

December 25, 1937

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The Living Church



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A Biography of the
Third Bishop of Shanghai
**Samuel Isaac Joseph
Schereschewsky**
1831-1906

By JAMES A. MULLER, Ph. D.

Professor at the Episcopal Theological School, Cambridge, Massachusetts, and formerly Professor at Boone (now Central China) College, Wuchang, China.

"I sat down to read *Apostle of China* immediately after luncheon," writes the Rev. Walter H. Stowe, President of the Church Historical Society. "I became so engrossed in it that the interruptions of parochial duties annoyed me very much; but I finished it that same day before going to bed. It is one of the most thrilling biographies I have ever read, and Dr. Muller, the publishers, and the Church are to be congratulated on such a splendid contribution to American and Chinese Church history.

"A great scholar, a great pioneer in higher education in China—a great Christian triumphing over tremendous obstacles—all are presented in a most convincing fashion. The author has successfully combined sober history and the dramatic interest of a first rate novel. A gripping feeling of suspense, 'Will he be able to finish his great task?' is maintained to the very end. The consummate art of the biography is that the story tells itself, the records themselves do the talking, and the author's own interpretations (which appear few in number) are sound and justified by the evidence."

Chapter Headings

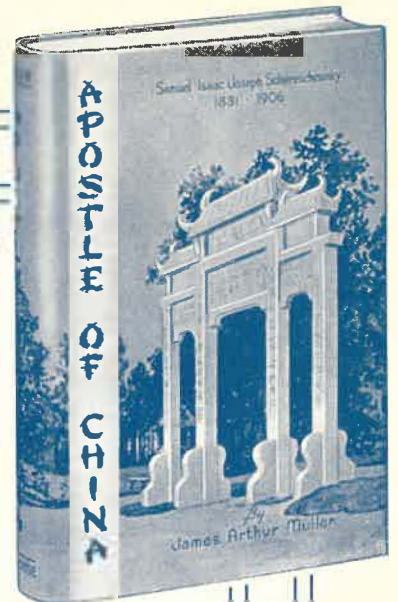
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CORRESPONDENCE

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

Living Church Scrapbook

TO THE EDITOR: About a year ago you sent out questionnaires wanting to know what part of THE LIVING CHURCH appealed to your readers most. I had in mind then just what I was going to do with our old papers. Since then I have carried out my plans.

First the idea came to me to make a scrapbook of The Sanctuary by the Rev. G. L. Richardson.

I always found myself turning to his sermons and finding real strength and spiritual uplift. When I read of his death I felt that I had lost a personal friend and helper. However, I found inspiration from sermons continued by others, Everyday Religion and LIVING CHURCH sermons and have saved them all. I gave one of the ministers in our town a book of sermons and he seemed greatly to appreciate them and felt they would be a source of inspiration to him.

Then I became most interested in the etchings by Wil King. Now I have a book of churches with Wil King's etchings taking first place, was grieved indeed when I saw an account of his death.

The book we enjoy so much is the one of Altars. One can sit and look at these beautiful Altars and be lifted out of one's self, and this verse instinctively comes to my mind, "O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him."

The Church Music by the Rev. John W. Norris I felt should be kept for reference, having studied music all my life. I know only too well that the Church should have the best in music, but some churches have allowed the cheaper and more shoddy music to creep in. However, I feel by agitating this question and by education, our churches will see after a while, the great part music has in our worship, and will want only the best, so I value my scrapbook of Church music, and hope by such good authority backing me, to use my influence for better music. Last, but not least, I made one book of cathedrals and their history. Old laces and their history also have a place in this book.

A friend was making a book of poems—so the beautiful poems went into her book.

These scrap books are attractive, and have been, very much appreciated by our friends.

At this Christmas time I wanted you to know how we have enjoyed THE LIVING CHURCH. We even keep tab on Livy, the office cat.

With best wishes for your continued success. Mrs. JOHN COOKMAN.
Harrisville, W. Va.

Grief Over Romanist Errors

TO THE EDITOR: Oh, how my heart is grieved! Why? Because I see our beloved branch of the Church becoming Roman, instead of Catholic, both here and in England. Why should we rejoice when the youth of our Church is made to listen to Roman errors [L.C., November 13th]?

Besides this cause and occasion for sorrow, I wonder why so many of our priests copy Rome in so many ways. The habit is certainly increasing and I fear will not lead to Godliness, but to mere formalism, outward sign of no spiritual grace. Mumbling, hur-

rying through Mass apparently to save time, forgetful of reverence. . . . Has Rome ever accomplished good by her errors? Indeed she has not. One deed alone condemns her, the Ethiopian war, for she condones what was done in that ghastly massacre. In the midst of world trouble how distressing it is that we cannot even look to our beloved Church for consolation!

(Miss) MARIAN S. PUFFER.
Orange, N. J.

American Benedictine Community

TO THE EDITOR: From time to time during the past three years news items have appeared in the columns of THE LIVING CHURCH relative to the development of an American Benedictine community. As your readers have been informed a number of men have been in training for this foundation under the direction of the English Benedictines at Nashdom Abbey, Burnham, Bucks.

At the time this venture was begun a sponsoring committee of American clergy and laity was formed. The idea of the sponsoring group was to assure interest and assistance to the foundation.

Following the first American professions last summer the authorities at Nashdom Abbey felt that an enlarged interest was desirable looking toward the return and settlement in America of the American religious. With this in mind the committee was reorganized late in August, and the Rt. Rev. Dom Martin Collett, OSB, Abbot of Nashdom, requested the writer to serve as general secretary to the sponsoring committee. Inquiries pertaining to the American Benedictine community can be addressed to my office.

The completion of the training in England, the return of the American monks, and the settlement of the community in this country will involve a considerable expense.

The Living Church

Established 1878

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

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That expense cannot in fairness be charged to the Nashdom community. The benefit of this venture will belong to the Church in America. American Churchmen are accordingly urged to assist in the founding of this work by their money gifts. This help is especially needed during the next 12 to 18 months.

The Abbot of Nashdom is serving as treasurer of the fund for the American establishment. All checks, drafts, money orders, or other remittances should be made payable to him. Such remittances should be sent directly to Nashdom Abbey, marked for the American community.

(Rev.) VIVAN A. PETERSON, secretary,
Benedictine Sponsoring Committee.
Cleveland.

Ordination Service

TO THE EDITOR: When Christian unity is considered in connection with the Presbyterians and reordination is to be part of the method employed to achieve unity, I wonder what service of ordination can be used.

I may have incorrect information, although I feel sure that my recollection does not fail me in connection with a statement made by a Presbyterian minister that he was inducted as "Bishop" of his congregation. If this is correct, and a bona fide Presbyterian incumbent is both bishop and presbyter, may we not have to use the service for the consecration of bishops? . . .

(Rev.) GEORGE G. HOISHOLT.
Coalinga, Calif.

Author's Name Wanted

TO THE EDITOR: Can you tell me who wrote this?

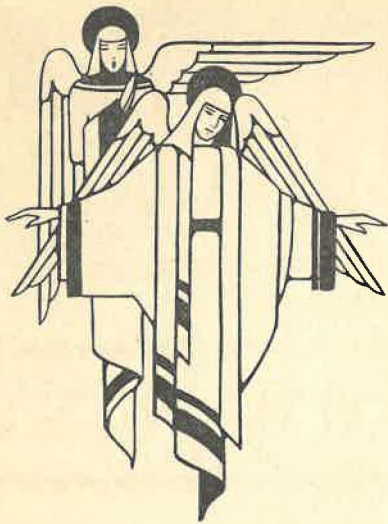
CHRISTMAS PRAYER

The stars were bright that Christmas night,
And in the stable bare
The cool night winds held carnival,
No cozy crib was there
To shelter tender baby limbs
From frosty winter air—
(Oh, Cruel Cold, those winds, as when
They struck the shrinking flesh again,
Stretched naked on a cross!)

The rough straw bed for baby head
Held hidden prick of thorn,
No silken pillow bore its weight,
As other babes new born—
That restless, tossing baby head
By rough cut stubble torn.
(Was there mixed with that very hay—
Slip of the vine that should grow
one day
To make a crown of thorn?)

The world is old and hearts are cold,
This distant Christmas tide,
His people hold high carnival;
But He is set aside—
For eyes long fixed on worldly things
Grow blind with human pride.
(Make, O My Heart, of thy very best,
A warm, soft bed for His peaceful
rest,
Against His passiontide!)

(Dr.) E. ARNOLD.
Detroit.



OF CAROLS

PRAISE of the Child should be
Simple in its art,
Tender as a new-born thing
And as close to the heart.

ELEANOR GLENN WALLIS.



THE NATIVITY

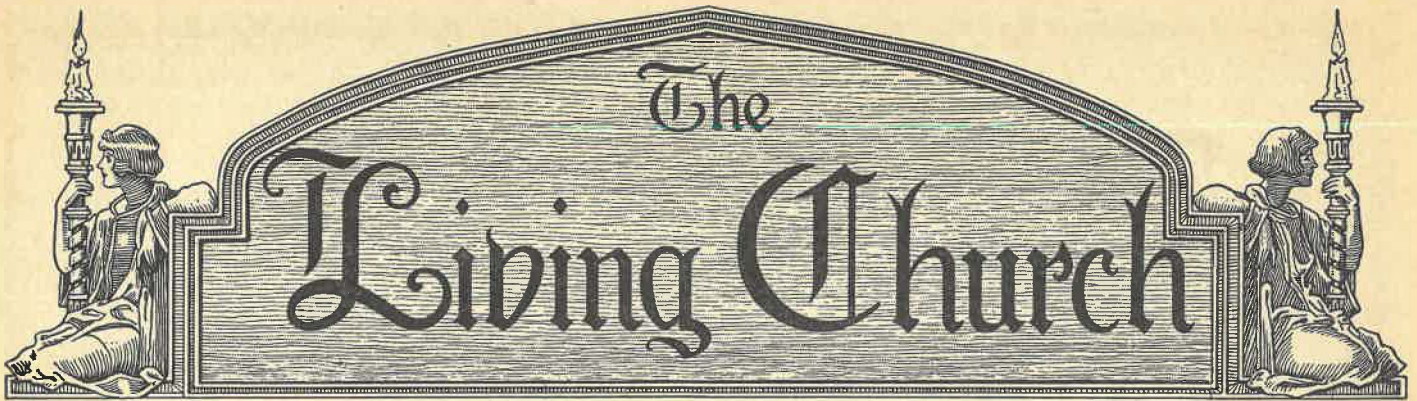
STILLNESS o'er the earth—from all the star-filled night
One brighter beam of radiance falls on sleeping Bethlehem,
Holy village, ghostly white; where Mary waits.
Angel voices reach the hills, finding the wakeful shepherds;
“Peace on earth,” they sing—peace in Bethlehem
Where Mary watches.

Dread Infant, God-child—in Thine eyes
The light of innocence, divinity's great power, lies.
Only the sanctity of mother-love can hold Thee—
Wise men bow in wonder, and withdraw;
Shepherds, with a simpler trust,
Behold in Thy spring-clear eyes
All that the stars and sunrise have told them,
And bend in humble adoration;
The cattle cease their lowing, now the Shepherd is near.

Still, still, is David's town,
Where all have found their rest, save Mary,
Who alone keeps vigil with the infant Son of God.

JAMES O. CARSON, JR.





▲ EDITORIALS AND COMMENTS ▲

The Bethlehem Way

LET US NOW GO even unto Bethlehem, and see this thing which is come to pass." That is the journey we are all making anew this Christmas time. It is one of many ways in which we meet our Lord. We can walk with the Boy as He goes up to Jerusalem and the temple for His first Passover. That road has a signboard pointing to His true and complete humanity. We may go with Him into Galilee and so know Him as the Great Teacher. We may join the disciples as "they were in the way going up to Jerusalem, and Jesus went before them, and they were amazed, and as they followed they were afraid"—that journey leads to the upper room, to Getsemane, to the High Priest's palace and the trial room of the Sanhedrin. We may go with Him to Calvary. We may walk with Him to Emmaus. We may go to Bethany and see the cloud receive Him out of sight. But now we go to Bethlehem. Three of these journeys have seemed of most importance in considering the Person of our Lord, and this stands first.

For centuries men put first, not the Incarnation of the Son of God, but His Crucifixion. They said: "Let us now go unto Calvary." But what makes Calvary so tremendously significant is that there we do more than gaze on a man; we watch the God-Man. Calvary is more than the world's worst tragedy; it is the revelation of God's way to victory. It is a great light streaming back into all the past and forward into all the future and revealing God's way of dealing with sin and the awful cost at which human redemption is won. The victim is a Divine Victim. The Cross, therefore, shows God in action. It shows how He wins the victory over sin. He will not use force to restrain or destroy. All other victories pale beside the conquest of love, though it bears no arms and uses no force. Unless it thus shows God in Christ reconciling the world, Calvary loses its real meaning. If we make the Bethlehem journey first, then at Calvary we see "the unveiling of the heart of Deity"; we are sure of the absolute Christ-likeness of Almighty God; we know that this Man whom humanity recognizes as the ideal of all moral beauty is at the very core of this stupendous world of nature and of history, God forever more. So we journey first to Bethlehem, where God became man; and to the Altars of our parish churches where the mystery of the Incarnation is perpetually renewed.

In these modern days men have more often said: "Let us now go into Galilee." They would hear One of whom it was truly reported, "Never man spake like this man." That means placing the emphasis where the Teacher Himself so often placed it—on Christian faith as showing us a way of life. Galilee tells us of the teaching of Christ and of His example. He shows what the life of God is; He shows, also, what the life of men should be.

But how can we ever accept this life-plan, unless the Teacher speaks, and has the right to speak, as the Voice of God? We can never believe it possible to go the limit in generosity, in brotherly sympathy and understanding, in forgiving charity, in the curbing of all personal resentments, in brave endurance which learns through suffering, in walking the ways of peace, if our Master is only a mystical Oriental, who lived a simple life in a simple age, knew nothing of our modern problems—in short, was a dreamer whose dreams can never come true. How can men, much less nations, live by the Golden Rule if all they believe of Him who gave it in its positive form is that He was framing an ideal philosophy of life—something so difficult that it has never been tried?

WHAT a difference if we have first made the journey to Bethlehem! Then we hear the Teacher of Galilee speaking with authority because He is the Holy One of God. Tie up Bethlehem and Galilee as we have tied up Bethlehem and Calvary, and we see that Christ's way of life is the eternal way, the only way that promises permanent peace and justice; His "loving to the uttermost" is God's way of loving—all men, always and everywhere. Then we see that the values He places on life are God's evaluations; His estimate of the worth of things comes with divine authority; when He tells us how to live, He tells us what He knows; His way of life is a possible way because God says it is. And because God gives strength to those who take Him at His word and try.

It is a way of life based upon a certain definite belief. Faith in the Babe of Bethlehem gives us faith in the teachings of the Man of Galilee, even though His victory came by conquest on a cross.

A way of life based upon belief; yes, but the obverse is

true: the belief is of value only as it leads men to walk in the Way. If all of life is not being more and more sanctified by our faith, then there is something wrong about our creed, however dogmatically correct may be our statement of it. The religion of the Incarnate Lord must become incarnate in our lives. Those of us who followed the deliberations of the General Convention a few months ago found this truth stated in a dozen different ways—in the sermon at the opening public service, in the pastoral letter, in the challenging addresses of some of the speakers at special gatherings. Christianity means the sanctification of common life.

IS NOT THIS, too, another side of the teaching of the Bethlehem journey? One of the leading preachers of America put it in these words: "At Christmas God laid a baby on the doorstep of the world. . . . There he lies in the manger, a helpless, needy little bundle of human flesh and spirit. But in truth *God is there*. The promise of the ages, the hope of the future, the salvation of the world is in that helpless little child. Nor is that all. *God is in His world*. Christmas is the symbol of the everyday sort of religion, the homely, simple, natural presence of God in the common things and the common ways of life."

The prophet Zechariah has a description of the Messianic age which expresses this thought. In that day, he says, the bells of the horses shall bear the inscription, "Holiness unto the Lord." (Translate that into language of the automobile age.) In that day, all the vessels of the Lord's house shall be like the sacred bowls for use at the Altar; even the household utensils shall be stamped, "Holiness unto the Lord of Hosts." How wonderfully the prophecy was fulfilled in the coming of the Christ! The Son of God was made man—as human as ourselves in everything that is of the essence of humanity—perfect man, with a human body, a reasonable soul, a mind with every right human thought, a heart for all true human affection. Because He so perfectly took our humanity to Himself, He made it a new thing. Work, business, pleasure, home are different because He touched them. Because as a child He lived in a home with other children; because He was a workman; because He was a citizen, a member of the community, therefore family life, business life, industrial, social, community life may be touched by God and in time be bathed in the glory of heaven.

We are beginning to see this, anew, in these days; and we are beginning to see, too, as by a new revelation, that the religion of an Incarnate Lord means corporate as well as individual righteousness. There was an old saying that a corporation has no soul. Now we are discovering that it has as many souls as it has constituent stockholders. Absentee ownership made it possible, in industry, for men to "sin at long range." But sin is sin, no matter how far we travel back to reach it. Many of the industrial disorders which trouble us today have their roots in an ugly past when sin at long range was more common than it is now. For many an "economic royalist" of today is really trying to get the machinery of normal production running smoothly and would gladly wash off, if he could, the ugly sins of the past that have damned capitalism so long and so violently. The same is true of many a Christian laborer. On the other hand, many leaders of both management and labor are selfishly and stupidly throwing obstructions among the cogwheels and holding back the progress that might come if employer and employe together would remember the special obligation to redeem the errors of other days (and, it may be, of other men) by earnest efforts at sympathetic understanding. Some of us who are appreciative of the

aims of the New Deal cannot but regret the ugly controversial spirit which both its supporters and its opponents so frequently show—and that at a time when the imputation of ulterior motives is a deliberate fanning of the flames of discontent, disorder, perhaps revolution.

All of which may seem to take us far away from Bethlehem and the Christ-child. But it does not. For the religion of Christmas touches every department of human activity. It is not a compartment thing. It calls upon each of us, in whatever sphere we move, to be doing our part to fulfil the Messianic prophecy of the day when all of life shall be held sacred and every human task hallowed. We all of us—whether our faith be great or small—have too tight a hold on Christmas ever to give it up. The day itself bids us tighten our hold hard enough to make the meaning of its story come true.



A New Publishing Schedule

FOR A NUMBER of years members of THE LIVING CHURCH FAMILY have been accustomed to receive THE LIVING CHURCH on Thursday or Friday or Saturday of the week. Now, after long and careful consideration of all the factors involved, the editors and publishers of THE LIVING CHURCH have come to the conclusion that a change in publication date is desirable from both our own standpoint and that of the readers.

Because we do feel that the readers and staff of THE LIVING CHURCH are, in a very real sense, a family, we should like to tell you frankly our reasons for deciding to make this change.

