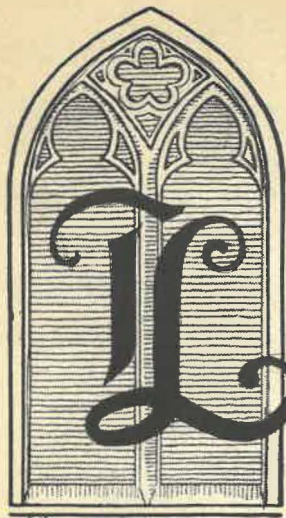
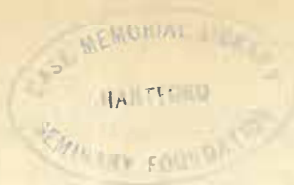
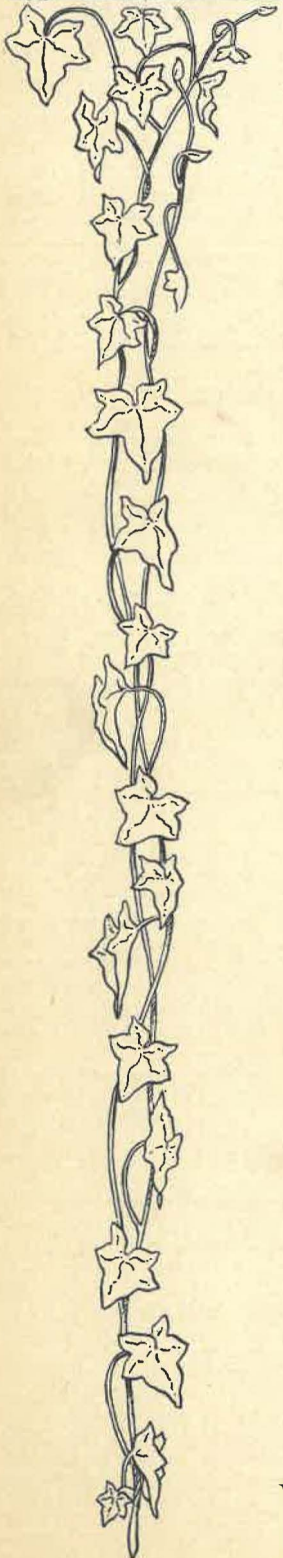


December 18, 1937



The Living Church



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CORRESPONDENCE

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

Kagawa's Christmas

TO THE EDITOR: Kagawa's Christmas—what will it be? Letters from Japan have indicated that the sale of his books has almost stopped because of the war mania. This has practically eliminated his income, yet he is struggling to carry on his far-reaching service of evangelism and regeneration.

The great apostle of love and brotherhood is bowed down with remorse because of the Japanese aggression in China, yet he continues to preach the message of the Prince of Peace. It is reported that recently at one of his meetings he stood silent for a long time with bowed head and when he spoke he said, "This is not Kagawa standing here. It is but his shadow. The real Kagawa is over there in China with the suffering mothers and children mutilated and made homeless by the war."

That is like Kagawa! Still thinking of others, still carrying on in spite of loss of income, still proclaiming love though ruthless might seems to have sway.

He needs our prayers now, but more than that he needs our material help. A small group of our committee on the Church and cooperatives met here the other day. We all agreed it would be a blessed Christmas gift if we could cable Kagawa a thousand or two thousand dollars from his friends in America. I am confident had you been there you would have agreed heartily. You can share in this gift anyway. Send \$5, \$10, \$25, or more if you can. Have a collection taken in your church, some meeting or group. Tell other friends about it. Many would like to give in your community but we have only your name. You be the "apostle of love"—now.

No receipt will be sent, but each donor will receive a Kagawa Calendar for 1938. Make checks payable to the "Kagawa Christmas Fund," in care of the Federal Council of the Churches of Christ in America, 297 Fourth avenue, New York. Be sure to send your contribution to reach us by December 23d. Use air mail or special delivery, if necessary.

May God's richest blessing be with you at this season as you share in "Kagawa's Christmas." (Rev.) J. HENRY CARPENTER.
New York.

This letter is also signed by the following:
E. R. BOWEN, LESLIE B. MOSS, JAMES MYERS,
DAISY JUNE TROUT.

The Liturgical Movement

TO THE EDITOR: Dr. Easton, commenting on The Parish Communion, says, "But the Liturgical Movement is penetrating even into the fastnesses of Anglicanism." As a matter of fact the Liturgical Movement may have penetrated the fastnesses of Romanism from our communion! The Roman Church has long had able liturgical scholars, but so have we. In the form which we now see it, or in any similar form, the Roman Liturgical Movement is certainly not as old as our Henry Bradshaw society, or our Alcuin club, and not much older than our Anglican Society. Let Dr. Easton, and others, read the pamphlet, *The Liturgical Movement*, which is Number 3 of Series IV of the Popular Liturgical Library published by the Liturgical Press of Collegeville, Minn. There he will

find out how young the movement is in Rome, as a movement. Also note that they attribute the movement in Rome to three men, one of them an ex-Anglican, Newman. "The Oxford Movement in England, under Newman's leadership, was directed toward a similar revival in the Anglican Church. These efforts led Newman and many of his followers to Mother Church. The pioneer work of these men . . . was never forgotten and was not without great and lasting results." The work of Anglicans along these lines has been little heeded, and, judging by Dr. Easton's comment, little known. Why? Because they have been knifed and ridiculed by those who called themselves "Catholics," and who represented "Anglo-Catholicism" to others. Now, of course, that "Mother Church" says that the Epistle should be read facing the people, Benediction is a questionable form of worship, etc., our "Catholics" will take heed. Perhaps the Liturgical Movement will only come in its fulness via Rome. But it could have come to us direct from its true source in our own Family, if our "Catholics" had listened to, instead of laughing at, such men as Brightman, Frere, Dearmer, Warren, Atchley, Staley, and our own Henry Riley Gumme. (Rev.) PHILLIP T. FIFER.
Baltimore, Md.

Bishop White

TO THE EDITOR: Some time since, through the Church press, I observed the commemoration of the 150th anniversary of the consecration of Bishop White of Pennsylvania, the first Presiding Bishop of the American Church. It would have been no discredit to the memory of that venerable prelate if something of his great interest in the African race had been recorded.

Seven years from his consecration in Lambeth Chapel, England, he ordained to

the ministry of the Church the first person of the African race ever admitted into Holy Orders in this country, Absolom Jones, the father of Negro organizations in America. At the same time he admitted into full fellowship a congregation of people of the African race. That was in the North. Twenty-nine years thereafter he ordained deacon William Levington, a Negro, the first Negro to plant a church in the South, in the city of Baltimore, of which I have had the honor of being rector for 46 years. Because of the death of Bishop Kemp of Maryland, in due season, Mr. Levington returned to the city of Philadelphia and was admitted a priest by the same bishop who had ordained him deacon.

I think the record is highly creditable to the Episcopal Church; and St. Thomas' African Episcopal Church in the city of Philadelphia, which has had a continuous and unbroken existence from 1794 to the present time, is a monument of the early endeavor of the Church in work among Colored people. (Rev.) GEORGE H. BRAGG.

Baltimore, Md.

"Moratorium on Preaching"

TO THE EDITOR: The Rev. Dr. Fleming, rector of Old Trinity Church, New York, bewails the current sensationalism of the day and yet personally makes a large contribution to it when he advises a "moratorium on preaching!"

Apart from the injunction laid upon the Church by our Blessed Lord, and also apart from the special command given every priest at ordination, keen observers know that the need today is not a discontinuance of preaching but rather a change in the character of that preaching to make it an effective *teaching* of the doctrine, discipline, and worship of the Church, with its corollaries of Godly living and the cultivation of that "beauty of holiness without which no man can see God."

Today multitudes in the Church know little or nothing of the faith. And many parish priests rarely teach from their pulpits. To be a Church marching forward in the path of the saints and martyrs we must ever be an "ecclesia docens," a "teaching Church." This is where the Roman communion excels. *It continually teaches.* The Mass is all important but the sermon is also stressed.

Dr. Fleming apparently has not thought the matter out or correctly sensed the need of the day. It is not "preaching" that is wrong or useless. It is the *kind* of preaching so often heard! People today welcome or listen spellbound to really good doctrinal sermons. They want preaching which is teaching—preaching that has behind it real living faith and force; preaching that is declaring "the whole counsel of God" without fear or favor. People need to hear the faith plainly taught, the sacramental life clearly set forth, the proper way to worship explained, and the rules that govern the practice of religion to be preached.

If every parish priest taught and preached in this spirit, the Church would spring forward with new life. Toward this end we have "missions," which are largely preaching. And "missions" are invaluable!

To counsel a "moratorium" on preaching

The Living Church

Established 1878

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

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seems to be in direct contradiction to the following: "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things!" "For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

(Rev.) ARCHIBALD CAMPBELL KNOWLES. Philadelphia.

Calendar Reform

TO THE EDITOR: In your issue of December 4th you publish an article by Thomas A. Scott, executive secretary of the diocese of Southwestern Virginia, dealing with the curious action of the General Convention as referring to the matter of calendar reform.

While I do not wish in any way to criticize the action of the General Convention, and am in fact, as an observer, pleased to note that the House of Bishops prevented a reversal of the action of the General Convention of 1934, I do want to call attention to the fact that that action in 1934 was not based upon a rash and unsupported experimental move. It was based upon a world-wide study of the problem carried through by the Universal Christian Council, and the action was a move in the direction of Church unity, as well as in the direction of a more sensible world calendar, since it recognized the fact that the Eastern Orthodox Church, which would never, under any circumstances, even consider a 13-month calendar, was definitely in favor of the 12-month reform calendar, and sought its adoption in order to bring the Eastern and Western parts of Christendom into unity with respect to the celebration of the great feast of the Church.

The Church of England has devoted a good deal of time to this matter and through the Archbishop of Canterbury was on record even in the House of Lords, as in favor of the 12-month reform.

In this day, when the ecumenical spirit is growing, it seems highly desirable that members of the Protestant Episcopal Church in the United States should not be under any misapprehension as to the processes by which their own communion had in 1934 aligned itself with the other great Churches of the world, as well as with its own mother Church in England. The action of 1937 taken, as I understand it, without being adequately presented to those present, came very near to reversing what was a most hopeful, and may I say is still a most hopeful, move toward unity and coöperation on the part of the Protestant Episcopal Church in the United States.

(Rev.) HENRY SMITH LEIPER.

New York.

"Fr." vs. "Mr."

TO THE EDITOR: A very good rule to follow in the usage of the title of love and respect, "Father," is that of desert.

I am calling to mind a saintly old man who devoted the last years of his long life to a small suburban mission in St. Louis. He was a Virginian, courtly, kindly, and gentle. His Altar was guiltless of candles and he never owned a chasuble, yet we always addressed him as "Father." It was the most natural thing to do.

On the other hand, I know more than one Anglo-Catholic priest not deserving of the title. They are stern and overly severe in matters of external practice. Their religion is a matter of stern duty, and their scorn of fellow Churchmen who are "still benighted"

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THE LIVING CHURCH

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Milwaukee, Wis.



WOMEN AND CHILDREN FIRST

In this picture the signs on the shops are in Chinese. Yesterday they might have been in the language of the Ethiopians. Tomorrow . . . ?

By Enright in "Judge."

is searing. These men are not entitled to the loving endearment, "Father."

It has been my husband's experience to be called Fr. Capozzi by the whole diocese excepting our own congregations. At the West Bangor mission he is "Mr. Reverend," and believe it or not, I am "Mrs. Reverend"!

HAZEL BENNETT CAPOZZI.

Wind Gap, Pa.

TO THE EDITOR: Apropos the appellation of priest of the Church may I quote the following paragraph from the *Booklet*, the quarterly publication of Epiphany Mission in Sherwood, Tenn.?

"Call no man Father. A good and gracious woman in New England wishes no more mission literature because the priest is called Father. If the priest is what he should be and is respected and loved by his people what great matter if he is addressed as little brother or Great Grand Father? The mission priest is generally addressed as Father, but he is also Mister, Brother, Preacher, and sometimes Doctor, the only title he utterly disavows and abhors because in his case it is absolutely false. Here is the solid truth of the whole matter: The priest knows that when

he serves the individuals of his flock to the best of his ability he must be something more than friend, more than brother, more than scholar and physician. All these he must be and yet fail to be the best he may be until he is a loving parent blessed of God. Nothing less than a friendly, brotherly, teaching, healing father with God's authority to be His priest, and nothing more."

(Rev.) G. W. JONES.

Sherwood, Tenn.

"Mr. Scott"

TO THE EDITOR: Perhaps I should feel complimented, but I really mustn't sail under false colors.

On page 714 of THE LIVING CHURCH of December 4th the author of the article on General Convention and the Fixed Calendar is identified as "the Rev. Thomas A. Scott." Whoever composed that line must be informed that I am simply a layman. It doesn't make a great deal of difference, but I fear some of my acquaintances will raise their hands in horror. A friend once introduced me to another man as "a near-preacher." There-

upon someone in the crowd said, "Then I never want any near-beer." . . .

THOMAS A. SCOTT.

Roanoke, Va.

Books

TO THE EDITOR: Among the scores of books listed in THE LIVING CHURCH of November 27th I am surprised to see three, or perhaps I should say two, great books omitted. I refer to *Randall Davidson*, by the present Bishop of Chichester (Dr. Bell); *A Tractarian at Work*, by "Mackay of All Saints" and Canon Briscoe, being the Life of Dean Randall of Chichester and All Saints', Clifton, one of the second generation of Catholic leaders. And the third is *Worship*, by Mrs. Evelyn Underhill, her latest book, and a mine of valuable data. *Randall Davidson*, two volumes, costs \$14, so very few can afford it. But the other two books are under \$3.50 each.

By a curious coincidence only this last week Canon Briscoe sent me a short note and photos of his lovely church in a tiny and hidden village in Somersershire. Among other things he said, "Dean Randall had and today has few equals. He was certainly a very great man." It would seem as if Dark's *Mackay of All Saints'* and *A Tractarian at Work* should go together. Both Mackay and Briscoe were curates of Randall's at Clifton for many years. All Saints', Clifton, was our parish church for many years, my father and one brother knowing the famous vicar intimately.

(Rev.) HERBERT C. BOISSIER.

Salt Lake City, Utah.

Stations of the Cross

TO THE EDITOR: I am wondering if you could give space to this word of appeal on behalf of Holy Cross Polish National Catholic Church at Avenue C and Fourth street, Manhattan, under the jurisdiction of Bishop Hodur. The congregation is trying to secure a set of Stations of the Cross. Perhaps some parish has an old set not now in use which it would be glad to give to this parish as a work of neighborly Christian fellowship and interest.

(Rev.) THOMAS J. LACEY.

Brooklyn, N. Y.

Misquotation

TO THE EDITOR: Almost invariably writers in secular papers, when they refer to it at all, misquote the catechism and on the misquotation hang many reproaches. Your reviewer on page 471 of THE LIVING CHURCH for October 16th falls into the same error. "That state of life into which it *has pleased* God to call us," certainly cannot mean the same thing as the catechism's "That state of life into which is *shall please* God to call me." F. E. WILLIAMSON.

Chicago.

The Duke of Windsor

TO THE EDITOR: From out of the welter of articles about the Duke of Windsor, in various magazines and newspapers, the editorial in THE LIVING CHURCH of November 13th is most refreshing to read. This presents such a true; to the point picture of the entire unfortunate debacle, that one can only agree, that, feeling sorry is about the best that can be wished the Duke in the future. (Mrs.) ISABEL S. KENNEDY.

Duluth, Minn.



EDITORIALS AND COMMENTS

The Greater Miracle

OUR READERS, as Christmas draws near, almost all of them have in mind some friends or acquaintances for whom (if they really think about it very seriously) the Birthday of Christ is utterly painful. We find ourselves forced to keep in mind this situation as we select our Christmas greeting cards—some of them must not be “too religious,” if we are thinking of the recipient, not of our own likes and dislikes.

In this time of happy preparation for a happy day, one remembers with deepest sympathy those we know to whom Christmas means little or nothing of religious belief. And what could be sadder than to be keeping a Christmas with Christ left out? To busy oneself with planning gifts and yet to have lost faith in the reality of the greatest Gift the world ever had; to join in the Christmas services (for tens of thousands will be drawn to the midnight Masses and carol services, despite their lack of faith); to listen to the sweet story of the Bethlehem manger, the wondering Mother, the singing angels, the worshiping shepherds, and yet, back in one's thoughts, to feel the whisper of doubt; or to have settled one's difficulties by talking ever so surely of the lyric quality of the lovely story, of the beauty of the Christmas poetry, the childlike character of the carols, the sweet simplicity of the “Christ-myth” as compared with other legends and myths—this means that solid reality has vanished. The Gospel of the Infancy is full of marvels. It records happenings the like of which are without parallel in the years that went before Bethlehem or the years that have followed. How pathetic to lose one's faith in it; how pitiful to find oneself unable to tell it to one's children.

Some of us have had much of sadness in the past year. Even during these last two months the list of deaths printed in THE LIVING CHURCH has made us pause as we go about our Christmas shopping to say, “It will be a sad Christmas this year for so-and-so.” How sad, indeed, if those left behind have no ray of Christmas or Easter hope. How sad, moreover, whether sorrows have come or not, to be facing a Christmas with happy children and good friends to remember, and to be forced to say that one cannot believe in the story that makes Christmas what it is.

A letter came to us this week from a reader who wanted advice as to how she might help a friend who could not believe

in the deity of our Lord. She asked his reasons for unbelief and received at once the answer, “The Virgin Birth, of course. I can't believe in the miracle and I can't believe in all the other recorded marvels, like the angel chorus and the angelic visitors.”

