiveness. In the small church the ritual and the music are out of keeping with the environment in which they have been placed, and the result is unfortunate.

Generally, I think, we can say that we have been more disregarding of the relation between architecture and music than between architecture and ritual. The very physical limitations of the building constrain us in the amount and degree of ceremonial indulged in. The same cannot always be said of the music. Yet such a relationship does exist and should be given the fullest consideration by both the priest and the choirmaster.

A choir of 10 or 15 voices, balanced as to parts if harmonized music is to be used, can be just as effective in a small church as a choir of 60 in the large. When we reverse this situation, however, the result is different. If the voices of the choir of 15 be adequate, it may be a sufficient number to lead the singing in the large church. The 60 voices in the small church will prove overpowering and out of proportion.

Architecture also imposes itself upon the type of music to be employed. A four-part composition may be of such character that it requires many voices to make its rendition effective. The famous and hackneyed Halleluia Chorus from *The Messiah* by Handel is a case in point. Its effectiveness depends upon a large chorus. There is nothing more pathetic than to hear a quartet or choir of a few voices undertake to sing it. The technic may be perfect but the very absence of numbers destroys its effectiveness. Such a number, beautiful and fitting in the large church with its large choir, becomes out of place in the small church with its limited choir.

There is a large literature of music that is suitable for both types of churches and which may be sung equally well by the large or small choir. For the small building compensates for the small choir and makes the rendition equally effective wherever it is produced. I have in mind such a work as Chapman's "Let all the world in every corner sing" (C. C. Birchard, Boston). This number formed one of the climaxes of the Drama of Missions and the choir of 500 voices was adequate for the vastness of the building in which the drama was pre-

sented. Yet this same work can be equally effective when sung by a small choir in a small church.

What we must remember, however, is that architecture and structure play an important part in the type of music we use and consideration of this feature should be given to music selected.

Recruiting for the Ministry

By the Rev. C. Leslie Glenn

Rector of Christ Church, Cambridge, Mass.

ARE THERE, or are there not, enough ministers?" The answer is both yes and no. There are enough ministers being ordained every year if we are looking for just the number that will fill the existing posts as fast as the older men drop out. If the Church is an army of peace, and the sole duty of its officers is to drill the troops in one army post after another, then there are enough younger men coming along for that work.

But if the Church is to win the world; if the command, Go ye! is an imperative today, then there are not enough men. In spite of letters in the columns of the Church papers, in spite of the occasional unemployed clergyman, there is not enough man-power in the Church to take advantage of its present opportunity. The mission field demands new blood, great parishes are calling for men, headmasterships of schools are going begging, bishoprics are not easy to fill, college professorships and chaplaincies are in need of properly qualified persons, and only two of our seminaries are filled.

I repeat, only two of our seminaries are filled. Perhaps we have too many seminaries, or they were built in an over-optimistic day. Or perhaps they were built in a braver day when there was greater vision of what might be accomplished by the Church in America.

Everyone admits we need more good men. "Not quantity but quality" is the phrase wherever the question is discussed. Well, quality in ordained men means quantity in applicants. Unless the Church can have many more young men offering themselves for the ministry, it will be impossible for it to raise its standards. Unless the seminaries are crowded, they cannot be strict in their requirements, spiritual as well as intellectual. Until our bishops have many candidates to choose from, mission stations and parishes will be filled with whoever does apply for ordination.

It is a difficult thing to turn a man back who feels he has a call to minister. It is an impossible thing even in the case of an obviously unfit man, when there is no one to take his place. Our Lord sent some away who would have followed after. The less able could be sent away today if there were others to choose from.

The Church is facing what many feel to be her greatest opportunity. She needs none but her most able sons to help lead in the advance. To find them she must spread out a great net for candidates. The Twelve can be chosen after John's revival has drawn great crowds of seekers. This is the real relation between quantity and quality. "Do we need more or better ministers?" is answered by "We certainly do." More candidates mean better ministers, inevitably.

With some of these things in mind, Dr. Drury is generously offering the hospitality of St. Paul's School, Concord, N. H., for another in the notable series of conferences that have been held there. Next New Year's, January 2d to 4th, there will gather older school boys, college students, young business men,

(Continued on page 746)

Concerning the Tuckers

By the Rev. G. MacLaren Brydon, D.D.

Historiographer, Diocese of Virginia

IT HAS BEEN SAID that "the Island of Bermuda has become famous for three things which it exports to the United States: onions, lilies, and Tuckers"; and each of these commodities has made a large place for itself in our American scheme of things: lilies in the realm of beauty, onions for their vigorous vitamin content, and the Tuckers, while neither so beautiful as the lilies nor fragrant as the onions, have made large contribution through many generations to the life of the Old Dominion in civil government and medicine, in education and law, and in the ministry of the Church.

One genealogically inclined must delve back into the records of the early 18th century and beyond to find the earliest instances of Tucker immigration. And the continuing appearance of new Tucker names which cannot be linked up with earlier ones, gives strength to the theory that whenever the Summer Isle became overpopulated with the Tucker clan the kindly islanders gathered a shipload and sent them over to the broader shores of the continent. Certainly there are families of Tuckers in Virginia handing down the distinctive "St. George" name who can trace no relationship to each other on this side of the Atlantic, and all looking back to Bermuda as their place of origin. A glance at the clergy list in the *Living Church Annual* will show 12 clergy of the Tucker name in the present-day ministry of the Episcopal Church, in Alabama and Louisiana, Georgia, Chicago, Pittsburgh, Washington, and Massachusetts, with five in Virginia.

The first American ancestor of the Presiding Bishop-elect in the direct line, St. George Tucker, came to Virginia before the American Revolution, was educated at William and Mary College, became a colonel of Virginia militia and was wounded in the siege of Yorktown. He rose to distinction and was appointed a justice of the supreme court of appeals of Virginia at the critical moment when the law passed in 1802 by the Virginia legislature sequestrating to public use all the glebe lands of the Episcopal Church had been appealed to that court and a decision written declaring it unconstitutional. The sudden death of the Chief Justice before the decision could be announced rendered the decision null and void. And Judge Tucker being appointed to fill the vacancy, upon the rehearing of the case, voted in favor of the constitutionality of the law—thereby causing it to stand by a divided decision of the court. Not a very favorable way of commending himself to the members of a Church who believed that his vote for taking away the glebes meant a death blow to its life—nor was the further fact that in the intensely class-conscious age prior to the War Between the States when perhaps 90 out of every 100 members of the Episcopal Church in Virginia were Whigs, Judge Tucker and his descendants were, and have continued, most ardent followers of Thomas Jefferson. A member of the present generation has said, "The Tuckers have been Democrats from the time when it wasn't decent to be a Democrat"; which reminds one of the famous question sent to the editor of the Richmond *Whig* in the days of Henry Clay. The question was, "Is it possible for a gentleman to be a Democrat?" The editor's answer: "It is of course possible, but exceedingly improbable." Be that as it may, however, the old judge's grandson, Nathaniel Beverley Tucker, rendered distinguished service to Virginia and the Southern Confederacy during the War Between the States and escaped at the end to Canada with a price of \$100,000 on

his head offered by the federal government. His great grandson, the Rt. Rev. Beverley D. Tucker, was the greatly and widely beloved Bishop of Southern Virginia and the last Confederate soldier to sit in the House of Bishops; and his great-great grandson is the present Bishop of Virginia and Presiding Bishop-elect of the American Episcopal Church.

Bishop Beverley D. Tucker married Maria Washington, daughter of Lt. Col. John Augustine Washington, CSA, an officer of Gen. Robert E. Lee's staff, who was killed at the battle of Cheat Mountain. Colonel Washington was a great-nephew of the first President of the United States, and was the last private owner of Mount Vernon.

To this union were born nine sons and four daughters, of whom one daughter is the wife of the Rev. Luke M. White, D.D., rector of St. Luke's Church, Montclair, N. J. Four of the sons have entered the ministry of the Church: Henry St. George, the eldest, is the Bishop of Virginia; Beverley D., Jr., Rhodes Scholar and Master of Arts of Oxford, is rector of St. Paul's Church in Richmond; Herbert is rector of St. Paul's Church, Suffolk, Va., and Francis Bland is rector of St. John's Church, Georgetown parish, in the city of Washington. Two other sons are in the mission field: Dr. Augustine W. Tucker as the head of St. Luke's Hospital in Shanghai, and Ellis N. Tucker as professor of mathematics in St. John's University, Shanghai. All the sons are graduates of the University of Virginia and the four clergymen received their theological training at the Virginia Theological Seminary. The story is told of Ellis when at the university that he was so entirely the master of the course in mathematics that in an examination consisting of 10 questions with 75 as the pass-mark, he answered seven and a half questions, handed in his paper, and left: his reason being that having reached the pass-mark he did not wish to waste his time when he had more interesting things to do. He denies this story: but we of the common or garden brand of mentality insist that if the story isn't true it ought to be.

HENRY ST. GEORGE TUCKER entered the class of 1899 at the Virginia Seminary in the fall term of 1897 with the story preceding him that he had read through the whole Encyclopedia Britannica during the past summer as his summer reading. Under the ordinary rules of human behavior nothing could have tended to make a student more unpopular among a bunch of seminarians whose summer reading in many cases had not gone beyond *The Honorable Peter Sterling*, but instead of becoming unpopular he was in his senior year elected as the delegate from his seminary to an intercollegiate meeting for the avowed reason that "we want to send the most popular man in the student body as a tribute of our affection for him!"

As the result of the strong missionary interest in the seminary at that time nine of the 16 men who completed their course in 1899 went into the missionary work of the Church; six into the foreign fields of Brazil, China, and Japan, and three into missionary districts in the West. St. George Tucker went to Japan and remained for 24 years until he felt it his duty to return to America in 1923. When the United States entered the World War in 1917 he volunteered for service under the American Red Cross and was stationed in Siberia with the rank of Major. His work among the Japanese sol-

diens won for him a decoration from the Japanese government. The record of Bishop Tucker's work in Japan as missionary, as president of St. Paul's College, Tokyo, and as Bishop of Kyoto, and of the great success and growth of the work under his leadership is well known to the Church at large. What is perhaps not so well known, is the story which came back to his classmates that he was trying to climb every mountain in Japan during his periods of vacation—and one wonders even now whether it would be quite safe for the National Council to permit him to travel alone through the Rockies for fear that some particularly entrancing peak seen through the car window might prove too strong a temptation for him to resist.

Since his return to this country he has been the adviser of the National Council upon questions of policy in the Church's work in the Far East and within the past year was sent by the National Council to Japan to discuss and advise with the leaders of the Nippon Seikokwai in regard to the problems and opportunities of the Church at the present time. It would seem to be beyond question that one of the strong reasons for his election as Presiding Bishop was the desire of the General Convention to place at the head of the Church a leader in whose life the missionary motive had been paramount.

AFTER his resignation as Bishop of Kyoto in 1923, Bishop Tucker served as professor of pastoral theology at the Virginia Seminary for three years, during which time he twice declined election as Bishop of a diocese. In 1926 he accepted his election as Bishop Coadjutor of Virginia and, upon the death of the Rt. Rev. William Cabell Brown in 1927, succeeded him as Bishop of the diocese. The 10 years of his episcopate in Virginia have been primarily years of leadership in the various forms of missionary and educational work within the diocesan field—mountain missions in the Blue Ridge mountains; work among the Negroes; a rural work reaching every county in the diocese; and a diocesan system of secondary schools. The diocese has advanced steadily in every phase of its work under his administration.

The great influence which every Bishop of Virginia has had in his diocese during the past century and more, and the authority and power of leadership which each one has exercised, have been due in very large measure to the esteem and affection in which each one has been held by the clergy and laity of a united and homogeneous diocese; and Bishop Tucker has made his own place in the hearts of his people, which includes not merely respect for his position or his intellectual ability, but also a genuine widespread affection for the man—simple and unassuming and friendly, and as much at home in a group of mountain people or a little remote rural congregation as in a great meeting of ecclesiastics or scholars.

It happened recently in one of the mountain missions, after announcement was made of the approaching visit of the Bishop for confirmation, that one of the mountain people asked the mission woman-worker: "Which Bishop is coming, the one that looks like us or the other one?"

The Bishop cares so little for the external insignia of rank that he has never taken the trouble to secure his Doctor's hood, and a very impressive episcopal ring given him 10 years ago has remained locked up because he accepted the gift "on condition he would not be required to wear it." The diocesan officers were rather put to it upon one occasion when he had to take part in an important scholastic function to secure for him a proper Doctor's cap and gown and hood—the main difficulty being to find a divinity gown long enough to clothe the Bishop's elongated figure—but the gown was secured from one parson and the hood of the proper college from another

and the Bishop walked in the procession in unaccustomed glory. Certainly it is to be hoped that if the new Primate should appear at any ecclesiastical service in cope and mitre and crozier some kindly friend will take a camera snapshot or two and send them to the Virginia diocesan offices.

HIS FRIENDS have sometimes commented upon the "oriental calm" in which the Bishop can sit with heated debate going on around him, taking no side but listening to all that is said—as if he believed that every man has the right to express his opinion and that opinion should be given due weight. The habit of silence in the midst of a strife of tongues is usually imputed to a man for wisdom, but this present writer is not at all convinced that this is a habit acquired during his long years of residence in the East. Growing up as the future Bishop did in a family of 13 little boys and girls, all of whom loved to talk, someone simply had to keep silent and he in the impressive dignity of the first-born was no match for younger and more vigorous voices—and silence early brought the reputation for wisdom. It is hard to believe that any human being can actually be as wise as the Bishop sometimes looks when debate is heated around him.

It was a thrilling experience to those who have been associated with the Bishop to take part in the confirmation by the House of Clerical and Lay Deputies of his election as Presiding Bishop. The unexpectedness of his election by the Bishops, and the long lines of representatives of dioceses of every school of thought in the American Church waiting each his turn to take the speaker's stand and second the motion for the confirmation of the election, was impressive evidence of the widespread belief in his ability and fitness for the office of Presiding Bishop with all its added duties and responsibilities, and of a general desire that he should be elected to it. And the many who love him will continue to pray that God's continual blessing and guidance may strengthen and direct him and bring the Church under his leadership into ever-widening fields of opportunity and usefulness in the extension of Christ's kingdom among men.

Recruiting for the Ministry

(Continued from page 744)

and school teachers to look at the ministry objectively. These delegates are not studying for the ministry but will study the ministry as a possible choice for life work. The conference is not for those who have made up their minds but for selected young men who in the opinion of their rectors or bishops ought to consider the ministry.

The speakers will include Bishop Dallas, who is chairman, the Rev. John Crocker from Princeton, Dr. Drury, Dr. Kin-solving of Trinity Church, Boston, and the Rev. Elmore McKee of St. George's Church, New York. In addition there will be a strong group of leaders.

The conference is open to all, but those who would like to come should write for an invitation to the Rev. Frederic B. Kellogg, Christ Church, Cambridge. The only cost is \$3.00 upon registration.

The use of this prayer is requested for the conference:

O ALMIGHTY GOD, who in Thy mercy hast redeemed the world by the love of Thy dear Son; call many, we beseech Thee, to the ministry of Thy Church, so that by their labors Thy light may shine in the darkness, and the kingdom of Thy Son be hastened by the perfecting of Thy people; through Jesus Christ our Lord. Amen.

The Renewal of the Church in Sweden

By the Rev. Clifford Ansgar Nelson

Pastor, Gloria Dei Lutheran Church, St. Paul, Minn.