A number of years ago, when speed in reporting the news was not considered as important as it is today, THE LIVING CHURCH used to have a deadline of Saturday for all news and articles, and only very brief reports of the most important events taking place over the week-end were inserted on Monday. Nowadays, Saturday, Sunday, and Monday seem to be the days on which the majority of important Church events take place; and while we have extended our dead-line to Monday noon in order to accommodate as much late news as possible, it has been possible for us to include Monday events only with the greatest brevity, following up with a more extended account in the issue of the following week. Also, the fact that a large proportion of the news had to be set in type on Monday meant that many more typographical errors were bound to creep in because of the inaccuracy that is inevitable to rush work.

Under the new arrangement, our deadline will be Wednesday noon, with the result that items of the entire weekend can be included full in the very next issue, and with the added result of giving us more time on Wednesday afternoon to eliminate inaccuracies and typographical errors.

Another advantage of this change is that henceforth THE LIVING CHURCH will be delivered on the same day throughout the country. Your next copy, the issue of January 5th, should arrive, according to the schedule with which the post office has supplied us, on Monday, January 3d, whether you live in Seattle, Los Angeles, Boston, or Palm Beach. (On rural routes delivery may be a day later.) This is made possible by the fact that THE LIVING CHURCH will be traveling in the mails over the weekend. More and more magazines are taking advantage of the breathing space from Saturday noon until Monday morning as transportation time.

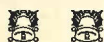
The fact that the publication date has been turned back several days does not mean that you will miss an issue, for there have been 52 Saturdays in 1937 and there will be 52 Wednesdays in 1938. We take considerable pride in the fact

that *THE LIVING CHURCH* is the only Church weekly which has never missed an issue.

Still another point—and the one which originally started us looking into the pros and cons of changing our publication date—is the fact that our printers are anxious to follow the custom, now nearly universally established in the printing trade, of giving their employees a five-day week with Saturdays and Sundays off. For many years *THE LIVING CHURCH* has advocated better conditions for labor. We would but poorly practice what we preach if we did not make an attempt to fit our schedule into the most enlightened practice of the present day.

Then again, we believe that many of our clerical readers will appreciate receiving *THE LIVING CHURCH* on Monday, which is in many localities tacitly considered the “clergyman’s day off.”

Thus, although there are bound to be some inconveniences occasioned by this change, we believe that the members of *THE LIVING CHURCH FAMILY* will find in the long run that the advantages outweigh the disadvantages. If, after giving the new arrangement a chance to commend itself to you, you find that it is definitely less convenient than the former plan, we would very much appreciate your writing and telling us about it. *THE LIVING CHURCH* exists only to serve its readers and we are always anxious to have suggestions from them as to how its service may be improved.



Bishop Perry’s Valedictory

BISHOP PERRY has wisely taken advantage of the solemn occasion of his valedictory sermon as Presiding Bishop (published in full in this issue of *THE LIVING CHURCH*) to make two very important suggestions with regard to the missionary policy of the Church. One of these is the matter of giving to our missionary bishops the authority which they most certainly need in order to carry on their missionary work effectively.

“Since my visits in many fields I have recommended urgently the policy that resources of men and money be appropriated in every case to the Bishop for use at his discretion with the advice of his missionary council,” says Bishop Perry. We wonder if our readers realize how completely up to the present time missionary bishops have been ham-strung by the manner in which their appropriations are given to them. Last spring one missionary bishop wrote to us:

“Even up to today we have not yet received from the National Council any statement as to what our appropriation is to be for this current year of 1937. Think of it! We are rigidly held to an appropriation by items [in the case of this missionary district there were more than two hundred items], and yet when one-quarter of the year has gone by we still have not been told what we may use for any one item. Perhaps somebody can explain just what he thinks one might do in order to administer a budget of this sort.”

No business would attempt to dictate in this way the expenditures of a distant and important branch, especially when it leads to such impossible situations as that described above. It seems to us of great importance for the Church, which is built on faith, to trust the men whom it has chosen to lead its advance in distant lands and give to them the authority to spend missionary funds as they see fit.

Naturally growing out of this problem is another and even more important one which Bishop Perry stresses in his sermon—that of the amount of autonomy to be given to foreign

missionary provinces. As Bishop Perry points out, the genius of the Church has always been to give responsibility for the defense and propagation of the Gospel in foreign lands to the people of those lands as soon as they have shown themselves willing and able to undertake it. Financial self-support is not by any means an accurate index of this responsibility. If Christians in Japan and China are still a small minority of the populace it is to be expected that contributions for the advance of the Church in those lands must be supplemented by contributions from countries where Christians form a larger share of the population. It is also to be expected that in the less advanced countries where medical work has not become so much the responsibility of secular agencies as it has in Europe and the United States the Church must step into the breach if it is to obey its master’s command to “heal the sick.” This means of course that the mother Churches of England, the United States, and Canada must rally to the support of the daughter Churches with men, money, and prayer. But is it any excuse for saying in effect: “You are not responsible enough to be trusted with money; you are not spiritually mature enough to decide questions of doctrine; you are not wise enough to select your own bishop,” to the heroic minority of native Christians who have accepted Jesus Christ as their Lord and Saviour? The financial barometer is surely a poor ground for making statements such as those.

It is only by the testimony of those who have worked with and known Christians in foreign lands that we may decide whether or not they are ready for full autonomous membership in the Anglican communion. This is what Bishop Perry has to say about them:

“I have sat in their Church councils; I know the capacity of mind and spirit of Christian leaders in those lands [China and Japan] and I am sure that the time has passed when they need to look to American missions for the expression and direction of their Christian life. . . .

“Inevitably a greater measure of independence must result from the momentous present upheaval in the Orient. It will not mean that our responsibility shall be diminished or withdrawn. We must stand in strong support of them during years of change and of continued or even interrupted growth. Especially to China in her present distress we must come with instant and generous help. While she stretches out her hands to us in helpless misery and want, God forbid that we withhold our utmost resources. These, however, shall be given as to sons and daughters full grown in the faith and in power of Christian leadership.”

Bishop Perry’s sermon concludes with a stirring plea for unity, both within the household of the Anglican communion and of all Christians in the world, pointing out that “we of the Anglican communion have special opportunity, and therefore obligation, to rise to a conception of the Church which shall include the whole world in its range and the whole of Catholic faith as its heritage.”

This final public utterance as Presiding Bishop of the Primate who led the Church through the wilderness of the depression comes to us with a peculiar solemnity and importance. It is a pastoral as well as a sermon. We are confident that its recommendations will be carefully weighed by the new Presiding Bishop and National Council, but we also hope that it will be made available to the whole Church. No greater gesture of coöperation with the new Presiding Bishop could be made than for the whole Church to endeavor earnestly to follow out these concluding words of his predecessor:

“Names which have been taken by parties in the Church are barriers in the way to unity and restrictions upon allegiance to our Lord. The partisan, by whatever hyphen he may define

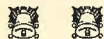
his Churchmanship, is untrue to the profession of his baptism and Confirmation. Paganism, so prevalent in our time, will go unrebuked and Christendom will wait in vain for leadership until those who know the need shall meet it with one voice. While the enemies of Christ align their forces far and near in bitter conflict, the call goes forth to the pulpit, press, and the whole membership of the Church to present an undivided front in the defense and in the final triumph of the cause most dear to us because it is received from Him whom we love and worship and obey."



Two Church Leaders

AS 1937 comes to a close in the rejoicing of the Christmas season, a note of sadness is struck by the retirement of two officers who have served the Church well during perhaps the most difficult period of its existence in this country—Bishop Perry and Bishop Cook.

We are indeed glad that their retirement from their respective posts of Presiding Bishop and president of the National Council does not mean that their service to the Church is in any sense terminated. Both are bishops of active dioceses and both retain positions of importance on national agencies of the Church. In this latter capacity their wide experience of missions and administrative problems will be of the highest value to those engaged in mapping out policies for the future. Moreover, the retiring Primate has been chosen to represent this Church in the provisional session of the World Council of Churches, to meet in Holland next May, and the Bishop of Delaware continues as assessor to the new Presiding Bishop. Thus, although we say farewell to Bishops Perry and Cook in one capacity it is only to welcome them back to what we hope will be many years of service to the Church in another.



The "Panay" Incident

THE SINKING of the American gunboat *Panay*, and the international repercussions of that event, emphasize the need of keeping a clear head in these troublous times. The incident is just such an one as has plunged this country into war in times past. One recalls immediately the destruction of the *Maine* and the sinking of the *Lusitania*, effective occasions of the last two wars in which this country was engaged. It is no mere passing incident when a neutral ship, particularly a ship of war, is destroyed by a belligerent power.

But the temper of the world, and particularly of the American people, has changed since the World War. Americans want no war and are determined not to be led into it. It is significant that even the most vehement protests against the Japanese attack on the *Panay* in Congress and in the press have demanded only reparations and adequate guarantees against future incidents of this nature. None has gone so far as to call for a war of vengeance or the kind of ultimatum that nations so readily served upon one another in 1914.

We are grateful for this note of restraint on the part of responsible leaders and the American public in dealing with the *Panay* incident. There was no excuse for the unprovoked attack on our gunboat while engaged in a humanitarian mission. Nevertheless, the fate of the *Panay* naturally raises the question as to why this country should continue to maintain a fleet of war vessels especially built for interior duty on the rivers of China and why we should keep marines and other armed forces in Shanghai and elsewhere in Chinese territory. The old explanation that they are there to safeguard missionaries and mission property is no longer a valid one since most

missionaries have themselves repudiated such protection. The kind of Christianity that can be imposed at the point of foreign gunboats is not the religion of Jesus Christ of which the Church is the human expression. The truth of the matter is that the troops and gunboats are in China to protect American commercial interests on the basis of the old imperialism that has more than once plunged the world into war.

When the Civil War broke out in Spain our State Department warned American citizens in that country that if they did not evacuate within a certain period they had to remain at their own risk without the protection of our government. At the same time it began stamping all passports "Not valid for travel in Spain." Why should not the same policy be followed in China? Americans have had ample time to evacuate the war areas. If such evacuation causes them to lose their financial investments it is too bad, but it would be far worse if the lives of American soldiers, sailors, and marines were sacrificed to protect those investments.

We should like to see our government warn Americans in China that they will be given no further protection by this government after an allowance of sufficient time for evacuation. Missionaries and others who may remain in China after this warning should do so at their own risk. As soon as that time elapses we should like to see our troops and ships withdrawn from China, before a worse catastrophe occurs.



Merry Christmas

TO ALL members of THE LIVING CHURCH FAMILY far and near we wish a blessed Christmas and a happy New Year.

As we kneel to make our Christmas Communion, whether at midnight Mass in a great cathedral or in the early morning at some remote mission chapel, let us rejoice that once more the Prince of Peace is born into this war-weary world. He has not yet conquered, but His is the only power that can overcome war and wickedness, graft and greed, sin and sorrow. If we enshrine Him in our hearts we shall have a sure defense against these adversities and renewed grace to fight manfully under His banner against the world, the flesh, and the devil.

May the joy of the Christ-child be yours this Christmastide!



THIS WEEK'S cover illustration is of Grace and St. Peter's Church, Baltimore, Md., the photograph being the work of the Hughes Co., Baltimore. We are also happy to give credit to the Forward Movement Commission, and Miss Ida Geyler, the artist, for the pictures of the angels and shepherds on page 804. They are from a Christmas booklet for children, *The Coming of the Light*.



AND THE VIRGIN'S NAME WAS MARY

SURELY the girl to whom a tall, swift angel,
Luminous in the dawn,
Spoke a miraculous word,
Brooded on marvel, strangely heard and lonely,
Kneeling on and on,
Dark to the senses, lost in contemplation
Of a heavenly Friend,
Forseeing neither cross nor manger,
Aware of neither delight nor danger, only
The Kingdom without end.

ELEANOR GLENN WALLIS.

Troubles Around Bethlehem In Those Days

By the Rev. William M. Hay

THE BIRTH of the only Friend the world ever had was the occasion of many sorrows, and those troubles still continue. What sort of world is this, anyway, where love, purity, gentleness, and hope meet with derision or active hatred? Can it be that the Catholic estimate of man is correct, after all?

For the Church, following the Scriptures, says plainly that man is naturally a villain, a scamp, a treacherous, unstable wretch—and any man who has seen himself truly says these words are not strong enough. No other force in the world, not even militarism or industrialism, makes so low an estimate of man as does the Church. But the Church has more than an estimate of human scoundrelism, it has a gospel of human salvation. It is the Church alone that tells man that while naturally he is a villain, essentially he need not be; that he is not really a devil, he only acts like one; that, indeed, he is called by God to a quite unimaginable destiny, even to be like God Himself. The Church can well afford to emphasize man's degradation, because it carries also the almost incredible word of man's sanctification unto eternal glory. And against the transitoriness and waywardness of man, it sets the persistence of God's love.

Now, Bethlehem is an element in the persistence of God. It is only natural that as a decisive event in God's providence it should be enshrined in mysteries, in questions, in a light so blinding bright that it conceals. For God's ways are not as ours, nor His thoughts as ours. And one of the strangest things is that conditions were *not* made favorable and easy for the birth of the Son of God. There was not made "straight in the desert a highway for our God," nor were the valleys exalted nor the hills made low before His feet. Troubles were about Him as He lay in the manger, and they are troubles that remain. Let us look at some of them.

First, governmental troubles. Herod's throne began to shake because this Child was born. Herod was a man of great authority, of strong personal ability. But the ruthless decisiveness and clear-eyed selfishness that had brought him to his eminence and power suddenly seemed inadequate for this threat brought by a Babe, a threat not proclaimed by heralds nor reinforced by military might, but a frightening menace none the less to Herod, to all Herods, and to their standards and methods.

And so it has always been, in any state where this Child is born. Old ways and old ideas begin to tremble. Men begin to question. A wild surmise arises, "What if His estimates of men and measures be true? What then? Things as they have been cannot continue."

Government as it has long been, and government as God meant it to be, have been two hostile notions from that day to this. The civil magistrate has his ministry from God, and so should receive reverence and obedience; but his ministry has a purpose, and the purpose can be understood only in the light of what a man is, in God's sight. It is because the humblest citizen is a soul, belonging to God, that civil government must protect him in his rights, and leave him a free man to do his duty.

No wonder thrones are shaken and mighty empires fall apart, when elemental right and justice are forgotten. When governments have become a vast racket, and have laid the burden of their power and magnificence on the backs of the

poor, and have maintained the few at the cost and privation of the many, it is not strange that when He who was born in a manger and lived in holy poverty all His days sets His estimate of the worth of the poor against the glitter of the powerful, then civil ferment begins.

Second, domestic troubles. We call it the Slaughter of the Holy Innocents. For Herod had a youth program. So had Pharaoh in Moses' day (Exodus 1:16). And they were the same program. Curious, that so little progress in evil, so little inventiveness, was made in all those centuries from Moses to Jesus, or even from Jesus' day to now; for every crime in today's paper can be read in the Old Testament—the names of the people are different, that is all.

This youth program was the very opposite of Jesus' program. It was a program of destruction. Both Herod and Pharaoh had got hold of a true idea—that helpless infants soon grow up. There is a growing power in youth, and Herod knew it. Jesus knew it. And the Church now again at last is learning it, learning that you can't catch children too young, or train them too soon.

BUT as we this Christmas think of the Holy Family, and of the Child whose birth was among the cattle as well as under wondering angelic eyes, let us think also of the obscure and nameless homes where that Birth was the occasion of loss and tears, where other children lived on only in memory of those who had loved them, and in the care of God. Here we have the many suffering because of One; but the day will come when the One will suffer for the many, yea, for all who will suffer with Him. It was not by the Holy Child's will that this woeful sorrow happened; it is a parable of the needless and finally fruitless cruelty of the forces and purposes that that Child came to destroy. Such cruelty still lives, and oftentimes prevails, for it carries a sword, and Jesus has no sword, but only a word, an idea, a hope. And He waits patiently for us to hear His word amid the world's clamor, and to catch His idea when we stop thinking of ourselves.

Third, the Holy Mother's troubles. Surely it is one of the mysteries of God's providence that we are forced to call the gentle Virgin the *Mater Dolorosa*, the Sorrowful Mother. Surely if anyone ever born should have been spared the thrust of pain, it was she, the immaculate maid; but she was not spared.

Yet she did not herself choose or seek the path she had to walk. She was not the chooser, but the chosen. We can understand it well enough, when a man wills his own way, that he should suffer the mischances that lie along that way. But this village girl did not choose her own way; it was God who chose it for her, and the path He chose was a pathway of pain and grief.

But while she did not choose her way, she accepted it. Even in the case of a humble village maiden; even in the matter of the Incarnation, God waits upon the response of the human soul. There is no coercion—there never is. The strange, perplexing annunciation is made; that it is perplexing is shown by her question to the angel, a reasonable question reasonably though mysteriously answered; then without doubt or hesitation, she accepts the strange destiny God had planned for her, and starts, innocent, gentle, unwilling to hurt anyone, on the

(Continued on page 814)

Rediscovery

ON THE AFTERNOON of Christmas Eve, as I was hurrying home, I was feeling pretty good, for the diamond ring that Aileen had so much coveted was in my pocket, the kid's toys were on their way home, and I had had a couple of nips to get into the Christmas spirit. You know you can't get into the real spirit of Christmas unless you take at least a couple of drinks. An Oriental of some sort was standing outside his variety store. I don't know whether he was a Chinese, a Japanese, or a Russian Mongolian. All these foreigners look alike to me. I guess he must have been a Japanese because everybody knows how these Japs have invaded the good old USA to take the bread out of our children's mouths and how nearly every one of them is a spy just waiting for the zero hour to take the country when they've finished with China.

Well, to make a short story shorter, just as I got abreast of this foreigner he asked me if I wanted to buy a birthday present. It's funny how these foreigners get their English so garbled. I guess I would do the same thing if I went over to Japan. Anyway, since I felt kind of Christmassy and benevolent I took time out to explain to the Oriental that what he meant to say was Christmas present, not birthday present. He listened courteously as I explained and then, in an apologetic voice, he answered, "I'm sorry, I thought that Christmas presents were in honor of the birthday of Christ and that it would be all the same to call them Christmas presents or birthday presents, but I do not understand English very well."

Well sir, was my face red? In a flash I saw the point. Here I had spent a little fortune on Aileen, the kids, and myself and yet I had forgotten everything about Christmas being anyone's birthday. I hurried on home, but I couldn't get it out of my mind that that Chink, or Jap, or whatever he was, had taught me something about Christmas that I had never known before. Of course, I had known it before, but I had never paid any attention to the fact that Christmas Day was really Christ's Birthday.

That evening the Robinsons had invited us to a party at the Kasino Kontinental, which is quite a swanky place that has been in existence for a long time. It was even running during the days of Prohibition and all the best families of Springborough go there. It costs plenty, but it didn't worry us if the Robinsons wanted to make a splurge. We went early so that we could get a good table up near the front, but somewhere before midnight Aileen had been on the outside balcony and heard some bells, which made her decide to go to church. Carson took her to church, but I got them to drop me off at the house and I went to bed.