The difficulty, of course, is a general one; felt, only too often, by the most sincere and devoted of men and women. “Tell me of Christ's noble character,” they say; “of His unrivaled self-sacrifice, of the beauty of His life and the appealing loveliness of His teaching, and I will join you in the most loyal admiration. It all fills me with shame and with longing; it is at once my condemnation and my inspiration. I am bowed to the dust as I study this life. But, I can't believe a story that seems so inconsistent with all our modern knowledge and is so fanciful, with its angelic hosts that made the air as full of music as we used to believe the fairies made the woods alive with song.”

TO DOUBTERS such as this one—men and women who believe in our Lord and want to believe more surely and follow more sincerely—our first reply would be to say that belief in the deity of Christ is in no way dependent upon belief in His miraculous birth.

Possibly it may be wise to explain that statement. Bishops and examining chaplains have told us of young candidates for Holy Orders who quite casually announce that they “do not deny the miraculous birth”; they do not believe or disbelieve and they would allow others to sit on the fence in like uncertainty. We are by no means encouraging that attitude. It is true, however, that in thought we may make a distinction between the fact of the Incarnation and the mode of its operation. We see that more easily, if we ask a question or two.

How did the disciples of our Lord come to faith in Him as the unique Son of God? They lived with Him long enough and closely enough to discover, at last, the secret of His personality. He came to hold in their minds and hearts a place which is the place of God only. He made upon them an impression of unbounded authority and power which absorbed their souls. He made extraordinary claims for Himself. It is not necessary to enumerate them; but, among other claims was that of being the ultimate and infallible Judge of their

lives: He declared that God His Father had given to Him the authority to judge men, that men might honor Him as they honored the Father. Gradually these disciples came to see that He was all that He claimed to be. During His lifetime they never wholly understood; but their belief in Him, only half-formed at His death, was confirmed in His Resurrection, through which He was seen as Lord of Life and victor over the grave.

IN OTHER WORDS, the disciples came to believe in the Godhead of Jesus through their experience of His human life. It was only after His Ascension, probably, that the story of His birth came to them. (There are a multitude of reasons why it could not have been told, or even known, during His lifetime.) Belief, then, had come prior to the story of the birth. The disciples lived in daily amazement at His wonderful life. They went to the depth of their hearts to explain their own experiences. Here was "the one human life that realized the idea and ideal of humanity; the one man who was at once perfect strength and perfect tenderness; the one pattern of our race in whom its virtues are combined and its vices are eliminated; the one being who is always infinitely kind, infinitely patient, infinitely loving, and yet never weak, who has the strength of stern manhood and the gentleness of the most tender womanhood"—that was the real miracle. Those who declare their belief in the deity of Christ, if they understand what they say, are really declaring their belief in that miracle—the miracle of Christ's life. Nothing can be more wonder-compelling than that. As time passed, the disciples were compelled to formulate their faith. They were like other people who have to ask why and how. The story of the miraculous birth was known now, and it helped them to understand a little better.

Our road to faith is the same road they trod. Until we know Christ; until we have lived in His wonderful life, as with Him, we are not equipped to ask how He came into the world. Then we say: Now I know the Lord Jesus as an externally existing Person who took *human nature* (not a new human *personality*) that in it He might reveal God's life in human terms and translate God's thought into our language.

If that is what Christ's coming to earth means, it would be strange indeed if His birth were like other births, and strange, too, if the birth were not accompanied by wonders in nature. Face to face with a life that cannot be explained save in the conclusion that it is an unveiling of the Divine, how could the world go on in its accustomed path without a single sign that anything out of the ordinary had occurred?

FOUR THINGS may be repeated: (1) We believe that Jesus Christ is an externally existing Person. (2) At His birth He did not enter in and fill any one, single human personality; remaining the same Person, He took upon Him a new nature—human, like ourselves in this nature; but in Person divine. (3) If, when He was born, it was the coming into human life of an already existing personality, then His birth was a miracle whether He was born of a Virgin or was not. (4) Suppose He had a human father, that would mean a physical miracle more remarkable still. How can one possibly imagine a divine-human offspring as the result of human intercourse?

Here, however, we get into the line of argument that is most fruitless. It has often been pointed out that although the objection to the Virgin Birth is usually made in the name of science, it is not scientists who lead in the attempt to depose the fact. Bishop Gore made us familiar with Huxley's famous verdict: "The mysteries of the Church are child's play as

compared with the mysteries of nature. Virgin procreation and resuscitation from apparent death are ordinary phenomena for the naturalist." So Sir Oliver Lodge declared that "We know too little to be able to dogmatize on such things." In other words the trained scientist has no *a priori* objection to the Virgin Birth. He merely asks for the historical evidence of it.

We are less likely to stumble over the evidence, if we approach it from the right angle. First, ask how, in other ways, men have reached a real experience that has made them Christian believers. Then ask whether, since He is what we find Him to be, He must not have been born in a wonderful way. Don't ask anyone to believe in Christ because of the Virgin Birth; ask them, rather, to believe in the Virgin Birth because of Christ.

Planned Economy

THE CURRENT depression seems to tend toward vindicating in the popular mind the claims of opponents of the New Deal that unrestricted private enterprise, with its concentration of the means of production in the hands of a few, is essential to the well-being of the country; and that any measures aimed at more equitable distribution of the tax burden, at giving workers a larger share in management and in the wealth they create, and at eliminating the worst evils of competition are "repressive" measures which hurt the people they are supposed to help.

The anti-New Deal campaign has even gone to rather comic lengths, attempting to build up a picture of the economic rulers of the country as frightened, badgered victims of a big, bad, bold political machine, who hardly dare to call their millions their own.

It is rather too bad that both proponents and opponents of the New Deal have seen fit to try to make the battle a moral one, instead of one of sheer common sense. "Economic royalism," for example, is actually a present fact: the divine—or natural—right of capital to control the fate of the workers and to ignore the rights of the consumers is upheld by one of the two leading political parties; and the other, which is now in power, is attempting to advance a new doctrine of what may be called "constitutional economic royalism." But the former phrase has been used as an epithet, and we all know that most capitalists are nice people at whom epithets shouldn't be hurled. They are caught up into a system which gives them more power than they know what to do with and which at the same time exerts pressure on them to abuse that power—just as political royalism not very long ago did with kings. And, our inheritance system being what it is, the country is faced with the same biological determinism as the old royalism in the selection of its most potent leaders—for business leaders exert a far greater influence on the country than political leaders.

Similarly, "planned economy" is assumed to be bad because some of the planning has been poor. Now, we know of no other field of endeavor which so large a percentage of the population would insist on conducting without planning; we are at a loss to know why the national economy is expected to run smoothly by blind chance when no one would have the temerity to say that any one of the businesses that make it up could be run in this utterly haphazard fashion. How, in the name of common sense, can anyone object to the application of intelligence to national problems?

We do not intend to say that we are satisfied with what the New Deal has done; but we strenuously assert that what

it has avowedly tried to do must be done. If we find that "constitutional economic royalism" will not work, because our industrial kings are unable to fit into the new order of things, then economic democracy seems to be the next logical step. There can certainly be no value in going back to the industrial feudalism brought into our country by alien English thinkers like Mill, Adam Smith, Malthus, *et al.*, to whom such ways of thought were made natural by their recent emergence from days when kings were rulers. Let us rather follow out the American genius for representative government by choosing leaders of business and industry who are representatives of the workers and consumers. And let us by all means pledge ourselves to common-sense planning of the great enterprises upon which the lives of all of us depend.

The End of an Age

DR. GUTHRIE'S retirement as rector of St. Mark's-in-the-Bouwerie brings to an end the active career of a brilliant and charming but eccentric individual. Despite his flair for sensationalism and his love of publicity, William Norman Guthrie had a zeal for the work of the ministry as he saw it and a genuine love of souls. Undoubtedly by his vivid methods he succeeded in reaching some people with a message of hope who would not have been touched by the ministry of his more orthodox brethren of the clergy.

But Dr. Guthrie's retirement does more than bring to an end the ministry of an individual; it marks the passing of an age. This widely-known religious individualist held a position in religion comparable to that of E. E. Cummings in literature and of Picasso in painting—the position farthest removed from the true line of human progress in his field, and at the same time the final end, indeed the *reductio ad absurdum*, of the great, but dominantly antihuman, forces which were unleashed upon the world in the humanism of the Renaissance.

The spirit of unbridled individualism, now happily on the decline, was full of contradictory but powerful trends. The authority of human reason was set up as the final court of appeal, but at the same time the spirit of unreason pervaded thought, with direct sensational effect made the only norm of the good, the true, and the beautiful. No rational argument could be made to apply against the standard of personal pleasure. In Dr. Guthrie's case, all religious ceremonies were found pleasant—simply because the philosophical truth was drained from each and mere pageantry was left. They were all good, because none was really good. However, they packed people in at St. Mark's. Herein lies another contradiction of individualism: the concept of authority was flouted, but the authority of the mob was enthroned.

But those days are dead—deader than paganism, deader than the middle ages. Individualism had a briefer, more exotic, and more harmful flowering than the movements which preceded it. Now the swift reaction, on the one side toward Catholicism, on the other toward atheistic (or pantheistic) totalitarianism, has left the false gods of free private enterprise, self-expression, and the "inner light" with an ever-diminishing band of aging worshippers.

It is nearly universally agreed, by some consciously, by others unconsciously, that the world cannot continue going on the basis so freely accepted in the past century. We must have a more orderly economy, and standards of morality outside the individual conscience. A number of people, some whole nations, believe that the only return to order and unity is along the lines of totalitarian Fascism or Communism. Chris-

tianity, with ever-stronger voice, is proclaiming to an ever-larger circle of hearers, especially in the democratic lands, that the only return is to a Catholic Christendom—to a world-order which shall be pointed toward God through the extension of His Incarnation in the mystical Body of Christ.

Dr. Guthrie and others of the same chaotic fellowship of individualism have nothing to offer for the solution of the conflict between Christianity and Totalitarianism. Like the brontosaurus, they are the final specimens of an evolutionary chain which has no future. These seem like harsh words, but we believe that they are true ones. The individualism in which they lived and moved and had their being is gone; but it was an interesting and colorful phase of men's development, and while it did great harm, the restless questing after new forms of expression and the revivifying of forgotten older forms played a part in irritating and stirring the minds of other men more likely to bring a valuable contribution to the new world order.

For William Norman Guthrie, the man, we have a genuine affection, and we wish him every blessing in his retirement; of him as a symbol and personification of unbridled religious individualism we can only say that with him passes an age that the Church and the world have both largely outgrown.

Mystics

By the Rev. Frederick Ward Kates

Assistant Rector, Church of St. Michael and St. George, St. Louis, Mo.

"By mystics I mean simply people who try to see God for themselves, face to face."
—Winifred Kirkland.

GERMAN MYSTIC of several centuries ago, Jacob Boehme, said, "Open your eyes, and the whole world is full of God." The mystics of all ages are simply those persons who obey his injunction. Mystics are just people who are aware with Elizabeth Barrett Browning that

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes."

Mystics really aren't of necessity strange, curious, unbalanced folk; they are simply persons who are concerned, above all else, with what is divine in life. Their thoughts are engrossed with the manifold mysteries of life. They are beset with the realization of "what an astonishing thing it is, merely to live."

The mystic is one who realizes better than other men the vast significance, in life and in art, of the element of mystery. He knows full well that "there are more things in heaven and earth than are dreamt of" in our cocksure little philosophies. He is entranced by the simple, magic mysteries of ordinary, everyday life—the sort of life we know. He is aware how unsearchable is the darkness out of which we have but just stepped and how luminous is the life into which we shall shortly pass. And he feels, in the present hour, some of that deep darkness and also some of the radiant light of the future. The past and the present, what has been and what is yet to come, alike comprise integral elements of the immediate hour for him.

And the mystic is one who seeks to interpret the secret of the expressive silences. Silent minutes brim over with eloquent messages, for him. Mystics make their richest discoveries in

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Changing Attitudes

By the Rt. Rev. Clinton S. Quin, D.D.

Bishop of Texas

ANYONE who reads the ordinary newspapers today must know that all is not well with the world. Discounting somewhat the censored news items which come from European countries, yet I think we may assume that the attempt has certainly been made in Russia to legislate God out of the life of the people.

In Germany the State has undertaken to make Christianity a racial religion; for the moment you exclude any race from the privileges of the Gospel, you destroy the purpose for which Jesus Christ said He had come into the world—namely, to give life, to give it abundantly, and to give it to all.

It is not necessary to mention the Italian-Ethiopian war or to bring any more vividly to mind what is happening in Spain and China. These of themselves are enough to convince us that there are strange influences at work in the world.

We may sit calmly by as we did in 1914 when an assassination occurred in Europe at a point where it would be difficult for a high school student to point out on the map. You remember we said war could never come to America and President Wilson himself was elected on the slogan, "He kept us out of war," but war did come. The influenza epidemic is said to have reached American shores by the landing of a few soldiers at a Boston port, and that disease has not yet ceased to take its toll in America.

Now when it comes to an influence, we may not quarantine that merely with a slogan or a sign; we have to do something positive to character and fill life full of daring if we are to keep these influences out of American life.

It is at this point that the Forward Movement comes to take stock of what Christian discipleship means to the average Christian and I am thinking that we who profess and call ourselves Christians—that we who have promised to follow Jesus Christ as our Lord and Saviour have to change some of our own attitudes if we are to build up a sufficient character to withstand these insidious influences which are bidding for our very life.

Other changes may occur to you, but these I suggest for your thinking. We have to put God back into religion. The average man's definition of religion is couched solely in terms of a bald humanitarianism. Religion for him is his ministry to man and he forgets that no ministry to man can be maintained without continual replacement of those resources which come from God.

Not only do you find evidences of this in the average man's thinking, but God is also left out of his education. Our young people, coming to 13 or 14 years of age, under the influences of early adolescence drop out of our church schools and Bible classes though they go steadily on with their search after the knowledge of arts, literature, and sciences. And then at 25 or 30 years of age, when the responsibilities of a job and a family are upon them, they wonder why life does not make sense.

God is certainly not in modern education today, and you can discover this for yourself on campus and in curriculum, save only where some real disciple dares to bear witness through personal teaching.

Again the same thing is true in our social service program in America except where that social service is Christian social service. The feeding and the clothing and the sheltering of

people cannot of themselves build back a man's morale and restore him to self-respecting citizenship without some contact with spiritual resources which the Church is here to supply.

Then in the second place, we who call ourselves Christians must dare to do the things we know are right. Of course, this has been said thousands of times, but I am thinking in terms of those characteristics of discipleship—honor, purity, courage, forbearance, common honesty, and the willingness to give and take. You recognize immediately these qualities of character in any individual who possesses them, and even though people will say things have changed and standards have changed and customs have changed, yet we must confess that purity hasn't changed and that purity in a man today is not any different from the purity of the Virgin Mary, the Mother of our Lord.

Honor hasn't changed. You may say that people are less honorable or less pure or less courageous today than they used to be, but we certainly cannot admit that the standard itself has changed. Truth has never changed. Just ask yourself the question what would happen in your relations with a neighbor or a storekeeper if there was sympathy and understanding and forbearance in your relations between one another. What would happen to the dictators of Europe if purity and honor and the willingness to give and take were manifested in the lives of those who profess to be followers of Christ? We cannot begin to attract other people to our religion unless we ourselves dare to do the thing we know is right and I am simply saying that we who call ourselves Christians certainly need to change our attitude of mind toward these qualities of character which Jesus demonstrated so remarkably in his life and which qualities He said that you and I might have if only we were willing to follow His way of life.

THEN there is just one other attitude which I think we have to change—it is not so much an attitude of complaint although that has been forcefully registered in our thinking during the last political campaign, when people complained about regimentation. Nobody likes to be regimented—to be told what to do or when. We resent it in government; we resent it in social life; we resent it in religion. Mother Church knows this, so she asks us in turn: "What are you doing then, Disciple, to regiment yourself?"

It has been plainly indicated in Dr. Alexis Carrell's book, *Man, the Unknown*, and in Dr. Link's book, *The Return to Religion*, that America is mentally sick and that we are mentally sick because we have not been willing to discipline ourselves. We want to do what we want to do when we want to do it and it is nobody's business in the meantime. You know what happens to a child who is raised upon that principle, and you can look around the world and see what happens to men and women who live by that sort of a principle. I am simply pleading that with the Church's constant invitation to her disciples to "Come ye apart and rest a while"—to "Do this in remembrance of Me"—that you and I shall make up our minds that if we do not want an outside dictatorship either in government or religion, it is time that we did some self-disciplining—that we made ourselves say our prayers, that we made ourselves go to church regularly, and that we made ourselves tell somebody else what Christ means to us. I think

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The Mothers' Union

By the Rev. Bernard Iddings Bell, Litt.D.

Canon of St. John's Cathedral, Providence, R. I.

A RECENT SURVEY of 10,000 cases, made by the Children's Aid Society of New York, showed that movies and the radio have a much larger formative influence on the contemporary American boy or girl than the school or the Church or the home. Yet obviously, the home ought to be the largest molder of childhood; and equally obviously, the Church ought to reach the child chiefly through the home. It is also true that a home is largely what the mother makes it. The decay of morals and manners, and of the Church, too, is to be blamed, then, chiefly on mothers, who in large part either do not know their trade or are unwilling to work at it. The astounding and degenerating ignorance of God and the lack of sense of obligation to obey Him, which characterize our people as a whole, are due in larger part to maternal incompetence.

