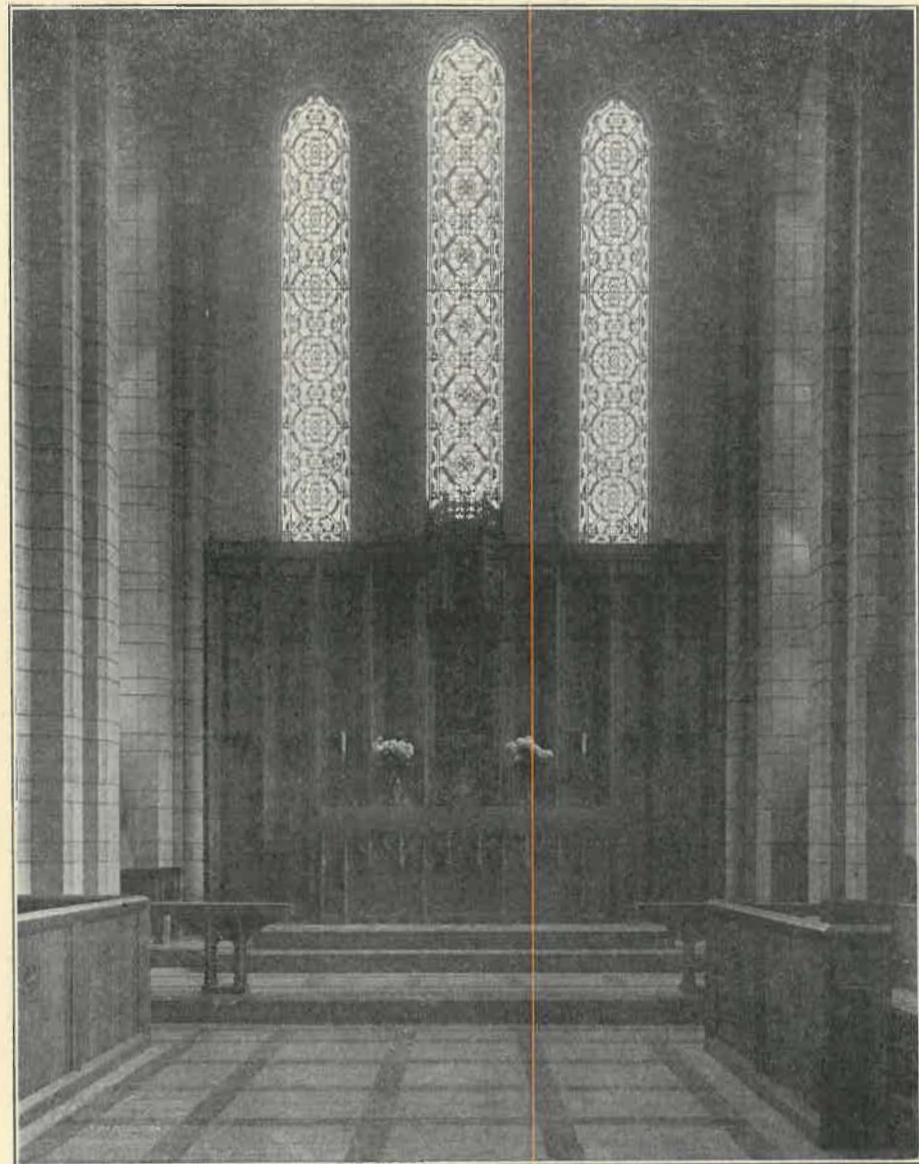
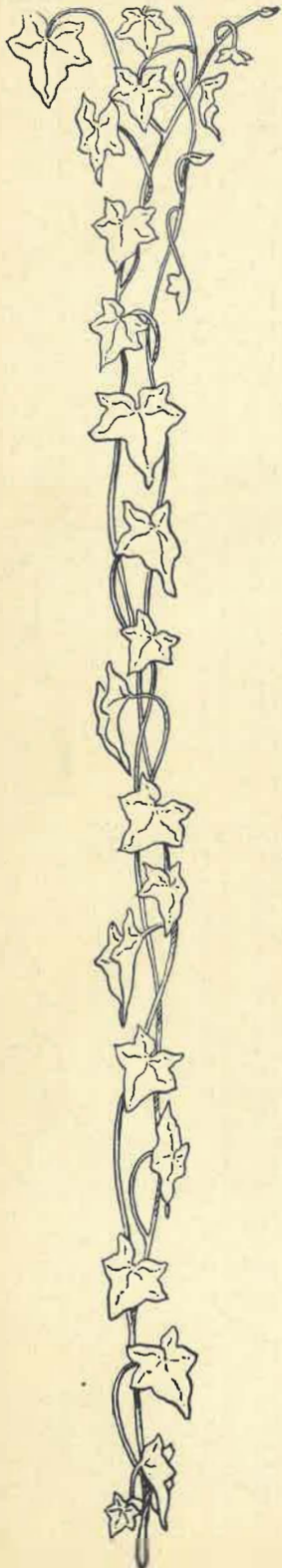


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January 9, 1937



The Living Church



NEW CHAPEL AT ST. LUKE'S, TOKYO

(See page 48)

Vol. XCVI, No. 2

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The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 PETER M. DAY.....Managing Editor
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 REV. FRANK GAVIN, Th.D.
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Church Kalendar



JANUARY

10. First Sunday after Epiphany.
17. Second Sunday after Epiphany.
24. Septuagesima Sunday.
25. Conversion of St. Paul. (Monday.)
31. Sexagesima Sunday.

CALENDAR OF COMING EVENTS

JANUARY

12. Convention of Missouri.
13. Consecration of the Very Rev. Harry Beal to be Bishop of Panama Canal Zone. Consecration of the Rev. W. A. Lawrence to be Bishop of Western Massachusetts.
- 13-14. Convocation of Oklahoma.
- 16-17. Convocation of Mexico.
- 17-19. Convocations of North Texas, Spokane.
19. Convocation of Upper South Carolina.
- 19-20. Convocation of Western Michigan.
- 19-21. Convocation of Lexington, Council of Mississippi.
20. Convention of Tennessee.
- 20-21. Council of Nebraska.
21. Consecration of the Rev. D. H. Atwill to be Bishop of North Dakota.
24. Council of Texas.
- 24-25. Convocation of Colorado.
26. Council of Milwaukee, Convention of Pittsburgh.
- 26-27. Convocation of Salina, Convention of Southern Ohio.
27. Conventions of Georgia, Maryland, Michigan; Councils of Atlanta, Louisiana; Convocation of San Joaquin.
- 27-28. Conventions of Dallas, Los Angeles.
- 28-29. Council of Florida, Convocation of Oregon.
- 29-31. Convocation of Honolulu.

AMERICAN CHURCH UNION CYCLE OF PRAYER

JANUARY

18. St. Anthony's, Hackensack, N. J.
19. The Saviour, Providence, R. I.
20. St. Paul's, Brooklyn, N. Y.
21. St. Matthias', East Rochester, N. Y.
22. St. Philip's, Buffalo, N. Y.
23. St. Luke's, East Hampton, I. I., N. Y.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

HAIGHT, Rev. J. McVICKAR, has accepted a call to St. Andrew's Church, New York City, effective January 15th. The Rev. Mr. Haight and his family will continue to live at 1118 Clay Ave., Pelham Manor, N. Y.

HERMITAGE, Rev. WILLIAM H., is chaplain of the Good Samaritan Hospital, Portland, Oreg., as of January 1st.

JOHNSON, Rev. RUSSELL K., rector of St. Ansgarius' Church, and in charge of St. Timothy's, Minneapolis, Minn.; after January 1st is rector of St. Ansgarius' Church, Minneapolis, and in charge of the Church of the Epiphany, St. Paul, Minn.

KNAPP, Rev. JOHN L., formerly in charge of Anoka Mission Field, in the diocese of Minnesota; is rector of Transfiguration Church, Ironwood, Mich. (Mar.). Address, 334 E. Aurora St.

MALLOCH, Rev. JAMES M., formerly rector of Trinity Church, Hayward, Calif.; is dean of St. James' Cathedral, Fresno, Calif. (San J.).

MAYERS, Rev. W. HERBERT, formerly rector of Trinity, Collinsville, and of St. John's, Pine Meadow, Conn.; is in charge of St. Andrew's Mission, New Haven, Conn., with address at 266 Shelton Ave. Effective, January 1st and continuing through to July 1st.

MOCKFORD, Rev. A. J., rector of St. Paul's Church, Oregon City, Oreg., is also chaplain at the Oregon State Training School for Boys at Woodburn, Oreg.

ROHR, Rev. RALPH J., formerly rector of Christ Church, Ontario, Calif. (L. A.); is chaplain and headmaster at the Voorhis School for Boys, San Dimas, Calif.

NEW ADDRESS

KELLAM, Rev. HARRY M., formerly 1641 Broadway; 1513 17th St., Lubbock, Texas.

RESIGNATION

BOWEN, Rev. T. FRANCIS, since 1930 chaplain of the Good Samaritan Hospital, Portland, Oreg., is retiring from active work on account of age.

DEPOSITION

HEMKEY, HARRY KROLL, Presbyter, by the Bishop of New York, December 11, 1936. Deposed at his own request.

ORDINATIONS

PRIESTS

ALBANY—The Rev. WILLIAM LANDRETH BAILEY was advanced to the priesthood by Bishop Oldham in the Cathedral of All Saints, Albany, N. Y., December 21st. The ordinand was presented by the Very Rev. E. R. Welles and will continue as assistant at the Cathedral. The Rev. George F. Bamback preached the sermon.

The Rev. SCHUYLER DAVIS JENKINS was advanced to the priesthood by Bishop Oldham of Albany in St. Paul's Church, Salem, N. Y., December 18th. The ordinand was presented by the Rev. George F. Bamback, and will continue in charge of St. Paul's Church, Salem. The Rev. John K. Mount preached the sermon.

CHICAGO—The Rev. FRANCIS J. FOLEY, the Rev. DONALD H. GRATIOT, and the Rev. HAROLD GRIFFITH HOLT were advanced to the priesthood by Bishop Stewart of Chicago in the Church of the Epiphany, Chicago, Ill., December 21st. The Rev. Mr. Foley was presented by the Rev. J. F. Plummer and is assistant at the Church of the Epiphany, with address at 201 S. Ashland Blvd., Chicago, Ill. The Rev. Mr. Gratiot was presented by the Rev. Bates G. Burt, and is assistant at All Saints' Church, Pontiac, Mich. The Rev. Mr. Holt was presented by the Rev. Dr. Harold Holt and is in charge of Trinity Church, Belvidere, Ill. The Rev. Dr. Edwin J. Randall preached the sermon.

COLORADO—The Rev. JAMES LATIMER MC-LANE was ordained to the priesthood by Bishop Johnson of Colorado in St. Andrew's Church, Manitou Springs, December 21st. The ordinand was presented by the Rev. James W. F. Carman, and is rector of St. Andrew's Church, Manitou, with address at R. 1, Broadmoor, Colorado Springs, Colo. The Bishop preached the sermon.

The Rev. JOHN THOMSON WILSON was ordained to the priesthood by Bishop Budlong of Connecticut, acting for Bishop Johnson of Colorado, in Christ Church Cathedral, Hartford, Conn., December 15th. The Rev. Mr. Wilson is in charge of the Church of the Holy Advent, Clinton, Conn.

Eau CLAIRE—The Rev. HARLAN RICHARD COYKENDALL was ordained to the priesthood by Bishop Wilson of Eau Claire in Grace Church, Menomonie, Wis., December 21st. The ordinand was presented by the Rev. Frederick H. Wielage, and is in charge of Grace Church, Menomonie, with address at 1008 6th St. The Bishop preached the sermon.

ERIE—The Rev. WILLIAM S. NOCE was ordained to the priesthood by Bishop Ward of Erie in Trinity Church, Conneautville, Pa., December 21st. The ordinand was presented by his father, the Rev. Sisto J. Noce, and will be rector of Trinity Church, Conneautville. The Very Rev. Francis B. Blodgett, D.D., preached the sermon.

HARRISBURG—The Rev. KENNETH MARION GEARHART and the Rev. ALBERT ORMSBY JUDD were advanced to the priesthood by Bishop Brown of Harrisburg in St. John's Church, Carlisle, Pa., December 22d. The Rev. Mr. Gearhart was presented by the Rev. Harry D. Viets, and will be rector of Christ Church, Danville, Pa., with address at 111 Pine St. The Rev. Mr. Judd was presented by the Rev. A. M. Judd, and will be vicar at St. Paul's, Manheim, Pa., with charge of Hope Church, Mount Hope, and Bangor Church, Churchtown, Pa. Address, 64 S. Charlotte St., Manheim. The Rev. Harry D. Viets preached the sermon.

LONG ISLAND—In the Cathedral of the Incarnation, Garden City, L. I., on December 22d, Bishop Stires of Long Island advanced the following to the priesthood:

The Rev. FREDERIC FERNLEY BUSH, Jr., who will continue in charge of Emmanuel Church, Sheephead Bay, N. Y.; the Rev. CHARLES HOWARD GRAF, who will be vicar of Christ Chapel, Brooklyn; the Rev. JOHN MALCOLM HAIGHT, who will continue as curate at Trinity Church, Princeton, N. J.; the Rev. CHARLES TOWNSEND KNAPP, who will be rector of Christ Church, Babylon, N. Y.; the Rev. HENRY RICHARD KUPSCHE, who will continue in charge of Trinity Mission, Astoria, N. Y.; and the Rev. ARNOLD MEREDITH LEWIS, in charge of St. Mark's Church, Westhampton Beach, N. Y.

Bishop Creighton, Suffragan of Long Island, preached the sermon.

MARYLAND—The Rev. ELMER PERRY BAKER was advanced to the priesthood by Bishop Helfenstein of Maryland in St. Matthias' Church, Baltimore, December 21st. The ordinand was presented by the Rev. Lewis O. Heck, and is rector of St. Mary's Church, Emmorton, Md. Address, Bel Air, Maryland. The Rev. Dr. William O. Smith, Jr., preached the sermon.

MICHIGAN—The Rev. ROLLIN J. FAIRBANKS was ordained to the priesthood by Bishop Page of Michigan in St. John's Church, St. Johns, Mich., December 14th. The ordinand was presented by the Rev. Henry Lewis, and is in charge of St. John's Church. The Bishop preached the sermon.

The Rev. WILLIAM S. HILL, the Rev. SHELDON T. HARBACH, and the Rev. E. THOMAS RODDA were advanced to the priesthood by Bishop Page of Michigan in St. Joseph's Church, Detroit, December 18th. The Rev. Mr. Hill was presented by the Rev. I. C. Johnson, and is assistant at St. John's Church, Detroit. The Rev. Mr. Harbach was presented by the Rev. Dr. William R. Kinder, and is assistant at St. Joseph's Church, Detroit. The Rev. Mr. Rodda was presented by the Very Rev. Kirk B. O'Ferrall, D.D., and is in charge of the churches at Sandusky, Lexington, and Crosswell, Mich. The Bishop preached the sermon.

MISSOURI—The Rev. FREDERICK WARD KATES was ordained to the priesthood by Bishop Scarlett of Missouri in the Church of St. Michael and St. George, St. Louis, December 20th, and is assistant at St. Michael's Church, with address at 6345 Wydown Blvd. The Rev. Dr. Karl M. Block presented the ordinand and also preached the sermon.

The Rev. JAMES MARCELLUS LICHLITER was advanced to the priesthood by Bishop Scarlett of Missouri in Christ Church Cathedral, St. Louis, December 21st, and is canon of the Cathedral with address at 1210 Locust St., St. Louis, Mo. The Very Rev. Sidney E. Sweet, D.D., presented the ordinand and also preached the sermon.