THE STIRRING TIMES in which we live call for new and renewed loyalties of Christian people. The Christian Church finds herself on the offensive against the spirit of this world in every country. Not since the time of the persecutions of the first centuries of our Christian era has there been so determined and so vigorous an opposition to the Christian Gospel. Most dramatic has been the attempt on the part of Marxian Socialists in Russia to exterminate the Church. Just as significant is the present struggle in the homeland of the Reformation between the Confessional Church and the new Nazi philosophy of government which seeks to usurp the supremacy of the conscience of the German people. But these manifestations are merely symptomatic of the opposition between the world and the Church in every place. The Church must not delude herself into thinking that her place in the world is an assured thing and that she can be complacent concerning the future. Rather the lesson of contemporary events is that the Church must be on the alert and gird herself for active battle for the very central principles of the Gospel. The recent ecumenical meeting of the Churches at Oxford has in its report to the Churches sounded the call to battle. The Church cannot expect the cooperation of this world in the challenge to high Christian ideals. Rather she must remember that the spirit of this world is not the spirit of Christ, and that, conscious of her own independence of culture and witness, she must speak the universal truth of Christianity to our secularized modern world.

Under the impulse of the times, it is perfectly natural that in every Church and every land there shall be new stirrings in the life of the Church. In England, the Archbishop of Canterbury has issued a recall to religion that is to include the whole Church. In our own country the Churches have been busy in renewed evangelistic efforts. The National Preaching Mission, and Lutheran missions on faith and life are examples of this urgent sense of responsibility.

It is a movement in the Church of Sweden that is known as the "Renewal of the Church" (*Kyrklig Förnyelse*) of which I write. The Church of Sweden too is girding itself for a challenge of the loyalty of her people to the Church. The strong influences of the theology of the past decades, the Sigtuna movement, and the vigorous youth and student movements of Sweden are all of them serious attempts to curb the inroads of the modern pagan secularism. *Kyrklig Förnyelse* is one of these programs which has become a much talked of effort in the Church of Sweden.

ORIGINATED IN OSBY

IT WAS my privilege last summer to spend a day in Osby, Scania, with the youthful leader of the renewal. Reports had reached me long before, and correspondence with Kyrkoherde Rosendal had already acquainted me with what is being done, but to meet the man and speak with him and attend the worship of his church brought a living insight into the meaning of the awakening. The church at Osby is not unfamiliar to us in the Augustana synod, because it was from this parish that the Rev. K. G. William Dahl, the founder of Bethphage mission, came. His father was the pastor of this large rural parish for many years before his death some six years ago. His successor was a highly gifted young man, Rosendal

by name, who already had become known for his authorship of several books on Church history and Church music.

It was a Monday morning when I arrived at Osby, in time to attend the 9 o'clock morning prayers in the chapel of the church. It was a delightful surprise to find some 50 people who had come in from their homes to the little village and on their way to market had stopped at the church to pray. Very simply the pastor conducted the beautiful service. The singing of a Swedish psalm, the responsive reading of several Scriptural passages, prayers, and another Swedish psalm. But this is a daily thing. Every day in the year the service is conducted both morning and evening, and always, I was told, there are between 40 and 75 who participate.

This was interesting. To gather people daily for prayer and Scripture. And on Sunday, I was informed by people in the village that the large church, which seats some 1,000 people, was always filled. One of the features of the Sunday morning worship is that the Lord's Supper is observed each Sabbath in connection with the *Högmässa*,* a restoration of the Reformation order in the Church of Sweden. This in itself is an important emphasis of the movement. In many places in Sweden the Communion tables of the Church have been all but deserted, and here is a direct effort to renew the sacramental life of the Lutheran Church of Sweden. The Anglican will immediately observe the similarity to the churchly revival of the great Oxford Movement.

THE GENIUS OF RENEWAL

LATER we talked together at the parsonage. Rosendal is a young man of about 40 years, energetic, scholarly, friendly, and throbbing with an intense love for the Church of his people. "The Church has lost sight of her own life and genius, by too much likeness with the world. The pastor gives himself to dozens of secular activities and social affairs, most of them worthy, but too often the real life of the Church of Christ is neglected. We must instead give ourselves thoroughly to the life of prayer and the Word and the sacraments. The Church must bear testimony to the inner life of the spirit in her confessions and her sacraments. Only thus will she effect an awakening of faith." It is that desire for a true awakening of the Church that is uppermost in his mind. A considerable group of pastors, including a number of the bishops of the Church, are actively interested in the movement of renewal. They are united in a society that at several times during the year conducts retreats and quiet days for the strengthening of the interior life. The laymen are also included. The society, known as *Det Heliga Dopets Brödraskap* (Brotherhood of Holy Baptism) has interested laymen from many places and special retreats are held for them. Like a leaven in the Church, these laymen and pastors are praying and laboring for the inner renewal of the Church's life.

While I was conversing with the pastor, the doorbell

**Högmässa*, literally translated "High Mass," is the name in the Swedish Church for the chief service of worship on Sunday. Normally it does not include the celebration of the Eucharist. It is more in the nature of the Ante-Communion service. It includes Confession, *Kyrie*, *Gloria in Excelsis*, Epistle, Gospel, Creed, sermon, general prayer, and blessing. When the Eucharist is celebrated, the Communion order *Preface*, *Vere Dignum*, Words of Institution, Lord's Prayer, *Sanctus*, *Pax*, and *Agnus Dei* are added after the general prayer and preceding the Communion of the people. Dr. Y. Brilioth's book, *Eucharistic Faith and Worship*, gives the story of this unique order of worship.

rang and a printer's boy came with proof sheets for a new book that was being published. The group sponsors a series of publications under the name of its own publishing house called *Förlaget Pro Ecclesia*. The sheets proved to be from the new volume by Rosendal, a continuation of the first book on *Kyrklig Förnyelse*, which is the description of aims and purposes. A very considerable series of writings has issued from the pen of this versatile writer. Among them, aside from the two volumes just mentioned, are: a series of three volumes called "*Rätta Lärare*" (*True Teachers*) with biographies of Arndt, Scriver, Roos, Svedberg, Nohrborg, Olavus Petri, and Laurentius Petri; also a beautiful volume on "*Rätta Lärare*" in Church music with the stories of Palestrina and Schutz. Rosendal has also written himself several musical compositions in the true Churchly style. Lately has come a volume from this group, a series of sermons commenting on the Church Year Gospels and Epistles. Each year there is published a calendar for the Church Year including essays on the Church by several of the interested pastors. Besides these a great number of smaller pamphlets have been issued on several aspects of the Church's life.

As is to be expected, there has been outspoken criticism of the movement from several sources. Theological liberals have rebelled against the confessional emphasis, Low Church evangelicals have regretted the liturgical and sacramental emphasis, some have thoroughly misunderstood the need for a true understanding of the Church's culture. But it is not too much to say that Rosendal has commanded the respect of serious-minded people of the Church of Sweden. Dr. Y. Brilioth in a recent article in the theological quarterly of Sweden in appraising the movement has said that, in spite of failings and some theological criticisms that can be brought against the movement, it is a genuine expression of a deep love and concern for the Church that is necessary in the face of the loose and shallow Churchmanship in many parts of the Church of Sweden.

THE CENTRAL IDEAL

AT THE HEART of this movement is the wholesome conviction that what is needed in our day is a rediscovery of the doctrine of the Church. The extreme rugged individualism of the piety of the last generations has lost sight of the corporate ministry and mission of the Body of Christ. As Christians we need a new awareness of our membership in the Church, and must nourish our souls from the stream of life that flows through her from Christ Himself. The liturgical prayer life, the sacramental life, the very organization of the Church with her culture and her language of the spirit in music and prayer, all these are to remind us of her divine and other-worldly origin and reality.

Personally I have questions to put and criticisms of this movement, but the central idea is one exceedingly necessary for our own day. We Augustana Lutherans, too, need an emphasis on the true life of the Church to save us from a careless secularization of our precious worship life and Church activity. Sometimes the average "Church sense" of our people is anything but encouraging. Just a little illustration. At a Confirmation reunion some time ago in one of our larger Minnesota churches, the organist played a medley of Swedish secular music in the very midst of the worship service, much to the delight of some people who did not sense any incongruity whatsoever. And the other evening at a Church banquet where I was asked to speak, a "Lutheran" orchestra played and jiggled before a large audience of Church people with the "jazziest" of music. The appalling thing was that these Church people seemed thoroughly to enjoy the profanity of the event. To me



LEADER IN THE SWEDISH LITURGICAL MOVEMENT

Kyrkoherde Gunnar Rosendal, shown above between two acolytes, is the head in the Swedish Lutheran Church of a movement of "Churchly Revival" similar to the Oxford Movement in the Anglican communion.

it was a tragic travesty and sad commentary on our Church life. How thoroughly we need to be schooled in the fine culture of the Christian Church!

To me it was a touching thing when Kyrkoherde Rosendal showed me in his personal daily prayers the intercession he made daily for the renewal of our own Augustana synod, as well as my own name in the list of those for whom he made intercession. That is a beautiful thing: to clasp hands in prayer with the Church across the Atlantic.

The following quotation from the first chapter of the book, *Churchly Renewal*, freely translated, is illustrative of the goals of this interesting movement:

"The renewal of the Church cannot come through external methods, or suggestions given to the Church by public opinion or the spirit of the age. It can only come from within the Church itself. It must grow from the Church's own soil. The four marks of the Church are Word, sacrament, orders (ministry), and congregational fellowship. Where the Word and the sacraments can give their blessing, where the ministry can be preserved for service, where the congregation is gathered in prayer and watchfulness about the Word and the sacraments, there the renewal of the Church is at hand. Not where the Word is mastered and interpreted according to the human reason and modern rationalism but where it is received according to the confessions of the Church; not where the sacraments are denied, but where they are faithfully used; not where the ministry is despised both by those in holy orders as well as those who are served, but where there is gratitude for the apostolic ministry of the Church; not where the congregation goes its own way in individualistic self-satisfaction, but where it follows its pastor to the Word and the sacraments; there we find the awakening of the Church for which we pray and earnestly labor."

Such a movement for the renewal of the Church deserves to be known and studied.

Too many of our young clergy are suffering from what the Negro described as his own indisposition: "impecuniousness with inertia." I wonder whether the time has not fully come when the Church should select instead of waiting for volunteers. Fifty years ago the great Schereschewsky was sure that should be the Church's duty.

—Bishop Jenkins.

All God's Children

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

WHEN A PRIEST goes visiting in an English parish, calling upon people who never come to church, he not infrequently lights upon strange philosophies, curious heresies, and unique objections to the faith. A parish priest who is a friend of mine recently rang the front door bell of a house which he had never previously visited, and his summons was answered by a servant maid, who, at his request, consented to inform her mistress that the rector had called. In due course he was ushered into the presence. An old lady sat very upright in her chair, and surveyed him sternly. This he perceived; but his mind was not entirely given to her. He felt his attention wandering. He was counting her cats, and he declares that there were seven.

After a moment, he collected his wits, and explained that he had called, hoping that if she were not a member of any non-Anglican religious body, he might persuade her to attend the parish church. To his great surprise, the old lady assured him that she had long since rejected the Christian religion, and a few questions elicited her reasons. She would not accept a religion, she said, which had no clear teaching about the lower animals. Christianity, she asserted, did not tell her to be kind to cats: did not, in fact, say anything about cats: did not assure her that she would meet her cats in heaven. And as she was determined to meet her cats in heaven, she would have nothing to do with a religion so unsatisfactory.

Before you dismiss this old lady as a lunatic, however, will you consider the case of a very great and distinguished Anglo-Catholic layman, the late Lord Halifax, and his celebrated dog. I have made that dog's acquaintance. I was once staying with Lord Halifax, a few years before his death. His son, Lord Irwin, as he then was, and not long home from his term of service as Viceroy of India, was with us. And one evening Lord Halifax, looking down on his old dog, said that he hoped the dog would die before he himself passed away, because he was sure the poor fellow would be very lonely without his old master. Lord Irwin jokingly suggested that he might be useful for purposes of vivisection; and his father replied with much fire, that he would rather kill the dog with his own hand.

The dog had no pretensions to aristocracy of birth. I am fairly knowledgeable about dogs, but I could not name his breed. He appeared to be compounded of all dogs. But Lord Halifax and this dog were devoted friends. And now we learn from the new biography of his Lordship that he intended, if the dog predeceased him, to have him buried in the churchyard. This caused great distress to his Lordship's chaplain, who discovered that Lord Halifax was making definite plans. Were the old dog to die, the chaplain, who was also in charge of the village church, was to be persuaded to go away for a day or two, and in his absence his Lordship would bury the dog in the churchyard adjoining his estate. In the end, Lord Halifax died first. The dog died a few days later, and was buried, not in the churchyard, but by the side of the gate.

I give these two stories side by side, because they set forth what many reasonable people feel to be a serious problem. The old lady refused Christianity because she loved cats. Lord Halifax, a great Catholic Christian, so loved his dog that he proposed in the dog's honor to break Church custom. What is the true Christian attitude toward the lower animals?

It is a complicated question. In the first place, it must be remarked that those religions which hold some animals, cats



"He was counting her cats . . ."

or cows, for example, as specially sacred, have not necessarily inculcated general kindness toward animals. In the second place, it seems to be true that some human beings experience a natural loathing for particular creatures. Charles Lamb and Edgar Allen Poe apparently disliked cats as cats. Robert Louis Stevenson (I deeply regret to think) disliked dogs. Many of us find rats revolting. My wife detests earwigs. Some women are terrified by mice. I have to confess a slight shrinking from tigers. It is all very curious.

THE PROBLEM is not made easier by the reflection that if we are prepared to think of our relations with some animals as in some sort a communion and fellowship, it seems impossible either to extend the possibility of that relation to the whole animal creation, or to define the limit below which it cannot apply. For men have sometimes made strange friendships with the lesser creatures. I have heard of prisoners becoming glad of the company of mice or flies. An Elizabethan poet felt a certain fellowship with flies:

"Busy, curious, thirsty fly
Drink with me and drink as I."

But I have been brought up to think of swatting flies as a public duty. And if I find some animals revolting, I must remember that a modern poet, Mr. Robert Graves, has told us that when our Lord was in the wilderness, He made companions of lost and unlovely things:

"Basilisk, cockatrice,
Flocked to His homilies,
With mail of dread device,
With monstrous barbed slings,
With eager dragon-eyes:
Great rats on leather wings,
And poor blind broken things,
Foul in their miseries.
And ever with Him went
Of all His wanderings
Comrade, with ragged coat,
Gaunt ribs—poor innocent—
Bleeding foot, burning throat,
The guileless old scape-goat;
For forty nights and days

Followed in Jesus' ways,
Sure guard behind Him kept,
Tears like a lover wept."

This is a very beautiful conception. It suggests that the complete humanity of Christ found a kinship with all creatures; but is it true? Is it possible for us? I know that snakes may be charmed and fleas have been trained to do marvelous things; but what sort of fellowship can there be between men and the multitude of living things upon the earth? A thousand questions arise, and I, for one, can offer no satisfactory answer. I am not happy when I pass a slaughter house, though I am not a vegetarian. I suppose it is necessary for man to shoot lions and tigers when, in obedience to their own pangs or for the sake of their young, they show signs of regarding him as a meal. I have estimable friends who hunt stags and shoot birds for their own amusement, but I cannot understand their minds. Yet I have no hesitation in squashing a beetle, or setting a mouse-trap. And where is one to draw a valid line? Human health and convenience would seem to be a possible test: but upon what grounds do I assert that my health and convenience justify the death of a creature who apparently has as much right to existence as I have, since neither he nor I have any *right* at all?

But of one thing I am satisfied: the old lady who out of loyalty to her cats refused to go to church, was quite mistaken about the Christian religion. It may be that professedly Christian people have been cruel to animals, and forgetful of their needs; but it is not true that our Lord left us without any word upon the subject. Indeed, what He did say was something tremendous. He declared that God was mindful of every solitary sparrow. And that is enough. I take it that it means that God is so interested in all His creatures as to place upon each one its true valuation, and to bring each one to its intended destiny. The animals may move along lines other than our human path: their scope is less; their possibilities more limited. Some of them have bodily forms which astonish or amuse us. But none of them is repugnant or ridiculous in the eyes of God. And whether some, or all, or none of them are destined to survive physical extinction, I do not know.