No sooner had I got to sleep than I began to dream and, believe it or not, there was that darned Jap again, only this time he was my secretary and he was leaning over my desk and salaaming and apologizing for disturbing me, but he wanted to call my attention to the fact that in sending out my Christmas presents I had forgotten my best friend. In my dream I broke out into a cold sweat. Who could it be that I had forgotten? I demanded to know, but it was the longest time before my Oriental secretary told me that it was the Christ Child Himself who had been left off my list although the festival itself was in His honor. After the dream I lay awake thinking until Aileen came home just as it was getting light and almost immediately the kids were astir to find out what Santa Claus had brought them.

That Jap seemed to haunt me all day. In the late afternoon the kids came shrieking in to say that a couple of white-faced

poor children, a boy and a girl, had been looking through the back fence and the boy had asked if he might wind up Clarence's toy train just one time. When Clarence refused he asked if his little sister might hold Gladys's doll for a minute, but Clarence told them that his folks didn't want any poor kids messing the things up because poor kids are always full of germs. The two children had rushed in to announce their decision in the matter, but Aileen had a vile headache and in order to get rid of them she sent them to the movies with Rosa, the maid. We had really promised to let the maid off so that she might spend Christmas night with her folks, but she can have her Christmas on Sunday night.

ON THE DAY after Christmas I still felt as if I had left something undone and I finally went around to the variety store to talk some more with my Oriental. You know that bird turned out to be quite brainy. If all the Japanese had as much brains as he had we wouldn't need to worry about any invasion. I told him how he had haunted me in my dream and asked him if he had some kind of spell over me. He laughed and said, "No." He had spent Christmas very quietly at the little Christian mission and at home. He had taken out some of his dolls and other trinkets as gifts to his neighbor's children and had spent most of the day reading the Christmas story in his native language and in English.

He said, "You know, Springborough is just like Bethlehem at Christmas time." I asked him what he meant by that and he explained that now, as then, there is much feasting, and dancing, and singing, just as they had at the taxing at Bethlehem, now, as then, there are the family reunions but people are so much engaged in enjoying themselves that they crowd the Christ-Child out of His own birthday feast. In Bethlehem there was no room in the inn and in Springborough there is no room in the leading hotels and clubs. In Bethlehem Christ was to be found in the humble stable and in Springborough He may be found in the homes of the poor. We talked for a long time together and I enjoyed it. It was something new to me. This Oriental is the first foreigner I have ever liked, in fact he is the first one I have ever really known. But the thing that really gets me down is that I have always been opposed to foreign missions on principle and here is a doggone foreigner who has got me converted.



Christmas and Child Labor

AT CHRISTMAS TIME, we grown people turn with new awareness and gentleness to our children. This is their day of days. No child heart ever fails to love and respond to the story of the birth of that Child who is their friend: cradled in a manger; nursed by a young and lovely Mother; watched by sheep and oxen; heralded by angels; worshiped by wondering shepherds. This is their magic hour—their fairy tale come true. The star and the carol and the scent of hay are the tokens of a world in which they are at home—a world more in keeping with the spirit of childhood than the grim one of machinery and unmitigated toil; of greed and injustice which is the heritage of too many of our children today. For these are our child laborers. Their Christmas will come to them in the roar of the factory, the dim light of the mine and sweat shop, the heat and weariness of the cannery or beet-field. Long hours of straining toil, loss of health and knowledge, and a grim and loveless future are our Christmas gifts to them. Will we remember the more than two million child laborers of America on Christmas Day?

L. B. G.

Building the Church of the Future

By the Most Rev. James DeWolf Perry, D.D.

Presiding Bishop and Bishop of Rhode Island

LAST SUMMER in Oxford, Christians had gathered from all nations to consider the relation of the Church to the community and State. When the discussion led to the question "What is the function of the Church in the Modern World?" the unanimous and conclusive answer came from students of economics, sociology, and education, "What is required of the Church today is that it shall be the Church, true to its origin, its nature, and its divine commission." To understand all that was meant by that apparent truism, the mind of a thoughtful Christian turned to the only recorded use of the word "Church" by Christ Himself. After the searching question to His disciples "Whom say ye that I am," and the answer from one of them, "Thou art the Christ, the Son of the living God," there came the Master's great pronouncement, "Blessed art thou, Simon son of Jonas . . . and I say unto thee that thou art Peter and on this rock I will build my Church." Peter's confession, sealed by a name, made since then by every believer or sponsor in baptism, and sealed again by a Christian name, is the act of faith on which the Church of Christ ever has been building. Very soon it was followed by the charge that sent the apostles out upon the self-same task, "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Let us get this clearly. The Christian religion in its living form issues from a Creed. Before gospels, epistles, and statements of doctrine had been written, congregations of the faithful stood upon their feet with the affirmation, "I believe." It was then, as it is now, a spontaneous response of the creature to the Creator, of the disciple to his Lord. More than the assent of the intellect to a statement of truth, or obedience to a moral code, Christian faith is personal relationship with One whom to know is to love with all the heart and mind and soul.

In human hands the Church has tended and will always tend to systems. From the moment when our Lord pointed His apostles to the uttermost parts of the earth as the goal of His Gospel, the way to its achievement has been sought through organization. Instinctively the passion for the Christian mission seeks security through fixity of form. So easily the zeal for God's kingdom becomes conformed within the molds that have been fashioned by the hands of man. But every impulse born of the Spirit finds renewal in fresh springs of faith. Had the movement for the spread of the Gospel been a human venture it had perished long since among the disappointed dreams of a new world. It lives because it issues from the mind of God to manifest His power and to realize His purpose for mankind.

I am speaking to you whose membership or ministry in the Church has committed you to this divine task. Wherever you may look around the world today you will find the opportunity and need for the Church's mission greater than ever in the past. In the ebb and flow of political, industrial, and social life, the inspired energies of Christian people are rising to flood tide, the more persistent because of the waste spaces to be covered and the resistance to be overcome. Wherever the currents are retarded or barriers withstand the moving force, these only may postpone, they cannot defeat the fulfilment of the promise

THIS SERMON, which may be called Bishop Perry's valedictory as Presiding Bishop, was delivered in the Washington Cathedral on December 19th. Important principles and policies for the future are commended to the Church in this solemn message, which is in reality a pastoral as well as a sermon.

that "the earth shall be filled with the knowledge of God as the waters cover the sea."

We are speaking of a plan, conceived in the mind of God and known through faith. Let us remember, however, that man's part

also in that plan is divinely destined, and cannot be understood except again by faith. No greater mystery, no more daring thought may be apprehended than this which Christ revealed to His disciples. Through them the miracle was to be performed which should turn the human race from the darkness of their base desires to the light of God's love. The proof of the fact is that it happened. It happened in the lives of leaders and teachers, of saints, apostles, martyrs in the early days of Christian history. The same work of transformation now is seen among the hill tribes of the Philippines or in Africa and in the centers of Oriental culture: witness the congregations in the hinterland of Liberia and of Luzon; remember the martyrdom of Feng Mei-tsen, and Chiang Kai-shek's profession of belief.

MY EXPERIENCE through eight years as Presiding Bishop has convinced me that the mission of the Church, which is the Church's very life, is found and is fulfilled in the communication of the Christian faith. This purpose is confused, and sometimes lost, in the effort to bring to primitive peoples or to ancient nations the doubtful benefits of modern civilization. Many attempts promoted in the name of religion to transplant to the Orient the fruits of Western culture often spread the seed of secular influences which have poisoned the lands whence they are carried. Let other agencies promote their projects of public welfare and reform, to be accepted or discarded as the future may decide. The Church is not concerned with these. Neither is its aim to convert systems and governments and institutions. A Christian Philosopher reminded us in Oxford that the Gospel of Christ, personal in its essence, has to do with persons. Its gift, as at the beginning, is the Holy Spirit imparted to the human soul. It works to turn the mind of an individual, of a community, of a nation to God. Institutions which we build are left behind by time, or swept away by war. The lives of men, possessed and illumined by the Spirit of God enter permanently into the current of a people's thought and action to purify and ennoble it. "Through such souls, God stooping, gives sufficient of His light for us in the dark to rise by."

For the same reason I have become convinced that the Church, to be the Church, will dare to trust the leadership of Christian men who have taken responsibility for the defense and propagation of the Gospel in foreign lands where already Christ has laid the foundations of His kingdom. So in the sixth and seventh century the Church in Great Britain was left to build its Christian household in its own way; so Germany 200 years later was trusted with the same responsibility; so the Church in America, after the Colonies had been fostered for three quarters of a century by English missionaries, received its independence; so, if we be wise, shall we deal with the districts of our Church in the Orient. I would plead for the exercise of such trust in the jurisdiction given to American missionary bishops in foreign fields. The genius and stability

of our Church are to be found in the apostolic authority of the episcopate. This has secured continuity of spiritual leadership and administration; above all it has upheld the hands of those who are made responsible for the propagation of the Christian faith. A bishop's administration of his own district must not give place to the supervision and dictation by councils and committees at a distance. Since my visits in many fields I have recommended urgently the policy that resources of men and money for foreign missions be appropriated in every case to the bishop for use at his discretion with the advice of his missionary council. Only they can know the conditions and emergencies which rise within their jurisdiction.

The same principle of growing independence applies to the development of native Churches in foreign lands. Fifty years ago the Church in Japan, the Nippon Seikokwai, was established, grown now to an autonomous body. Twenty-five years later the Chung Hua Sheng Kung Hui, the Church of China, had been founded. Each of these two bodies has its own native bishops working side by side with the missionary districts of America, England, and Canada. They have their scores of native clergy and their tens of thousands of communicants worshipping in congregations that are as devout as any I have ever known. I have sat in their Church councils; I know the capacity of mind and spirit among the Christian leaders in those lands, and I am sure that the time has passed when they need look to American missions for the expression and direction of their Christian life.

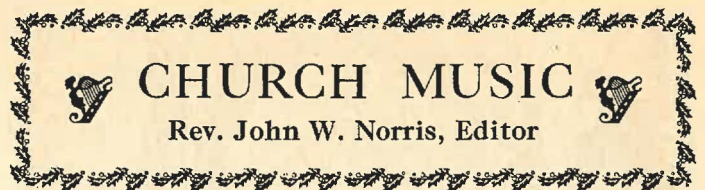
Inevitably a greater measure of independence must result from the momentous present upheaval in the Orient. It will not mean that our responsibility shall be diminished or withdrawn. We must stand in strong support of them during years of change and of continued or even of interrupted growth. Especially to China in her present distress we must come with instant and generous help. While she stretches out her hands to us in helpless misery and want, God forbid that we withhold our utmost resources. These, however, shall be given as to sons and daughters full grown in the faith and in power of Christian leadership. May it not be that in the Orient where East and West have met, we may find fulfilment of Berkeley's lines written on the rocks of Rhode Island:

"Westward the course of empire takes its way,
The first four acts already past,
The fifth shall close the drama with the day,
Time's noblest offspring is the last."

WITH arms outstretched to these horizons the Church will realize its unity. If it is indeed to be the Church which Christ would build on earth, it must be found one in Him. How can fellowship in faith be claimed by those who would stand apart in separation from other members of the body? I would dare to put the question more plainly and more personally. You affirm in your Creed that you "believe in one Catholic and apostolic Church"; then you shrink when one appeals to you as Catholics. Why is this? Is it a prejudice felt for any section of the Church which may still remain unknown to you? On the contrary the word "Catholic," describing the Christian faith in its entirety, stands in protest—literally "protestant"—against all that is sectional. St. Paul was the first to acknowledge the limitation of those who know in part and prophesy in part, forecasting the time when that which is perfect should come, and that which is in part should be done away. The day is at hand for such fulness of faith as shall restore the Catholic conception of Christianity in its completeness and its beauty.

We of the Anglican communion have special opportunity,

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CHURCH MUSIC

Rev. John W. Norris, Editor

CHRISTMAS AGAIN, and with it the round of carols telling of the birth of the Babe in Bethlehem; of the message of the angels to the shepherds on Judea's plain; with the chronicle of the visit of the wise men from the East bearing their precious gifts. These three subjects form the basis of the Nativity carols in both modern and medieval writings. In addition we have the ever popular Christmas hymns which treat of the same subjects but in a more sober style.

The very heart and soul of the carol is its joyfulness. Its melody is usually bright and more nearly approaches the "popular." In fact the very history of the carol indicates the fact that our whole field of modern Church music had its beginnings in the music of the people to which were sung the texts of the carols. The word carol itself is derived from an Italian expression meaning a "song-dance," and the early carols were used in just this way.

The texts of carols differ greatly from the texts of hymns, yet it is a difficult thing to draw a hard-and-fast line between a hymn and carol. If we accept St. Augustine's definition of a hymn, we find that to him no song was a hymn that was not God-centered. Many of our modern carols more nearly approach the standard of the hymn. This was not true of the medieval carols, which were narrative in form; dramatic at times; often personal and even secular.

The revival of carol singing dates back to little more than 100 years, although it had never completely dropped out of use. It is said that Queen Elizabeth gave its great popularity a death blow when she suppressed the minstrels and troubadors of England. Yet the carols were handed down from generation to generation and at the beginning of the 19th century they were published in broadsheets and sold to the people, who eagerly accepted them. The first published collection of medieval carols was issued in 1822 and from that time on there has been a marked interest in and a growing appreciation of this form of Christian music. There are several fine collections on the market today, one of the best being the *Oxford Book of Carols*. The *Cowley Carol Book*, published in two series is also a valuable source of medieval carols.

Carols offer a splendid opportunity for the presentation of a musical service by choirs of almost any size or degree of proficiency. Their music is usually light and moving. Frequently it is in dance rhythm, which aids in teaching it. These services can be built up of lessons, prayers, and versicles, and responses, with the carols being the center around which the other elements are chosen.

It should be noted that the carol is not limited to the Christmas season. There are some splendid works of this character for the other seasons of the Christian year. The very nature of Christmas, however, seems to have drawn the use of carols to itself far more readily than the other seasons. May this Christmas be marked for all by the singing of the joyous story of the birth in hymn and in carol, singing as instructed in the 15th century carol:

"I will you sing with all my might,
Of a child so fair in sight,
A maiden bore on Christmas night."



Logue Studio Photo.

BEFORE THE CHRISTMAS SERVICE

Trinity Church, Pine Bluff, Ark., is shown on Christmas Eve, just before the beginning of the holiday festivities.

AS A LITTLE CHILD

HE CAME as a little child;
Receive Him so—
God, whom to live is love
And life to know!

He came as a little child—
O Love divine
So infinitely All,
Some least is mine!

LILLA VASS SHEPHERD.



A CHRISTMAS FANTASY

(For St. Hubert)

A HERDER knelt by a wounded lamb
In the straw, with his childless wife;
Was it by a Star, or a lantern,
They nursed it back to life?

Their huddling hut in a world carved white
Seemed aware it was mean and small;
But a miracle sky rained rapiers down
And sentineled a stall!

The dingy shed turned a lustrous disk,
And focused each alien light,
That icily shot from the astral lamps
In the diadem of night.

A crackling broke the brittle silence.
A stag leaped out—nor further stirs—
And gazed upon the ghostly wonder,
Transfixed, among rimed firs.

What made a woodsman drop his rifle?
What made the stag refuse to leave,
His antlers changed to silver candles,
Once, on a Christmas Eve?

EMILY BEATRICE GNAGEY.



Ewing Galloway Photo.

CHRISTMAS MORNING

An early riser comes down to see if anyone made a visit last night.



Underwood & Underwood Photo.

THE GLASTONBURY THORN

A Tree that Blooms at Christmas

By Pearl H. Stewart

THROUGH the 30 years that the magnificent National Cathedral in Washington has been under construction, there has been growing beside it a tree of holy legendary fame. Both are growing more beautiful each year, but an unexpected beauty is encountered there when beneath those rising spires this Holy Thorn of Glastonbury blossoms forth on Christmas Day!

Historically famous, this tree is keeping impressively alive an ancient legend—the story of Joseph of Arimathæa.

It was Joseph of Arimathæa who gave his tomb for the burial of the crucified Christ. After the Resurrection and the stoning of St. Stephen, there followed the persecution of all Christians. According to the ancient story, Joseph with Mary, Martha, their brother Lazarus, and other disciples, escaped in a boat. In this vessel, which was without sails or oars, they drifted helplessly across the sea to Marseilles, France. Later on, Joseph and 12 of these companions reëntered the boat, and the wind and the tide eventually landed them on the southern shore of Britain.

Making their way across England to the Isle of Avon, this band of refugee pilgrims stopped on Christmas Day to rest. On a hill outside of what is now the little town of Glastonbury, Joseph thrust his staff into the ground, declaring that there he would remain and begin his work of evangelization. Miraculously the staff thus planted took root and grew and blossomed.

Through succeeding centuries the tree became known as the Holy Thorn of Glastonbury and was revered by pilgrims who came from far and near to witness its blossoming. When it was cut down by a fanatic, in the 17th century, new growth sprang immediately from its roots. The tree beside the cathedral in Washington is a scion from this new growth. It is strong and symmetrical and, true to tradition, it blooms most irregularly and sometimes on Christmas Day.

In this new cathedral at Washington the first chapel to be completed was the Bethlehem Chapel. So the carvings which embellish the reredos in that chapel were fashioned from the leaf, blossom, and seed pod of the Holy Thorn tree growing nearby.

Here is a cathedral which gloriously symbolizes and memo-

rializes in enduring stone the tenets of the Christian faith. With exceeding grace a living tree beside it perpetuates the story of God's own works. Men look from the great spires singing in the sunlight to this mass of green in the shadowed stillness. And what joy to find it blooming—as the parent tree has done down through the ages—on the birthday of the Prince of Peace!



Troubles Around Bethlehem in Those Days

(Continued from page 809)

long and troubled way that leads to Golgotha and the throne. But neither the Cross nor the crown were seen as yet, only the daily pathway of uncomplaining, unquestioning obedience to the will of God.

It is no wonder that the Mother has been honored and called blessed in all ages by those who have known sorrow, and especially by humble mothers. For we are all caught in a web of circumstance, and troubles we never sought and never deserved fall upon us all. It helps a little when we remember that even Mary, approved of God, destined to be queen of angels and of men, then and forever a prevailing intercessor before her divine Son, even Mary knew sorrow and was acquainted with grief. And it helps a little to remember that to the end she was faithful. "Be it done unto me according to Thy word" was never even in thought revoked. There was iron in that gentle soul. Hail, Mary, we cry in *our* trouble. She understands.

"I came not to bring peace, but a sword." What thoughts are these for the merry Christmas time! But the manger sets the age-long battle in final array; and there can be no war without casualties.

WE HAVE in the world two great forces in conflict. Sometimes the arena is a man's own heart, where God and devil contend. Sometimes we see the warfare on a wider scale, spread over continents and centuries. But war it is, and we might as well face it. The spirit of the manger and the spirit of the world are in a death-grip.