NEWARK—The Rev. JAMES J. SHARKEY was advanced to the priesthood by Bishop Ludlow, Suffragan of Newark, in St. Paul's Church, Englewood, N. J., December 20th. The ordinand was presented by the Rev. Foster Savidge, and is serving at St. Paul's Church, where he has charge of the Church School and the Young People's work. He will also hold services at St. John's Chapel, Nordorf, N. J.

OHIO—The Rev. RICHARD BIERCE CLARK, the Rev. STEPHEN MARCELLUS KELKER, and the Rev. GLENN FULLER LEWIS were advanced to the priesthood by Bishop Rogers of Ohio in Trinity Cathedral, Cleveland, December 21st. The Rev. Mr. Clark was presented by the Rev. William K. Smith, and is curate at St. Paul's Church, Albany,

N. Y., with address at 79 Jay St. The Rev. Mr. Kelker was presented by the Rev. Ralph H. Auten, and is rector of Grace Church, Ravenna, Ohio. The Rev. Mr. Lewis was presented by the Rev. Dr. Chester B. Emerson, and is rector of St. Paul's Church, Toledo, Ohio. The Rev. Paul R. Savanack preached the sermon.

DEACONS

Eau Claire—LESLIE SKERRY OLSON was ordained to the diaconate by Bishop Stires of Eau Claire in Christ Church Cathedral, Eau Claire, Wis., December 27th. The candidate was presented by the Very Rev. Victor Hoag, and is a student at Seabury-Western Seminary. The Bishop preached the sermon.

LONG ISLAND—JOHN HENRY ESQUIROL was ordained to the diaconate by Bishop Stires of Long Island in the Cathedral of the Incarnation, Garden City, L. I., N. Y., December 22d. The candidate was presented by the Rev. Frederick L. Barry, and will assist at St. Gabriel's Church, Hollis, L. I., N. Y. Bishop Creighton, Suffragan of Long Island, preached the sermon.

That such schools are practical has already been proven in a number of places. They have been housed in the parish house, a small fee has been charged, and they have been able to carry themselves financially. But there are hundreds of other places where such work *could* be started if an effort were expended toward this end. The chief obstacle that we are up against, it seems to me, is the fact that the clergy as a whole are not persuaded of this need. If they were, the practical difficulties (and they are many) would be quickly overcome. What we clergy are saying to the State, in effect, is this: You take the child; you mould him as you see fit; you cut the pattern of his thinking and shape his ideas; and then, after you've finished, and the mould begins to harden, we'll take him over and pick at the crust to see what we can do to change the mould!

I have no illusions about this thing. I do not expect to see a great system of parish schools spring up over night and all our children leaving their public schools to enter them. But I do believe that a positive beginning should be made somewhere.

Support or encouragement from ecclesiastical superiors is difficult to find, because they too either are not persuaded or cannot see a way. So I am writing this as a kind of open letter to the Church at large, hoping hereby to mobilize those clergy and laymen throughout the Church who feel as I do. If in some way all the scattered opinions and thought and plans could be concerted; if a center could be established where the growing feeling of the need for Christian education might be brought to a head, so that some action might follow—then, in my opinion, this thing would be precipitated into some definite program which would in time become a vital and integral part of the Church's life.

The suggestion that I have to make is this: That a guild for parish schools be founded, which would have as its purposes: (1) To be a center and clearing-house for all thought and plans along this line. (2) To encourage rectors in the establishing of parish schools (by preparing helpful literature, or by sending out speakers, etc.), and to help in the establishing of such schools in whatever way possible. And (3) in time (and this is probably looking well into the future) to send out priests and laymen to establish and to teach in such schools.

This suggestion is made in all sincerity and humility. The guild for parish schools is still an unofficial dream, and there are no important names attached. But it will be appreciated very much if anyone will write to me giving comments or suggestions or encouragement. And, if a beginning is to be made as suggested, some money will be needed, too.

The prayer for religious education suggests to us a terrible responsibility. God has committed to His Holy Church the care and nurture of His children. How is that Church meeting that responsibility?

(Rev.) THEODORE PATTON.

Rosedale, L. I., N. Y.

Justice to Dr. Torok

TO THE EDITOR: In your issue of December 26th you gave extended notice to the public statement of the chancellor of the diocese of Connecticut, Origen S. Seymour, declaring unfair the action of the House of Bishops in respect to the Rev. Dr. John W. Torok. Like Mr. Seymour, I was a member of the Commission on Ecclesiastical Relations which considered certain points in the case of Dr. Torok. May I record myself as warmly endorsing Mr. Seymour's criticism? The action of the House of Bishops has resulted thus far in precluding or, at

CORRESPONDENCE

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

A New Magazine

TO THE EDITOR: As I have never yet been able to express myself through a questionnaire, perhaps you will allow me to answer in my own way the very suggestive one just received. Even at that, I will pass over most of it. Hastily expressed opinions are more apt to mislead than to help. There is just one question which deeply interests me, and about which I have given a great deal of thought. It is question number 9, with reference to a new magazine.

There is nothing, to my mind, that the Episcopal Church needs more today than a magazine that has for its single objective, to present the Church in a definite, positive, informative, popular, and attractive guise; a magazine of inspiration, guidance, and holy propaganda; a magazine that would make converts to the Church, that would make its readers realize something of the Church's beauty, its strength, and its helpfulness; a magazine that could be placed with all confidence in public libraries, and in the hands of the passer-by. As for the "family wash," leave that to such as are accustomed by long experience to the performance of that unpleasant but necessary task. There is no money in it, anyway, as most of them will heartily agree!

The Roman Catholics have such magazines: why cannot we? So do the Christian Scientists. I for one am convinced that we not only can, but that we can improve upon anything that is now being published. I have a suspicion, too, that it can be made to pay. It will not, however, be a magazine for laymen, by laymen; it may well have a layman for editor, if the right man can be found, but it will be for the whole Church. We of the clergy need such a magazine quite as much as the laity, perhaps more.

Its scope would be the whole field of religion and life, as viewed from a definitely Church standpoint: every word of it would count for the Church. It would avoid partisan controversies within the Church, but would unhesitatingly proclaim the Church's message to the world. It would stand definitely for social righteousness. It would work for the cause of Christian unity, in loyal cooperation with those whom the Church has commissioned to represent her on the World's Conference committee. It would exalt the spiritual significance of Christian

missions, as an integral part of the Christian life.

Such a magazine, dedicated to the glory of God and the upbuilding of His Church, would be a unifying force within the Church. It would make us realize that we have something to be proud of in this Church of ours. We have been in the trenches too long; it is high time for us to take the aggressive.

It really can be done. Why not try it? (Rev.) LEFFERT M. A. HAUGHWOUT. New York.

To THE hundreds who have filled in and returned our questionnaires, our appreciation and thanks. It is obviously impossible for us to reply to the many comments made, but we shall consider them all in due course.—THE EDITOR.

A Guild for Parish Schools

TO THE EDITOR: About a year and a half ago, I wrote an essay [L. C., June 8, 1935] setting forth arguments for the reestablishing of parochial schools. It was a studied essay, carefully prepared, with obvious logic, I think—and it called forth a certain amount of comment. Since that time the idea of the necessity of such schools has grown on me, and increased with every contact I've had with public education, and its product—so that now I am writing motivated less by cold logic than by fulness of heart.

There is no need here to present argument in favor of such schools. This has been done before. And there are hundreds of people scattered throughout the Church who are already convinced of the need for them. There are hundreds who realize that our children today, through the public school systems, are being thoroughly secularized; that our frantic effort to make the best of the situation by giving an hour's instruction on Sundays is, on the whole, unreal and ineffectual; and that learning the so-called secular subjects in a definitely Christian school is the most logical and the only adequate method of getting it across to the pupils that our religion has something to do with the business of everyday living, after all. And yet, these hundreds, who believe this, will throw up their hands and say: "All very true; but what can be done about it?"

least, avoiding a hearing on and determination of the question of "serious matters concerning Dr. Torok," raised by several of the bishops in public statements. To these "serious matters" the bishops at Houston made formal and public reference. Justice to Dr. Torok would seem to require that the "serious matters" be duly formulated, and then examined and justly disposed of with as much publicity as has attended their circulation.

CHARLES C. MARSHALL.

New York.

Apostles to the Negroes

TO THE EDITOR: Fifty years ago when the writer of this letter entered the Christian ministry, there were then 41 Negro deacons and priests in the entire country, 20 deacons, and 21 priests. In Color-line congregations, a total of 5,086 communicants were reported; 2,111 of these were in congregations south of the city of Washington, and 2,975 in congregations north of the city

of Washington. Of the clergy then living, only four survive, three of the four being now retired and not in active service. Hardly any three men in this particular field wrought more gloriously, and effectively in results, than Henry L. Philips, Huchen C. Bishop, and Henry Stephen McDuffy.

It was Bishop William Bacon Stevens, a Southern man, who organized the Philadelphia Divinity School, and took a special interest in Dr. Philips, a native of the West Indies and a distinguished alumnus of the school instituted by the Georgian. Fifty years ago, from three congregations in the state of Pennsylvania, there were reported only 350 communicants. Today, there are fully 5,000, with 10 Colored congregations in the city of Philadelphia alone, all save one served by Colored priests. This is but a faint intimation of the marvelous influence exerted by Dr. Philips during the last half-century.

Hutchens C. Bishop, when a babe, was baptized in St. James' First African Church, Baltimore. He became connected with Mt. Calvary Church, and was the first Colored

man to be graduated from the General Theological Seminary. He returned home for ordination, but for "ritualistic" reasons alone he was denied ordination in the state of his birth. Bishop Whittingham transferred him to Albany, where Bishop Doane graciously received him and ordained him deacon and, in due season, priest. Fifty years ago when Dr. Bishop assumed the rectorship of St. Philip's Church, it was the only Color-line congregation in that diocese, and it reported only 332 communicants. Today there are approximately 10,000 Colored communicants in Manhattan, with 10 or more Colored congregations.

Immediately after the Civil War, that distinguished Virginian, Bishop Atkinson of North Carolina, waged a stubborn fight for Colored priests, and, when opposed by authorities in his diocese, sent North and procured "Yankee" Negro priests to come to his diocese and labor. Among such priests to respond to his invitation was Fr. C. O. Brady of New England. He organized St. Mark's Church, Wilmington, and brought into the Church and baptized Henry Stephen McDuffy. McDuffy was prepared at the school founded by Bishop Atkinson, St. Augustine's, Raleigh, N. C. All his life, Fr. McDuffy has been a hard-working *missionary* priest. He built and pastored a church at Fayetteville, N. C. He built and pastored the church at Asheville, N. C. He removed to the diocese of Long Island, and using Jamaica as a center, wrought bravely for the Church. His last work was in connection with St. Augustine's, North Philadelphia.

The Episcopal Church never had three more devoted and consecrated priests than Philips, Bishop, and McDuffy, now in retirement after having fought a good fight and kept the Faith. The present generation should know of these great church-builders.

(Rev.) GEORGE F. BRAGG, JR.
Baltimore, Md.

The Church Unity Octave

TO THE EDITOR: Your correspondent in your issue of December 26th seems rather to have missed the point in writing of the Church Unity Octave. The Rev. Alan H. Tongue states that he is "in hearty sympathy" with the keeping of an Octave for Unity but that he cannot pray for "a certain brand" of Unity.

One would think that the platform of the Church Unity Octave Council had been stated often enough and the history of the Octave repeated a sufficient number of times to impress on everyone interested two central facts: (a) Unity is necessary because it is the will of Jesus Christ, as expressed in His prayer, the watchword of this Council, "*Ut Omnes Unum Sint.*" (b) The Octave is no new thing, having been founded by two Anglican priests some 30 years ago, and the official prayers and intentions having been fixed. We are not founding a new devotion; we are attempting to induce large numbers of Anglicans in this country to join with thousands of Anglicans in England and the British dominions, as well as with millions of Roman Catholics, and now with hundreds of Orthodox and Continental Protestants, in the observance of an established devotion with but one aim, the doing of the divine will in regard to Unity. It would seem that the article by the Abbé Couturier makes these points plain.

We who issue the Octave appeal are convinced that the See of Peter is the divinely ordained center of that Unity for which our blessed Lord prayed. We have tried to state our platform and our reasons on the back inside cover of our appeal. . . .

THEODORE C. FERMLY, JR.
New York. Executive Secretary.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

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

MASSACHUSETTS

Church of St. John, the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

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

8:00 A.M., Holy Communion
9:30 A.M., Children's Service
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Evening Prayer and Sermon
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

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

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

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days, Holy Communion
at 10 A.M., Fridays at 12:15 P.M.
Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 8.
Week-day Mass, 7, 8 and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays
7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M., High Mass
& Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thurs-
day and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

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



VOL. XCVI

NEW YORK AND MILWAUKEE, JANUARY 9, 1937

No. 2

EDITORIALS AND COMMENTS

The Shadow of War

WILL 1937 go down in history as the year in which the second World War began? It looks like it as these words are written. Germany has just issued orders to its navy to seize Spanish Loyalist ships, even in Spanish waters, and the Spanish and Basque governments have replied by saying that they will resist such seizure and take strenuous methods of reprisal. Soviet Russia is at odds with the Spanish rebels over the detention of Russian ships in Spanish Morocco. Italy and Britain have just concluded an agreement for defining their respective rights in the Mediterranean and referring specifically to the integrity of Spanish territory. France, with its delicate balance of political parties, is an uncertain factor. In Asia, Japan and Russia continue at sword points—with China, torn by internal factions, at the mercy of both.

So the dreary catalog of strife, actual or impending, might be continued. Whether we look east or west from our American shores we see hatred, misunderstanding, and the deliberate efforts of governments and parties to foster the bitter rivalry in which the seeds of war are already beginning to sprout.

Only on the American continent does there seem to be any hope of an enduring peace. The great conference in South America, from which President Roosevelt and Secretary of State Hull have recently returned, has taken a long step forward in the improvement of Pan-American relations. The Americas seem to be in transition from a group of rival and unstable governments, struggling among themselves, to a commonwealth of coöperative nations. Moreover, Uncle Sam has abandoned his rôle as chief disciplinarian of his unruly Latin-American nephews and has instead agreed to join with them in a Pan-American international honor system. These things are all to the good, but they do not materially lessen the ominous threats of war that come to us from the other sides of the Atlantic and the Pacific.

Nevertheless, despite the threatening rumors of war we do not believe that 1937 will mark the beginning of a second World War. However much they may bluster about it, the nations that feel that they have something to gain from warfare are not yet ready for it. These marches and counter-marches, threats and counter-threats, seem to us rather to be comparable

to the strutting of a bully who is not yet ready to fight but who is waiting for the moment when he can catch his opponent at a sufficient disadvantage to make his cowardly attack upon him.

The figures recently released in regard to the naval building programs of the powers shows that a race for naval armaments unsurpassed in the history of the world is now in progress. Our own country is by no means a spectator in this race; it is one of the leading contenders. According to the latest edition of *Jane's Fighting Ships*, the standard authority on naval armaments, Great Britain at present leads in naval building, with 99 ships under construction, while this country is second with 83. The English-speaking nations are followed in succession by Italy with 66, France with 43, Germany with 39, and Japan with 38 warships under way. The naval building programs of the nations will be substantially completed by 1940 and their land and air armaments will also be vastly increased by that time. The year 1940, or at earliest 1939, therefore seems to us a more likely time for the beginning of a second World War—if such a war is indeed inevitable.

BUT WE MUST not resign ourselves to feeling that another World War is inevitable. As Americans and as Christians we have laid upon us the task of doing everything in our power to prevent such a war with its inevitable train of disastrous consequences.