I have my own thoughts. There is a small rough-haired terrier at my home. He came to us, three weeks old. He is now more than five years old, and he has loved us consistently, never shown a sign of bad temper to any of us, has been glad when we have noticed him and romped with him, and patient when we have ignored him. When I am leaving home he is sad. When I return, he is delighted, with ecstasies of joy which I cannot understand. When I was away for many weeks in America, he grieved and nearly died. When I had come home at last, he was still very weak, but for long afterward, if I were sitting alone, I would suddenly feel his warm tongue caressing my hand. If we are leaving him alone in the house, he will watch us sadly from the window as we go; but he bears no grudge against us.

He will lie by the fire, sometimes, and turn his dark eyes upon me. And I try to fathom the mystery of his "otherness." For he is "other." He loves bones and smells and skirmishes with strange dogs, and I do not understand these likings of

(Continued on page 752)

A Devoted Missionary

By the Ven. J. H. Townsend

Archdeacon of Camagüey and Oriente, Cuba

THIRTEEN YEARS AGO I met Sarah Wayne Ashhurst when I went to take charge of the work at Guantanamo, Cuba. It was a revelation to learn, as I gradually got the feel of that difficult work, how her labor and love and faith penetrated and stimulated all its aspects.

First of all there was the school, All Saints', which was her especial concern and responsibility. She would bring teachers down from the States, one at least paid for by herself and with those devoted Cuban teachers whom she had trained would carry on the work from September to June without intermission. There would be from 100 to 130 children of all ages

and kinds and—colors! After school there would be visits among the families; rich and poor, it made no difference except that her fullest love was always bestowed on God's poor. The evenings were devoted to meetings, school work, rehearsals, and planning out the work. And Sunday was the fullest day of all perhaps. There was the early Communion in English for the British West Indian Negroes with whom she always received for many years. Then came the Communion in Spanish which she attended, helping mightily with the singing and in keeping order. Her own Bible class came after this and into it went all her skill and knowledge as a teacher. In the afternoon there was the large British West Indian Sunday school upon which Miss Ashhurst lavished attention and the day



"He is a gentleman . . ."

ended with Evensong in English, which she would never miss for anything.

Thus the weeks and months went on, with even greater activity at Christmas and Easter, and in June she would always go north for a well-earned rest to recuperate her strength for another year.

This could not go on forever, or she would still be there among the people she loved so well and who love her and cherish her memory. Her health finally broke and, several perilous operations forcing her to give up the work, she retired to the United States where her prayers and affection followed the people and the work in Guantanamo until the very day of her death.

But her retirement was not by any means the end of her active service. Miss Ashhurst continued active in Church work, choir, and missionary enterprise long after she should have relinquished such things in the normal course of events. It was her intense faith in the divine work of the Church of Jesus Christ, ministering to the souls and bodies of men and leading the nations into the way of peace, that sustained her after "heart and nerve and sinew" were gone and there was only the will to say, "Hold on."

Now Sarah Wayne Ashhurst has been called to rest and I am impelled to write this tribute to her memory, in praise and thanks for her dear life, so well and truly lived, so active in glorious surrender of wealth and time to the work of the Master and so simply and trustfully laid down in the end. "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

There Was Something About Him

By Mary Van Fossen Schwab

WE SAW HIM first one cold gusty night in the winter of 1918. At that time my father was rector of Trinity Church in Washington, D. C., and Trinity's parish hall was being used as a sort of dormitory where enlisted men on leave from the nearby camps could get a bed and shower.

The hall, that night of Clancy's arrival, was crowded. Mother and I were rushing around, making frantic gestures at bed-making, refreshments, and friendly conversation when the door opened, letting in a blast of sleet and snow and—Clancy.

He was tall and broad with a mop of thick, fair hair and wide blue eyes that were reckless and gay. His marine's uniform fitted him badly. But there was something in the way he wore it that made you think of an army with banners.

He stood there, leaning against the door, and grinned at us. Then: "Hello, folks," he said, "Clancy Chase is the name."

And immediately, with that fine assurance that we were to know so well, he took from Mother a coffee pot and ten pounds of sugar, an armload of blankets from me, and shouted to the assembled company:

"C'mon, fellas, stir yourselves! What do you think this is? A damn' rest cure?" And they rose as one man and went into action.

But Clancy was the commanding officer. He made up cots, did violent things with a broom, sliced bread, made coffee—in short, the marines had landed. "Can you picture him," mother whispered, "coping with the enemy?"

The next day, of course, he came to dinner. At the table, with a dubious eye on the row of silverware before him, he said, "I ain't met up with folks like you—reckon I don't know how to act." But he hadn't a doubt, as he grinned and manfully attacked his salad with a spoon, that a little polite society would be good for him.

During the next weeks we saw him frequently. He was stationed at the marine base at Quantico, Va.—just an hour's ride from Washington—and he managed to get leave almost every week and he came straight to us. Mother, he assured us, was the grandest lady! He simply burned to serve her, and worked hard and late at any job he thought might help her. Of father he stood a little in awe. "Ministers," he confided, "ain't much in my line. But the Reverend sure is a swell guy."

His parents were dead and he had been on his own since he was 14. He was 22 now and he hadn't, believe him, missed a thing! He had seen all the sights, knew all the answers, had absolutely no illusions, but there was, you felt, nothing mean in all his solid, tough, young make-up. There was something about him that—why even Great Aunt Sarah emerged from her habitual distrust and gloom and proceeded to knit him a sweater!

Along toward the end of February mother developed a cold. It was not serious but Clancy was desperately worried. For three nights he telephoned from Quantico, to ask about her, and when Saturday came he arrived at the rectory in breathless haste, clutching a bag of hard little oranges and a chocolate bar.

"It's a helluva present," he said, running a nervous hand through his rumpled hair, "but it was the best I could do."

He couldn't, she told him, have brought her anything

she'd like better. And while he sat and watched her, she, in spite of a life-long aversion to chocolate, ate the candy. "Gosh," he grieved as she choked down the last crumb, "I oughta brought you more."

Later that same evening (he had gone over to the hall "to bed down them rough necks for the night"), we heard the front door crashed open. "Hey, folks," shouted Clancy, "I've got a patient for you."

Down in the living-room we found a young soldier stretched out on the davenport. "You'll be O. K. now, Buddy," comforted Clancy, drawing off the boy's shoes and slipping the best satin pillow under his head.

The boy, obviously very ill, went promptly into a severe chill. While mother smothered him with blankets and father administered a hot toddy and draped him 'round with hot water bags (one of which, as I recall, was snatched from off Great Aunt Sarah's lumbago), I tried to locate a doctor. Clancy, I resentfully noted, had disappeared.

And then he came barging in again, a most bewildered-looking little man in his wake. This man he proudly presented to us as "the doc." But at the same moment our own physician arrived and "the doc" modestly and hurriedly withdrew.

It was hours later, when, the sick boy resting comfortably in the guest room (where he remained for six weeks), I wearily folded up at the foot of the stairs. Why, I asked Clancy, had his doctor dashed off in such a rush?

"Aw, he had to hurry on to another case—a sick horse."

Equal to all emergencies, that amazing young man had produced a veterinary!

THE ONLY time we ever saw him helpless in the face of fate was the day he brought a brother marine and his lady love to be married. While father took the bridal pair through a brief rehearsal, Clancy quickly regaled me with the high spots of the romance. Phil Gordon, the groom, was, he revealed, a great guy. He had been going with this here Lena Trent steady now for all of three weeks, and had been scared stiff he'd get his sailing orders before she'd marry him—

But, I interrupted, wasn't three weeks an awfully short time to know . . .

"Hell, no, sister," he earnestly replied, "I figger if a couple wants to get married—why go on and leap—It most always," he concluded cheerfully, "turns out bad anyways."

Phil and Lena took their places at the chancel steps, and father commenced the service. . . . It was most affecting: the slim, wide-eyed bride, the tall, serious young man wondering, I knew, how soon he must leave her. I felt myself going miserably sentimental; even Clancy cleared his throat vigorously.

"To love, honor, and to obey," said father.

"To love—honor—" said the bride.

"And to obey," prompted father (back in 1918 the word "obey" was still in the marriage service).

Silence.

Father repeated: "and to obey." Mother and I recognized the ice in his voice.

The bride was rigid—dumb.

"No," she cried and her voice was harsh and angry and quite venomous, "I won't say 'obey'! My mother's always told me never to say 'obey' to any man; it only gives him the

upper hand of you. All men is alike anyways and—" her voice shrilled louder, "and she says you can't never trust 'em and—"

"Stop it!" ordered Father, "I wouldn't consider performing this ceremony for anyone in your state of mind." And he slammed the prayer book shut and marched from the church.

The groom, poor dear, looked stricken—that modest flower, the bride, ranted on.

Clancy was furious. "Listen here, Lena Trent," he stormed, "you certainly turned out to be one helluva bride. Phil's got good riddance of you and—and—Oh, what's the use? I'll bet your old man was in the navy!" That, from him, was the ultimate insult.

And that roused the groom. He told Clancy to shut up, told the bride they'd go get another preacher—she didn't have to say nothing she didn't want to—and they left us.

They did get married, and I agreed with Clancy: "Some guys sure is gluttons for punishment."

CLANCY was wild to go overseas. All that war practically going to waste! . . . And then he got his orders. He came, that same evening, to see us. This was "good-bye," there was to be no more leave. That he was thrilled beyond words we readily could see, but that there was just the faintest tremor about his hard young mouth we could see too. . . .

"Some day I'll prove to you folks how much I appreciate all you've done for me. . . ." He stopped and cleared his throat, and his voice when he spoke again was husky and strangely shy. He asked mother if he might call her "mother" when he wrote to her. He'd do, he said, like she'd want him to—"You won't never be ashamed of me."

And just when we were all about to break down and weep, he nearly sent us into hysterics. Pulling a battle-scarred pack of cards from his pocket, he pressed them into father's hands.

"Here, Reverend," he said earnestly, "these are for you—I've sworn off."

He wrote often and at great length. "Dear Mother, I write these few lines to let you know I am Well and happy and hope these few lines find you the same"—this was the invariable beginning. Then he would go on to say: "I sure am lonesome. . . ." "This sure is some fight. . . ." "I sure miss all my dear friends. . . ." Frequently he'd write: "I wish I could be some help to you." Several of his letters were written while in a hospital: "Just lost a couple of fingers at Chateau Thierry. Guess I got a souvenir of this war all right." Some weeks later: "Laying here for a month now with an infected foot." Still later: "Just had another operation. Not feeling so good but there are a couple of Germans that don't feel so good either. . . ."

He was always enclosing the most ghastly looking handkerchiefs—silk and lace-trimmed. The one he sent me for a wedding present was embroidered with the legend: "With Love to my Dear Sister" and lavishly decorated with French and American flags. "That sure is one swell rag," I can hear him say.

After the Armistice he went poetic. Six verses of it. All about the dear flag, our dear mothers, dear comrades, and dear land of France. And in prose: "I'll be home soon."

He never came. For over a year we looked and waited for him. Even the letters stopped. Then gradually we went back to the old routine, and Clancy became a memory—amusing, dear, but not quite real. Then in 1925 this letter came:

"Dear Mother, I write you these few lines to let you know I am Well and happy and hope these few lines find you the same. The reason for me not writing is I got in a little trouble and I got sent to jail. Now things like this will happen,

Mother, even when a guy wants to do right. Believe me, Mother, I done nothing I regret. I had a good reason for what I done. Six months ago I made my escapage (I just couldn't stand being locked up like a lion in a cage), and I'm going now where I'll be safe.

"Now don't you worry, I won't never get in no more trouble like that. I can't write to you again but I'll always think of you and of how you was kind to me.

"I send you my love. From your son, Clancy.

"P. S. A friend is going to mail this from another state. Don't try to find me—just remember me sometimes. C."

Devastating news! But the first shock over, whatever it was he had done, it never could spoil the picture we had of him!

AND NOW, only a few weeks ago, I had a telephone call. Almost instantly I recognized his voice—it had been, I realized, a persistent memory down through the years. He was, he explained blithely, still "incognito." And then his voice went husky and infinitely sad. He had been to the old church—found it closed—and the "Reverend" and "the Missus" gone forever. The note of sorrow in his voice I found oddly comforting—he had truly loved them.

I begged him to come to see us—a fugitive from justice was a phrase I couldn't think of in relation to Clancy.

"No can do," and his voice came over the wire with the old reckless gaiety. "Don't you remember, sister? I ain't exactly a free agent—It can only be 'hello' and 'good-bye.'"

The next morning a note came from him. Enclosed in it was a \$20 bill. He had written: "I was going to get the Folks a present. But now I thought maybe you'd know how to use it. . . ." I sent it to their pet charity.

Somehow, I feel I've heard for the last time from Clancy. The cloud is still over him and he's not likely to come this way again. It was, after all, "the folks" whom he adored—he took the risk for them. . . . I feel so sure that they know and are pleased that he remembered!

All God's Children

(Continued from page 750)

his. He has a passion for anything made of rubber. He does not like tobacco. There are strange limitations in him. But there is an essential decency, and he is a gentleman and a good sport. What more he may be, I have not yet read in the solemn depths of his eyes. He moves in a world other than mine, yet somehow strangely near to mine. And will the parallel of our lives cease at the end of our present roads? It is quite unthinkable that they will continue in other and still fairer fields? It is not unthinkable to me. The dog, of all animals, has accompanied man in the wild adventure of civilization. Maybe he will accompany us further. I am sure St. Francis, as well as Lord Halifax, will be rejoicing if that is true.

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BOOKS OF THE DAY

Edited by
Elizabeth McCracken

An Important Book on the Prayer Book

THE AMERICAN PRAYER BOOK: Its Origins and Principles. By Edward Lambe Parsons and Bayard Hale Jones. Scribner's. Pp. 340. \$2.50.

THIS VOLUME supersedes all other works on the Prayer Book. The great classic—Proctor, as edited by Bishop Frere—was last revised in 1905 and so belongs virtually to the 19th century. A glance at the Parsons-Jones bibliography of 136 titles is enough to show how much has happened in the liturgical world since 1900, but an examination of the works cited in the footnotes is even more revealing: the gap between liturgical science today and that of a generation ago is probably wider than in any other field of theology. And the gap between specialistic knowledge today and the ordinary information prevalent in the Church is even wider; for the newer contributions are usually accessible only in highly technical form and attempts at popularizing have been fragmentary and sporadic. Certainly this is the first attempt to apply the best information now available to a systematic understanding of the Prayer Book; and it is a notably successful attempt.

The greatest need has been an historically adequate interpretation of the liturgy proper, that of the Eucharist. Between the Easterners and Westerners of our day and for many centuries in the past has raged a conflict over the question: Is the consecration effected by reciting the Words of Institution or by an Invocation prayer? But neither theory is primitive. To the first Christians the crucial words were those of the Gospels, "he gave thanks," and they therefore held that it was solely by thanksgiving as an act—not in any special form of words—that their gifts were made acceptable to God for His consecration: Saint Hippolytus says expressly that the officiant "shall by thanksgiving make the bread into an *antitypum* of the Body of Christ," etc. The oldest element in all our liturgies—an element that goes back to Judaism—is the solemn exhortation, "Let us give thanks to the Lord our God," with (in substance) the priest's words that follow. In the 19th century these words were regarded as belonging to a subordinate "prefatory" part of the liturgy. We now realize that to the early Church the "Preface" was the opening of the Canon proper—it was so regarded even in Rome as late as the year 700; and that detaching the "Preface" from the "Canon" (first found in the Gregorian Sacramentary) has led to confusion.

Or, again, we speak of our American Liturgy as "Eastern" in type in contrast to the "Western" form of the Roman rite. But in 1916 the (Roman Catholic) Benedictine scholar Dom Conolly proved that the "Eastern" type is the primitive use in Rome itself; our Prayer Book embodies this form, while the present Roman use is degenerate in comparison.