These are convictions to which a dispassionate observer of the American scene is almost inevitably driven. There will be no social reformation that matters, nor a renewed sanity in our way of life, nor a recovery of religious consciousness, except through the mediation of Christian mothers who know the importance and sanctity of their task. With conviction of this, and with a sense of immediacy of need and urgency of demand, a group of American women, mostly resident in Philadelphia, last year organized an American branch, independent and self-governing, of what has become *the largest and most effective women's society in the Anglican communion*: the Mothers' Union. Its cause was presented to General Convention at Cincinnati, which body gave it a hurried and matter-of-course approval, apparently unaware of the spiritual power latent within it; but since it is now an "approved agency" of the Episcopal Church, it ought to be understood for what it really is. To that end THE LIVING CHURCH has asked me, who have long marveled at the efficiency of the Mothers' Union in Great Britain, and have known something of those who exert from Mary Sumner House its extraordinary influence, to say a word or two about it, in the hope that the clergy and laity, and particularly Churchwomen, may appreciate the possibilities of the American equivalent.

The Mothers' Union is the largest company of Christian women united for one objective in the name of the Lord not only that exists in the Anglican communion, but probably that has ever been seen in the world. It has nearly 600,000 members. Two-thirds of these are in the British Isles. There are fully organized autonomous societies in Canada, Australia, New Zealand, South Africa, and India; and the Union also operates in Japan, China, Korea, Persia, and Madagascar. Now it hopes to extend its work to the United States.

WHAT THE MOTHERS' UNION IS

IT MUST be understood that the Union is in no sense a rival of any organization now at work in the American Church. It has not to do with missions, and so does not compete with the Woman's Auxiliary. It is not concerned with maintaining parishes, and so avoids the field covered by innumerable parochial guilds and ladies' aid societies. It does not make itself responsible for Sunday schools. It is not formed

THOSE interested in the American Mothers' Union of the Church, about which Canon Bell writes here, may get further information from Mrs. Isaac Roberts Davis, Jr., 5524 Schuyler street, Germantown, Philadelphia.

for pious purposes in general. It does not originate social service enterprises. Its members may be, and usually are, interested in all these necessary things, but they regard all of them as having, for wives and mothers, a secondary

and derivative importance. *A Christian woman's first business now*, the Union says, *is to conserve the home and rear up in it children fit and prepared to serve God.* To that end, the Christian mother must devote her primary attention; missions, formal instruction of the young in Sunday school, social amelioration and reconstruction—in these she may and ought to be interested, but only as they bear upon or are derivative from the task of Christian motherhood.

The Mothers' Union has three central objects: (a) to uphold the sanctity of marriage; (b) to awaken a sense of responsibility in mothers; (c) to pray and cultivate lives worthy of mothers in Israel.

(a) The Mothers' Union accepts with entire obedience the Lord Jesus Christ's command concerning holy marriage as being indissoluble save by the death of one of the contracting partners. Whatever may be the law of the State, the Union's members renounce the possibility of new marriage after divorce. They do this not as members of a Union, nor as those adopting a "special devotion," but simply as Christian women who gladly obey their Master and God. Moreover, they not only accept this personally and individually, but also insist, corporately, that the Church as a whole shall obey its Lord and make no compromise with a secularist society in respect to the matter. The sponsors of the Union in America hope that all who may be interested will recognize the primacy of this in the Union's program. Those who join the Union do not believe in the possibility of Christian motherhood on the basis of any conception of matrimony other than that commanded by Lord Jesus. Those who may think otherwise, they insist, have no place in a society of *Christian* mothers.

(b) The Mothers' Union seeks to awaken in all mothers a sense of their great and untransferable responsibility in the training of their own boys and girls—the fathers and mothers of the future. Their responsibility is far more than keeping them clean of body, decently clothed, physically fit, and intellectually fed. It involves, as more important even than these necessary things, the bringing of the children up, by example as well as by precept, in love of God, worship of Him, and obedience to Him; the fitting of them for the Kingdom of Heaven which they inherit by virtue of their baptism. To that end, by prayer, books, conferences, expert advice made easily available, the Union provides help for mothers in respect to the spiritual and moral training of their own children, in infancy, childhood, and adolescence. The mother, they maintain, is responsible for all this (with the coöperation of the father), and it may not effectively be shifted to Church or State, to pastor or school teacher. The mother who permits any other duty, real or supposed, to distract her from the spiritual and moral training of her own children, is recreant in duty not only to them but to God. So the Union is entirely persuaded.

(c) The Mothers' Union organizes in every possible place

a band of Christian mothers who help one another by mutual prayer and conference, and seek with one another's help so to live as to furnish to their own families examples of purity, humility, charity, and holiness of life. Mothers, the Union thinks, find it difficult each by herself to draw near to the Son of Mary, to whom they can confide the many worries and difficulties that arise and from whom they can receive strength for the most difficult task in the world. The Union is like one of the old guilds of master-workmen, banded together for mutual intercession, spiritual support, and comradeship in a common trade; and theirs is the greatest of all trades—the bearing and rearing of the sons and daughters of God.

WHO MAY BELONG?

MEMBERSHIP in the Mothers' Union is open to married women: (1) who have been baptized, affirm their belief in the principle of infant christening, and undertake to bring their children (if any) to holy baptism; (2) who accept the teaching contained in the Apostles' Creed; (3) who are faithful to their marriage vows; (4) who declare their adherence to the three central objects.

Every member, on taking the card of membership, acknowledges that by her marriage vows she has pledged herself to love, to help, and to be faithful to her husband till death them do part; that her children have been made members of Christ in holy baptism, and dedicated body and soul to His service and that it is her duty so to train them that they may continue His faithful soldiers and servants until their lives' end.

Every member in the Mothers' Union must endeavor: to be steadfast in prayer and Bible reading and to teach her children to be the same; to lead her family to hallow God's day, to worship regularly in His house of prayer, and to study the Holy Christian Faith; to defend her home from the dangers of intemperance, gambling, bad language, and other evils, and to teach obedience, self-control, truthfulness, and honor.

As constituted in England, the Mothers' Union is definitely a Church of England society, and all official workers and speakers must be members of that Church or of Churches in communion therewith; however, subject to the wishes of the incumbent of a church in which a local branch is organized, members of other communions may be admitted either to ordinary or to associate membership, upon subscribing to the Union's principles. It is believed that the same rule will apply to the American Mothers' Union.

A FEW INTERESTING FACTS ABOUT THE WORK

THE MOTHERS' UNION is run by mothers, not by the clergy. It is not just another job for the parson. But it has the enthusiastic and constructive coöperation of the two English Archbishops and of the Primates of Scotland and Wales, as well as of the entire bench of bishops; and if there be any priest in the British Isles who does not regard it as the most useful organization in the Anglican communion, he remains utterly silent about that opinion.

At Mary Sumner House on Tufton street, under the shadow of Westminster Abbey, from a building quite as large, and fully as busy in appearance, as our national headquarters at 281 Fourth avenue, New York, goes forth a flood of helpfulness to Christian mothers everywhere. There is edited the *Mothers' Union Journal*, as practical as a mother's task itself. There is a bookshop, with an adviser to whom branches and individuals write for counsel as to books and other literature on mothers' problems. From Sumner House to the branches, as they desire it, go prepared lectures (often illustrated with slides) on aspects of the Christian faith and history, on the

morals and manners of Christian women today, on marriage and its problems. Outlines are also furnished, for local use, of quiet days for mothers, retreats, hours of intercession. A circulating library is available to any branch or member at a cost of 85 cts. a year, with unlimited borrowing privileges.

Lecturers on Christian motherhood and its problems are routed about the country; among them, lately, the Archbishop of Canterbury, the Bishop of London, the Duchess of Atholl, Lord Hugh Cecil, Mr. Lawrence Housman, Mr. Hugh Walpole, the Hon. Eleanor Plumer, and many equally well known.

A "watch committee" keeps its eye on all laws proposed that may affect marriage and motherhood, and on all proposals in Convocation for changes in Church law concerning the same, and the members are kept fully informed thereof. The watch committee also coöperates with the British Film Institute in keeping decency in motion pictures, and in seeing to it that there is a supply of good movies especially designed for children.

There is also a Nurses' Fellowship, for trained nurses engaged in maternity and children's cases, and those who are "visiting nurses" in the homes of the people.

There is a young girls' auxiliary society, its members from 18 to 25, for training future Christian mothers, to encourage them to look on marriage and maternity as a high and holy vocation.

These are only a few of many works, all radiating from Mary Sumner House, and permeating every corner of England.

Some of the most worth-while women in Britain have made the Mothers' Union their chief activity. The president is Mrs. Theodore Woods, widow of the late Bishop of Winchester. The Union was the chief interest of the late Lady Davidson. Mrs. Remson Ward is the general secretary.

IN CONCLUSION

HAS SUCH an organization a place in the economy of the Episcopal Church in America? Only if the time has really come when our leaders understand both that the chief problem facing our Church is the problem of rearing from childhood those who love and serve God, and also that the only place such people can be reared is in Christian homes. At present we raise up very few of our more active members. We get them, including a very large part of our clergy, by conversion from other bodies. We fail in nurture of our own children. That hampers our missionary giving, since only convinced Christians, practicing Christians, can be relied on in the long run for sacrifice to carry the Gospel to them that have it not.

Our churches here at home are half empty. Moreover, we are tempted because of our very feebleness, to compromise the Lord's cause, and His morality, more and more. Our people often neither understand nor care in sufficient proportion to make our witness against the world effective.

Who is going to save the Episcopal Church? The bishops? The National Council? The theological colleges? The over-taxed, underpaid, and discouraged clergymen? The cautious wardens and vestrymen? A handful of Sunday school teachers, trying to influence some restless pupils for a hurried hour a week? None of them, says the Mothers' Union. This, it insists, is a problem of the home. Unless mothers do their job, no other work of the Church can be anything but feeble and ineffective. The Union demands not tolerance, not endorsement by resolutions soon forgotten, but the keen backing of "the authorities," and particularly of those who lead the Forward Movement. Whether it will receive the backing of such persons, and of the leading women of the American Church, remains to be seen.

Bloggins, Scroggins, and Christian Love

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

PERHAPS the greatest difficulty now confronting the life of the Church is that of learning to live as a definite community in the midst of a non-Christian society. The apostolic Church had to meet this problem, and the first Christians had no illusions upon the subject. They were sometimes puzzled over particular aspects of their relation with the surrounding paganism; but they never supposed that they could at the same time be Christians and also normal members of the established society. Therefore, for many generations the Christian sense of community was strong and vivid. It was a period of recurrent persecution and of great victories. Our difficulty today is greater, for the obvious reason that for some centuries European civilization received the Christian name. It was called Christendom, and it involved the assumption that society at large was Christian. The Church could consider itself co-terminous with a particular and recognizable civilization.

That situation has passed, leaving for us modern Christians the problem I have indicated—a problem felt just as acutely in America as in Europe. We may feel in our bones that the secular world is hastening toward calamity; but we find it very difficult to distinguish between the Christian and the worldly way of life. We cannot identify the Christian ethic with a few sad, puritan prohibitions. Of course, we go to Mass and say our prayers, and we believe the Nicene Creed. But if we are asked to show in what clear fashion our way of life is differentiated from that of those whom T. S. Eliot calls “our decent godless people,” we find ourselves reduced to silence. There are some things which Christians will not do. But is there a genuine Christian way of life? We share the general cultural and economic methods of the secular world. Our *community* life is provided by the secular order. The corporate and communal expression of our Christianity is inclined to consist of feeble and trivial occupations upon the outer margins of our vital human interests. We are trying to keep alive a religious life which is not creating our social environment, but is confined to a special compartment of its own; and this divorce is disastrous both for religion and for society.

I think it cannot be doubted that world events are pressing upon us the need for a revived sense of the Church as the definite divine community, the principles of which must govern the whole lives of its members. That is to say, we need to recover the totalitarian idea of the Christian faith. That is one of the most important considerations now before Christians everywhere in the world, and it raises tremendous problems of puzzling complexity. I am not going to pretend even to discuss, let alone solve, them here and now. But I am going to suggest that the menace of the present situation ought to awaken in all Christian hearts and minds a sense of the first spiritual requisite of Christian community. That, of course, is the realization of the relation in which our religion places us with all other Christians. Our first necessity is the reëmergence of the characteristic Christian love.

This, indeed, applies to the relation between the various Christian denominations. I do not mean that we are required to throw away our convictions for the sake of a sentimental appearance of uniformity in belief and practice. I think that Catholics in the Anglican communion will have to be very alert in order to avoid that precise danger. But I do mean that faith in Christ as the divine Saviour of the world is a fact of likeness between men necessarily greater than any dif-

ferences. It ought to ensure that the discussion of differences will proceed in charity, and that the common agreements will produce some definite impact upon the world.

But I am thinking more of the lack of Christian love between members of the same Church, the same parish or congregation, which has undoubtedly been a grave scandal in modern Church-life. If you worship within the same walls, repeat the same creed, recite the same prayers, and go to the same Altar, as another man, it is an appalling thing if you and he, your family and his family, are mutually unfriendly, suspicious, and jealous. The Archbishop of York once said to me, with reference to a certain parish squabble, “What a dreadful thing it is, that these people, all supposed to be seeking the Kingdom of God, are quarreling among themselves as to who is to be thanked!”

I remember a particular instance which a bold and astute priest turned into a spiritual triumph, a source of church income, and a good joke—thanks to inspiration received from his wife. It happened years ago, and the chief actors have passed away from this mortal scene; but I will call them by names other than their real ones.

THE NEW rector of a parish in a certain small English town was deeply troubled to find the congregation divided into two warring sections. He tried to discover what were the real issues and principles dividing them, and came to the conclusion that there were none. What divided the church was the jealousy of the two leading families—the family of Alderman Bloggins, and the family of Councillor Scroggins. There were two camps. Anything proposed by a Blogginsite was at once ridiculed and opposed by the Scrogginsites. If the Scrogginsites produced a policy, the Blogginsites immediately provided the opposition. There was hatred between the two families. The rector saw them on Sundays, the Alderman and the Councillor looking thunderous, and their wives exchanging glances full of lightning. And this went on until the rector’s soul was seething within him, and he stood up in his pulpit and preached a sermon about it.

It was a terrific effort. Of course, he mentioned no names; but he simply let fly and lashed about him, until his wife, sitting in the rectory pew, feared that the outraged tribes of Bloggins and Scroggins would unite in the slaughter of her too-daring husband. But nothing of the sort occurred. On the contrary, Alderman Bloggins met the rector in the High street on the Monday morning, and shook his hand warmly.

“Rector,” he said, “I want to thank you for that wonderful sermon! It was marvelous! I only hope it went home to the person for whom it was intended. It ought to do him a world of good.”

The rector was flabbergasted, and the Alderman had gone before he could recover the power of speech. He went down the High street in a sort of dream, out of which he was awakened by the voice of Councillor Scroggins who was standing at the door of his shop.

“Rector,” said the Councillor, “that was a magnificent sermon you preached yesterday. You gave it to him hot and strong. I hope he took it to heart!”

The rector felt that earthquakes were occurring in his soul. He dared not trust himself to speak. He went home and told his wife about it. Half an hour later she brought him a

cup of coffee, and sat down on the fender. "My dear," she said, "I've been thinking . . ."

THE FOLLOWING DAY the rector called upon Alderman Bloggins and raised the subject of church renovation. "How much do you suppose Scroggins will give?" asked the Alderman.

"I should think," said the rector, looking tremendously thoughtful, "about 20 pounds."

"Paltry!" said the Alderman. "I'll give you 50."

"Thanks," said the rector, and went off to Councillor Scroggins, to raise with him the subject of church renovation.

"How much do you suppose Bloggins will give?" asked the Councillor.

"I think," said the rector, "that he will be good for 50 pounds."

"Miserable!" said Scroggins. "I'll give you 100."

"Thanks," said the rector, and went back to Bloggins.

"Scroggins," he announced, "is giving 100. I thought you would be glad to hear it."

"Oh, indeed!" said Bloggins. "Simply his confounded pride! But I'll teach him. I'll give you 150."

"Thanks," said the rector, and went back to Scroggins.

"Bloggins," he said, "is giving 150. I thought you would like to know how well the fund is doing."

"Just ostentation!" said Scroggins. "But we can't have him boasting about his generosity. I'll give you 200."

And thus the strange competition continued throughout the week.

THE FOLLOWING Sunday the rector, having preached about the importance of making friends of the Mammon of unrighteousness, invited Bloggins and Scroggins home to supper. It was a desperately brave deed. Each of the two men was absurdly embarrassed at the presence of the other. The rector and his wife seemed very cheerful, but the guests were dumb. They did not know that they were just about to get the shock of their lives. After supper the rector took them into his study and gave them chairs. Then, the light of battle in his eye, he opened fire upon them without warning.

"You two men," he said, "and your families, have disgraced the church long enough with your jealousy and spite. You made the late rector's life a misery, and you have nearly driven me mad. But during the past week, for the sake of the hatred you bear one another, you have promised, between you, to contribute the sum of 700 pounds for the renovation of the church which you have defiled with your wretched feuds. I will accept your money upon one condition. You two sinners will shake hands here and now, and then you will kneel down and repeat together the General Confession. (You can do that without breaking the seal!) Then perhaps the renovation of the church will mean something. But, understand, I will not hear a word of self-defense from either of you."

The clock in the rector's study ticked solemnly for some awful moments. Then Bloggins and Scroggins, both looking shy and rather absurd, stood up and shook hands. Then they dutifully knelt down and said with the rector the General Confession; and the rector pronounced Absolution. They rose from their knees, and carefully dusted their trousers.

"That is splendid!" said the rector. "And now you must go and tell the good news to your wives."

When they had gone off together, the rector mopped his brow and smiled upon his wife.

"Get me a drink, my dear," he said. "It has been an exhausting experience."

CHURCH MUSIC

Rev. John W. Norris, Editor

ONE OF THE quaint choir customs of the 13th and 14th centuries in England was the election of a Boy Bishop each year. This juvenile ecclesiastic, chosen from among the boys of the choir, occupied his exalted office from his election on the eve of St. Nicholas' Day, (December 6th) until the evening of Holy Innocents' Day. The election of such a Boy Bishop does not seem to have been limited to the choirs of cathedrals, but was common to collegiate chapel choirs and parish choirs as well.