As Americans we look to the President, the Department of State, and Congress for vigorous leadership in the cause of peace. Fortunately, such leadership has been clearly shown, particularly in recent months, by President Roosevelt and by Secretary Hull. Congress has just convened and we earnestly hope and pray that it will take strenuous measures, first to tighten up the Neutrality Act and second to make possible more effective American participation in any and all international peace efforts. It is not enough that we remain aloof and lull ourselves with a false sense of security. If the rest of the world again goes mad with warfare we shall almost inevitably be drawn into the conflict, despite our policy of aloofness and our neutrality legislation. Even if we are not



drawn into the conflict we shall suffer from its effects so severely that we may feel repercussions from Europe and Asia in internal disturbances in this country.

As Christians we place a confidence in prayer that the world about us neither understands nor respects. During this Epiphany season we are thinking especially of the bursting of the Christian religion from the bonds of Judaism and its extension to the whole world. Let us pray also that the Christian hope of peace on earth may be extended to the whole world and may convert the nations to the cause of peace before it is too late.

Confessing the Faith

THIS MONTH the Soviet Union is surveying the state of religion within its borders. Each citizen over 16 years of age will be asked, according to the *New York Times*, his name, age, occupation, whether he is married, and whether he believes in God. Confident that a great decrease in the number of believers is certain, Communist newspapers have been urging the citizenry to reply frankly, pointing out that answers will be secret, and that the new Russian Constitution guarantees freedom of worship. The newspapers also solemnly stress the point that Russians who have been baptized and formerly were believers need fear no reprisals from admitting that they no longer believe in God.

Undoubtedly the expectation of a decrease is justified. Probably the government's figures will be reasonably accurate—unless, by a miracle, the number of believers in God is much greater than anticipated, in which case propagandist rearrangement of totals is highly probable. Equally indubitable is it that many a Christian will deny his Faith for fear that the government's assurance of secrecy is not to be wholeheartedly trusted.

Here is a concrete example of the necessity that lies upon all Christians in all times and places to confess their Faith

boldly. If, because a large number of Christians list themselves wrongly, the figures show religion to be practically extinct in Russia, they will react—however slightly—against religion throughout the world. For ultimately (though not, of course, in any one generation), the staying power of Christianity is one of the criteria of its truth. The spirit of martyrdom is not a counsel of perfection; it is an injunction laid upon every Christian unequivocally, and without respect of circumstances. No temporary worldly advantage can outweigh the power of fearlessly confessing Christ.

If we ourselves were in Russia would we deny our Faith? Perhaps we can answer that by what we do in our everyday life. Do we bow our head when the name of Jesus is used—even in profanity? If we go to church regularly, do we find a flippant explanation to give our secularist friends—"My wife insists on it, and we have to have harmony in the home!" Are we ashamed to let it be seen how much our religion means to us? Do we defend the Church when it is attacked in speech?—as, for example, when the leading prelates of the Church of England are attacked for saying that Edward's choice of abdication was a sinful and dishonorable one. Do we support the Church by giving for its needs at the expense of our own pleasures? at the expense of our comfort? Do we obey those simplest of all rules of loyalty, the Precepts of the Church?

One of the best bits of discipline we can undertake will be to undergo willingly and cheerfully these small martyrdoms—one is almost ashamed to use such a noble word for such easy sacrifices. Then, perhaps, when the opportunity for real martyrdom comes, there will be real Christians to meet it—and if we confess the Faith boldly at all times, there will be many more Christians, too.

The Consecration of a Bishop

AN EDUCATIONAL feature of the consecration of Bishop Ziegler of Wyoming was the preparation and distribution of a six-page pamphlet entitled *The Consecration of a Bishop*. This was given to each person attending the service, and must have gone far to dispel misunderstandings and foster adequate knowledge of the Church's ways and teachings in a part of the country in which she is not particularly well known to the general public. We understand that the pamphlet is being revised to make it applicable generally, rather than only to this specific consecration, and we hope that in its later version it will prove useful in other parts of the Church as well.

The pamphlet opens with several questions that naturally arise in the minds of individuals who are not familiar with the Church:

"What does the consecration of a bishop mean? Why is it necessary that a man elected to this high office should be consecrated at all? Is it not enough that he should have been elected? Why should this 'rite' take place in Wyoming rather than in the home diocese of the Bishop-elect? Do not some of the ceremonies savor strongly of the alien and the Roman?"

"Such questions," the pamphlet continues, "are answered in this pamphlet in order that the people of the Church may understand more clearly 'the rites and ceremonies of the Church' as these are embodied in the Book of Common Prayer interpreted in the light of history and tradition." The pamphlet proceeds with a consideration of various features of the Church's practice: the election of a bishop, the consecration, the doctrine of Apostolic Succession, the rites and ceremonies, and the traditional Catholic vestments of the bishops and others taking part in the service. Finally there is a brief note

on the words "Catholic" and "Protestant" as used in and of the Episcopal Church.

The Wyoming pamphlet is simple, clear, and sound in its teaching. Its distribution at the actual service of consecration makes it an exceptionally timely educational project. We should like to see this example followed at other services of a special character—not only the consecration of bishops but the ordination of priests and deacons, baptisms, confirmations, marriages, and even burials.

Would it not be a worthwhile venture for the national Department of Publicity or the Forward Movement to publish a series of instructive pamphlets of this nature and encourage their use in this way?

Seven World Conferences

THE LIVING CHURCH is happy to announce that in the near future it will present a series of articles on seven World Conferences, written in each case by a noted authority who is in close touch with the movement represented by the conference about which he writes. The articles in the series will be as follows:

- 1936—Laymen's Conference at Mysore—Galen M. Fisher, trustee, National Council, YMCA.
- 1937—Life and Work at Oxford—Rev. Dr. Henry Smith Leiper, American Executive Secretary, Universal Christian Council.
- 1937—Faith and Order at Edinburgh—Rev. Floyd W. Tomkins, Associate Secretary for America, World Conference on Faith and Order.
- 1938—World Student Christian Federation in Japan—Dr. W. A. Visser 't Hooft, General Secretary, World Student Christian Federation.
- 1938—YWCA Conference in China—Miss Sarah Lyon.
- 1938—International Missionary Council in Hangchow—Abbé L. Warnshuis, Secretary, International Missionary Council.
- 1939—Conference of Christian Youth Organizations in Europe—R. H. Edwin Espy.

The editor is indebted to Dr. Henry Smith Leiper for his collaboration in preparing this series, which is written exclusively for THE LIVING CHURCH. We are sure that the series will be of great interest not only to members of the Episcopal Church but to Christians of every communion.

Contract Marriage

THE RECENT "contract marriage" in New York raises some interesting questions. It seems that under a little-used New York law couples may be married by means of an ordinary contract, duly witnessed and recorded, without benefit of clergy or magistrate. In the case widely reported in the press a few weeks ago the contract, according to *Time*, read as follows:

"The parties herewith agree to and hereby do marry one unto the other.

"The party of the first part agrees to love, honor, and cherish the party of the second part, and to keep unto him as her lawful husband forever; and the party of the second part agrees to love, comfort, and cherish the party of the first part as his lawful wife forever.

"The party of the first part does hereby become the lawful wedded wife of the party of the second part, and the party of the second part becomes the lawful husband of the party of the first part; all to the same effect and extent as if their

marriage had been solemnized before a clergyman or proper magistrate."

It is noteworthy that the contract specifically provides that the term of the marriage is to be "forever." What is the force of this in law? Do the parties to the contract thereby waive their civil rights to divorce under the laws of the state? If one of the parties violates the marriage contract, can the other collect damages in a suit for breach of contract? Is this in fact a more binding marriage in the eyes of the state than a Church marriage, in which the promise of permanency is only a verbal one, subject to possible dissolution by court action? If so, perhaps the idea of contract marriage has real merit, though to the Christian it would naturally have to be supplemented by the solemnization of Holy Matrimony in the Church, as is often the case in European countries.

But probably the "joker" in this contract is to be found in the final clause: "all to the same effect and extent as if their marriage had been solemnized before a clergyman or proper magistrate." In case such a marriage as this should lead to the divorce court, a clever lawyer could doubtless invoke this clause to prove that when the contract said "forever" it only meant what the Prayer Book means when it says "till death us do part"—and that, as every divorce lawyer knows, means only until one of the parties has the inclination (and the cash) to find legal grounds for terminating it.

The Church has its own idea of the contractual element in marriage. And the parties to the contract are not only "this man" and "this woman," but Almighty God, who blesses the marriage, and "this company," representing the interest of society in the Christian family. And, whatever civil courts may decree and however a fickle public may interpret that marriage, it exists in the eyes of the Church until death parts the husband and wife, for it is not merely a contract that may be terminated at will, but a solemn sacrament that no man can undo.

Shall We Revise the Hymnal?

THE DIOCESE of Newark is making an intensive study of the need for a revision of the Church Hymnal. It proposes to present a memorial to the 1937 General Convention in the event that sentiment seems to indicate the need for such a work. The question naturally is raised, Is such a revision necessary or advisable?

It will hardly be questioned by the students of Church music that the time is both ripe and the need vital. They see much in the present book that should be deleted. They are constantly finding new tunes not contained in the present book which they know to be improvements over anything now in use. The great advance which has been made in the study of the art of music in its relation to the worship of the Church makes such a revision seem imperative to many of them.

The present Hymnal is probably the best we have ever had. That in itself does not warrant a failure to revise. There is much in it which is far from perfect, both in regard to the construction of the tunes and the poetry used. The welding of these two arts will require the joint efforts of students of literature and of music. A commission to revise the Hymnal should be composed of experts in both subjects.

The system of chanting used in the present Hymnal also should be subjected to thorough study. When it was adopted it was a step toward a free "speech rhythm" of chanting as away from the "gale and halt" method formerly employed. Its weakness for many lies in the undue stress given unimportant words and syllables in the effort to obtain a smooth form

of chanting. The whole subject of chanting is undergoing scrutiny at the present time and the advances made so far warrant a revision of the pointing now being used and recommended in the Hymnal and the American Psalter.

Probably the greatest obstacle to revision would be the fear of expense entailed by the parishes in providing the congregations with the new book. There are many parishes still using the old Hymnal authorized in 1892 because of the cost of the 1916 book. Whether a cheaper book could be issued should be a consideration. The expense factor would be enlarged in the event that no "pew" edition of words only were issued.

The elimination of the pew edition should be carried out. There was a day when it served a useful purpose for those who could read words but not music. The great advance in teaching music in our public schools have given to the younger members of congregations a knowledge of music which makes it almost imperative that we give them musical editions of the Hymnal.

A new Hymnal should be accompanied by a handbook giving information concerning the hymns and the tunes. Such a book would be invaluable to the clergy in presenting new hymns to the congregation. It would also prove of good homiletical value. Such a book might be on the lines of *Hymns of Praise Discussed*, or the *Handbook to the Hymnal*, published by the Presbyterian Church.

With the advance in all branches of music throughout the country and with the recent great progress in the study and understanding of music in worship, the proposal of the diocese of Newark deserves serious and favorable consideration.

Fifty Years of Service

OUR HEARTIEST congratulations to the Rev. Dr. George Freeman Bragg, the senior Colored priest in active service.

Dr. Bragg will celebrate during the coming week the 50th anniversary of his ordination, and the 45th as rector of one of the pioneer Negro parishes of the Church: St. James', Baltimore. In his honor the Maryland clericus will meet in St. James' parish house and take part in his anniversary festivities.

Dr. Bragg has a notable record, not only for leadership among his own people but for the fostering of mutual understanding and good will between the White and Colored races. May he be spared for many more years of fruitful service in the Church Militant.

Through the Editor's Window

ONE of our operatives sends in the following report about an English parish:

2 Bishops; 2 Deans; 4 Deacons; 2 Parsons; 2 Vicars; 4 Readers; and 4 Earls. Also much Gould, Silver, Cash, Monie, many Goldsmiths, and a Royal family.

"Perhaps," he observes, "this will be of interest to some readers of THE LIVING CHURCH, as were some names of bishops given several months ago."

The parish, we are informed, is East Horsley. The usual penalty for bad puns will be applied to readers who find this the occasion for a horselaugh.

Livy, the Office Cat, who keeps us posted on ecclesiastical happenings in the Animal Kingdom, tells us that Fr. Rohr of Christ Church, Ontario, Calif., has recently been elected a member of the local Lion's Club.

EVERYDAY RELIGION

Change the Tune

WE MIGHT PARAPHRASE "O sing unto the Lord a new song," into "Change the Church tune." I don't mean revise the Hymnal, though there are stirrings to do that.

We have plenty of encouragement for changing the tune. The Prophets did it, the Psalmists did it, and certainly the Gospel does it, if we let the Gospel work.

For a long time now we Churchmen have been pretty down-hearted. I am of the mind that our time of gloom is about over and that we are going to see miracles.

Lately we have been grieving a good deal about the obsolescence of the Church, the falling-off of giving, the scarcity of conversions, the flight of youth from the old home. All these deplorable things may be true, but they aren't going to be true forever.

They are God's ways of taking our sin, our wanderings and disobediences, and staging them as a dark background against which He is going to bring up the glorious dawn of a new day.

We still have God, Almighty to save. Remember Him! We still have the Good News of Christ the world Redeemer, mighty to save. We still have God the Holy Spirit who can turn the indifferent and persecutors into believers, and fill them with miracle power. We still have the Church, depressed and divided though it be.

The mercy of the Triune God endures forever. He is able to sweep together the scattered fragments and make a new creation. And who will dare deny that our time is not His time?

Let us count values, for recent history has been putting a price tag upon everything in the world. Is all this clap-trap stuff spread out on the world's bargain-counter able to match itself to the fineness of what God offers: Himself, His life, His joy, His Kingdom?

Men are fools only so long. And then they turn home. The tune to sing today is the tune of Homeward March. Let it be sung by every Christian in every church. Let it be done with groaning and mourning. God wants believers, who, because they have been watching for the dawn, know that it must soon come and come with glory.

If our eyes were open we would see myriads crowding before the doors of Christ's Church. They want a share in the delights of that which is eternal. They are going to have it.

Well for us if we open the doors and let them in. Well for us if we have no care how they push us old timers about in their eagerness, and fill up our pews and flood the place even to the steps of the Altar.

If I had a million dollars I would stake it all against the prophets of doom who say the Church is dead. God isn't dead. And therefore His Church cannot die. He is whispering to us to smile, to laugh, to be on tiptoes like children awaiting a sure and amazing surprise.

Change the tune!

TRIFLES make perfection, but perfection is no trifle.

—Michelangelo.

Abdication and Morals

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

THE LAW OF ENGLAND permits any unmarried subject of the Crown to marry a woman who has divorced two husbands. But a King of England who desired to do this was met by opposition so strong and unwavering that in order to accomplish his desire he was bound to abdicate. This has been accepted by the nation without any public disturbance, without threats or violence or upheaval in any quarter. It is an extraordinary phenomenon, and we may well pause to ask its meaning. King Edward was immensely popular. Today one can hear people saying that if a King wants such a woman, we are better without him.

There have been, of course, attempts to discredit the Prime Minister and the cabinet: allegations that they were using the occasion to force an abdication which they secretly desired upon quite other grounds. But Parliament and the more respectable part of the British press refused to consider this suggestion, which was certainly nonsense. There was also an effort to arouse sympathy for the King's proposal for amorganatic union, led, significantly, by the *News Chronicle*, the organ of Nonconformist opinion. But this, too, was broken upon the solid rock of the nation's will.