Or, again, when we speak of the "Eucharistic Sacrifice" we normally mean a doctrine that connects this offering with Calvary. This doctrine is wholly primitive. But alongside of it in the Church for eight centuries or more there was another doctrine which did not so connect the offering; these two doctrines were not mutually exclusive but complementary. And it is this second doctrine, far more concretely than the first, which is chiefly expressed in the ancient rites and which the present Roman Catholic Liturgical Movement is emphasizing.

Or, again, all Western liturgies, including our own, demand that in baptism the customary "form" shall be employed. But there is strong evidence that this "form" is not quite primitive; that in the first ages the "form" was the expression of faith by the candidate rather than words uttered by the "minister"; that, as among the Jews, the candidate "immersed himself" in the presence of a proper witness. Father Dix, of Nashdom, has recently pointed out that it is because baptism has this self-administration element that the Church allows anyone, man or woman, Christian or pagan, to baptize validly—and, in emergencies, even licitly. It may be noted, moreover, that the Eastern Church retains the (merely?) declarative form: "The servant of God is baptized." Compare in the New Testament the Greek text of Acts 22: 16, I Corinthians 6: 11, 10: 2, in all of which the verbs are in the *middle* voice.

Or, again, the marriage sacrament is to many persons so connected with the marriage service that only weddings performed by a priest are thought of as sacramental. This is, of course, bad Catholic theology, which teaches that every marriage between two baptized persons is either sacramental or invalid; young people cannot avoid sacramental responsibilities by being married before a magistrate. (The present Roman Catholic restrictions on marriages are explicitly due to Canon Law alone, hold only where the Canon Law is published and do not bind "non-Catholics"; i.e., in Roman Catholic eyes a marriage between, say, two Methodists before a notary is as sacramental as if it had been performed by the Pope in person.) As a matter of fact there were no such things as church weddings in Christianity for something like a thousand years; the marriage service—as distinct from the blessing of a marriage already accomplished—originated in the late middle ages.

The last of these points just mentioned is, to be sure, explained in practically every handbook of liturgics and should be—but unfortunately is not—familiar to everyone. The other four, however, have thus far been available hardly at all to the general reader but obviously should be generally known; if not all equally assured historically, they are more and more urged by the technical writers. And Bishop Parsons and Mr. Jones have, as has been said, the honor of being the first to present these contentions—together with many others—in systematic form as applied to the interpretation of the Prayer Book.

This they have done superbly. All the salient facts are given and always with precise documentation; the footnotes and the bibliography are satisfyingly full. Here and there other specialists may hold other opinions—as on the original meaning of "collect" or the Ambrosian authorship of *De Sacramentis*—but the ordinary student may rest assured that any opinion propounded is at least highly probable and may be safely followed. Of course this is a treatise on the Prayer Book and not a general liturgical textbook, so that the discussion of many topics is necessarily brief. But more satisfactory succinct summaries of the earliest period or of the origin of the present Roman rite would be hard to conceive.

When the Reformation period is reached the authors remind us of something often ignored: Cranmer was a liturgical genius who could conceive of a service as a single artistic whole. When this is understood the Book of 1552 does not fare as badly as usual in comparison with that of 1549, more particularly as some of the acknowledged defects of the later Book are now known to be bad medieval inheritances. (The Decalogue in the Liturgy, for instance, is not a "Protestant innovation" but the revival of a common English pre-Reformation practice.) On the other hand little space is given by the writers to listing the minuter variations between the different editions of the Prayer Book; these have been catalogued innumerable times already and the catalogues are readily available.

The history of the American Book, however, is closely examined and the reasons for the various changes are given in good measure, especially for those adopted in 1928. And due note is made of further changes that are being urged for the next revision. Very valuable are the analyses of the services as they now stand, each of which is studied as a liturgical unity; and deserving especial attention are the warnings against well-meant "enrichments" that violate this unity. Final praise may be given to the chapter, *The Genius of the Anglican Ordinal*, and to the 14-page glossary.

BURTON SCOTT EASTON.

The Finest Book on the Parables in the English Language

THE PARABLES OF THE SYNOPTIC GOSPELS. By B. D. T. Smith. Macmillan. \$3.75.

WE NO LONGER allegorize Christ's parables—at least it is to be hoped that we do not! When we hear of the good seed bearing thirty, sixty, and a hundred-fold, we no longer say, "The pious laity, the clergy, and the monks." We do not ask, "What does the ass of the Good Samaritan signify?" or, "What

is the mystical meaning of the fatted calf?" None the less, there is much in the proper application of the parables that puzzles us. Why did the Lord (or is it "his master?") commend the unjust steward? Had not the laborers who had borne the heat of the day some right to complain when the late comers were paid as much as they? What does the elder brother signify in the story of the Prodigal Son? One reason for these questions is that the very Evangelists were not always clear about the answers; they remembered the unforgettable parables but did not always remember the exact sense in which Christ used them. Consequently the interpreter must always be something of a critic as well, ready to penetrate beneath the surface, distrustful of easy explanations, never satisfied until he has reached a meaning that could have been gathered when the parables were first spoken, a meaning, moreover, that is in consonance with Christ's teaching as a whole. It is a very delicate task, requiring great learning and tact, plus endless patience; it is through lack of these qualities that most books on the parables have little value. But Mr. Smith's book is the great exception; it is altogether the finest that we have in the English language. Especially to be commended is his reluctance to be dogmatic; when, after full analysis, two or more alternative conclusions can be drawn he says so frankly.

BURTON SCOTT EASTON.

Father Leen's New Book

THE HOLY GHOST and His Work in Souls. By the Rev. Edward Leen, C.S.Sp. Sheed and Ward. Pp. ix-341. \$2.50.

WITHIN a period of less than two years Father Leen has published three books of substantial worth. The earliest, *Progress through Mental Prayer* (Sheed and Ward), was welcomed as a useful and stimulating handbook on the subject indicated by the title, suitable to be put into the hands of any devout Catholic-minded Christian. The volume under review is more technical and theological in its scope and treatment. The author states in his foreword that: "The work has been prompted by a desire to popularize the wonders of Catholic theology and give the ordinary reader a working knowledge of the divine life imparted by the Holy Ghost to the souls of the just." But it is couched in the terms and vocabulary of scholastic theology, with frequent quotations from St. Thomas Aquinas and also from the ethical writings of Aristotle, and it would assuredly not prove very easy for the "ordinary reader." It might be an interesting task to undertake a translation of the deeply spiritual teaching into language more likely to be understandable by those whom Father Leen calls the "ordinary faithful." There are eloquent passages which could be taken over entire, for instance, parts of the third chapter on the friendship of the Incarnate God for sinners; and again, the attempt to explain clearly, with definitions of theological expressions, the distinction between natural and supernatural, in the chapter entitled "Born of Water." Again and again the author emphasizes the fact that the life of the Christian consists of more than highly developed moral perfection: it is a new kind of life, a new creation, with added powers. "Grace endows the soul with a kind of divine aptitude for divine operations. It enables it to elicit those acts by which it is empowered to tend toward, and in its measure enter into and share, that intimacy which exists between the Divine Persons Themselves" (p. 263).

The first eight chapters, rather more than a third of the book, are devoted to a study of the Person of the Holy Spirit, and His relationship within the Blessed Trinity. The remaining chapters concern His indwelling and operations in the human soul. His work in the Church as a corporate body is not touched upon. Within the field indicated the theme is worked out in careful detail. For readers to whom the thought patterns of scholasticism are congenial it is a book to be read and studied and kept at hand for rereading.

MOTHER MARY MAUDE, C.S.M.

"Classical Catholicism" Gently and Wisely Stated

LITURGY IN THE PARISH. By members of the Alcuin Club. Morehouse. 80 cts.

A GENERATION ago the Alcuin Club was regarded chiefly as one of the protagonists in the "Roman vs. Sarum" controversy, in which most of us in this county were profoundly—and most justifiably—uninterested. Today, like pretty much everybody else, the Alcuin Club has joined in the general aims of the

Liturgical Movement, with the recovery of "the classical Catholicism" as its ideal. And this little volume, in which six leaflets are conjoined, states this ideal in its simplest terms, with the watchword "Praying with the Church" as the initial title. There is still a little too much pure archaism, such as insisting that a surplice must touch the ground; not everything that is modern is bad. But most of the statements are unexceptionable historically and are wisely and gently stated, as, e.g., the remark that a procession for a procession's sake savors somewhat of the indefensible.

B. S. E.

Eleven Sermons by Karl Heim

THE GOSPEL OF THE CROSS. By Karl Heim. Translated by John Schmidt. Zondervan Publishing House. \$1.00.

THIS VOLUME contains 11 sermons from the pen of Karl Heim, a German theologian whose writings have been widely read in this country and whose thought has aroused much interest in theological circles. To call the addresses "sermons" as does the wrapper on the book is hardly exact; for they are not at all in the classical homiletic mode, but are rather "meditations" of an easy informal kind and quiet, confident tone. If the reader were to expect something of Professor Heim's "Theology" in these pages, he will be disappointed; not a trace of it appears. This is an old fashioned evangelical message, untroubled and assured, seeming to come from a man of mature and eager faith, a man who has been quite untouched by the fevered despairing questioning of our day. It is indeed remarkable that a teacher so occupied with theological difficulties as is Professor Heim, could banish so completely from any public utterance all trace of what must be the life and thought in which he moves. One is reminded of the addresses which the late Doctor Jowat was accustomed to deliver, during his New York pastorate, on Wednesday evenings, to those whom he called "tired folk." There is the same quiet, confident spirit, the studied simplicity, the wealth of illustration and anecdote. The preacher has been a considerable traveler upon whom his experiences, particularly in the Orient, have left a vivid and abiding impression. Karl Heim however, lacks the sustained richness of ideas, the depth, the sparkling originality of Dr. Jowat. A word of warning must be added; there are times when the directions for conduct are at least not profound, possibly even dangerous.

DONALD FRASER FORRESTER.

Mrs. Seymour's New Novel

THE HAPPIER EDEN. By Beatrice Kean Seymour. Little, Brown. \$2.50.

ROME HERRIARD eludes a dominating family, marries "beneath her class,"—and persists in being radiantly happy despite her husband's silence about ten mysterious years spent in South America. Miles Faringdon knows that the secret of those years may prove him a bigamist, but he preserves silence, believing that the happier Eden is where ignorance is bliss. Certain chance photographs, however, raise first curiosity and then mounting suspicion among the Herriards; the suspicion is communicated to Rome and her happiness is threatened from this quarter. But an opportune and unforeseen turn of events relieves her apprehensions and Miles' uncertainty; and we have the hero congratulating himself on the success of his theory—that it would have been folly to be wise. But would it?

M. P. E.

A Lucid and Persuasive Book

LIBERTY. By Francis Underhill. Morehouse. Pp. 64. 60 cts.

DR. UNDERHILL, the new Bishop of Bath and Wells, here gives us another of his masterly little books on aspects of Christian life and devotion. Few contemporary writers have his ability in this field; he writes simply and clearly, and yet never shirks an issue or dodges a difficulty. The present book considers the contemporary cry for "freedom," and shows that only in Christian discipleship can genuine freedom be found—and that in the "offering of a free heart" will be found also power and joy that must by their very nature be "in widest commonalty spread." Everybody should read this little book for a lucid and persuasive presentation of important Christian truths.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

Report Fr. McNulty Safe Near Soochow

"Times" Says Missionary Found at Kwangfoh Caring for Refugees; Other Shanghai News

NEW YORK—The Rev. H. A. McNulty, recently of Soochow, China, about whom anxiety has been felt as nothing had been heard of him since November 19th when a newspaper reported him missing, was reported by a New York *Times* cable from Shanghai on December 2d to be safe at Kwangfoh, presumably looking after some of the refugees whose welfare he has been trying to protect.

Kwangfoh is 18 miles from Soochow, at the end of a peninsula running out into Lake Tai. Even before the Japanese occupation of Soochow, Fr. McNulty was trying to establish a safety zone at Kwangfoh and is said to have 10,000 refugees there.

The Rev. John Magee of Hsiakwan, and the Rev. E. H. Forster, now of Nanking, are among the eight missionaries listed by a *Times* cable from Nanking December 2d as remaining in Nanking because they are "reluctant to desert the Chinese Church staffs."

LOCATION OF MISSIONARIES

While the Chinese capital, Nanking, is appearing in the daily news, Church people are thinking particularly of the mission staff. The most recent information (December 1st) is the following:

The Rt. Rev. William P. Roberts, since November 30th Bishop of Shanghai, was formerly in charge of St. Paul's Church, Nanking, with the Chinese associate, the Rev. S. C. Kuo. Bishop Roberts has been in Shanghai for several weeks past and in his absence the Rev. E. H. Forster has come from Yangchow to Nanking. Mrs.

(Continued on page 762)

Rev. William P. Roberts Consecrated in Shanghai

NEW YORK—The Rev. William Payne Roberts was consecrated Bishop on St. Andrew's Day in Shanghai, according to a cable from that city received December 4th by the National Council's Foreign Missions Department.

This is the first definite word that the service took place as it had been planned and hoped for. Bishops Norris, Graves, and Sing were the consecrators. Bishop Roberts, nominated by the Chinese House of Bishops and elected by General Convention in Cincinnati last October, thus succeeds Bishop Graves and becomes the sixth bishop of the missionary district of Shanghai. In the Chinese Church his jurisdiction is known as the diocese of Kiangsu.

New York's Marriage Law Effective, Figures Show

NEW YORK—The clergy and laity of the diocese of New York who aided the diocesan social service commission in its backing of the Todd marriage bill in the last state legislature, are greatly pleased to learn how effectual the law provided by that act is.

The law, which went into effect on September 1st, provides that 72 hours must elapse between the issuance of a marriage license and the marriage. Prior to that date, many persons from neighboring states, which require an interval of from three to five days, came into New York state to be married.

Statistics recently issued by the state department of health show that during September, 1937, the number of marriages in the counties bordering on other states dropped from 3,217 in September, 1936, to 1,486 in 1937, a difference of 1,731. The interior counties showed a drop of from 7,847 in September, 1936, to 6,191 in 1937.

Communism Preferable to Fascism, Says Fr. Fletcher

MADISON, WIS.—"Should democracy fail, the class dictatorship of Communism is preferable to the Fascist dictatorship of an individual," declared the Rev. Joseph Fletcher of Cincinnati, director of the diocesan School of Christian Sociology held at St. Francis' House, student center at the University of Wisconsin, from November 29th through December 1st.

Fr. Fletcher lectured also at the university under the auspices of the department of economics. Other speakers were Prof. J. T. Salter, department of political science, University of Wisconsin; the Rev. Daniel Corrigan of Oconomowoc; the Rev. Dr. Sherman Johnson, professor of New Testament at Nashotah House; and Prof. W. B. Hesseltine of the department of American history, University of Wisconsin.

NASHOTAH STUDENTS ATTEND

The sessions, attended by the entire student body of Nashotah House and many of the diocesan clergy, were productive of sincere and prolonged discussion. Arrangements were under the charge of the Rev. Francis J. Bloodgood of Madison. Bishop Ivins of Milwaukee was the celebrant at the opening service.

Parish Hall and Church Additions

BETHLEHEM, PA.—The Church of the Faith, Mahanoy City, has just finished building an addition to the parish hall which more than doubles its size. Choir stalls, pulpit, and lectern from St. Peter's, Hazleton, have been placed in the church, of which the Rev. H. E. Elston is rector.

32% of Missionary Budget Still Unpaid

Deficit of \$481,846.76 is Incurred Chiefly by Time Lag in Forwarding Payments, Says Treasurer

NEW YORK—With 11 months of the year gone, 32% of the amount the National Council expects from the dioceses for 1937 was still unpaid on December 1st.