The office seems to have been taken with great seriousness, both by the boys and their elders. The Bishop with his equally boyish Dean and Prebends, conducted services, with the exception of the Mass, as did the actual Bishop, Dean, and Prebendaries. There is also some record that at least one of these Boy Bishops made visitations and collected rents and other revenues. In some places a form of stipend was provided for the recreation of the Boy Bishop and his companions.

Dr. Sydney H. Nicholson in his book, *Quires and Places Where They Sing*, quotes a certain John Gregorie, M.A., chaplain of Christ Church, Oxford in 1649. Gregorie points out that the Boy Bishop "was to bear the manner and hold up the state of a Bishop, answerably habited with a Crosier or Pastoral Staff in his hand, and a Miter upon his head and such an one too som had as was multis Episcoporum mitris sumtuosior (saith one), verie much richer than those of the Bishops indeed."

According to Dr. Nicholson the vestments of the Westminster Boy Bishop of 1388 included a mitre with silvered and gilt plate and gems, and an inscription "Sante Nicholas ora pro nobis" set in pearls; a pastoral staff; two pairs of gloves to match the mitre, an amice, rochet, and surplice; two albs and two elaborate copes.

It is not difficult to understand why the election of the boy who should be the Bishop took place upon St. Nicholas' Day. This most popular of the early saints has long been regarded as the patron of children. But his patronage is not limited to them, for he is considered also the patron of pawnbrokers, mariners, coopers, and, some say, of thieves as well. In our own land it is this same Saint, with a slightly different name—*i.e.*, Santa Claus, who makes the annual visitation of Christmas time and fills the empty stockings hung above the fire-place.

There is little of historical data concerning St. Nicholas and none before the ninth century. He is said to have been the Bishop of Myra in the fourth century. He was noted for his generosity, having been said to have divested himself of his fortune, giving it to the poor of his native city. His care of children is illustrated by the legend that he restored to life three boys who had been killed and salted down by a villainous inn-keeper.

It may not be assuming too much to suggest that possibly we have a survival of this quaint custom in our civil life today. Boy Scout Week in many of our cities is marked by the choice of a Boy Mayor, with a Boy Cabinet and Boy Council. Boys are assigned to many of the civil positions where they preside, after a fashion, for the week that they hold the office. It is assumed that this experience will be valuable and conducive to good citizenship.

What is the Religious Life For?

By Sister Elspeth of All Saints

THE RELIGIOUS LIFE has always been an integral part of the life of the Church. Its emergence is usually dated from the conversion of St. Anthony in Egypt, in A.D. 258; and he does seem to have been the organizer of the monastic life for men: but his biographers tell us that when he retired to the desert he left his young sister under the care of a community of Religious women, already in existence.

That this way of life should have been thought of so early, still in the days of persecution, need cause us no surprise. Every Religious looks back to a scene in the Fourth Gospel when the Lord Jesus, His active ministry not yet begun, went to a certain marriage feast in Cana of Galilee. Whether the story is pure allegory, or whether it enshrines an actual event, matters not at all in this connection, for the lesson is the same in any case. Our Lord gives the kindest sympathy and the fullest blessing He can bestow on the life of every day, the home life which had been his own school for service during 30 years. But then and there He turns away from it, and beckons His followers away to another kind of life more compatible with His own calling and theirs.

It was inevitable that this other way of life—*His way*—should always have had an attraction for many ardent souls within the Church. And as time went on the monastic life justified itself not only in theory but in practice. If ever the original impulse has grown slack, new influences have always led to its revival with new zeal and energy: the form has changed, but not the spirit.

The dominant idea of the life in its earliest form was undoubtedly the idea of *withdrawal from the world* and its many temptations: we see this in the retirement of St. Anthony and his successors to the deserts of Syria and Egypt. This idea gained a new prominence with the mass-conversion of the Roman Empire to Christianity in the fourth century. Constantine, with all his faults, seems to have sincerely believed that Christianity would bring new life to the empire, which was already showing signs of disintegration and decay. Perhaps he did the best that a man of his type could do with the situation as he found it. But as a matter of fact this mass-conversion did for the time make the idea of Christian corporate life almost impossible to realize. All the machinery of secular life within the old empire—war, slavery, suits at law, class-distinctions—were dumped as it were into the lap of the infant Church, and in some ways it has never quite recovered from the shock! But in face of all that terrible testing, far worse than persecution, these monastic centers in the desert did preserve the idea of Christian family life—daily prayer, the sense of brotherhood, renunciation of personal ambition and wealth. The idea of “forsaking the world” does not appeal to us nowadays; it sounds sub-Christian; but at that time the monks really did forsake the world for the world’s good; they preserved a treasure which might have been lost for a very long time.

There was another avenue of approach to the Religious life at this same period—the liturgical approach, made by groups of so-called “ascetics and virgins” who while still living in their own homes kept the praises of God clear and continuous in the great new basilicas. These two forms of devotions were blended in the great monasteries of the West by the sixth century. And then the religious life really came into its own. For the monastery ceased to be merely a place of refuge *from* the world; it began to exist *for* the world, began to create centers

of light and culture, flaming out into the darkest corners of the earth.

In the East the old idea of withdrawal, of holy retirement and penance for the sake of seeking union with God, still remained predominant. And in the West there have always been certain Religious Orders devoted to silence and the work of contemplation, going out to the world only in the way of intercession. And it is true that there has sometimes been a tendency to reckon this as the highest form of the Religious life; just as there has often been a tendency to set the Religious life in any form above the secular, calling it “the perfect way,” and so forth. Such comparisons, we now feel, are out of place. It must be highest for each one, Religious or secular, to follow God’s calling to his own soul. I do not think we need dwell any more on this point.

In the West, from the sixth century onward, though these comparisons were often made, they did no harm; for within the great monastic orders there was room for much variety of individual vocation, a scope for each man’s special gift, whether in prayer or study or work. And also as I said, there was always the out-going aspect of the life, in its far-flung missionary labors, its schools, where the dedicated children of the choir learned their letters beside the sons of kings and barons; and also in the wonderful work of charity carried on through the large estates of the monasteries among their own serfs and tenants. All the secular historians sing the praises of the Religious Orders at this time, and show that their faith was abundantly proved by their works.

And yet here we must explain, for it was true then and it is true still—these judgments which we pass on the outward showings of the monastic life have no real interest for the religious themselves. They enter the life and always will, not because they think they are taking part in a beneficent enterprise, but simply because God calls them. They have no theories about the value or merit of their life. If you asked them why they came in, most of them would be unable to give an answer which you would find satisfying. Nevertheless in these days, when we no longer take such things for granted, we have to try to give a reason for our own existence.

WE MUST give an account of ourselves as we are now. You will ask first, What is the source and inspiration of this way of service? I have told you already: we find it in the life of our Lord Himself. And you cannot say that this interpretation of the story of Cana is now out of date. One of our modern poets has added something to it which gives it still further value. He makes the Mother of Christ speak for the needs of all humanity, pleading with Him, “They have no wine.” There will always be some who ask, “Can we drink of all that life has to offer while it is still true—They have no wine?”

But, you may say, this is poetry. Give us some plain words to justify the Religious life today. I have no time to go over the past, or I might remind you of its wonderful adaptability to the changing needs of changing times. The coming of the friars in the 13th century, under St. Francis and St. Dominic; new zeal for the mission field under the early Jesuits in the 16th; the new Orders for women which came into existence in the 17th century making it possible for them, no longer cloistered, to minister to the poor and the sick and the fallen.

But I must pass over to our own times, to the Religious Orders of our own Church. We are sometimes accused of being too medieval. But when the first founders began their work, after a lapse of 300 years, they had no precedents to follow but those of medieval or modern French communities. Many of us feel that the time is coming when some of our old ideas will have to be reconsidered. But we cannot do much in this way until our numbers are increased. In most of our present Orders the most practical minds are so occupied with making ends meet that they cannot give any thought to new developments. If ever we should have a more assured support from the Church I am confident that we shall be found equal to the hour and lead the way to fresh forms of devoted service.

The generation which saw the revival of the Religious life in our Church has now entirely passed away; and it may be well to remind you how much those first Religious of the English Church did to pioneer all those forms of social service which are now so highly organized under secular control. It should not be forgotten that they had a large share in working out present nursing standards in modern hospitals, which in their day were just coming into existence: and that they answered with heroic zeal all sorts of emergency calls in those terrible epidemics of cholera, smallpox, and scarlet fever which are now happily a thing of the past; how they entered slums of a type now seldom seen anywhere. The American Orders have had their share too in all this. Now in some of those fields the Religious are no longer needed; yet it is true that if they were not so handicapped by lack of numbers they could still do much good service in institutional and in mission work. Even as it is they are doing many things which without them would not be done at all; and doing them in a way that no one else does. Doctors will still say, "I don't know what you do to these children, Sister, but they get something here which they don't get anywhere else."

And while I am speaking of good works, it is in the overseas mission field that the Religious, both men and women, always have been and always will be a tremendous asset to the Church. Even our little Anglican Orders are found in India, China, Japan, Korea, Honolulu, the Philippines, the West Indies, and in South, Central, and West Africa. Such tiny groups! But that is not our fault; it is not because we refuse to send more, but because the Church grants us so niggardly a supply of its young life.

I wonder if you know what an enormous proportion of mission work overseas is done by Religious in the Roman Church. Sometimes when a new call comes, a whole district is handed over to one of the greater Orders. In 1925 there were 7,400 priests of Religious Orders at work abroad, and rather a larger number of women.

But this is not really the point.

WE DO NOT exist, many or few, only as a convenient organization for social service or missionary work. We exist first and foremost to be an offering to God for the Church; to be an abiding source of spiritual strength for all in the Church. It has been said, "The Religious Orders should be reservoirs of spiritual energy." How can we presume to say this of ourselves?

The Religious life is an epitome of the life of the whole Church. The Church is meant to be the place where God reigns; it is the sacrament of the Kingdom of God. But you know this its destiny is not yet fulfilled. So the Religious community comes in, to be a place where God *really does* reign: where He is the beginning and the center and the end of its activities.

It has certain distinguishing features, all of which are in close relation to the life of the whole Church.

(1) All Christians are called to *praise and prayer*. So in a Religious house there is always the daily Eucharist, and the orderly worship of the seven canonical hours. These are offered in the name of the Church, as the voice of the Church; for those who would like to pray more but cannot; and also for those who do not pray.

(2) Without *discipline* the Christian life is in danger. So in the Religious life there is the note of austerity; of order and of silence. Our forms of discipline perhaps do not appeal to you; but we know that without them we could not keep up our standard of prayer, and work. As you know, we no longer try to imitate the ancient rigor in respect of food, sleep, and medical care. But perhaps the more commonplace necessity of cheerfully accepting the decision of a superior or the will of the majority in these matters is a quite searching discipline for those bred in the 20th century. And we hope that even this homely kind of austerity may be a form of intercession for those who lead lives of complete self-indulgence.

(3) But the most important note of the life is that of spiritual adventure—the exploration of the resources and mysteries of prayer. Every morning the Religious wakes to wonder, "What will He show me of Himself today?" And here it seems that the value of our life is already understood by many in the Church. In some ways this is rather wonderful, because we do not really give so much time to private prayer. There are always the corporate prayers, daily appointed; but we have to fight for our private prayer-time, quite as much as you do. We can only get it, under the pressure of work, by giving up almost everything that you would call recreation. We *must*; this is our first duty: a deliberate quest for those highest and most direct forms of the knowledge of God which are vouchsafed only to those who give up all for them. It is through this quest, persevered in by the humblest as well as the most gifted of our membership, that we are able to accumulate that treasure of spiritual experience which we share with you.

OUR VOWS are justified in the same way.

We are *poor*; to keep the people of God in mind that selfish pursuit of wealth is not Christian.

We are vowed to *celibacy*; that we may help our brethren and sisters to remember that personal purity is the Christian ideal for the married and unmarried, and that the body may be the quiet handmaid of the spirit.

We practise *obedience*; to show that there can only be complete happiness and success in family and group life when each member is willing to do his appointed task and keep his own place.

To sum up: Man attains his highest destiny when he gives himself wholly to God. As of old the Levites were given to God as a sign that all the tribes were His, so the Religious are offered to God as a symbol of what is due from the whole Church.

We have had so many appeals the last few years to our common-sense. We have been asked to consider how our expenditure on petty luxuries compares with what we give to God. And our Church papers print articles explaining what a fine thing it would be if our young clergy would give *just the first few years* of their priesthood to the mission field. Don't you see that what our Church needs is *more fire on the Altar*, more of the spirit of sacrifice? Isn't it time for someone to be saying, "What is all this about giving to God in due proportion? You give God His due only when you give *all*: all you have, all you are—yourself!"

The Story of the Church of Utrecht

By the Rev. Heinz Bender

Translated from the Alt-Katholisches Volkblatt, with an additional note, by the Rev. Canon Anton A. Mueller, Th. D.

THE CHURCH OF UTRECHT, mother Church of Old Catholicism, is one of the oldest and most venerable Churches in Northern Europe. Its origin goes back to the eighth century. It was founded by St. Willibrord. The see of Utrecht, which in 1560 became an archbishopric, exercised ecclesiastical jurisdiction over a wide area. All of the United Netherlands, as constituted after rejection of the Spanish yoke, was under the jurisdiction of the Archbishop of Utrecht. He was elected by the chapter of Utrecht, numbering 140 canons.

With Luther's appearance in 1517, the diocese of Utrecht began to undergo, indirectly, marked changes. In 1528 the Emperor Charles V (1519-1556) deprived the Bishop of Utrecht of the right of exercising the episcopal office in the land and forbade the canons to elect a bishop. This is not the place to discuss the Spanish-Netherland conflict of that time. Enough to point out here that the motives were all political. In order to make an end of the young republic of the Netherlands or at least to subdue it politically, Spain tried to enlist the aid of the papal see. It was hoped that by multiplying dioceses and manning them with bishops and other clergy loyal to Spain, the political plans could not but be greatly assisted. Rome, represented by Pope Paul IV (1555-1559), appears to have been willing to cooperate, since it saw in Catholic Spain an ally for its own missionary ideas.

Up to 1560 the Netherlands had four bishoprics. Pope Pius IV (1559-1565), who had succeeded Paul IV, consented to the policy of a politically conditioned multiplication of bishoprics for the purpose of strengthening Spanish prestige. In 1560 there were created 13 new bishoprics. Four of the total of the 17 bishoprics were made archbishoprics. The diocese of Utrecht was one of these archbishoprics with Haarlem, Deventer, Leuwarden, Groningen and Middelburg as suffragan sees. However, the Reformation already knocked at the gates and presently became a serious threat to the still Catholic Netherlands. When Spain's fight for Catholic supremacy had come to an end, Catholicism declined rapidly. Eventually all that was left was the archdiocese of Utrecht and the bishopric of Haarlem. The Catholics became a minority, and were committed to the spiritual care of Utrecht. The Spaniards still nominated the archbishop. In 1580 Archbishop Frederic von Schenk of Utrecht died; his two successors, nominated by the Spanish crown, never received consecration and never took possession of their see.

Since the vacancy became in the long run, particularly as regards matters of administration, quite unbearable, Sasbold Vosmern of Delf was at length appointed vicar-general. The nuntius at Cologne, who was charged with the supervision of Holland, used his influence in behalf of the appointment of Sasbold as vicar apostolic. By 1592 he had succeeded in obtaining his nomination. In 1602 the vicar apostolic-elect was consecrated Bishop in Rome by order of Pope Clement VIII (1592-1605). In view of the political conditions Sasbold was consecrated as Archbishop of Philippi. His successors in office, therefore, though they wielded the pastoral staff of St. Willibrord, were officially but Archbishops *in partibus*: Philipp Roven, Jacob de la Torre, John Nercassels and Peter Codde.

In 1688 Peter Codde succeeded to the episcopal throne as the last Bishop prior to the schism.

In the Netherlands the ecclesiastical conflict had been instigated primarily by the Jesuits. The secular clergy justly felt themselves hampered in their official duties and in their pastoral work. Thus, Archbishop Neercassel (1661-1682) was obliged to journey to Rome in order to present 13 *gravamina* (complaints) against the activity of the Society of Jesus. Under date of January 6, 1671, this Dutch Archbishop was enabled to write to his friend Tollard the good news that his charges received favorable consideration in Rome, the more so since similar complaints had reached Rome from other sources as well. On January 21, 1671, most of the Archbishop's complaints were adjudged well founded by a convocation of Cardinals. Cardinals Bona and Borromei were the advocates and representatives of the Dutch case.

But in 1679 Archbishop Neercassel had to make new charges against the Jesuits. The conflict about Jansenius and the missionary methods of the Jesuits brought the differences to a head. Many refugees, who in the conflict about Jansenius had been obliged to leave their country, since in France and Belgium Jesuitism had been victorious, found a second home in Holland. After Neercassel's death in 1688 the chapters of Utrecht and Haarlem elected as Archbishop of Utrecht Canon Hugo Francis van Heussen of the Hague.

Pope Innocent XI (1676-1689), whose confirmation of this choice had been requested, withheld consent on the ground that a work of Van Heussen's had been censured by the Roman congregation of the index.

DESIRING to avoid a second refusal, the chapter proposed a slate of three candidates: Joseph Causeband, acting vicar at Haarlem; Canon William Schepp of Haarlem; and the acting vicar of Utrecht, Peter Codde. To make sure of a successful issue, the chapter dispatched the rector of Leyden, Theodore van Cock, to Rome with this threefold proposition.

