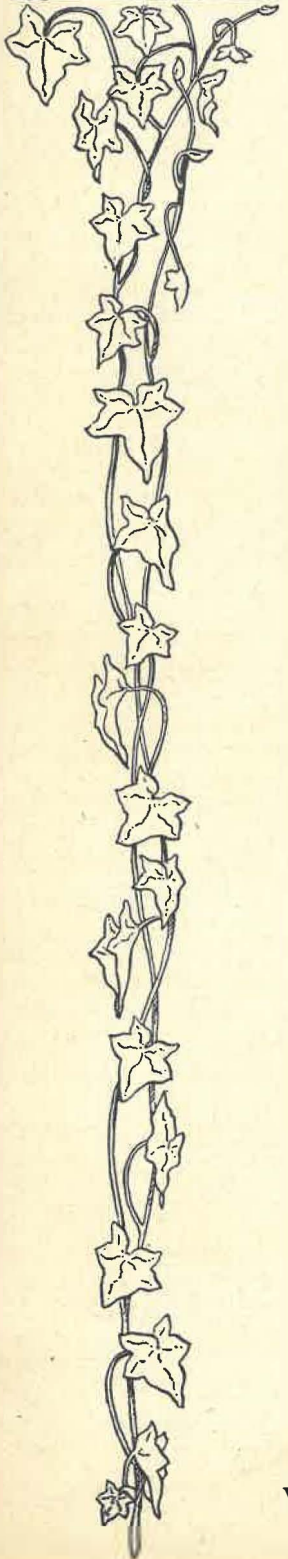
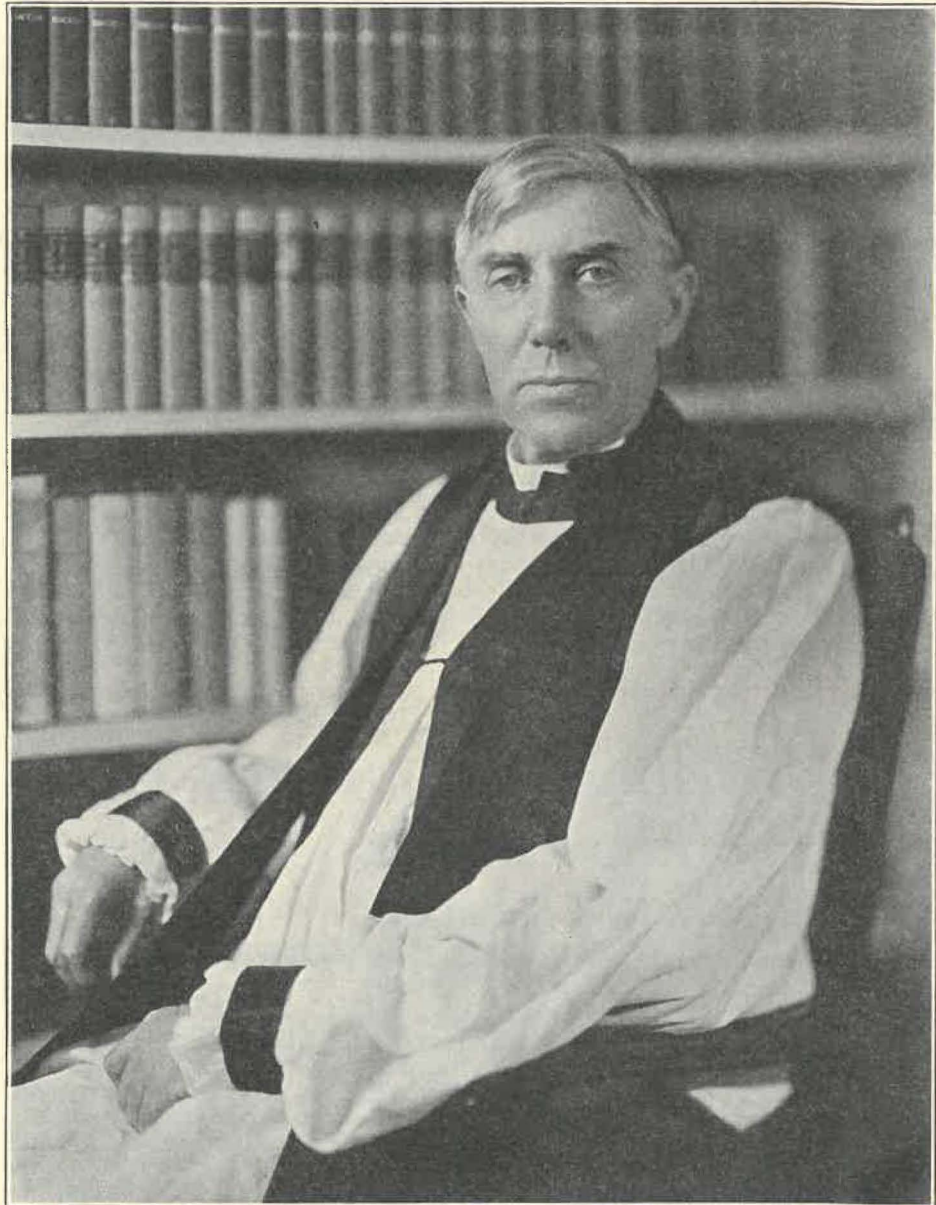


January 12, 1938



The Living Church



THE MOST REV. HENRY ST. GEORGE TUCKER, D.D.
Bishop Tucker made his initial public appearance as Presiding Bishop on January 2d.

(See page 51)

Vol. XCVIII, No. 2

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Boycott on Japanese Goods

TO THE EDITOR: Without wishing to enter into a discussion of the value or desirability of a boycott on Japanese goods, I do feel impelled to plead for justice and common sense in our attitude toward our American Japanese citizens. In California we have thousands of loyal people of Japanese stock who under no possible interpretation of Japanese culpability should be made to suffer. The other day a bewildered Japanese woman who keeps a little shop asked one of our Churchwomen why her customers were leaving her. All of her interests are here. Her children were born and educated here and are citizens. Well may she ask why. Any such extension of the boycott idea seems insanely cruel.

And, by the way, one of the best church school offerings given in response to our diocesan appeal for the China Emergency Fund came from St. Mary's Japanese Sunday school.

(Rt. Rev.) W. BERTRAND STEVENS,
Bishop of Los Angeles.

Los Angeles.

Theological Education

TO THE EDITOR: The several articles on the subject of theological education appearing in *THE LIVING CHURCH* recently indicate that we are thinking about our system of education for the sacred ministry. They constitute a healthy sign, therefore.

I am not persuaded that the training afforded our candidates for the ministry of the Church is all wrong, nor do I believe that those who have been discussing the subject feel that way about it either. But, inasmuch as education for other professions and vocations must shift and improve in keeping with the demands of our ever shifting and improving contemporary life, it is felt that theological education must improve so as to provide a theological profession or vocation adequate to the age in which it is to minister. My own ministry, for example, is rapidly approaching its 15th year—a mere “drop in the bucket”—and I have witnessed many changes. When I entered the priesthood there were three great drives by which we lived, namely; Christianity, democracy and monogamy. Today, there are new philosophies and new interpretations of these drives. Again, and again, they have been broken down into several parts and each part claiming to be as important as the whole. Fifteen years ago there was not, as there is today, an almost universal literacy. There is today an increased importance of public opinion aided by worldwide mechanisms—the radio and the press—so that the world has become a whispering gallery. All persons now pass moral judgments, all live in a single moral universe, and all are moving toward a single code. Extraordinary mobility has made for a common culture or basis of action yet a different ideology. Tension areas have been extended and things once regarded as play or ignored as nonsense are now placed in the category of delinquency, crime and psychoses. . . .

Theological education does not answer all the questions. Many there are who leave seminary with many an unanswered question in the fields of their choice to find them answered in the practical experiences of

men. Many there are who leave seminary less religious than when they entered—not due to any fault of the seminary, for seminaries do not make men religious—to recapture their religion as they have come to grips with the realities of life. But there is some kind of technique which we yet must have, some kind of emphasis in the right place, which will come with time and effort.

(Rev.) H. RANDOLPH MOORE.

Los Angeles.

“Planned Economy”

TO THE EDITOR: I have a great deal of respect for *THE LIVING CHURCH*. When it deals editorially with matters that belong to its proper function, it is always wise, convincing, and urbane, but when it descends to the arena of controversial politics or economics, there is an unpleasing change of tone. I have noticed that when clergymen set up as instructors in such matters, they generally make rather a poor appearance. Their training and experience do not furnish the necessary equipment. In your editorial article, *Planned Economy*, in the last issue, your sneer at capitalists is not very becoming. It is distressing to have *THE LIVING CHURCH* join in the current hymn of hate. The system under which we have been living, and which you designate “Constitutional Economic Royalty,” may not be perfect, but has one great virtue, at least: it has worked, and probably would continue to work except when it is tampered with by those who ignore the economic lessons of the past. Under it we have become a great nation in a comparatively few years. You advocate the election of industrial leaders by popular vote. This is probably orthodox Communism, and has many supporters, but when one thinks of the type of men who are elected to public office in this country, it is not hard to imagine what would happen to our industries if such a device were adopted. It would seem that the function of the Church is to inculcate great principles, and not to take sides in politics. Its Founder took that attitude, on one occasion, and it would be just as well if the Church papers would follow His example, and confine themselves to their proper sphere.

ROBERT H. CLARK.

Cleveland.

WE COMMENT on this letter editorially.
—THE EDITOR.

“Kagawa's Christmas”

TO THE EDITOR: A Christmas gift of \$1,000 has been sent to Dr. Toyhiko Kagawa of Japan to continue his work of Christian love and brotherhood amongst his own people. This money was sent from American friends as a result of an appeal made by the Church Committee on Co-operatives of the Federal Council of Churches and sent to a list of people in America interested in Dr. Kagawa when he was here in America some two years ago.

There probably has never been a time when Dr. Kagawa was more in need of a practical demonstration of friendship than the present. This friendship should rise above the bitterness and suspicion that have afflicted so many minds because of Japan's aggression in China. The almost immediate response to the request for funds to help Dr. Kagawa

in his work, from over 350 people in America, is evidence of the great admiration and respect they have for the Japanese apostle of love, and that the ties of Christianity are much stronger than the suspicion of a warring world.

We are glad to say that there is a balance of over \$100 still in the bank and promises of more funds have been received. The committee hopes that other friends, not reached by the original appeal, will wish to make their contribution to this fund. The names of the people so contributing are sent to Dr. Kagawa so that he will know who his real Christian brethren, here in America, are.

Checks or money orders can be made out to the Kagawa Christmas Fund and sent to the Rev. J. Henry Carpenter, 285 Schermerhorn street, Brooklyn, N. Y., who is treasurer of the fund or to the Church Committee on Co-operatives of the Federal Council, 297 Fourth avenue, New York.

(Rev.) J. HENRY CARPENTER.

Brooklyn, N. Y.

Commercializing Christmas

TO THE EDITOR: Everyone knows how commercial the observance of the Nativity of our Lord has become in the city of New York and many other places.

That Advent is a season of preparation for Christmas is being forgotten more and more by some of our Church people.

A few of us are thinking of picketing certain places this year and if we do, we shall wear placards bearing the legend “Unfair to Advent.” THOMAS P. BROWNE, JR.

New York.

Lapsed Communicants

TO THE EDITOR: The report of the Colorado Laymen's Commission is startling, yet it is in agreement with comparative items in *The Year's Statistics*, [L. C., December 4th and 11th]. The Church is not holding its own; 62,567 confirmed but only 13,512 increase in USA, with foreign missions 3,011 and 2,293 respectively—a sad commentary on the USA. Of course deaths account for some part of the discrepancy, but by far the larger part comes from lapsed communicants.

I do not know anything about Colorado, but the number of lapsed communicants I have heard of, or have actually met, is very large in more western parts. In some parts I am sure that little or no preparation for Confirmation, or indifferent preparation, is the cause. Coupled with that is the innocuous Church teaching in some directions, not excepting some parts of California. When people see union services, sectarian ministers preaching on Good Friday, and at other times, in our churches; open invitations to Communion, laymen in charge of churches, etc., one cannot wonder if they think the Church is just about the same as the sects. So if the social life they want is in connection with some sectarian place of worship they go there, and are sometimes encouraged to do so if there is no Episcopal church quite near. Missions closed or indifferently supplied help toward the same end.

Too many changes of rector or vicar, too much stress upon “young” men who cater better in worldly ways than older men, too little stress upon spiritual things that can be

dealt with properly only by the older men (including those often left unemployed), too much variety in the type of service, exemplified by the extremes of "High Mass" and "Evening Communion," so that one is liable to land somewhere and be absolutely "at sea" and drift. Yes, I have even known the "Catholic" to drift to some sect where the Church was little different from it.

Another cause for lapses is the cavalier treatment given by bishops, clergy, and vestries to our unemployed clergy, now made worse by the lack of proper action by General Convention once more. I don't know how many there are in California seeking parish work, but I have heard of several at different times; yet reports show that men are even brought from midwestern and eastern parts by bishops and vestries, rather than giving the work to men living in our midst.

The Rev. C. L. Glenn [L. C., December 11th] shows the need for men if the Church is sincere about its mission, even the "occasional" unemployed clergyman (a very incorrect term I believe), yet the Church officials act as though the unemployed are of no account at all. This attitude is getting known more and more among laymen; and, outside of the Church too, is causing much unfavorable criticism and doing an infinite amount of harm, especially where the laity know that the unemployed man is fully capable and note how he is ignored and left in unnecessary distress of body and soul, while parishes and missions are needing the services of just such a man. It shows so clearly that our bishops do not really believe in "Holy Orders," and encourage the drift to the sects or to nothing. **NELLIE ELLIS.**
Los Angeles.

"Fr." and "Mr."

TO THE EDITOR: What should a priest be called? I certainly agree with you that "Fr." is a most appropriate title, and especially, as you say, because of the ties of affection and the close relationship which he bears as one placed to lead and guide, instruct, teach, feed, and comfort his people. But I do not believe that this title will ever be embraced by people of our Church to the extent that it will become general, and natural for them to use it. To my mind it would be better to use the particular title of the office he holds. We already have "Bishops" and "Deans." If we say naturally, "Bishop" Murray, or "Dean" Robertson, why not also "Rector" Burton, "Vicar" Jones, etc.? Some time ago the editor of the *Witness* used the expression "Rector" Smith repeatedly. And this system of titles is used in various Churches in Europe.

In Lutheran and Evangelical bodies, if I am not mistaken, the title "Pastor" is used, whether it be for one in charge of a parish, or one in charge of missionary work—or even retired, or not in actual service. And certainly even that is to be preferred to the "Mr." as is now so prevalent among us. . . . (Rev.) PHILIP BROBURG.

Minneapolis, Minn.

Communion in One Kind

TO THE EDITOR: Undoubtedly the Commission appointed to consider Alternative Forms of Administration of Communion will seriously consider Communion in one kind. It has much to commend it. Intinction may be all right in small parishes, but by communicating alone with the Host the administration of the sacrament is not unduly prolonged.

It may also be remembered that most Dutch Old Catholic and all Polish National Churches communicate only with the Host. There is nothing peculiarly Roman in this practice. It is utilitarian and hygienic. Un-

doubtedly partaking of the chalice is abhorrent to many, although I have no objections myself, but the feelings of a public health doctor or nurse who daily tries to remedy unsanitary conditions can be imagined when they see maybe 300 people receive the Precious Blood from the same chalice!

Something must be done. I would suggest Communion in both kinds in the conferring of holy orders, in the profession of monks and nuns, in commissioning Church Army captains and sisters and deaconesses, in nuptial Mass—if requested, and in first Communions. Otherwise I feel the Episcopal Church would be extremely wise to advise Communion only in one kind. This is merely the viewpoint of a layman, but it might be acceptable. **STANLEY FRYER.**

Winnipeg, Canada.

WE UNDERSTAND that this whole subject has been referred to the Standing Liturgical Commission for study.

—THE EDITOR.

United Effort

TO THE EDITOR: While listening to Bishop Cross of Spokane in St. Mary's Church, Barnstable, Mass., I could not help thinking that if the men of our Church could get together the same as the women, and have a yearly thank offering of \$1.00 each, the missionary bishops would be able to do a much better work, and the whole Church be greatly enriched by a big united effort.

LAURA THOMAS
(Mrs. Edwin Thomas).

Osterville, Mass.

The Church and Democracy

TO THE EDITOR: "Will more and more of the clergy and laity be thinking harder and harder, as the year moves up to General Convention, about money? Or will more and more be thinking about Christian ways of making democracy safe for the world?"

These questions were asked in THE LIVING CHURCH several months prior to the General Convention of 1937. Perhaps many considered the time too short for resultful thinking on so hefty a subject as the relation between the Church and democracy even if

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

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an aspect of the problem had been officially assigned to them.

Will some clergymen and laymen, starting now to prepare for the General Convention of 1940, stir up thought on any ways of making democracy safe for the world? Or are all except members of commissions confident that the members of the Houses can solve this problem and others satisfactorily offhand, after a few days in West Missouri?

BENJAMIN S. BROWN.

Kansas City, Mo.

Intercommunion

TO THE EDITOR: In the issue of THE LIVING CHURCH of November 6th the editorial entitled A Note of Caution is such a clear, kindly statement of the Catholic and Protestant concepts of the Holy Communion that I feel I must write you in strongest commendation of your stand.

There is so much wishy-washy sentimentality in dealing with the subject that many of our people are utterly ignorant of the underlying principles. And for this, surely the clergy are to blame, for one rarely hears real instruction upon the tenets of the Church from the pulpit—and most laymen are too indifferent to read up on such a subject—hence the ignorance of the average Churchman.

At this time you have given much information of the Convention to your readers, and I, for one, am most grateful.

KATHARINE LEE JONES.

Washington.

"All God's Children"

TO THE EDITOR: I read with interest Fr. William G. Peck's excellent article, All God's Children, in THE LIVING CHURCH for December 11th. It opens a question of much moment to the Church. It is indisputably true that many people are kept out of the Church by the indifferent attitude of Church people toward the sufferings of animals. Among my close personal friends are three members of the Church of England, one Unitarian, and one Roman Catholic, who have severed their Church connection on this account. This autumn I had a letter from an educated Hindoo, secretary of the Animals' Friends Society, Ludhiana, who had been about to embrace Christianity. He told me that the general indifference of the Christian missionaries toward animal suffering caused him to come to the conclusion that Christianity lacked some essential spiritual quality. However, though he has not embraced Christianity, he has a profound reverence for our Lord Himself.

I quote from an article by B. G. Bouchier: "With a few noble exceptions the attitude of the leaders and members of the Churches on this question [vivisection] has been contemptible, and to their indifference may be attributed the progress of this foul thing. To my knowledge, more people are kept waiting outside the Church of God by the callous and cowardly silence of so many of our bishops and clergy in refusing publicly to condemn this practice, which is the negation of Christ, than by anything else."

"When will they realize that by their tacit sanction and acceptance of the imaginary benefits of this atrocious crime they are actual, even if vicarious, partakers of its guilt; that they crucify the Lord afresh in the torments they inflict on His creatures, and in so doing darken the vision of His presence?"

It is not enough that we keep "in solution" our belief in God's care for the creatures He has made; we must crystallize it into action if we are to win the respect of humane-minded people. **EUPHEMIA MACLEOD.**

Spokane, Wash.



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No. 2

EDITORIALS AND COMMENTS

Heresy, Schism, and Crisis

IT BECAME APPARENT at Oxford and Edinburgh last summer that the Americans, both Protestant and Anglican, found it difficult to meet the minds of Continental European representatives. It was also apparent that the cause for this separation was due to the difference of *temporal situation* in the organized religion of Europe and of America. In Europe the Church is being faced with a relatively sharply drawn choice between socialization of economic and political institutions, sometimes called social democracy but in its most radical effective form called Communism, on the one hand, and oligarchic political and economic control called Fascism, on the other. The political issue confronting the Churches of America is by no means (at least as yet) so simple and definitive, or so insistent and critical.