Yet such criticism of the government's course, though the government was loyally backed by parliamentary Labour, secured a certain amount of sentimental support, which made itself vocal. Early in December parties of young men would gather outside Buckingham Palace, shouting, "We want our King." And people could be heard in shops and buses declaring that they could not see why, if the King loved Mrs. Simpson, he should not marry her. I met a romantic gentleman in the Birmingham train one morning, who was very dogmatic upon the point. He waved his arms and shouted.

"The King has every right to have her," he said. "Nobody has any right to interfere with his heart! Not the cabinet, not the Church, not the newspapers. God bless him! Let him marry the woman of his choice!"

He glared at me, challenging a reply. As he was a fiery-looking customer, I was careful to speak in dulcet tones.

"I am sure, sir," I said, "that your words are generously meant. But are you not overlooking one or two points?"

"Oh!" he bawled. "Am I? What points?"

"Well," I replied, "the King may love Mrs. Simpson. You have not yet explained why that presumed fact should suffice to make the lady Queen of England. England does not appear to love her very much."

"But why should she be Queen?" he argued. "Why can't he just marry her in a private way?"

"Because there is no such provision in English law," I told him. "And even if there were, we do not wish to see the King married to a woman who has two divorced husbands already knocking about in the world."

At this he became furious and used bad language. "They could have changed the law easily enough," he screamed, "but for you parsons and a gang of old women like Baldwin! What the hell do the other two husbands matter?"

"Well now," I remarked, "are you intending to suggest that no amount of divorced husbands would make any difference? Supposing she had 25 of them!"

He reluctantly admitted that 25 would be too many, and I pressed him to name the exact number that he would regard as the limit of propriety. I suggested it might be 14½. He

relapsed into speechless confusion, and I believe it began to dawn upon him that he had been talking rubbish.

If Edward VIII had been allowed to marry Mrs. Simpson, whether she had become Queen or not, a calamitous blow would have been struck against the last defenses of decency, and it has been a great relief to find so large a part of our people unwilling to see that blow delivered. When Mr. Baldwin told the King that the nation simply would not have the marriage at any price, he was making an assertion at which many would have scoffed, could they have heard it. But events have proved that he was right.

I left my office hard by Westminster Abbey, at the moment when the Prime Minister was announcing to the House of Commons across the road that the King had abdicated. The grey towers of the Abbey—they were standing when England was afflicted by the love affairs of Henry VIII, and they looked along Whitehall when King Charles I went out to his death—those same towers look down now upon a great crowd of English people. The people knew what was happening, and I watched them very carefully. They were wonderfully quiet and grave, but there was no sign of disapproval. For some days there had been a marked rally of opinion against the King's marriage, and it was now quite clear that the nation was infinitely more willing to accept the King's abdication than to accept Mrs. Simpson.

THIS may possibly prove to be a turning point. For several reasons it would be unwise on my part to offer speculations as to the part played by the Church in the later stages of this controversy; but it may be taken for granted that the Church, as represented by the two Archbishops, stood absolutely firm. But whatever forces were operating, the issue is that the nation has demanded a higher standard in its King than its own law allows to private citizens. Can it be that, after all, our divorce law does not represent the real standard of the majority of our people?

Every extension of facility for divorce has been argued, not philosophically, but on grounds of sentimental sympathy with "hard cases." It has needed such a signal and exciting challenge as was provided by the King's proposal to marry Mrs. Simpson and remain King, to enable our people to see the public damage threatened by the lowering of the marriage standard. In the monarch they saw the commonwealth; and they rejected what they instinctively felt to be the degradation of the commonwealth. I think it may be the beginning of better things.

After all, the case for the Christian position is overwhelmingly strong. As the Bishop of Bradford has recently said, to promise life-long fidelity to one person, and later on, while that person is still alive, to wish to make the same vow of life-long fidelity to another person, is distinctly illogical. But (and this is the important point for morals and psychology) if you abolish the absoluteness of the vow, you necessarily destroy the rationality of the whole undertaking. If you have a "marriage" promise which is not for life, there remains no sure and final distinction between the so-called marriage, and the agreement of a man and woman to spend a weekend together. The thing is not marriage in any civilized human sense. Moreover, it is psychologically false. A man truly in love would scorn the idea of promising to accept the woman of his heart only until

he grew tired of her. The only offer he can make is that of himself, "until death us do part." That is the burden of all the great love-songs. Without such love there should be no marriage.

But if people frivolously undertake the beautiful but exacting relation, and make a hash of it, I see no solution in the plan of pretending that marriage, after all, is but a trivial thing.

That view is the product of spiritual and social disease. It has been thrust from the throne of Britain. We may be sorry for the King who has gone; but there was no other way. And already there is a sense of relief in the air, and there are signs that the coronation of King George VI and Queen Elizabeth will be an occasion of unprecedented popular rejoicing. For in them the common people of England see the home and the family made royal. We Christians who have seen them made divine at Nazareth will rejoice, but with a prayer in our hearts that, having allowed King Edward to go, the nation which declined his standards for the throne will reject them also for its common life.

"With or In"

By Prebendary Wilson Carlile

Founder of Church Army

We are happy to present this message from the pen of Prebendary Carlile, who is about to celebrate his 90th birthday. Born January 14, 1847, he founded Church Army in 1882. This organization, devoted primarily to arousing the pentecostal spirit among the laity of the Anglican Communion, is now working in Canada, Hawaii, New Zealand, Australia, India, Japan, China, Tanganyiki, South Africa, and Jamaica, as well as in the United States and England.

BETHLEHEM, Calvary, and the Empty Tomb are now complete, from a *historic* point of view, by the Presence of the Risen Lord. Jesus was still with His followers; unworthy though they were, He talked and ate with them. They had all fled, except the holy women. They kept in "closed doors" for fear of the Jews. They were still afraid, even though he was *with* them. Their spirit was the same; they would still call down fire on the Samaritans. They were still anxious about precedence. Their tempers still raged, they still murmured and worried. They were still touchy and critical. They were, in short, Christians of little use to extend the Kingdom of Heaven.

Yet, their Lord was *with* them, patiently teaching and explaining to them the Way of Life. Their religion is hung round His Personality. Like Napoleon's magnetism, the Leader could control them while He was *with* them—but what if He left? How can He leave them? Will all be lost? Such is the historic position of Easter. "It is expedient that I go away." "I have been *with* you, but (now) I shall be *in* you"—Pentecost—Whitsun. May this apply also to our loved ones gone on before.

The *historic* is now followed by the experience of the Sacred Presence *in* their very own souls. It began not in the temple, but in the home, where they were all gathered. Men and women were sitting, not kneeling or standing singing, but waiting, and the Presence of God flooded their hearts. There was no chairman. To let off steam, they had to go out to the people who, bad as well as good, caught the divine fire—love is caught, not taught. The least in the Kingdom of Heaven shall now be greater than even John the Baptist. Love shall exclude evil. It shall burn out sin.

The carbon in the bulb was black; now it shall be transformed by the divine electricity to heat and light. The Presence



PREBENDARY CARLILE

from heaven's dynamo is *in*—inside. Not only *with* us as an influence from without, but as a power from *within*.

The Disciples had waited as they were commanded, till they fully knew the Christ and He had taught them His message. They surrendered all to Him, and then claimed Him not *with* but *in* them—a new Force. They felt possessed by all love. They even loved their enemies, who had slain their Lord. They would do unto others as they would be done by. They would not resist evil, but allow love to expel it. They were like overcharged batteries filled with a mighty force. The people were shaken in their hearts and consciences. Timid, simple folk spoke with tongues of fire. They felt that even their property was but a stewardship from God for the good of others. They were full of joy and enthusiasm. Songs burst from their lips. A new passion for Christ and humanity possessed their hearts. They turned their backs on home, the plough, or the workshop. They were inwardly driven forth with their message of life and liberty for all. Many suffered martyrdom and gloried in it. Three thousand and many more were immediately converted.

May the same occur today. It will, if we are alive to it. Witness *without*, of love bursting from within.

"Mosley's Young Men" in East London

ILIVED in East London for nine years, and except for an occasional murder (I was down there all through the White-chapel murders, carried out by some madman) we were the most peaceable people in the world. There was no enmity between the Gentile and the Jew; they did not always like one another, but they lived together in peace, and the Jew, by his thrift and sobriety and his love for his children, was an example to us all.

And I think it is monstrous that a body of outsiders should come down and disturb the peace of East London and force the Jews to combine with the Communists against all their convictions, out of sheer necessity of showing a common front to interfering outsiders.

—The Bishop of London.

The Sleeping Giant

Should the Present System of Clergy Placement Be Changed?

By the Rev. David Churchman Trimble

Rector, St. Matthew's Church, Oakland, Md.

THE LATE BILLY SUNDAY is reported to have described the Protestant Episcopal Church as "a sleeping giant." Were his words an unwarranted exaggeration or were they a sincere and accurate estimate of the lethargic condition of this particular branch of Christendom? Possibly the evangelist had reference not to the numerical strength of the Church's communicants but rather to the possible influence which those communicants might exert if rallied. In any case he must have been thinking of the latent and undeveloped power within the Church. Many of the clergy and laity are thinking along these same lines and hoping for a renaissance to dawn.

Many in both these groups are particularly interested in the matter of clerical placement as at present administered, and consider it to be one impediment, if not a major impediment, to the Church's progress. They are dissatisfied with the *status quo*. Much is said about it, but nothing is ever done. The bishops are blamed, as they are for almost everything, but those familiar with canon law know that bishops' hands are tied when it comes to making clerical changes. The system again, and not the bishops, is at fault.

Let us look at the record. The author of *The Episcopal Church in Town and Country* bewails the fact that rural parishes are so often weak and non-self-supporting. Young men, he claims, are placed in these cures by their bishops. Being full of youthful enthusiasm they carry on well for a few years. But as soon as they become self-reliant priests with the freedom to wander where they choose they accept the first call to the larger or city parish, leaving their humble charge to the next young and inexperienced parson. A few more years spent in that rural field might have proved of great advantage to the diocese as well as to the small parish had the priest remained. He feared, however, that another attractive call might never come, so moved while the goose was hanging high, or—to vary the metaphor—before the door to the ecclesiastical elevator had closed.

On the other hand think of the countless city or large parish priests who for many years have toiled in their field of labor and look forward to the day when they can beat swords to plough-shares and spears to pruning hooks by returning to the rural or smaller parish where they can till the soil as well as the soul, leaving the heavier and more exacting work to a younger man. We all look about us and see where advantageous shifts could be made among the clergy, shifts which would restore lapsed members, shifts which might even balance church budgets, shifts which would inspire both parish and clergyman with new life, but shifts which never can be made because no one, not even the bishop, has the authority to make them. So the Church moves along haltingly, and in too many cases the individual parish is set back a decade or decades not merely because of the personality of the minister or attitude of the people but because it must always fight against an antiquated and inefficient system of clerical placement. No business man or vestryman would conduct his personal affairs according to such methods, no director his corporation, no general his army corps. Rather he would shift his superintendents, managers,

or officers to points where they could be used most effectively. Clergymen should likewise be shifted. Yet laymen, strangely enough, will tolerate the Church's doing just what they themselves would not do in business. Under the present system many times it happens that those who possess great pastoral ability are at points where prophets are needed, those who are dreamers are where shrewdness is wanted, those who are old where youth is yearned for, and vice versa. And what is more distressing than to see some cleric, endowed with gifts for teaching, writing, etc., shut off in some field where he has neither the time nor the opportunity to utilize his endowments for God's glory!

Again it is pitiable to see cases where prolonged discord of some form or another has arisen between clergy and vestry due to some mistake committed by either party. How quickly the trouble would vanish if the bishop could change the priest to another field of labor before greater storm clouds gathered and more milk had been spilled. But alas, such a happy solution is rarely possible. In such a predicament, the rector, under the present arrangement, has several alternatives—he may die, retire, resign without promise of future work, or face a scene by calling in the bishop to arbitrate. If he dislikes these avenues of escape, though heartbroken himself, he and his heartbroken people must wait until a call comes from another church—a call which does not always arrive.

Or we think of the familiar case where both parson and flock live together perfectly amicably over a period of years, and yet each, if pressed for an admission, would desire a change. Another grave problem along this same line is the consistent refusal of vestries to extend calls to a middle-aged clergyman when in many cases his ability and experience would be far more beneficial to the parish than the misdirected zeal and inexperience of a younger man. But the vestry, afraid of getting "stuck" with the middle-aged man, will not consider him. Needless to say if the bishop could move his men at will, this danger would cease to exist.

THE CONVOCATION of Cumberland, in the diocese of Maryland, for more than a year has been considering this whole question of clerical placement, and purposes to bring before the diocesan convention on the 27th of this month its recommendations. These would give to the bishop of the diocese the authority to make *all* clerical appointments and removals in "aided" church or parish after consultation with his clerical placement committee, the committee to be composed of the deans of convocation plus two laymen chosen from the standing committee. In the case of the church or parish "unaided" financially by the diocese, the bishop would still have the right to make the appointment or removal but only after the consent of the local vestry had been given to such appointment or removal. Under this simple plan the priest would be protected from having to serve indefinitely in a parish where he was unhappy, and the congregation would be protected against the possibility of forever being guided by one who proved unsatisfactory to them—for the bishop could

(Continued on next page)

"Brethren, Be Vigilant"

By the Rev. Wilford O. Cross

Vicar of St. Clement's Church, Harvey, Ill.

IT IS OBVIOUS to all men who have an eye on the newspapers that there is growing in these days a tendency toward the repression of all liberal and progressive thinking. It may be that this tendency is born of a germ from the Teutonic fever of Naziism and the Italian disease of Fascism. Or it may merely be that the forces of reaction in our social life have been frightened by the steps toward economic and social amelioration of the underprivileged which have grown out of the depression, and are already beginning a backfire to prevent further retrenchments of the privileges of the economic régime. At any rate, by the liberal use of the "Red" bogey, and the "Red" label, a concerted attempt is being carried out to discourage anyone who thinks in terms of the 20th century from thinking at all. Patriotic societies, service clubs, and all other organizations fervently devoted to maintaining the *status quo*, are now almost fanatical with this repressive spirit.

Recently a pamphlet came out which suggested very cleverly that our Episcopal Church was riddled with Communism, or, at the least, with something that might be called "pro-Communism." The main proofs offered for this assertion were quotations from the Pastorals of the House of Bishops, from the Woman's Auxiliary pamphlet, *If We Be His Disciples*, and from Bishop Parsons' most admirable address to the Church League for Industrial Democracy. In addition it was shown that no less than three of our "high prelates" were connected with the American Civil Liberties Union. The accusation of Communistic influence, of course, was the sheerest of nonsense, but so was the accusation against Socrates, and so, again, was the accusation against our Lord.

The danger of all this, this piling up of *non sequiturs* to prove what obviously must be, *a priori*, utterly false, does not lie so much in the foolish propaganda as in a curious psychological fact. And that fact is that just as a dog may be taught to jump at the words, "Come here," so a large percentage of our population is being systematically taught to jump, mentally, at the word "Red." Such training has its obvious political purposes, and when the political situation is a little less on the stage, it has its economic and industrial purposes. It may be used to crush a progressive measure in Congress, to prevent the fair trial of an "industrial prisoner," to smash a strike, or to silence a prophet. Hitler played his game with that word in Germany. He cried "Red" in a voice of terror, and a cowering Germany became the captive of her rescuer.

This trick of the Nazi, this trick of invoking the bogey of Communism to enforce reactionary measures, is particularly dangerous to the Church. The yellow pamphlet aforementioned was able to find "Red" passages in the Pastorals of the House of Bishops. And, after all, conservative as we are, we are involved in a conspiracy, we are dedicated to a revolution, we are pledged, each one of us, to the redemption of society, and to the setting up of a new Kingdom. Our Catholic Faith is full of all sorts of teaching that is fundamentally "Red." "Red" in the sense that we owe a higher allegiance than the patriotic societies, that we cannot regard man as mere cannon- or factory-fodder, and that we regard the progress of sound social amelioration as the coming of that Kingdom of God for which we pray. And the Church has her prophetic voice,

which must be raised against Caesar and oppression, and for the cause of all those who are captive and bruised.