Through Cardinal Colonna's influence, Peter Codde was confirmed as Archbishop of Utrecht on September 25, 1688. On February 6, 1689, he was consecrated at Brussels by the Archbishop of Malines. The Papal nomination made him administrator of the archiepiscopal see of Utrecht and apostolic vicar, with the title of Archbishop of Sebaste. About 1694 the Jesuit party made charges at Rome against Archbishop Codde. He was accused, among other things, of having his younger clerics trained and instructed in the spirit of Jansenism. The points of accusation were discussed by a commission of Cardinals presided over by the Pope. The charges were declared quite groundless. Archbishop Codde was acquitted in 1694. But in 1700 the Archbishop was again called to Rome, allegedly to assist the *Congregatio de Propaganda Fide* with his counsel in an important matter.

Arriving in Rome, he was speedily disillusioned. He found himself overwhelmed with a veritable deluge of accusations, accumulated against him by the Jesuits. As Pope Innocent had died on September 27, 1700, the Dutch Archbishop was at the mercy of the Jesuits' machinations. Without entering here into a discussion of the ensuing controversy, it is enough

to state that Archbishop Codde was suspended as suspect of Jansenism, and in 1702 Theodore van Cock was nominated to succeed him. On August 17, 1702, Holland and West Frisia enacted a decree refusing to recognize Rome's nominee. Since the conflict became more bitter as time went on, Rome nominated in 1707 Adam Daemen of Amsterdam as Archbishop of Adrianople and vicar of Utrecht. The Utrecht chapter rejected him, on the ground of his not being elected canonically. The nuntius Bussi endeavored in vain to win the clergy over to Daemen. The deposed Codde died on December 18, 1710.

Meanwhile priests for the archdiocese of Utrecht were ordained by Luke Fagan, Bishop of With in Ireland, who later became Archbishop of Dublin (1715-1716). Other ordinations were performed in 1719 by Bishop John Soanen, and in 1720 and 1723 by Bishop Francis Armand of Lothringia; and in 1722 by Bishop Francis Paul von Caumartin of the bishopric of Blois. Besides, in 1719, the missionary Bishop Dominic Maria Varlet administered confirmation in Holland. On three days he confirmed in Amsterdam alone 604 persons.

IN 1722 a letter was sent to Rome, requesting that the sad state of affairs be ended by the confirmation or election of a bishop. As Rome did not answer, an election was held. The Chapter elected Cornelius Steenoven to be Archbishop of Utrecht, the proper documents being forwarded to Rome.

At the time of his election, Cornelius Steenoven was vicar general of Utrecht; the election took place April 27, 1723. The chapter of canons entitled to vote met at the residence of rector Van De Lennort in the Hague. The Papal internuntius had, contrary to all law, caused the Utrecht College at Louvain to be confiscated in order to make it impossible for the Utrecht and Dutch candidates to pursue their theological studies. Moreover, there was little hope that the churches of the Utrecht archbishopric could be supplied with clergymen from Louvain or Paris, since Jesuitism had become all-powerful there. However, thanks to the active support of Don Thierry de Viaixnes, a seminary was opened on April 10, 1725, at Amersfoort.

The documents certifying Rome of the election, held in Gravanshage on April 27, 1723, remained in the first instance unanswered. Fully cognizant of Rome's devious ways, the missionary Bishop Dominic Maria Varlet now was petitioned to consecrate the Archbishop-elect, and the consecration took place October 15, 1724. Dominic Varlet, titular Bishop of Babylon, was himself an opponent of the Jesuitical machinations, and for his courageous action on behalf of truth and right had to pay the penalty of excommunication. Rome having received notice of Steenoven's consecration, Pope Benedict XIII (1724-1730) retorted with a brief under date of February 21, 1725, declaring it to be contrary to the canon law. Meanwhile the Jesuits were untiring in their agitation in Holland, in order to drive a wedge between the higher clergy, who insisted on their time-honored rights over against Roman claims, and the lower clergy; the latter were to be made loyal to Rome, not without considerable success. On April 3, 1725, Archbishop Cornelius Steenoven passed away, having wielded St. Willibrord's pastoral staff for about six months. He was followed in the office of Bishop by the Archbishops Barchmann (d. May 13, 1733), van der Croon (d. June 9, 1739), and Meindaerts (d. October 31, 1707). Since with every death of the respective Archbishop the problem of securing a valid consecration became all-important, Archbishop Meindaerts decided to consecrate bishops for the former sees of Haarlem

(1742) and Deventer (1757). Bishop Varlet, who had consecrated the first archbishops, died while Meindaerts occupied the archiepiscopal see, whereupon the latter, lest the Old Catholic Church die out through lack of pastoral care, wisely revived the two vacant suffragan sees.

During the time of the French sovereignty in Holland efforts were made, at Rome's behest, to administer to Old Catholicism the *coup de grace* by depriving the Church of its chief shepherds through State action. After the death of Archbishop John Jacob van Rhyne (June 25, 1808) and that of John Nieuwehuis, bishop of Haarlem (Jan. 14, 1810), the government forbade any further episcopal elections. After the fall of the foreign despot, Napoleon, there came to Holland the hour of deliverance. The declaration of independence, 1814, rendered possible a new election which fell on Willibrord van Os, who, April 24, 1814, was consecrated by the last still surviving Old Catholic Bishop, Gisbert de Jong of Deventer.

When, on July 18, 1870, there arose in the rest of middle Europe, in opposition to the Roman curialism and papalism, a Catholic counter-movement, this Old Catholic movement turned to the Old Catholic Church of Holland requesting that a Bishop be consecrated, a request which was graciously granted, and Hubert Reinkens, Doctor of Theology and Professor of Church History at the University of Breslau, who at Cologne on the Rhine on June 4, 1873, had been elected first Bishop of Old Catholics in Germany, was consecrated by Hermann Heykamp, Bishop of Deventer, in Paradise Church, Rotterdam, August 11, 1873.

OTHER Old Catholic Bishops came to be consecrated. The difficulties which beset the Old Catholic movement in its early years, due to the fact that conservative and liberal tendencies within it stood opposed to each other, were happily surmounted in 1889, when the Utrecht Declaration of principles and ideals, drawn up and solemnly adopted by the Old Catholic episcopate of Holland, Germany and Switzerland, and by the episcopal administrator of Austria (and assented to and signed since by every newly consecrated Old Catholic Bishop in communion with the see of Utrecht), gave the movement its obligatory doctrinal basis and direction. At the present time the Churches of Austria, Czechoslovakia, and Jugoslavia have their own Bishops, and the movement has spread to the Lithuanians and some other nationalities.

In 1925 the House of Bishops of Old Catholic Churches in communion with Utrecht formally recognized the validity of Anglican ordinations and full intercommunion has since been established with the Church of England, and, more recently, with the Episcopal Church of Wales. Old Catholic and Eastern Orthodox commissions are discussing terms of intercommunion between their respective Churches.

Changing Attitudes

(Continued from page 776)

the loveliest thing that was ever said of our Lord was not that He made people go to church and share and worship and give and serve but that after He had done all of these things regularly and faithfully, the record says, "as His custom was." It was a natural part of His life. And therein lies the secret of His character and so I bid myself as I bid you for Christ's sake—not for my own—to do some of these routine things in religion because we need the discipline. And only under discipline can a disciple of Jesus Christ be true.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

The Liturgical Movement in the Roman Church

THE LITURGY OF THE CHURCH ACCORDING TO THE ROMAN RITE.
By Dom Virgil Michel, OSB. Macmillan. \$2.50.

SINCE the Benedictine rule centers uniquely in the liturgy it is only natural that the Benedictines should have taken the lead in the present Roman Catholic "Liturgical Movement," which has as its object the revival of the original meaning of the liturgy in the worship of both clergy and laity. The present volume contains lectures delivered in New York City at the Pius X School of Liturgical Music and is written chiefly for priests and seminarians, but, as Dom Michel says in his preface, "there is nothing in these pages except . . . what every Catholic layman has a full right to know, since the liturgy is the rightful heritage of all the faithful." He is by no means an extremist in the movement and rarely permits himself to criticize the official Roman use as it now stands; "the *Dies irae* may be somewhat post-liturgical in its extremer sense of fear" (page 337) is only a gentle hint where the more pronounced "movementists" would say that this hymn, superlatively great though it is, is utterly out of place at Christian funerals. Where he lets himself go is in the matter of popular practices.

"It is only through our loss of liturgical sense that the custom could arise of attending Mass without receiving Communion" (page 163); this is one watchword of the Movement. Once a bad practice has become established, it will inevitably be rationalized and defended by those who share in it—and how widely has the doctrine been preached that the worshipers, by abstaining from their own Communion, can better appreciate the sacrifice! By all the liturgies, however, the sacrifice is conceived as inseparably connected with Communion, so that the non-communicant misses exactly what his abstinence was designed to achieve.

"The true sacramental nature of the sacrifice of the Altar in which the people should participate actively" is the second watchword of the movement. Dom Michel has severe things to say about private devotions that neglect the progress of the service, and about such illegitimate fantasies as attempts to show "how the Mass is a symbolical repetition of the life of the Saviour, how the Gloria recalls the shepherds at the manger," etc. (pages 150-152). The offering is not the act of the priest alone but of priest and people together, and the people have as truly active a part in it as the priest; this is their privilege and this is their dignity. The old active offering of gifts has disappeared; but what Dom Michel calls the "collection" occupies its precise place in the service and should be construed in precisely the ancient sense; this "collection" is an essential part of the Eucharistic sacrifice! "Today the gifts of bread and wine therefore represent the people as truly as of old, and it is with this in mind that the faithful should both contribute to the Church at the offertory and enter heart and mind into the action and prayers of offering in union with the celebrating priest" (p. 172).

For use by Anglicans the book is handicapped by being tied to a liturgy never too intelligent at its best and badly confused in its later elaborations; from the standpoint of the Liturgical Movement our own liturgy is so far superior that no comparison is possible. Dom Michel's greatest defect is his reticence to criticize, which most notably leads to a quite false explanation of the preface. But those really interested in such matters may be impressed by his pleas for reforms that are not without their relevance to some Anglican parishes also. And he writes with a deep devotional spirit worthy of the movement in which he is a leader.

BURTON SCOTT EASTON.

Hugh Walpole's New Novel

JOHN CORNELIUS. By Hugh Walpole. Doubleday, Doran. \$3.00.

A NUMBER of Mr. Walpole's more recent novels have been built up out of cleverly described episodes, more or less loosely strung together on a biographical framework, and his latest work belongs to the same type. The "biography" is that of John Cornelius, born in 1884 and dying in 1921. He had the un-

happy childhood of the misunderstood boy who recurs so frequently in Mr. Walpole's works, tried to become a writer, failed in both novels and the drama, but acquired an unexpected (and undesired) reputation for fairy tales. Such a career gives Mr. Walpole an opportunity to bring in all manner of characters from the literary and dramatic worlds of the period, many of them actual persons only very thinly disguised; unfortunately the full savor of these scenes will be relished only by the very well informed. He does not, however, succeed in interesting us very deeply in his hero, nor does he convince us that he is an unrecognized genius. He admits that his material was commonplace. But when he adds "and yet certainly not commonplace as Cornelius tells it," he fails to tell us how Cornelius tells it or to make us believe that Cornelius could tell it in any but a futile fashion.

E.

H*Y*M*A*N K*A*P*L*A*N Himself

THE EDUCATION OF H*Y*M*A*N K*A*P*L*A*N. By Leonard Q. Ross. Harcourt. Brace. \$2.00.

MR. ROSS tells us that there is no such person as Mr. Kaplan. We do not believe him; he might as well tell us that there is no such town as Titipu. From the moment he first appeared in the *New Yorker*, smiling benignantly, convinced that the plural of "cat" is "Katz" and upsetting the class of the American Night Preparatory School for Adults in his struggles to have the meaning of "I big de pottment" elucidated, we took him to our hearts forever—or should we not say with him, "to below our hearts"? He consolidated his position there with his epic description of the pathetic end of poor Jake Popper; who despite all oxen tants and blood confusions nonetheless pest away amid de bliddink drops rad—abot whom however we must not mourn overmuch since it's awreddy nine yiss since his lamentable decease. Has he not enriched forever Shakespeare criticism with his exegesis of "Out, brief candle!" as voicing the emotion of Julius Scissor who, vishink to fallink aslip, hollers mit fillink "Go ot! Go ot! Short candle!?" Naturally, when so adjured, what can the short candle do but go ot? How tragic it would be if he should win promotion! But he himself knows that this is impossible, and never did ancient Roman write lines more heroically stoical than the volume's end: "By Thinking is Humans making big edvences on Enimals. This we call Progriss. T-H-E- E-N-D ps. I dont care if I dont pass, I love the class."

E.

A Straightforward Treatment of a Major Health Problem

SHADOW ON THE LAND: SYPHILIS. By Thomas Parran, M.D., Surgeon General, U. S. Public Health Service. Reynal & Hitchcock, Inc. \$2.50.

IT IS fine to have an intelligent and courageous crusading health officer and such this country now has in the person of Dr. Parran. His campaign against syphilis is one of the most encouraging inaugurated in recent years and it bids fair to be one of the most successful. In simple, straightforward language the Surgeon-General points out that our mistaken identification of the syphilitic with the sinful has obscured the fact that syphilis is no respecter of persons and classes. Fifty per cent of all infections are acquired innocently; but because of traditional taboos, many are not recognized in the early, curable stages; many are treated furtively by the quack or the incompetent; most of them appear under other names in the death certificate; and all early infections are dangerous to others.

This carefree exposition is of concrete personal importance to every reader as it presents a realistic cross-section of contemporary American life as seen by the doctor and the health officer. Public health is on the march, and here is the next objective—the next great plague to go, if Dr. Parran has his way, and it begins to look as if he would. Syphilis is a contagious disease that strikes one out of every ten adults in the nation. We have more syphilis than scarlet fever, twice as much as of tuberculosis, a hundred

times as much as of infantile paralysis. It is responsible for 10% of all insanity, for 18% of all diseases of the heart and blood vessels, for most of the still-births, and for the deaths of many infants in the first weeks of life. The results of syphilis constitute a large proportion of the dependent, the delinquent, and the unemployable who are our public charges. This is the problem confronting America today, and Dr. Parran is marshalling the medical and moral forces of the country to solve it. There was a time when the word was not supposed to be spoken outside of the doctor's office. Now it is in the realm of open discussion and is quite generally considered and treated as a major health problem.

Our own Church is in the forefront of the movement to combat the evil. Churchmen, and for the matter of that, every intelligent citizen, will find this volume a veritable storehouse of information.

CLINTON ROGERS WOODRUFF.

A Good Historical Background

A CARDINAL OF THE MEDICI. By Susan Hicks Beach. Macmillan. \$3.00.

IPPOLITO DE' MEDICI was born in 1510 and died in 1535. He and a cousin Alessandro were the only male representatives—although neither of them was in the legitimate line—of the Medici family and hence were used as pawns by the Pope in his tortuous diplomacy. In Ippolito's case this resulted in his being made a Cardinal at the age of 19; a dignity for which he was totally unfitted and which he bitterly resented. As a consequence his career was futile and frustrated and his early death was nothing to be regretted.

Mrs. Hicks Beach tells his story in the form of an historical novel, in which all veritable facts are minutely documented and are supplemented by her imagination only just enough to make the narrative continuous. Frankly, she fails to make Ippolito interesting; he accomplished nothing and she cannot make us feel that he had enough earnestness ever to accomplish anything; his very love affairs are artificial through and through. But her historical background, in which she reconstructs the last stages of the Italian renaissance, is superb.

B. S. E.

A Good Book on the Catholic Faith

FIRMLY I BELIEVE. By Duncan Armytage. Morehouse. Pp. 76. 60 cts.

IN THIS small book, Canon Armytage of Southwark gives us a series of instructions on "fundamentals of the Faith," arranged around the famous hymn, "Firmly I believe," from Newman's *Dream of Gerontius*.

It is a good book, and in its way a sound one; and is easy to understand.

Looking through it, one is compelled by its simplicity to raise the question whether or not the Catholic faith is persuasively presented when old, and to many people quite meaningless, phraseology is constantly employed. The clergy understand it, some of the laity do also; but the great mass of people, as Thornton Wilder once noted in a preface to a book of plays, are left quite cold by it. There is great need of a presentation which carefully (almost scrupulously) avoids the older language, but conveys its sense—then we can go ahead in using the grand old words which have come down to us richly freighted with meaning. Canon Armytage has indicated something of what can be done along these lines.

W. NORMAN PITTENGER.

Taxing Business

HOW SHALL BUSINESS BE TAXED? By Various Authors. Published by the Tax Policy League, New York. \$2.50.

THIS BOOK is a symposium of admirable papers presented at a recent conference in Chicago convened and managed by the Tax Policy League. Curiously enough there is very little scholarly discussion of this highly important subject. Indeed as the editor points out, existing literature is meager and scattered. The contributors, mostly professors of economics, address themselves to a consideration of such questions as: What is a satisfactory method of taxing business? Should business be taxed at all? Should it be taxed on the basis of ability to pay taxes or of benefits received? What is business and what are business taxes? How is business taxed in Europe? Should corporation income

taxes be at flat or graduated rates? Should unincorporated business be taxed, and if so, how and at what rates? Is the recently enacted federal tax on undistributed profits a step in the right or wrong direction? Who pays the social security taxes? What is a pay-as-you-go basis for social security?

As it is reasonable to expect, the views expressed differ widely, but the discussion is helpful and decidedly stimulating and should be followed by all who are concerned in the problems involved, and that should include all of us. Of the 12 articles nine are from professors or teachers of political economy.

CLINTON ROGERS WOODRUFF.

A Needlessly Difficult Book

THE FOCUS OF BELIEF. By Arnold R. Whately. Macmillan. Pp. x-191. \$2.75.

DR. WHATELY has been deeply influenced, as he admits, by the writings of Husserl and the German "phenomenalists," Heim and the existentialists, and Barth and the dialectic theologians. The result is that his book appears confused, and the style is extremely difficult—since philosophical and theological terminology is added to a manner of presentation which even in the introduction is involved and awkward.