Our own view has been, and still is, that the alleged alternative of Communism and Fascism is far from exhausting the social policies available to mankind in the present changing world order. We must, indeed, make our choice between the extension of the democratic principle to our social-economic relations, or the withdrawal of even the political democracy we now enjoy for the sake of continuing economic oligarchy. This is quite clearly written in the record of recent events and trends. To repudiate the growing demand for social control over economic institutions is certain to imply and involve a Fascist program for the future, directly or indirectly, overtly or covertly. But to accept economic democracy is not to accept Communism or any Marxist or other doctrinaire program as the form which economic democracy must inevitably take. As Christians we reject all mechanistic doctrines of "inevitability," of either personal or social salvation. America has her own original traditions of democracy and a genius which is quite capable of implementing economic democracy without falling into the straightjacket of class dictatorship—Russian or German model.

It is still true, however, that the Church is being confronted with a choice, even though we recognize the oversimplification involved in calling it the choice between social democracy and Fascism. As the Church aligns itself with the contending forces of change it embarks upon policies of tremendous historical importance, and it tries itself in the profoundest depths of its own self-understanding. The problem

is greatly complicated for the Churchman who is also a citizen because these very forces working for social justice are often inimical to the Church as an external institution. It often places him in the embarrassing position of choosing between a higher system of social justice and the continued freedom of the Church. It is obvious to any newspaper reader that the Roman Church has made the choice, for Fascism, in several parts of the world.

THIS objective fact is pointed out by Reinhold Niebuhr in an article entitled 'The Catholic Heresy' (*Christian Century*, Dec. 8). He further asserts that Anglicanism is tarred with the same Fascist brush, basing his claim upon a statement by Fr. Demant on the question of anti-religious elements within secular movements toward Christian ideals of social justice. Said Fr. Demant: "I will not allow the sins of the Christian bodies to prevent my siding with those who uphold the Church against those who would destroy it. It would be a tragic and unholy choice, but it would have to be made, because the essential content of the Body of Christ is a more ultimate thing than the most perfect system of social justice."

Dr. Niebuhr explains the "Fascist choice" of the Church by reference to the Catholic doctrine of the Body of Christ. He denounces Catholic Christianity as heretical on the ground that its view of the Church involves the belief that it is above criticism and beyond sin or temporal error. This is manifestly absurd, even though much in the tradition and present practice of Romanism bears it out. Fr. Demant's very words—"I will not allow the sins of the Christian bodies"—are a clear enough proof that so good a Catholic as he is can readily recognize the room for judgment upon the defections of the organized body of the faithful in an unredeemed world. If the Spanish Roman hierarchy identifies its sectional and temporal being with the whole Catholic Church which is the "Body of Christ," and on that basis condemns the unfriendly elements in the government as anti-Christ forces, then the Spanish hierarchy is guilty of a false pretension. No section of the visible Church is His Body, nor indefectible in its social action. Even Roman spokesmen like Fr. John A. Ryan can and have criticized the Spanish Church.

It is interesting to note that the *Christian Century* in the following number (December 15th) has an editorial reply to Dr. Niebuhr. It remarks the fact that Protestantism can hardly sit in judgment over Catholic loyalty to the Church in such "tragic and unholy" dilemmas because of Protestantism's demonstrated indifference to the Body of Christ in less trying situations. "Protestantism," says the editorial, "with its long record of division and subdivision can stand before Christendom and preach the duty of repentance only on one condition: that it confesses its own Protestant heresy and repents of it before Him who is the great Head of the Church, whose Body it has carelessly broken."

But to answer the charge of Catholic heresy with a countercharge of Protestant schism does not fully meet Dr. Niebuhr's point. Something further needs to be said. In the first place, the Catholic doctrine of the Church does not make any "complacent assumption . . . that God can work only through it." This is just as much falsification of the Catholic doctrine, whoever asserts it (whether Niebuhr or the Roman hierarchy), as the attempt to identify the indefectible Body of Christ with any given sectional and temporal incorporation of it. When either of these claims are made Catholic doctrine is falsified and the Church does indeed forget that it is not a society of good people but a society of sinners.

One other thing: we would remind our prophets again, including Dr. Niebuhr, that the choice of political paths before us in America need not be the same as in Europe nor the embarrassment of anti-religion so great on the side of social justice. We eagerly agree that the duty of Christians, both Catholic and Protestant, has sometimes been and may yet be to protest against an ecclesiastical identification of the Church with some *status quo* of the social order. As our House of Bishops said in its latest Pastoral Letter, the Church confronted with economic and social disorder is "smothered by all kinds of forces, *within and without*." But for us in America, faced with a concrete situation, one in which the alternatives are at least not yet so embarrassing to the Catholic social conscience, our task is to see that the anti-religion of social reform has no cause for increase. Admittedly much depends upon the realism and honesty of our Christian sociology and social action. But our task will be none the better fulfilled by substituting Protestant opportunism for our faith in the Church as the Body of our Lord than it would be by perverting it into a "Catholic heresy" which merely seeks the buttered side of the bread. The record seems to show that both policies end in disaster.

Our New Schedule

THIS is the second issue of THE LIVING CHURCH to be printed and mailed according to our new publication schedule. As explained in our issue of December 25th, the date line of THE LIVING CHURCH will hereafter be that of the Wednesday in each week instead of the Saturday as heretofore.

It is intended that THE LIVING CHURCH shall be delivered to subscribers everywhere in the United States on Monday of each week. This issue should therefore be received on Monday, January 10th, whether you live in Portland, Maine, or Portland, Oregon; St. Augustine, Florida, or San Diego, California. Of course subscribers who live on rural routes, on light ships, inaccessible mountain tops, desert oases reached only by camels, or places that have only one train service a day, may not receive their issue until Tuesday, but all others should receive it on Monday. If you live within the limits of continental United States and not in any of the inaccessible

spots enumerated and do not receive your copy on Monday, will you please let us know? Write to Mrs. Margaret B. Racek, circulation manager, 1801 West Fond du Lac avenue, Milwaukee, enclosing the label from your wrapper and giving full details.

Some Misconceptions

WE PUBLISH in this issue a letter by Mr. Robert H. Clark containing what we believe to be several misconceptions.

In the first place there is the misconception that business men know anything more about economics than the clergy. Whether they do or not depends upon the individual business man and clergyman. But the fact of the matter is that running a business no more fits a man to be an economist than running a machine fits him to be a business man. "Practical experience" in this modern day must bow to the combination of practical experience with "book knowledge" of the expert; and the latter has become rather more important than the former.

Second, there is the misconception that THE LIVING CHURCH is an organ for reflecting the clerical viewpoint. The editorial to which the letter takes exception, Planned Economy, was not written by a clergyman; no member of the executive staff of THE LIVING CHURCH is in Holy Orders; 30 of our news correspondents are lay people; and four of our seven editorial writers are lay people. The main objective of THE LIVING CHURCH at the present time is more active and intelligent lay participation in religious affairs.

We are disturbed to find that the editorial, Planned Economy, seems to one of our readers to "join in the current hymn of hate." One of the main points we tried to make in it is that intelligent effort to solve national problems should be substituted for hateful charges, countercharges, and epithets. Surely, the statement, "They are caught up into a system which gives them more power than they know what to do with and which at the same time exerts pressure upon them to abuse that power," is an apology for capitalists rather than a blast against them. We earnestly believe, and tried to say in the editorial in question, that capitalists are victims of an inefficient and immoral economic system just as much as laborers are.

Still another misconception in the letter is that political leaders are inferior to business leaders, either intellectually or morally. It has always been a favorite American trick to vilify politicians, and there is no doubt that some of them deserve all the vilification they have received. But most of the political corruption of the country comes from business men bribing politicians, and we do not believe that anyone has formed an authoritative argument on why the bribe taker is worse than the briber. Then again, while some politicians are very stupid, so are some business men; and most of the American great names of the past are those of politicians.

Another misconception is that democratic election of business leaders by the workers and consumers is orthodox Communism. It bears little resemblance to what is going on in Russia, which is usually taken as the country where orthodox Communistic principles are most closely followed out. As far as democratic election of executives is concerned, we already have it in most of our large corporations—except that the election is usually engineered by the machine in power so that the will of the stockholders seldom is effectively exercised. Our suggestion was that the consumers and workers, who are likely to know quite as much about the business as the average stockholder, and who have a large interest in the policies the business carries out, be given the franchise in business life as well as in

political life. This is an extension of the American political principle, not a denial of it. For better or for worse, America is committed to the principle that universal suffrage is the best method for selecting the leaders of the nation's largest business—the national government—and of certain essential smaller businesses—city and state governments. Since, in spite of its flaws, democracy has worked so well here in comparison with other countries which follow dictatorial lines of government, might it not be well to try extending it to our national economic set-up?

Our Proper Sphere

WE DEVOTE a separate editorial to what we believe to be the most serious and fundamental misconception in Mr. Clark's letter: the idea that politics is outside the "proper sphere" of a Church paper.

In all the history of *THE LIVING CHURCH*, nobody has ever written to say, "I agree with what you say, but I think it out of place in a Church paper." It has always been, "I disagree with what you say, and I think it out of place in a Church paper." The argument seems to be a disingenuous one aimed at shutting off debate when the conclusion of the debate is on the wrong side of the fence. It is always somebody else's politics that should not be expressed in the Church press, never the writer's own.

Still more serious, however, is the idea which seems to underly this argument, that religion is only one compartment of life, existing in a vacuum, untouched by the important social and political trends of our time. Mr. Clark agrees that the function of the Church is "to inculcate great principles," but seems to think that no great principles are involved in politics or economics. He seems to have forgotten that our Lord was crucified for making a political disturbance.

"He hath sent Me to proclaim release to the captives," said Jesus, reading in the synagogue from the book of Isaiah, "and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." And, closing the book and sitting down, He declared, "Today hath this scripture been fulfilled in your ears." At every step of the way, Christianity has demanded that the social order conform itself to the teachings of our Lord—not only in "great principles" which are the remote spring and final criterion of action, but also in little daily obediences and choices, in "taking sides in politics" for the triumph of each daily expression of Christian principles. Politics has considerably more bearing upon religion than the question whether priests should be addressed as "Fr." or "Mr.," or the question as to what kind of vestments are to be worn at what service, or many other questions, some important, some unimportant, which everybody agrees to be appropriate in a Church paper.

The statement, "I have noticed that when clergymen set up as instructors in such matters [politics or economics], they generally make rather a poor appearance," may be translated, "It is not popular to point out that our political and economic order has diverged considerably from the Christian norm." Such experts in Christian sociology as Fr. Peck and Fr. Fletcher are considered to make a "poor appearance" by men who have a fraction as much knowledge of the subject as they, because *those Christians who support our present order can do so only by pretending that Christianity has no revelation for more than 50% of man's life.* In fact, 50% is an extremely low estimate of the amount of human life taken up with political and economic relationships.

Someone is sure to point out that Mr. Clark's letter objected

only to "controversial" politics and economics. To this we would reply that if everybody agrees about something it is not worth discussing. Full and free discussion of controversial questions is the only means of removing them from the realm of controversy. In discussion we do try to avoid the "controversial spirit," which emphasizes side issues and uses personal vilification in place of reasoned argument; and we are very sorry that Mr. Clark found that spirit in our previous editorial. We do not believe that those who support the present order are bad men; but we do believe they are mistaken, and that they are in a position where the pressure of circumstances forces them to do un-Christian things.

Still more, we earnestly believe that Christianity *has* a revelation about the larger relations of man to man—politics and economics—as well as about the smaller human relations—personal morality—and about the relationship of man to God. Believing this, we are inevitably forced to the conclusion that all three subjects are most definitely the province of the Church press. And most religious editors agree with us.

Clerical Celibacy

THOSE five leading laymen of the English Church who sent to the Archbishops of Canterbury, York, and Wales, the thoughtful and challenging memorial on clerical celibacy [L. C. January 5th, page 25] have done a real service to all of us, in America as well as in Britain.

The subject has needed discussion for a good while. There was some consideration of it a few years ago, when *THE LIVING CHURCH* suggested a three-year period of internship for the newly-ordained clergy, during which they would agree not to marry and would be at the disposal of their bishops for missionary service either in the diocese or "on loan" to missionary bishops.* Even now, especially in lay circles, one hears quite a little talk about it; but for some reason public discussion about the marriage or non-marriage of the clergy seems to have been taboo. For example, in none of the debate at General Convention about training for the ministry, or about placement of the clergy, or about clerical unemployment, or about possible missionary rearrangements made necessary by lack of funds, was the matter of clerical marriage even mentioned. Its connection with all these problems is patent and was, doubtless, in the minds of many of the deputies, but nobody said anything about it. We believe that the whole question of the marriage of the clergy, under present conditions in the Church and in the world, ought to be discussed openly and honestly. Our first reaction to the memorial signed by Lords Cecil, Wolmer, Halifax, and Sankey, and by Dr. Bevan and Mr. Riley, is therefore one of gratitude.

Our second feeling is that we are not much bothered in America, as would seem from the memorial to be the case in England, by young ladies who marry parsons too early for their good, with an eye to improving their own social status. The day has long passed in this country when to be the lady in the rectory involves any considerable social prestige. Indeed, one of our own chief wonderments about clerical marriage is as to whether it is fair to a girl to subject her and her children, to the social humiliations that are the too common lot of a rectory family in 1938.

When it comes to mission work, we find ourselves more than inclined to agree with the memorialists. With no disparagement of the magnificent married missionaries whom we have sent to many lands, or of their often heroic wives, it

*See editorial, *Placement of the Clergy*, in *THE LIVING CHURCH* of November 18, 1933, and discussion in subsequent issues.

does seem to us that the time has come when the Episcopal Church must at least seriously discuss the advisability of sending only celibates, or at least very few married men, to the priesthood in foreign fields. Conversations with a good many Orientals, for example, during the past few years, has shown us that, while a married missionary may seem to people here at home to be making great sacrifices, yet the standard of living which he must maintain for the sake of wife and children makes him appear to his new neighbors to be next door to a millionaire living among people in dire poverty. In the adverse criticism commonly levelled by the Chinese and the Japanese against Christian missionaries, as being "superior" and "luxurious," condemnation of Roman Catholic missionaries, and of Anglican monks and nuns, is notably lacking.

That may apply only to our work in foreign fields; but for another reason, the advisability of placing married priests in mission fields even in this land, or in mission stations in city or country even in home dioceses, seems, to say the least, to be problematical.

Can the Church afford it? A single man can live quite decently on \$1,000 a year; a married man who tries to do that impoverishes both his wife and himself, not to speak of their poor children. Moreover, a single man can be moved here and there as mission work develops or declines, without disturbing the social attachments of a wife or the school arrangements of growing boys and girls.

Finally, we do most heartily approve of the suggestion that no priest should be allowed to marry for the first five years of his ministry (except with episcopal dispensation), and that he should then choose between marriage and celibacy. This in fact was our own suggestion some years ago, except that we limited the period to three years. Why a young priest should marry on ordination, and expect to have the Church support his wife and himself when he is just beginning his labors, we never have been able to see. The young lawyer or journalist has his way to make before he marries. The young physician must get a practice before he takes a wife. The young business man must make good as a preliminary to matrimony. The young priest surely should not be encouraged, or even permitted, to show less sense of responsibility than other young men.

We do not, of course, advocate an exclusively celibate priesthood. The right of the clergy to marry was properly insisted upon by our portion of the Catholic Church at the Reformation. The married priesthood is one of the glories of Anglicanism. It enables our clergy to set a high standard of Christian home and family life, and provides a strong bond of mutual understanding between the rector and his people. Moreover many married lay people prefer to make their confessions to married priests, or to come to them for advice and counsel on the problems of domestic relations. The married priest and his family have a function of vital importance to fill in the life of the Church. We do not believe that purpose could be adequately served in the average parish of the Episcopal Church by a celibate priesthood. But in the mission field, both at home and abroad, the situation is quite different and the facts should be fearlessly faced.

We do not know whether or not our readers agree with us, but we hope that, agree or not, they will express themselves on the subject. We hope also that our new Presiding Bishop, who has the Church's missionary welfare so deeply at heart, and those associated with him in high places in the Church will be at least as sympathetic with those who wish these matters seriously discussed, as are the Archbishops of Canterbury, York, and Wales, who replied to the memorialists: "We

fully realize the importance of the proposal contained in your memorial, and are agreed in thinking that such a scheme as is there set out might be of great value."

Would a similar memorial be useful over here, to be signed by a group of American laymen? Is one necessary? Can not the Presiding Bishop of his own accord see that some proper body—perhaps the Commission on Strategy and Policy—studies the whole situation with care, and with not too much official secrecy?

Announcement

IT IS with great pleasure that the publishers of THE LIVING CHURCH announce the approaching combination of our firm, the Morehouse Publishing Co., with Edwin S. Gorham, Inc. As reported in our news columns this merger will become effective about February 1st, and the resulting corporation will be known as the Morehouse-Gorham Co. The company will continue to have offices at 1801 West Fond du Lac Avenue, Milwaukee, Wis., where the editorial headquarters of THE LIVING CHURCH will continue, and at 14 East 41st street, New York City.

The combination of these two long-established firms of Church publishers and booksellers represents more than a mere business transaction. It is in fact the realization of a dream of three generations. Edwin S. Gorham and Linden H. Morehouse, founders of the two firms, were close friends bound together by devotion to the Catholic Faith and love of the Church, and by their mutual consecration to the vocation of supplying that Church with suitable religious literature. They considered their work as a definite call from God to a ministry through the printed word akin to that of the priesthood. The publishing of religious literature was to them a means of consecrating their own special talents in the exercise of the royal priesthood of the laity.

Something of the same spirit has continued to characterize these two firms since the death of their founders. Mr. Gorham outlived not only his friend and associate Linden H. Morehouse, but also the son of that friend, Frederic Cook Morehouse, whose dream and hope it was that some day these two business enterprises, bound together by their common interests and the friendship of their founders, should be combined into a single organization that could more effectively serve the Church. That hope is now realized by the third generation of the Morehouse Publishing Co., and the successors in the management of the Gorham company who were long associated with Mr. Gorham in the development and growth of that firm.

THE LIVING CHURCH will be proud indeed to be published with the imprint of the Morehouse-Gorham Co.

The Doctrinal Commission Report

OUR NEWS COLUMNS this week contain a brief cabled item from our London correspondent announcing the impending publication of the report of the Archbishops' Commission on Christian Doctrine. This is a highly important publication, incorporating as it does the result of fifteen years of work on the part of some of the leading scholars in the Church of England. It is gratifying to have the assurance that the report will indicate a large measure of agreement in regard to matters that have heretofore been regarded as controversial in the Church, and that were raised in particularly acute form in England in the ill-fated attempt at

Prayer Book revision in 1922. The commission was appointed by the Archbishops of Canterbury and York as a result of the Prayer Book controversy and was given an inclusive assignment "to consider the nature and grounds of Christian doctrine with a view to demonstrating the extent of existing agreements within the Church of England and investigating how far it is possible to remove or diminish existing differences."

We must reserve fuller comment on this report until the full text of it is in our hands. It will be published in this country next month under the title *Doctrine in the Church of England* (Macmillan, \$2.00). We hope that the report will be widely studied on this side of the Atlantic, as well as in Britain, and we shall certainly plan to comment on it further when the text is available to us. It is a document of the greatest importance and we hope that it will have a constructive influence throughout the Anglican communion and even more widely in the Christian world.

Unemployment in State and Church

THE EAGERLY awaited report of the unemployment census has now been released and the figures are far from encouraging. The actual number of unemployed who returned the cards were 7,822,912, but a special check made under the direction of the census director indicates that the actual number of unemployed is somewhere near 10,870,000. The accuracy of this figure, however, is open to considerable doubt for there is no clear definition of what an unemployed person is. For example, there are many cases where a husband, wife, or one or more older children were reported unemployed, whereas if the husband had normal employment the wife and children would not require employment. On the other hand the figures now released apply to the situation last November and the current "business recession" has since that time caused the layoff of many additional thousands. Thus the figures released by the census director are at best rough approximations of the present situation.

The one thing that is abundantly clear is what everybody knew before the census was taken—that despite the attempted remedies of the New Deal there is still a tremendous amount of unemployment in the United States. Is this to be a permanent condition? Were the devotees of that queer cult known as technocracy, which had such a sudden rise and abrupt fall a couple of years ago, correct in their essential diagnosis? Will the time ever come when there is no such thing as involuntary unemployment in this country? What is to be done to provide gainful occupation for those who would work but cannot? These are questions that imperatively demand an answer.