The total amount expected from the dioceses for the year 1937 was \$1,481,351, and the amount remitted up to December 1st was \$999,504.24. The balance which remains to be collected before the end of December is \$481,846.76.

The large amount remaining to be collected in December is due chiefly to the time lag in forwarding payments, according to a statement from the treasurer's office. A few dioceses remit on the first of each month one-twelfth of the amount due, and if all did this the necessity of paying so large a sum in the final month would at once disappear.

In his statement the treasurer, Dr. Lewis B. Franklin, adds:

"On January 1, 1938, the Rt. Rev. Henry St. George Tucker, Presiding Bishop-elect, takes office as head of the National Council. Let us give him a good start by closing the year 1937 with the 'Expectation' of every diocese paid in full.

"The General Convention of 1937 demonstrated the unity of the Church and its high purpose to go forward upon its great task of making Christ known to all the world. Meeting the 1937 obligations is an important step in the accomplishment of that task."

Bishop of Berlin Scores "Anti-Christian Spirit"

NEW YORK—The "Nazi anti-Christian spirit" was denounced by Count von Preysing, Roman Catholic Bishop of Berlin, in an outspoken pastoral read in all churches within his diocese on December 5th, according to a copyrighted International News Service dispatch from Berlin.

Without regard to the danger of imprisonment, the Bishop warned that the German government's Church policy was seriously endangering the unity of the nation and urged Roman Catholics not to accept any truce with the Nazi régime which would compromise the Church's faith.

In the past few weeks Roman Catholic youth organizations have been suppressed in at least two dioceses. Nazi Church Minister Kerrl revealed in a speech on December 1st that 8,000 Roman Catholic monks and lay brothers have been charged with various crimes by the government.

Raise \$2,035 More for Training Camp

Additional Gifts Assure Purchase of
Land for Japanese Brotherhood of
St. Andrew Project

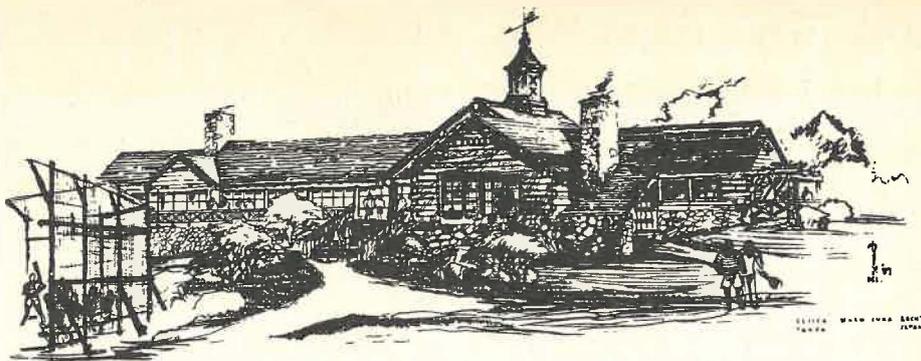
CHICAGO—Courtenay Barber, treasurer of the American committee for the Brotherhood of St. Andrew in Japan, reported on December 2d that he had remitted an additional \$2,035 to Kwanichi Ogawa, treasurer of the Japanese Brotherhood in Tokyo, for the national leadership training camp.

The amount sent represents gifts of Churchmen and women contributed in the past two weeks in the dioceses of Michigan, Washington, Chicago, New York, and Kentucky. This sum together with the approximately 16,000 yen already raised will enable the Brotherhood leaders in Tokyo to take possession of about five acres of ground in the Yamanashi prefecture (Fuji lake district), about six hours from Tokyo, and begin the preliminary plans toward the erection of the central camp house, the beginning of a national conference center for the Nippon Seikokwai. Cable advices from Tokyo early in November stated that if an additional \$2,000 could be guaranteed before Christmas it would be possible to take over the ground which has been under negotiation for eight months and commence the erection of the central house. This would assure the Japanese Brotherhood of having the camp ready for its 1938 series of leadership training camps to open July 15, 1938.

AMERICAN COMMITTEE

An American committee headed by James L. Houghteling of Washington and composed of Courtenay Barber, Chicago, treasurer, Samuel Thorne, New York, Joseph T. Howell, Nashville, Charles C. Zabriskie, Detroit, and William A. Almstedt, Louisville, is seeking to help the young Japanese Brotherhood of St. Andrew realize funds for its national St. Andrew's house-student center in Tokyo and its leadership training camp in Yamanashi prefecture. Similar committees are at work in England, Canada, and Japan. Prof. Paul Rusch of St. Paul's University, Tokyo, who was instrumental in founding the national Brotherhood in Japan, is now in the United States and Canada appearing before various groups in the interest of the projects.

A fund of approximately \$83,000 is being sought during the next several years to provide this fast-growing lay movement with necessary equipment to carry on its leadership building program. More than 1,200 young men between the ages of 14 and 30 years are active members. It has not only made a decided impression on the forces building up the man-power of the Christian Church in Japan but it has become a significant force among young men, especially of higher school and college age, in making the Christian ethic of peace and good will a motivating force in the lives of non-Christians.



PROPOSED CLUBHOUSE FOR JAPANESE BSA CAMP

Paul Rusch Delivers Two Addresses in Milwaukee

MILWAUKEE—"If Christianity does not end war, war will end Christianity." This was the keynote of two addresses by Prof. Paul Rusch of St. Paul's University, Tokyo, on a week-end visit to Milwaukee. Professor Rusch addressed the members of the Church Club at St. John's Church, December 3d, and also spoke at the Sung Mass at All Saints' Cathedral, December 5th.

The men of the Church Club were so favorably impressed with Mr. Rusch's account of the personal evangelism campaign whereby the Brotherhood of St. Andrew in Japan hopes to enlist 100,000 new men and boys for Christ in a decade, that they pledged \$100 to the support of this work. Moreover, interest was indicated in starting a similar movement in this diocese. Bishop Ivins pledged his cooperation as chaplain if such a movement were started by laymen.

On December 4th Professor Rusch paid a visit to the grave of Bishop McKim at Nashotah and spoke informally to the students at Nashotah House. He told them that Nashotah might some day come to be looked upon as a shrine by Japanese Churchmen because of their love for Bishop McKim, who went out to Japan from Nashotah and devoted his entire life to building up a native Japanese Church.

11 Parishes in Honolulu Hold Joint Young People's Meetings

HONOLULU, T. H.—The young people's groups of the 11 parishes and missions in Honolulu are holding a joint meeting one Sunday evening each month at a different church.

After a supper the members attend the evening service of the host church, and a social hour follows. In such a cosmopolitan community these gatherings are of the utmost value in fostering a real Christian fellowship.

Chapel Altar to be Dedicated

NEW YORK—The Friends of the Cathedral of St. John the Divine will hold their annual service in the cathedral on December 19th. At this service the beautiful Altar in the Chapel of St. Ives, in the great nave, will be dedicated in memory of the first Dean, the Very Rev. William M. Grosvenor.

"Every Member Survey" is Made by New York Church to Assess State of Parish

NEW YORK—St. James' Church inaugurated on November 28th an unusual canvass of the entire parish. Announced as the "Every Member Survey," the enterprise hopes to discover by direct contact with every member of the parish, just what the congregation thinks of the present effectualness of the various organizations of the parish.

In addition to their opinions, parishioners are also being asked to make suggestions as to extending and strengthening the activities of St. James'. The emphasis of the survey is placed on service to the immediate community and to New York City as a whole.

As a preparation for the survey, a booklet has been sent to each parishioner for preliminary study. This booklet lists all the organizations of the parish, outlining the work of the most important. Since the survey will include Holy Trinity, a chapel of St. James', the booklet gives similar data for Holy Trinity.

The day on which the survey began was the annual homecoming Sunday of the parish. The results, the Rev. Dr. Horace W. B. Donegan, rector, thinks, will not only reveal the deep loyalty of the people to their parish but also give invaluable help in deciding its future policy and program.

Unlike the Every Member Canvass, the Every Member Survey will not concern itself with money-raising. It is entirely for the purpose set forth.

Orient "Battleground of Humanity" — Mr. Rusch

CHICAGO—Declaring the Orient is the "battleground of humanity" where the future of civilization will be determined, Prof. Paul Rusch of St. Paul's University, Tokyo, called upon the Church to throw all the impact of her influence into the East as a means of preserving present society.

Professor Rusch spoke before laymen and women and the Brotherhood of St. Andrew as well as several parish groups during a week's stay in the city.

Professor Rusch told of how the manager of the St. Paul's University football team has personally brought 23 fellow athletes to Christ in Baptism and stood godfather for them.

Plan Induction Rite for Presiding Bishop

To Preach "Inaugural Sermon" at
New York Church on January 2d;
To Make Radio Address

NEW YORK—New York City on January 1st will be the scene of inauguration of an entirely new administration of the missionary life of the Episcopal Church. The formal celebration of the induction of the Most Rev. Henry St. George Tucker, Bishop of Virginia and Presiding Bishop-elect, will center in St. Thomas' Church by invitation of the rector, the Rev. Dr. Roelif H. Brooks, to take place on Sunday morning, January 2d, at 11 o'clock.

The Episcopal Church provides no form of service for the inauguration of a Presiding Bishop. At St. Thomas', however, on the first day of the new administration, Bishop Tucker will preach what will be accepted as an inaugural sermon coming on his first appearance as the head of the Church.

The valedictory of the present Presiding Bishop, the Most Rev. James DeWolf Perry, Bishop of Rhode Island, will take place in the National Cathedral, Washington, at 4 o'clock on Sunday afternoon, December 19th. By invitation of Bishop Freeman of Washington, Bishop Perry will preach in the cathedral, this being his last public appearance as Presiding Bishop after seven and one-half years of service.

Both Bishop Perry and Bishop Cook as president of the National Council will take formal leave of the Council staff in special gatherings at Church Missions House on days immediately before and during the Christmas holidays. Bishop Perry will be celebrant at a farewell Eucharist on Tuesday, December 21st, at 10 A.M., in the chapel of Church Missions House. A more personal and social gathering with Bishop Perry and Mrs. Perry as host and hostess will be held during Christmas week. Bishop Cook is arranging a farewell to occur also in Christmas week.

Bishop Tucker, having elected to spend the New Year's Day in New York City, will greet the staff at a celebration of the Holy Communion to take place at 10 A.M. on Monday, January 3d, in the chapel at Church Missions House, the special theme for prayer being the promotion and success of the missionary cause at home and abroad.

RADIO SPEECH PLANNED

Bishop Tucker's bow to religious America will be made on Sunday morning, January 2d, 10 to 10:30 A.M., from WABC, New York, and a network of more than 50 stations of the Columbia Broadcasting System. Special efforts have been made to acquaint the parishes with this broadcast and the new Presiding Bishop is assured an enormous congregation of Episcopalians and of Christian people of all communions.

Along with the Presiding Bishop a National Council, including 10 new members elected at the recent General Convention in Cincinnati, will begin administration of



NEW DEAN OF HOBART COLLEGE

Dr. Walter H. Durfee, head of the department of mathematics at Hobart College, was on November 30th appointed Dean, effective September 1, 1938. He succeeds Dr. Milton H. Turk, Dean since 1925.

the missionary affairs of the Church. New Bishop members include Bishops Davis of Western New York, Quin of Texas, and Hobson of Southern Ohio. New clergy are the Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, Philadelphia, and the Rev. Frederic S. Fleming, rector of Trinity Church, New York City. Newly elected laymen include Messrs. Robert H. Gardiner of Maine, William G. Mather of Ohio, Austin J. Lindstrom of Chicago, and the Hon. Blaine B. Coles of Portland, Ore. Of the four women members one is newly elected, Mrs. Henry Hill Pierce of New York.

Lay Cornerstone of New L. I. Cathedral House

BROOKLYN, N. Y.—The cornerstone of the cathedral house now under construction at Garden City was laid by Bishop Stires of Long Island on Thanksgiving Day.

At the conclusion of the regular morning service the choir, clergy, and congregation went from the church to the new building adjacent, singing "Christ is made the sure foundation, Christ the Head and Cornerstone." Bishop Stires offered prayers, Dean Kinsolving read the list of articles deposited in the stone, and the Bishop solemnly blessed and laid the stone. The service ended with the doxology, a real expression of thanksgiving. About 400 were present.

The building will answer both parochial and diocesan purposes. It is much needed in both respects. Money is on hand or pledged to complete the main building, but more is needed to build a wing for certain offices and for interior finish and furnishings. Every effort will be made to prevent debt, and it is hoped the money still lacking will be forthcoming from time to time as it is actually needed.

Interfaith Group to Meet in Washington

American Sections of Faith and
Order, Life and Work to Study
Ecumenical Problems

WASHINGTON—The joint committee formed recently in this country by the American sections of Life and Work and of Faith and Order to carry forward the work represented in the two great conferences of the past summer, has called a meeting of all the American delegates and associates in Washington, January 10th, 11th, and 12th.

This meeting will be held in connection with the electoral conference which is charged with selecting the 10 American delegates to go to Holland in May for the purpose of drafting the constitution for the World Council to be presented to the Churches for ratification.

The purpose of the general meeting, which will be held in the College of Preachers, Washington Cathedral, is to consider: (1) Progress made in the United States in following up the World Conferences; (2) Further possibilities in the light of this experience; (3) Significant advances in federal unity; (4) New promise of organic unity following Edinburgh; (5) The plans for American cooperation with the prospective World Council; (6) Administrative and financial proposals for effective integration of the united work with the life of the Churches by denominations and by local groupings.

Three New York Parishes Join in Meeting to Aid Men's Work

NEW YORK—Three parishes united in a meeting held on November 17th in Grace Emmanuel Church, on the upper East side, for the purpose of stimulating the work of the Brotherhood of St. Andrew and similar men's societies. The conference was well attended and marked interest was shown.

The principal address was made by the Rev. Thomas A. Sparks. Other speakers were the Rev. Edward T. Theopold of Trinity Church, Morrisania; the Rev. Alexander P. Frenchman, of the Church of St. Edward the Martyr; and the Rev. Randolph Gall of Grace Emmanuel, the host. A general discussion followed the addresses. So successful was the occasion that an invitation from Fr. Theopold to hold another conference in his church at an early date was enthusiastically accepted.

Three Faiths in Radio Broadcast

CHICAGO—Bishop Stewart was one of three, the others being a Roman Catholic priest and a Jewish rabbi, to speak over a nation-wide radio broadcast on Thanksgiving Day. The broadcast was sponsored by the Department of National Religious Radio of the Federal Council of Churches. Other speakers were Fr. Sheen of Washington, D. C., and Rabbi Pool of New York City.

Memorial Service Held for Ada Loaring-Clark

MEMPHIS, TENN.—The diocesan order of the Daughters of the King honored the memory of their late leader, Ada Loaring-Clark, national president of the order, with a service on All Saints' Day at St. Mary's Cathedral. Mrs. Clark was for a number of years editor of the column, Churchwomen Today, in THE LIVING CHURCH.

The Very Rev. Israel H. Noe, Dean of the cathedral, conducted the service,

assisted by the Rev. Messrs. W. D. Bratton, Charles M. Seymour, Jr., Vernon W. Lane, and M. L. Tate.

The memorial, unveiled by her son, the Rev. Alfred Loaring-Clark, is an Italian marble cross, a replica of the cross worn by the Daughters, and a bronze tablet bearing the inscription, "Ada Loaring-Clark, 1871-1936, National President, Daughters of the King."

A living memorial in the extension work of the order is being planned, national extension having been an ideal of Mrs. Loaring-Clark.

1,600 Attend United Thanksgiving Fete

Spirit of Christian Unity Seen at
Joint Service Held in Cathedral of
All Saints, Albany

ALBANY, N. Y.—A congregation of more than 1,600 overflowed the Cathedral of All Saints at a united service on Thanksgiving Day, the majority of the Protestant Churches at their own request joining with the several Episcopal Churches whose custom it has been for many years to come together at the cathedral for their Thanksgiving service.