The author's contention is that "redemption" is the focal point in Christian theology, and that all doctrine and philosophical construction must follow from and elucidate this central fact. The line of argument, however, has little contact with most contemporary Anglican thought; and its difficulty does not reward the reader with much that he has not known before, but would probably express in other and (as the reviewer would think) more readily comprehensible language.

Running through this book, one is moved to express once again the wish that writers in English who are attempting to popularize or convey continental philosophy and theology would realize that there is at hand a set of terms in our own language which can be used to state these ideas, and that there is no necessity to invent or translate terms which render the whole matter needlessly complicated for the English or American reader.

W. NORMAN PITTENGER.

Mystics

(Continued from page 775)

silence, in the hushed twilight hours of the soul. And so when we hear the mystic speak we are listening to the voice of silence.

Instead of being removed from life, the mystic of all men is closest to the very heart of life itself. "The wind and silence, God's eldest born," are known of him, are full of words and sounds and meanings to him. God's voice to him is "wind among still woods."

The true mystic is the humblest of men. He is as a child who resigns himself to the guidance of an unseen hand, the hand of one walking by his side. He demands no authority for the unseen hand whose fingers he feels upon his shoulders. The mystic, like ourselves, often feels himself close to God, indeed almost touching the source of our life and being, the source of all life and all being.

"Speak to Him, thou, for He heareth,
And Spirit with spirit can meet—
Closer is He than breathing,
And nearer than hands and feet."

ACKNOWLEDGMENTS

CHURCH ARMY

E. P.	\$15.00
Anonymus	5.00
	\$20.00

CHINA EMERGENCY FUND

Rev. Philip G. Davidson, Greenville, Miss.	\$5.00
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NEWS OF THE CHURCH

Request Changes in South India Scheme

Equal Rights for Laity in Synod, Intercommunion Before Uniting, Lay Celebration Sought

MADRAS, INDIA (NCJC)—As a result of a two-year discussion of the South India Church Union scheme, the General Assembly of the South India United Church asked for the incorporation of three conditions in the scheme. These are: (1) lay delegates in the Synod to be equal to ministerial delegates; (2) the adoption of intercommunion and inter-celebration between the three parties prior to the Union; (3) freedom to grant licenses to laymen under special circumstances to celebrate the Lord's Supper, as is the practice in the South India United Church.

Of the three negotiating units, that is, the Wesleyan Methodist, the Anglican and the South India United Church, the last of these, comprising Congregationalists, Presbyterians and American Reformed Church, have always been suspicious over the introduction of an episcopacy in the scheme.

The eight constituent councils of the General Assembly will have to report their views to the next Assembly in 1939, before the final answer of the South India United Church is given. Meanwhile, the joint continuation committee of the three bodies and the councils of the other parties will meet and are expected to draft an answer to the South India United Church resolutions.

Supporters of the scheme, though hopeful of ultimate success, consider the difficulties "serious."

GFS Presents \$2,000 to Bishop Demby for Use in Negro Fund

NEW YORK—The Girls' Friendly Society is making Bishop Demby a Christmas present of its completed pledge of \$2,000 for use as a discretionary fund in meeting the many needs of the Negro work in Arkansas. As soon as enough gifts were received to make up \$500, the money was immediately forwarded to Bishop Demby; then, when gifts amounting to another \$500 came in, they were sent as a second instalment of the pledge. Further instalments have been forwarded at regular intervals.

This pledge to Bishop Demby is the most recent piece of work for missions done by the GFS. Each year a mission object is selected in consultation with Dr. Wood and other leaders at the Church Missions House, for some very pressing need which the Church cannot otherwise meet.



Wide World Photo.

ST. MARK'S RECTOR RETIRES

The Rev. Dr. William Norman Guthrie, for more than 26 years rector of St. Mark's-in-the-Bouwerie, whose resignation became effective last week, bids goodbye to members of his congregation.

Reading Room in Downtown Chicago Opened by Catholic Club for All Church People

CHICAGO—At the suggestion of Fr. Tiedemann, OHC, during his mission last spring, the Catholic club has temporarily opened a reading room in room 1216, the Tower building, 6 North Michigan avenue (corner Madison). This is a most convenient location for people in the Loop, and all are invited and urged, whether members of the club or not, to use this means of learning more about the Church and its work.

Included in the material available are (1) a small library, mostly of books pertaining to the Catholic Revival in the Anglican Church; (2) many tracts; (3) the following periodicals: the *Church Times* (London), *Holy Cross magazine*, the *American Church Monthly*, the *Spirit of Missions*, *Church Union Gazette* (English), the *Diocese of Chicago*, and *THE LIVING CHURCH*.

The experiment will continue to May 1, 1938, and if there is sufficient response on the part of visitors it will be continued; if not, it will then be closed. There is no charge connected with the reading room.

Retreat Held at Divinity School

NEW HAVEN, CONN.—The Berkeley Divinity school held its Advent retreat on December 3d and 4th with the Rev. Dr. Theodore O. Wedel, National College Work secretary, as leader. Choosing for his theme, Facing God, he developed the thought in the following steps: Facing God outside Ourselves; God, the Searcher of Hearts; God, the Judge of all Men; and God, Incarnate Love.

Elect Delegates to Holland Conference

Bishops Perry and Stewart to be American Church Representatives at World Council Discussion

NEW YORK—Bishop Perry of Rhode Island and Bishop Stewart of Chicago will be representatives of the Episcopal Church at the provisional conference in Holland next May to draw up a plan for the proposed World Council of Churches.

Bishop Perry was elected delegate by the Faith and Order Commission of the Church, meeting at the General Theological Seminary December 2d. Bishop Oldham of Albany was elected alternate.

Bishop Stewart, the Commission decided, was eligible to attend the conference *ex officio*, as a member of the Committee of Fourteen appointed by the Oxford and Edinburgh conferences. The secretary, the Rev. Floyd W. Tomkins, was instructed to write him, expressing the hope that he will attend.

Bishop Oldham was also elected to represent the Episcopal Church at the electoral conference to be held in Washington January 10th to 12th for the purpose of choosing the ten delegates from the United States to the Holland meeting.

The Commission took action suggesting that the Church Congress make the Oxford and Edinburgh reports the subject of its next program, and recommending that lists of publications issued by the two world conferences be sent to all clergymen of the Episcopal Church with a commendatory letter from the Presiding Bishop.

The following officers were elected: president, Bishop Manning of New York; first vice-president, Bishop Tucker of Virginia; second vice-president, Bishop Perry of Rhode Island; secretary, the Rev. Floyd W. Tomkins; treasurer, Dr. Robert S. Barrett.

The meeting was attended by Bishops Manning and Perry, the Very Rev. Hughell E. W. Fosbroke, the Rev. Drs. W. R. Bowie, H. C. Robbins, and D. A. McGregor; the Rev. Floyd W. Tomkins, and Dr. William C. Sturgis. Messages of regret were received from members unable to attend.

Two Chaplains Appointed for United States Army in Hawaii

HONOLULU, T. H.—After a period of six years without an Episcopal chaplain for the United States Army stationed in Hawaii, two have now been appointed.

The Rev. Luther Miller has been transferred from Fort Leavenworth to Schofield barracks, and the Rev. Charles W. B. Hill from San Antonio, Tex., to Fort Kamehameha. In the interim Bishop Littell and the Rev. A. H. Stone, headmaster of Iolani school, have been ministering at the Post chapels.

See Progress Toward Final Church Union

Bishop Perry Discusses Closer Union with Presbyterian Group; First Official Step Taken

NEW YORK—Negotiations looking toward ultimate Church unity took place December 7th when the Presiding Bishop in his office at Church Missions House met a delegation from the Presbyterian Church in the United States of America, to convey officially the information regarding the recent action of General Convention with reference to closer union with the Presbyterian body.

Representing the Presbyterian Church were the Rev. Dr. L. S. Mudge, secretary of the General Council of the Presbyterian Church, and the Rev. Dr. J. Ross Stevenson, chairman of the Presbyterian Assembly's department on Church coöperation and union. With Bishop Perry, and representing the Episcopal Church's Commission on Approaches to Unity (of which Bishop Parsons is chairman) was the Rev. Dr. Howard C. Robbins of New York, now associated with the General Theological Seminary, and for many years active in various movements looking toward unity among Christian communions.

The step taken on December 7th was the presentation to the Presbyterian group of the resolution passed by General Convention, which constituted the first official step in the process of closer union between these two groups. The action of Convention, however, had followed a series of informal conferences with Presbyterian leaders. Bishop Perry formally read the Resolution as follows:

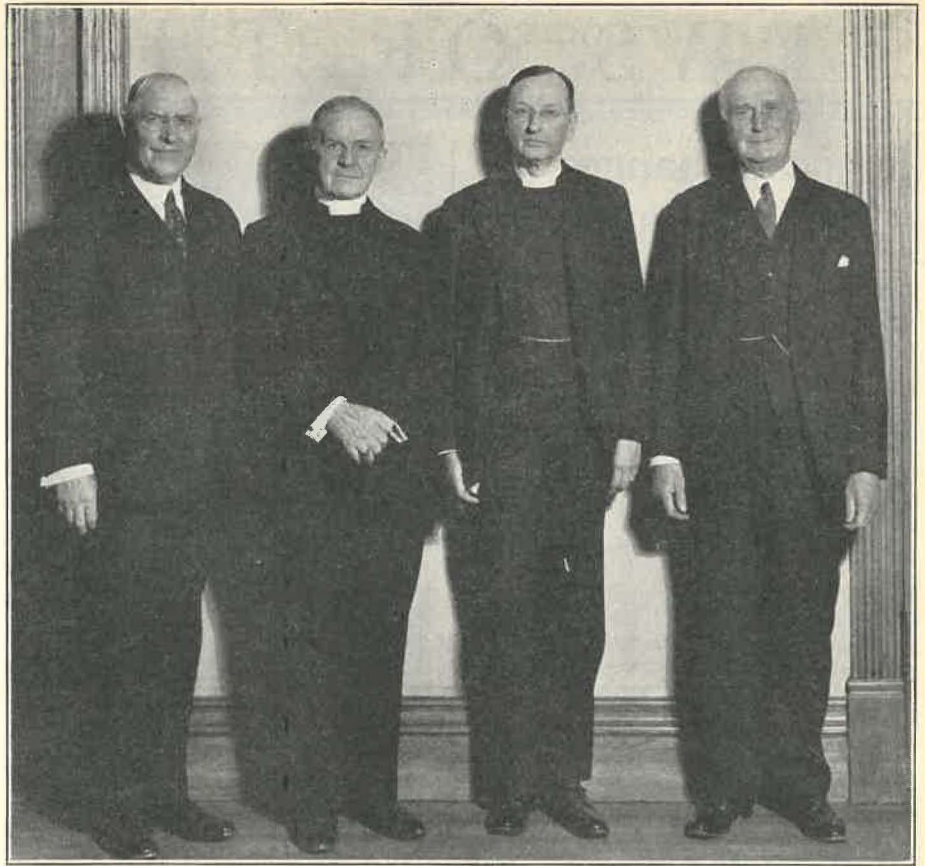
"The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic union between their respective Churches."

URGES FRAMING OF PLANS

"Upon the basis of these agreements," Bishop Perry said, "it is hoped that the two Churches will take immediate steps toward the framing of plans whereby this end may be achieved."

While the Episcopal Church, as well as other branches of the Anglican communion, has been studying approaches to union with other Christian bodies for many years, it set up first in 1928 the official commission now named the Commission on Approaches to Unity, which has, since that time, held conversations with representatives of the Methodist, Presbyterian, and Lutheran Churches, a list increased this year by inclusion of the Reformed Episcopal Church. The present negotia-



AT UNITY MEETING

Left to right: Rev. Dr. L. S. Mudge, Bishop Perry, Rev. Dr. Howard C. Robbins, and Rev. Dr. J. Ross Stevenson.

tions with the Presbyterian Church, in the opinion of Church leaders, have progressed further than similar contacts with other bodies sympathetically interested.

RELATIONS INTIMATE IN PAST

Through the history of the Anglican communion there have been between that body and the Presbyterian system, intimate relations, such as the Puritan influence prior to the English Restoration when the Presbyterian system influenced the Anglican rites and ceremonies through officially imposed revisions of the Book of Common Prayer. The present approaches, it was explained by officials at Church headquarters, are in the growing spirit of friendliness and community of purpose in Christian life and work.

The action of the Episcopal Church with reference to the Presbyterian Church is expected to be brought up for official consideration by the Presbyterians at the next meeting of the General Council of that Church, to be held in Philadelphia on March 1, 1938.

Canon Bridgeman to Speak Over WABC December 24th

NEW YORK—The Rev. Canon Charles T. Bridgeman, of Jerusalem, now home on furlough, will broadcast from Station WABC, the Columbia Broadcasting System, on Friday, December 24th, from 2:15 to 2:30 P.M. The subject of his address will be Bethlehem, Then and Now.

Church's Indifference to Those Between 25 and 40 Viewed as Serious Failing

CHICAGO—Declaring the apathy of the Church and Church organizations toward the young man and woman between 25 and 40 years of age threatens the very existence of the Church, Col. Robert G. Peck, prominent Chicago Churchman, called upon the Church to take steps immediately to remedy the existing situation. Colonel Peck, who is junior warden of St. James' Church, made his remarks before a meeting of the Church club at the Hotel Sherman.

"Apparently it has become the unwritten rule that from the time a young man or woman leaves the ranks of the young people's societies, he or she is disqualified from taking further active part in or responsibility for the Church until the age of 40 or 50. Even the most casual consideration of this condition must bring the realization of how unpardonable such an attitude is and how dangerous to the vitality and growth of the Church. It is this very class which should be taking the major interest in the direction of lay activities and in other Church responsibilities."

"The obvious action is to give a worthwhile job to these young men and women of 25 to 40, who are sufficiently mature to take responsibility, to make decisions, to analyze problems, but who on the other hand are youthful enough to be fully aware of present-day thought among their contemporaries."

Colonel Peck was delegated to draw up definite plans for an attack on the problem he outlined and to report them to the board of directors at the January meeting.

Southern Methodists Complete Unity Vote

Total Vote of American Annual Conferences Shows 7,577 in Favor of Union, 1,247 Against

NASHVILLE (NCJC)—Concluding the voting of American conferences of the Methodist Episcopal Church, South, on the question of union of that denomination with the Methodist Episcopal and Methodist Protestant bodies, the Louisiana conference of the southern group meeting at Shreveport, gave 215 votes in favor of union to 10 against, bringing the total vote of the annual conference divisions to 7,577 in favor to 1,247 against.

While the Cuba conference and the China conference are both entitled to vote, their sentiment is known to be decidedly pro-union, and should the vote of these bodies be unanimously adverse unification gains are so strong that it would not affect the decision of the conferences.

The big majority given by the annual conferences is in striking contrast to the vote on unification in 1925. In the annual conference referendum held at that time the unificationists had only a majority of approximately 400 votes. Not only has there been a change of sentiment in the South but the present plan of proposed union with its segregation of the Negroes into a separate jurisdiction is more acceptable to the South where state laws enforce Negro segregation.

The next step in union plans will be the action of the Southern General Conference to convene April 28, 1938 at Birmingham, Ala. A majority of two-thirds is the requirement for ratification by this body.

UNITING CONFERENCE

In the event union is declared, and from present indications that is a foregone conclusion, the next step will be the Uniting Conference, which, according to the provisions of the plan, shall be held within "12 months after the final approval and

Invite New York Churches to Use Epiphany's Lot

NEW YORK—The congregations of more than 35 churches in the Yorkville area of Manhattan have been invited by the Protestant Episcopal Church of the Epiphany to join in an old-fashioned Christmas carol festival December 23d at the site where the Epiphany parish plans to build its new church next spring. The invitation also offered the facilities of the lot on evenings other than December 23d to those congregations which desired to plan separate festivities.

There will be a 35-foot Christmas tree at the December 23d service, and the choir of St. Thomas' Chapel, including 40 singers, will lead the carols, the Rev. John W. Suter, Jr., rector of the Church of the Epiphany, has announced.

Orthodox Services Held in Canal Zone Churches

ANCON, C. Z.—Episcopal churches in the district of the Canal Zone have been placed at the disposal of a Greek Orthodox priest, the Rev. Gerasimos Mazarakis, for ministrations to the Greek colony on the Isthmus. Bishop Beal has given his hearty approval of this arrangement.

Fr. Mazarakis, a professor of the Theological College of Athens, is on a vacation here. In Panama, St. Paul's Church has been placed at his disposal by the Rev. A. F. Nightengale, rector, and a similar courtesy has been extended by the Ven. E. J. Cooper, rector of Christ Church-by-the-Sea, Colon.

adoption of this Plan of Union by the three churches, at the call of the bishops of the two churches and the president of the General Conference of the Methodist Protestant Church."

The duty of the Uniting Conference will be "to harmonize and combine the rules and regulations as found in the disciplines of the three Churches relating to membership, the conferences, the ministry, judicial administration, and temporal economy."

Membership of the Uniting Conference is to be composed of 400 delegates each from the Methodist Episcopal Church and the Methodist Episcopal Church, South, and 100 from the Methodist Protestant Church.

Both the Methodist Episcopal and the Methodist Protestant denominations have completed the vote both by annual and General Conferences in their borders and have secured the necessary majorities of three-fourths and two-thirds.

Only one conference in the southern division, the North Mississippi with a vote of 117 for to 125 against, failed to give a majority.

WILL TAKE SEVERAL YEARS

If and when union is declared and pending the meeting of the Uniting Conference each of the three unifying Churches will be governed by the rules and regulations of its own book of discipline, according to provisions of the plan. It is the general opinion in the southern area that unification cannot be consummated before 1940, at which time the first general conference of the united Church, after union to be known as simply the Methodist Church, will probably be held.