Always the "world" has been hostile to the Church. The "world" has many forms and many meanings, but the conflict is perpetual; the world's wisdom at one time, its might at another, its energy (as today) at another, is set against this Child and all He means. "If the world hate you, ye know that it hated Me before it hated you" (St. John 15:18). "The world hath hated them, because they are not of the world, even as I am not of the world" (St. John 17:14). This "world" exists today, and has its antagonist in the Church of Christ. No wonder that today as then, where Christ is born, troubles begin.

Consider the soul wherein this Babe is born. Is there not an overturning of ideas, a reversal of motives, a battle of standards, a substitution of purposes and hopes? Behold, *all things* are made new—and not without a fight.

Or consider the picture of the victory parade of heaven. "What are these which are arrayed in white robes? These are they who came *out of great tribulation* . . . they shall hunger no more, neither thirst any more . . . and God shall wipe away *all tears* from their eyes" (Revelation 7).

So the birth at Bethlehem was not alone the coming of the sinless Child; His feeble cry sounded the trumpets, and called His men to war.

The Unseen Glory

A Fantasy Concerning Bethlehem

By the Rev. Walter Russell Bowie, D.D.

Rector of Grace Church, New York City

IS IT A PAGE out of far-off history not written down before? Or is it a legend? Or is it only a dream?

Who can tell? Yet, nevertheless, here is the story:

On the night when the little child of Mary was born in the stable in Bethlehem, there were many other persons in the town, and among them three particular ones of whom we shall hear at this new Christmas-time. They were in the inn when Mary and Joseph could not gain admittance. They slept within the sheltering walls while the Christ-child was born in the stable. They knew nothing of the brightness of angels in the sky. They heard nothing of shepherds who on the plains of Bethlehem heard an angel's voice and hurried to the stable to see the little child in Mary's arms. They only slept unknowing, and one by one the next morning they rose indifferently to start upon their homeward way.

But as they set out together on the road that led down from the hill of Bethlehem to the Judæan plain, it happened that they drew together; and they talked to one another and asked what had brought them there.

The first of them was a Roman centurion whose name was Marius, who rode upon his horse. And this is what he said:

"I came to Bethlehem with a detachment of legionaires to guard the town during the enrolment and the taxing, and I came also for another particular reason of my own. I know the man, who has bought the privilege of collecting Cæsar's taxes here in Bethlehem. I have done business with this Jacob Ben Israel before. I said to him that it was plainly to his good that Roman soldiers at my command should be here to watch against thieves and to keep the town in order while he gathered in his revenue. He was a wise man, and he understood. And so I come away from Bethlehem"—and here he touched his girdle—"with these hundred silver denarii which I can use to good advantage. I shall enlarge and adorn the courtyard of the house I am building for myself in Cæsarea. My visit to Bethlehem has worked out well."

The second was a sheikh who dwelt in his wide tents on the plains of the Shephelah. His name was Ilbrahim; and as he rode on his camel, thus said he:

"There is a market-place in Bethlehem where many sheep are sold on the days when crowds come into the town. There are those in Bethlehem who have charge of the market-place, and there was need of a little private converse between them and me. So I came upon my camel hither to talk with them. Hereafter my sheep will be given room in the market before the flocks of any others who have sheep to sell. It is true I had to cross their palms with money; but the money I have paid will come back to me many times over in the days ahead." He laughed. "This journey to Bethlehem will mean much profit, and I am satisfied."

Then spoke the third, a rich man of Jerusalem whose name was Hazor, who rode upon a mule richly caparisoned.

"An old friend of mine in Bethlehem lives in the one great house of the town," said he. "Once in every year he gives a feast to all his acquaintances, and I came to his feast last night. Such a banquet as it was! There were cakes made from the finest flour that is grown upon the Judæan plains,

the flesh of lambs, fish from the Sea of Galilee, pomegranates and dates and other fruit from the gardens of Damascus, and wine from the vineyards of Lebanon. Such a feast Cæsar himself might have envied. It was worth more than a journey from Jerusalem."

Then as the three rode together, they became aware of a shepherd lad who had been walking in the field beside them, keeping pace with them as they made their slow way down the hill, and gazing at their faces.

He wore the rough garb that any shepherd might have worn, but in his countenance—if they had deigned to notice it—was something strangely different. He had the look which poets have, as though he were beholding a beauty, mystical and luminous, which most men never see. He was such a one as David might have been when he too walked in the fields of Bethlehem and sang to the music of his harp.

They stopped and accosted him.

"What mean you by walking there and staring at us?" said Marius.

"Forgive me, my masters," said the lad. "I have heard what you were saying, and I wondered."

"Wondered at what?" said Ilbrahim.

"Wondered whether there was not more that you saw and found in Bethlehem," said the shepherd. "Did you see last night a shining in the sky?"

"Not I," said Marius. "I slept sound in the inn with a hundred good denarii to keep me company."

"Nor I," said Ilbrahim, "I, too, slept, and my dreams were opulent."

"I saw nothing but the lights of the banquet hall where the wine flowed. Those were lights enough for me," said Hazor.

"And did you hear no tidings of a Child that has been born?" said the shepherd.

They looked at one another in amazement, and they laughed.

"Who cares for nonsense such as this?" said Marius. "Every moment somewhere a child is born. What concern

(Continued on page 817)

Christmas Greeting from the Presiding Bishop

MY LAST Christmas message as Presiding Bishop bears affectionate greetings to the people of our Church. Once more we join in an act of sacred remembrance. As the passage of time is measured by the year since our Lord's birth, so for the Christian every year is closed and blest by the supreme event of Christmas Day. May the gift so lovingly bestowed in this holy season be yours to receive and to impart, and may the peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord.

✠ JAMES DEWOLF PERRY,
Presiding Bishop.

"Painter of Christmas"

By Vesta P. Crawford

HOW MANY Christmas pictures have you seen? Do you know that the world's great masters of the brush have used Christmas as the subject for their best paintings? Many of the art treasures of the ages, priceless pictures that hang in famous galleries, are colored portrayals of Christmas. Virtually every great artist at some time or other has painted the Madonna or the shepherds or the magi of the East; some artists have devoted a lifetime to glorifying Christmas with brush and color.

Cimabue of Italy, called the founder of modern painting, used Mary, the Mother of Jesus, as the subject for his celebrated work; Raphael, "painter of Madonnas," finished more pictures of this subject than any other artist. Andrea del Sarto, the "faultless painter of Florence," was best known for his portrayals of Mary and the Child Jesus. Murillo, Spanish painter of Seville, and Holbein, the German artist, painted Christmas pictures of lasting splendor. And George Brush, a modern American painter, has given us a new type of Madonna.

Each of the thousands of Christmas pictures has its own particular points of appeal and is stamped with the method and materials of its time. Some critics pronounce one picture the best and others declare in favor of some different masterpiece. Many of the Madonna pictures are bordered with angels and margined with intricate designs; some are inlaid with gold and set with elaborate landscape backgrounds; some are group pictures, where in Mary, the central figure, is surrounded by saints and angels. After one has seen hundreds of these gorgeously ornate Madonna pictures, the eyes grow tired of too much detail and too many figures, and one is therefore in a mood to be impressed by the superb simplicity of another type of painting—Correggio's *Madonna Adoring the Divine Child*. Here the great master of light and shadow gives a marvelous portrayal in a most simple setting. We see an underground crypt, dark in the shadows—a cradle, a mound of hay—these in the half darkness. Then, in the foreground, is seen the Virgin Mary bending over the Baby Jesus. A fair white light glows upon Mary's hands and upon her beautiful face; the same illumination marks the Child who lies upon a tiny bed of straw. Light and shadow are here used with striking effect; even the draping of Mary's dress is a study in the use of delicate shading. The emphasis of light upon the Baby and upon the Mother's face is a touch of masterful technique. Here we have a Madonna picture of grandeur and simplicity—a picture beloved the world over.

This Christmas picture was painted by Correggio, a painter of Lombardy, in Italy. He was born in the city of Modena in the year 1494. There the beautiful hill country sloped down to the River Po which runs from west to east across the northern part of Italy. In Correggio's time Modena was ruled by the noble house of Este—a family noted for the power and brilliance of its men and the beauty and kindness of its women. At that time it was the custom for artists to be taken under the sponsorship of the ruler of the district. The artist, in return for his living expenses, and sometimes as compensation for princely gifts, painted churches and decorated palaces and

painted pictures which became the property of the city or the possession of the ruler.

It happened that the Este family were much impressed with the talent of Correggio and he was given an opportunity to perfect his art. Two of the lovely Este women were married to neighboring dukes—Sforza of Milan and Gonzaga of Mantua. These rulers also became interested in Correggio's work and encouraged him to perfect the Lombardy technique. This type of painting was characterized by a rare sense of tenderness and feeling and a delicacy of outline. Religious and devotional subjects were used almost entirely and they were illumined by a spiritual and idealized beauty such as Correggio portrays in his *Madonna Adoring the Divine Child*. The almost undefinable, yet exquisite charm of this painting illustrates the typical aspirations of the painters of Lombardy long ago when Correggio lived in that beautiful country.



From a Perry Picture.

MADONNA ADORING THE DIVINE CHILD

Correggio was not a great traveler and it is said that he never journeyed to Rome, perhaps not even to Florence, the city of flowers. And yet this artist saw much of the splendid work of his contemporaries, for in the galleries of Lombardy hung many masterpieces. These Correggio saw and compared with his own work. He saw representative paintings of the great Florentines—Andrea del Sarto, Michelangelo, Leonardo da Vinci. He also studied the lovely Madonnas painted by Raphael of Urbino. In these pictures Correggio saw many points of excellency—the color work of del Sarto, the magnificent line drawing of Michelangelo, the marvelous portraiture of Leonardo. But not in any picture did Correggio see more perfect use of light and shadow than he himself had mastered.

The *Madonna Adoring the Divine Child* is regarded by some critics as Correggio's most striking picture, but he made many other paintings. Some of these were group drawings such

as Holy Night, which is ranked as one of the world's 12 masterpieces. His *Madonna della Scodella*—Madonna of the Little Bowl—shows an incident during the Flight into Egypt when the Holy Family rests by the wayside; the Madonna with St. Sebastian is a panel picture with a border of angel faces; the Madonna with Saint Jerome has a grouping of saints and angels, and a very surprising object, a lion, on the left of the picture. All of these famous paintings portray strikingly Correggio's supreme mastery of light and shadow, but he has no other picture of such simple splendor as the Madonna Adoring the Divine Child, wherein no other figures detract attention from Mary the Mother and the Child Jesus.

WOULD you like to know where this famous picture hangs today? It is not in the galleries of Modena, not in Milan, not in Mantua; it is not in any city of Lombardy. Correggio was only 40 years old when he died and as the news of his passing spread over Italy there came to Modena a great retinue of princes and nobles and men of wealth seeking to buy the works of Correggio, the master of light and shade. And thus it happened that in time this marvelous Madonna picture was taken to Florence and hung in the Uffizi Gallery.

Sixty miles from Correggio's home in Modena, south across the high blue Apennines, was Florence, throned like a queen upon the hills. There ruled the wealthy Medici family, patrons of art, who had searched the world for treasures to adorn Florence. Through the city flowed the River Arno spanned by a magnificent bridge, the *Ponte Vecchio*, Bridge of Jewels. This bridge had been made to connect the great Uffizi gallery with the Palazzo Pitti which also contained a valuable art collection. So to the Uffizi gallery upon the banks of the River Arno came Correggio's great Madonna picture—Madonna

Adoring the Divine Child. Countless thousands have seen this masterpiece and have declared it to be the "most gorgeously plain" of all Christmas pictures.



CORREGGIO
From a Perry Picture.



The Unseen Glory

(Continued from page 815)

is it of mine if there is another more or less in Bethlehem? I came to teach Jacob Ben Israel how to be generous. He learned his lesson well, and I am going away with all that I wanted to get in Bethlehem."

"I have made my arrangements in the market-place, and that will suffice for me," said Ilbrahim.

"I have had my feast, and that will be enough to dream on for many days to come," said Hazor.

THEN as they went their way along the road the shepherd stood and looked after them. For a long time he gazed. And then his eyes lifted, and he looked at the sky and at the rim of the far-off hills. Slowly in his face a light began to glow, as though some inward flame were burning. Then softly he began to sing.

"At the end will be but rust,
Where earthly treasures are;
They whose eyes are in the dust
Will never see a star.
They who came to Bethlehem
And only dross have sought
Will take away alone with them
The emptiness they brought."

He stopped, and was silent while still his eyes were wide. Then he began again to speak, as though in the quiet field there were something which would hear.

"They think that they carry power and wealth and honor with them where they go; but it is not true. For the world will not be made better by the craft and violence of Rome, nor by the greed of merchants, nor by the indulgence of the rich. Surely the truth rather is in what I heard last night in the vision of the angels, and in what I saw as I knelt there by the manger in the stable in Bethlehem. Love was there. I saw it shining in the Mother's face. It has come in some strange new way of wonder to our world in the Child who is called 'the Saviour.' The three men yonder who have found all they sought in Bethlehem will go on their way and be forgotten. But only those who shall learn in Bethlehem the meaning of love will be redeemed."



HOLY NIGHT *Keystone Views Photo.*

Conserving Citizens for the Kingdom of God

By the Rev. Syd Temple, Jr.

Editor of *Life's Challenge*

THE EDUCATIONAL DIRECTOR at the CCC camp out on the Reese river wanted someone to hold a Christmas day service at his camp. Out in the mountains of Nevada, 60 miles from the nearest mining town and a hundred miles from the railroad was this group of men and boys from Ohio and New Jersey. Every weekend part of the group was taken to Austin, the town that ships in a greater weight of hard liquor than canned goods over the stage line. These young men wanted a Christmas service, and we went.

We had our picnic lunch packed before time for the service at our home church and put the portable organ in the car. At ten o'clock we had the Communion service with sermon, with my wife playing the organ. As soon as the service was over we loaded hymn books and family into the car and started out. As we drove we had our Christmas dinner and tried to get the babies to take some sleep. After 60 miles of highway we left the pavement and headed out on a curving desert road, over a little range of mountains and down the curving Reese river.

About dusk we found the camp, roused the captain and the doctor. The bell was rung and the whole camp assembled in the recreation hall. Out came the portable organ, the hymn books, myself and my wife. The men kept gathering until every inch of the hall was filled. There were enough hymn books so that there was one to every four men. Now visualize a couple of hundred men who hadn't sung hymns in years being led by a priest who never could learn to carry a tune. When the men all tried we couldn't hear the organ, and when they didn't it was worse because then they could hear me. Trying to find what carols they knew, reading some psalms responsively, a short talk, some prayers, some more hymns, and it was over.

Then all went back into the car for another 50 miles through the dark on a desert road to Austin, where my wife would play a pipe organ powered by a hand pump for another service, which was followed by a Christmas party for the children. Was it worth the detour to lead a group of blank-faced men in a little half-hearted singing and psalm reading? Did it really mean anything to any of those men? Did it make Christmas a different day? I thought so then and still do.

Not all the trips to the CCC camps were so hard, or so trying. The Reese river camp happened to be a long way off. No chaplain in government pay ever visited them and the established churches were all too far away for calls to be made. (To my knowledge that was the only religious service ever held in that camp.) Most of the camps are well served by the chaplains and the religious service is not a strange thing. But I still wonder if the local clergy take enough interest in the boys put under their care.

The camps are doing a real service in building manhood. Young men of irregular habits learn to work hard at regular hours, learn to keep their quarters, to dress neatly, to cooperate with their fellow workers, and to take orders from their superiors. I have taught classes that the boys attend after a full day's work and have had good crowds interested in psychology and architectural design. I have seen decorated recreation halls which the boys have decorated on their own time. In one camp they went so far as to dig out under one of the buildings, raise the money for lumber by prize fights, and build a school-room with shop and dark room—and all in addition to putting in their regular hours.

Those young men are being taught to be good citizens and are, for the most part, being sent back better men. But can we have really good citizens without having good Christians? The chaplains do good service but must be content with rather impersonal services and sermons, which the men are compelled to attend, and then must move on to the next camp. I would be the last to suggest that the government discontinue the chaplain service.

But the Church has something to offer that one chaplain can't give. The local parish can offer a Church home to those boys. The natural Church life isn't to have someone come to you with a service and a sermon at regular periods. The natural Church life comes in joining the family of the parish. This doesn't mean that we should have CCC organizations in the Church, but rather that the

CCC boys and officers should be encouraged to take an active part in the regular organizations.

Though we lacked much of doing all that we should, though we certainly had no model set-up, I should like to share with you some of the things that we did do for the boys out in the desert of Nevada. We showed some results in several boys reclaimed by their mother Church and serving at the Altar, confirmation classes with a majority of candidates from the CCC, and one made a candidate for the ministry who was 'converted' in our little desert church. These results we have seen, many more we will never know about.

Our YPF met every Sunday night in the guild hall and we continually extended public and private invitations to the boys to attend. We never held a meeting at which there were not some CCC boys, and we would finally have to close up the hall in order to get them to go, so much did they enjoy sitting around the fire and talking. There were generally more men than women in church on Sunday morning because of the camp men (though the congregation wasn't too large at that). To one mission service one of our boys brought ten others.

The confirmed boys acted as servers at the Communion

(Continued on page 820)



ST. GEORGE'S CHURCH, AUSTIN, NEV.
The author is shown beside his automobile.

Church Calendars for 1938

By Elizabeth McCracken

CHURCH PEOPLE who follow the good old custom of giving their friends and relatives Church calendars every year go first to the calendar table in Church book stores, or in any shop where cards and calendars are displayed. Usually they ask to see the new edition of an "old favorite." Each year there are new features, or at least different arrangements. This year is no exception.

The Christian Year and Church Kalendar (Jacobs, Philadelphia, \$1.50), which last year had a frontispiece in monotone of a cathedral, returns for 1938 to a colored plate: the Holy Family. This will please those hundreds of Church people whose children save the colored covers of calendars. As usual, pictures of the bishops consecrated during the past year follow the frontispiece. As for the calendar, it contains its usual valuable informational material in addition to the calendar itself.

The Ashby (or the *Erie*, as many persons call it) *Kalendar* (35 cts.) has a new colored picture in its upper right hand corner, showing a scene on the Sea of Galilee. Many parishes sell this calendar at their holiday bazaars, substituting a picture of the parish church for the Ashby picture. Because of its arrangement, which provides that each day of the year is printed in its proper ecclesiastical color, this calendar is much liked by boys and girls as well as adults. *The Churchman's Ordo Kalendar* (also published by Ashby at Erie, Pa., 35 cts.) contains more material than the other. Black letter saints, in many cases with their dates, are listed on their days of commemoration, and notes to aid the celebrant are appended.