No bishop, priest, or deacon can really open his mouth in the name of the Father and of the Son and of the Holy Ghost without saying a word here or there that to the forces of reaction and the apostles of repression is Communistic. It is so easy to find in the phraseology of the divine conspiracy against the world, the flesh, and the devil, language that is utterly opposed to the current cant of the Bourbons. And all this, so essentially Christian, so strongly Catholic, will be, to the fanatics who long to rule us, proof positive that we are the mouthpieces of Moscow.

OURS will not be that blessed privilege which has come to many in Russia, Germany, and Spain, of standing with our backs against a wall and finding there the peace of God and the consolation that the blood of the martyrs is the holy seed of the Church. Ours will be a more mundane martyrdom. Against us will be used the weapons of discrimination, of social and economic pressure, the weapon of the whisper and of the slur.

As the mass movement of the reactionaries is fed by prosperity, and reënforced by the return of the prestige of the industrial barons, the times are going to be hard for all liberals, all progressives, all reformers, and radicals, and, also, of necessity, for those timeless conservatives who, by their allegiance to our Faith, are committed to the divine conspiracy which is the Catholic religion.

Across the world, in the time of persecution, once went an Epistle from an old man in Rome. May we, as the tide of semi-organized Fascism feeds its strength on the Red Terror, and prepares to set the clock of social progress back again, not requote those words? "Brethren, be sober, be vigilant, your adversary the devil goeth about like a roaring lion, seeking whom he may devour; whom resist, steadfast in the Faith."

The Sleeping Giant

(Continued from preceding page)

shift his clergy when the need arose. At the same time the vestry of an unaided church would maintain its right to call a clergyman of its own choice provided it first gained the bishop's approval. But that vestry would not be compelled to accept a clergyman unfavorable to it, though said clergyman had been appointed by the bishop, for in all cases of appointment or removal the consent of the vestry is necessary.

The recommendations above outlined have in them elements which would make for greater efficiency in diocese and parish with resultant growth and strength in the Church at large. Whether or not they will appeal to convention delegates meeting in bleak mid-winter remains to be seen. Their echoes reaching the ears of the "sleeping giant" may cause him to awake, stretch, and drowsily rub his eyes, or he may continue his slumber oblivious to the great opportunities within his mighty grasp.

IN ORDER to be efficient we must cease to be human.

—Bishop Johnson of Colorado.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

The Christian Answer to the Problem of Evil

THE CHRISTIAN ANSWER TO THE PROBLEM OF EVIL. By J. S. Whale. Abingdon Press. \$1.00.

THIS is a small book on a great subject. The problem of evil is no less a problem at the end of the book than it was at the beginning—indeed, will it ever be?—but it stands illuminated by the best that has been thought and the noblest that has been done and suffered. The author is a former pupil of C. H. Dodd and is now president of Chestnut College, Cambridge, England. Like Dr. Dodd he is grounded in what may be called the classic tradition in Christian theology and, though a Congregationalist, is thoroughly at home in the thought and work of such a great Catholic as Baron von Hugel. He brings to this problem, therefore, no shallow, hasty considerations amputated from the body of Christian thought and practice, but rather a profound understanding of the intellectual riddle of life and a real knowledge of the Christian solution. The book consists of three lectures delivered in America at Chataqua and the Northfield conference, and a fourth chapter which deals with questions asked by his listeners. It is not a popular treatment of the subject in the way that Stanley Jones' *Christ and Human Suffering* or Leslie Weatherhead's *Why Men Suffer* are popular. But it could be read and understood by any intelligent layman who is really eager to know the Christian way through the darkest woods of all.

THEODORE P. FERRIS.

St. John of the Cross: Completed Works and Life

THE COMPLETE WORKS OF ST. JOHN OF THE CROSS, Doctor of the Church. Translated from the critical edition of P. Silverio de Santa Teresa, C.D., and edited by E. Allison Peers. Vol. III: Living Flame of Love. Cautions. Spiritual Sentences and Maxims. Letters. Sundry Documents, etc. Burns, Oates, and Washbourne, London. Pp. viii-470. 15 shillings.

ST. JOHN OF THE CROSS. By Fr. Bruno, O.D.C. Edited by Fr. Benedict Zimmerman, O.D.C. With an introduction by Jacques Maritain. Sheed and Ward. Pp. xxxii-495. \$5.00.

THE NEW translation of the Works of St. John of the Cross from the latest critical edition is brought to completion in this third volume. Professor Peers has earned the gratitude of English readers for giving them much material hitherto available only in the original Spanish. He has done his editorial work well by printing all that is likely to be valuable to any but special students out of the five bulky volumes edited by Padre Silverio. Nothing from the pen of St. John of the Cross is omitted, and the lengthy disquisitions of the Spanish editor are ably condensed.

The present volume contains both texts of the *Living Flame of Love*, the second of which has not been hitherto translated into English. Professor Peers echoes Padre Silverio in believing that both are authentic. Arguments are given in the introduction to this section in refutation of M. Baruzi's contention that the second redaction is a revision by another hand. The critical problem is not so momentous as in the case of the *Spiritual Canticle*, for the corrections and additions do not affect the doctrine to any marked degree. The minor works of the saint, including the few letters which escaped destruction, serve to illustrate his doctrine, but cannot be compared in importance to his four major treatises. Padre Silverio determined only to publish such of the writings as he believed to be authentic, in contrast to the decision of Padre Gerardo who in his earlier critical edition inserted some interesting material that was acknowledged to be doubtful or definitely apocryphal. Professor Peers has given some documents and Spiritual Sayings that are new to English readers. He has also included new material in the Appendices: documents that illustrate the saint's life, works, and virtues, and also a contemporary defense of his doctrine by a professor of theology in the University of Salamanca.

A re-issue of Fr. Bruno's life of St. John of the Cross comes to readers in this country conveniently for study with the completed volumes of the Works. It is a translation from the French

of a Carmelite who belongs to the discalced order, and therefore has a knowledge of its traditions that enables him to deal intelligently and sympathetically with the material available in Spanish archives. He gives a new picture of a very human saint, whose terrifying austerities have injured neither the gentleness of his disposition nor the spontaneity of his genius. This biography also throws light on the perplexing controversies between the calced and discalced Carmelites. We are shown that St. John of the Cross was not persecuted merely from malignant hatred, but that the superiors who imprisoned him, honestly and not without reason from their point of view, looked upon him as a contumacious rebel. The methods employed belonged to the age. Interesting details which illuminate the whole tangle of complicated events are given in a postscript by Fr. Benedict Zimmerman, O.D.C., who had the thrilling experience of discovering while working in the Vatican and other Roman archives, a volume of *Letters of the General, John Baptist Rubeo*, and many official documents. "Therein lay the solution to the riddle of the 'persecution' of the discalced friars by their calced brethren" (p. 363).

Fr. Bruno has copiously documented his work in notes relegated to the end of the book. The volume edited by Professor Peers has an excellent select biography, and full indices.

MOTHER MARY MAUDE, CSM.

Old American Church Buildings

OLD HISTORIC CHURCHES OF AMERICA: Their Romantic History and Their Traditions. By Edward F. Rines. Illustrated. Macmillan. Pp. 373. \$6.00.

THIS is a remarkable book. The author devoted five years to collecting his material, traveling over the country to see known old churches and to discover possible as yet unknown church buildings, and then devoting still more time and thought to careful study of the actual history of each church. His inspiration, he says, was the direct result of visits paid to St. Paul's Chapel in New York City and Old Christ Church in Alexandria, Va. But he ranged all the way out to California, up to New England, and down South. He found so many old churches with authentic records that the list of them, though printed in fine type, fills almost seven pages. Their dates begin with San Miguel, Santa Fe, N. M., built in 1606, and end with the Independent Presbyterian Church, Savannah, Ga., built in 1889. A good bibliography will lead many readers to further study of the subject. A full index makes the book useful for reference purposes.

But its main interest is in the vivid descriptions of the circumstances in which the churches came into being. The tale of each church is a chapter in American history. And the number of chapters is equalled only by their variety. One of the most interesting is the story of St. Michael's Church, Charleston, S. C., one of the most beautiful and famous of the old churches. Another of especial interest is Old Trinity Church, Brooklyn, Conn., built by Col. Godfrey Malbone in 1769 and still served by his descendants, one of whom bears his name.

The illustrations of the book are of great interest and value. The author spared no pains to secure as many as possible, all excellent.

Another Shortened Bible

THE HOLY BIBLE: an Abridgment and Rearrangement. By Ronald A. Knox. Sheed & Ward. \$3.00.

ANOTHER shortened Bible in modern format, this time for Roman Catholic use. The abridgment is rather far reaching, since only about one-third of the entire text is printed, but on the other hand copious sections of the Apocrypha are included. Denominational influence is most apparent in reducing St. Mark to three small snippets, plus the Passion narrative; since Roman Catholics must hold that the First Gospel was written by an eyewitness, the Second is of minor consequence. The arrangement and choice of the Old Testament passages is likewise dictated by "fundamentalistic" considerations, while the notes throughout are all in strict accord with the decisions of the Biblical Com-

mission, and the Douay Version is of course used. But the publishers have turned the volume into a handsome piece of book-making, although the type is a trifle small.

BURTON SCOTT EASTON.

Our Constitution

WHOSE CONSTITUTION? An Inquiry Into the General Welfare. By Henry A. Wallace. Reynal and Hitchcock. \$1.75.

WHAT interests one in this book by the Secretary of Agriculture in President Roosevelt's cabinet is the fact that it deals with grave constitutional questions by one who was trained as, and is, an agriculturist. A first blush impression is that it is to be put on a parity with a book on agriculture, by a lawyer; but it has value because it represents a layman's view of present constitutional needs and developments.

Mr. Wallace reexamines the fundamentals on which the American nation was built. His search for an answer to this question takes him back to 1787, when the Constitution was framed, and then through other times of crisis, when the unity and general welfare of the people of the United States were at stake.

Against this illuminating and colorfully sketched background, Mr. Wallace outlines the problems faced by the American people to use their Federal government as an instrument for justice and the general welfare. What our author overlooks is that we have an unwritten, as well as a written, Constitution and that this has proved as powerful and effective in the past in adjusting existing conditions to new situations as could any new instrument. Nevertheless we have a refreshing treatment of current problems by a man who impresses us with the sincerity of his convictions, if not with his grasp of fundamental principles of political science.

CLINTON ROGERS WOODRUFF.

A Full-Sized Study of Berkeley

GEORGE BERKELEY. A Study of His Life and Philosophy. By John Wild. Pp. x-552. Harvard University Press. 1936. \$6.00.

PROFESSOR WILD of Harvard University has produced a full-sized study of the great Bishop-philosopher, in which he presents Berkeley not only as a thinker but also as a man living an active life in 18th-century England. The method adopted in the book is one not frequently found in philosophical discussion: an examination of the development of the works of Berkeley as reflecting his life and the reactions which he made intellectually to his growing experience.

It would require one who was as expertly acquainted with the famous idealist thinker as is Professor Wild to offer an adequate criticism of the result. It is a bit strange, however, to find that at the end Berkeley wound up in a position not too far removed from that of some recent contemporary thinkers—Kierkegaard and some of the Germans. Is this reading too much into the writings of the Bishop of Cloyne?

The volume is beautifully printed, attractively bound, and should be in the hands of all students of the philosophy of religion as a full, balanced, and nicely arranged survey of Berkeley, even if one hesitates before a few of the conclusions which are drawn from that survey.

W. NORMAN PITTENGER.

For Diocesan Conventions

A Prayer for Guidance in the Election of Deputies to General Convention

O GOD, who knowest the hearts of all men, we beseech Thee to inform and guide us at this time by Thy Spirit, that we may choose as representatives to our General Convention such persons as shall worthily take counsel for the setting forward of the Kingdom of Thy Son, Jesus Christ our Lord. Amen.

—Forward Movement Prayers.

ACKNOWLEDGMENTS

EMERGENCY APPEAL FOR PHILIPPINE ISLANDS

H. M. F.	\$100.00
Anonymous	10.00
Mr. and Mrs. H. Frederick Pepys, La Jolla, Calif.	5.00
C. W. C.	5.00

\$120.00



CHURCH MUSIC

Rev. John W. Norris, Editor



WITH LENT a month away it is probable that most of the choirmasters will have their musical programs for this busy season well mapped out and even in rehearsal. There may be some, however, who will welcome suggestions as to the music for the six weeks of Lent and it is to them that we address our department this week.

The *Benedictus es Domine* is becoming more and more popular as the substitute for the *Te Deum*, excepting on great festivals. Its use is to be recommended because it is a scriptural canticle whereas the *Te Deum*, although an ancient hymn of praise, is not scriptural. The *Benedicite omnia opera*, the second alternate provided in the Prayer Book, although a scriptural canticle, has never been popular because of its length and the constant repetition of the refrain, "Praise Him and magnify Him for ever."

The settings of the *Benedictus es Domine* are becoming more numerous and there is a general improvement in the quality. Yet in parishes where this is used regularly instead of the *Te Deum* it would seem advisable that a setting of different character be used during Lent. A new setting built on plainsong with *faux bourdon*, was published in 1936 by H. W. Gray Co. for Healy Willan. Mr. Willan also has written an evening service in this same style. This same firm has issued a setting composed by John Holler that is easy and would provide a harmonized setting for a parish in which the *Te Deum* is regularly employed.

Harvey Grace has a setting of the *Benedicite omnia opera*, published by Novello, which is built on plainsong terms. In this setting, following the suggestion made in the Prayer Book proposed in 1928 for the Church of England, the refrain is frequently omitted after verses. This reduces the length of the canticle for musical rendition. The ending of the canticle in the English book differs from the ending in the American book and would necessitate some adjustment in singing this setting. If it is desired to sing the *Benedicite* during Lent, this would make an appropriate setting to use.

The anthems listed below will not be new to everyone, in fact there are several familiar ones included, but since these are standard works and should be in every library it seemed well to include them. The names of the distributors of these publications were published in the November 7th issue.

For Lent: "Turn Thy Face," Attwood (Novello), easy; "I will arise," Creighton (Novello), moderate difficulty; "Hide not Thy face," "Call to remembrance," and "Lord for Thy tender mercy's sake," Farrant (Oxford), all medium difficulty; "Thou knowest, Lord," Purcell (Novello), easy; "Wash me thoroughly," Wesley (Novello), medium difficulty; "Turn back, O man," Holst (Strainer & Bell), medium difficulty; "O Saviour of the world," Goss (Gray), medium difficulty.

For Palm Sunday: "All glory laud and honour," Bach (Oxford), easy; "Ride on, ride on in majesty," Candlyn (Gray), difficult.

For Easter: "Alleluja," Bach (Oxford), easy; "The day draws on," Bairstow (Oxford), medium easy; "O sons and daughters," Harwood (Oxford), easy; "The strife is o'er," Ley (Oxford), easy; "He is risen," Whitlock (Oxford), medium easy; "Arise in us," Martin Shaw (Novello), medium easy; "Hymn exultant," Clokey (Gray), medium difficulty.

NEWS OF THE CHURCH

Soviet War Against Religion Continues

Confession of Faith Limited to Church Services by Constitution; Rights of Clergy Not Impaired

(By NCJC News Service)

PARIS—The Soviet Constitution, adopted December 5, 1936, does not inaugurate a more favorable position for religion in Russia, in the opinion of experts here. They point out that religion is in the same position as before, but people who profess religion are no longer subject to the previous disqualifications therefor. The struggle with religion continues, but religious-minded citizens are constitutionally spared.