Rouses Interest in China

PLAINVIEW, TEX.—Interest in the missionary program of the Church, and particularly in the present misfortunes of Chinese Christians, has been raised to new heights by the visit throughout the district of North Texas of Arthur J. Allen, of Wuchang, China.

Mr. Allen teaches history in Central China College. His enthusiasm has been transferred to those who heard him, resulting in increased interest in and giving to the Church's missionary work.

"United Front" Hit by British Leaders

Anglican and Free Church Clergy Repudiate Group of Sympathizers With Romanist Spanish Policy

LONDON (NCJC)—A number of Anglicans and Free Churchmen, occupying official positions, have repudiated the "United Christian Front" formed by a number of British Churchmen and dissenters, to cooperate with Roman Catholics in order to combat what they have described as the "Red menace to Christianity" in Spain.

The Archbishop of York is among those signing the repudiating statement, which reads as follows:

"Attention has once more been drawn to the 'United Christian Front' by the withdrawal of a leading layman who was among the signatories to its manifesto.

"Some of us who are specially eager to promote Christian unity and cooperation felt unable to associate ourselves with this newly initiated movement, because it is concerned with the Spanish conflict and adopts a view of it which seems to us ill-founded. Reference to Spanish history completely dispels the idea that anti-clerical outbreaks in Spain must be promoted by Communism, for they were familiar long before the day of Karl Marx.

SEE "PRECARIOUS" JUDGMENTS

"We regret that so admirable an inspiration as the union of all Christians in resistance to the enemies of the Gospel should be bound up with judgments on contemporary events which are certainly precarious and to us appear mistaken."

Others signing the document included: the Bishop of Southwell; the Bishop of Ripon; the Rev. M. E. Aubrey, moderator of the Federal Council of the Free Churches and secretary of the Baptist Union of Great Britain and Ireland; the Rev. Dr. Sidney M. Berry, secretary of the Congregational Union; the Rev. Dr. J. Scott Lidgett, ex-president of the Methodist Conference; the Rev. Henry Carter, secretary of the Methodist temperance and social welfare department; the Rev. Walter J. Noble, secretary of the Methodist missionary society; the Rev. Dr. J. H. Rushbrooke, secretary of the Baptist World Alliance; the Very Rev. Dr. W. R. Matthews, Dean of St. Paul's Cathedral; and Dr. A. D. Lindsay, master of Balliol College, Oxford.

Seek Federal Legislation on Marriage and Divorce

WASHINGTON (NCJC)—A constitutional amendment empowering Congress to enact uniform marriage and divorce laws and a bill to establish such laws, were introduced recently by Senator Arthur Capper, Republican Senator from Kansas. The marriage bill would prohibit licenses being issued to men of less than 18 and women of less than 16 years of age without parental consent. It would require an application for license to marry two weeks before the ceremony.

Under the bill, grounds for divorce would consist of adultery, cruel and inhuman treatment, desertion or failure to provide, incurable insanity, and infamous crimes.

Maryland Welcomes New Primate-elect

Many Turned Away from Doors as
Throng Attend Ceremony, Hear
Missionary Addresses

BALTIMORE—More than 3,300 persons filled the Lyric theatre December 5th, and over 1000 were turned away long before the hour set for the service of welcome to the Presiding Bishop-elect, the Rt. Rev. Henry St. George Tucker, D.D. Nearly 500 stood during the entire service but it was necessary to close the doors to many who were eager to attend. However, the disappointed late-comers and other communicants of the diocese living too far from Baltimore were given the opportunity to listen in on a broadcast by transcription over WFBR, Baltimore.

The service opened with a procession of the clergy, together with Bishops Fiske, Manning, Tucker, and Helfenstein.

There were 500 voices in the combined

choirs under the leadership of Donald J. Rubie, organist and choirmaster of the Church of St. Michael and All Angels.

After the service of Evening Prayer, Bishop Helfenstein presented Bishop Tucker by saying, "We have gathered here tonight not only to worship God, but also to welcome Bishop Tucker and to pledge him our loyal support in helping him to bear the great burdens that the Church has placed upon him."

MAKES APPEAL FOR MISSIONS

Bishop Tucker made a strong appeal for missions.

"Unless the Church is ready and able," he said, "to make its contribution to the world outside of its membership, it has no survival value and men might well ask what right it has to exist. It must perform functions useful to mankind in general." He stated that the mission work was not like any other remedy proposed and that the world "certainly is in need of a Saviour."

Bishop Manning followed Bishop Tucker with a missionary address, in which he declared:

"We are standing at a point at which the missionary work of the Church must go forward, or it must retreat. It cannot stand where it is. Unless the missionary offerings

Philadelphia Church Club Holds 42d Annual Dinner

PHILADELPHIA—The 42d annual dinner of the Church Club of Philadelphia was held in the Bellevue-Stratford hotel on December 7th.

Preceding the dinner the officers of the club held a reception for the Presiding Bishop-elect and for the Rev. Canon Cyril E. Hudson of St. Alban's Cathedral, England, at which 300 were present. Speakers were Bishops Taitt, Tucker, and Cook, and Canon Hudson.

In his speech Bishop Tucker defended Christian missionary activity. "Christian missionary work," he said, "is the only way today that the liberties of men can be preserved. . . ."

Canon Hudson addressed the club and its guests on the subject, *The Parson and His People: What Each May Rightly Expect of the Other.*

of the Church are increased considerably there must be actual discontinuance and surrender of work that we have taken in hand. This is a fact of utmost seriousness. We all know what the world situation is today. Christianity is facing the gravest crisis in its whole history. The one supreme question today is whether Christianity shall now spread through the nations or whether we shall have a world without God. What we need is not a campaign device, or increased machinery, or special emergency appeals. What we need is a new awakening of faith and spiritual life in the Church. We need today in the whole Church fuller and clearer faith in Christ. We have too much lukewarm and half-believing discipleship, too much teaching and preaching of a half Gospel, a Gospel with the life and power left out of it. The Christian Gospel is not belief merely in the ideals of Christ, or in the teachings, or the 'values' of Christ. The New Testament does not call us to come and kneel in the presence of Christ's ideals, it calls us to come and kneel in the presence of Christ himself.

MUST BRING "CHRIST HIMSELF"

"We are not commissioned to carry our American view of life, or our ethical standards, or our Western culture, to other nations. If that is all missions mean they have no reason or excuse and are, in fact, an impertinence. There is only one thing that is worth carrying on other nations and that is Christ himself. But if the Church is to have power to carry Christ to men in China and Japan, we must more fully convert our own people in Baltimore and New York.

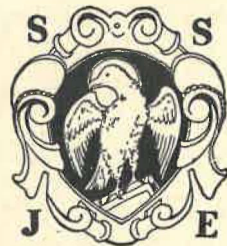
"A merely human Jesus has no power over the lives and consciences of men, a merely human Jesus cannot give the world the help that it now needs. We must recover our faith in Him who is the God-man, the Second Person of the eternal Trinity, the Christ of the Scriptures."

32 Nurses Receive Caps

MANILA, P. I.—An impressive service was held on November 7th in St. Luke's Church when 32 probationers of the training school for nurses received their caps in the presence of friends and associates.

The service of consecration was in charge of the Rev. E. G. Mullen, assisted by the Rev. Henry Mattocks of St. Stephen's Church. The caps were placed upon the heads of the kneeling nurses by Miss Lillian J. Weiser, director of the training school.

COWLEY



A QUARTERLY MAGAZINE PUBLISHED BY THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST aims to give information about the life and progress of the Society in its several houses and keeps associates and friends in touch with the work. There are also papers by members of the Society and other writers, articles on the religious life and devotional subjects, and reviews of theological and other books.

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Detroit Free Press Photo.

JAPANESE FOOTBALL POSTER

Paul Rusch (left), professor at St. Paul's University in Tokyo, shows the first poster advertising a Japanese football game to the Rev. I. C. Johnson, of Detroit. The picture originally appeared in the Detroit "Free Press."

Head of Albany Religious Order Observes 40th Year

ALBANY, N. Y.—The Reverend Mother Alice, superior of the Sisterhood of the Holy Child Jesus, on December 7th observed the 40th anniversary of her profession. Mother Alice has for the past 15 years been head of the order and of the child's hospital which is conducted by the Sisters.

The observance of her 40th anniversary was recognized by Bishop Oldham, who is president of the board of governors of the child's hospital, and who, with the entire board and medical staff, presented Mother Alice a testimonial in tribute to her long and devoted service. The testimonial was personally signed by each member of the board and each physician at the annual dinner given them by the bishop, the date this year coinciding with the anniversary of Mother Alice.

"On this significant occasion," the testimonial read, "we, her colleagues and co-workers, desire to record our deep appreciation of her wise, gentle, and efficient administration of this hospital, and to wish her that deepest of all satisfactions, which comes from the knowledge of useful work well done."

The Sisterhood of the Holy Child Jesus was founded by Bishop Doane, who also founded the child's hospital, one of the most beloved institutions in the city of Albany.

Lay Cornerstone of Greek Church

RALEIGH, N. C.—The Most Rev. Athenagoras, Archbishop of the Greek Orthodox Church in North and South America, conducted a colorful service on November 30th as he laid the cornerstone of Holy Trinity Church, the first building of the Hellenic Greek Orthodox Church in this state.

Others who participated in the ceremony were Councillor Nicholas G. Lely of the Royal Greek Legation in Washington, D. C., Governor Hoey, Mayor Iseley, attorney-general A. A. F. Seawell, Bishop Penick of North Carolina, the Rev. John A. Wright of Christ Church, and the Rev. James McDowell Dick of the Church of the Good Shepherd.

Missionary Appears in Sports Section

Detroit Newspaper Interviews Paul Rusch, Brotherhood Leader Who Introduced Football in Japan

DETROIT—Paul Rusch, professor of commercial English and economics at St. Paul's University, Tokyo, and executive vice-president of the Brotherhood of St. Andrew in Japan, recently spent several days in the diocese of Michigan, and because of his connection with football in Japan, got his picture on the sport pages of the *Detroit Free Press* in company with his host, the Rev. I. C. Johnson, rector of St. John's Church.

Three years ago, on Thanksgiving Day, 1934, the first game of American football was played in Japan, and this introduction of the game into Japan was directly due to Mr. Rusch. Since that time the game has grown so in popular favor that the six leading universities of the Japanese nation now have football teams and carry out an annual schedule.

Mr. Rusch is chairman of a committee of Japanese sports writers who have translated the American rule book into Japanese. In order that the people may understand the game, each college game is accompanied by a narrator at a loud speaker, who explains each play to the spectators. The games draw as many as 5,000 people, and the fact that the American ambassador to Japan, himself a Churchman, is keenly interested in the inauguration of the sport in the Japanese Empire, does a great deal to advance the game in the popular favor.

Mr. Rusch's program while in the diocese of Michigan was arranged by Allen L. Ramsay, diocesan director of boys' work, and began with an evening meeting in Michigan State college, Lansing, on November 18th, where he met the Episcopal students at the college. On the following evening he spoke at a meeting of about 20 Brotherhood leaders in St. Andrew's Church. He preached twice on November 21st—in Christ Church, Grosse Pointe, in the morning, and in the evening at a city-wide missionary service in St. John's Church, Detroit.

On November 22d Professor Rusch met a group of the leading women of the diocese at tea, and that evening spoke at a dinner meeting of 100 men of Port Huron in Grace Church, that city. On November 23d he concluded his stay in Michigan by speaking at a dinner of men and boys of Detroit, with about 100 in attendance, held in St. Matthew's Church.

Begins Work in Philippines

MANILA, P. I.—Miss Blanche Maxley of St. Luke's hospital, who arrived in Manila early last month, is a native of Darlington, Md., and received her training at Union memorial hospital, Baltimore. She was connected with the surgical department of Kern general hospital in Bakersfield, Calif., for some time, leaving that position to take up her work here.

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SOME MEMORIES

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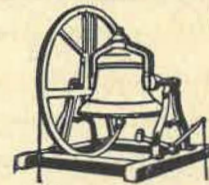
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353,260 Reached by Preaching Mission

Evangelistic Effort of Federal Council Arrived at Three New "High Points" in 1937

NEW YORK (NCJC)—A total of 353,260 people attended the National Preaching Mission this year, in the 13 cities visited, the Rev. Dean Edwards, associate secretary of the National Preaching Mission, declared in a report for the Federal Council of Churches. He said this figure represented an average attendance at each mission of 27,174.

Three new "high points" were cited in the report. The first was the attendance of 2,500 women for three consecutive mornings in Richmond, Va.; the second, the attendance of 5,000 young people at the Minneapolis-St. Paul youth meeting; the third, the holding of one-day missions in 75 of 105 counties in Kansas, representing more one-day missions in this than in any other state.

Improved interracial relations were noted by missionaries, according to the report. In Jacksonville, according to Mr. Edwards, the city armory was opened to Negroes for the first time in the city's history, and following the visit of the mission, an interracial committee was set up.

During the mission's visit to Tulsa, Jim Crow regulations were suspended, and

"Pagan" Christmas Cards Are Boycotted by Romanist Group

ASTORIA, N. Y. (NCJC)—A strict boycott of "pagan" Christmas greeting cards was endorsed here recently by the Holy Name Union of the Roman Catholic Diocese of Brooklyn and Long Island, at a meeting attended by more than 800 delegates from the 130 parishes in the diocese.

Cards bearing pictures of animals and nature scenes, that are "not in keeping with the spirit of the Nativity," have been commercialized widely, the resolution pointed out. It was offered by James Munro, of Richmond Hill, Long Island, who is chairman of the public relations committee.

Negroes permitted to enter the auditorium where the mission was given, through all doors, instead of through the doors usually reserved for Negroes.

Twenty-two radio broadcasts of 14 minutes duration were given during the four-day Mission in Jacksonville, which sets a new record for broadcasts by the Preaching Mission, the report declares.

Mr. Edwards also reported that the 1937 mission had made advances over the 1936 mission in reaching labor, professional and business groups. Conferences with labor leaders and business men were arranged in several places, and were reported as successful in improving understanding of common problems.

At Quincy, Ill., a special session was held for farmers.

More News of Anking Missionary District

Foreign Staff Scattered; Several at St. James' Hospital; Chinese Clergy and Teachers Remain

NEW YORK—According to latest reports about the staff of the missionary district of Anking, foreign workers are much scattered. At St. James' hospital are Dr. Harry B. Taylor, two nurses, Emeline Bowne and Isabella Colson, Blanche Myers, also on the hospital staff, and Alice Gregg, religious education secretary. Miss Laura Clark, Bishop Huntington's secretary, has been visiting Miss Gregg in Anking but has probably returned to Hankow.

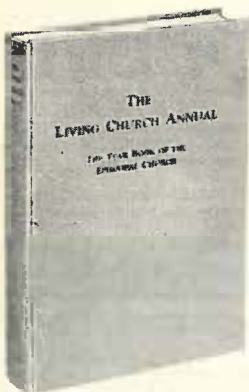
The Rev. Lloyd R. Craighill of St. Matthew's Church, Nanchang, the only foreign priest on the staff of the Anking district, is in Kuling. So also is Miss Mary Parke, a 1936 recruit.

Bishop and Mrs. Huntington, Miss Margaret Monteiro, a teacher, and Miss Lucy May Burgin, a nurse, are in the United States.

B. W. Lanphear, head of St. James' School, Wuhu, was reported still in that city when it was being bombed December 5th. Sister Constance Anna of St. Lioba's Mission, Wuhu, is still in Wuhu, according to the list in the New York *Times* of December 6th.

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Dean Underhill is Consecrated Bishop

Dr. Kirk Made Bishop of Oxford, Dr. Markham Suffragan of Grantham on Same Day; Other News

LONDON—Dr. Francis Underhill, former Dean of Rochester, and a priest whose pastoral work and writings on the life of prayer in the world have made him highly esteemed in the Church, was consecrated Bishop of Bath and Wells in St. Paul's Cathedral on November 30th, St. Andrew's Day.

At the same time, Dr. K. E. Kirk of Oxford, renowned for his writings on moral theology, was consecrated Bishop of Oxford, and the Very Rev. A. A. Markham, Dean of Stamford, was consecrated Suffragan Bishop of Grantham, in the diocese of Lincoln.

The Archbishop of Canterbury was the celebrant, and he was assisted in the very moving and impressive ceremony of the laying-on of hands by nearly 40 bishops. The sermon was preached by the Rev. Eric Graham, principal of Cuddesdon Theological College.

LILIAN BAYLIS HONORED

Eminent dramatic critics, playwrights—among them Bernard Shaw—priests, players, and men of affairs, have paid magnificent tributes to the great work and no less great Christian character of Miss Lilian Baylis of the Old Vic Theater, who died suddenly on November 25th.

It was under Miss Baylis's direction that the Old Vic in the Waterloo road, one of the shabbiest and poorest districts of South London, has become justly renowned in the world of the theater as the home of Shakespeare, and more recently in the North London, at Sadlers Wells Theater, she has been doing for opera and the ballet what for many years before she had been doing for drama.

The Rev. C. W. Hutchinson, vicar of St. John's, Waterloo road, in which parish the Old Vic is situated, has written of Lilian Baylis: "She was a great woman—a great daughter of the English Church, a 'bonny fighter,' for all such things as are lovely and of good report." The Bishop of Southwark attended the solemn Requiem for her, sung at St. Anges' Church, Kennington Park, where Miss Baylis worshiped for many years. Crowds attended a memorial service at St. Martin's-in-the-Fields, Trafalgar square, at which Fr. Andrew gave the address and John Gielgud, the actor, read the lesson.