Meanwhile the Church has its own unemployment problem as regards the clergy who are without cure and that larger number who are existing on "stipends" that no labor union would recognize as adequate wages, and that no employer with any vestige of social conscience would pay. General Convention did not pay much attention to this question, but did authorize the appointment of a sub-committee, consisting of two bishops, two presbyters, and two laymen to study the question of clerical unemployment. The members of this committee are Bishop Cross of Spokane, Bishop Reinheimer, Coadjutor of Rochester, the Ven. C. C. Burke of Arkansas, the Very Rev. E. S. Lane of Arizona, Mr. J. J. Saunders of Kentucky, and Col. Robert P. Orr of Long Island. The Church eagerly awaits their report and hopes that they will not allow the subject to languish until the next General Convention. The time for them to make their study and preliminary report is not 1940 but as early in 1938 as possible.

Unemployment is a problem of major importance in the State. The first step toward doing something about it has been taken in this census, and it is to be hoped that Congress will take further steps in its present session.

Unemployment among the clergy is also an important problem in the Church. The first step, that of determining the actual extent of it, has not yet been taken. Two months have already elapsed since General Convention. How soon can we expect action from the committee charged with responsibility in this important matter?

The Journal of General Convention

CONGRATULATIONS are due the Rev. Dr. Franklin J. Clark, secretary of General Convention, for his promptness and accuracy in compiling and publishing the *Journal of the General Convention*. The 842-page volume containing the record of the 1937 General Convention, together with the revised Constitution and Canons, was printed, bound, and in the mails within two months of the adjournment of the Convention. The work would have been completed even sooner had it not been for a delay necessitated by the revision of appointments to the Joint Committees and Commissions. Incidentally, this same last-minute revision has caused some discrepancies between the list of Commissions and Committees given in the *Living Church Annual* and that given in the Convention journal. The latter is the later and more accurate list.

More important than the speed with which the Convention journal was published is its accuracy. There years ago Dr. Clark inaugurated the plan of arranging the actions of Convention by topics as well as chronologically, and this plan is continued in the present journal. This arrangement is a very great help indeed to all who have occasion to use the journal. A very full index further adds to the convenience and usefulness of the volume.

We have noticed only one inaccuracy in the journal. On page 520 in the list of bishops consecrated since the previous General Convention the serial number given to Bishop Beal is 398 and that to Bishop Lawrence is 399. As the editor of the *Living Church Annual* pointed out to the secretary of the House of Bishops, these numbers should be transposed, inasmuch as the consecration of Bishop Lawrence took place ahead of that of Bishop Beal. Both consecrations were held on January 13, 1937, at approximately the same hour in the morning, but as that of Bishop Lawrence took place in Springfield, Mass., and that of Bishop Beal in Los Angeles the consecration of the former actually took place some five hours before that of the latter. We understand that the necessary correction has been made in the roll of the House of Bishops and we presume that the report of the recorder of ordinations will also be amended accordingly.

We Agree

THE HABIT of disagreement sometimes has odd effects. The *Churchman* and THE LIVING CHURCH are so often on opposite sides of the fence that we sometimes act as if we were in disagreement when we really agree. For example the *Churchman* has an editorial, *The End or the Beginning?* in its January 1st issue, apparently disagreeing with our editorial, *The End of Age*. We hasten to say that we agree with everything the *Churchman's* editorial says, except what it says we said.

EVERYDAY RELIGION

Fountain of Youth

PONCE DE LEON came to Florida seeking the Fountain of Youth. He was still something of a youth himself or he would not have braved the terrible unknown. But the fountain was back home in Leon among the boys and girls of his native place. This last idea has come to me strongly as I have sat in the midst of a thousand college students at a Christmas vacation conference.

They come from over a hundred colleges. A traveled man's imagination dances about the map as he catches the twang of their local dialects. They are pretty evenly divided between boys and girls—and what girls! Of course some of them are *petite*, but most of them are strapping lasses, taller than my generation and swinging along with the vigor of athletes.

They have a five-day program to work out. As I study the 12 sections of their agenda it occurs to me that the U. S. Senate would need a year to finish it.

They bear me off from their plenary session to a sectional meeting. I hide myself in a mass of overcoats at the back of the class room and say to myself, "Now listen, old fellow, but not a peep out of you. The speakers' of the day don't articulate with the help of dentures."

In this group of about a hundred are four Japanese, five Chinese, one Korean, many Negroes, some, I suspect, from the Caribbean. One girl who speaks so sensibly is either a German or an Austrian. They are packed together, White, Black, Yellow, and Brown. Either they are unconscious of race prejudice or they are openly defying it.

They are trying to get going. Our section's topic is Students and the World Community. Already they have 26 questions on the blackboard. Can this be Youth? We had no such vocabulary in my day: "Oxford pledge—voluntary non-resistance—entrepreneur—collectivist, totalitarian or democratic—realistic—realistic—realistic!"

I try to look back to when I was 19 and in college. It comes to me that we spent our days in the shade. We wandered among the shades of the past, picking up a few grains from ancient cultures with only a vague and prosy ideal ahead of us.

Since that day something has clicked. It is the click of machinery, the clash of bayonets and tin hats, the moan of airplanes, the squeal of the radio—the jazz and bottles of prohibition. All these youngsters were born since the Great War.

I wonder if they *are* so young after all. They use the language of sociologists and economists. Any one of them is ready to mount the hustings and lead a crusade. Their talk is of another war to come, as if H. G. Wells and Spengler had prognosticated aright. They keep referring to Spain, Russia, Germany, Ethiopia, and China. Their leaders try to drag them back to campus problems and they retort "Russia and China *are* campus problems."

What did we talk of when we were 19? Sleigh-rides and frat banquets, Junior Prom and alarm clocks in the Greek prof's desk. Our moral problem was whether or not to use a "pony" for Lysias and Tacitus. The Homestead strike took place under our noses and we knew it not.

They tell me that students abroad put our students to shame with their zeal and vision and joy in real sacrifice.

That is likely so. But I am not ashamed of these young Americans. Rather am I ashamed of my own young days. I seem to have spent them piping like a shepherd boy in Arcadia.

I feel young again, and in a new way. There is hope for the world in my heart. And these young people have done it to me. I don't want to be with men of my age, weary, fat, and disillusioned. I want to live and take a hand at this young game for fair play and peace and world brotherhood. They are the Fountain of Youth.

MEDITATION

THAT I might find my God as close
As friends beside me here—
That He should be as real as I,
As certain and as near!
Mortal the doubt assailing me,
Crying, "Soul, that cannot be!"

And just so long as this fierce doubt
Holds sceptre in my mind,
I live as if there were no God,
Nor Anyone to find
Beyond the borders of my sight,
Nor any dawn beyond this night.

So can men live within a cave,
Its chilling dark their day,
Its icy roof their lifted sky,
Its winter their sweet May—
Knowing nothing else but gloom,
Their universe an earthen room!

Yet I have known there is a day
Beyond this fruitless dark—
These shadows quiver with a light
Not native here—its mark
Trembles in prisms at my feet
Where mist and earth and fire meet!

Give me the faith to compass this—
Who knows these shafts can be
True symbol of unearthly things
Set for my soul to see:
God, like a radiance in the air,
And faith the eyes to find Him there.

Remind my stubborn, narrow flesh
Light is not known by touch;
Remind my proud and patterned brain
It has not ventured much
Till it has dared to go, alone
And fearful, into the unknown.

Remind my heart how it can find
Little of joy that stays,
And measureless disquietude
Among the cluttered days,
Save when the fretful doubtings cease,
That God may grant my soul His peace—

His peace that lets the spirit rest,
Serene and sure within!
Though its swift surface be at storm,
Yet the deeper sin
Is banished, and the soul is free,
Still as the inner depth of sea!

KATHARINE SHEPARD HAYDEN.

Who Are These Benedictines?

By the Rev. William M. Hay

I AM LOOKING FORWARD with great hopes to the promised planting of a Benedictine house of our communion in America. Without any comparison with other foundations—for I am a total outsider of them all—this one appeals to *me* more than any, and I feel that it will have a great future and do a great work in the Church and nation. I write to commend the project to the prayers and sympathy of all.

We Anglicans are but a hundredth part of the population, scattered over a great and diverse area. Out of our small numbers, and in the atmosphere of the day, it is notable that we have so many vocations as we have to life under strict rule; especially when, as a "practical" people, we can find ten vocations to a teaching or nursing order, where you will hardly find one to a chief emphasis on prayer.

But I think the general Benedictine idea of life, worship, and service is going to make a real and lasting impression on our Church, as it did for centuries, and still does, in Europe; that, as the general public learns more about it, the foundation will grow; and that a long and honorable history (since about A.D. 500) will take a new step forward with us.

So I say to all earnest souls, and especially to the young—read all you can find about Benedictines, their history, their aims and principles and methods; pry off a nickel or a dime regularly to give them; and, in particular, do not embark on marriage or business till you have, at least for a day or two, considered if via the monastery may not be the road to your happiness. For women, there are orders which follow the holy Rule of St. Benedict, but I do not know anything about them, nor if there are any in America. All the orders are short on publicity.

There is something peculiarly Anglican about Benedictinism. For one thing, steadiness or staidness, "nothing too much," *via media*, balance—and especially the equilibrium of work and prayer, and keeping the balance even between rigorism and laxity. The latter alternation has been a continuous battle almost from the beginning, and in consequence there have been off-shoots from time to time, always in the direction of stricter observance of the Rule, or even of austerities beyond the Rule. Some of these are the Olivetans, the Celestines, the Silvestrines, the Vallombrosians, and several others. The most important, for numbers and influence, are the Cistercians, whose basic idea has been to reproduce exactly the conditions and life of St. Benedict's own monastery. The Cluniac development was in the direction of centralized authority, enrichment of the Office, and multiplication of services—even to three High Masses a day. These smaller bodies of strict observance (puritanism, in fact) are a testimony to the truth that an easier religion is not what men really want.

Another ruling idea, congenial to our thinking, is that of sparingness, *parcitas*. For instance, in speech. The Trappists take it that when St. Benedict said *silentium*, he meant exactly that, and so they talk not at all. But general Benedictinism says, "no unnecessary, and especially no light, speaking"—rather taciturnity, the spirit of silence, than actual silence. You find the same idea in the one bit of humor in the Rule (Ch. 40):

"Although we read that wine is by no means for monks, yet because in our time monks cannot be persuaded to see this, at all events let us agree as to this, that we will not drink to satiety, but somewhat sparingly."

An extension of the same rule is, I believe, now made to smoking, to newspapers, to going out from the monastery to public places. Extreme asceticisms and self-devised disciplines of any sort are not approved. The Rule is austere, undeniably, but on the physical side comparatively mild. St. Benedict "made perfection consist less in the practices of an exaggerated mortification than in the virtues of obedience, humility, and charity, in union with Christ by self-abnegation and hearty zeal" (Cabrol).

Another central word is *stabilitas*. From the beginning this meant that the monk never left the jurisdiction *nor the place* where he was professed, and the rule is still maintained with only casual dispensations from it. The idea behind this was another great idea—indeed, a dominant one—that the monastery was the monk's home till death, these others his brothers, the abbot his father; in short, a family, with all that that word means. But local stability is only a means to an end, and stability of personal character and of general type has marked the order to this day. They, like Anglicans, have not been strong for ecstasies. Their solid, unobtrusive piety has been nourished on just two things—the Church's prayers plus the Scriptures. These they have found to be enough. By them the Benedictine movement has remained at the one steady, patient level for 14 centuries. Perhaps because of them Aquinas was led to name as the fourth Note of the Church, not apostolicity, but *solidity*.

IT IS because of this family-idea that Benedictinism is not really an "order," as the Jesuits are, although for convenience it is so called. A monk is merely "of (his own) monastery." What constitutes their cohesion is the likeness of one monastery to another, in its life and government, hours, methods, principles, under the holy Rule.

There have been centralizing movements, all sooner or later abandoned. However, what has come about is a system of congregations, to include the abbots of all the monasteries of a territory, with one of their number as president (and that only—no authority), meeting at intervals for discussion. This was the old English system and it worked well up to the days of Henry VIII. There is no provincial or superior-general such as other orders have. Even the Abbot Primate, head of the international Benedictine College at Rome, has only precedence, but no authority, over other abbots or congregations. "The Benedictine polity may be described as an autonomous federation of autonomous monasteries" (Butler).

What do these monks do? First and chief, liturgical prayer, the saying of the Office. They have their own form of the Breviary; our "Monastic Diurnal" is an English translation of the Day Hours. This recitation St. Benedict called "*opus Dei*," "the work of God," to which "nothing is to be preferred." In early days, most of the monks were laymen. They worked the fields for their own support. Later a great work, till the invention of printing, was the copying of books. When both these works failed, abbots were hard put to it to find work for all, work that would fit in with the demands of the Rule. Schools for boys were one way out; special studies in history and theology were another.

One work to which our own Benedictines could dedicate themselves is the gradual development of a theological school distinguished for severe and masterful scholarship. The students won't leave to be married the instant they have passed.

We Anglicans can look back in history with gratitude to

St. Benedict. It was one of his greatest sons and first biographer, Pope Gregory the Great, who sent St. Augustine to England in 597, where he established his monastery at Canterbury in 600. This was the first Benedictine house outside of Italy, and the real beginning of organized effort to Christianize our forbears. (Tough babies they were, too, but you'd better delete this sentence.)* Not only Britain but all of North-west Europe owe their original conversion and their later civilization primarily to Benedictines, even with all credit to the Celtic missionaries who followed the much more austere rule of St. Columbanus.

WHAT have you to face in becoming a Benedictine? Well, first there are the three great vows—poverty, celibacy, and obedience. Celibacy is complete. So is obedience, though they do not make such a frightful fuss about it as some orders do. But poverty is only relative. For instance, if St. Benedict used tablets and stylus, his modern children have no scruple about using the modern equivalent, the typewriter. The monk is to have new garments, not when the old are falling in tatters, but while they are still good enough to be given to the poor. Then there is early rising (4:30 at latest, for Lauds after Matins is to be said "*luce incipiente*"), approximately three hours a day in recitation of the Office; daily Mass; a complete break with the world and its principles and rewards; and a novitiate which will weed you out if you can't take it.

What we may see is a little more emphasis on lay-monks, for there are men in the world, both Churchmen and Protestants, who cannot become clerics, who would gladly enter a monastery and retrieve wasted years, if they knew the way. Centuries of actual experience have proved that happiness can here be found, and peace. It may stir hope anew in those who are disillusioned of the world, as truly as it appeals to the idealism and courage of youth. For here is a giving of life itself, a surrender that is oblivious of man's ingratitude or praise; for they that do such things declare plainly that they are pilgrims and strangers on the earth; wherefore God is not ashamed to be called their God.

And, auxiliary to the Benedictines, there should be an order of secular priests and laity, with a Rule suited to their circumstances and set by the authority of the Rt. Rev. Abbot; an order named for a saint of the Benedictines; to pray with and for them, and to help in their support, especially at first.

Can't we please avoid calling the thing an Association, or Friends of? Or even "idiorrhhythms"? This is a brand new word to me, and I must use it at once. It is the word applied to one branch of Basilian monks, who are allowed use of their private means and lead a fairly free life—in other words, seculars under an easy rule. That's just what we want, but with a better name. Names are important, and we have a strong flair for the insipid.

*We hereby delete it.—THE EDITOR.

ACKNOWLEDGMENTS

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CHURCH MUSIC

Rev. John W. Norris, Editor

ONE OF THE PROBLEMS which frequently face the parish priest is the choice of a new organist or organist-choirmaster. It is both the privilege and the duty of the rector of a church to make this selection. Under the canons of the church the vestry will fix the stipend but the engaging of a musician is given to the rector. This is as it should be since the rector is responsible for the music.

But what is the rector to do if he is no musician? Unfortunately he too frequently side-steps the responsibility which is his and allows the vestry or a committee of the vestry to make the selection. The result may be that this committee will select someone who is competent musically but who does not have the temperament necessary to working with the rector. The result becomes chaotic because the organist feels that he is responsible to the music committee or vestry and not to the rector.

A further complication that will arise where such a course is followed is the desire of persons in the congregation to hold the position of organist. Sometimes these people may or may not be qualified musically. Even when they are competent musicians the selection may fall to another than themselves and there is grave danger of dissention.

What course may a non-musical rector follow? First and foremost we believe that he should acquaint himself thoroughly with the canons on the subject. He should then assert the prerogative which is his of determining who the new organist or organist-choirmaster shall be. He can ask the vestry to set the amount it is willing to pay. Then he can appeal to those whom he knows to be competent musicians to assist him in judging the relative musical merits of the candidates. His lack of musical knowledge will be supplemented by competent musicians and he will still retain the power to appoint which is given him by the Church.

The result of such a course upon the successful candidate will be advantageous. Instead of having to please three members of a music committee, or a dozen members of a vestry, he will have but one person to whom he will be responsible. That will be his immediate superior, the rector. Together it will be possible for them to develop a musical program suitable to the needs of the parish in which they are working.

The careful rector, furthermore, will not limit his investigation of the candidate to his musical fitness. There is a far more important question that frequently is overlooked. What is the candidate's attitude toward religion and the Church? Is he seeking the position merely because it gives him an opportunity to play the organ or because it is a "job" that will augment his income? If so, his value to the parish will be little. If, on the other hand, he is a capable musician who recognizes that as an organist-choirmaster he has an opportunity, through his music, to further the cause of the Church and Christianity, he will be an invaluable aid to the parish.

These are but two of the requirements of an organist-choirmaster, but they are two which the priest should pass on before making his selection. The second question will normally be neglected if the choice is put in the hands of a music committee or the vestry. Of the two it is the more important. A less capable musician, with a truly religious nature, is better suited to the task than an exceptional musician who cares nothing about the services for which he is playing.

One Generation and Another

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

MOST OF US, I suppose, when we were first introduced to the Ten Commandments, experienced both astonishment and indignation upon learning that God would visit the sins of the fathers upon the children. My own reaction was certainly of that nature, and for some time I watched my father with anxious care, fearing that he might be concealing sins for which I should eventually have to suffer. We young schoolboys knew something of the galling injustice of being blamed for the offenses of others, and it was no consolation to be informed that God Himself had ordained a system of life wherein we must necessarily suffer for offenses we had not committed. So, as I say, I nursed my grievance and kept an eye upon my father.

I was then so young that the only offenses I could imagine my father or any other man perpetrating were such picturesque efforts as riotous drunkenness or robbery with violence. But my father was a strict teetotaler and a Sunday school superintendent. No thunderbolts of divine wrath fell upon me, and with the passage of time my fears departed. Many years later I learned certain things which helped me to interpret and justify the doctrine which had once aroused in me so great a protest.

I learned, in the first place, that the assertion in the Decalogue must be interpreted in its historical setting: that the Jews began with a vivid corporate consciousness which obscured the idea of personal responsibility, and that this was modified in the teaching of the later prophets, especially by Ezekiel. But nevertheless I came to understand that the statement in the Decalogue has a profound element of truth, and can be substantiated by observation. The behavior of a parent affects the circumstances in which his son's moral will must operate, and the deeds of one generation condition the actions of its successor. We today, for example, are facing problems and bearing burdens which are the issue of the industrial revolution, certainly unforeseen by the generations which started the world upon its modern course. The operations of physical and mental heredity imply no moral responsibility in a man for the failings of his ancestors, but they make it certain that he will have to face obstacles. And the evils in a given social or economic structure, though we may have received it from the past, constitute enormous difficulties for us in the present.

But how do these considerations assist in a theodicy—in a vindication of the moral government of God? It is not easy to see this, until we observe two things. The first is that the facts we have been discussing are grounded in the principle of the corporate solidarity of the human race. Humanity is not so many thousand millions of unrelated persons. There is no such thing as an unrelated person. The idea is foreign to reality, for God Himself is personal only in a social manner. He is Blessed Trinity. And because we are made in the image of God, mankind has a fundamental unity from which no individual, class, or race can ever escape.