Experts emphasize the fact that, according to Stalin, the USSR is a Socialist state, working to achieve Communism. In Socialism, religion is a "private matter." Hence in Socialist Russia, individuals may have freedom for holding religious beliefs. But Soviet Russia, being at the same time under the dictatorship of the Communist Party, the Communist dictum, "Religion and Communism are incompatible," is applied to the social expression of the individual's belief—namely, the Church.

As progress is made toward Communism through the process of education as well as economic reconstruction, it is expected that religion will gradually disappear from the conceptions of the people. In the Communist State in its final form there will be no religion because in Communism there is no God.

FREEDOM LIMITATION CONTINUES

Progressive limitation of freedom for religious organizations continues under the new Constitution. The decree of January 18, 1918, provided for "freedom from religious and anti-religious propaganda." In 1929, religious propaganda was prohibited, the article being changed to read "freedom for religious confession and anti-religious propaganda." Confession means testimony to fellow-believers, excluding any form of evangelization. In providing for "freedom for the conduct of religious cults and freedom for anti-religious propaganda," all testimony or evangelization is plainly forced into the frame of the standard services of worship appertaining to the Orthodox or other Confessional bodies. The law of April 8, 1929, prohibiting all forms of social activity by the Church, has never been abrogated.

The first draft of the new Constitution, prepared under Stalin's personal leadership, was first published on June 12th. The public was urged to discuss it and suggest alterations. More than 43,000 organizations did so. The total number of suggestions recommending changes in the

(Continued on page 55)

Sesquicentennial of Two Bishops to Be Celebrated

NEW YORK—The sesquicentennial of the consecrations of Bishop Provoost of New York and Bishop White of Pennsylvania will be observed early in 1937. Bishop Manning of New York has appointed a committee to arrange for a fitting celebration in the diocese, its members being:

The Rev. Dr. E. Clowes Chorley, rector of St. Phillip's Church, Garrison, chairman; the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, New York; the Rev. Robert S. W. Wood, rector of St. Mary's Church, Tuxedo Park; the Rev. R. Townsend Henshaw, rector of Christ Church, Rye; Col. J. Mayhew Wainwright, and Thomas J. Powers, Jr.

A service is planned for February 4th, in St. Paul's Chapel, Trinity parish. The New York committee is acting in close coöperation with a similar committee appointed by Bishop Taitt of Pennsylvania which is making arrangements for a suitable commemoration in that diocese.

Dr. Steele Accepts Call to Intercession Chapel

BALTIMORE, MD.—It is with regret that the diocese of Maryland has learned that the Rev. Dr. S. Tagart Steele, Jr., rector of St. David's Church, Roland Park, has received and accepted a call to the Chapel of the Intercession, New York City. Dr. Steele will begin his work there about the beginning of Lent.

Dr. Steele was born in Baltimore on March 6, 1891, and was graduated from Harvard in 1913 and from the General Theological Seminary in 1916. He was ordained deacon the same year and priest in 1917 by Bishop Murray. He received the degree of Doctor of Divinity from the University of Maryland in 1927. He served in Philadelphia for a short time and then returned to Maryland for a year, serving as chaplain at Camp Meade. He was then commissioned as first lieutenant chaplain at Camp Zachary Taylor in Louisville, Ky., with the 316th Engineers, 91st Division, and served in the Ypres Lys Offensive in Belgium in 1918. From 1919 to 1922 he served as curate in Trinity Church, New York, and from 1922 to 1924 in Morristown, N. J. He became assistant in Grace and St. Peter's Church, Baltimore, in 1924 and assistant in the Church of St. Michael and All Angels in 1925. In January, 1927, he was called to be rector of St. David's Church, Roland Park. In that period the communicant list has been almost doubled.

Dr. Steele is prominent in diocesan affairs. For the past ten years he has served on the executive council as chairman of the department of Christian social service. He is a member of the standing committee and of several diocesan boards. He was a deputy to the General Convention of 1931.

South Dakota School for Boys Is Closed

Hare Indian School Succumbs as Result of Reduced Appropriations and Drought

SIoux FALLS, S. D.—Hare School for Indian boys, on the Rosebud Reservation, has been closed as a result of the combination of reduced appropriations and drought. With either circumstance alone the school might have weathered the storm. Both at once were too much for the school to endure.

This school was planned along modern and practical lines, providing a Christian home for the boys, farm work both for their livelihood and their instruction, and industrial training in line with fields of employment best suited to them.

Bishop Roberts and the school principal, Lloyd Mengel, saw the danger long in advance but were powerless. As long ago as January, 1934, Bishop Roberts wrote:

"At Hare School we have about 900 acres of land and the boys are taught modern methods of farming and stock raising. They attend the public school in the town of Mission, about two miles away.

"Until we received such a great cut in our appropriations we also taught carpentry and it was our plan eventually to put in a garage and teach the boys how to become mechanics. We still have this vision for the future.

"Although the school has a small endowment it is dependent for its upkeep in a large measure on the crops and stock it produces. During the past two or three years, this section of the state has suffered from drought and a plague of grasshoppers which has brought ruin to this country and has forced premature sale of much of our stock. This year the school was able to harvest almost nothing in the way of crops.

"We are endeavoring to keep the school open but it is straining our resources to the limit, and I am wondering how long we are going to be able to hang on. Mr. Mengel is doing everything in his power but he cannot force crops to grow without sufficient moisture, nor can he prevent grasshoppers from eating that which does grow."

Mr. Mengel has done fine work at the school for many years, the Bishop wrote in December, 1936. For 1937, Mr. Mengel is keeping oversight of the plant. Four Indian boys are staying in his house, attending the town high school and helping to care for the school livestock.

The Bishop says \$5,000 a year would be necessary to carry on the school, nor would he be willing to reopen it unless that amount could be guaranteed for at least five years. It would also be unfair, he declares, to ask Mr. Mengel to give up the new position he has, to resume charge of Hare School with the danger of closing again in a year.

Dedicate Chapel at St. Luke's Hospital

Bishop Reifsnider Officiates in
Tokyo Medical Center at Service
Attended by More Than 500

TOKYO—The new chapel of St. Luke's international medical center was consecrated on December 13th. More than 500 members of St. Luke's staff and many friends, both Japanese and foreign, packed the chapel and its four balconies to participate in the service.

Promptly at 10 on Sunday morning, Bishop Reifsnider of North Tokyo entered the main door at the rear of the chapel, preceded by a crucifer and his chaplain, carrying his crozier. He was followed by a procession of priests and the Bishops of Mid-Japan, Tohoku, and Tokyo, all chanting the *Domini est terra*.

On reaching the sanctuary, Bishop Reifsnider faced the congregation, calling upon them to petition with him to God to bless the new edifice and consecrate it to the various religious uses of the Christian Faith. After the seven prayers of petition, the Rev. Shinji Takeda, chaplain of the medical center, approached the Altar. He read the sentence of consecration from a scroll, after which it was reverently placed upon the High Altar. Bishop Reifsnider then with his pastoral staff, as Bishop of the diocese having jurisdiction over the institution, brought the brief service of consecration to a close by the prayer:

"Blessed be Thy Name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants to appropriate and devote this house to Thy honor and worship; and grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of it, to the glory of Thy blessed Name; through Jesus Christ our Lord. Amen."

FOUR BISHOPS IN SERVICE

After the service of Morning Prayer, Bishop Reifsnider approached the High Altar and began the celebration of the Holy Communion. Bishop Matsui of Tokyo read the Epistle, and the president of the medical center, Bishop Binsted of Tohoku, read the Gospel. Bishop Sasaki of Mid-Japan preached the sermon, in which he emphasized the importance of nursing and the healing of the sick in the Christian religion and pointed out the importance and place of a chaplain in a medical center.

An offering was taken by senior doctors of the staff to be given as a thank offering to the American Church which sponsored and built St. Luke's.

Many prominent members of the foreign community including the American Ambassador and Mrs. Grew, the Rev. Dr. William Axling, representing the National Christian Council, E. W. Frazar, the Rev. Dr. and Mrs. E. T. Horn of the Lutheran Church in Japan, Dr. and Mrs. Gilbert Bowles, representing the Friends' Church in Japan, and several representatives of various missions and legations and other



CHOIR AT ST. LUKE'S

organizations in Tokyo, as well as members of the Japanese advisory council of the medical center headed by Kokichi Mikimoto, were present. Each balcony had a generous share of patients in wheel chairs.

DR. TEUSLER'S ASHES IN CHAPEL

Late Saturday, the day before the consecration, at a brief service attended by Mrs. Rudolf Bolling Teusler and her two daughters, Mrs. Teusler Funsten and Miss Mildred Teusler, and members of the staff, together with Bishop Binsted and the Rev. Shinji Takeda, the urn con-
(Continued on page 54)

Japanese Medical Center Chartered as Corporation

TOKYO—One of the most significant events in the history of St. Luke's International Medical Center occurred October 21, 1936, when permission was granted by the Minister of Home Affairs for the incorporation of the center under Japanese law.

The college of nursing had previously been incorporated but the medical center as a whole had, from its early history, continued to exist as a private mission enterprise. The institution had grown to such proportions that those in charge of the work felt that this step was necessary to safeguard its future and more thoroughly integrate it into the life of the nation.

This is one of the first instances where a private or missionary hospital has been honored with a charter to incorporate by the Imperial Japanese government.

Shanghai Hospital Now Has Full Staff

Doctors Taken on Inspection Tour
of Small Factories in City to See
Working Conditions

NEW YORK—For at least a few months St. Luke's Hospital in Shanghai has its full staff of foreign doctors, Dr. Harold H. Morris having returned from furlough in the autumn and Dr. A. W. Tucker not going on furlough until spring, according to reports received at Church Missions House. A new Chinese doctor, a graduate of St. John's Medical School, Shanghai, has joined St. Luke's staff after two years' graduate work in Philadelphia. Three more medical graduates of St. John's are in the University of Pennsylvania this year.

"We are still working away in the same old buildings and still trying to think of some way to get the new hospital started," writes Miss Anne Lamberton.

Nine of the student nurses were confirmed by Bishop Nichols in Advent.

The eye, ear, nose, and throat departments have been growing, especially in the past four years since two Chinese doctors returned from study in America. They have large clinics. One of the patients at present, a boy of 13, is a shoemaker whose eye was badly hurt when his thread broke and his own fist flew up against his face. After several weeks of care Dr. Tsang thinks the boy will save at least part of the sight of the eye. It costs 30 cents a day, United States currency, to care for such a case as this.

Miss Lamberton writes further:

"The Shanghai municipal council is trying to improve conditions in the hundreds of small factories in the city. Last week one of their inspectors took our resident doctors to see a number of these factories from which we get so many accident cases, to give them some idea of the conditions under which the people work—little apprentices crowded together, underfed, exposed to lead or brass poisoning, yet most of them keeping the remarkable cheerfulness of the Chinese workman."

Parish House Damaged in Fire Repaired in Time for Christmas

PITTSBURGH—Prompt settlement by the insurance companies of the fire damage to the Church of the Ascension parish house some few weeks ago made possible complete replacement in time for the Christmas activities of the parish. The Ascension reported the largest Christmas offering in the history of the parish. The Rev. Dr. H. Boyd Edwards is the rector.

Bishop on Rhodes Committee

SEATTLE—Bishop Huston of Olympia has been appointed chairman of the Northwest district committee of selection for the Rhodes Scholarship. He has accepted the appointment.

Labor Leader Breaks With Church Council

Attempt to Further Understanding Between Church and Labor Meets With Obstacles

PORTLAND, ORE. (NCJC)—First eruption of smoldering fires beneath the surface of industrial relations of the Portland Council of Churches burst here December 29th when Kelly Loe, local labor leader, broke with the council's committee on social and industrial betterment over action initiated by the minister of the First Baptist Church, Dr. William G. Everson, retired major-general of the U. S. Army and chairman of the Oregon state board of conciliation.

Mr. Loe has for some months been one of three fraternal delegates from the Portland central labor council to the Council of Churches, and it had been thought by many, including clergymen and labor men, that some progress was being made in the matter of relations between labor as represented in its organized capacity and the Church on the other hand.

The labor council and the church council have for a considerable time exchanged delegates and have considered matters relating to each other largely upon the initiative of Dr. E. C. Farnham, executive secretary of the church group.

BISHOP DAGWELL A LEADER

Still further progress was presumed to have been recorded along these lines when, during the recent preaching mission meetings in Portland, Dr. E. Stanley Jones, one of its leaders and known as one of the world's most famous missionaries and Christian leaders, personally called upon Central Labor Council chiefs and sought their cooperation in solving problems common to Church and labor. He was warmly received and later Bishop Dagwell of Oregon accepted responsibility in carrying along proposed plans of that venture.

The eruption of the 29th burst forth when Mr. Loe resigned from participation over action of the state conciliation board, directed by Dr. Everson, in initiating the return to work of strikers in a worsted mill, pending adjustment of differences.

"MINISTRY STILL IN DARKNESS"

"The ministry is still in the dark ages where property rights are concerned," said Mr. Loe. "Dr. Everson fell right into the employer's trap when he arranged for the workers to return to their jobs before a settlement. He didn't understand that that is one of the oldest tricks of big business. Dr. Everson should have known better than to have permitted himself to be caught like that. It seems the ministers are very poorly informed on industrial matters. I have no idea that any conferences or relations will be able to change the attitude of the clergymen who are spokesmen for the Church."

Dr. Farnham expressed his disappointment over the breach as follows:

"Whatever the extent of the information of the ministry on labor problems, Mr. Loe's action is certainly a mistake. The purpose of

More Than 5,000 Attend Missions in Springfield

SPRINGFIELD, ILL.—More than 5,000 persons attended the missions conducted recently in the diocese of Springfield by Bishop Bennett, auxiliary Bishop of Rhode Island, under the sponsorship of the diocesan Forward Movement committee. Missions were held in Springfield, Alton, Decatur, and Champaign.

The Rev. Jerry Wallace of Springfield, diocesan chairman of the Forward Movement committee, declared:

"Bishop Bennett's missions in the diocese, entirely a Forward Movement enterprise, were richly blessed.

"Better than numbers was the quickening of spiritual life wherever he appeared. I count it, and I think others do, one of the best things which ever took place in the diocese of Springfield."

the committee from which he resigned is to achieve mutual understanding and sympathy between labor and religion, and, like everything else, it takes time to effect a complete understanding. I deny his assertion that the ministry fails to understand the aims and problems of labor. I still believe there is mutual ground for helpfulness there, despite his statements and action."

It has been hoped in some quarters here that the clergymen, led by Bishop Dagwell, might aid in the ending of the maritime strike, which is paralyzing Pacific coast and other business, but no action has been announced.

Albany Diocesan Dedicates New

St. Margaret's House for Babies

ALBANY, N. Y.—On December 26th, at the annual Christmas party for the children and staff at St. Margaret's House for Babies, Bishop Oldham of Albany dedicated the new building of the institution, occupancy of which had taken place only a week previously.

The Bishop was assisted in the dedication ceremonies by Archdeacon Purdy, the Rev. Dr. C. S. Lewis, and the Rev. William L. Bailey. The Hon. John Boyd Thacher, mayor of the city, and other officials of state and municipal rank attended.

St. Margaret's House has for many years operated in an inadequate building, one of the original group for the Albany Diocesan Foundation institutions near the Cathedral of All Saints. The new building is well modeled and has ample grounds. The superintendent of the house, which cares for young children, is Miss Irene Pingle.