Presbyterian, Methodist, Dutch Reformed, and Congregational ministers led in parts of the service, Dean Welles read the prayers, and Bishop Oldham made a brief address at the close and said the final prayers and benediction. The combined choirs of a number of the churches furnished the music, and the preacher was the Rev. Dr. Lynn Harold Hough, of Drew Theological Seminary.

This service grew out of the leadership of Bishop Oldham, who has described the Oxford and Edinburgh conferences and spoken on Christian unity to meetings in the larger cities, to two county ministerial associations, and to a number of clubs and church congregations in the vicinity of Albany. As a result of the Bishop's leadership, there are planned in Troy and Schenectady public mass meetings, at which he will be the speaker.

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Mississippi Methodists Set Minimum Salary for Pastors

HATTIESBURG, MISS. (NCJC)—The Mississippi conference of the Methodist Episcopal Church, South, in its final annual session here recently, set a minimum salary of \$1,000 annually for unmarried ministers with a married men's scale set at \$1,200 annually.

Funds to provide the minimums will be raised through a plan whereby ministers in the higher salary brackets will join with their churches in donating a small percentage of the pastors' salaries. The funds will be pooled and payments to those whose salaries must be supplemented will be made from it.

Mark Church's 125th Anniversary

COLUMBIA, S. C.—A pageant and reception at Trinity parish house on November 18th, and two special services on November 21st at the church marked the celebration of the 125th anniversary of Trinity Church. The Rev. Henry D. Phillips is rector of the church.

Bishop Finlay of the diocese of Upper South Carolina, the only living former rector of the church, preached the sermon on the 21st. The anniversary thank offering of the parish was given for hospital equipment for the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, and for the University of the South, Sewanee, Tenn.

Appeal is Made for Christian Refugees

Federal Council Approves Christmas Appeal to Aid Victims of German Government Persecution

NEW YORK—A Christmas appeal on behalf of the American Committee for Christian German refugees, for the purpose of aiding Christian victims of National Socialism, has received the approval of the Federal Council of Churches.

The committee seeks financial support for heavy commitments already assumed in aid of Christian refugees in Europe and the United States, as well as for those who, in helpless groups, are fleeing from the heavy hands of their oppressors. A statement issued by the committee reads in part:

"At this season dedicated to 'peace on earth, good will to men,' we are thinking of our fellow Christians who are victims of oppression and discrimination, particularly those driven into exile. In their hearts there is no peace. They desperately need some practical expression of good will on the part of their Christian brethren in other lands.

"Many faithful members of the Christian Church in Germany, particularly 'non-Aryans,' according to the National Socialist racial formula, are suffering from loss of homeland, refusal of the right to work, denial of human liberty. These desperate exiles are driven to find new homes, new occupations, new environments, in order to build themselves afresh into the work of living men. Sufficient to subject them to the slur of 'non-Aryanism' and all the attendant disabilities is some Jewish blood as remote as that of grandparents, or marriage between so-called Aryan Christians and so-called non-Aryan Christians which is forbidden by the Nuremberg laws. This has obliged many Christians to leave Germany in order to be able to marry.

"Christians in increasing number have been reported in flight. Pastors who belonged to the Confessional Church, especially younger pastors; professors of universities who maintain the great tradition of German universities and struggle for the freedom of science; teachers; officials; business men; workers; students; all of whom became suspects because they could not entirely surrender themselves to the National Socialist world view, or who kept their friendships with those the State regards as undesirable.

"Some, thus branded by National Socialists as outcasts, are finding vocational training and reorientation in countries contiguous to Germany. Others have found a 'city of refuge' in South America, forming a colony where, inspired by the enjoyment of political and religious freedom, they are courageously adventuring into an untried experience, enriching a hospitable country by the unique contribution they are fitted to make. In the United States many are being assisted to find a niche where they may enjoy the freedom they crave and to which they have a basic human right."

Good-will checks may be made out to Henry L. Smithers, treasurer, American Committee for Christian German Refugees, 287 Fourth avenue, New York.

Members of the Episcopal Church who have pledged support are: Dr. Walter Russell Bowie, rector, Grace Church, New York; Dr. Samuel B. Chilton, managing editor, *Southern Churchman*,

Bishop Manning Discusses Present Industrial System

NEW YORK—"What we need is not the destruction of our present industrial and economic system but a fuller Christianization of it," Bishop Manning of New York declared in his speech at a luncheon of the Kiwanis club held at the Hotel McAlpin on November 24th. He continued:

"If our democracy is to continue, private enterprise must be encouraged. Business must not only be allowed to function but also must be inspired with confidence and encouragement. No problem arises, and none can arise, which cannot be solved by the Spirit of Christ and through the orderly processes of democracy as provided in our Constitution.

"The real reactionaries in our land are not the conservatives but the economic radicals who would carry us backward to Communism and Fascism. We want no class bitterness but mutual understanding between classes. The best interests of capital and labor lie in mutual understanding and mutual sense of responsibility, which will result in mutual regard for the rights of both wage earners and employers. What we need is not the destruction of our present industrial and economic system but a fuller Christianization of it.

"The Church stands for no political party, for no social system. It stands for the democratic spirit and ideal. Democracy requires faith in God, honesty, industry, thrift, self-reliance, sense of duty and personal responsibility. These are the virtues needed. They are the virtues inculcated and fostered by religion."

Richmond, Va.; Bishop Cook of Delaware; the Very Rev. Milo H. Gates, Dean of the Cathedral of St. John the Divine, New York; Bishop Hobson of Southern Ohio; Bishop Huston of Olympia; Bishop Manning of New York; Bishop Oldham of Albany; Prof. Howard Chandler Robbins, General Theological Seminary, New York; Bishop Sherrill of Massachusetts; Dr. Guy Emery Shippler, editor, the *Churchman*, New York; Bishop Stewart of Chicago; Canon Anson Phelps Stokes, Washington Cathedral; Charles P. Taft, lawyer, Cincinnati; and Prof. Alexander C. Zabriskie, Virginia Theological Seminary, Alexandria, Va.

Virginia Colored Women Clear Last Debt on Rural Mission

NEW YORK—Thanksgiving Day saw burning of a note which discharged the last debt on the rural Negro mission at Warfield, Va. A good share of the money came from the sale of eggs laid on Sundays by hens belonging to the women of the mission.

The Rev. J. Alvin Russell, head of St. Paul's School, Lawrenceville, has been in charge of St. James' mission, Warfield, since 1917. It was started in 1882 by his father, the late Archdeacon Russell, along with a number of other country churches in that region.

It is entirely a rural farming community and the people have little money, but the Rev. Mr. Russell encouraged them to do all they could to pay the debt, which was incurred by a bank failure. Two years ago he asked the women to donate every egg their hens laid on Sunday. Last year \$100 was received from this source and this year, \$132. The total needed this year to end the debt was \$300, and the amount received was \$359.02.

1937 Christmas Cards Show More Pronounced Religious Spirit, Say Manufacturers

NEW YORK (NCJC)—The religious note is pronounced in the 1937 Christmas cards, according to Christmas card manufacturers. In the informal cards, as well as in the more elaborate designs, the religious motif proper to the time of Christ's birth is shown clearly, it is said.

Among the formal cards there are many which are adapted for framing. These carry reproductions of etchings and engravings of the great cathedrals of Europe, and paintings by the great masters of the Madonna and Child and the Holy Family. Others show photographs of the Holy Land. In contrast, a large New York department store called attention in an advertisement to a wide selection of Christmas cards, "religious ones excepted."

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That with the heart of color shook;
It was no book that pedants write,
But written with a plume as bright
As drops from Lucifer in light,
Or young Hyperion's April flight.

Joseph Auslander.

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St. Luke's Choristers to Sing Christmas Carols on CBS Program December 19th

LONG BEACH, CALIF.—St. Luke's Choristers have been engaged to sing with Jeanette MacDonald over the Columbia Broadcasting System on the Open House program, on Sunday afternoon (Sunday evening in the East), December 19th. The boys will sing some seldom-heard Christmas carols. Robert Billaud will be soloist.

The choristers recently recorded for and will appear in a short Christmas film for Metro-Goldwyn-Mayer Studios, in which little Judy Garland appears as soloist over a four-part choral background by the choristers. Judy's father was organist and choirmaster of the little Episcopal mission in Lancaster. Thousands of prints of this film have been made, and it will be shown in every important theater in the country during the holidays.

Nation-Wide Week of Prayer to be Observed January 3d to 9th

NEW YORK—Jesse M. Bader, executive secretary of the department of evangelism of the Federal Council of the Churches of Christ in America, announces that the annual Week of Prayer will be observed by Churches throughout the country January 3d to 9th, inclusive. A special program has been prepared by the department.

The program for the Week of Prayer is made up of six orders of service for the week of January 3d to 9th, excepting Saturday. The subjects for daily prayer are: prayer for the rediscovery of the reality of God; prayer for forgiveness; prayer for the Holy Catholic Church; prayer for the nations; prayer for a spiritual awakening; and prayer for the coming of the Kingdom of Heaven on earth.

Week of Prayer programs may be ordered from the Department of Evangelism, Room 71, 297 Fourth avenue, New York, price 5 cts. a single copy, \$2.00 for 100, and \$9.00 for 500, postpaid.

1,200 Massachusetts Laymen at Series of Diocesan Meetings

BOSTON—More than 1,200 laymen of the diocese of Massachusetts have met in a series of district meetings, held in various part of the diocese during the last month. These meetings have been held by the men's division of the Church service league, with definite objectives for which the men of the parishes should feel responsible. At each of these dinners Bishop Sherrill has spoken on highlights of General Convention and the place of the men in the life of their own parishes.

It is planned to hold three meetings a year in each district, the first of which is the dinner meeting which has just been held. The second is to be a corporate Communion, followed by breakfast and a speaker, preferably to be held on Washington's Birthday. The third meeting of the year is to be devoted to the discussion of some subject vital to the life of the parish.

Calls Protestant Church "Glorified Rotary Club"

Editor Predicts That Protestantism Has
Come to End of Its Cycle

BOSTON (NCJC)—There is little to distinguish the Protestant Church from a "glorified Rotary Club," declared Dr. Charles Clayton Morrison, editor of the *Christian Century*, in an address at the Andover Newton Theological School here recently. Criticizing the constant divisions in the Church, Dr. Morrison predicted that Protestantism had come to the "end of its cycle."

The talk was the first in a series of four Southworth Lectures at the theological school and was attended by a large audience which had been attracted by the speaker's topic, *The End of Protestantism*.

"Protestantism is and has been the dominant religion in the dominant nations that have shared the culture of the West," he said. "Now Western culture is itself undergoing a process of disintegration and Protestantism stands limp and frustrate."

The Church as we know it will come to an end by a complete change rather than by death, the speaker said. "A process of metamorphosis is already at work, and the Church is in the midst of a theological revolution more radical and sweeping than the Reformation."

Church Leaders in Canal Zone Meet at Informal Conference

ANCON, C. Z.—On November 18th. at the invitation of the Rt. Rev. Harry Beal, D.D., the entire clerical staff in the district of the Panama Canal Zone met at the Bishop's house in an informal conference. The Rev. Lon P. Johnson, United States Navy chaplain, Coco Solo, also attended the meeting.

The important happenings at the General Convention were related by Archdeacon Cooper and the Bishop, each commenting upon the missionary spirit which characterized the meetings and the evidence of true brotherliness seen in every session and in all the public gatherings.

The Bishop called attention to the increased objectives of the dioceses and districts toward the Church's program, the emergency appeal for help to the work in China, and the Forward Movement, all of which were proffered hearty support.

No Midnight Mass at St. Mary's

NEW YORK—The rector of the Church of St. Mary the Virgin has decided to revert to the practice in force when he came to the parish as rector, and to omit the Christmas midnight Mass this year. There will be Solemn Vespers and Benediction and carol-singing on Christmas eve, at 8 o'clock. On Christmas morning, there will be several early Masses. The reason given by Fr. Williams for omitting the midnight Mass is that the lateness of the hour and the resultant fatigue make difficult a devout observance of Christmas at midnight.

Dr. de Labilliere Made Dean of Westminster

Announcement of Successor to Late Dr. F. Norris Comes as Surprise to Church Circles

LONDON—The announcement of the successor of the late Dr. Foxley Norris as Dean of Westminster has come as a surprise, even in usually well-informed Church circles. The choice has fallen on the Rt. Rev. P. F. D. de Labilliere, Bishop Suffragan of Knaresborough, in the Yorkshire diocese of Ripon.

The new Dean is 58 years of age. In addition to considerable experience of parochial work in England, he worked for two years in South Africa and during the war served as a chaplain to the forces in Egypt. Before his consecration to the suffragan bishopric of Knaresborough in 1934, he was vicar of Christ Church, Harrogate.

Dr. de Labilliere is a member of a well-known Huguenot family long settled in this country, and his Churchmanship is that of the Evangelical school. The Deanery of Westminster is unique in certain respects. The jurisdiction of the dean is exercised over what is known as a Royal Peculiar. The dean, like the pre-Reformation abbots who preceded him, still remains supreme under the Crown, and is not under allegiance to archbishops or bishops.

DIVORCE AND REMARRIAGE

The Church Assembly, which met at Westminster from November 15th to 19th was largely concerned with legal and technical matters. But it devoted the whole of one afternoon and the greater part of the following morning to a subject of more general interest: namely, whether or not the Church should seek the help of the arm of the civil law, through a parliamentary measure, in order to enforce its own discipline with regard to the use of the Marriage Service for divorcés whose former partner is still living.

Recently the four Houses of the Convocations of Canterbury and York decided by majority votes that divorcés cannot be remarried in Church, but incumbents and even diocesan bishops are to be found who still maintain that the innocent party in a divorce suit ought to be allowed to be remarried with the Church's blessing and with the use of her service.

The matter is likely to become increasingly complicated with the passage of Mr. Herbert's new marriage bill, under which the causes for divorce are to include not only adultery but insanity and desertion. In the Assembly Lord Hugh Cecil asked for the appointment of a committee to prepare a measure for prohibiting the use of the Prayer Book Marriage Service in respect to the marriage of any person whose spouse by a former marriage is still alive. To this Dr. N. P. Williams of Oxford moved an amendment, the point of which was that the Church should rely on its own inherent spiritual authority instead of invoking the aid of Parliament. Dr.

Williams expressed his firm opinion that in its new marriage act Parliament, by releasing clergymen from the obligation to solemnize the remarriage of the innocent party and to lend their Church for the marriage of divorced people, was sincere in its desire to give the Church a free hand so far as its own members are concerned, and he warned the Assembly that, if Parliament were asked for further concessions by the Church, there might be a reaction from its conciliatory attitude. The Archbishop of Canterbury made a speech to the same end, and by an overwhelming majority the Assembly expressed its agreement with the line indicated by Dr. Williams.

New Canon Chancellor

WASHINGTON—The Rev. Everett Holland Jones, rector of St. Paul's Cathedral, Waco, Tex., has accepted his appointment as Canon Chancellor of Washington Cathedral. He was nominated by Bishop Freeman at the September meeting of the cathedral chapter and his election was confirmed, in accordance with constitutional requirements of the cathedral, at the October meeting.

National Council Staff Adds to Memorial Fund

NEW YORK—At the celebration of the Holy Communion in the chapel of the Church Missions House on November 30th, the members of the National Council staff made an offering for the Bishop Lloyd Memorial Fund for the Kuling American school.

The offering of \$487.35 has been added to the \$9,850 already in hand toward the \$100,000 fund which the trustees of Kuling school hope to secure. The income from this endowment fund will be used not for buildings which might be destroyed, but for the strengthening of the teaching staff.

Professor on Parish Staff

CHICAGO—Announcement is made by the Rev. F. C. Benson Belliss, rector of St. Paul's Church, Kenwood, of the appointment of the Rev. Pierce Butler, professor of bibliographical history at the University of Chicago, to the staff of St. Paul's. Dr. Butler is in deacon's orders at the present time.