The second thing to be noticed is that although this fact makes possible the vicarious suffering of some for the misdoings of others, and lies at the basis of all the inheritance of woe of which we have been speaking, the principle cannot be rightly understood unless we remember that it works both ways. If the effects of dissipation, greed, injustice, can be socially conveyed, so can the effects of self-control, generosity,

and righteousness. If you are impoverished by some debts accumulated before you were born, you are also enriched by the results of the noble lives of people you never knew. If a nation is damaged by the pride and folly of bygone leaders, it is blessed by the heroism and self-sacrifice of its dead martyrs, saints, and teachers. Within the corporate solidarity of our humanity the forces of past good and evil live and contend today, as the forces of present good and evil will live and contend long after we have passed from the scene. There is blessing as well as cursing upon us from the vanished generations. And as this principle of solidarity is increasingly implemented by the growing intercourse of men in these days of rapid transit and communication, its full meaning becomes clearer.

We are escaping from the modern superstition that the human contact achieved by modern invention is itself necessarily a benefit. Men may "get together," and the result may be a free-for-all fight. The existence of a single world economic or a world politic has no power of itself to solve all economic or political problems. It may be employed dangerously. There may be a common world civilization, doomed to a common destruction. Human solidarity may involve universal human suffering; but it is also the appointed means of universal joy. It depends upon the dominant ends sought by men. We may feel resentful when called upon to bear a burden which our personal moral action has not created, yet the same principle which places that burden upon our shoulders has made possible the inheritance of the thousand liberties and facilities which we have received.

Moreover, if this reflection should make us fearful of the possible effects of our own sins—effects that may surpass the range of all our expectations—it should also cheer us. For it means that we can never know the full value of any good deed. Let me tell a story to prove it, for the truth of which I can vouch.

UPON a Sunday morning in the spring of the year 1867, a boy was minding sheep in a field in Cambridgeshire. The church-bells of the neighboring villages, Guilden Morden, Steeple Morden, Littlington, were calling across the still countryside, and the boy could hear their notes as he sat on a gate, watching his flock. He had never been to church since he was baptized. None of his family ever went to church. Religion meant nothing to him.

A stranger came down the road, saw the lonely boy, and came across to the gate. He explained that he was a lay preacher, on his way to morning service in one of the villages, and asked if the boy ever went to church. He received a shy negative in reply; and he went on to speak of God and our duty to Him.

The church-bells were still ringing, the sun was streaming down upon the silent field, and the boy listened. Presently he and the stranger were kneeling on the grass; and the boy always, in after years, declared that he began on that Sunday morning to serve God and to profess religion. The stranger passed on his journey, and the two never again met.

The boy grew up, went to live in London, married, and always gave much of his time to religious work. Today he has a son and a grandson who are priests. For many years he gathered around him a company of young men, for religious

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Eliminating War*

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

Bishop of Chicago

HOW CAN war be eliminated? Certainly not by war. A war to end war doesn't end it. It only breeds fresh ones. Surely the great war demonstrated that.

Certainly not by sentimental pacifism, that is to say by the avowed refusal to fight for one's country under any circumstances. Unless all citizens of all countries agree concertedly and contemporaneously not to bear arms, absolute pacifism may positively encourage war and prolong a period of conflict.

To eliminate war, the roots of war must be attacked and eradicated. We must, as Christopher Morley says, "Cut the cord umbilical of hell." What are these roots?

(1) Well, first of all, I should put down narrow and excessive nationalism. Chauvinism, the spirit of truculent and vain-glorious exaltation of one's country above all other countries, is not true patriotism. It is a travesty of patriotism. The spirit of "*Deutschland über alles*" or "Britannia rules the waves" or "America first, whether right or wrong"—this is the combative, boastful, unneighborly spirit which breeds war. It must give way to the larger vision of a family of nations.

(2) Second I should put economic injustice. The world with its resources belongs to all who dwell upon the earth. Any nation which finds itself blessed with raw materials necessary for the life and well-being of men should regard itself not as holding by divine fiat permanent proprietary rights but rather considering itself a steward of these goods with definite obligations to make them available for human needs wherever the needs exist. Within this area lie the provocative questions of tariffs, exchanges, international commerce, population, pressures of expansion, etc. These often breed war.

(3) Third I should put individual and group avarice, the willingness and at times even the eagerness to promote war in order to increase pecuniary profits. Within this field the private munition makers operate, and the Zaharoffs ply their murderous trade. But here too our whole commercial and industrial pattern registers and even the peace loving citizen is quieted in conscience by his mounting dividends when oil and steel and copper go up as shipments are made to warring nations.

These are but a few of the very definite roots of war. Now what to do about it?

(1) Cultivate and promote a spirit of friendliness with other nations. Seek to understand them, to get their point of view, to make due allowance for their backgrounds, their racial and cultural traditions.

(2) Avoid a smug and self-righteous national attitude which condemns in other nations as wicked, actions which in our own history have been often palliated and justified.

(3) Create everywhere a passionate opposition to war as nationally unjustifiable and morally indefensible. It is idle to hope to keep America out of war unless the world is kept out of war. No neutrality legislation can insure the insulation of America. The safety of the world from war is our only safety.

(4) I am among those who believe that each nation must develop a willingness to surrender enough of its sovereignty to a League of Nations to insure a world prevention of war. Only thus have the states of this United States been able to live peacefully together. Each state is still a sovereign state but sufficient sovereignty has been surrendered to the federal

government to insure harmony and peace. The present League has failed only because it was not given sufficient authority, implemented by guaranteed and sufficient physical force to make its mandates respected and obeyed.

A Glimpse of Eternity

A LITTLE WALK from the simple abode,
Brushed by crisp autumnal evening air,
With the solitary moon as companion,
Through silent streets and silent hill ways
In moonlight as bright as day
Away from the man-made world to the Nature-Home.

Coming to a little cornice between hills,
With tall trees on either side
And light of the moon creeping through their leaves,
Making the world in black and white by her frozen light.
Low rumblings of water at distance
Mingled by treble of rivulet near,
Overtone by breeze running through the trees.
It makes me believe I once lived in a world just like this
Somewhere, sometime, though I cannot recall:
Silent and ghostly, like a world amidst crags of deep sea.
Was it in my childhood or in my previous life,
When the world was full of things of wonder and awe?

Not very distant from the confused world of man,
Yet so quiet, as if it knew no other world to exist.
Does this come out of a cosmic frigid preservative,
Retaining all its primordial purity and silence,
When the first man in God's garden wandered about without
word?

The spotless sky:
The shining moon:
The sparkling stars:
The tall trees:
The rising cliffs:
And I am the Adam
And this the Eden.
They all speak to me
In wordless language.

I am again child of Mother Nature;
Sense of God's Sonship fills my heart.
I am dumb as babe, but understand all;
And I love, worship them and they love me too.

The greatest king is fettered on every side:
The rich man is never without his sorrow:
Nor the famous man without dryness of soul.
But my heart is calm, my spirit free.
I see things face to face and no fear is in my soul.

With a bowl of rice,
And a cabin to lay my body,
I have harmony of love and peace.
In what other parts of the whole creation extending
Could I have found a better home for my soul
Or be more completely one with All?
This is a moment in eternity, and eternity in a moment.

*Reprinted from the *Diocese of Chicago*.

The Adult Male Choir

By Becket Gibbs, Mus. D.

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Professor of Plainsong and Polyphony at Union Theological Seminary, and Lecturer at Juillard School of Music

THE TITLE of this article was selected by the editorial "powers that be," while my observations and suggestions are the result of a lifelong and intimate connection with sacred music, first as a chorister in an English choir school, and then as organist and choirmaster, in which work I am happily continuing to this day. Over 50 years in all, while my interest and energy have never flagged. This is no idle boast but a happy fact of which I am proud, and I attribute it all to the ceaseless flow of the Church's liturgy. Note that I say flow, as the liturgy never ebbs.

Ere I delve into my subject it may be as well to decide which of the many types of services I shall favor, for we have all experienced the great variety of them. There is the liturgical form of worship, which tells you what to do and how to do it. It is something that must be done and the choirmaster is always able to plan his work months ahead, inasmuch as he is not expected to unearth or invent a novelty wherewith to attract outsiders. Cantatas and oratorios do not come within the scope of his duties, while all his time must, of necessity, be devoted to the preparation of the services for every holy day of obligation. This is his first thought, and if he does all that is required of him, he will have but little, if any, spare time in which to prepare extra-liturgical music. Then there is the musical service which aims at being a fine musical performance and far removed from public worship, while the congregation is requested to worship in silence! Then we have that "bright and hearty service" which the late Sir John Stainer once characterized as a "beastly row"! It is scarcely necessary to add that I shall deal with the strict liturgy, without any unnecessary adjuncts, in which the people will have a share and not a mean share.

The first advantage accruing from an adult male choir would seem to be that there is little likelihood of constant changes in personnel. It might well be called a permanency and with such always available, all things are possible. Naturally, the selection will be scrupulously effected. Good chorus voices must be found and not soloists, as the liturgy knows no soloist save the celebrant, deacon, subdeacon, and officiant. They are the principals, while the choir sings as a unit. I can make this plainer by referring to the English Singers, who have been coming to America for the past 10 years. Not one of these is a soloist, as generally understood, but the ensemble is perfect and could scarcely be improved. So, when choosing your voices be sure that you get voices that will blend and never stand out above the others. This point might be elaborated but it would seem scarcely necessary to do so. Within three years perfection might well be attained, although Sir John Stainer maintained that seven years were necessary. I well remember where a new rector desired such a choir, which was formed and went into training for a year, thrice weekly. This enabled them to learn, then to practice what they had learned, with a monthly rehearsal to discover where they stood. At the close of this strenuous year they went into full operation and the results were magnificent. But it took a John Bull priest to do this!

Then there is the priceless advantage of such a choir's being always available for the many processions that are called for, especially those of Candlemas, Palm Sunday, Maundy

Thursday, Good Friday, and Holy Saturday. What assiduous preparation does this entail, while the Rogation litanies demand even more! Please note that I am taking it for granted that nothing that is prescribed will be omitted—nothing!

Many other advantages will be obvious to those who care for these things.

What should be the proportions of such a choir? My advice is to avoid unwieldy choirs, especially that disastrous custom of augmentation for big festivals. Nothing demoralizes the regular singers more than this, while the results attained are scarcely worth it. A quartet, or a trio? Why the former should be considered absolutely necessary I have never been able to discover, for I have rarely come across a first tenor, while a second bass is even harder to find. So I favor the trio, with three tenors, three baritones, and three basses. Not two to each section but three, for one singer must needs occasionally cease and, with but one to sustain the part, the thinness at once becomes apparent and the ensemble is destroyed; but when there are three, an occasional cessation on the part of one is scarcely to be observed, especially when the two remaining singers are apprised of it and instantly rise to the occasion. Naturally, in a large church it might be advisable to increase these proportions, but I have my doubts. It is remarkable how much music (not noise!) nine men can produce, and so I hesitate to enlarge such a choir.

WHERE does the congregation come in with such choral arrangements? In all responses, especially the *Amens*, must they be heard, but they must receive instruction; for, if it takes a choir a full year to learn what is required of them, surely a congregation must be similarly instructed, if only that they may learn exactly when, and what, they are to sing. Surely, a plainsong Nicene Creed would be well within their capacity. Especially do we remember that the authentic melody of this Profession of Faith, which never changed for hundreds of years, was sung by all at every Mass. Even on the greatest feasts this would be in excellent taste, for the Mass never changes, whether it be Palm Sunday or Easter Day. The Ordinary of the Mass was the same for centuries, and when a variety of melodies became the custom the people stopped singing. Read the history of sacred music for the first thousand years, then for the next six hundred, and then for the past three hundred years and see what happened. It is a sad, a pitiful story, but the present renaissance is calculated to effect a judicious blend of the three approved styles, which are Gregorian, polyphony, and modern. The choice of the latter demands sound judgment on the part of the choirmaster who understands these things.

Nor is there any reason why the people should not have the privilege of singing an appropriate hymn immediately after the proper Offertory has been sung by the choir. Further, when a plainsong Mass is used they may well alternate with the choir in the *Ninefold Kyrie*, and again in the *Gloria in Excelsis*, while the *Sanctus* and *Agnus Dei* provide other opportunities for them to join in a veritable act of public worship. In such music the choir should lead and assist the people to sing. There is too much worship by proxy in these days. But in other types of music it is obvious that the congregation can

scarcely take part, but there should never be a service in which they are silent from first to last, while their share in the dialogue of the Mass should be just as impressive now as it was to St. Chrysostom of olden time.

NOW for the repertory. There can scarcely be too much Gregorian music, which is, after all is said and done, the Church's own music and remains the official music of the Roman, the Anglican, and the Lutheran Church. It has been called the supreme ideal of all sacred music while, thanks to the Solesmes monks and the London plainsong and medieval music society, we are in possession of the priceless chants of all times, as well as the correct method of interpretation. But such a choir as I am urging is kept pretty busy with a new proper for each Mass. The Introit, the Gradual, the Alleluia, Tract, Sequence, Offertory, and Communion present a formidable program demanding much study and practice.

Then there is the polyphonic school that is so much affected these days—and this is a good sign, for it admits that the human voice is the immediate organ for delivering the sacred text and needs no accompaniment of any kind whatsoever. Although the great Palestrina wrote 94 Masses, none of these are for three voices, though many are the motets he left for such a choir. Byrd's famous Mass for three voices has been arranged for tenors, baritones, and basses and is a gem that is well worth while. There are others of the English school. Some prefer the Italian (Roman) school and Lotti's three-part Mass is unhesitatingly recommended, while the two three-part Masses by Perosi are well known and well liked. The greatest living composer of sacred music is Ravanello, who has published several for this kind of choir. That of St. Orestes (his patron), St. Peter Orseolo, and St. Lawrence Justin occur to me, while his two-part Masses are gems of ecclesiastical harmony, if one may so speak. These two-part Masses are much underrated and deserve to be better known. That of St. Joseph Calasanti and St. Anthony are two I strongly recommend and with this kind of choir they are most useful, as they are needed when the tenors, or the baritones, or the basses get their annual vacation. They are written in polyphonic style, while the organist enjoys a totally independent contrapuntal accompaniment which needs as much preparation as the voice parts. This type of music is called the polyodic, although that term is rarely employed in this country. I wonder why? Then there is a Mass by Carnevali entitled *Missa Rosa Mystica* which can be recommended. This, too, has an independent organ accompaniment. It was written for the International Eucharistic Congress in Chicago, but did not meet with much approval. This was due to the fact that 60,000 voices attempted it although the organ accompaniment was well played on a large organ that had been specially erected for the unique occasion. With such a body of singers out of doors, the effect of a Gregorian Mass would have been stupendously impressive for, after all is said and done, there is nothing quite like the Church's own music with which to accompany her solemnities. It gives the right atmosphere while the unanimity of attack suggests that all are of one heart, and one mind, and *one voice* in glorifying God.

It may not be amiss to mention the fact that, since the appearance of the 1928 English Book of Common Prayer (now authorized in most of the English dioceses) with its prescribed "*Kyrie eleison, Christe eleison, etc.*," many are the churches that have adopted both Greek and Latin texts for the Ordinary of the Mass. And why not? It is not as though it was a case of the choir's singing in a language "not understood of the people" for all are aware of the meaning of the Mass.

A REPERTORY of five harmonized and five Gregorian Masses would be all-sufficient for a year's hard work (that is, during a year's preparation such as I have described); but what of the Propers of the Mass? The late beloved Fr. Gerald Palmer (a very dear and close friend) was the Anglican Dom Mocquereau and left much to us when he "went to God." Especially are we grateful for the complete set of Introits for the Ecclesiastical Year, which may be had from Wantage, and he was well advanced on the completion of the Propers (of which I have many Graduals, "Grails," as he preferred to call them) but it would be unwise to suggest exactly when they might be ready in the form of an English Gradual, which, as we all know, would contain the Gregorian music for every day in the year. In the meantime, we have the simplified Propers by Francis Burgess, which are used in hundreds, nay thousands of churches, and with good effect. Nor must I forget to call attention to the complete settings, by the same eminent musician and liturgical editor, of the Candlemas, Ash Wednesday, and Holy Week services which have resulted in a widespread return of such observances. As I write these words I am regaled with further publications of his Plainchant Publications Committee, which are admirable, and remind me to call attention to his most useful three-part *Missa Angelica*, well conceived in truly religious style. The Faith Press, too, also publish a three-part Mass of St. Nicholas by Popple which is just the thing for those Sundays when there is no *Gloria in excelsis*, although it is published with the most ancient setting to this part of the Mass, that adapted to the Fourth Tone.

Having now exhausted my allotted space it is only left for me to say how ill-satisfied I am with what I have done, although I could go on almost indefinitely, for the topic of choral customs and traditions is endless. As a youth I dreamed of these things, never thinking for one moment that I might witness them as they have now become a commonplace. Few were the churches in England where one might enjoy our Catholic heritage but it would take several years, going to a different church every holyday, to make the rounds, and the same might be said for America, where it is possible to enjoy full Catholic privileges in nearly every city, town, and village. Am I overstating the case? Possibly, but I was ever an optimist—I was once dubbed a "complete optimist," whatever the adjective might mean! But without enthusiasm naught can be accomplished, while with it all things are possible.

One Generation and Another

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fellowship and study. They are scattered over the world today, some of them holding positions of great importance, several of them men of outstanding character and influence. And they will tell you, if you chance to meet them, what they owe to the man who was once a shepherd boy in Cambridgeshire. He is old and blind now, but he has his consolations.

He happens to be my own father, about whose conduct I was once much exercised in mind, as I have explained. I owe him a debt. But at least he knows something of the fruits of his labor. The man who spoke to him on that far-distant Sunday morning no doubt died long ago, in complete ignorance of the full effects of his deed. Yet they live on, taking their place in the vast operation of the redemption of man's life. Thus it is, by God's grace, with every deed of prayer and sacrifice. Thus it was with the Sacrifice of our Blessed Lord, who in one hour of history, wrought a deed for all men in every place and time.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

"As Deceivers and Yet True"

BEYOND TRAGEDY. By Reinhold Niebuhr. Scribners. \$2.00.

REINHOLD NIEBUHR has a power, unequalled among American religious leaders, of releasing Christian thought from the platitudes. At times he has seemed almost to lean over backward in his intense protest against moralistic naiveté, especially in the pulpit; after all most of us find something better than a soporific in exercising, with hope forever renewed if forever defeated, the "reach that exceeds our grasp" toward an absolute ideal. In the present book, however, any overstress on disillusion is avoided if not outgrown, and recognition of the value of pure idealism, as expressed either by the individual or the group, is free from any touch of patronage. Yet no one desirous of shaping life on an idealist basis can read *Beyond Tragedy* without shrinking; for the book faces reality in this world of endless and unescapable compromise in fashion as stinging as it is salutary. History as we read stretches out drearily toward an invisible goal, and, however scrupulously the importance of the absolutist to the Church and the world is stated, the last word to the man who would "cut through the relativities of life" would seem to echo Hamlet's cry to Ophelia: "Get thee to a nunnery, go."

The book is none the less far from dreary reading, for the essays are incisive and refreshing, jolting us again and again out of our facile conventions. The startling Pauline phrase, "as deceivers and yet true," used as title for the first essay, strikes the keynote of them all. Niebuhr is peculiarly adept in taking for text one or another of the paradoxes in which the Bible so abounds, and in applying Scriptural situations ingeniously to contemporary life. The book is suffused with a sense of actuality, both in the sphere of external happenings and in the more important sphere of developing ideologies and ideals. Marxism, for instance, is appraised at its full worth and applauded for its contributions, while at the same time it is clearly presented as merely the last of those Towers of Babel which humanity repeatedly builds, only to be repeatedly cast into confusion of tongues when the tower is overthrown by God. Brilliant are the summaries in the book of successive civilizations and cultures; absent, any hope of Utopian release. However far we advance, however high we rise, we shall encounter the same snares of self-deception, the same mixture of good and evil, the same necessity, if we would avoid that nunnery, to cooperate with imperfection and even with sin, accepting them both in ourselves and in all the activities we share.

This is a sad book on the surface. And perhaps the Catholic mind can cling, as Niebuhr does not, to belief in possible attainment by the individual of such union with Love unblemished and complete, as shall not prohibit action—such union as the great creative saints have known, with Love redemptive in life as well as on the Cross. But there is more to the book than sadness, than irony, than illusions dispelled. For Niebuhr's mind is profoundly and passionately Christian, and "Beyond Tragedy" lies triumph. Christianity "believes that the ground and fulfilment of existence lie outside of existence, in an eternal and divine will. . . . Thus Christianity transmutes the tragedy of history into something which is not tragedy. God is revealed as not only the ground but as the goal of human existence. . . . The kingdom of truth forever enters the world; the Word is made Flesh." But "The kingdom of God must still enter the world by way of the Crucifixion." The ultimate trust is not in nation nor in Church, not in man, pious or intelligent or proletarian; it is in the Living God, and never is this trust so essential, so victorious, as in a catastrophic epoch like our own.