Silent Newsboy

PARIS, KY.—"Skeeter" is the nickname of the smallest boy in the choir of St. Peter's Church here. He is also a newsboy. On a recent Sunday he informed the choir mother that he had not called his papers the night before, but had sold those he could otherwise, in order to save his voice for the service. He had a bad cold, and wanted to do his best when Bishop Abbott of Lexington came for a visitation—and his voice did ring out!

10th Anniversary of Bishop Helfenstein

Clergy Honor Maryland Diocesan Upon Completion of 10 Years in Episcopate

BALTIMORE, MD.—On Holy Innocents' Day, December 28th, Bishop Helfenstein completed 10 years in the episcopate. At 9 o'clock, he celebrated Holy Communion in the chapel of the Diocesan House, for members of the diocesan staff.

At noon, the clergy of the diocese gave a luncheon for the Bishop and Mrs. Helfenstein at the Hotel Longfellow. About 70 clergymen were present, and the Rev. Dr. Noble C. Powell, rector of Emmanuel Church, Baltimore, was master of ceremonies. The Rev. Theodore Nott Barth, rector of St. Bartholomew's Church, Ten Hills, felicitated the Bishop for the clergy, and letters were read from each Bishop who had participated in his consecration—Bishops Gravatt, Tucker, Jett, Davenport, Strider, and Atwood. Bishop Fiske was present and Bishop Cook brought greetings from the national Church.

Bishop Helfenstein was elected Bishop Coadjutor on October 20, 1926, and was consecrated in Memorial Church, Baltimore, on December 28, 1926. He became Bishop of Maryland upon the death of Bishop Murray on October 3, 1929.

During the past 10 years, the Church in Maryland has faced many problems, but under the leadership of its Bishop it has accomplished much despite the depression.

Bishop Helfenstein has kept every appointment during these 10 years except for one Sunday about two years ago when he had a slight attack of sciatica. His office work is exceptionally exacting but he may be found on duty every day throughout the year except for about four weeks in the summer. His Sunday appointments require him to drive several hundred miles when visiting the rural parishes or towns in western Maryland and he usually holds three or four services each Sunday.

Bible Conference to Celebrate

Centenary of Dwight L. Moody

NEW YORK—The centenary of Dwight L. Moody, one of the immortals of Protestant evangelism, which will be internationally celebrated during 1937, is to be observed in New York with a metropolitan Bible conference from February 29th to March 5th, in Mecca Temple, 130 West 55th street, it has been announced by Philip A. Benson, chairman of the New York executive committee for the celebration.

The conference will be under the auspices of the Moody Bible Institute, founded by the evangelist 50 years ago in Chicago, which is today the largest Bible training school in the world. Forty-five similar centenary conferences will be conducted in the major centers of the United States and Canada.

Celebrated Chapel Enters the Church

Dr. Orchard's Church, Prominent in Reunion Movements, Admitted to Communion

BY GEORGE PARSONS

LONDON—The King's Weigh House Chapel, in the West End of London, for many years associated with Dr. Orchard, who was admitted to the Church of Rome early last year, is "in the news" again.

The Rev. C. P. Glidden, vicar of St. James', Walthamstow, has, with the approval of the Bishop of London and the Bishop of Chelmsford, accepted the call to be priest in charge of the King's Weigh House Church in association with the Rev. E. J. Alcock Rush, who has carried on the work for the past four and a half years, and who is now seeking Anglican ordination at the hands of the Bishop of London.

Thus, after 22 years of witness for reunion, this well-known church and its ministry enters into communion with the Anglican Church, retaining its present constitution.

One of the most interesting features of this venture lies in the fact that the new chaplain has received promises of co-operation from leading Anglicans, of differing outlooks, such as the Rev. R. S. Eves, vicar of St. Alban's, Holborn, and Canon H. R. L. Sheppard of St. Paul's Cathedral.

The Catholic sacraments will be administered only by priests whose Orders are approved by the bishop of the diocese.

Nothing is said about the confirmation of the congregation; the pulpit is to be open to all and sundry preachers, and the "usual forms of worship" are to be largely retained. It is to be hoped that Confirmation will not be sacrificed to a mere idol of comprehensiveness, and that chaotic forms of worship will be restrained. But the proposal to make the church an exceptional focus of reunion effort, by throwing the pulpit open to all well-wishers, is to be commended.

YEAR BOOK PUBLISHED

The *Official Year Book* of the Church of England for 1937 was published on December 15th by the Press and Publications Board of the Church Assembly. It contains authoritative information of permanent value relating to the coronation of English Kings as well as the Primate's tribute to George V. It was, of course, not possible to make the necessary alterations consequent on the abdication of King Edward.

The Dean of Westminster writes on *The Coronation Service: Its Order and Significance*; the Rev. Dr. Norman Sykes, professor of history in the University of London, on *The Crown and the Church in English History*; and other articles deal with various phases of the relationship between the Church and the Crown. Detailed information, some of which has never been published before, is given regarding

Federation Objections to Military Inaugural Fail

WASHINGTON (NCJC)—Protests of the civic committee of the Washington Federation of Churches against a military parade at the inauguration are having no effect.

Orders have just been issued by Admiral Cary T. Grayson that governors of states are to be notified that the inaugural parade will be purely military and that each governor will be provided with three cars having a combined capacity of 17 people and that governors are requested to restrict their military aides to that figure. Governors who do not bring aides from their state troops will be assigned men from the Army, Navy, and Marine Corps.

the royal chapels, the King's ecclesiastical establishment, the royal college of chaplains, certain royal peculiars, and other institutions.

SPECIAL ARTICLES

Articles of special interest are the review of the religious education for the year, by E. R. J. Hussey, secretary of the National Society, and the Rev. R. E. Parsons, director of religious education, National Society; and that on Adult and Adolescent Religious Education, a subject again dealt with by Canon A. L. Woodward. The secretary of the Cathedral Commissioners, Sir Henry Sharp, has described the continued operation of the Cathedrals Measure 1931; and there is an article on The Lambeth Conference which is of importance in view of the Lambeth Conference of 1940. The statistics relating to the Church contained in the Year Book are specially compiled for it, and are official, and there are the usual lists and catalogues of Church institutions, organizations, charities, and societies. The legal information has been revised.

Total of 1,575 Miles Traveled by Clergy Coming to Ordination

ROSLYN, WASH.—A total of 1,575 miles was traveled by the clergy officiating at the ordination of the Rev. Charles Edward Cotton to the priesthood, in coming to Roslyn from their various homes.

Bishop Cross of Spokane traveled 420 miles; the Rev. E. W. Pigion, who preached the sermon, traveled 150 miles, as did the Gospeler, the Rev. T. E. Jessett. The Rev. O. H. Cleveland, Epistoler, came 130 miles. Of the two presenters, the Rev. John T. Ledger traveled 65 miles, and the Rev. Joseph C. Settle the longest distance of all—440 miles. The Rev. Mr. Burleson, litanist, came 220 miles.

The Rev. Mr. Cotton will be in charge of Calvary Church, Roslyn, and Holy Nativity, Cle Elum. He will live in Roslyn, which is a mining town of 2,500 in the Cascades with a very mixed population. Not long ago the church school came to public attention because it contained children of 18 nationalities.

Evangelism Carried on With Small Funds

Secretary of National Commission Endorses Work of Dr. Glazebrook on Honorary Basis

NEW YORK—Present arrangements for conducting the work of the National Commission on Evangelism were described by Samuel Thorne, secretary of the Commission, in an interview here with THE LIVING CHURCH.

The Commission, Mr. Thorne pointed out, has been forced to operate on a drastically reduced budget since last September as a result of the financial emergency facing the Church. Dr. Larkin W. Glazebrook and the Rev. Malcolm S. Taylor, the two paid workers on the Commission, were faced with the abolition of their salaries. Subsequently Fr. Taylor entered parochial work.

"Dr. Larkin W. Glazebrook, who nine years ago upon invitation of the Commission gave up an active professional work to become the field representative, generously offered to continue his work as honorary field secretary without pay," Mr. Thorne declared.

"The Commission on Evangelism cordially endorses his efforts. He is desirous of continuing to hold 'lay missions' similar to those held in about 100 parishes during the last few years."

Mr. Thorne said that the type of mission conducted by Dr. Glazebrook is prepared for and underwritten by the laity of the parish with the full endorsement of their rector—"a real challenge to lay initiative."

Giving Dr. Glazebrook's address as 2022 P street, N. W., Washington, Mr. Thorne pointed out that the Doctor would be glad to furnish full details of the method and proper preparation.

"Dr. Glazebrook relies upon a voluntary offering taken at the time of the mission to cover his expenses and to allow such honorarium as the congregation feels prompted to give in return for his efforts," he added.

In addition to his work as secretary of the National Commission, Mr. Thorne is a member of the standing committee of the diocese of New York. Active in many fields of Church work, he has been a member of the House of Deputies to General Convention since 1922.

Memorial at Eau Claire Cathedral

EAU CLAIRE, WIS.—A large window was recently unveiled and dedicated in Christ Church Cathedral, Eau Claire, by Bishop Wilson, the diocesan. It is in memory of James T. Barber, for many years a vestryman of the Cathedral parish, and comes by a bequest in the will of Mrs. Petronella Barber, who died last winter. The window marks one more step in the representation of the life of our Lord which is the architectural theme of the cathedral building. This particular window represents our Lord stilling the tempest on the Sea of Galilee. It was made by Heaton, Butler, and Baine.

Dr. Leiper Wins Award for Spreading Tolerance

PITTSBURGH (NCJC)—Dr. Henry Smith Leiper, executive secretary of the Universal Christian Council and foreign secretary of the Federal Council of Churches, was on December 30th awarded the Pi Lambda Phi Tolerance Medal for having "most convincingly achieved world-wide recognition as a true exponent of tolerance."

The award was made at a special banquet at the Hotel Schenley, a feature of the 42d annual convention of the Jewish fraternity, by Joseph C. Hyman, executive director of the Joint Distribution committee and Supreme Archon of the fraternity.

In accepting the award, Dr. Leiper said:

"My observation is that much of the effort for tolerance, for better understanding between the varied groups which constitute our national life, proceeds on the assumption that the truest cooperation can be achieved on what might be called purely practical levels—in one sense apart from all religious conviction and in some instances by submerging or suppressing aspects of faith which are different, for fear that differences may divide.

DANGER OF "RELIGIOUS VACUUM"

"The danger in that policy seems to me to be that it also involves the assumption that men do not meet easily on the highest ground, but only on lower levels. It assumes that one can maintain a sort of religious vacuum—that all men are brothers but have no father. We must fill that vacuum with the consciousness of God or freedom and democracy are doomed."

Dr. Leiper emphasized that it was no accident that democracy was born among people who saw that the brotherhood of man depends upon the Fatherhood of God.

"Democracy," he said, "cannot endure without the faith in God which is the greatest possession of Jew and Christians, and which ought to bind the two together despite all differences. Others must be left free to differ: but if atheists come to be in the majority, you will find an end put to freedom, liberty of conscience, and respect for personality as superior to all material things."

Disciples' Peace Poll Favors Neutrality Law

NEW YORK (NCJC)—The department of social education and social action of the Disciples of Christ announced December 28th that the first tabulation of votes in the peace poll conducted in many Disciples churches on Armistice Sunday indicate heavy majorities, among those voting, in favor of disarmament, neutrality legislation by Congress, and cooperation by the United States in some form of international organization to maintain peace.

Complete returns are not yet available. Approximately 1,250 votes have been tabulated.

Though the strict pacifists numbered only 233, a heavy majority, 983, favored recognizing the right of conscientious objection for any person claiming it.



Macbeth Photo.
REV. DR. GEORGE F. BRAGG, JR.

Senior Colored Clergyman to Mark 50th Anniversary in Ministry January 10th

BALTIMORE—The Rev. Dr. George F. Bragg, Jr., who is the oldest Colored clergyman in active service of the American Church in point of ordination, and rector of St. James' Church, Baltimore, will celebrate his 50th anniversary in the ministry and his 45th as rector of St. James', January 10th.

The Rev. Dr. Arthur B. Kinsolving, rector of old St. Paul's Church, will preach at the 11 o'clock service, and Bishop Helfenstein of Maryland will preach at an evening service. On the following day, January 11th, the Maryland clericus will meet in St. James', in honor of Dr. Bragg's double anniversary. The actual date of the anniversary of his ordination will be January 12th.

George Freeman Bragg, Jr., was born in Warrenton, N. C., on January 25, 1863. He attended St. Stephen's Normal School and at 15 was enrolled in the Bishop Payne Divinity School, within six months of the founding of that institution, although after the first year he withdrew for a while, and as a youth gained considerable political experience in connection with the rise of the "Readjuster" party in Virginia. In 1881 he was appointed a page and postmaster in the Virginia House of Delegates. Although not yet of age, in the summer of 1882 he began the publication of a secular weekly among the Colored people, known as the *Lancet*.

In 1885 he became a postulant for Holy Orders and began the publication of the *Afro-American Churchman* which was changed to the *Church Advocate*, and this latter paper is continued to the present time.

He was ordained deacon on January 12, 1887, in St. Stephen's Church, Petersburg, Va. On December 19, 1888, in St. Luke's Church, Norfolk, Va., Bishop Whittle advanced him to the priesthood.

Dr. Bragg remained in Norfolk not quite five years and organized the mission there, known as Holy Innocents, later known as Grace Church. It is now one of

Many Improvements Made in Hospital on Molokai

HONOLULU—Extensive alterations and additions to the Robert Shingle, Jr., Memorial Hospital on the island of Molokai have recently been made under the direction of its new superintendent, Miss Gwendoline Shaw, R.N. Miss Shaw was formerly head of the Shriners' Hospital for Crippled Children in Honolulu.

Molokai, widely known for its leper settlement, and until a year ago the resting place of Fr. Damien's remains, is fifth in size of the Hawaiian group, with a population in 1930 of 5,032 and an area of 260 square miles. The leper settlement occupies only a small peninsula on the windward side, inaccessible to the rest of the island because of a steep cliff rising 1,500 feet inland. The remainder of the island is occupied by two large pineapple plantations and by the Hawaiian Homes Commission, a "back to the farm" movement in an effort to rehabilitate the Hawaiian race.

With the exception of small plantation hospitals the island was without proper medical attention until 1931 when a Church family in Honolulu gave a hospital as a memorial to their late son, Robert Shingle, Jr. The hospital is located near the center of the island in the midst of the Hawaiian Homes tract.

the strongest Colored churches in the state of Virginia.

He became rector of St. James' Church, Baltimore, on the Sunday next before Advent, 1891. In 1899 he organized and founded the Maryland Home for Friendless Colored Children which, several years ago upon the recommendation of the late Bishop Murray, was made a diocesan institution.

In 1902 Wilberforce University, Ohio, conferred upon Dr. Bragg the honorary degree of Doctor of Divinity.

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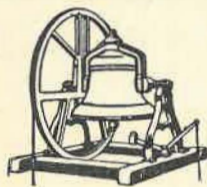
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"Holiday Hall" Given to Pi Alpha Fraternity as E. S. Dickey Memorial

HARRISBURG, PA.—In memory of her brother, Edmund S. Dickey, a vestryman for many years of St. Michael and All Angels' Church, Baltimore, and a former resident at Buena Vista Spring, Miss Henrietta S. Dickey has given her summer home, Holiday Hall, near the former Buena Vista Spring hotel, to the Pi Alpha fraternity for use as a summer camp and other general Church purposes.

The property, which is very near to the summer residence of Bishop Brown of Harrisburg, consists of slightly more than four acres of land, a large two-story building with spacious rooms and porches, and a garage.