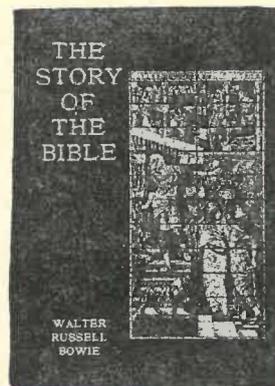
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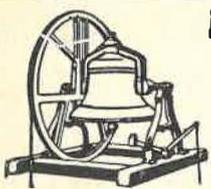
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Hankow Cable Says Mission is "Normal"

Bishop Roots' Message Urges Need of China Emergency Fund; Gives Location of Staff Members

NEW YORK—Bishop Roots cabled from Hankow on November 27th that the mission there, including Hua Chung (Central China) College, was "normal now" and the staff well. Bishop Roots' resignation became effective on acceptance by the House of Bishops in October but he is still in Hankow.

Bishop Gilman, now Bishop of Hankow, is in the United States, expecting to return to China in February or possibly later in the spring. Bishop Roots' cable urges the need of the China Emergency Fund.

Of the foreign clergy on the staff of the Hankow district, the Rev. Claude L. Pickens and the Rev. E. L. Souder are in the United States, and the Rev. C. H. Whiston in the Philippines at last account. The others are at their stations, as are most of the laymen. A. J. Allen is in the United States. Several of the men's families are in Japan or the Philippines or in the United States. Seven of the women staff members are at work in Wuchang, three in Hankow, four in Kuling. Deaconess Riebe is at Ichang, and Miss Hilda Waddington is en route back to China. Some members of the Shanghai and Anking staff are also in Hankow, Wuchang, or Kuling.

The Chinese staff of the Hankow district includes some 35 or 40 Chinese clergy, besides the Chinese physicians who visit the Church general hospital, and the Chinese faculty of Hua Chung College and Chinese teachers in other schools. Dr. Francis Wei, president of Hua Chung, is in the United States; so is Miss Annie Yui, principal of St. Lois' School, Hankow.

PRAISE MISSIONARIES

A letter received from the Chinese faculty of Hua Chung, signed jointly by them, says in regard to the foreign missionaries:

"It is only appropriate to voice our sentiment toward our Western colleagues. In contrast to the Japanese militarists who are driving their own innocent people to create suffering in another land, these good friends of ours are here to comfort and strengthen us and in no small measure to share our suffering. We believe institutions like ours, founded upon the principle of universal brotherhood, are the only sure foundations of lasting peace."

MANY REFUGEES

Even as early as the first of October, Hankow and the neighboring cities were becoming crowded with refugees. The faculty letter quoted above says also:

"While there are plenty of refugees from north and east China pouring into our midst, with all the sacrifices and suffering entailed, no one is in a complaining mood. . . . Wounded soldiers are coming in from the

front and are distributed among the hospitals in Wuchang and Hankow."

Subsequent reports have all shown increasing congestion in Hankow.

COLLEGE CROWDED

The closing or moving of schools in north and east China has brought many refugee students to Hua Chung and other Western schools. By the first of October Hua Chung had made room for 100 such students, in addition to its own, from 17 universities, and more were coming. The largest group was 34 girls from Ginling College, Nanking. The London mission loaned a house for them and five Ginling teachers live with them and teach in Hua Chung. The student enrolment was 340 in October. The head of the chemistry department at the University of Shanghai is also now a refugee in Wuchang and teaching at Hua Chung. A number of students are having an increasingly hard time financially.

Report Fr. McNulty Safe Near Soochow

Continued from page 755

Forster has been there but is now reported in Hankow.

The Rev. John Magee, in China since 1912, is in charge of the Church of the Triumphant Way at Hsiakwan, a part of Nanking. He also has a Chinese associate, the Rev. P. T. Li. Mrs. Magee has recently taken their two young children to England where their two older children are in school. Speaking to the Church Missions House staff in New York on November 24th (she sailed on Thanksgiving Day), Mrs. Magee emphasized the immeasurable value of the service rendered to the Chinese Church at this time by the presence of the missionaries, not only for the practical value of their relief work but for their spiritual strength and support in showing that Christianity is a reality to them in wartime as well as in peace.

CHURCH ENDANGERED

A map of Nanking shows that the Church of the Triumphant Way is badly exposed, as it is directly between the river and the forts on Lion Hill, and also close to the railway. St. Paul's Church is farther back in the city. Nanking is 190 miles by rail from Shanghai. The New York Times of November 27th mentioned Fr. Magee as head of a relief committee of foreigners and Chinese in Nanking, working to secure better care of the wounded.

Other staff members normally in Nanking are Miss Bessie May Sims, evangelistic worker, now in Kuling, Miss Louise Strong Hammond, now in the United States, and Miss Helen Van Voast, a 1936 recruit, who went to Hongkong a few weeks ago to put in some extra time on the study of Mandarin.

The Episcopal Church has no medical work and no large institutions at Nanking. Both missions have parochial schools. The school buildings at Hsiakwan were offered some weeks ago for use as one of the emergency hospitals the city was pre-

**Church Training Given in
Hawaiian Public Schools**

HONOLULU, T. H.—Taking advantage of the territorial law which allows one hour a week for religious instruction in the public schools, the Church in Hawaii is carrying on extensive work with hundreds of children from non-Christian families.

The clergy and other teachers report that they have to concentrate on the most elemental facts of religion, since the pupils are entirely lacking in knowledge of the Bible and the Church.

paring, an offer welcomed by the city authorities though the area has probably been evacuated by now.

BOMBINGS FREQUENT

Bombing of Nanking has gone on intermittently but with increasing severity since August 15th. Fr. Magee has written something of the experience:

"On the second day we had six siren calls, five of which turned out to be genuine raids. Each time it was about two hours before the 'all clear' sounded. I think we had about 20 alarms in the first week, many of which were real raids, and it did get on one's nerves because you could hardly get started on anything before an alarm would sound, and then our whole compound would hurry to our porch cellar. But after a while people ceased to get very much excited and took it as a joke. There are now dugouts all over the city, at bus stops, at convenient places along the road, and a great many people have their own. I have twice been caught in buses, but each time was able to reach a dugout, and have twice been caught while eating my supper. It is rather disconcerting to have the lights go out and reach for the salad, plunging into the butter instead!"

MUST STAY AT POSTS

Of the presence of missionaries in China now Fr. Magee writes:

"We have been preaching for years the need for trust in God, the duty of sacrificial living, and then when the time comes for showing our trust in God, must we run away and let our Chinese do the trusting and sacrificing? . . . If the business interests out here have material stakes that they feel they cannot neglect, what about the moral and spiritual stakes that we, missionaries, have been laying down for a hundred years, and which are now beginning to have such fruitful results? To us, these things are vastly more important than any material stakes whatsoever.

"It was a totally different situation in 1927 when the Communists temporarily got control. We were only an embarrassment and danger to our Chinese friends then, but now the situation is different."

Install Lighting System and Organ

BETHLEHEM, PA.—St. Stephen's Church, Forestville, the Rev. F. T. Trafford, rector, has had a new lighting system installed, the gift of Mrs. Caroline Rowlands in memory of James S. Rowlands, and also a new organ, the gift of Nelson Dunlop, in memory of James D. Doblin and Archibald Dunlop.

**"I Died at Peiping,"
Declares Dr. Kagawa**

**Japanese Coöperative Leader Says
War in China Has Led to Greatest
Crisis in Nation's History**

TOKYO—"I am a dead man. I died at Peiping."

Thus Toyohiko Kagawa, Japanese coöperative economist, social welfare leader, pacifist, and Christian, summed up the inner struggle occasioned by the activities of his country in China. Speaking at a meeting of the executive committee of the Kagawa Fellowship, he declared:

"Thirty-six years ago, Theodore Roosevelt mediated between Russia and Japan. If only the Christians of America (he named particularly Dr. John R. Mott) would persuade President Roosevelt to mediate in some way, I believe both nations would be glad. If only this could be done at once, in order to save both nations from getting deeper and deeper into the hatred of each other that war provokes."

"We are at the greatest crisis in the history of Japan," he added, warning that Christians must not forget the result of the rebellion of the Christians at Shimabara which resulted in the stamping out of Christianity for 300 years.

Dr. Kagawa's income from the sale of books has been seriously depleted by wartime conditions. Sales of his new book, *Womanhood*, which in normal times would have come to at least 10,000 copies, have only amounted to 3,000, and his other books are having practically no sale at all.

The tenseness of the situation is reflected in many bits of news which reach the fellowship's headquarters. Three men were imprisoned for attempting to find out how many Japanese had been conscripted for military duty. The head of the sailors' union was promptly incarcerated when he inquired how many sailors had gone to war. Many letters have come to Kagawa, and many people have sought his counsel on what can be done.

With the loss of income from the sale of Dr. Kagawa's books, the finances of the fellowship are seriously depleted. Copies of Dr. Kagawa's Calendar for 1938 have been sent to various groups in the United States, among them the Sisters of the Transfiguration, Glendale, Ohio, for sale at 10 cts. each. Voluntary gifts for the support of Dr. Kagawa's work are also sought by the fellowship for the purpose of meeting current expenses. If outside income does not increase it is feared that Dr. Kagawa's work of healing, preaching the Gospel, caring for the poor, and working for the spread of the Coöperative Movement, will be closed in many centers.

Grandchild Born to Bishop Stewart

CHICAGO—A daughter was born to Mr. and Mrs. George Craig Stewart, Jr., on November 30th at St. Francis' hospital, Evanston. Mr. Stewart is the second son of Bishop and Mrs. Stewart. The child has been named Mary Stewart.

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Book of Charades Composed by Sarah Pratt, Formerly on "Living Church" Staff

INDIANAPOLIS, IND.—Sarah S. Pratt, who conducted the department of woman's work in THE LIVING CHURCH for many years, has entertained herself lately by writing a book of charades called *Guess This*. There are 100 words which are to be guessed, a syllable at a time—then the entire word is to be guessed. The book is published by the Pratt Poster Company of Indianapolis, and is priced at \$1.00.

Here is an easy one. It is a word of two syllables and one familiar to an older generation:

"My first is just the same as sin,
My second's just as bad;
My total is the name
Of a certain noted lad;
He found a vale of diamonds
As he walked out one day,
And though his name was naughty,
His bankroll was O. K."

Plan to Establish Cemetery Near Winnetka, Ill., Church

CHICAGO—A new venture so far as metropolitan district parishes in the diocese of Chicago are concerned, is a plan to establish a burial ground on property immediately adjoining Christ Church, Winnetka. The plan became public when Bishop Stewart filed a friendly suit in circuit court here to determine whether a strip of land given to the church 61 years ago can be used for burial purposes.

The property is in the heart of the valuable north shore district. It was given to the Church by John Garland, early north shore settler, for use in establishing Christ Church.

50th Anniversary of Clerical Union Marked in Shenandoah, Pa.

BETHLEHEM, PA.—A 50th anniversary commemoration of the Clerical Union was made by the Bethlehem-Harrisburg branch in All Saints' Church, Shenandoah, on November 15th.

The rector, the Rev. John Porter Briggs, was celebrant at the Solemn Mass, assisted by the Rev. Messrs. Harry E. Elston and John R. Ramsay, as deacon and subdeacon. The Rev. Robert F. Kline of Calvary Church, Wilkes-Barre, conducted the meditation after the Mass, and at the luncheon, the Rev. Dr. Edward R. Hardy, Jr., gave an address.

Mrs. Pierce Addresses Georgia Women

SAVANNAH, GA.—Mrs. Henry Hill Pierce of New York, a member of the National Council, addressed the women of the local parishes at St. John's Church, this city, on the morning of St. Andrew's Day, following a corporate Communion of the women.

The Rev. Joseph Burton, rector of St. Michael and All Angels' Church, was celebrant. Mrs. Pierce also visited the parishes in Augusta, Brunswick, Albany, Waycross, Valdosta, and Americus.

Pageant, "The Lord's Table," to be Given December 19th at Orchestra Hall, Chicago

CHICAGO—An original drama depicting the Church's work in the field of service will be presented at the Chicago Sunday evening club in Orchestra Hall on December 19th. The drama is sponsored by the diocesan department of social service, the Rev. Walter K. Morley in charge. It has been written by the Rev. Irwin St. John Tucker and is called *The Lord's Table*.

The story begins with the first Christmas after the Crucifixion and carries down through the ages the Church's story of service to her children, closing with a picturization of the work of social service by various groups and institutions in the diocese of Chicago at the present time.

Canon David E. Gibson of the cathedral will take the part of the officiating priest in the closing Christmas service. Groups representing the Cathedral Shelter, Chase House, House of Happiness, and other settlements and organizations will participate.

The drama has been written and will be presented at the suggestion of the Chicago Sunday evening club as part of its Christmas program. The club meets weekly in the heart of the Loop and is undenominational in character.

Diocesan Youth Groups Merge and Form "Young Churchmen of Ohio"

CLEVELAND—Three hundred young people of the diocese of Ohio held a two-day convention at Trinity Cathedral on November 26th and 27th, coming as representatives of the organization for young people's work in their respective parishes.

The Rev. G. R. Hargate of Port Clinton, chairman of the diocesan commission on young people, presided at the meetings, and the Very Rev. N. R. High Moor, of Trinity Cathedral, Pittsburgh, preached.

The various groups merged and adopted the name of the Young Churchmen of Ohio, and a young people's council was named. The new organization will be a part of the department of religious education, of which the Rev. Paul R. Savanack of St. Luke's parish, Cleveland, is the executive secretary.

Tubercular Sanatorium Chapel Furnished by Kenosha Churches

KENOSHA, WIS.—Symbol of Christian fellowship, the chapel at the new Willowbrook sanatorium, Kenosha county institution for tubercular patients, is being furnished by the churches of the city.

Offerings taken during the Thanksgiving season have been designated for the purchase of equipment. The chapel committee consists of the Rev. Fr. Renuus of the Augustinian Fathers, in charge of the Holy Rosary Roman Catholic Church, the Rev. Kenneth D. Martin of St. Matthew's Episcopal Church, the Rev. Harry Bucalstein of the First Christian Church, and the Rev. Carl H. Buenger of the Friedens Evangelical Lutheran Church, Missouri Synod.

NECROLOGY

✠ May they rest in peace. ✠

ARTHUR C. CARTY, PRIEST

PHILADELPHIA—The Rev. Arthur C. Carty, 63, rector of St. Bartholomew's Church for eight years and a former navy chaplain, died on November 30th after a long illness. Mr. Carty had been ordained to the diaconate and priesthood in 1929 by Bishop Garland.

Born in Frederick, Md., he attended Frederick academy and was graduated from Gettysburg college in 1896 and from the Lutheran Seminary, Mount Airy, three years later.

Mr. Carty founded the Lutheran book and literature society and for 15 years directed the Lutheran noonday Lenten services.

He is survived by his widow and a son, William.

GEORGE H. HILLS, PRIEST

CINCINNATI—Only five days after announcing his retirement from the ministry, the Rev. Dr. George Heathcote Hills, 75, died of a heart attack in his home here on December 2d. He had announced his resignation on December 1st after 25 years as rector of Grace Church, Avondale, Cincinnati. His death closed an active ministry of 52 years.

Mr. Hills was born in Syracuse, N. Y., July 6, 1862, the son of George Morgan Hills and Sarah Dows Hills. He obtained the degree of Bachelor of Arts from Trinity College in 1884, and Master of Arts in 1887. He was ordained to the diaconate in 1885 and advanced to the priesthood in 1887 by Bishop Scarborough. His marriage to Miss Norma L. Greve of Milwaukee took place in 1913.