In view of the modernity of Niebuhr's thought, it is interesting and surprising to find the last essay in the book concerned with a defense, which searches deep, of the doctrine of the resurrection of the body. Strange how those ancient creedal assertions which have seemed most discredited, suddenly appear to enshrine abiding truth! Another example of this triumphant sense of the grandeur and profundity of the Christian symbols appears in his fresh treatment of the Apocalyptic element in Christianity: "The kingdom of God must come in history. Yet when it comes, it is the

end of history. . . . The idea of a Second Coming of the Messiah contains some of the most basic paradoxes of the Christian religion." There is no room here to explore the paradox; these essays must be read.

Is not Christian thought as a whole coming to closer grips with reality, as the world prospect darkens in these days?

VIDA D. SCUDDER.

Dr. Kirk's Commentary on the Epistle to the Romans

THE EPISTLE TO THE ROMANS. By K. E. Kirk. Oxford Press. \$1.75.

THE GREAT CLASSIC on Romans in English is the Sanday-Headlam commentary. Yet its very greatness entailed a great drawback: the task appeared to be accomplished with such completeness that Anglican writers were content to rest on its laurels, forgetting that the year 1895 was constantly receding. But now at long last the newly appointed Bishop of Oxford removes the gathering reproach with a commentary as fully abreast of present knowledge as was the older commentary in its own time.

As a volume in the Clarendon Series its appearance is modest, as is (most happily!) its price. It is, however, so closely crammed with information that it seems a little out of place among its fellows; it is certainly not a work to put into the hands of Sunday school teachers but a commentary meant for serious use. Nor is it at all "pietistic." Dr. Kirk realizes that many Pauline thought-forms were inherited from the Jewish schools and that many more are essentially of the first century; and that these neither can nor should awaken a religious response in men and women today. Attempts simply to rephrase them in modern terms are useless. We must recognize squarely that if the underlying concept is to be preserved, the thought-form in which it is cast must be discarded. For instance, St. Paul never doubted that all death was due to Adam's sin; yet everyone knows perfectly well today that death is inseparable from organic life, that it affects unconscious as well as conscious organisms, and that plants and animals died untold aeons before man was created. None the less, that "the sting of death is sin" is as true for today and for all time as it was when St. Paul wrote it. Dr. Kirk, therefore, does not hesitate to criticize frankly many of St. Paul's arguments, and he is perfectly right in so doing: to reproduce and use these arguments today is to do religion a profound disservice.

The criticism, moreover, is not confined to single passages but is extended to the Epistle as a whole. St. Paul was not a logical writer and suffered acutely from inability to refrain from digressions of doubtful relevance. In Romans, which was written at leisure and so with unusual literary care, these digressions are not always obvious at first sight and often seem to be integral parts of the argument; particularly since St. Paul "achieves the remarkable feat of always returning to his main theme at the point at which he deserted it" (p. 31). None the less, the digressions in Romans are very numerous and extensive; so numerous and so extensive that Dr. Kirk propounds the plausible theory that the Apostle "had at his disposal a number of different essays," etc., on various points, and that "he saw nothing objectionable in incorporating them wholesale" (page 32). But if the immature student is not to be driven to distraction by Romans, these digressions must be ignored on a first reading; Dr. Kirk indicates how this may be done.

Another excellent thought of the writer's leads to a somewhat curious arrangement. There are 242 pages, excluding the serviceable index. A dozen of these are filled with illustrations (of which there are many more). The text of the English Revised Version fills another 34 pages—rather uselessly, despite the excellent section divisions and the illuminating headings. The commentary occupies 70 pages—and all the rest is "introduction." But this apparent disproportioning is deliberate. Romans can be understood only when Pauline theology is appreciated as a whole; so Dr. Kirk devotes the major part of his introduction to a general

outline of Paulinism; an outline that has more to say than many full sized volumes. In the commentary portion he then avoids continual "special notes" and similar annoyances to the student by simply referring back to the introduction.

BURTON SCOTT EASTON.

Dislocation: The Ethos of Surrealism

SURREALISM. By Herbert Read. Harcourt Brace. \$3.75.

THIS is a priceless book and its entertaining quality is well foreshadowed by the jacket, which shows a replica of one of the 96 technically excellent illustrations. Here we have a white, well-modeled female torso, without head, arms, or legs, enclosed in one of those globular wire guards that used to be seen around the gas lights on theater stages. The descriptive title is: Captain Cook's Last Voyage.

Believe it or not, this is not a case of a mix-up of titles, for further examination of this admirable volume indicates that the same sort of dislocation is of the very ethos of surrealism. Here is a drawing that apparently started out to represent decayed Arizona cacti, thought better of it, tried to turn into railway signals, gave that up as a bad job and compromised on a bone-yard; the title is: Angel Images and Negative Spectres in Conflict. Here is a Hottentot conception of the germs in a drop of water (highly magnified), entitled: Marx and Spencer in a Japanese Garden. I think, however, my favorite, among many, is a mutilated corpse with applied decorations of viscera, a sort of a skull, a dark ball, an egg, and a minute manikin in a frock coat, with one withered leg (the other is the branch of a tree) and the knob of a stick-pin for a head. This is luminously entitled: Midday Sorrow. It is a temptation to quote more but it would be a pity to spoil the joy of surprise that must come to those who examine this book—and none should let the opportunity pass.

And there are other reasons why I hope for the unique volume the widest sale. Mr. Read has written with earnestness, sincerity, and conviction and, for the first time, so far as I know, the clear avowal is made that surrealism is the representative art of Communism and Bolshevism; the fine art of the Revolution. There is hardly a page that does not show the name (quoted with reverence) of Marx. Freud and Jung are joined to the Master, with an annexation of Coleridge (when under the influence of drugs), Byron (when least conventional), the Marquis de Sade (when most sadistic) and—Lewis Carroll!

Lest I be accused of misrepresentation, let me quote two items of evidence:

"It is only now, with the aid of modern dialectics and modern psychology, in the name of Marx and Freud, that they [poets and painters] have found themselves in a position to put their beliefs and practices on a scientific basis, thereby initiating a continuous and deliberate creative activity whose only laws are the laws of its own dynamics" (p. 28).

Byron "is the only English poet who might conceivably occupy, in our hierarchy, the position held in France by the Marquis de Sade. The function of such figures is to be so positive in their immorality, that morality becomes negative by comparison. They show, by the more-than-human energy of their evil, that evil too, as Milton was compelled to admit, has its divinity" (p. 52).

Mr. Read is very rough with the "laughing jackasses" who like neither Bolshevism nor Surrealism, and he says of one in particular: "The kind of insult which Mr. Priestly hurls at the Surrealists is the kind of insult that used to be insinuated about the Bolsheviks until the *purity and disinterestedness* of their lives could no longer be disguised." The words I have italicized throw a certain light on the mental temper of this ardent propagandist, but I take it that we are justified in accepting his dictum that the art put forward in this volume is indeed the art of Bolshevism. It is hardly Communistic, if the word implies anything like unity of action, for it is indeed explicit anarchy: the rejection of all law, whether of esthetics, civil society, or the moral code. Each man or woman in this galaxy is his own law, and this law may be the law of dream, nightmare, or lunacy—it is for each his story and he proposes to stick to it. The technique varies from the meticulous delicacy and subtle craft of Duchamp and Dali to the crude and raw distortions of Picasso and the heedless and scribbled "doodles" of Grace Palthorpe and Henry Moore. The delicate craft of hand and brush predominates, however, and lends a sort of plausibility even to the most fantastic products of the subconscious.

Now and then (and one wonders why they are here) there

are beautiful and emotionally stimulating things. René Magritte's *Quand l'Heure Sonnera* is one. I don't know what it means, and if I did it would lose something of its charm. Alexander Calder's *Mobile* is another, a lovely study in pure line. John Selby Bigge's *Composition*, of fabulous crystals of quartz and amethyst in a troubled sea, with one small white ship on the horizon against a sky of black storm, is another design that somehow opens vistas. Why the *Femme Flambée* of Humphrey Jennings is here is a mystery. This is neither abstraction nor the fruit of delirium, but a perfectly beautiful study of line and space composition. It suggests color of equal distinction.

One of the most characteristic designs in the book and quite in the mode of the major part, is a drawing by "a Czecho-Slovakian peasant in a state of trance." This, I think, is supremely significant and explanatory.

After all, the question seems to come to this: if, as we must do, we accept Mr. Read as an authority on surrealism, two things will appear to follow: (a) This book is an illuminating exposition of the ethos of surrealism. (b) It is an equally illuminating exposition of the ethos of Communistic-Bolshevism. Q.E.D.

RALPH ADAMS CRAM.

An Interesting Psychological Document

THREE WAYS HOME. By Sheila Kaye-Smith. Harpers. \$2.50.

NARRATIVES of conversions would often be clearer if the writers would explain from *what* they were converted but in Miss Kaye-Smith's case the problem does not arise. She tells us frankly that she does not know: "The Church of England had never been much more than a name to me" (page 200). When her deeper interest in religion began, it took the form of absorption in specific practices to which she clung tenaciously; and her devotion to these practices led her into the company of that curious group of Anglican clergy known as "Ultramarines": the party who insist that the service must be said in Latin, who use by preference prayers to which papal indulgences have been attached, and who "follow the Lenten rules of the Cardinal Archbishop of Westminster instead of those of the Bishop of London." To her clear-sightedness "some of these practices seemed to me downright silly" (page 198), and she quickly proceeded to regularize her position. Her record is set down clearly and objectively—naturally Miss Kaye-Smith knows how to write!—and, while devoid of theological importance, it makes an interesting psychological document.

Interspersed is her literary autobiography. Rather amusing—and a bit pathetic—is her account of her attempts to escape from writing nothing but stories of Sussex and her publishers' iron-clad refusal to let her do anything of the kind. E.

One of the Labor Office's best books

THE I. L. O. YEAR BOOK, 1936-1937: Seventh Year of Issue. International Labor Office, 734 Jackson Place, Washington, D. C. \$2.75.

THIS is easily one of the most useful volumes published under the auspices of the League of Nations. It contains the most complete statistical data available in about 50 countries relating to employment and unemployment, hours of labor, wages, cost of living and retail prices, family budgets, migration, industrial disputes, and collective agreements. The tables cover the last ten years and the data are compiled from official statistics of the different countries, supplemented in some cases by data obtained from semi-official or private sources. There is scarcely a problem of industrial relations that is not covered in full detail in this standard source-book of labor information. Its value to employers, workers, civic, state, and federal officials, students, and writers is obvious.

CLINTON ROGERS WOODRUFF.

A Book Everyone Should Own

THE SPIRITUAL LIFE. By Evelyn Underhill. Harpers. \$1.25.

HERE Mrs. Underhill addresses not the clergy or the specially devout but men and women generally; the four chapters were originally delivered as four broadcast talks. And her publishers have kept the popular note by an exquisite bit of book-making, with beautiful decorations; and yet they have kept the price so low that the book is within the reach of everyone. And everyone should own it. B.S.E.

NEWS OF THE CHURCH

Morehouse, Gorham Companies to Merge

Two Leading Episcopal Publishing Houses Will Begin Operations as Single Corporation in February

NEW YORK—The two leading publishing houses of the Episcopal Church, Morehouse Publishing Co., of New York and Milwaukee, and Edwin S. Gorham, Inc., of this city will be combined and will operate as a single corporation beginning about February 1st, according to a joint announcement of the two companies made here last week. The name of the new corporation will be Morehouse-Gorham Co., subject to the approval of the state departments at Albany and Madison, Wis.

The Morehouse-Gorham Co. will maintain Church book stores at 14 East 41st street, New York, and 1801 West Fond du Lac avenue, Milwaukee. The book store at present operated by the Gorham Co. at 18 West 45th street will be closed as soon as the merger is fully effective and the business of that store will be transferred to the one on East 41st street.

The three present officers of the Gorham Co., Philipp Fey, Alice A. Russell, and Edward J. Schineller, will be executives of the new corporation. Mr. Fey will be in charge of the book department of the New York store, Miss Russell in charge of the ecclesiastical department, and Mr. Schineller in charge of stock. Harold C. Barlow, manager of the Morehouse store in New York, will continue as manager of the Morehouse-Gorham store in New York. Linden H. Morehouse and Clifford P. Morehouse will continue as president and vice-president respectively of the new corporation with offices in Milwaukee. The board of directors will consist of members of both of the former firms.

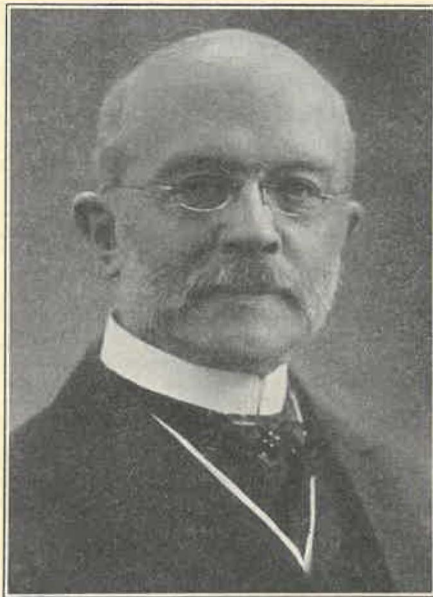
FIRMS HAVE HAD LONG HISTORIES

The merger of these two Church publishing houses brings together firms that have had long records of service to the Church.

The history of Morehouse Publishing Co. dates from the founding of the *Young Churchman* in 1870. This was a children's magazine established to fill a need in Sunday schools originally intended for local use at All Saints' Church (now the Cathedral) in Milwaukee. The founder and first editor was Linden H. Morehouse, then superintendent of that school. Other schools required additional copies of the *Young Churchman* and of the publication for smaller children, the *Shepherd's Arms*, founded in 1877.

By 1884 these publications had become too great a responsibility for mere side-

(Continued on page 54)



EDWIN S. GORHAM

Thieves Loot Church, Steal Communion Set

GREENVILLE, S. C.—Shortly after Christmas thieves broke into St. James' Church in this city and stole the Communion silver, and a brass processional cross. In trying to remove the Altar cross, they bent it double and left it on the Altar.

The Communion set consisted of the chalice, eight inches tall, the paten, and the bread box. The robbers prowled all over the church building, as indicated by candle drippings. Except for breaking a window sash to gain entrance, no other harm was done.

It is believed that the robbery was done by professional thieves, who plan to send the silver to northern cities, have it melted and sold. If this is done, no possible trace of the stolen articles will be found.

The Rev. Dr. A. R. Mitchell, rector, reported the loss to the local police.

Suggests United Attack on Youth Work Problem

CHICAGO—A united attack upon the whole problem of work among young people has been suggested by Bishop Stewart of Chicago to the diocesan young people's society, Gamma Kappa Delta. Speaking to the annual meeting of the society at the Church of the Atonement, Bishop Stewart proposed a combining of the work of such groups as the young people's society, Brotherhood of St. Andrew, Girls' Friendly Society, and the appointment of a diocesan director.

It is expected the Bishop will make some definite recommendation about the matter at the diocesan convention in February.

"Redeem the Time" New Primate's Call

Bishop Tucker, in First Sermon, Says Christians Must Take Lead in Improving Moral Standards

NEW YORK—The duty of Christians and the Church to "redeem the time" by evangelism was stressed by Bishop Tucker of Virginia, new Presiding Bishop of the Church, in a sermon at St. Thomas' Church here, January 2d. It was his first public appearance as Primate, although he had delivered his inaugural address earlier that morning over the Columbia Broadcasting system [L. C., January 5th].

In his address, the Presiding Bishop pointed out that the advances of Western civilization could be applied equally well to good or evil ends, and declared that it was the duty of the Church to see that the ends were good. He said, in part:

"To the Christian time is not mere duration, but is charged with opportunity. This opportunity must however be redeemed through effort and sacrifice. It does not lie on the surface. The very characteristics which constitute the opportunity of time may if unredeemed make for evil. The spirit of the age if blindly followed or allowed to work itself out independently of God will lead to disastrous results.

"Our age is the legatee of results achieved during a century or more of great material and intellectual and in some respects moral progress. The material resources of the world in which we live have been made available for human use to a degree far surpassing that of any other age. What we call the 'creature comforts' have been enormously multiplied and made accessible to a vastly increased number of people. We know only too well, however, that this improvement in general standards of living has not resulted in general contentment, or happiness, or in any great improvement of moral character. The opportunity for promoting these offered by increased material productivity has still to be redeemed. The solution lies along moral lines. Material development is only a blessing, where it is accompanied by moral development. The moral impulse unless strengthened may become clogged by the increased preoccupation with the material.

SCIENCE MUST BE REDEEMED

"Equally impressive is the increased control over the powers of nature made possible by the discoveries of science, but this control may be used for purposes of destruction and aggression as well as for the promotion of human welfare. This opportunity also needs to be redeemed and the solution lies along moral lines.

"The improvement in means of communication have brought nations and races into more intimate contact one with another. This does not necessarily, however, make for friendliness and international good will. On the contrary it may lead to rivalry, jealousy,

(Continued on page 55)

Independence Forced on Ethiopian Church

Autocephalous Status Imposed by Italian Conquerors on Ancient Church of Abyssinia

BY W. A. WIGRAM

LONDON—Autocephalous status seems to have been crammed down the throat of the Church of Abyssinia by the Italian conquerors of the country.

The ancient Church of Abyssinia has always, from the time of its foundation in the fourth century, been connected with that of Alexandria, and has rejoiced in the connection. According to the most ancient account, her actual founder was a Christian captive named Frumentius. Captured in childhood and carried up country from the ship in which he had been wrecked, he retained his faith and even made converts when he grew up and rose to the post of grand vizier to the pagan King. When at last he obtained his release, he made his way to Alexandria, in order to ask the Patriarch there to send a bishop to superintend this infant Church. The Patriarch was the still youthful Athanasius, recently raised to the dignity that he had sought to avoid. Frumentius told his tale in full synod, and the president, struck by the resemblance to the familiar tale of Joseph, voiced the feeling of his brethren by the quotation from the record, "Can we find such an one as this is, in whom the spirit of God is?" So Frumentius went back to what was now his adopted country as its first bishop.

A "MONOPHYSITE" CHURCH

When the Church of Alexandria was separated from the rest of Christendom in the Christological controversy, the satellite naturally followed its primary and became like the Coptic Church of Egypt, "Monophysite." To the ordinary theological student, that word means one who holds that the humanity of our Lord was swallowed up and annihilated by its union with Divine in the Incarnation. As, however, all the authorized theologians of this communion hold firmly to the idea expressed for westerners in the *Quicunque Vult*, viz., "As the reasonable soul and flesh is one Man, so God and Man is one Christ," it is plain that the controversial and question-begging term ought not to be used without some explanation.

The Church of Abyssinia was thus kept dependent, even though the nation was independent, and also uncivilized. A bishop of course there had to be—for who can conceive of a Church without one?—but there was only one bishop. Thus, priests could be ordained at need, but no bishop could be consecrated save in Cairo, and the subjection to the "Throne of the Evangelist" was secured. In the 20th century, however, when the Emperor was instituting his reforms, it was felt that more independence was needed. Several natives of the land were given episcopal orders, under the presidency of a Metropolitan (*Abuna* is the local term), who could consecrate others,

North China Publication

Honors Bishop Graves for Efficiency and Devotion

NEW YORK—The *North China Herald*, leading English language daily in China, published in Shanghai under British editorship, in its issue of December 1st referred to the retirement of Bishop Graves, saying in part:

"The retirement of Bishop Graves evokes special gratitude for the magnificent efficiency and devotion with which he has so long ruled his diocese. By general consent he has been what is known as a strong bishop and that does not—in this part of the world at all events—imply a frequent appearance in the forefront of current controversy. It rather connotes a strict attention to the administrative requirements of his charge, as well as to those spiritual duties which demand the nice coöperation of practice with precept. On those grounds Bishop Graves has commanded general confidence and esteem.