Plans are under way to operate the camp this coming June with the Rev. Arthur G. W. Pfaffko as business manager and the Rev. Harold V. O. Lounsbury of St. Mary's Church, Waynesboro, camp director.

On the staff will be several clergymen of the fraternity who will assist in its operation. This house will offer facilities for clergy retreats, conferences, and Young People's Fellowship gatherings.

Although there are various diocesan Greek letter fraternities, Pi Alpha is the first national Greek letter fraternity in the Episcopal Church. There are Christian Greek letter fraternities in the Roman Catholic, Christian, Presbyterian, Baptist, Methodist, Congregational, and Lutheran Churches but these are mainly on college campuses. Pi Alpha seems to be one of the first national fraternities to concentrate in the parochial field rather than the academic.

Chapters were recently instituted at Emmanuel Church, Norwich, N. Y., of which the Rev. Lloyd S. Charters is rector, and at St. Luke's, Altoona, the Rev. Francis D. Daley, rector.

Admission to Be by Card Only at Dr. Lawrence's Consecration

SPRINGFIELD, MASS.—Because of the limited seating capacity, in Christ Church Cathedral, and desiring to serve the whole diocese, the standing committee of Western Massachusetts has directed that only clergy with cards of admission will be admitted to the cathedral on January 13th for Dr. Lawrence's consecration as Bishop of the diocese.

Stamp Collection Taken

STREATOR, ILL.—The collection plates at Christ Church, Streator, were filled one Sunday recently—with stamps. The Rev. Norman B. Quigg, rector, took up a "stamp collection" in place of a money collection from the children of the parish as a means of providing Christmas gifts for mountain children of Southern missions. The stamps received were of a variety of denominations, old and new. They were in turn sold and the proceeds used for mission gifts in connection with Christmas box work.

Dedicate Chapel at Toronto Cathedral

Trend Toward Restoration of Color in Church Fabric Exemplified by New St. George's Chapel

By C. I. SCOTT

TORONTO—The new Cathedral Chapel of St. George, a gift of Mr. and Mrs. W. H. Cawthra, was dedicated on December 13th by His Grace, the Primate of All Canada, Archbishop Owen. The chapel closely follows Gothic lines and is vividly enriched by beautiful colors. Gold leaf is used extensively throughout and harmonizing colors of red and blue contribute to a charm of combined brilliance and simplicity.

Concealed lighting illuminates a reredos of golden brocatel quartered with red velvet stoles. The retable and Altar steps are of highly polished stone. The Altar cross is of wood covered with gold leaf except for a narrow edging of red. The lighting behind the cross makes it stand out in relief. The Altar is entirely white with golden crosses on the front paneling. Recesses in gold on each side of the Altar allow for the accommodation of the sacred vessels and the Altar book and desk. From a high Gothic ceiling of blue, red, white, and gold hangs one central lamp to illuminate the entire chapel. Around the top of this lamp is a golden Crown of Thorns, symbolic of the "way to light must be through suffering." The floor of the chapel is covered in deep-pile red carpet and the individual chairs, with kneelers attached, are upholstered with red leather seats and white leather backs. The cross of St. George is on each back.

The entrance to the chapel is through a door encased in genuine leather and studded on both sides with brass studs. Above this doorway is a small window depicting St. George and the Dragon.

Perhaps the most remarkable feature of this chapel of features in the three-paneled window. The central panel shows the Dove of Peace at the top with the dome of St. Paul's Cathedral under it. Under this likenesses of George V, Archbishop Owen, Primate of All Canada, and the Archbishop of Canterbury stand side by side. The remaining part of this central panel shows St. George and the Dragon. The other panels portray members of the royal family, saints, and figures representative of the various dominions.

It can rightly be said that this chapel forms a most interesting study to all who visit it. Its creation is a definite step forward in the restoration of color into our Church fabric, and may readily lead the way to radical changes throughout Canada.

New Lighting System in Church

MAUCH CHUNK, PA.—The interior of historic St. Mark's Church, which was literally carved out of the mountainside, has been transformed by modern lighting. The work was done by the Rambusch Studios, of New York.

Last Rites Held for Ven. H. D. Chambers

Veteran Missionary of Oregon Was Archdeacon Under Four Bishops; Well Known in National Church

PORTLAND, ORE.—Funeral services for the Ven. Henry D. Chambers, Archdeacon and veteran missionary of the diocese of Oregon, who died recently in Portland, were conducted by Bishop Dagwell. Many clergy of the diocese were in attendance as well as laity and friends of other communions.



DR. CHAMBERS

Archdeacon Chambers was a well-known figure not only in his own diocese but in the Church at large, having served as a deputy to six meetings of the General Convention and to numerous sessions of the provincial synod.

He was the second oldest clergyman in point of active service in the diocese of Oregon, having come here in 1902 before the state was divided into the present diocese and the missionary district of Eastern Oregon. He was proud of the distinction of having served as Archdeacon under four successive bishops, having first been appointed to that office by Bishop Morris in 1903.

Dr. Chambers was born in Hillsdale, Mich., September 15, 1864, the son of George W. and Amoritee Lewis Chambers. He was graduated from Seabury Divinity School in 1898. Three years before, he had been ordained deacon by Bishop Gillespie, and in 1899 he was advanced to the priesthood by Bishop Gilbert. His first charge was in Ludington, Mich. From there he went to Minnesota and then to Oregon. He was rector of the Church of the Good Shepherd, Portland, from 1902 to 1903, leaving that for his first appointment as Archdeacon. He resumed parochial work from 1922 to 1929 as rector of St. Paul's Church, Salem. He served as city missionary in Portland from 1929 to 1934, and was reappointed Archdeacon by Bishop Sumner in 1935.

At the time of Bishop Sumner's death, Archdeacon Chambers was chairman of the standing committee of the diocese and occupied that responsible position until the consecration of the new Bishop in February, 1936. With the coming of Bishop Dagwell he offered his resignation as Archdeacon, but was reappointed and was in active service to within two weeks of his death.

Last spring his divinity school, now Seabury-Western, conferred the degree of Doctor of Divinity upon him because of his long missionary service.

Archdeacon Chambers is survived by his wife, the former Florence M. Keifer, and two daughters.

Dr. Dudley Honored at Dinner in Washington

WASHINGTON—Bishop Freeman of Washington and the wardens and vestry of St. Stephen's and the Incarnation parish were hosts to some 500 Churchmen at a luncheon at the Willard hotel here on December 29th, "in recognition of the long and faithful service to the diocese and his parish" of the Rev. Dr. George Fiske Dudley, retiring rector of this church.

Bishop Freeman referred to Dr. Dudley's long rectorship as "a model of clerical devotion, loyalty, helpfulness, and leadership." Dr. Z. B. Phillips and others also felicitated Dr. Dudley, who has had but one parish during the period 1893 to 1936, more than 43 years. Both Dr. Dudley and his wife have endeared themselves not only to the parish, but to the entire diocese, and carry with them the affection and best wishes of hundreds of devoted friends.

The luncheon served also to launch a campaign in the diocese for \$40,000 to retire an indebtedness growing out of an extended building program at St. Stephen's and the Incarnation during the prosperous period previous to the depression. Lynch Luquer is chairman of the emergency fund committee and Canon Anson Phelps Stokes is chairman of the advisory committee.

Westminster Forward Movement Conference to Hear Bishop Cross

VANCOUVER, B. C.—A New Westminster diocesan conference has been arranged for February 1st to 3d, centering around the theme, Forward—Back to Christ and Conviction:—Forward with Christ Into Action. Bishop Cross of Spokane will deliver addresses on the above theme. In addition there will be three seminars, entitled, Increased Parish Effectiveness, The Influence of the Christian Upon the Social Order, and The Challenge of Missionary Work.

There will be a speaker, chairman of the seminar, who will speak to the whole conference on the subject under discussion. Afterward the conference will divide into four groups under a leader. Findings of the groups will be presented to the whole group on the third day.

Mission Chapel Consecrated

NEW ORLEANS—Bishop Morris of Louisiana consecrated St. Paul's Mission Chapel at Abbeville on December 27th. The chapel has a seating capacity of approximately 50. At the same service the Bishop dedicated 15 memorials given by members of the congregation numbering 32 communicants.

The Rev. R. R. Diggs of New Iberia, priest in charge, and J. F. Faber, lay reader, assisted in the service. The estimated cost of the little chapel is \$2,500, and the consecration was made possible through a gift of \$500 from the American Church Building Fund Commission—all other financial obligations having been satisfied. It is a well known fact to all epicures that the best chicken dinner on earth can be procured at Abbeville.



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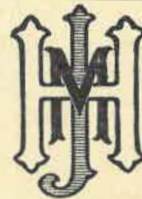
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Dedicate Chapel at St. Luke's Hospital

Continued from page 48

taining the ashes of the late Dr. Teusler, founder of the medical center, was placed beneath the High Altar of the chapel. Through a long lane of doctors and nurses and hospital attendants, the urn was carried by Bishop Binsted, preceded by Fr. Takeda, through the corridors of the medical center to its final resting place.

MODERNIZED GOTHIC USED

In designing the new chapel for St. Luke's international medical center, the architect, J. Van Wie Bergamini, accomplished the difficult task of combining a Gothic interior with a modern exterior, to harmonize with the architecture of the other hospital units.

The general layout for the chapel had been completed in consultation with Dr. Rudolf Bolling Teusler before his death, and with the exception of a few minor changes, the plans as approved by him were carried out.

CONCRETE AND SANDSTONE CONSTRUCTION

The building is of reinforced concrete construction, with a vaulted ceiling and walls of native sandstone, while the ribs

of the vaults as well as the bosses are of precast concrete.

GLASS CUT IN JAPAN

The stained glass for the windows was imported from England but eye-cut locally in geometric designs in accordance with the details worked out by the architect. Each window contains some Christian symbol appropriate to its position in the chapel. The three lancet windows above the choir gallery have central medallions depicting ancient musical instruments, while the two windows on either side of the sanctuary have as their motif the Christian censer. This is, perhaps, the largest order ever given in Japan for leaded stained glass windows. They were made in a tiny shop with a mud floor in one of the crowded sections of Tokyo.

That the skill of the ancient artists of Japan, nurtured in other religions, finds a medium for expression in a Christian building is evident not only in the skillful fashioning of the windows, but in the carving of the chapel furniture.

Dedication of the skill of artists to the enrichment of a Christian church, such as St. Luke's Chapel, is symbolical of the mission of Christianity in Japan to give to all an opportunity to bring every noble trait of character as well as every talent and gift, to its highest development in the service of God.

The Altar and reredos, joint memorials

to Bishop McKim and Dr. Teusler, erected in their memory by friends and associates, have attracted favorable comment. The reredos, when completed, will have in its central niche, under the canopy, a statue of Christ, while in the niches at either side will be placed statuettes of the Blessed Virgin, St. Luke, St. Barnabas, Florence Nightingale, and other Christian saints who have been associated with the art of healing. Models for these statues will be ordered from America and the wood carving done in Japan.

ORGAN GIVEN BY MRS. PROCTER

The choir for 40 singers is above the spacious vestry room to the right of the chancel, while on the left is the chaplain's study. The electric organ, one of the first to be imported into Japan, is the gift of Mrs. William Cooper Procter of Glendale, Ohio, an ardent admirer of Dr. Teusler and a generous donor to the building and endowment funds of St. Luke's.

The balconies above the entrance to the chapel are one of the unique architectural features which make it possible for patients and members of the staff on each floor to attend the services. The hand-wrought iron grille, the gift of the president of Shimizu Gumi, contractors for the chapel, was made locally, as well as the lighting fixtures in the side aisles. The central lighting is diffused from 500-watt bulbs and reflectors placed in the bosses.

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Entered into rest at Flushing, N. Y., December 17, 1936, THOMAS RAMSAY. Funeral services at St. Thomas' Chapel, New York City, on Sunday, December 20th. Interment in Flushing Cemetery.

MEMORIAL

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NECROLOGY

✠ *May they rest in peace.* ✠

RICHARD W. DOW, PRIEST

SANBORNVILLE, N. H.—The Rev. Richard William Dow, a retired priest of the diocese of New Hampshire, died on Christmas day in St. Petersburg, Fla., as a result of being struck by an automobile. He was 80 years old.

He was born in Brooklyn, N. Y., October 12, 1856, the son of George Worthington Dow and Anna Prince Dow. He studied at the Brooklyn Institute and the General Theological Seminary.

The Rev. Mr. Dow's entire ministry was spent in New Hampshire. After studying at General he was ordained deacon in 1893 by Bishop Potter of New York and priest by Bishop Niles in 1894. He served in various capacities in New Hampshire, as priest in charge of St. Stephen's Church, Pittsfield, and of St. Luke's Church, Concord; as rector of St. Luke's Church, Charlestown; and as secretary of the diocesan convention and financial secretary of the diocese.

He retired in 1924 and has in later years made his home in Sanbornville, where on December 29th the burial service was said in St. John the Baptist's Church, the Bishop officiating and many of the clergy being present.

ELBERT L. D. ENGLISH, PRIEST

DETROIT—The Rev. Elbert L. D. English, non-parochial priest of the diocese of Michigan, died on December 27, 1936, from injuries sustained in an automobile accident while en route from Flint, the place of his residence, to Chicago.

Funeral services, conducted by Bishop Page of Michigan, the Rev. Van F. Garrett, the Rev. Henry J. Simpson, and the Rev. Lane W. Barton, rector of St. Paul's Church, Flint, were held in St. Paul's Church on December 29th. Interment was at Flint.

The Rev. Mr. English came to Michigan in 1924 from the diocese of Duluth, and for the next two years served in Algonac and Harsen's Island. In 1927 he became missionary in charge of St. Andrew's, Flint. He became non-parochial in 1928 because of ill health.

The Rev. Mr. English is survived by his wife, six sons, a daughter, and his mother, Mrs. Anna English of Wayne.

"St. Mark's Fellowships" Offered

SOUTHBORO, MASS.—Three competitive scholarships are being offered by St. Mark's School here, for boys entering the school in September, 1937. They are to be known as St. Mark's Fellowships.

Stipends for varying amounts, up to full tuition, will be awarded to boys whom the trustees feel to be capable of making a notable record scholastically and otherwise.

Soviet War Against Religion Continues

Continued from page 47

articles affecting the position of religion has not been published, but one report showed that out of 2,475 suggestions, 227 recommended the continued disfranchisement of ministers of religion.

ARTICLES REMAIN UNCHANGED

The two articles directly affecting religion remain unchanged. Article 124 reads:

"For the purpose of providing to citizens freedom of conscience, the Church in the USSR is separated from the State, and the school from the Church. Freedom for the conduct of religious cults and freedom for anti-religious propaganda is recognized for all citizens."

Article 135 reads:

"Election of deputies is universal: all citizens of the USSR having achieved 18 years, without regard to their racial or national adherence, confession, education, place of residence, social origin, property standing, and former activity, have the right to participate in the election of deputies and to be

elected, with the exception of feeble-minded and persons condemned by the courts to loss of the rights of franchise."

STALIN MORE CONCILIATORY

In presenting the Constitution for vote, Stalin made reference to religion in these words:

"Then there is a proposed correction of Article 124 of the project of the Constitution, demanding to change it so as to prohibit the conduct of religious services. I think this proposed correction should be rejected, as not in harmony with the spirit of our Constitution."

Stalin, in this address, did not mention the franchise of ministers.

Collaboration with religious organizations abroad is solicited for purposes identified with Soviet interests, but collaboration of foreign religious organizations with religion in the USSR is still barred.

Russia now wants peace. It has demonstrated its willingness to tone down all propaganda advocating world-revolution. It is also quite ready to make a truce with religious bodies abroad. But no one can predict how long this new policy will continue.

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