He served as assistant at St. Mary's Church, Burlington, N. J., from 1885 to 1887; as assistant at St. James' Church, New York, the following year; as rector of Christ Church, Riverton, N. J., from 1888 to 1891; at Holy Trinity Church, West Chester, Pa., from 1891 to 1898; and as assistant at Grace Church, Chicago, in 1898. During the years 1898 to 1902 he served as rector of Christ Church, St. Joseph, Mo.; in 1902 also as assistant at St. Luke's Church, Atlanta, Ga. From 1903 until 1909 he was vicar of St. Mark's Church, Minneapolis, Minn.; and rector of St. Mark's Church, Milwaukee, from 1909 until 1913.

Dr. Hills served as registrar of the diocese of New Jersey in 1890, and was a member of the standing committee and a deputy to General Convention in 1901. He was trustee of Epiphany hospital, Cincinnati, in 1914; a member of the City Missionary Society in 1915; in 1917 chaplain of the Order of the Sons of the Revolution; and for three years he was national chaplain of the Sons of the Revolution. During the war he was with the AEF as a YMCA secretary in the leave areas of Aix les

Bain, and was in charge of the Officers' Club, Cannes, in 1918. He served as chaplain of the Officers Reserve Corps, USA, in 1922, and in 1925 was commissioned Major Chaplain in the Officers Reserve Corps.

Funeral services were held on December 6th in Grace Church, Avondale, with Bishop Hobson officiating, assisted by many of the clergy of the diocese.

Surviving are his widow and a son, George, of Cincinnati; three daughters, Mrs. Ralph F. Mayhew, Milwaukee, Mrs. Everett Marsh, Chicago, and Mrs. Roy T. Sellery, Cincinnati.

JAMES D. STANLEY, PRIEST

INDIANAPOLIS, IND.—The Rev. James Dowdell Stanley, rector emeritus of Christ Church since 1924, died in New York City on November 16th at the age of 81.

He was born in Alabama in 1856, the son of Augustus O. and Rebecca L. Dowdell Stanley. He obtained the degree of Bachelor of Arts at Trinity College in 1877, and Master of Arts in 1880, and attended the General Theological Seminary in 1880. He was ordained deacon in 1880 by Bishop J. C. Talbot, and advanced to the priesthood in 1881 by Bishop Jaggard. His marriage to Camilla R. Hutton took place in 1891.

Fr. Stanley served as rector of the Church of the Epiphany, Cincinnati, from 1880 to 1886; at St. Stephen's Church, Terre Haute, from 1886 until 1896; at Our Saviour's Church, Cincinnati, from

1896 to 1901, and as rector of Christ Church, Indianapolis, from 1901 until his retirement in 1924. He was a deputy to General Convention for many years.

Burial services were held in Christ Church on November 19th, conducted by Bishop Francis and the Rev. Edwin Ainger Powell, rector of the church.

DR. HOWARD A. BAYNTON

SUSSEX, Wts.—Dr. Howard Alfred Baynton, only son of the late Rev. James A. and Allie Weaver Baynton, died on November 15th in Pennsylvania. Dr. Baynton was born at Plymouth on August 22d, 1905.

He attended Carroll College, Waukesha, for three years, then entered the Northwestern Medical College at Chicago, from which he was graduated in 1930.

After his internship at St. Luke's hospital, Chicago, he was appointed assistant surgeon at Shriners' hospital for crippled children and resident in charge, in Chicago. The following year he received a commission from President Hoover as assistant surgeon at the navy training school at Great Lakes, Ill., with the rank of lieutenant. Two years later he resigned this work and returned to St. Luke's hospital, Chicago, to specialize in x-ray work. His marriage to Miss Dallas Graham of Grand Rapids, Minn., took place in 1935.

Dr. Baynton is survived by his wife, his mother, an uncle, Arthur Cox, two aunts, Mrs. C. J. Tempero, of Pewaukee, and Mrs. John Oxenham of Australia.

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Funeral services took place in Sussex on November 18th.

GEORGE HARGREAVES

DETROIT—Funeral services for George Hargreaves, who died on November 22d at his home in Orlando, Fla., were held in St. John's Church on November 27th by the Rev. I. C. Johnson, rector of the church, and the Rev. W. L. Forsyth, rector of St. James' Church, Birmingham.

Mr. Hargreaves at one time was a vestryman of St. John's, and maintained his communicant status there up to the time of his death, although for many years, since his retirement as treasurer of Parke, Davis & Company of Detroit, in 1917, he had lived in Florida.

Mr. Hargreaves was born in England

in 1851, and came to the United States in 1873.

Surviving are five children: Miss Alice L. Hargreaves, George E., of Seattle; Robert C., Miss Maude M., of Orlando, Fla., and Mrs. Matthew B. Whittlesey, of Bloomfield Hills; 11 grandchildren, and one great grandchild. Mrs. Hargreaves died in 1927.

Epiphany Church Fund Growing

NEW YORK—More than half the fund of \$330,000 for the building of the new Church of the Epiphany has been contributed: namely, \$196,298. It is hoped that the remainder of \$133,702 may be given before the end of the year. Bishop Manning, it will be recalled, opened the campaign for this fund by making himself responsible for \$1,000.

Church Marks 135th Year

NEW YORK—Loyalty to Christ and His Church was the theme chosen for the week of the 135th anniversary celebration of the Church of the Ascension, West New Brighton, S. I., the Rev. C. Avery Mason, rector, from November 28th through December 5th.

Various activities took place during the week, including a meeting of the Woman's auxiliary, with speakers from foreign and domestic fields, and services sponsored by young people's activities and the Girls' Friendly Society. Bishop Gilbert, Suffragan of New York, spoke at the anniversary dinner on November 28th, and the Rev. Dr. John W. Chapman, of Anvik, Alaska, spoke on Loyalty Sunday, December 5th. Canon Pascal Harrower, rector emeritus of the Church of the Ascension, also spoke.



CLASSIFIED



ANNOUNCEMENT

Died

DE NANCRÉDE—HARRY WALSTANE DE NANCRÉDE, Canon of the English Church and beloved husband of the late Emily Kearny Rodgers, died at his residence, Rome, Italy, on November 17th. Burial at Rome.

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CHURCH FURNISHINGS

CHURCH FURNISHINGS in all materials—Altars, Pulpits, Lecterns, Font—Altar Brasses, Alms Basins, Memorial Windows, and Tablets; Altar Coverings or Fabrics and Embroideries for making same. R. GEISSLER, INC., 540 Sixth Ave., New York City.

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POSITION WANTED

Clerical

RECTOR desires change. Recent tour of preaching in England. Parish desired immediately preferably in the East. Box R-252, THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

MISSION desires gift of a censer, new or used; or will purchase at a reasonable price. Box P-257, THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED—Has any priest or parish discarded vestments or cope, or office lights that they will give or sell for small price? Please address Box S-255, THE LIVING CHURCH, Milwaukee, Wisconsin.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

FRIEDRICH, REV. JAMES K., formerly curate at Christ Church, Red Wing, Minn.; is curate at St. Stephen's Church, Hollywood, Calif. Address, 7110 Hillside, Hollywood, Calif.

GRANT, REV. LAURENCE H., formerly at the Church of the Holy Apostles, Oneida, Wis. (F. L.); has been called to St. John's Church, Oakland, Calif.

HAYWARD, REV. ALBERT K., formerly rector of St. Luke's Church, Mount Joy, and vicar of St. Elizabeth's Mission, Elizabethtown, Pa. (Har.); to be rector of St. Paul's Church, Wellsboro, Pa. (Har.), effective December 15th. Address, 53 Walnut St.

HILTON, REV. JAMES A., formerly rector of St. Andrew's Church, Valparaiso, Ind. (N. I.); is on the staff of St. Paul's Church, Lansing, Mich. He will devote much of his time to the Episcopal students in Michigan State College.

JEWELL, REV. DR. EARLE B., formerly rector of Christ Church, Red Wing, Minn.; to be rector of St. Andrew's Church, Kansas City, Mo. (W. Mo.), effective January 1st. Address, 424 W. 67 Terrace.

WRAGG, REV. SAMUEL ALSTON, formerly dean of St. Luke's Cathedral, Panama Canal Zone; to be in charge of St. Paul's Church, Savannah, Ga., effective December 12th.

NEW ADDRESSES

BODIMER, REV. JOHN M., formerly 315 E. Jefferson St., Waupun, Wis.; 1914 N. Charles St., Pittsburgh, Pa.

MITCHELL, REV. AUSTIN B., JR., formerly 225 Mt. Airy Ave.; Hotel Baldwin, Paris, Ky.

DEPOSITION

WOOD, TIPTON LEE, Presbyter, by the Bishop of Los Angeles, November 24, 1937. Released and deprived. Renunciation of the Ministry.

ORDINATIONS

PRIEST

CENTRAL NEW YORK—The Rev. GEORGE EDWARD NICHOLS was advanced to the priesthood by Bishop Coley of Central New York in Grace Church, Utica, N. Y., November 30th. The ordinand is rector of St. John's Church, Cape Vincent, N. Y. He was presented by the Rev. Harold E. Sawyer who also preached the sermon.

DEACONS

ALBANY—HOWARD SAMUEL KENNEDY, 2D, was ordained to the diaconate by Bishop Oldham of Albany in the Cathedral of All Saints, Albany, N. Y., November 29th. The candidate was presented by the Rev. A. Abbott Hastings, and is assistant at St. Paul's Church, Troy, N. Y., with address at 52 Third St. The Rev. C. V. Kling preached the sermon.

GEORGIA—CLYDE LAWTON JARDINE was ordained to the diaconate by Bishop Barnwell of Georgia in St. Andrew's Church, Douglas, November 21st. The candidate was presented by the Rev. Robb White, Jr., and is vicar of the churches at Pooler, Isle of Hope, and Statesboro. Address, Y. M. C. A., Savannah, Ga. The Bishop preached the sermon.

DEGREE CONFERRED

VIRGINIA THEOLOGICAL SEMINARY—The honorary degree of Doctor of Divinity was conferred upon the Rev. Athalic Pithan, rector of the Church of the Crucified, Bagé, Rio Grande do Sul, Brazil, on December 1st.

CHURCH CALENDAR

DECEMBER

12. Third Sunday in Advent.
- 15, 17, 18. Ember Days.
19. Fourth Sunday in Advent.
21. St. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. St. Stephen. (First Sunday after Christmas.)
27. St. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Weekday Masses: 7 A.M. Thursdays and Holy
Days 7:00 and 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

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
Holy Communion, 8 A.M., Monday, Wednesday,
and Friday; 12 Noon, Thursdays and Holy
Days.

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.
Noon Service: 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

CALENDAR OF COMING EVENTS

DECEMBER

14-16. Forward Movement Commission Meeting.

AMERICAN CHURCH UNION CYCLE OF PRAYER

DECEMBER

20. St. Stephen's, Coconut Grove, Miami, Fla.
21. Christ Church, Dallas, Tex.
22. St. Mark's, Philadelphia.
23. St. Peter's, Oakland, Calif.
24. Christ Church, Moline, Ill.
25. St. Mark's, Anaconda, Mont.

NEW YORK—Continued

Trinity Church

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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.

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7 to 8; Saturdays, 3 to 5 and 8 to 9.

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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.

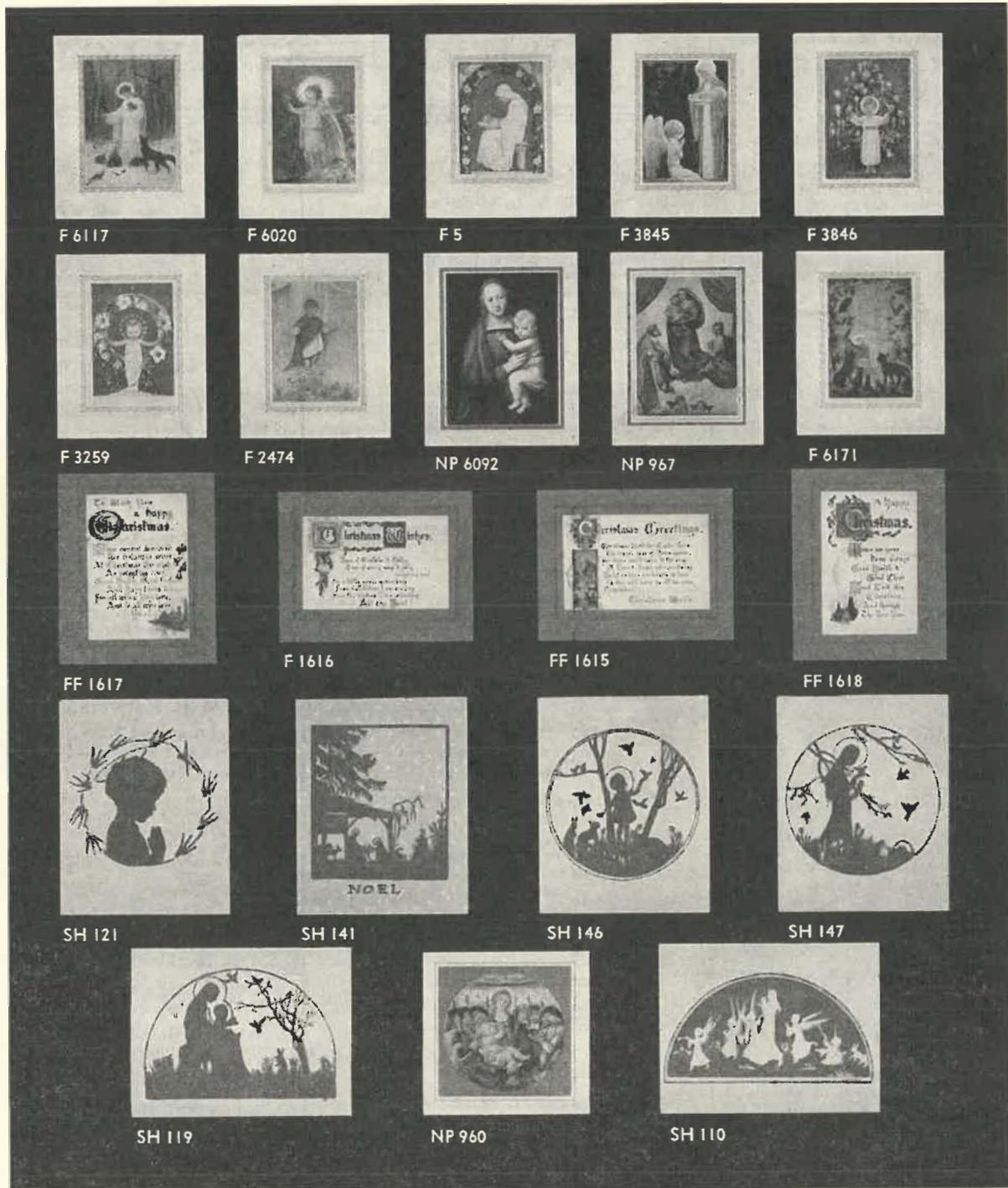
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All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
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Sunday Masses: 7:30, 9:30, and 11:00 (Sung
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Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

A Selection of Religious Christmas Cards

The cards shown on this page are only a few of the very lovely cards and folders we are carrying this season. ¶ Cards in the F series are designed by Margaret Tarrant. Pictures printed in full colors, mounted on cream-colored paper, French-folded with decorative borders and greetings printed in silver. Average size, 2 1/4 x 2 1/2 inches. ¶ FF French-folds 1615, 1616, 1617, 1618 contain Christmas verses lettered in Old English and mounted on bright red paper with gold borders; greetings on inside. Average size, 4 x 3 1/2 inches. ¶ NP cards are printed in full colors, decorated with gold, on cream-colored French-fold. ¶ SH 110, 119, 121, 146, 147 are silhouettes printed in blue-green on white parchment; SH 141 on white-starred pale green paper. Average size of NP and SH cards, 3 1/2 x 4 1/2 inches. Price, with envelope, 5 cts. each. Postage additional.



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