"It is 56 years since he first came to China as a missionary at Wuchang, after graduating at the General Theological Seminary in his own land. Except for two years as professor of theology at St. John's University, Shanghai, he remained in Wuchang until 1893 when he returned to Shanghai to be consecrated as successor to Bishop Boone. In addition to the Doctorate of Divinity accorded to him in the United States of America in 1893, he received in 1908 the same distinction at the hands of Oxford University. He carries into retirement the good wishes of all his friends in China."

in conjunction with his brethren. The Metropolitan or Archbishop was a man of Egyptian birth, of the name of Cyril.

"GOT TO BE FREE"

After the Italian conquest, the Italian authorities, both in the case of the Church of Abyssinia and in that of Rhodes (the "*Dodekanese*"), declared that they would give the fullest freedom of religion, with every facility for the development of Church life and its expression in worship and education that was possible. Soon, however, they made it known that one thing was needful. The Church under Italian rule that was not "Catholic" must be autocephalous, independent of any foreign jurisdiction, and that whether it wanted to be so or no. In fact the position was, "when I said that you might be free if you wished, I meant that you had jolly well got to be." In both cases, what might have been acceptable to all parties was enforced with such harshness as to make all kick at it. In the case of the "Twelve Islands" of Rhodes and her sisters, the offer was, "Here are our Italian terms for freedom, rules to give you your own schools, your own Church courts, rules for the appointment of your own clergy; you shall have them as soon as you agree to be autocephalous and to chuck that old Patriarch at Constantinople." Many a national Church has wanted to be autocephalous ere now, but what self-respecting body likes to have it stuffed down its throat in that fashion?

ABUNA CYRIL REJECTED

In Abyssinia, the Metropolitan or Abuna Cyril, the duly appointed head of the Church, to which every sort of freedom

New Spirit Cause of Lynching Decrease

Tuskegee Institute President Finds Militant Line-up of Churchmen Important Factor

BIRMINGHAM, ALA. (RNS)—Because the toll of Negroes lynched in 1937 numbered only eight, Dr. F. D. Patterson, president of Tuskegee Institute, believes the decrease may be attributed in part to a new spirit among Southern Churches and Churchmen which has aligned them militantly against lynching.

The department of records and research of Tuskegee Institute released the report showing that the eight victims of mobs were all Negroes. Florida led other Southern states with three; Mississippi had two; Tennessee, Alabama, and Georgia, one each.

The happier side of the picture as revealed by the Tuskegee report is derived from the knowledge they contain of 56 authenticated instances when officers of the law thwarted the purpose of the mob during 1937. These attempted lynchings involved 5 white men and 72 Negroes who owe their lives to the vigorous action of their custodians. Five of the 56 lynch efforts which failed occurred in Northern states. Fifty-one were in the South.

The Institute, America's largest Negro college, issued the figures in statistical form without comment. However, R. B. Eleazer, secretary of the commission on interracial coöperation in Atlanta, believes the work of the Tuskegee Institute itself has been a decisive factor in bettering race relations and thus reducing lynchings.

had been promised, found that he was summoned to Rome by that sort of invitation that cannot be refused, though not actually taken thither under arrest. There he was told that he must accept the plan for full separation put before him there, or he would never be allowed to return to Abyssinia. On his declining immediate acceptance, he was sent off at once to Egypt, and now, without any consultation with the Patriarch in Egypt, the separation is declared to be a fact, and a new *Abuna* appointed. To make it quite sure that this leader of the old Church shall not give trouble to authority, the man selected is a prelate in broken health, well over 70 years of age, and among other trifles, permanently blinded by Italian gas in the war.

There is much feeling in Egypt at the "insult" offered to the country, even among Mahommedans, but to be frank, we do not think that Moslems will really care much for any "insult" offered to those whom they are now learning to call "our Christian fellow-citizens," but whom they still think of as "those *rayahs*." Why, however, should Italy want to break down the loyalty that the Church of Ethiopia feels toward a throne that has been its spiritual center for 13 centuries? Is it because an autocephalous Church is more exposed to the Roman propaganda which the Italians are now supporting?

Bishop Strider to Consider Deanship

Recently Elected Head of Virginia Seminary Reserves Decision Until Later Date

ALEXANDRIA, VA.—Bishop Strider, Coadjutor of West Virginia, who was recently elected Dean of the Virginia Seminary, has not yet announced his decision as to acceptance. The condition of affairs within the diocese as well as the nature of the task offered to him are being carefully considered by him.

The present Dean, the Rev. Dr. Wallace E. Rollins, reaches the retiring age this session. The board of trustees asked him to continue in office another year. If Bishop Strider accepts his election he will come into office on July 1, 1939.

Bishop Strider is a native of Charlestown, W. Va. After graduating from the University of Virginia and receiving his Master of Arts degree, he went to the Virginia Seminary in the class of 1911. His whole ministry has been spent in the diocese of West Virginia. He was consecrated Bishop in 1923 and has been the Coadjutor of that diocese ever since.

Bishop Strider has become widely known throughout the Church as a very effective preacher, a forceful leader and a thorough scholar. His biography of the late Bishop Peterkin received very favorable notices as a careful and accurate piece of work. His sermons, especially those delivered while conducting missions, have been remarkable for the clarity and depth with which he treats doctrinal themes.

If Bishop Strider accepts the election he will have to obtain the consent of the House of Bishops before he resigns his jurisdiction.

RETIRING DEAN'S WORK

The retiring Dean has held the office since 1932, previous to which he was professor of ecclesiastical history for 20 years. A North Carolinian by birth and graduate of the University of North Carolina, he had a short experience in banking before entering the ministry. After studying at the Yale Divinity School he had a number of charges in the diocese of Southwest Virginia, was for a short while on the faculty of Sweet Briar College, and then joined the staff of the Virginia Seminary. Known for years as an unusually good teacher, all of his students have been permanently influenced by the course on the Life of Christ which he has given in the first two terms of the junior year. It is not too much to say that this has been the central course of the seminary curriculum. During his deanship he has raised the standard of scholarship above what it was before, while at the same time keeping the stress on the devotional life. He will be sorely missed. It is earnestly hoped by all friends of the seminary that Bishop Strider will be able to succeed him, for no one else is so qualified to carry on the best traditions of the Virginia Seminary.

Kentucky Churchmen May Build Japan BSA Chapel

LOUISVILLE, KY.—Kentucky Church leaders are considering raising a fund to build the Japanese national Brotherhood of St. Andrew camp's chapel, as a tribute to the work of the Kentucky missionary, Paul Rusch.

Mr. Rusch, who went to Japan from Louisville, has been visiting here and speaking on the work of the Japanese Brotherhood, of which he is secretary. Kentucky Churchmen are proud of the work of their native son and wish to give concrete expression of their thankfulness in this project.

Russian Exiles Prepare Church School Program

PARIS (RNS)—A program of religious instruction featuring a four-year Sunday School lesson plan, of 30 lessons a year, has been drawn up by the Russian Orthodox Educational and Religious Bureau, it was announced here. The Bureau stated that the program was designed to meet the needs of over 250,000 Russians and at least 20,000 Russian children of school age, the great majority of whom stand in need of religious instruction.

The program is intended for the use of clergymen, student leaders and others engaged in religious instruction among the members of the Russian Orthodox Church in exile, scattered through Western Europe.

The manual of instruction, which contains a preface by the Metropolitan Eulogius, has been produced as a result of conferences between leaders of the Church and Dr. James Kelly, secretary of the British section of the World's Sunday school association. Its production has been made possible through a substantial grant from the World's Sunday school association.

Translate Manuals into Chinese

DETROIT—A *Manual for Confirmation* and *A Manual for Holy Communion*, written by Bishop Page of Michigan, have been translated into Chinese and published by the Church Literature Committee of the Chung Hua Sheng Kung Hui, by the help of the Society for Promoting Christian Knowledge.

Permission for the translating was secured some time ago by Bishop Nichols, former Suffragan of Shanghai, and the work was done by the Rev. H. S. Wei, B. D., rector of All Saints' Church, Shanghai. The books, recently off the press, are conveniently bound and will sell for 15 cts.

Church Entrance is Children's Gift

EAST ROCHESTER, N. Y.—On December 28th in St. Matthias' Church, the Rev. Kenneth S. Urquhart, rector, dedicated its new entrance, the gift of the children of the church schools of the diocese of Rochester. A new roof has been placed upon the building as a step in the program of complete rebuilding of the church.

Report on Doctrine Reveals Close Unity

English Commission's Study of Common Faith Shows Hitherto Unrealized Agreement

LONDON—Heralded by Dean Mathews of St. Paul's Cathedral as "among the most important since the 39 articles," the report of the Doctrinal Commission appointed in 1923 by the Archbishops of Canterbury and York will show forth hitherto unrealized unity on essential matters, according to advance notices.

The report will be published in this country on January 14th, and somewhat later in the United States. At a meeting at Pembroke College, Cambridge, late last year, its nature was agreed upon but the final form was left to a drafting committee.

Present at this meeting were the Archbishop of York, the Bishops of Chelmsford, Derby, and Glasgow; the Deans of St. Paul's and Winchester, the subdean of Westminster, Canons Creed, Knox, Mozley, and Quick; the Rev. C. J. Shebbeare, the Rev. C. F. Russell, the Rev. L. S. Thornton, Sir Walter Moberly, the master of Corpus, and Dr. C. C. J. Webb. Of this meeting it was declared:

"The members trust that the result of their long labors may promote the peace of the Church and create between its various schools of thought some measure of that mutual understanding and fellowship which increasingly marked their own deliberations."

According to the advance notice of the report, remarkable unanimity was reached on the subject of Confession and Absolution as well as other subjects. The members, it was said, found themselves less occupied with domestic problems of Anglicanism and more with the presentation of the universal Christian tradition in language of today. Nowadays, it was found, treatment of modernism is more important than reconciliation of "High" and "Low" schools of thought.

Institute for Church School Teachers to Open in Spring

ELKTON, MD.—The inter-parochial institute for church school workers, offering 16 hours of intensive training for teachers in the Church's Sunday schools, will open here for its first session this spring.

Although designed primarily for workers in the church schools of the four co-operating parishes, the courses will be open to all interested persons, and credit for the completed courses may be had with the National Accredited Leaders Association.

Six courses will be offered this season, and the faculty will include the Rev. Dr. J. Warren Albinson, rector of Trinity Church here, the Rev. Edward H. Ehart, Jr., and the Rev. J. Randolph Field, rector of St. Stephen's, Cecilton.

Morehouse, Gorham Companies to Merge

Continued from page 51

lines and their editor therefore gave up his produce business to devote himself exclusively to Church publishing and the circulation of Church literature. A small Church book store was opened and in 1885 was incorporated as the Young Churchman Company. Bishop Welles of Milwaukee was its first president, Bishop Brown of Fond du Lac its vice-president, and Mr. Morehouse its secretary and manager. The same year the *Living Church Annual* and a number of pamphlets formerly published by Dr. Leffingwell, then owner of THE LIVING CHURCH in Chicago, were taken over by the Young Churchman Co.

"LIVING CHURCH" TAKEN OVER

In 1900 THE LIVING CHURCH was also taken over from Dr. Leffingwell and published by the Young Churchman Co. under the editorship of Frederic Cook Morehouse, son of the company's founder.

Upon the death of Linden H. Morehouse in 1915, Frederic C. Morehouse became president of the Young Churchman Co., which was reorganized in 1918 as the Morehouse Publishing Co. He continued to head this company until his death in 1932. The control of the company then passed into the hands of the third generation with Linden H. Morehouse, grandson of the founder and nephew of the late



LINDEN H. MOREHOUSE
President of Morehouse Publishing Co.

president, as president, and Clifford P. Morehouse, son of Frederic C. Morehouse, as vice-president and editor of THE LIVING CHURCH. At the same time Herman F. Hake was elected treasurer, which office he continues to hold.

In 1935 the Morehouse Publishing Co., which had heretofore confined its operations to Milwaukee, opened a Church book store at 14 East 41st street, New York. The managing director of the new store was and continues to be Harold C. Barlow, formerly sales manager at the Milwaukee office. With him has come to be associated a staff of experts in the field of Church and Church school supplies, including John B. Chambers, Naomi Vetter, and Irene Kaufmann, all of whom will continue with the new corporation.

The history of the Gorham Co. began

in the latter part of the 19th century with the entry of Edwin S. Gorham into the book business in partnership with James Pott. In 1900 that partnership was dissolved, Mr. Gorham retaining the retail



PHILIPP FEY
President of Edwin S. Gorham, Inc.

business and opening a store at 281 Fourth avenue, New York. From 1907 to 1914 the store was located at 37 East 28th street. From this location Mr. Gorham followed the trend of the shopping district and went to 11 West 45th street. In 1929 another change was made to the present address of 18 West 45th street.

Mr. Gorham was a familiar figure in the New York of the late 90's and the early 20th century. Wherever his book store was located, it became a rendezvous for the clergy and theological students as well as interested lay people. Mr. Gorham's knowledge of theology and his practical experience of Church affairs were equal to the best of them and many an informal group discussion took place in his store.

Mr. Gorham was a faithful member of the Church of St. Mary the Virgin. It is said that in his vigorous days he was never content with performing his routine Sunday duty but was always present at two Masses every Sunday and at one not only on the greater saints' days but on many an ordinary business day.

SOLE OWNER FOR MANY YEARS

The business was conducted by Mr. Gorham as sole owner until 1926 when it was incorporated, Mr. Gorham retaining the majority of the stock. Failing health made it necessary for him to retire, and in 1934, a few weeks before his death, the business was sold to the present owners, all of whom had been employees for many years past—Miss Russell for 25 years, Mr. Fey for 12 years, and Mr. Schineller for 33 years. These new owners have conducted the business as its officers and directors until the present time and will continue as executives in the new corporation.

Bishop Hobson to Give Hale Sermon

EVANSTON, ILL.—Bishop Hobson of Southern Ohio will deliver the Hale sermon at Seabury-Western Theological Seminary on Wednesday, March 9th, at 8 P.M., according to the Very Rev. Frederic C. Grant, Dean. His subject will be The Forward Movement.

Episcopal Students Rank Sixth in College Survey of Religious Affiliations

WASHINGTON (RNS)—The Episcopal Church is sixth in number of students in the nation's colleges, it is revealed in a nation-wide survey made by the Council of Church Boards of Education. There are 47,729 Episcopal students. The survey disclosed that a total of 88.3% of students in American colleges have a definite religious preference.

The majority of college students in America are not opposed to religion and the church, Dr. Gould Wickey, general secretary of the Council declared, in presenting the survey. The figures are based on information received from 1,340 institutes of higher learning, involving 828,071 students. This includes 91.9 per cent of the total number of American students.

Methodists, with 156,423, or 18.89 per cent, led the list of denominations. Roman Catholics were second with 122,786 students, or 14.83 per cent. Other groups in order were: Baptist, 99,219; Presbyterian, 88,473; Congregational and Christian, 48,354; Episcopal, 47,729; Lutheran, 38,339; Hebrew, 32,405; Disciples of Christ, 13,921; Christian Science, 12,282; Latter Day Saints, 11,428.

The report notes that in nine states it is illegal to inquire into the religious preferences of students.

Memorial Campaign Nets Texas

Church \$75,000 in Fortnight

HOUSTON, TEX.—With a thousand gifts and subscriptions amounting to \$75,000, Trinity Church of this city on December 13th closed a memorial campaign to retire the indebtedness on the Church and make improvements in the Church proper. The campaign in which 350 persons assisted, was launched on November 29th with a goal of \$65,000 in view. The debt on the Church is \$52,000.

On November 28th two former rectors of the parish, Bishop Clingman of Kentucky and the Very Rev. Claude W. Sprouse, Dean of the Cathedral in Kansas City, Mo., addressed the congregation by long distance telephone, the addresses being amplified and broadcast into the Church.

At the opening campaign dinner the principal speakers were the Rev. Arthur R. McKinstry, rector of St. Mark's Church, San Antonio, and Bishop Quin of Texas.

Church Marks 75th Year

SOMERVILLE, MASS.—Opening a two-months' observance of the founding of Emmanuel Church parish, Spring Hill, in 1862, the Rev. Dr. George Bruce Nicholson, rector emeritus, celebrated the early Mass. At the Sung Mass, the Rev. Otis Lincoln Mason, priest in charge, was the celebrant, and the Rev. Frederick Whitney Fitts, rector of St. John's, Roxbury, preached.

Other events at the 75th anniversary celebration, which concluded in December, were a parish fair, a parochial mission, and a young people's mission.

"Redeem the Time" New Primate's Call

Continued from page 51

and conflict. Never was this danger more imminent than at the present time. The opportunity is still unredeemed.

"These are merely illustrations to indicate how the characteristics of the age in which we live do represent opportunities for the advance of human welfare, but that unless they are attended by a proportionate moral and spiritual advance they may produce evil rather than good. Selfishness, injustice, greed, sensuality are not destroyed simply by bettering material conditions and by more widespread and more efficient training of the intellect. On the contrary these may simply strengthen sin's power to create unhappiness and destroy human welfare. Our age for all its triumphs in the sphere of the material and intellectual gives many indications of the imminence of this danger.

STATE CANNOT CURE MORAL ILLS

"How then is it to be obviated? We are not unconscious of our moral deficiency, but we seem powerless to cure it. Experience teaches clearly that justice, temperance, and unselfishness cannot be made the ruling principles of human life merely by education. Knowledge of right does not necessarily produce either the will or the power to do right. While therefore moral education is an important function both of the State and of the Church, it is not by itself an adequate means for leading human society into the paths of righteousness. An illustration of this was some years ago seen in Japan, when after many years of trying to build up the morality of the people through the teaching of ethics in the schools, the educationalists themselves recommended to the government the advisability of introducing religion into the lives of the young people as means of giving vitality to their morality.

"Legislation has proven an even less effective remedy than education. Laws are useful where those who are disposed to commit the acts which they forbid constitute a small minority of the population or where they represent the application of a principle that is understood and accepted by a major part of the community. But the enforcement of a law which does not correspond to the moral principle of those to whom it applies has always proved impracticable.

"Equally ineffective are the attempts frequently made to secure social and economic reform by the placing of all the means of production and the power of distribution in the hands of the State. A perfect social order cannot be built out of imperfect human material. If our strongest impulses are selfish, if we are aggressive, if our main idea of happiness is the satisfaction of our own physical needs and fleshly desires, no community organization will of itself obviate the evil results produced by such qualities.

"What then is the contribution which the Church can make for the betterment of human welfare in the 'time' into which we are entering? If we go back to the commission entrusted to her by Christ, we shall find that it still constitutes the way in which she can best meet the world's need. Go ye into all the world and preach the Gospel to every creature. What does preaching the Gospel mean? Is it not that in Jesus Christ man can obtain release from sin and power to live righteously and lovingly? Christ invited men to come unto Him and be refreshed. The Church ideally at least is the company of those who know by experience the power of Christ to redeem human life from all that debases it, and to enable us to follow His own example of holiness and love. If any man is in Christ, declares St. Paul, he is a new

creature. Old things have passed away, behold all things are become new. Our primary task as Christians then is to carry Christ to men and to bring men to Christ. The Church's mission is not fulfilled by simply proclaiming the Christian ideals. The world must be brought into contact with Christ, in whom the ideals are embodied and from whom power to live up to the ideals is derived.

CHRISTIAN WITNESS

"The means by which Christ is brought to men are varied. First and most important is the witness borne by Christlike lives. A life which has actually been transformed by Christ, enabled to conquer sin and bring forth the fruits of righteousness gives incontrovertible testimony to His saving power.

"Then there is the Christlike service which Christians render. The Church is the body of Christ, the means by which His love is manifested in action. We are the followers of Him who went about doing good. Actions often speak louder than words. Christ Himself has passed judgment on the religion which is indifferent to the actual needs of men in the famous parable which tells of the Priest and Levite who on the road to Jericho passed by the man who lay wounded. We must be careful that our service has that quality which makes it a manifestation of the love of Christ. Human philanthropy sometimes pauperizes those whom it seeks to help, leaving them morally poorer than they were before. Christian service is the working of Christ Himself in and through the human agent. When Christ is revealed in the breaking of the bread, the soul as well as the body of the recipient is nourished. Though we bestow all our goods to feed the poor, and have not love, that love which is kindled in our hearts by Christ Himself, it profiteth nothing.