For a great many Church people the favorite calendar is that time-honored form of calendar with a text from the Bible for every day. English firms publish such calendars, with blocks of small leaves, one to be torn off every day. Many persons much prefer a text calendar, however, which is still intact at the end of the year. The Churchman's edition of *The Scripture Text Calendar* (Morehouse, 30 cts.) is the best one issued in the United States. There is a leaf (9 $\frac{3}{8}$ inches by 16 inches) for each month, easily turned back as the months pass. In addition to the colored picture at the top of each leaf, there are small monotone pictures for all the Prayer Book holy days, and a guide to daily Bible readings throughout the whole year. Another attractive wall calendar is *The Prayer Book Kalendar* (Morehouse, 25 cts.). This is divided in the ancient manner, according to seasons. Thus, on the first leaf, the Advent, Christmas, Epiphany and Pre-Lenten seasons are set forth. On the second leaf, Lent, Passiontide, Eastertide, Ascensiontide and Whitsuntide are found; while the third and fourth leaves contain the Trinity season. Every day is printed in its proper color. A pleasant medieval touch is the showing of the liturgical color, white, by gold. This calendar has an especially good color print on its cover.

The Collect Calendar enters upon its second year. This calendar, with a leaf for each month, gives the Prayer Book Collects for every Sunday and holy day of the year. The Girls' Friendly Society, which discontinued the publication of its own calendar, recommends *The Collect Calendar* to its members. Privately printed by a Church woman, it may be obtained from Church book stores (35 cts.).

Two appointment calendars still lead all others in popu-

larity: *The Desk Kalendar with Lectionary* (Morehouse, 30 cts.), and *The Phillips Brooks Calendar* (Samuel Ward, Boston, 50 cts.). *The Desk Kalendar* has the great advantage of being a paper booklet, of octavo size—convenient for slipping into the pocket of a traveling bag or even into a Bible. For the many Church people who faithfully read the Lessons daily, morning and evening, it is a necessity. Each month has its page with a line-a-day page opposite. *The Phillips Brooks Calendar*, loved and used by so many, gives the calendar for the whole year on each month's leaf, in the form of a small inset. The days of the Church Year are indicated and the customary space is left for noting appointments. As always, there is the familiar picture of Bishop Brooks on the cover, and the printing is done in sepia and bronze. Even the brown silk cord is the same as it has been these many years.

The little calendars that slip into Prayer Books are sought as usual by Church people. The "angel calendar," as children style *The Church Calendar*, indicating the Lessons for Sundays and holy days, the cover of which always pictures a Fra Angelico angel (Nister, London, Imported by Dutton, 20 cts.), is a favorite with those who, as they say, "have always had it." Two smaller calendars from England are *The Church Kalendar* (Mowbray, 5 cts.), and *The Miniature Church Kalendar* (Mowbray, 5 cts.). Of the same size are two similar calendars published in the United States: *The Episcopal Church Kalendar* (Morehouse, 5 cts.) and *The Pocket Anglo-Catholic Kalendar* (Morehouse, 10 cts.). An amazing amount of frequently needed information is included in these little calendars, most particularly *The Miniature Church Kalendar* and *The Pocket Anglo-Catholic Kalendar*.

Although not technically Church calendars, two calendars have been received of such unique interest to all Christian people, that mention of them is made here. One is *The Kagawa Calendar*, issued by the Sisters of the Transfiguration, Glendale, Ohio (25 cts.). The calendar calls attention to the characteristic work of Dr. Kagawa in many fields. For each month there is a quotation and a picture, with suggestions for special intercessions. The other calendar is *A Calendar from Galilee*, which may be obtained from Miss Rhoda Ziegler, 580 Walnut St., Newtonville, Mass. (25 cts.). This calendar, printed in the interests of the Sea of Galilee Hospital at Tiberias, Palestine, over which Dr. H. W. Torrance has charge, is largely his work. It shows typical pictures of the life of the Holy Land, with brief meditations.

There are other Church calendars, and other calendars of interest and value to Church people. These described, however, seem to be the best ones. They are so various, moreover, that the desires of all the members of the Church family may be met with one or another of them.



ACKNOWLEDGMENTS

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

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BOOKS OF THE DAY

Edited by
Elizabeth McCracken

In Honor of Bishop White

THE LIFE AND LETTERS OF BISHOP WILLIAM WHITE. Edited by Walter Herbert Stowe for the Church Historical Society. Pp. xiv-306. Morehouse. \$2.50.

THIS VOLUME represents a reprinting of the entire March, 1937, number of the *Historical Magazine*, with the addition of (1) an important study by William Wilson Manross and (2) a body of material of varying value—agenda, sermons, and addresses pertaining to the recent 150th anniversary of Bishop White's consecration. This material does not constitute a biography in the usual sense, but a series of specialized monographs presenting different phases of Bishop White's life and ministry. With regard to the letters printed, those included are selected because they reveal characteristic ideas and thus throw light on the writer's mind and spirit. These facts suggest that the editor realizes that the time is not yet ripe for an intimate and definitive Life, with all the letters found and possibly to be found; and that he very wisely insisted upon this specialized treatment of the subject.

It serves many good ends, aside from appealing to the laity who participated in honoring the memory of Bishop White. The book will certainly popularize the work of the Historical Society, give wider distribution to the results of recent scholarly investigation, arouse many to report the possession of old documents and letters, and establish the custom of recognizing the anniversaries of great Churchmen in a scientific manner.

The principal contents of the book may be mentioned as follows: (1) *Ancestry and Early Life*, by the late William Stevens Perry, first published serially in 1887. (2) *The Presbyter*, by Walter Herbert Stowe, which is a vigorous presentation of Bishop White as a Church statesman, not as a pastor. A skilful use of historical materials makes this chapter especially valuable. (3) *Dr. White's Episcopate*, by William Wilson Manross, deserves praise as a highly compact specimen of modern biographical writing. Probably no single article reveals better or in such short compass the many facets of Bishop White's personality. (4) *The Teacher*, by James A. Montgomery, is important not only because of its subject, but also because it is a fresh examination of the evidence on early education in America. This well-documented study will assist scholars in fields other than Church history. The author has added as an appendix, moreover, a convenient check-list of existing White portraits. (5) *The Bibliography*, compiled and edited by E. Clowes Chorley, is important because it is descriptive as well as enumerative, and is an expansion of the one given in Wilson's *Memoir of the Bishop* (1839), pages 305-318. Dr. Chorley has rendered scholarship a real service in augmenting the standard bibliography, although it is admittedly incomplete, as most works of this sort usually are. This reviewer thinks Dr. Chorley might have improved its usefulness by disregarding the traditional classification of the works and by listing them all in one strictly chronological sequence.

The format is attractive and the book is well bound. Once again, the Church must express its appreciation to the Historical Society for its high standard of scholarship and for its renewed effort in arousing an interest in the adequate protection of ecclesiastical records.

KENNETH WALTER CAMERON.



An Overly Homiletic Novel

NEIGHBOR TO THE SKY. By Gladys Hasty Carroll. Macmillan. \$2.50.

THE AUTHOR of *As the Earth Turns* in this, her latest story reverts to her theme of the wholesomeness of country life; in fact, she seems to plead that country life is not only the most wholesome of all, it is the only life that should satisfy healthy human beings. Near the village of Derwich, Me., dwelt Luke Gilman, a young carpenter-farmer deeply in love with his work until his affections were won by the village school teacher, who had come to board at his home. She inspired him to seek a formal education; and the novel tells of his progress until his appointment to a

chair in a Midwestern university. But this progress is accompanied with an increasing disgust with the jealousies and bickerings of academic life; with the self-seeking and the self-advertising that goes on in the name of science. And in the end he resigns his position and returns to his former life.

Miss Carroll seems to be writing out of her own experience; certainly in Luke—who is always clear-sighted amid all the contradictions around him—she is giving voice to her own opinions, even to the point of preaching a bit overmuch. And in her missionary zeal she has lost her perspective. There are redeeming qualities even in professors, just as there are defects even in farmers!

M. P. E.



Building the Church of the Future

(Continued from page 812)

and therefore obligation, to rise to a conception of the Church which shall include the whole world in its range and the whole of Catholic faith as its heritage.

If true to that ideal our beloved Church shall overcome divisions in its own household. Names which have been taken by parties in the Church are barriers in the way to unity, and restrictions upon allegiance to our Lord. The partisan, by whatever hyphen he may define his Churchmanship, is untrue to the profession of his baptism and confirmation. Paganism, so prevalent in our time, will go unrebuked and Christendom will wait in vain for leadership until those who know the need shall meet it with one voice. While the enemies of Christ align their forces far and near in bitter conflict, the call goes forth to the pulpit, press, and the whole membership of the Church to present an undivided front in the defense and in the final triumph of the Cause most dear to us because it is received from Him whom we love and worship and obey.



Conserving Citizens for the Kingdom of God

(Continued from page 818)

services and at the Hawthorne mission the parish dinner always saw a good delegation from the camp. The chaplain taught a class during the past year at our Church. The educational directors often attended and the officers' wives were members of the guild.

Perhaps we had only half a dozen or a dozen out of two hundred men actively interested, but to those men we gave an important bond. They had a Church home. When they went back to their families living in other parts of the country they took a real tie; they were ready to become a part of their parish there; they will make leading citizens and important Churchmen for tomorrow.

Sometimes the men seem cold, but often they are only bashful. Sometimes we think them bad, but they are only young. Sometimes we wonder if the few we get are worth the effort. But if I ever had my doubts I feel ashamed when I read the letter from the young man who is now to be a candidate to the ministry: "He did more to show me the Christ than any other person." How could a Christmas have been spent better than in beginning to bring to these young men the Christ who was brought to all men on that first Christmas in Bethlehem?

NEWS OF THE CHURCH

Suffragan Elected for Massachusetts

Ven. Raymond A. Heron Announces
Acceptance of Vote by Special
Convention of Diocese

BOSTON—The Ven. Raymond A. Heron, Archdeacon of Boston and superintendent of the Episcopal city mission, has announced his acceptance of the office of Suffragan Bishop of the diocese of Massachusetts. Archdeacon Heron was elected at a special diocesan convention which met at the Cathedral Church of St. Paul on December 15th, and will succeed Bishop Babcock, who will retire on January 1, 1938.

The convention opened with the service of Holy Communion at which the celebrant was the Rt. Rev. William Lawrence, assisted by Bishop Sherrill and Bishop Babcock. The clerical members of the standing committee were also in the chancel.

Bishop Sherrill called the meeting to order and presided throughout the meeting. Besides Archdeacon Heron, six others were nominated: the Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, Philadelphia; the Rev. Dwight W. Hadley, rector of the Church of the Epiphany, Winchester, Mass.; the Rev. Thomas C. Campbell, rector of St. John's Church, Jamaica Plain, Mass.; the Rev. Arthur C. Lichtenberger, rector of St. Paul's, Brookline; the Rev. Frederick C. Lawrence, rector of St. Peter's, Cambridge; and the Rev. John S. Moses, rector of the Church of the Redeemer, Chestnut Hill, Mass.

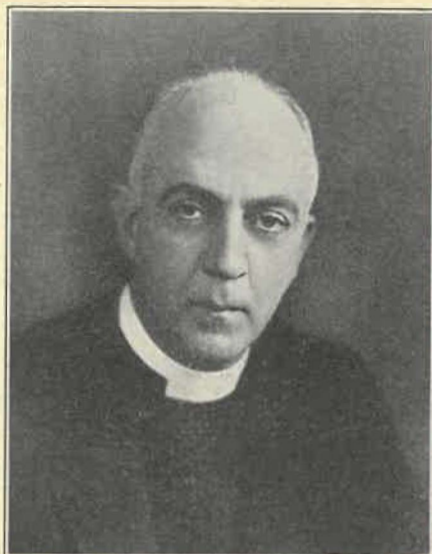
BORN IN PENNSYLVANIA

Archdeacon Heron was born in Antrim, Pa. He studied in Pennsylvania State College and Hobart College before taking his degree of Bachelor of Divinity at Harvard. He taught for six years at the Fay School at Southboro, Mass., before entering the Episcopal Theological School from which he was graduated in 1916. Ordained deacon by Bishop Lawrence in 1916 and priest by Bishop Anderson of Chicago in 1917, he began his ministry as curate of St. Paul's Church, Chicago, where he remained until 1920. He was rector of St. Thomas' Church, Menasha, Wis., from 1920 to 1925, in which year he became rector of Grace Church, Lawrence, Mass., from which he resigned in April, 1937, to become Archdeacon of Boston and superintendent of the Episcopal city mission.

Archdeacon Heron's election occurred on the eighth ballot. Early ballots were scattered among a number of candidates with the Archdeacon and the Rev. Malcolm E. Peabody showing greatest strength in the lay delegation, and several candidates receiving approximately equal votes in the clerical delegation.

As the voting progressed, it appeared

(Continued on page 830)



Bachrach Photo.
ARCHDEACON HERON

Fr. Ferris Declared Not Guilty in "Neglect" Case

PORTLAND, ME.—The decision of the judges in the ecclesiastical trial of the Rev. Ezra F. Ferris, rector of St. Stephen's Church, Portland, is for acquittal, it is announced by Bishop Brewster of Maine.

No charge was considered seriously by the judges except that of "habitual neglect of ministerial office, without cause." The "without cause" had to be included canonically, but was considered not sustained by the prosecution. The respondent offered evidence that the parish had incurred indebtedness which was becoming pressing, and the parish was unable to pay the rector's salary of \$3,300. However, some time after January 1, 1934, they had given him \$600.

It was taken into account that the parish had distinctly given Fr. Ferris leave of absence several times to act as chaplain in CCC camps. No testimony was given that a single person had withdrawn from the Church for any reason during the leaves of absence.

It was noted that on Palm Sunday, March 21, 1937, Bishop Brewster was at St. Stephen's Church, where he confirmed a class of 15. This class was prepared by Mrs. Ferris, acting for her husband in his absence.

Church Periodical Club's Anniversary to be Marked

NEW YORK—The Presiding Bishop, Bishop Perry, with the cordial approval of the Presiding Bishop-elect, Bishop Tucker, has designated the first Sunday after Epiphany, January 9th, for special recognition of the Church Periodical Club as its semi-centennial occurs on January 10th. It is hoped that proper observance may be made at all services.

Bishop Tucker Heads Forward Movement

Bishop Hobson to Remain Chairman
of Executive Committee for One
Year; to Stress Evangelism

CINCINNATI—The new Presiding Bishop, the Most Rev. Henry St. George Tucker, who takes office January 1st, was elected chairman of the new Forward Movement Commission holding its first meeting here December 14th, 15th, and 16th, with members of the old Commission. Bishop Hobson of Southern Ohio, former chairman, will serve as chairman of the executive committee of the Commission for one year until the new chairman and other new members can become familiar with the program.

The program and methods of the first Forward Movement Commission will be continued with its call to personal and corporate spiritual renewal. New emphasis planned for the coming triennium will be largely in evangelism, winning and welcoming new lives; and in steps toward Christian unity. Demand for the Forward Movement literature series, *Forward—day by day*, has insured its continuation, as well as an expanding list of devotional manuals and study courses. Extension of foreign language and Braille literature is also contemplated.

The Cincinnati meeting was attended by all the bishops members of the new Commission, and nine of the 15 clerical and lay appointees, as well as two women associates and a number of members of the 1934 Commission.

PRIMATE "LOGICAL LEADER"

Bishop Hobson of Southern Ohio, chairman of the Commission for the past three years, emphasized to the Commission that the Presiding Bishop is the logical leader of the Commission.

"The Forward Movement," he said, "in spite of many drawbacks, has captured the imagination and interest of the Church. Our work has been, under God's guidance, to sense the Church's need and to help face that need. The Forward Movement has the backing, confidence, and interest of the entire Church to a remarkable degree.

"Under this new leadership it will be possible for the Church to conserve her gains and make further progress."

The Commission adopted a resolution of appreciation for the services of Bishop Hobson and the Rev. Dr. Karl M. Block. Dr. Block has served the past three years as secretary and member of the executive committee.

Members of the executive committee in addition to Bishop Hobson are the Presiding Bishop, the Rev. Dr. A. C. Zabriskie of Virginia Theological Seminary, and Clifford P. Morehouse, Editor of *THE LIVING CHURCH*. John J. Rowe, Cincinnati

(Continued on page 826)

Church Congress to View Basis of Faith

"What is Christianity?" Chosen as Theme of 1939 Meeting; Plan Extended Preparation

WASHINGTON—What is Christianity? was chosen as the topic for the 1939 Church Congress by a group of Congress leaders meeting in conference at the College of Preachers December 14th to 15th.

Ethical Ideal? Religious Quest? and Historical Revelation? will be the three main subdivisions of the subject, to be debated April 18 to 21, 1939, in a city which has not yet been announced.

Those attending the conference here were the Very Rev. H. R. Bennett, the Rev. Samuel Dorrance, the Rev. Dr. W. H. Dunphy, the Very Rev. Walter H. Gray, the Rev. Frank Lambert, the Rev. Dr. D. A. McGregor, the Rev. R. S. Meadowcroft, the Rev. Dr. H. A. Prichard, the Rev. Dr. T. O. Wedel, the Rev. Dr. Donald B. Aldrich, chairman, and Miss Rose Phelps, executive secretary.

To analyze the present position and lay down lines of future policy, including the program for the first triennial congress, was the purpose of this meeting. The old method of an annual debate on various topics, followed by discussion from the floor, worked well until a few years ago when the pace of life, increased reading matter, and radio chatter diminished interest in public lectures and arguments.

It was agreed that the new scheme, the cornerstone of which is to disclose what men in the Church are thinking, demands preparation. To this end, the Church Congress is issuing syllabi for study by groups of forward-looking men all over the country, that the discussions at the triennial congress may be informed, mature, of value not only to the participants but to the whole Church. Fifteen such groups are now at work, and 17 are in process of formation. In them, and among the individual men taking the syllabus, are to be found those who realize that just doing the day's work is not enough—they want to develop their own thinking and practice in comparison with the best of modern thought.

EVANGELISM CURRENT STUDY

The syllabus for 1937-38, appearing by courtesy of Dean Grant and the editorial board in the quarterly *Anglican Theological Review*, deals with The Content of and Authority for Christian Evangelism, with the following subdivisions: (1) The History of the Motivation of Evangelism and the Content of the Evangel, by the Rev. E. R. Hardy, Jr., Ph.D.; (2) The Constant Element in Evangelism. Is There a Constant? What is It? By Dr. A. E. Taylor, Edinburgh University; (3) Criticism of the Validity of This Constant in the Light of Modern Thought, by Prof. Gregory Vlastos, Queens University; (4) Christian Evangelism in the Light of Modern Criticism and Its Relevance, by the Rt. Rev. P. M. Rhinelander, D.D.