"Finally Christ must be taken to men through teaching and preaching. Woe is me, said St. Paul, if I preach not the Gospel. This preaching is not limited to the delivering of sermons from a pulpit by ministers. That is important and it is our duty as members of the Church to make such preaching accessible to all men, to those that are near and to those that are far off. We cannot, however, delegate our responsibility for preaching the Gospel wholly to others. Each Christian must be in a very real sense a missionary, always striving to make Christ known to others through our every day contacts with men and women.

"This does not mean 'talking religion' to everyone we meet on every occasion, but it does mean having in mind always the world's need of Christ and being eager to use every means within our power of bringing those whom we meet from day to day into more intimate contact with Him.

EFFORT AND SACRIFICE NEEDED

"Evangelism, or as we usually call it, missionary work, meaning by this the various means used to give Christ to the world, is the way by which we must strive to redeem the time. To make evangelism effective will require effort and sacrifice. This effort and sacrifice must be based upon a real conviction that the world is desperately in need of a cure for its ills and that Christ is the answer to its problems."

Accepts Call to Georgia Church

ATLANTA, GA.—The Rev. Theodore St. Clair Will of Hampton, Va., has accepted a call to be rector of All Saints' Church and will assume his new duties on February 1, 1938. Mr. Will is at present rector of St. John's Church at Hampton, Va., a position which he has held since 1932.

State Religion is Forecast for Reich

Nazi Periodical Sets Forth Plan of Subjugating Church to State, Confiscation of Property

ZURICH, SWITZERLAND (RNS)—A "program for the future of the German Church" which proclaims a State religion and confiscation of all church property by the State, is announced in a December issue of the Nazi periodical, the *Schwartzte Korps*. The program follows:

(1) Germany proclaims a State religion to which all citizens, without exception, are obligated. This new religion is based on the "revelation of God in nature, and in destiny, life, and death of the peoples."

(2) The churches will be permitted to exist as purely private institutions if they subordinate themselves in sermon and teachings to the basic doctrines of the general State religion.

(3) The State refuses all cooperation with the churches. It removes its protection from them and refuses the financial support hitherto paid to them.

(4) The State confiscates all church property on the grounds that "this property was created through the joint cooperation of all citizens and in a period when State and Church were still an entity." Convent schools and institutions and monastic settlements will therefore be disbanded.

(5) Religious instruction in the churches will be conducted in the service of the State religion and will be given by teachers that have left the churches. In exceptional circumstances special instruction can be furnished for children remaining in the Christian Church by teachers who are "ecclesiastical professionals."

According to the *Neue Zuercher Zeitung*, the announcement of this "program" has aroused great excitement in Germany. The paper points out the sorry situation of the remnant churches of the future without church buildings, institutions, and most of its personnel, existing only on uncertain tolerance and suspect as "the carriers of subversive, immoral activities" that "refuse cooperation in the reconstruction of the race community." The Berlin correspondent of the paper sees little alternative between exile and martyrdom for the Churchmen who remain Christian.

It is believed that this will be the program the government will follow while indulging in many denials that it is doing so.

Seek Foundation Endowment

SEATTLE, WASH.—The children's educational foundation, started by the diocese of Olympia some years ago as a venture of faith, is now operating at full capacity, with 19 girls and 17 boys in residence.

These children are mostly supported by their parents or guardians, but the trustees are desirous of obtaining an endowment to enlarge the capacity of the homes and place them in the rank of accredited schools. A new gymnasium was recently erected on the grounds, situated on Mercer Island, with Mrs. Mary Douglas as matron, and the Rev. E. C. R. Pritchard as chaplain.

Memorial Window Dedicated

ROCHESTER, N. Y.—On December 19th Bishop Ferris of Rochester dedicated a memorial window at St. Mark's and St. John's Church, depicting Christ in the Temple, the gift of Miss Louise Fichtner and the late Miss Catherine E. Fichtner, founder and first principal of the Rochester open air school. At the same time Bishop Ferris blessed a chalice for use in the parish when intinction is used.

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One of the books suggested in the reading course is:

A HISTORY OF RELIGION

By the Rev. HERBERT H. GOWEN, D. D.

"Here is really a superb book! Students interested in the study of Comparative Religion will revel in this volume. A work of the ripest scholarship, deep reverence for God, widest research and gripping style, the author has taken a dry and dusty subject and made it actually live. Dr. Gowen has the happy art of being able to make history live and the clear and easy style of his writing charms the reader and grips the student."—**Sunday School Board of the Southern Baptist Convention.** \$3.50

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New Provincial Conference to be Held at Sweet Briar, Va.

WASHINGTON—The new Provincial Conference to be held at Sweet Briar, Va., July 5 to 15, 1938, will take the place of the Blue Mountain conference and no doubt bring in many others from all over the province.

On November 22d, under the leadership of Bishop Strider, Coadjutor of West Virginia, chairman of the commission on religious education of the Third province, a meeting was held at St. Mark's Church for the purpose of arranging an advanced provincial conference. The board was elected as follows:

Bishop Strider as president; the Very Rev. Wallace E. Rollins, Dean of the Virginia Theological Seminary, vice-president; the Rev. L. Carter Harrison, secretary; the Rev. Nathaniel B. Groton, treasurer; the Rev. Malcolm E. Peabody, chairman of the program committee; the Rev. Oliver J. Hart, chairman of the publicity committee; and the Rev. R. A. Magill, chairman of the executive committee.

Missionary Wives Moved to Hongkong

International Trains Carry Church Families from Hankow; Conflict Involves Separations

NEW YORK—One of the international trains from Hankow to Hongkong, mentioned in recent newspaper reports, carried a number of missionary wives and children. From Hankow, Miss Laura Clark, treasurer of the district of Anking, sent a cable dated December 31st to the foreign missions department, with news of the Anking staff, many of whose wives and children have been staying in Hankow or Kuling. From the first, the conflict has involved long separations in missionary families.

On the train leaving Hankow for Hongkong December 29th were Mrs. Harry B. Taylor and Mrs. Lloyd R. Craighill with their children, and Marion Lanphear whose father, B. W. Lanphear, has remained in Wuhu. They were all going on to Baguio, P. I., so that the children can attend Brent School there.

On the same train Miss Alice Gregg of Anking, who has been in Hankow, left there for Shanghai.

Miss Mary Parke of Nanchang remains in Hankow.

All other members of the staff stationed at Anking and Wuhu and remaining in those places are reported to be well. This would include Dr. Harry B. Taylor and the Misses Bowne, Colson and Myers of St. James' hospital, Anking; Sister Constance Anna and Mr. Lanphear of Wuhu, and the Rev. Lloyd R. Craighill of Nanchang, who was also in Wuhu according to word received December 18th.

From the city of Kiukiang, 15 miles from Kuling, where the Church's mission is nearly 40 years old and is in charge of Chinese clergy, the clergy report that many refugees and wounded soldiers are in that city. On account of severe bombing, all schools there have been closed. The Chinese women and children of the mission have been evacuated to Kuling.

Plan Eventful Convention for Diocese of Western Michigan

GRAND RAPIDS, MICH.—With plans completed for the 64th annual diocesan convention to be held in St. Luke's Church, Kalamazoo, January 18th and 19th, great interest is being manifested throughout the diocese of Western Michigan in what promises to be one of the most eventful conventions in its history.

The Most Rev. Henry St. George Tucker, Bishop of Virginia and Presiding Bishop, has consented to come for at least the first day of the convention and will induct the Rt. Rev. Lewis Bliss Whittemore into the office of Bishop of the diocese and will preach the convention sermon. The Rt. Rev. John N. McCormick, retired Bishop of the diocese, has prepared a special order for the service of induction and will assist Bishop Tucker.

"Extend the Church," Florida Bishop's Call

Diocese of Florida to Commemorate
100 Years of Service in 1938 With
Forward Movement Program

JACKSONVILLE, FLA.—The diocese of Florida is to commemorate 100 years of service in 1938, carrying out Bishop Juhan's centennial call "Extend the Church," with a Forward Movement program that includes elimination of the diocesan debt, securing of the services of an archdeacon, reestablishment of the diocesan newspaper, and completion of the Weed Hall project at the University in Gainesville.

In the diocesan councils of 1936 and 1937, brief reports were presented on behalf of "the committee on centenary and three years' program of the Forward Movement," which were simply expressions of hope for future action, which hope has been given substance during 1937 in the plans for the proper observance of the centennial of the diocese, which will reach their climax in the celebration which will be held in St. John's Church, Tallahassee, April 24, 1938.

Meetings have been held with groups of laymen in every part of the diocese, when the needs and opportunities of the diocese were squarely faced and the determination that the Church must go forward in the diocese of Florida has been deepened and strengthened. In order to make the centennial worthwhile, the united prayers, service, and gifts of every member of the Church are being enlisted by the committee.

The committee is determined that the centennial shall be something more than the observance of an historical event. "We shall be called upon to render thanks to God for our rich heritage of the past century, but, at the same time, we shall look forward to a new century of greater endeavor and achievement," it said in a statement to the Church.

The committee has decided upon the four definite objectives through which all communicants shall give concrete expression to this determination by their gifts. These objectives have already received every careful consideration of the diocesan laymen's committee, and are approved and selected by the diocesan centennial committee.

Miss Hettler Made Deaconess

CHICAGO—Miss Mary Christiana Hettler, daughter of Mr. and Mrs. Fred Hettler of Amarillo, Tex., was set apart as a deaconess of the Church by Bishop Stewart in connection with his Christmas ordinations. The service took place in Grace Church, Oak Park.

Miss Hettler was born in Lubbock, Tex. For a number of years she resided in Oak Park and was active in Grace Church there. She will be assistant to Deaconess Helen M. Fuller, head resident at Chase House.

NCJC Leader Pays Tribute to Work of Newton Baker in Interfaith Relations

NEW YORK (RNS)—Tribute to the role played by the late Newton D. Baker in the interfaith movement in America was paid by his fellow co-chairman of the National Conference of Jews and Christians, Roger W. Straus, in a message addressed to his widow.

Declaring that "he was a leader in many fields inspiring millions to strive for the finer things which his qualities of leadership made real and understandable," Mr. Straus said:

"His guidance of the work of the National Conference of Jews and Christians made it a force for better understanding between the various cultural groups in the United States. Those of us privileged to be associated with him in this work will endeavor to carry forward in accord with the philosophy he outlined."

Mr. Baker has been intimately associated with the work of the National Conference since its founding in 1928. He has taken an active part in the Conference's annual Brotherhood Days and had hoped to participate in the tenth anniversary celebration of the organization to culminate this coming Washington's Birthday. Although unable to attend last year's Williamstown conference because of ill health, he served as chairman of the 1935 sessions.

HONORED AT FUNERAL BY NCJC

CLEVELAND (RNS)—In accord with the tradition of the organization of which he was one of a trio of co-chairmen, the National Conference of Jews and Christians was represented at the funeral here of Newton D. Baker by an interfaith group composed of E. W. Baker, well-known Jewish banker and philanthropist; Mrs. W. J. Bushea, adult education leader, a Catholic; and A. F. Allen, an executive of the American Steel and Wire Corporation, a Protestant.

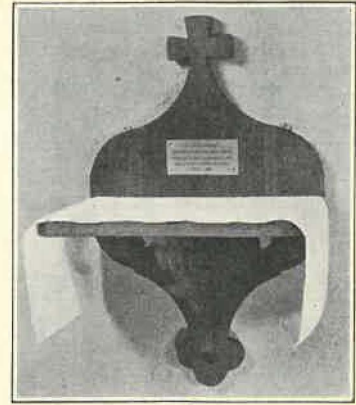
Samuel Thorne, New York Layman, is Elected to Pension Fund Post

NEW YORK—At a recent meeting of the board of trustees of the Church Pension Fund, Samuel Thorne, a deputy from the diocese of New York at the last six sessions of General Convention, was elected to the executive committee. In addition to being a trustee of the Church Pension Fund, he is a director of the Church Properties Fire Insurance Corporation, an affiliate of the Fund.

The vacancy in the executive committee was created by the resignation of the Hon. Origen S. Seymour, chancellor of the diocese of Connecticut, who still remains a trustee, and who has served on the executive committee of the Church Pension Fund for the past six years.

The executive committee now consists of Bishop Rogers of Ohio, Bishop Davis of Western New York, Dean Gates of New York, and Messrs. Stephen Baker, Bradford B. Locke, J. P. Morgan, William Fellowes Morgan, Frank L. Polk, and Samuel Thorne.

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Fr. Magee Relates Nanking Conditions

Describes Tragic Situation of Wounded; no Foreigners Injured at Last Report

NEW YORK—In a personal letter written late in November by the Rev. John Magee, who, with the Rev. E. H. Forster, decided to remain in Nanking throughout whatever might come, he tells of the tragic conditions of the wounded, and refugees, and of missionaries' efforts in their behalf.

The occupation of Nanking seemed imminent as he wrote but the fighting continued until December 13th and 14th. Since the Japanese occupation, nothing has been heard beyond the cabled information from Shanghai on December 18th that all foreigners in Nanking were uninjured.

When making his decision to stay in Nanking, Fr. Magee, who has been in China since 1912, wrote: "We have been preaching for years the need for trust in God, the duty of sacrificial living, and then, when the time comes for showing our trust in God, must we run away and let our Chinese do the trusting and sacrificing?" His letter reads in part as follows:

Hsiakwan, Nanking
November 26, 1937

"I cannot begin to tell you all the things that have happened since I last wrote. For the past week or more I have lost track of days and time, and I do not think I have ever been so busy in my life. Since the break in the Chinese line, there has been a tremendous movement of people coming and going. A sudden decision was made to evacuate all the wounded soldiers in Nanking, and, the result for the poor men was simply beyond

words. I first began working for the refugees coming here from the Shanghai area, as a member of our Christian relief association.

AID WOUNDED

"Then the wounded soldier problem seemed a great need, so we organized a committee for that, of which I was one. Great numbers of wounded were being brought into the Hsiakwan station, and taken to various hospitals in the city, the Central University being the largest one. Then when the order to evacuate came, those from the hospitals here were put on hospital ships. In the meantime, the wounded soldiers were being evacuated from hospitals in Soochow, Wusih, Changchow, etc., and whatever provision there was for them here broke down. We had a bitterly cold rain which lasted for about a week, and there was no other place to put these poor men down but on the cold and often wet platform of the railway station.

"They were coming at the rate of 2,000 or more per day, and were apt to arrive at any hour of day or night, especially at night owing to the fear of Japanese air raids on the trains by day. I spent one whole night there and did not finally get to bed till 10 o'clock the next morning. The next night I went to bed at 12, and the next night, I think, at 2:10 A.M. Ernest and Clarissa [the Rev. and Mrs. E. H. Forster of Yangchow] spent one whole night together there trying to do what they could, and Ernest spent another whole night, and at times he and Mrs. Caldwell of the University of Nanking were the only ones serving. There was never a moment to sit down because I think there were from 1,000 to 1,500 men, some of them with wounds horrible beyond description. Straw ran out very early and finally there was nothing to give these cold, wet, and suffering men when they arrived—rice, mantou (hot bread), and hot water having all been exhausted. To be able to find a small piece of dry sacking, the size of one bag, seemed like a find.

"One poor wretch was carried in on a stretcher, with only little thin trousers like summer pajamas, and over this the thinnest of quilts (literally about a half inch thick.) The man was screaming with cold. Someone finally ran and got a blanket for him from somewhere. It was finally difficult to find a place for a man to sit down, not to speak of 'lie down' . . .

DOCTORS SERIOUS PROBLEM

"Things are much better now, for the Generalissimo went down himself and since then things have been better, and moreover, the situation has eased as a large number have been evacuated. What they will suffer till they reach proper hospitals in Hankow, Changsha, Kiukiang, Pengpu, etc., God only knows. The army doctors are most of them nothing more than nurses, and poor ones at that, and they have been showing up for a brief period, and then going away.

"The best evening was when the whole staff of the Drum Tower hospital went down and worked till 12 o'clock. Now we are organizing a dressing-station near the station where we hope to have a stove and some nurses and army doctors on duty the whole 24 hours. I have been made chairman of the committee, and we have close to \$30,000 (Chinese), most of which has been provided by the Generalissimo and Madame Chiang from funds received from abroad. The biggest problem now is that most of the doctors and nurses in town have run away. Practically all the staff (Chinese, that is) of the Drum Tower hospital left this morning, 50 strong, for Hankow. They are all afraid of the Japanese, and I do not blame them for being afraid because of the barbarous things that the Japanese did in Shanghai. . . .

"The foreigners in town are trying to

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arrange a safety zone in Nanking like that arranged by foreigners in Nantao. We hope the Japanese will agree. We shall all have to move there if the city is invested, and the Chinese attempt to hold it.

REFUGEE WORK

"Lucy Chen has been here doing splendid work for refugees, and has been busy keeping poor refugee women at work on warm clothing for refugees. We pay them a wage for their work. . . . People are going out by every boat and train. The government left days ago. Before he left, Chang Chia Gnau (Minister of railways whose little daughter Rosemary and her American governess stayed in our home in Tsingtao this last summer), came to call and we had a good talk. He said when he left! 'I shall pray for you,' and I said, 'I have prayed for you often and I shall continue to do so.' . . .

"Clarissa left with a shipload of Germans for Hankow several days ago. Ernest and I are staying. What is going to happen when all communications are cut off, and when only a handful of foreign doctors are left to deal with the wounded, I do not know. But we shall trust ourselves to God, and do the best we can. Such days as I put through! No time for rest after lunch, late hours at night, and people continually after me for one thing or another, neighbors and Christians coming in with their difficulties. I have the Wush hospital car. I have engaged a chauffeur and so run all over the city about the emergency dressing station which we are trying to start for 500 men. Today I saw Marshal T'ang Seng-chih, the commanding general of the Nanking area about this business, and we have had meetings running pretty late these last two nights.

"Yesterday a welcome break was a Thanksgiving service conducted by Mills, and the speaker being Bates. It was a fine service attended by Acheson and Paxton from the Embassy, Miss Simpson, Miss Vautrin, Miss Dr. Wui, Claude Thomson, Riggs, Ernest, Mary Twinem, Hansen, and a few others. Most people have left and all the University of Nanking Chinese staff left today for Szechuan.

"God has wonderfully sustained me. He will help us to meet whatever is coming. I shall try to get word to you after the storm is over. If the Japanese take the city I shall not be able to write the whole truth as you will know.

JAPANESE DRAW NEAR

"November 28th. . . . The Japanese have been advancing rapidly now, and it will not be long before they are here. The national government has decided to defend Nanking, so there will probably be terrible fighting here. Hansen, the manager of Texas Oil Company, has offered his house and that of his 'No. 2' to our whole staff, and we went in to see it yesterday. It is in the Shansi road district. Ernest and I may go up to live with some University of Nanking people when the fighting around the city starts. A large area has been picked out as a neutral zone for the civilian population, from Shansi road to Han Ching road (the street on which the Nanking Theological Seminary is) but we hear the Japanese have some objections. We are going ahead anyway, and put the whole thing up to them. My duty seems clear to me, and that is that I should stay here and do what I can. It may be that the organization that we have built up may eventually be used for wounded civilians instead of wounded soldiers. I do not know how long we shall be besieged, but it will probably be not for long. It will be wonderful to know that you and others will be praying for us all and that our Christian organizations will be of service and give a good witness to our faith. . . ."

Russian Christian Situation Improved

Anti-Religious Propaganda Still Continues, Though Weakened, Says Professor Karlgren

COPENHAGEN (RNS)—The situation of Christians in Russia has taken a turn for the better, according to Prof. Anton Karlgren, a teacher of Slavic languages and an authority on Russian problems. Anti-religious propaganda still continues, Professor Karlgren told a correspondent of the *Kristeligt Dagblad*, "but it has weakened very much, and it is often stronger in the papers than in actuality.

"It has even happened," said Professor Karlgren, "that during the election campaign the government took steps against a few papers who agitated in favor of closing the churches."

The central office of anti-religious propaganda is at a standstill, Professor Karlgren said. The number of godless now is said to be two million, and this number is no doubt too high. Christian workers in Russia do better work because they are conscientious, the authorities have been compelled to admit, according to Professor Karlgren.

"A number of labor organizations have decided not to participate in anti-religious propaganda," he added. "They had first been under the impression that it was only necessary to go out and tell people that the Bible was wrong in its interpretation of the world, and they expected that religion would soon disappear, but now they have discovered that their agitation has created several enthusiastic young preachers."

Professor Karlgren said that the Russian Orthodox group remaining in the Soviet had changed its attitude toward the government.

"The Church supports Stalin in his fight against the Trotskyites," he said. "It prays for Stalin as defender of Christian Russia, and it thanks God that He protects Stalin. It is my conviction that an agreement will be made with Stalin and the Orthodox Church.

"The Baptists have made great progress and the whole standard of the Orthodox pastors has been raised."

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KENILWORTH, ILL.—Kenilworth now has its "singing tower" comparable to the Bok tower in Florida, and the Will Rogers tower in California. It is the Singing Tower of the Church of the Holy Comforter, given to the parish by Mrs. William O. Belt in memory of her husband, the late senior warden of the parish and a well-known Chicago patent-attorney.

The tower was formally opened and dedicated with Christmas services by the Rev. Leland Hobart Danforth, rector of the parish. Regular Sunday afternoon concerts over the chimes, especially during the summer months, are planned by the rector.

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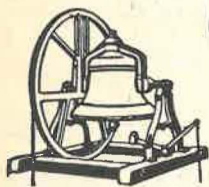
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in peace.

JESSE S. MORE, PRIEST

EAGLE PASS, TEX.—The Rev. Jesse Sketchley Moore, rector of the Church of the Redeemer for more than 14 years, died here at 9:15 A.M. on Christmas Day after a long illness. Funeral services were conducted on December 26th by Bishop Capers, assisted by Bishop Fenner, Coadjutor of Kansas, the Rev. L. B. Richards of San Antonio, and the Rev. Charles Leel, of Uvalde. Interment was in the city cemetery of Eagle Pass.

Fr. Moore was born at Hugglescote, Leicestershire, England, on October 17, 1869. He came to this country as a young man and studied for the ministry under his brother, the late Rev. John W. Moore, rector of St. George's Church, New Orleans, La. He was ordained to the diaconate in 1893 and advanced to the priesthood in 1896 by Bishop Sessums. On January 5, 1897, Fr. Moore married Miss Laura L. Laughlin of New Orleans, La.

He served as assistant at St. George's Church, New Orleans, from 1893 to 1895; as rector of Mt. Olivet Church of that city from 1895 to 1900; at the Church of the Redeemer, Biloxi, Miss., from 1900 to 1905, and at St. Paul's Memorial Church, East Las Vegas, N. M., during the years 1905 to 1923. That same year he came to Eagle Pass to serve as rector of the Church of the Redeemer. Fr. Moore was a deputy to the General Convention of 1934 at Atlantic City, and had served as a member of the diocesan executive board of West Texas.

Surviving are his widow and four children, Miss Susan Moore of Los Angeles, Sketchley Moore of Las Vegas, N. M., Herbert Godfrey Moore of Eagle Pass, and John Paul Moore of Philadelphia.

GRANT P. SOMMERVILLE, PRIEST

ROCHESTER, N. Y.—The Rev. Grant Paul Sommerville, a retired clergyman, died in Hammondsport on December 28th after a long illness. He was 72 years of age.

Fr. Sommerville was born in Upshure county, W. Va., in 1865, and was a graduate of Alexandria seminary. He was ordained to the diaconate in 1890 and advanced to the priesthood in 1891 by Bishop Peterkin. He was in charge of churches at Hinton and Lewisburg, W. Va., in 1890, and served at Morgantown, Sistersville, and St. John's Church, Pleasant's county, W. Va., from 1891 to 1894; in Independence, Mo., in 1894; at St. Matthew's Church, Moravia, N. Y.; as rector of Christ Church, Sackett's Harbor, N. Y.; and was rector of St. James' Church, Hammondsport, for 21 years and retired in 1934 due to ill health.

Fr. Sommerville was buried from St. James' Church, Hammondsport, on De-

ember 30th. Bishop Reinheimer, Coadjutor of the diocese, conducted the service, assisted by the Rev. Milton A. Huggett, rector of the church, and the Rev. Dwight W. Graham of St. Thomas' Church, Bath. He is survived by his widow and one daughter.

ROBERT W. TRENBATH, PRIEST

UPPER MONTCLAIR, N. J.—The Rev. Robert Wight Trenbath, rector of St. James' Church since 1915, who died suddenly while shopping in New York City with his wife and son on December 20th, had been a deputy to the last General Convention and was appointed a member of the Commission on Marriage.

Fr. Trenbath was born in New York City on May 2, 1878. He obtained the degree of Bachelor of Arts in 1903 from Trinity College, Master of Arts in 1908, and was graduated from the General Theological Seminary in 1906. He was ordained deacon and advanced to the priesthood in 1906 by Bishop Scarborough.

He served as head of the associate missions, Trenton, in 1907; rector of St. James' Church, Trenton, from 1906 to 1908; and rector of Christ Church, of that city, from 1908 to 1915. He was examining chaplain during the years 1908 to 1915; registrar from 1907 to 1915; on the board of Religious Education from 1910 to 1915, and served on the board of missions in the diocese of Newark beginning in 1917.

WILLIAM C. WILKINS, PRIEST

JERSEY CITY, N. J.—The Rev. William Clark Wilkins, rector of St. Mary's Church since 1930, who died at Christ hospital here on December 19th at the age of 35, was born in Fitchburg, Mass., May 6, 1902, the son of Louis and Mary Ann Cook Wilkins. He attended high school at Fitchburg and received his further education at Tufts College and the Newton Theological Institute, from which he received the degree of Bachelor of Divinity in 1926. He also attended the General Theological Seminary.

He was ordained to the diaconate in April, 1928, by Bishop Brewster and advanced to the priesthood in May, 1929, by Bishop Manning. In November, 1924, his marriage to Dorothy Smith took place.

Fr. Wilkins served as missionary in charge at the Chapel of St. John the Divine, Tomkins Cove, New York, from 1928 to 1930.

GILBERT R. UNDERHILL, PRIEST

ST. JOHNLAND, L. I.—Funeral services were held in the chapel of St. John's Church for the Rev. Gilbert R. Underhill, rector emeritus of St. Mark's Church, Hammonont, N. J. The burial office was said by the Rev. Gerald M. Gardner and the Rev. G. Wharton McMullin, after which Fr. Gardner celebrated a Requiem Eucharist, with Fr. McMullin as Epistoler. Interment was at Woodlawn, N. Y., with Fr. Gardner officiating.

Fr. Underhill was born in New York City on August 7, 1852, the son of Gilbert E. and Amelia Bowers Underhill. He re-

ceived the degree of Bachelor of Arts from Columbia University in 1878 and graduated from the General Theological Seminary in 1881. He was ordained deacon in 1881 by Bishop Potter and advanced to the priesthood that same year by Bishop Scarborough. In 1887 he married Ada Danforth Knight.

He served as rector of St. Mark's Church, Hammonton, N. J., from 1881 to 1883; as assistant at the Church of the Transfiguration, New York City, from 1883 to 1886; at Hammonton, N. J., from 1886 to 1891; at St. John's Church, Camden, N. J., from 1891 until 1909; and as assistant at St. Clement's Church, Philadelphia, from 1909 to 1912.

Fr. Underhill also served as assistant at the Church of the Redeemer and Holy Cross Church, New York City, from 1912 to 1914; as assistant at Trinity Church, Bridgeport, Conn., the following year; and returned to St. John's Church, Camden, N. J. in 1916. He served at Sagada, P. I., in 1917, and became rector of St. Mark's Church, Hammonton, N. J., in 1918, where he stayed until 1921.

HELEN S. BIRGE

FRANKLIN, PA.—Miss Helen S. Birge, an active worker and communicant of St. John's parish, died on November 17th. After her retirement several years ago as a teacher in the grade schools of this city, she continued her work in the Church as a teacher in the church school and as a worker among young people. Her abilities as an organizer were evidenced through the United Thank Offering of the Woman's Auxiliary, of which she was parish treasurer.

Nearly all of Miss Birge's estate was bequeathed to St. John's Church and Church school.

FRANK BILLINGS KELLOGG

SAINT PAUL, MINN.—The Hon. Frank Billings Kellogg, former Secretary of State, who died at his home in St. Paul, December 21, 1937, was an interested and active member of the Episcopal Church.

Born in Potsdam, N. Y., in 1856, he came to Minnesota in 1865. Admitted to the bar in 1877, in Rochester, Minn., he practised with marked success in that city for 10 years. He then became a member of the law firm of Davis, Kellogg, and Severance, in St. Paul, Senator Davis being senior partner. Popularly known as the first "trust-buster," he was in turn president of the American Bar Association, United States Senator, Ambassador to the Court of St. James, Secretary of State, proposer of the famous Kellogg Pact for establishing peace, and Judge of the permanent Court for International Justice. In 1930, he was awarded the Nobel peace prize. In his honor was named the Kellogg boulevard of the city of St. Paul.

He was an active communicant, being confirmed by Bishop McElwain in 1933. His funeral, attended by many prominent citizens, was held from the Church of St. John the Evangelist in St. Paul on December 23d. The service was conducted by the rector of the Church, the Rev. Conrad H. Gesner, assisted by the Rev.

Messrs. Anthon T. Gesner and Francis L. Palmer. Bishop Keeler pronounced the closing prayers and the Benediction. For several hours the body lay in state in the Minnesota Capitol. Interment took place in the National Cathedral in Washington on December 27th, the service being in charge of his old friend, Bishop Freeman.

Harrisburg Church, Damaged in 1936 Flood, is Reopened

LOCK HAVEN, PA.—St. Paul's Church here, which was destroyed by fire during the 1936 flood, has been restored, and was reopened on December 10th, by Bishop Brown of Harrisburg with impressive ceremonies.

The Very Rev. J. Thomas Heistand, Dean of St. Stephen's Cathedral, Harrisburg, preached the sermon. Canon Stuart F. Gast, rector of Christ Church, Williamsport, the Rev. Francis D. Daley, a former rector of the parish, and the Rev. William J. Watts, acting rector, assisted in the service.

All that remained of the former edifice after the fire were the old stone walls, which had been so damaged by the flood that they would not support a roof. Frank R. Watson, architect, of Philadelphia, drew the plans for the new building, using the old stone walls which have been reinforced by pillars, beautifying the inside of the church. The building is now fireproof, and the organ, when installed, will be out of flood water height.

Start Seattle Chapter of Pi Alpha Fraternity

SEATTLE, WASH.—In granting Olympia Alpha charter of the Pi Alpha fraternity by recent action of the supreme council to Trinity parish, of which the Rev. Lewis J. Bailey is rector, Pi Alpha has extended its sphere of influence to the Pacific coast. Two other charters were granted at the same time: one to Grace Church, Colorado Springs, Colo., in the diocese of Colorado, of which the Rev. Harry S. Kennedy is rector; the other to Trinity Church, Fort Wayne, Ind., in the diocese of Northern Indiana, of which the Rev. J. McNeal Wheatley is rector.

The supreme council a short time ago initiated 25 boys of the Church of the Ascension, Pittsburgh, and the rector, the Rev. Dr. H. Boyd Edwards.

Chapters have recently been instituted at Christ Church, Danville, St. Thomas' Church, Bethel, Conn., of which the Rev. Frederic Witmer is rector, and St. Luke's Church, Lebanon, Pa., in the diocese of Bethlehem, the Rev. Rodney Brace, rector.

The ritual of the fraternity, consisting of opening, closing, catechumen (pledging), initiation, and installation services, has recently been printed in manual form. Letters of transfer from chapter to chapter have been issued by the fraternity.

A new prospectus of the fraternity has recently been printed and will be mailed upon request from Pi Alpha Fraternity, Pi Alpha House, P. O. Box 32, Blue Ridge Summit, Pa.

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Harrisburg Parochial Women's Groups Merge for Efficiency

HARRISBURG, PA.—Two parishes in the diocese of Harrisburg have recently merged women's organizations for greater efficiency.

In the Church of the Transfiguration, Blue Ridge Summit, the Woman's Guild and the Daughters of the King have joined together to form a branch of the Woman's Auxiliary. Mrs. George D. Graeff, vice-president of the Woman's Auxiliary of the diocese, for the Harrisburg Archdeaconry, addressed the first combined meeting.

Joining together the parish aid society and St. Mary's Guild, the women of St. Matthew's, Sunbury, have formed a new organization under the name of St. Matthew's Guild. Its objective is to get every woman of the parish into membership and to take an active part in its affairs.

CHURCH CALENDAR

JANUARY

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.)

FEBRUARY

1. (Tuesday.)
2. Purification of B. V. M. (Wednesday.)
6. Fifth Sunday after the Epiphany.
13. Septuagesima Sunday.
20. Sexagesima Sunday.
24. St. Matthias. (Thursday.)
27. Quinquagesima Sunday.
28. (Monday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

JANUARY

17. St. John's, Auburn, N. Y.
18. Community of St. John the Baptist, Ralston, N. J.
19. St. Paul's, Hartford, Conn.

20. Grace Church, Sheboygan, Wis.
21. St. James', Brooklyn, N. Y.
22. St. Matthew's, Sunbury, Pa.

CALENDAR OF COMING EVENTS

JANUARY

- 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. Conventions of Oklahoma, Tennessee.
- 19-20. Convention of Nebraska.
23. Social Service Sunday. Convention of West Texas.
- 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. Convocation of Southern Ohio.
26. Conventions of Atlanta, Louisiana, Maryland.
- 26-27. Conventions of Dallas, Los Angeles.
- 27-28. Convocation of Florida.



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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BECKWITH, Rev. JOHN Q., formerly rector of St. Matthew's Church, Hillsboro, N. C.; is rector of St. Timothy's Church, Wilson, N. C.

CROMEY, Rev. E. WARREN, rector of St. Michael's Church, Brooklyn, N. Y., on January 1st became rector of Emmanuel Church, Great River, N. Y.

DEAN, Rev. FRANK D., M.D., formerly rector of St. Timothy's Church, Wilson, N. C.; is in charge of Trinity Church, Mount Airy, and of Galloway Memorial Church, Elkin, N. C.

HARRIS, Rev. EDWARD B., formerly in charge of the churches in Amelia and Powhatan counties, diocese of Southern Virginia; is rector of Holy Trinity Parish, Collington (Mitchellville, P. O.), Maryland (W.).

JONES, Rev. CHARLES C., formerly vicar of St. Barnabas' Church, Foreman, Ark.; is rector of Holy Comforter Church, Cleburne, and in charge of St. Mary's, Hillsboro, and of St. Alban's, Hubbard, Tex. (Dal.). Address, 209 E. Wardville St., Cleburne, Texas.

KEICHER, Rev. RUDOLPH F., formerly vicar of St. Paul's Church, Columbus, Ind.; is vicar of St. John's Church, Bedford, Ind. Address, 1318 M St.

WITMER, Rev. FREDERIC, rector of St. Thomas' Church, Bethel, Conn., on November 29th, was appointed by the President of the United States, a chaplain in the Officers' Reserve Corps with the rank of First Lieutenant.

ORDINATIONS

PRIESTS

CHICAGO—The Rev. GORDON B. GALATY, the Rev. J. WARREN HUTCHENS, and the Rev. ROBERT N. STRETCH were advanced to the priesthood by Bishop Stewart of Chicago in Grace Church, Oak Park, Ill., December 21st. The Rev. Mr. Galaty was presented by the Rev. Dr. Harold Holt, and is assistant at Grace Church, Oak Park, Ill. The Rev. Mr. Hutchens was presented by the Rev. Dr. Gerald G. Moore, and is assistant at St. Luke's Pro-Cathedral, Evanston, Ill. The Rev. Mr. Stretch was presented by the Rev. J. S. Higgins, and is in charge of St. Ann's Church, Chicago, Ill. The sermon was delivered by the Rev. Dr. Gerald G. Moore.

CONNECTICUT—On December 17th, in Christ Church Cathedral, Hartford, Bishop Budlong ordained the following to the priesthood:

The Rev. LEONARD H. FLISHER, presented by the Rev. R. B. T. Anderson; the Rev. BERNARD A. HEMSLEY, presented by the Rev. Stanley F. Hemsley; and the Rev. FREDERIC R. MURRAY, presented by the Rev. Burke Rivers. The sermon was delivered by the Rev. R. B. T. Anderson, rector of Trinity Church, Waterbury, Conn.

ERIE—The Rev. BENJAMIN FRANKLIN BARKER, JR., was ordained to the priesthood by Bishop Ward of Erie in Trinity Church, Conneautville, Pa., December 15th. The ordinand was presented by the Rev. William S. Noce, and is in charge of Trinity Church, Conneautville, Pa. The Bishop preached the sermon.

The Rev. PAUL L. C. SCHWARTZ was advanced to the priesthood by Bishop Ward in St. John's Church, Sharon, Pa., December 20th. The ordinand was presented by the Rev. F. B. Atkinson, and is curate at St. John's Church, Sharon, Pa. The Rev. E. Pinchney Wroth preached the sermon.

The Rev. ROBERT THOMAS BECKER was ordained to the priesthood by Bishop Stires of Long Island, acting for Bishop Ward of Erie, in Grace Church, Whitestone, N. Y., December 18th. The ordinand was presented by the Rev. Canon Rockland T. Homans, and the Rev. Ernest Sinfield, rector of Grace Church, preached the sermon.

WEST TEXAS—The Rev. ALLEN RICHMOND DAY was advanced to the priesthood by Bishop Capers of West Texas in Grace Church, Cuero, Texas, December 14th. The ordinand was presented by the Rev. Blake B. Hammond, and is rector of Grace Church, Cuero. The Bishop preached the sermon.

The Rev. ROBERT RAYMOND BROWN was advanced to the priesthood by Bishop Capers in All Saints' Church, San Benito, Texas, December 24th. The ordinand was presented by the Rev.

Penrose W. Hirst, and is in charge of All Saints', San Benito, and of St. Alban's, Harlingen, with address at 220 S. 8th St., Harlingen, Texas. The sermon was preached by the Rev. Dr. Arthur R. McKinstry.

DEACONS

CONNECTICUT—EDWARD ROFF MERRILL was ordained to the diaconate by Bishop Budlong of Connecticut in Christ Church Cathedral, Hartford, December 17th. The candidate was presented by the Rev. H. S. Habersham, and the Rev. R. B. T. Anderson preached the sermon.

MISSOURI—RALPH D. BONACKER was ordained to the diaconate by Bishop Stewart of Chicago,

acting for Bishop Scarlett of Missouri, in Grace Church, Oak Park, Ill., December 21st. The candidate was presented by the Rev. F. C. B. Belliss, and is assistant at St. Paul's Church, 50th and Dorchester Ave., Chicago, Ill. The Rev. Dr. Gerald G. Moore preached the sermon.

MARRIAGE

GRATIOT—The Rev. Donald H. Gratiot, rector of St. James' Church, Albion, Mich., and Miss Eleanor Stockwell were married January 8th in All Saints' Church, Pontiac, Mich., by the Rev. Bates G. Burt. The Rev. Francis L. Drake assisted.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOFF, D.D., Rector
 Sunday Masses: 8:00, 9:15, 11:00 A.M., and
 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
 Weekday Masses: 7 A.M. Thursdays and Holy
 Days 7:00 and 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8, Holy Communion. 10, Morning
 Prayer. 11, Holy Communion and Sermon. 4,
 Evening Prayer and Sermon.

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

Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

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

Sundays

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

Week-Days

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

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue at 71st Street

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

Sunday Services

8:00 A.M., Holy Communion
 9:30 A.M., Children's Service and Church School
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Choral Evensong and Sermon
 Holy Communion, 8 A.M., Monday, Wednesday,
 and Friday; 12 Noon, Thursdays and Holy
 Days.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noonday Service: 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.

11:00 A.M., Morning Service and Sermon.

9:30 and 11:00 A.M., Junior Congregation.

4:00 P.M., Evensong.

Holy Communion, Thursdays and Saints' Days,

10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.

Wednesdays and Holy Days: Holy Communion
 at 10 A.M.

Fridays: Holy Communion at 12:15 P.M.

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Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 (High Mass).

Evensong, with Address and Benediction, 8.

Week-day Masses, 7, 8, and 9:30.

Confessions: Thursdays, 4:30 to 5:30; Fridays,

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

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

Daily: Masses, 7 and 7:45 A.M. Also Thursday
 and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30, and 11:00 (Sung
 Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

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*Foreword to the American Edition by
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