It was noted that the Church Congress



HOW TOKYO MEDICAL CENTER WILL LOOK WHEN COMPLETED
St. Luke's Hospital, Tokyo, Japan, is to be completed along the lines indicated in the above architect's drawing when sufficient funds are in hand.

alone in the Episcopal Church offers a comprehensive program for the Church as a whole, regardless of divisions in Churchmanship. It appeals not to the small man who, as Dr. Dunphy pointed out, likes to settle a question by declaring, "I'm right!" but to all keen and humble men.

SEE BASIC UNITY

Such a scheme demands, it was brought out at the College of Preachers, the assumption of basic unity, to be disclosed perhaps in the clash of opinions but existing none the less regardless of clash. The syllabi to date have taken up questions affecting all Church people, not merely minor points of belief or practice.

The topic of the 1939 congress, What is Christianity? was arrived at after hours of discussion, examining and rejecting a dozen others, such as Church and State—the Faith and Order Commission had invited the Church Congress to help prepare for the next Oxford and Edinburgh Conferences—Marriage and Divorce; The Christian Message for Today; The Finality of the Christian Gospel; Law and Grace; The Present Situation of Christian Liberalism; The Validity of Tolerance; The Grace of God, and others. All these were felt to be either partial, too broad, not appealing to laymen, or not providing fine material for both 1928-29 syllabus and congress discussion.

Following the 1937-1938 syllabus, that for 1938-1939, immediately preceding the congress, will take up various answers to the main questions: October, 1938, The Biblical Answer; January, 1939, The Answer in Christian Tradition; April, 1939, Modern Tensions. The authors will be announced later.

That the congress and the 1938-1939 syllabus will alike be of scholarly value was believed assured by the interest in the Church Congress and its program shown by the Deans of leading seminaries, and their willingness to cooperate. Dr. Aldrich, chairman of the Church Congress, has been invited to meet the Deans at the College of

Plan Changes in Policy at Rochester Church Home; to Admit Old Men and Couples

ROCHESTER, N. Y.—The rebuilding of the Church Home, after the disastrous fire of November 17th, is bringing a vast change in the future of this institution. Founded in 1868 to take care of aged persons and orphaned children, for years it has admitted only elderly women and girls, having discontinued the care of boys 20 years ago.

Steps are now being taken to terminate the care of children until such time as adequate quarters under a separate roof can be provided, and in place of dormitory space for the children the third floor is being rebuilt to accommodate elderly men or couples.

A recent gift to the home, in memory of his mother by a donor who has withheld his name, is making possible the introduction of running cold and hot water in every bedroom, new plumbing, and the complete rebuilding of the third floor at a cost of approximately \$10,000.

The building of a new electric elevator as a memorial to Ernest R. Willard, late president of the board of trustees, who died in his 84th year last spring, has made possible the use of the third floor for elderly men. Announcement was made that the home will be a sharer as a one-third legatee in an estate which has been willed to three institutions after certain life interests have expired and ultimately the Church Home will receive toward its endowment at least \$100,000.

Preachers a few days after Christmas to work out mutually satisfactory ways and means.

The conference asked men and women wishing to ally themselves with this movement to uncover and focus the thinking going on in the Church today to write to Dr. Aldrich at 12 West 11th street, New York.

New York Auxiliary Hears Bishop Maxon

Record Ovation is Given Tennessee Diocesan Following Address to Women's Advent Meeting

BY ELIZABETH MCCrackEN

NEW YORK—Bishop Maxon of Tennessee delivered the most stirring address in years to the Advent meeting of the New York diocesan Woman's Auxiliary, December 7th, in the Cathedral of St. John the Divine.

Bishop Manning was the celebrant at the corporate Communion and Bishop Spencer was the preacher.

At the meeting held in Synod hall after luncheon in the undercroft were three speakers besides Bishop Maxon: Dr. Mary James of the Church general hospital, Wuchang, China; Mrs. William Walker Orr; and Deaconess Lydia A. Ramsey, who took the place of Bishop Bartlett, who was unable to attend.

Seldom has a speech been greeted with such enthusiasm as was that of Bishop Maxon. Applause at the end was so prolonged that he was obliged to rise several times and bow—a demonstration never before seen at one of these meetings. Bishop Maxon said in part:

"It is a long trip up here from Tennessee. I had two reasons for making it. First, my great affection and admiration for Bishop Manning. He has rendered such heroic service to the Church and done such great things for the Church. I came all the way up here partly to show my great appreciation of his inspired leadership in the cause of missions. My second reason for coming was that Mrs. Jacoby said to me in Cincinnati that I *must* come. So here I am.

"Bishop Manning mentioned when he introduced me that he had begun his ministry in a little place not far from Sewanee, that great center of learning in my diocese. One of the boys Bishop Manning had in his congregation then, Arthur Crownover, is now a judge. He was a deputy to the General Convention at Cincinnati from Tennessee. That was a tiny little place where he lived as a boy. But the little places supply the life of the big places. Think of the Mississippi river: it is made up of riverlets all along its great way. If you should dry up those riverlets, you would dry up the Mississippi. So, if you dry up the country riverlets of the Church, the city rivers of the Church will dry up.

"GET THEM TO HELP YOU"

"It is not so easy to keep the riverlets full of living water. The people in the country have to know you before they will trust you in the sensitive affairs of the spiritual life. You have to get them to help you preach the Gospel. I went to preach one time to a community of American people who had been listening to all sorts of wild preaching. I took for my text: 'Go ye out into *all* the world and preach the Gospel to *every* creature, baptizing them.' I asked one man to hand me his Bible, so everyone could hear me read my text from it. Then I asked questions, and they answered. 'Who is *every* creature?' 'What is *all* the world?' 'Who is meant by *them*?' There were 30 babies there. When the grown people and I finished preaching, I baptized 23 of them.

"Another time, I preached all over the

Bishop Morris of Louisiana Addresses Diocese Over Air

NEW ORLEANS, LA.—Bishop Morris of Louisiana addressed every member of the diocese over the radio on Sunday, November 21st, from 11:30 A.M. until noon over station WDSU.

The subject of his address was The Real Significance of the Every Member Canvass, and it dealt with the good results that would be brought about in the diocesan mission work through a successful canvass this year.

A radio was placed in every church in New Orleans as well as in many churches and mission chapels throughout the diocese. The Bishop made his address during the time usually given to the sermon. Splendid reports have been received at the Bishop's office concerning the results of this experiment, and it has been suggested to make it an annual event.

diocese on the deficit, saying *everyone* could give something, and they all could give more than they thought. I told one mission that its share was \$5.00. They said they couldn't raise \$5.00. So I said: 'You all raise chickens. Bring a chicken next Sunday—not an old rooster nor an old hen, but a good *chicken*.' They did. Dr. Finney from Sewanee had the service. He took those chickens and sold them for \$16.40. They were worth it. So those people gave over three times what they thought they could. Why, they had thought they couldn't give even \$5.00.

"We have fine Church schools in Tennessee. The Sisters of St. Mary have a splendid school for girls at Sewanee; and the Order of the Holy Cross has one for boys. Those girls go back home and take the great and good things they have learned. The boys go away, but they help other boys. The Church Army is with us now, doing grand work. And the Forward Movement is doing great things.

"What is the meaning of all this? All these things are the riverlets of the kingdom, flowing into the eternal river of the Church. Our work, your work, is to bring this living water to all the world. God bless you."

Chicago Bishop's Pence Awards Won by A. T. Spence, R. W. Holmes

CHICAGO—Alfred T. Spence of Christ Church, Waukegan, and Robert W. Holmes of St. Edmund's Church, Chicago, are winners of the first annual awards of Bishop's Pence, made at the annual meeting of the Order of Pencemen at the Church of the Atonement.

Bishop Stewart announced the awards and presented each of the winners with an engraved leather-bound Prayer Book-Hymnal.

The awards were instituted as a recognition for outstanding work during the past year on the Bishop's Pence.

George D. Hood of the Church of the Holy Nativity, Beverly Hills, was elected president of the Order of Pencemen, succeeding Wilbur J. Attridge of the Church of the Holy Spirit, Lake Forest.

More than 200 Churchmen and women attended the meeting. The Rev. Calvert E. Buck, rector of the Church of the Atonement, delivered the sermon at the service which opened the meeting.

Nanking Staff Not Hurt in Hostilities

Outstations Cannot Yet be Visited, New Shanghai Diocesan Reports; Women Leave for Shanghai

NEW YORK—All Americans in Nanking were uninjured December 16th, according to a newspaper correspondent's report to the State Department. The Rev. Ernest H. Forster and the Rev. John Magee have been among the 18 foreigners remaining in Nanking through the Japanese assault and entry of the city. Miss Bessie Sims is on the staff of St. Paul's Church, Nanking. Like many others, she had to leave her house and her belongings and refugee to Wuchang where she has been teaching in Boone School. A letter received from her December 16th was written, still hopefully, from Wuchang before the final attack on Nanking.

She wrote in part:

"In one of the lesser raids on Nanking, 200 bombs were dropped in one day, and in spite of that my dear city is still there. I'm hoping she will not share the fate of Shanghai. I understand all the windows in my house are broken. Probably I won't have a whole dish in the house when I return. However, if the house and all goes, they are only things and of no importance as compared with the precious human lives that are being sacrificed.

"Our last raid here at Wuchang took place between 2 and 4 A. M. and was the noisiest I have experienced. . . . This house shook and I must confess I was not exactly comfortable while the Japanese planes were overhead, but as soon as it was over I went back upstairs and slept soundly until time to go to the early Communion service. The mind does adjust itself to almost anything. I'm glad I'm here.

"When all this is over, and God grant that it soon may be, we shall be needed more than ever, for much of our work will have to be rebuilt from the ground up, and the people will turn to us for sympathy and understanding."

Cabled information received December 16th from Bishop Roberts in Shanghai shows that it is still impossible to visit outstations.

The following women missionaries had left Hankow and arrived safely in Hongkong, and were expected shortly in Shanghai: Mrs. Patrick C. Gilmore and children, Miss Bessie M. Sims, Miss Catharine C. Barnaby, and Mrs. Ernest H. Forster. Mrs. Gilmore's husband, treasurer of the mission, has from the beginning been in the thick of things in Shanghai. Miss Barnaby in normal life teaches physical education to the girls of St. Mary's Hall, Shanghai. Mrs. Forster's husband went to Nanking some weeks ago, to take charge of St. Paul's Church, Bishop Roberts' former parish.

Renovate New Jersey Church

TEANECK, N. J.—St. Mark's Church, of which the Rev. F. A. Nichols is vicar, has been renovated, and a parish house is now being erected. One hundred new families have moved into this parish within the last year.

Citizenship Denied to English Priest

Refused U. S. Naturalization on
Issue of Conscientious Objection;
Mennonite Also Refused

MONTEREY, CALIF.—The Rev. Theodore Bell, rector of St. John's Church, Del Monte, an Englishman by birth, has been refused citizenship papers because he stated that he would be willing to take part only in a war of defense, and that he himself, and not the State, would have to decide whether the war was one of defense or aggression. The superior court in Salinas, where Fr. Bell was being examined for naturalization, thereupon held up his final papers pending decision on a test case now in the United States Supreme Court.

Explaining his stand, Fr. Bell said:

"The claim of the State to supremacy in every realm of life, including that of conscience, is of the essence of totalitarianism, which today challenges both democracy and religion. Let there be no doubt as to the nature of the question at issue. It is this: can the state rightfully claim absolute authority over the individual conscience, or is the historic Christian position valid, that no Christian can place loyalty to the State above that which he believes to be the will of God?"

"Until a few years ago, it would have seemed incredible that in America, which was founded in part by those who sought freedom of conscience above all, this right should be challenged. But a few years ago the Supreme Court, in a series of those famous and deplorable five-four decisions, affirmed that the duty to the State is paramount, even though it be in conflict with our duty to God.

"The question is not one of pacifism or militarism. While I sympathize with the extreme pacifist who says that all war is wrong and that therefore he will never fight, I do not share his view. I believe that it is both possible and probable that the United States might some time be forced into a war which an enlightened Christian would feel to be unavoidable, even while recognizing that war is a murderous and barbaric procedure—crucifying Christ afresh.

"Those who are informed in the Christian faith will fight in any war declared by Congress if that war be righteous. But the Supreme Court has declared that the righteousness or unrighteousness of a war must be decided by Congress, and not by the individual. To that the informed Christian can reply only with respectful disobedience."

MENNONITE DENIED CITIZENSHIP

CHICAGO (NCJC)—An alien must agree to bear arms in defense of the country before he may be admitted to citizenship, the United States circuit court of appeals decided in upholding lower court rulings on the appeal of Abraham Warkentin, Mennonite pastor, who had been denied citizenship after his refusal to promise to bear arms.

"It is settled," the court said in its decision, "that the nation as an inherent part of its sovereignty, is clothed with the power to prescribe who may be admitted to citizenship and under what conditions that admission may be allowed."

Rev. C. A. W. Brocklebank to Succeed Dr. Guthrie

NEW YORK—The wardens and vestry of St. Mark's Church-in-the-Bouwerie have announced that the Rev. Charles Albert William Brocklebank has accepted his election as rector, to take effect February 1, 1938. Fr. Brocklebank succeeds the Rev. Dr. William Norman Guthrie, who becomes rector emeritus.

Fr. Brocklebank was born in Toledo, Ohio, on February 2, 1905, the son of Herbert Brocklebank and Isabel E. Fazakerley Brocklebank. He received his early education in the grammar school and Scott high school of Toledo, completing his undergraduate work at Kenyon college. He holds a Bachelor of Arts degree from the University of Wales, a Bachelor of Divinity degree from the Virginia Theological School, and the degree of Master of Arts from George Washington University. He was made deacon in 1928 and ordained priest in 1929. On March 29, 1932, he married Miss Sophie-Louis McLane. They have one son, three years old. From 1929 to 1933 he was senior assistant at the Church of St. Michael and All Angels, Baltimore. In 1933 he became rector of Christ Church, Easton, Md., whence he will come to St. Mark's-in-the-Bouwerie.

Westminster Memorial Studios Formed by New York Artisans

NEW YORK—A group of artists and artisans skilled in the art of stained glass have formed a company under the trade name Westminster Memorial Studios, Inc., located at 148 West 23d street. They plan to carry on the stained glass work of John La Farge and Louis C. Tiffany.

In addition to the opalescent type of work they will design and execute the antique type of work copied after the windows found in old cathedrals of Europe, and will also act as distributors for English stained glass windows and execute all forms of church and cemetery memorials. Charles W. Nussbaum, who for many years was associated with the Tiffany studios, has been chosen president of the company.

Dr. Wei to Speak in Chicago

CHICAGO—Dr. Francis C. M. Wei, president of Central China College, will address a mass meeting of Chicago Church-people on January 2d at 4:30 o'clock in St. James' Church.

That morning at 11 o'clock he will preach at St. Chrysostom's Church. On January 6th he will address the Woman's Auxiliary of the diocese, and on January 7th he will preach at St. Mark's, Evanston.

Fr. Rice to be Rector at Irvington

NEW YORK—The Rev. Otis R. Rice has accepted a call to be rector of St. Barnabas' Church, Irvington-on-Hudson, to take effect February 1, 1938. Fr. Rice has been assistant minister at St. Thomas' Church, New York, since 1934. He also is a lecturer in the department of pastoral theology at the General Theological Seminary.

Sees Need for New Type of Leadership

Dr. William S. Keller Calls Upon
Seminaries to Change Courses to
Emphasize Social Values

CHICAGO—Declaring that a new type of leadership is needed in the Church because of changed social conditions, Dr. William S. Keller of the Cincinnati Graduate School of Applied Religion called upon seminaries to change their courses to create "graduated courses in modern social values." Dr. Keller spoke here before the diocesan department of social service. He declared:

"A vital religion should be a synthesis of world view ideals and a program which emerges from a life situation to which it offers guidance, challenge and hope," said Dr. Keller. "Religion of the future must be intelligent, logical and in harmony with known truths in all fields. The seminary graduate who is not content to limit his time to social functions, pink teas, and the chatter of gossiping parishioners, yearns to attack the many real problems with which he is confronted and yet finds himself unfitted to deal with them. He sees that theological education in most instances has been characterized by three years of theory. He sees he has received a laboratory training for ceremonies and functions which after all are not his main work and take but small part of his time.

"He finds himself out of touch with many social humanitarian agencies which are giving relief and advising the underprivileged. Many clergy as a means of escape go into teaching, some bury themselves deep in mysticism, some take to fads in religion, while others try spiritual healing. The far greater number develop a mild melancholia and disappointment from which they may not emerge. Not a few good men lose heart and quit in an honest sense of futility.

"Some places should be found in the seminary curriculum for a graduated course in modern social values. Socializing and humanizing a curriculum need not displace any subject but it can permeate all subjects and unify them."

Closing, Dr. Keller said: "Religion must convert inspiration, aspiration, and self-dedication into objective expression and practical achievement in accordance with the most enlightened knowledge of each generation. Religion is not an end but a means by which the clergy of the future must be trained to be social diagnosticians, social engineers and scientific as well as spiritual leaders of men."

Honor Bishop and Mrs. Stevens

LOS ANGELES—More than 150 guests attended the banquet given by the English-Speaking Union at which Bishop and Mrs. Stevens were guests of honor. The Hon. Francis Evans presided.

Bishop Stevens gave an account of his experiences as a delegate to the Oxford and Edinburgh Conferences. Among the distinguished guests were Dr. Rufus B. von KleinSmid, president of the University of Southern California, Count and Countess Frederic Thorne-Rider, Prof. and Mrs. F. J. Klingberg, and Mrs. Hancock Banning.

New Auxiliary Board Holds First Meeting

Three-day Session Held at Church Missions House; Discuss Scope of Various Departments

NEW YORK—With 19 of the 20 members present the new national executive board of the Woman's Auxiliary held its first meeting in the Church Missions House, December 8th to 10th, and after three full days and one evening session, finished its agenda 45 minutes ahead of its scheduled time. Miss Mary Louise Pardee of New Haven is chairman, Mrs. Fred W. Thomas of Asheville, vice-chairman, and Mrs. Robert G. Happ, South Bend, Ind., secretary.

As there were 12 new members, more time than usual was given to presenting a background of the board's work, especially in relation to the National Council. Bishop Perry, Bishop Cook, every executive secretary, except Bishop Bartlett who was ill, and William L. Richards of the Field Department spoke to the board, the secretaries outlining the scope of their various departments.

While the 1937 Triennial was still fresh in their minds, and with the 1940 Triennial already on the horizon, the board members had a long informal discussion on practical details, to record for future use certain good points of the past meeting and to suggest improvements. Preliminary consideration was given to resolutions referred by the Triennial to the board.

TRIENNIAL PACKET

To help put into effect the ideas discussed and the recommendations made by the past Triennial, a Triennial packet is soon to be available, containing all the chief addresses, the minutes and findings, and other important material presented in Cincinnati, together with some practical suggestions for its use by women in diocese and parish. The price of the packet will be 35 cts. It may be ordered from the Auxiliary at 281 Fourth avenue, New York.

The committee on field work is now made up of all eight board members who represent the provinces, with Mrs. Fred Thomas as chairman. The evening session of the board was devoted wholly to discussing field work, past and future, what the present needs are, what may be hoped for in achievements. If space and time were unlimited, a long and interesting story could be told of the women of the Church at work in parish and mission, diocese and province, as the field secretaries and provincial officers see them. Such work rarely emerges as "news" but it goes on quietly and constantly.

Other new committees of the board were announced with the following chairmen: personnel, Mrs. Paul H. Barbour, Mission, S. D.; program, Mrs. Beverly Ober, Baltimore; United Thank Offering, Mrs. Charles Carver, Jr., Portland, Ore.; finance, Mrs. James Keeley, Ridgewood, N. J.

Mrs. Kendall Emerson of New York

Supreme Court Refuses to Review Flag Salute Case

WASHINGTON—It is of nationwide interest that the United States Supreme Court has refused to review a Georgia court case in which an Atlanta girl was barred from attending the public schools because she would not salute the flag on account of religious principles. The Supreme Court held that no substantial federal question was involved—and that there was no "violation of the United States Constitution" involved in the matter.

Cases such as this are arising all over the country from time to time, mostly involving "Jehovah's Witnesses," who are taught that the required salute is equivalent to "worship," or doing homage to a power other than God Himself.

is on the board as the recently appointed representative of the Church Mission of Help. She is also on the national board of the YWCA and chairman of its committee on public affairs.

GFS COÖRDINATION COMMITTEE

The appointment of a committee by the GFS national board, to work jointly with a committee of the Auxiliary's executive board, was asked for, it may be recalled, by the Triennial. Miss Helen C. C. Brent, president of the GFS, representing that society on the Auxiliary's board, reported the GFS committee members to be Miss Mary R. Evans of Rome, N. Y., chairman; Mrs. Walter Smith, New York City, Mrs. C. William Spiess, Philadelphia, and Mrs. H. E. Woodward, St. Louis; these four are national GFS officers; a fifth woman is to be chosen from the GFS membership. The Woman's Auxiliary committee members from the executive board are Mrs. Charles P. Deems, Minneapolis, Mrs. John E. Hill, Philadelphia, Mrs. Clinton S. Quin, Houston, and the same Mrs. Woodward. This group, in the words of the Triennial resolution, is asked "to study the work of the two organizations, with the object of devising a plan looking toward a united program for the women and girls of our Church," the two committees to report to their respective boards in December of next year.

Preliminary discussion took place regarding two other committees which will be appointed in the near future: one, requested by the Triennial, is to confer with the secretaries of the continuation committees of the Conferences on Life and Work and on Faith and Order; the second, requested by General Convention and the Triennial, to study the question of marriage and divorce and to confer with the General Convention Commission on that subject.

Looking toward the 1940 Triennial, the board is recommending to diocesan branches of the Auxiliary that they begin now to set aside a sum each year toward delegates' expenses in 1940.

VIEW CHINA EMERGENCY

The distress and tribulation in China were in everyone's mind at the meeting, and the need of the China Emergency Fund. The board sent a special message to the

Colorado Vestries to Study Parochial Facts

Meeting Passes Resolution on Membership Report; Diocese-Wide Forward Movement Suggested

DENVER, COLO.—At a meeting on December 12th of the rectors, wardens, and vestrymen of all the parishes in the diocese of Colorado, a resolution was passed requesting each vestry to study the recent report on Church membership, especially the figures of its own parish. The findings of this study, with suggestions for a diocese-wide Forward Movement, are to be discussed at a subsequent meeting of the Denver clergy and laity called for January 30, 1938, in St. John's parish house.

Ninety-six persons responded to the call of the Colorado bishops to hear the report of the Denver Laymen's Survey Commission [L. C., December 4th], which has been in the course of preparation for the past 18 months. The report was given by Herbert S. Sands, chairman, who used illustrative graphs to show the factual findings in connection with the trends of population in Denver, the vital statistics of each parish, and the communicant strength of the Church in Colorado and in the USA.

The Church in Colorado has kept pace with the growth of the Church throughout the nation but the need of a Forward Movement was forcefully indicated in graphs that show serious lapses each year in the face of large Confirmations and a decline in our church schools. Both of these situations are stressed in the 1938 *Living Church Annual*.

An interesting fact was a graph showing the large number of juvenile court cases arising in areas where our church school work is weakest.

Leading laymen, in discussing the report, assured the clergy of their readiness to do more work for Christ and His Church.

The Denver survey is receiving nationwide interest, requests for copies having been received from all parts of the country, necessitating the printing of another issue.

women of the Chinese Church and the women missionaries in China.

The Church Periodical Club through its representative, Mrs. James Keeley, called the board's attention to the club's 50th anniversary, occurring on January 10, 1938. As this is a Monday it is hoped that the anniversary may be widely noticed in church services on the preceding Sunday.

Many new publications useful in various phases of Church work are recommended at each meeting of the board by secretaries or members. Details of these may be obtained from the provincial representatives or from the national office. The Headline Books of the Foreign Policy Association and its combined weekly bulletin and Washington news letter were commended by Mrs. Franklin S. Chambers in her report of the recent meeting of the National Peace Conference.

Bishop Tucker Heads Forward Movement

Continued from page 821

nati banker, was elected treasurer. The Rev. Dr. A. R. McKinstry of San Antonio was elected secretary.

The ecumenical conferences at Oxford

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and Edinburgh will be emphasized in Forward Movement conferences and literature. An introductory study course on the conferences is to be prepared by the committee on unity in faith and work for use at the summer conferences.

The Commission also endorsed the holding of diocesan and parochial groups for the study of Church unity.

EVANGELISM TO BE LARGE FACTOR

More effective evangelism was discussed in detail by the Commission. The General Convention Commission on Evangelism had asked to be discontinued at the recent General Convention, and had requested that its program be referred to the Forward Movement Commission.

Diocesan committees on evangelism will receive full cooperation from the Forward Movement Commission in carrying on their work.

Evangelism considered as witnessing for Christ, recalling strayed and indifferent members, and winning and welcoming new lives, will be a large factor in the next three years' program. The Easter number of *Forward—day by day* will be given over to the theme, "The Church seeks new lives for Christ's Kingdom."

Conferences are to be continued, the

Commission decided. Forward Movement, Church unity, active evangelism, and the missionary motive will be the subjects stressed. Regional conferences for conference leaders also will be planned.

URGES COÖPERATION IN ORIENT

The need for Christian cooperation in the Orient was urged by Prof. Paul Rusch of St. Paul's University, Tokyo, one of the visitors at the meeting. Professor Rusch revealed that in the difficult time to come, the young men of the Church in Japan will need help from us in their work of winning men to Christ.

The Commission agreed to raise funds to aid the Japanese Forward Movement Committee in its printing program which includes translation of *Forward—day by day* and the printing of a simple Forward Movement manual for the rural population.

"There are 9,600 villages untouched by any Christian group," Professor Rusch said in his report. "The Anglican communion never will be able to send enough missionaries to reach all the people. So through conferences, retreats, and camps we are endeavoring to convert laymen, sending them back to their villages with the spark of Christianity which will touch others into flame."

With the Advent number of *Forward—day by day*, 67,000 copies of the manual had been placed in the hands of Japanese, adapted to their tongue and native ways. It is being sent from Japan to Japanese missions in the United States, Brazil, Mexico, Canada, and the South Seas.

Missionary education is to continue. Conferences, study courses, and literature are being used to promote a better understanding and support of missions.

Following the principle of not setting up new organizations, but of using existing groups and working through established channels, the executive committee was requested to confer with the presidents of the provinces in regard to the use of provincial committees, and the extension of the Forward Movement in their areas.

PRICE OF LITERATURE INCREASED

The financial deficit which the Commission faces makes it imperative that the former practice of charging less than cost for Forward Movement literature must give place to charging the exact cost. This will cause a slight increase in the price of the literature, which will still be sold at no profit. It is hoped that all will cheerfully accept this advance and so keep the Commission from further financial deficit.

Forward—day by day will be available at 3 cts. per copy in bulk, postpaid when remittance accompanies order. Double numbers will be 4½ cts. each. Guides will be sold for 4 cts. per copy in bulk, or 5 cts. in small quantities.

The Commission has been providing this literature for the Church at less than cost, the price paid being just about that of printing cost, and not enough to cover costs of wrapping and mailing.

Greater use of the radio and visual education in reaching Church members and the unchurched was urged by the Commission.

Clergy throughout the land have opportunities of conducting Forward Movement



The Religious Life

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programs on local radio stations, said Bishop Dagwell of Oregon. He told of his diocese-wide radio hook-up that enables the Forward Movement message to reach every home in his jurisdiction.

Individual dioceses planning diocese-wide teaching missions will receive all help possible from the Forward Movement Commission. The Commission disapproved the holding of a nation-wide preaching mission on the grounds that not all dioceses were ready for such a mission or prepared for an adequate follow-up.

Possible publication of a booklet, *Hymns, New and Old*, as a companion piece to *Prayers, New and Old*, was suggested by the literature committee. About 100 persons have participated in the work of producing Forward Movement literature, Canon Gilbert P. Symons said in this report.

The Commission endorsed the production of additional study courses and guides.

PUBLICATIONS IN BRAILLE

Just as soon as sufficient funds are raised, the Forward Movement Commission authorized the publication in Braille of the Collects, Epistles, and Gospels, to supplement work of the General Convention Committee on Work Among the Blind, which has published the Holy Communion service in Braille in cooperation with the Woman's Auxiliary of Tennessee as a memorial to Mrs. Ada Loaring-Clark.

DISCUSS YOUNG PEOPLE'S WORK

Work among young people was discussed by Miss Hilda Shaul, adviser in education, diocese of Southern Ohio. She made several recommendations, among them the collection of Forward Movement projects of young people such as junior vestries, guilds, and church schools. She also recommended a booklet of young people's material, produced by young people themselves, to encourage creative work.

Austin J. Lindstrom's resignation from the Commission because of the press of work was accepted. Mr. Lindstrom, a Chicagoan, has been very active on the Commission, and his resignation due to pressure of other Church duties was received with regret.

The Commission's next meeting is to be in Chattanooga in May, with Z. C. Patten as host.

Those present at the meeting included: Bishop Tucker of Virginia, Presiding Bishop-elect; Bishops Hobson of Southern Ohio, Sturtevant of Fond du Lac, Dagwell of Oregon, Quin of Texas, Sterrett of Bethlehem, and Maxon of Tennessee.

The Rev. Drs. A. R. McKinstry, of San Antonio; Alexander Zabriskie, of Virginia Seminary; Charles W. Sheerin, editor of the *Southern Churchman*; Karl M. Block, of St. Louis; Gilbert P. Symons, Arthur M. Sherman, David R. Covell, and Smythe H. Lindsay, of Cincinnati.

Messrs. Clifford P. Morehouse, Editor of THE LIVING CHURCH; John I. Hartman, of Lancaster, Pa.; Austin J. Lindstrom, of Chicago; Z. C. Patten, of Chattanooga, Tenn.; John J. Rowe, of Cincinnati; Walter Hüllihen, of Newark, Del.; Reynolds E. Blight, of Los Angeles; and the Misses Frances Bussey, Milwaukee, and Elizabeth Matthews, Glendale, Ohio.

Standing Committee Appointment

MARYSVILLE, CALIF.—The Rev. Edward L. Freeland of this city has been appointed secretary of the standing committee of the diocese of Sacramento.

Shanghai University Moved from War Zone

St. John's Autumn Term Delayed; Location on Edge of Battle Field Caused Evacuation

BY M. H. THROOP

SHANGHAI—Owing to the undeclared war which was being fought in and around Shanghai, St. John's University did not begin the autumn term until October 18th, about five weeks later than usual. And when it did begin the location had been changed from the university campus on the outskirts of the city to a huge office building constructed of concrete in the heart of the business district.

The many practical difficulties connected with such a move were met and overcome by the acting president, William Sung, and the administrative staff in a most efficient manner. Funds for the extra expenses such as rent and the transportation of furniture were collected from the alumni. And the enrolment of students was greater than ever, many universities in China being unable to open at all and their students transferring to St. John's.

About half of the staff continued to live on the university campus which was guarded by British soldiers. But when the scene of battle moved from Chapei to the western district of Shanghai, St. John's campus was on the very edge of the battle field and it became necessary for everyone to evacuate. No one connected with the university was killed or wounded, God be thanked!

Several of the buildings have holes in the roofs made by shells and many of the window panes are shattered, but the damage is not extensive and can easily be repaired.

In the meanwhile the work of Christian education is going on, and the Chinese people generally are profoundly grateful that the foreign missionaries have stood by in this time of danger and continued a work which is essential to the future welfare of the nation.

Newly Formed Chapter of CLID in Connecticut Holds Meeting

NEW HAVEN, CONN.—A meeting of the newly formed Connecticut chapter of the CLID was held December 9th at the New Haven YWCA, and 30 clergy and laity heard addresses by Miss Edna Purtell, industrial investigator for the department of labor of Connecticut, and the Rev. William B. Spofford, executive secretary of the league. At the suggestion of the Very Rev. William P. Ladd, Dean of Berkeley Divinity School, a man-get-man policy is being inaugurated to build up the chapter.

An executive committee consisting of Mrs. W. P. Ladd, Mrs. S. M. Pargellis, the Rev. Messrs. Theodore H. Evans, Burke Rivers, and Robert C. Dentan, was elected. The Rev. Dr. Fleming James, professor in the Berkeley Divinity School and chairman of the Connecticut chapter, presided at the meeting.

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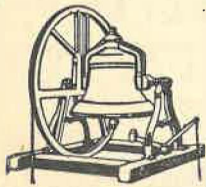
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Calls "Child of Hell" Charge a Compliment

Bishop Manning Finds Attack by
Nazi Publication Sad Only as an
Index of Writer's Mind

BY ELIZABETH McCracken

NEW YORK—Bishop Manning declared last week that he regarded as a "compliment" denunciation of him as a "child of hell, a pseudo-priest, and a wolf in sheep's clothing," in the *Stuermer*, a German Jew-baiting publication, by its editor, Julius Streicher.

The occasion of the attack was the speech Bishop Manning made recently at a conference of the National Committee for Religion and Welfare Recovery. The Bishop said in that speech, as he has said at many other notable times, that anti-Semitism is un-Christian and that religious persecution and national discrimination at any time and in any place and of every sort are utterly wrong, and that he will always denounce them.

The *Stuermer* said in part:

"If Christ were again to come to earth and heard Bishop Manning, He would say: 'I have prophesied that pseudo-priests would come, and wolves in sheeps' clothing would falsify my words. Did I not say that Jews go about and make allies for Jews and make the children of hell two-fold as evil as themselves? This Bishop Manning is such an ally of Jews. He is a pseudo-priest, a wolf in sheeps' clothing and a two-fold child of hell.'

"That is what Christ would say, and He would take a whip and drive Bishop Manning from the temple."

The article went on to expound Julius Streicher's theory that Christ Himself was an anti-Semite and that the central doctrine of Christianity is anti-Semitism.

SEES "TRAGIC" STATE OF MIND

Bishop Manning was besieged with telegrams, telephone calls, and visitors, expressing horror and sympathy. But the Bishop surprised them by making a statement in which he declared that he was shocked by the attack only because it showed so tragic a state of mind among the Nazi leaders. The statement was as follows:

"The denunciation of me in *Der Sturmer* I regard as a compliment, but the state of mind which it reveals in the Nazi leaders is tragic. For the sake of the German people and of all concerned we must hope that these leaders will soon come to their senses. There could be no more direct denial of Christianity than their statement that its central teaching is anti-Semitism. The central teaching of Christianity is love for all men without distinction of race, class or color.

"In the address at the meeting of the National Committee for Religion and Welfare Recovery, to which *Der Sturmer* refers, I said: 'In our own land, or in any other land, any man who is anti-Jewish in his acts or feelings is at the same moment anti-Christian. Such a spirit is contrary to the Spirit of God and to all that is high and noble and true in man. Racial or religious persecution or racial and religious prejudice is con-

State of Delaware Marks Historical Anniversary

Church and State Leaders, Patriotic
Societies, Join in Service

WILMINGTON, DEL.—The culminating celebration in connection with the 150th anniversary of Delaware as the first state to ratify the Constitution of the United States, was held in the Cathedral Church of St. John on December 12th.

Following the usual Anglican custom of a civil service, the governor of the state, the Hon. Richard C. McMullin, and the lieutenant-governor, the Hon. Edward W. Cooch, were present with their official staff. There was also a large delegation from patriotic societies and fraternal orders, whose members were connected with the first signers in Dover, December 7, 1787.

Following Evensong, Bishop Cook of Delaware introduced the speaker of the day, the lieutenant-governor. Mr. Cooch gave a resumé of the background and events leading to the adoption of the Constitution. The state of Delaware was the first of the states to ratify the Constitution, and ecclesiastically the Episcopal Church therein was under the jurisdiction of Pennsylvania until 1841.

trary to all civilized ideals and to every principle of the Christian religion.

"These crimes against justice and liberty and human brotherhood are an evil aftermath of the World War. They cannot last, whether they are committed in the name of Communism or of Fascism; they cannot continue permanently, for God is against them and all that is true and God-like in the heart of mankind is against them."

Diocese of Olympia Visited by Members of Missionary Team

SEATTLE, WASH.—A missionary team composed of Bishop Salinas of Mexico, the Rev. J. R. Helms, superintendent of the Navajo mission at Fort Defiance, Ariz., and Mrs. Edward M. Cross, wife of the Missionary Bishop of Spokane, recently visited the diocese of Olympia.

Another guest in the diocese was Mrs. D. D. Taber, who spent some weeks addressing meetings of the women of the Church in the interest of the Woman's Auxiliary.

Dedicate Chapel in New York Church

NEW YORK—Dedication of the Bethlehem Chapel in the Church of the Holy Nativity here took place on December 19th, Bishop Gilbert officiating, assisted by the Rev. Lawrence B. Larsen, rector of the church; the Rev. Wilbur L. Caswell, rector of St. Paul's Church, Yonkers; and the Rev. Dr. Gottfried J. Hammersköld, associate rector of St. John's Church, Yonkers. The chapel has been made possible entirely by the contributions of parishioners. Many of the gifts are memorials and the names of the donors will be inscribed in the Book of Remembrance which is to be dedicated on All Saints' Day, 1938.

Sixth National Theological Conference Chooses Theme of "From Oxford to Oxford"

OXFORD, OHIO—From Oxford, England to Oxford, Ohio depicts the purpose of the sixth national theological conference to be held from December 27th to January 1, 1938, at which the discussions and actions of the recent Oxford and Edinburgh conferences will serve as a frame of reference.

To discover afresh the fulness of the message of Christ for the coming leadership of the Christian Church; to win men to complete self-dedication and to promote growth in personal spiritual power, are two of the purposes of the Interseminary Movement. Mornings during the conference will be devoted to worship led by Bishop Scarlett of Missouri, and seminars covering Church and State, Church and Economic Order, Church and Education, Church and a World of Nations, and Interpretation of Edinburgh.

Afternoons will be devoted to program laboratories, and evenings will include discussions on The Structure and Content of the Christian Faith.

The Interseminary Movement for more than 50 years has been encouraging a wider cooperation between theological students of all denominations in this country by means of regional and national conferences.

Open Winter Sports Building at Baltimore Boys' School

BALTIMORE, MD.—On December 8th the new gymnasium or winter sports building on the campus of St. Paul's boys' school, Mount Washington, was formally opened by the rector, the Rev. Dr. Arthur B. Kinsolving, chairman of the board of trustees. The building was begun last June, and will accommodate the full school, which now numbers 140 boys and nine masters. The cost is about \$22,000. George S. Hamilton, headmaster, spoke.

In the evening, at St. Paul's Chapel and guild house, 290 men gathered at the annual dinner of the men's club. Addresses were made by the Rev. Richard T. Loring, rector of St. David's Church, Roland Park, Coleman Jennings of Washington, C. W. Benson, president of the club, and the Rev. Frank H. Staples, vicar of St. Paul's Chapel.

President of Washington Clericus

WASHINGTON—The Rev. F. Bland Tucker, rector of old St. John's Church, Georgetown, was elected president of the Washington clericus on December 14th at the monthly meeting of that body. He succeeds the Rev. Dr. Oliver J. Hart. The Rev. Mr. Tucker is a brother of the Presiding Bishop-elect, Bishop Tucker. Dr. Thomas F. Opie was elected secretary-treasurer.

Mr. Houghteling, Commissioner of Immigration and national president-elect of the Brotherhood of St. Andrew, addressed the clericus on the work of the Brotherhood. He stated that plans are on foot to transfer the Brotherhood headquarters to Washington in the not distant future.

Religious Ceremony Opens Japan Hostel

50 Attend Brief Rites in City of Fukui on Japanese Holiday; Seven Anglican Clergymen Present

By EDITH L. FOOTE

KYOTO, JAPAN—A brief religious ceremony attended by more than 50 people marked the opening of a new student hostel in the city of Fukui on November 23d. As that day was the harvest festival, and a national Japanese holiday, it was possible for many to attend who could not otherwise have done so.

Seven members of the Anglican clergy and local pastors of several other denominations were present, as well as the presiding judge of the Fukui court of justice, the president and several professors of the Fukui Technological College, for 10 of whose students this hostel has been erected. The master of ceremonies at the luncheon following the ceremonies is head professor of the English department of the college, and an active director of the college YMCA.

In 1909, when land was extremely cheap, Bishop Reifsnider, who at that time was a missionary priest living in Fukui, bought a very wide piece of land, on which a mission residence was erected. Changing times and changing needs made this residence unnecessary for missionaries, and certain features of it made it unsatisfactory to use as a hostel. So this past spring, a portion of the land was sold to the Fukui court of justice authorities, and with the proceeds, and by using a great deal of the material in the old dwelling house, an excellent two-story hostel, a small but unusually attractive rectory, a tiny sexton's cottage, and various other improvements in the grounds have been accomplished. All this has been made possible, however, because of the skill and untiring labor of the contractor, Shosuke Miyagawa, a member of the vestry of the Grace Church in Hikone, who, entirely forgetful of personal profit, has done an admirable piece of work. The Rev. H. R. Shaw, priest in charge of Holy Trinity Church, Fukui, and other members of the Fukui community pay warm tribute to Miyagawa San and to his workmen.

The hostel, which stands very close to the church on the same lot, is called Sei San Ichi Ryo (Holy Trinity Hostel). The residents are to be chosen by a committee of college professors and YMCA members.

TREMENDOUS GROWTH

The service on November 23d marks a tremendous growth in the short space of 15 years. In 1924, at the Christmas Eucharist, there were present two missionaries, one Japanese priest and his wife, and one Japanese communicant, with, in the words of that priest, "the host of angels and archangels." Of the congregation present more than half were young men and women under 35, a most hopeful promise for the future of this church, situated as it is in one of the most conservative sections of the west coast of Japan.

Ready Dec. 1, 1937

SOME MEMORIES

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Third Bishop of Tennessee

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Service Committee Asks Greater Recognition of Children at UTO Service

MILWAUKEE—At a recent meeting of the church school service program committee of the diocese of Milwaukee, evaluation of reports of General Convention and the religious education seminar resulted in authorization of a letter to Dr. D. A. McGregor expressing the appreciation of this committee for the work of the national Department of Religious Education and a hope that at the next General Convention there may be greater recognition of the children's mite box offering.

Boys and girls of the church schools give the largest offering of the triennium yet very few children attend its presentation. The meeting of that evening planned for adults is interesting and informative but offers little for the children, it was declared.

This committee suggests that at the next General Convention the offering be

presented at a great Children's Eucharist on a Sunday morning when as many church school pupils as possible may gather to see the gift of all the boys and girls of the Church received at the Altar.

The committee further suggests that this service be held in so large a place that fathers and mothers, church school teachers, and all other adults interested in missionary education may witness the presentation, for in the children's mite boxes among the pennies is to be found the futurefulness of the red sides of envelopes and of the little blue boxes of the United Thank Offering.

Christmas Messages to be Broadcast

CHICAGO—Bishop Stewart will broadcast Christmas messages over two Chicago stations during Christmas week. The first, at 12:35 P.M.; December 24th, will be over station WGN; the second, from 11:15 to 11:30 A.M., Christmas Day, over station WBBM, the Columbia Broadcasting System.

Suffragan Elected for Massachusetts

Continued from page 821

that the choice was between Archdeacon Heron, Fr. Peabody, and the Rev. Dwight W. Hadley. The final four ballots were as follows:

Nominee	5TH BALLOT		
	Clerical	Lay	
Heron	57	49	1/3
Peabody	68	45	
Hadley	35	11	
6TH BALLOT			
Heron	75	52	1/3
Peabody	73	46	1/3
Hadley	15	4	
7TH BALLOT			
Heron	79	65	1/3
Peabody	76	35	1/3
Hadley	1	1	
8TH BALLOT			
Heron	100	71	1/3
Peabody	48	25	1/3

CLASSIFIED

ANNOUNCEMENTS

Died

ATKINS—The Rev. JAMES FLEY ATKINS, warden of St. John Baptist Community, died in Bridgeport, Connecticut, December 16th. His Requiem was sung in Trinity Church, Bridgeport, December 18th. The interment took place the same afternoon in the convent cemetery, Ralston, New Jersey.

BRADBURY—MARIA FRASER BRADBURY, widow of the late John H. Bradbury, sometime Treasurer of the Diocese of Colorado, died at her home in San Diego, California, on Friday, December 3rd. She was an associate of the Community of St. Mary.

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NECROLOGY

✠ *May they rest
in peace.* ✠

JAMES FLEY AITKINS, PRIEST

BRIDGEPORT, CONN.—The Rev. James Fley Aitkins, warden of the Community of St. John the Baptist, Ralston, N. J., for more than 22 years, died here on December 16th.

Fr. Aitkins was born in England, and prior to his ordination resided in Staunton, Va. He was ordained deacon in 1894 by Bishop Whittle, and advanced to the priesthood the following year by Bishop Littlejohn.

He served as rector of St. Alban's Church, Brooklyn, N. Y., and as assistant at Trinity Church, Lenox, Mass., in 1895; as assistant at Grace Church, Brooklyn Heights, N. Y., from 1895 to 1897, and as rector of St. John's Church, Huntington, L. I., in 1897.

Fr. Aitkins is survived by his mother, two brothers, a sister, and a son and daughter.

The Requiem was sung in Trinity Church by the Rev. W. M. V. Hoffman, Jr., SSJE, New York City, assisted by the Rev. J. A. Racioppi of Bridgeport. Interment took place the same afternoon in the Convent cemetery, Ralston, N. J.

A. JUDSON ARNOLD, PRIEST

PHILADELPHIA—The Rev. A. Judson Arnold, a retired priest of the diocese of Pennsylvania, died in Baltimore, Md., on December 9th, at the age of 88.

Fr. Arnold was born in New London, Conn., July 4, 1849, the son of Albert and Charlotte Chapman Arnold. He was a graduate of Rochester University and the Berkeley Divinity School. He was ordained to the diaconate in 1875 and advanced to the priesthood in 1876 by Bishop Williams. He married Lydia C. Maison of Philadelphia in 1881.

He was curate at St. Peter's Church, New York, from 1875 to 1878; rector of the Church of the Holy Comforter, Staten Island, N. Y., from 1878 to 1880; at Emmanuel Church, Little Falls, N. Y., from 1880 to 1884; at Christ Church, Pottstown, Pa., from 1885 to 1889; at St. Mary's Church, Ardmore, Pa., from 1890 to 1891; rector of Christ Church, Media, Pa., during the years 1894 to 1901; rector of St. Mary's Church, Philadelphia, from 1903 to 1908. He served as secretary to Bishop Rhinelander of Pennsylvania from 1911 to 1916, and for 20 years was an examining chaplain of that diocese.

Funeral services were held in St. Mary's Church, Fr. Arnold's last parish. The Burial Office was said by Bishop Taitt, assisted by the Rev. Dr. E. Joiner, rector of St. Clement's, and the Rev. W. B. Stimson, rector of St. Mary's Church.

Surviving are his widow, a daughter, Mrs. J. Edward Tyler, of Baltimore, Md., and a son, the Rev. Alfred C. Arnold, rector of Grace Church, White Plains, N. Y.

JULIAN D. HAMLIN, PRIEST

LONDON—The Rev. Julian Delamater Hamlin, former rector of the Church of the Advent, Boston, died here on December 17th. He retired in 1934 and came to live in this country.

Fr. Hamlin was born in Chicago on December 19, 1888, the son of George Atwell and Mary L. Staats Hamlin. He was awarded the degree of Bachelor of Arts from Williams college in 1912, and attended the General Theological Seminary in 1916. He was a graduate student of Columbia University in 1917. Ordained to the diaconate in 1916 by Bishop Matthews, Fr. Hamlin was advanced to the priesthood that same year by Bishop Talbot. On June 26, 1916, his marriage to Winifred LeHuray of Summit, N. J., took place.

Fr. Hamlin served as minister in charge of Trinity Church, Bethlehem, Pa., in May, 1916, and as rector of the church from 1916 to 1918. He served as chaplain in the 19th U. S. infantry from 1918 to 1919, and as missionary in the diocese of Pennsylvania from February until October, 1919. For the following 10 years, until 1929, Fr. Hamlin was at the Church of St. John the Evangelist, Newport, R.I., leaving there to become rector of the Church of the Advent, Boston, where he remained until he came to England.

ROBERT JAMES LONG, PRIEST

CROOKSTON, MINN.—The Rev. Robert James Long, rector of Christ Church, and priest in charge of Good Physician Church,

Mentor, St. John's Church, Hallock, and St. Peter's Church, Warroad, died at Bethesda hospital on December 2d after a short illness.

Fr. Long was born in St. Louis, Mo., on June 12, 1885, the son of Benjamin M. and Helen Jenkins Long. After a few years in the business world he was confirmed by the late Presiding Bishop Tuttle, who encouraged him to study for Holy Orders. After preparatory work at the University of the South, Sewanee, Tenn., he entered Seabury Divinity School, Fairbault, graduating in 1913. He was ordained deacon in 1913 and advanced to the priesthood in 1914 by Bishop Tuttle.

Fr. Long served as lay assistant at the Church of the Holy Communion, St. Louis, Mo., from 1907 until 1908; as deacon in charge and rector of St. Paul's Church, Palmyra, Mo., from 1913 to 1916; as Archdeacon of the diocese of Northern Indiana from 1916 to 1920; as a member of the diocesan board of missions, as chairman of the diocesan social service commission, as a delegate to the provincial synod, and as a deputy to the General Convention in 1919, 1928, and 1934.

From 1920 to 1923 he served as rector of St. James' Church, South Bend, Ind., and as rector of the Church of Our Saviour, North Platte, Nebr., from 1923 to 1924; and as rector of St. Paul's Church, Brainard, from 1924 to 1928.

Burial took place from Christ Church on December 4th with Bishop Kemerer of Duluth as celebrant at the Requiem, assisted by several clergymen of the diocese.

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CHURCH CALENDAR

DECEMBER

26. St. Stephen. (First Sunday after Christmas.)
 27. St. John Evangelist. (Monday.)
 28. Holy Innocents. (Tuesday.)
 31. (Friday.)

JANUARY

1. Circumcision. (Saturday.)
 2. Second Sunday after Christmas.
 6. Epiphany. (Thursday.)
 9. First Sunday after the Epiphany.
 16. Second Sunday after the Epiphany.
 23. Third Sunday after the Epiphany.

25. Conversion of St. Paul. (Tuesday.)
 30. Fourth Sunday after the Epiphany.
 31. (Monday.)

Deaconesses at Associate Mission

SEATTLE, WASH.—Deaconesses Phelps and Hill, who have performed yeoman service in the rural districts around Gray's Harbor, have moved eastward and are working in connection with an associate mission centered at Centralia, where the Rev. Frederick A. McDonald is located.

CHURCH SERVICES

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 days, 7:30 and 10). 9:30, Morning Prayer. 5,
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Week-Days

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 5:30 P.M., Vespers

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 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Choral Evensong and Sermon
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 and Friday; 12 Noon, Thursdays and Holy
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NEW YORK—Continued

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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

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 Mass and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ARGYLE, Rev. GEORGE H., is rector of St. Luke's Church, Coeur d'Alene, and in charge of St. Agnes' Mission, Sandpoint, and of Bonner's Ferry, Idaho, in the district of Spokane. Address, 505 Wallace St., Coeur d'Alene, Idaho.

BLYTHE, Rev. ARTHUR J., formerly of the Church of the Good Shepherd, Milford, Pa. (Be.); to be assistant at St. Paul's Parish, Baltimore, Maryland, effective in January.

FOLEY, Rev. WILLIAM D., formerly rector of St. Paul's Church, Marshalltown, Iowa; to be curate at the Church of St. Augustine, Santa Monica, Calif. (L. A.). Address of Church office, 1227 Fourth St.

GILBERT, Rev. WILLIAM A., formerly of the diocese of Brandon (Canada); is canon at the Cathedral of St. John the Evangelist, Spokane, Wash.

MASON, Rev. ERNEST J., formerly rector of Grace Church, Carthage, Mo. (W. Mo.); to be rector of Holy Trinity Church, Dean and Elm Sts., Spokane, Wash. (Spok.), effective January 1st.

RIDDLE, Rev. STURGIS LEE, formerly chaplain at the University of California; to be rector of Caroline Church of Brookhaven, Setauket, L. I., N. Y.

SMYTH, Rev. JOSEPH H., M.D., formerly U. S. Indian Hospital, Fort Defiance, Ariz.; is doing public health and field work in U. S. Indian Service, with address at 1152 W. Standley St., Ukiah, Calif.

WRIGHT, Rev. Dr. ELMER M. M., formerly vicar of St. Philip's Church, Muskogee, Okla.; is rector of St. Philip the Deacon, Omaha, Nebr. Address, 1119 N. 21st St.

RESIGNATION

COOPER, Rev. J. W. DENNESS, as rector of St. Michael's Church, Geneseo, N. Y.

ORDINATION

PRIEST

EASTON—The Rev. GEORGE NOSTRAND was ordained to the priesthood by Bishop Washburn of Newark, acting for Bishop Davenport of Easton, in St. Luke's Church, Montclair, N. J., November 28th. The ordination was presented by the Rev. Luke White, and is curate at St. Luke's Church. The Rev. Dr. Howard C. Robbins preached the sermon.

CALENDAR OF COMING EVENTS

JANUARY

2. Radio Address by New Presiding Bishop, Bishop Tucker, over Columbia Broadcasting system, 10:00 A.M., EST.
 14-16. Convocation of Mexico.
 16-17. Convocation of North Texas.
 18-19. Conventions of Upper South Carolina, Western Michigan.
 18-20. Convention of Mississippi.
 19. Convocation of Oklahoma, Convention of Tennessee.
 19-20. Convention of Nebraska.
 23. Social Service Sunday.
 23-25. Convocation of Texas.
 24. Convocation of Haiti.
 25. Conventions of Milwaukee, Pittsburgh, Convocation of San Joaquin, Consecration of Rev. R. F. Wilner to be Suffragan of the Philippines.
 25-26. Convention of Southern Ohio.
 26. Conventions of Atlanta, Louisiana, Maryland.
 26-27. Conventions of Dallas, Los Angeles.
 27-28. Convention of Florida.

AMERICAN CHURCH UNION
CYCLE OF PRAYER

JANUARY

1. Church of the Advent, Boston.
 3-8. St. John's, Newport, R. I.

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A new style of calendar for recording gifts of altar flowers during the year. The illustration shows No. 10, which is intended to contain the names of the departed in whose memory flowers have been placed on God's altar. No. 11 is the same design, with the words "In Memoriam" omitted, and may be used for showing the names of donors.

Printed in outline on stiff white Bristol board, this calendar, when illuminated with water colors or crayons, is exceptionally beautiful.

50 cts. each

THE PRAYER BOOK KALENDAR 1938

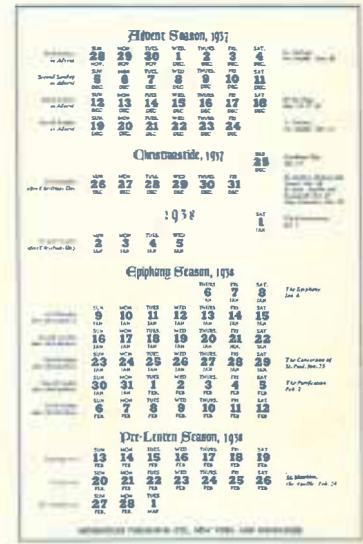
Shows the days of the month according to the Church's seasons, printed in the appropriate colors (gold for the "white" season).

Cover in red with illustrations in full colors.

25 cts. each; \$2.50 a dozen; 50 or more, 15 cts. a copy.



Size, 7 x 11 inches



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THE EPISCOPAL CHURCH KALENDAR

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THE POCKET ANGLO-CATHOLIC KALENDAR

A booklet showing all Sundays and red-letter Holy Days; the black-letter Saints' Days based on the kalendar of the *American Missal*; also a civil year kalendar. Size, 2 3/8 x 3 5/8 inches. 10 cts. each; 50 copies, \$4.00; 100 copies, \$7.00.

SCRIPTURE TEXT KALENDAR

Churchman's Edition

Texts for Sundays and Holy Days chosen from the appropriate Epistles and Gospels in the Prayer Book; Saints' Days; Liturgical colors appropriate for every day of the year. Each 30 cts.; 4, \$1.00; 12, \$3.00; 25, \$5.75; 50, \$9.00; 100, \$17.00; 200, \$32.00; 250, \$40.00; 300, \$45.00.



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