ROMAN CLAIMS CRITICIZED

An outspoken pamphlet, entitled *The Case of the Church of England Against Rome*, has been published by the Press and Publications Board of the Church Assembly. The author is the Ven. C. P. S. Clarke, Archdeacon of Chichester, and while an introductory note explains that he alone is responsible for statements in the pamphlet, it is described as being "issued under the authority of the Defence and Instructive

First Group Confirmation Rite Held in New Jersey

BURLINGTON, N. J.—The first group confirmation under the new plan for Bishop Gardner's visitations took place here on Saturday afternoon at 3 P.M., 88 candidates from nine parishes being presented by their rectors in a most impressive ceremony. The service was exceedingly simple, with congregational singing only.

Sentences, Creed and prayers were followed by the Bishop's address to the class and then the confirmation service. All the candidates entered and sat as one large class, boys and men in one group, girls and women in another. The clergy said the sentence of presentation severally in order of seniority and then stood in the chancel as the candidates came forward in two lines, each bearing a card on which the Christian name had been printed in large letters so that it could be used by the Bishop in the confirmation sentence.

Two knelt simultaneously before the Bishop so that he could confirm continuously, the one moving away and his place being filled while the other received the Laying on of Hands. The Bishop assumed the cope and mitre during the hymn before the confirmation service and laid them aside during the offertory.

The whole service was most impressive and all felt that no little part of its value was the increased realization of diocesan fellowship among both clergy and laity of the parishes represented.

Committee of the Press and Publications Board."

"The claims of Rome," the Archdeacon declares, "so constantly reiterated, to be the one teacher of Divine truth, the supreme ruler of Christendom by Divine right, and the bulwark against schism, are alike unfounded. However specious the promises she makes, however imposing the façade, no one wants to believe the promises if they are illusory, or to trust in the façade if it hides a sham."

He asserts that the tradition that St. Peter was Bishop of Rome is derived from a "religious romance," dating from well on in the second century.

"We must look elsewhere than to Rome for an ultimate spiritual authority," he insists, "if, as we believe, the Papal claims have no warrant in Scripture, or in early Church history, and have led to innumerable wars, to bloody persecutions, to the suppression of reasonable freedom of thought and discussion, and to disunity."

Churchwoman Active at 100

CHICAGO—One hundred years old and still an active Churchwoman! That is Mrs. B. Belding Bale, member of the Church of the Mediator, Morgan Park, who last week passed the century mark in age.

Mrs. Bale was born in Norwich, England, and came to the United States as a young girl. She spent most of her life on a farm near Hobart, Ind. She continues today in regular attendance at Church services. The Rev. G. Carlton Story is rector of the Church of the Mediator.

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YORK, PA.—The Rev. Canon Paul S. Atkins, D.D., rector of St. John's Church here, addressed the Lutheran Ministerial association of York and York county, with a membership of about 65 Lutheran ministers, on December 7th.

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Aggressor, Says Dr. Gowen;
Explains Stand in Pamphlet

SEATTLE, WASH.—China, not Japan, is the aggressor in the current hostilities between the two countries, according to *The Case for Japan*, a pamphlet by the Rev. Dr. Herbert H. Gowen, professor of Oriental studies at the University of Washington. Dr. Gowen was for many years a missionary in the Far East, and has written books on both Chinese and Japanese history.

Dr. Gowen points out in his article, which was originally delivered as an address to the Monday Club of the city, that in both North China and Shanghai hostilities were initiated by Chinese soldiers, that local authorities in North China were halted in conciliation efforts by the national government, and that at the beginning of the war Japanese forces were on the defensive in both areas.

The right of Japanese troops to be in Shanghai and in Peiping was fully established long ago by treaties in which several other foreign nations, including the United States and Great Britain, had a part, Dr. Gowen points out.

The kidnaping of Generalissimo Chiang Kai-shek by the Communist forces of the Chinese interior led, Dr. Gowen declares, to a cessation of the war of the Chinese national government against Communism and to the renewal of a hostile attitude toward Japan. Dr. Gowen attributes the war to an attempt by Russia to gain domination of the Far East. If China wins, says Dr. Gowen:

"It would be . . . the triumph of a Red Russia creating in turn a Red China, and removing the one barrier which at present exists in the Far East against world revolution."

If Japan wins, rights of other nations will be protected, Dr. Gowen predicts, and the nation will be divided into several autonomous regions, with Shanghai a completely international city. He adds:

"It will not be the first time in the history of China that the land has benefited by decentralization rather than by an enforced and unnatural unification."

Set Forth Five-Point Program
for North Texas Student Work

CANYON, TEX.—A five-point program for college work in the district of North Texas was set forth by the annual meeting of the commission on college student work of the district religious education department, November 27th, at the Little House of Fellowship, student center of West Texas state college here.

After an address by the Ven. Charles A. Summers, Archdeacon of the diocese of Texas, the following program was decided upon for 1938: (1) a general meeting of students from the colleges of the district; (2) renewed emphasis upon reaching the "unreached" students; (3) a student Lenten offering sponsored by the commission; (4) keeping active the interest of students already interested in the Church; (5) organization of another student group.

Chinese-Japanese
Fellowship Shown\$10 Gift Sent by Japanese Priest
in Western Nebraska to the China
Emergency Fund

NEW YORK—Among several illustrations of Chinese-Japanese fellowship evidenced recently, in spite of conditions in the Far East, is the action of the Rev. Hiram H. Kano, Japanese priest in charge of the Episcopal Church's work among Japanese farmers in Western Nebraska, in sending a gift of \$10 to the China Emergency Fund.

Fr. Kano, whose work in Western Nebraska has become widely known in recent years, comes of a prominent Tokyo family. After graduating from the Imperial University he came to the United States, took a Master's degree in agriculture from the Nebraska State University, and began agricultural work in Nebraska among his fellow countrymen, most of whom are sugar-beet farmers. A long-standing friendship with Bishop Beecher, whom he met in connection with some proceedings about Japanese-American relations, led to his becoming a candidate for Holy Orders, and in recent years he has been ordained deacon and priest.

Besides his Church work in Western Nebraska, in which several of the staff aid him at various points, he goes far afield during the course of a year, looking up Japanese farmers and other Japanese in Colorado and Wyoming.

In November, at the very time when it was in Fr. Kano's mind to make this gift for the Chinese, a Chinese layman, a teacher in the cathedral Sunday school at Anking, Central China, had to make an address at the cathedral children's service. The subject he chose to tell them about was the work of the Japanese Christian leader, Kagawa, among the poor people in Japan. This while the Japanese armies were coming on toward Anking.

One more item, not from a religious event but showing the same spirit, comes from this city where at a benefit for the Chinese, a young Japanese artist, son of Yone Noguchi, made a drawing of a Chinese mother and child. The drawing was bought at auction by a Chinese business man. Asked why he contributed his work, Mr. Noguchi is reported to have said:

"I give this drawing to make the Americans understand that the Japanese are not all militaristic. I am just as distressed for the Japanese as for the Chinese. Whereas in China people are killed and hearts are broken, in Japan children will be raised with hearts hardened to a race next to them if they win this war."

Priest Enters Roman Church

SAVANNAH, GA.—The Rev. Geoffrey Horsfield who resigned the rectorship of St. Paul's Church, this city, effective October 1st, and has since been visiting relatives in Kentucky, was received into the Roman Catholic Church on October 27th, and sailed on November 27th for the Beda College, Rome, Italy.

Madness at Height, Says English Bishop

Chelmsford Diocesan Hits Modern Trends in Art; Russian Leader Visits Walsingham Shrine

LONDON—In the opinion of the Bishop of Chelmsford, Dr. Henry Wilson, "the world has never recovered its sanity since the war broke out, and the madness is now at its height." The Bishop, who is acquiring a reputation for outspokenness, castigates the "so-called new morality," which, he considers is more truly to be described as the "old immorality" which is challenging the Christian ideals of personal purity and marital sanctity.

"It is indeed a moral squint which puts bad in the place of good. It is seen in many forms of art we are invited to admire—a piece of statuary which portrays figures with the face of a gargoyle and the body of an ape with its limbs dislocated. It is seen in literature. I read recently a biography which belauds Charles II, and a work recently published whitewashing Judge Jeffreys. And now a talented novelist has written a book which disparages the work of John Wesley, and declares that he did at least as much harm as good. We are now awaiting authors who will tell us that St. Francis of Assisi habitually over-ate, and died leaving vast wealth, that King Herod had a great love for children, and that Nero was deeply attached to his mother and fainted at the sight of blood. I believe that these works of art and literature, which I often think have been perpetrated with tongue in cheek, are the products of a debased standard of values, and are indicative of a definite swing toward a low moral level."

The "talented novelist" to whom the Bishop refers is Miss Marjorie Bowen, who has recently published a novel in which John Wesley is the chief character. Miss Bowen is very indignant with the Bishop's comments on the book.

QUEEN UNVEILS PLAQUE

The King and Queen recently attended Sunday morning service at the village church of St. Paul's, Waldenbury, near Hitchin, in Hertfordshire, where the Queen's birth was registered, where she was baptised and where she worshipped in her girlhood. During the service the Queen unveiled a plaque commemorating her associations with the parish. The Rev. H. S. C. Whitehouse, vicar of St. Paul's when the Queen was a girl, conducted the service, and the Rev. H. Tristram Valentine, now 80 years old, who was vicar when the Queen was born and who baptised her in the church, dedicated a new organ given by a parishioner to commemorate the Coronation.

RUSSIAN LEADER VISITS SHRINE

On Nov. 19th, the Most Rev. Seraphim, Archbishop of the Russian Church in Western Europe, visited the famous medieval shrine of Walsingham, in Norfolk, and blessed the site of the chapel of the Orthodox Eastern Church, which is to be one of the new chapels in the extension

of the Holy House. The Orthodox Archbishop, who journeyed from London to Norfolk by road, was accompanied by Abbot Gibbs, who was at one time the English tutor to the Tsarevitch and his sisters, together with four Russian singers. Carrying a holy ikon of ancient and historic interest, and accompanied by his suite, the Archbishop was received in the courtyard of the Holy House by the Rev. A. Hope-Patten, the vicar of Walsingham. Many priests were among the large congregation, each member of which carried a lighted candle. The procession entered the Holy House as the Litany of our Lady was sung. Before the shrine of our Lady of Walsingham, the Archbishop performed the rite of the lesser sanctification of

water, placing the crucifix in the water and blessing it with holy oil. It is hoped that this Orthodox chapel at the sanctuary will be a great aid in furthering the growing happy relations between the Orthodox and Anglican Churches.

Pulpit Dedicated

BLOOMFIELD, N. J.—A carved oak pulpit, designed and executed by Leslie H. Nobbs of New York, was dedicated in memory of the Rev. George Pryor Dougherty on December 5th in Christ Church here, of which he was rector before his death. The Rev. John James Kirkpatrick, present rector, conducted the service, at which the Rev. R. W. Trenbath preached.

Hymnals and Prayer Books for Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as a contribution to the work of the Church.

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

Joseph Husander

Interfaith Council Held in Providence

New England College Groups Adopt Resolution to Combat any Form of Anti-Religious Activity

PROVIDENCE, R. I. (NCJC)—Delegates from 11 New England colleges attending the interfaith conference at Brown University unanimously adopted a resolution pledging their support in efforts to combat any form of anti-religious and anti-democratic propaganda which has developed and which may develop on the college campus. They petitioned the National Conference of Jews and Christians to take the lead in forming at other colleges throughout the country interfaith councils such as the one at Brown.

Col. Samuel A. Moffat, field director of the National Conference, said that leftist and rightist groups are being formed on American college campuses whose totalitarian aims are a menace to the rights of minorities. Inasmuch as this menace is being nourished on the college campus he conceived it to be the duty of colleges to form interfaith councils to combat these subversive activities.

Colleges should be stimulated to activity of this kind, he said, by the knowledge that such movements will, if left unchecked, eventually deprive not only religious minorities of their rights but also political minorities and hence bring about a destruction of the constitutional democracy now existing in America.

URGES CULTURAL STANDARD

Rabbi Louis I. Newman, of New York, asked the delegates not to think of tolerance as their goal but actual fellowship with and understanding of other groups. This could be accomplished, he said, by the use of a standard of excellence in looking at other people; this standard would be founded on culture and education and be independent of race and creed.

Participating in conference discussion groups were Frs. La More and Friel, of Providence College, and the Rev. Everett M. Baker, of the American Unitarian Association in Boston. The Conference was arranged by the chairmen of the Brown and Pembroke Interfaith Commissions: Theodore L. Dodge, Jr., James D. Wilson, Bernard Gold, and Clara N. Schwab. Delegates were in attendance from the following colleges and universities: Amherst, Yale, Mount Holyoke, Smith, Wellesley, Rhode Island state, Massachusetts state, Connecticut College for Women, Rhode Island College of Education, Brown, and Pembroke. The resolution adopted said:

"We urge the formation in colleges throughout the country of interfaith councils, composed of members of all religious groups within the student body for the purpose of maintaining and extending the spiritual ideals of democracy as understood in America, with their implications of equal civil rights for those of every religious faith and freedom of speech, press and assembly, and of cultivating a spirit of justice, amity, under-

American Standard Bible Revision Plans Completed

NEW YORK—Plans were completed here on December 3d for a revision of the American Standard Version of the Bible. Announcement of these plans was made by Dean Luther A. Weigle of the Yale University Divinity School, chairman of the American Standard Bible Committee of the International Council of Religious Education, an organization of some 40 non-Roman communions which are cooperating in all matters affecting Christian religious education.

This version of the Bible, revised under the executive direction of Prof. James Moffatt of Union Theological Seminary, will, according to the announcement, "embody the best results of modern scholarship as to the meaning of the Scriptures," and will express this meaning "in the simple, classic English style of the King James Version." It is planned to complete the revision in five years.

Anglican members of the committee include the Very Rev. Frederick Cary Grant, Dean of Seabury-Western Seminary, and the Rev. Dr. Walter Russell Bowie, rector of Grace Church, New York.

standing and co-operation among members of all religious and cultural groups as American citizens.

"In view of the successful experience of the National Conference of Jews and Christians in the promotion of wholesome intergroup relations in the United States we request it to give leadership to the organization of such interfaith councils in the colleges."

The New England colleges present agreed to keep in touch with each other. To facilitate this they decided to hold two intercollegiate conferences every year.

Christmas Pageant, "A Star Gleams," to be Presented by Wisconsin Rapids Community

WISCONSIN RAPIDS, WIS.—A community pageant, *The Star Gleams*, will be given on December 23d, according to the general chairman, the Rev. James Madison Johnson, vicar of the Church of St. John the Evangelist.

The production will be under the auspices of the Junior Association of Commerce, the Elks, Kiwanis, and Rotary clubs.

Committees from the various organizations met on November 29th and completed plans for the spectacle. Besides Fr. Johnson (Anglican) on the general committee are a Roman Catholic priest and a prominent layman from one of the Missouri Synod Lutheran churches.

Among those who will take part in the pageant will be choirs and school glee clubs, orchestras, Boy Scouts, and Girl Scouts. Miss Bess Bradford, music supervisor of city schools, has been placed in charge of the music for the event, and Mrs. Estelle Farrish was made chairman of the costumes and property committee.

NECROLOGY

† May they rest in peace. †

GEORGE S. BURROWS, PRIEST

NORTH TONAWONDA, N. Y.—The Rev. Dr. George Sherman Burrows, a former rector of St. Mark's Church, died on December 2d in the General hospital, Buffalo, at the age of 72. His death followed a serious operation which had confined him to the hospital for several weeks.

Born in Sweden, N. Y., Dr. Burrows was the son of George W. and Paulowna Matson Burrows. He received the degrees of Bachelor of Divinity and Doctor of Divinity from Kenyon College, and also attended the Philadelphia Divinity School. He was ordained deacon in 1892 and advanced to the priesthood the following year by Bishop Coxe.

From 1893 to 1896 Dr. Burrows was rector of St. Paul's Church, Holley; as vicar of Christ Church, Lockport, from 1896 to 1899; from 1899 to 1919 as rector of St. Mark's Church, North Tonawonda; and from 1922 until 1933 he was rector of St. Stephen's Church, Buffalo.

He served as examining chaplain to Bishop Walker during the year 1908 to 1909; as a member of the missionary board of the archdeaconry of Buffalo from 1908 until 1918; as deputy to the provincial synod from 1916 to 1928; as a member of the department of religious education since 1919; as a member of the executive council since 1924; as a member of the standing committee since 1929, all in the diocese of Western New York. In 1911 he was elected Grand Prelate of the New York state commandery of the Knight Templars.

Dr. Burrows was also the author of the book, *Diocese of Western New York, 1897 to 1931*.

He is survived by his widow, the former Angie M. Handy, and one son, G. Allen Burrows of North Tonawonda, and one grand-daughter, M. Claire Burrows.

UPTON HERBERT GIBBS, PRIEST

WASHOUGAL, WASH.—The Rev. Upton Herbert Gibbs, 74, a retired clergyman, died on November 27th.

He was born in Bournemouth, England, March 24, 1863, the son of James and Louisa Morley Gibbs. He obtained the degree of Bachelor of Divinity from the Seabury Divinity School in 1896. He was ordained to the diaconate in 1896 by Bishop Whipple, and advanced to the priesthood that same year by Bishop Gilbert. He married Mary Louise Smith of Clearwater, Minn., in 1898.

Fr. Gibbs served at parishes in Blue Earth, Minn., from 1896 until 1900; in Kasson and Mantorville, Minn., in 1900 and 1901; as a missionary in Siskiyou county, Calif., in 1901 and 1902; in Healdsburg, Calif., from 1902 to 1904, and as missionary in La Grande, Ore., from 1904 until 1918. He was also examining chap-

lain and a member of the council of advice in Eastern Oregon in 1908.

He was interested in newspaper work, and while vicar of St. John's Church, Milwaukie, Ore., bought a small paper. Under the *nom de plume* of "Old Mortality," he wrote several articles for THE LIVING CHURCH. He was also the author of several books.

Funeral services were held by Bishop Remington and Bishop Dagwell on November 29th at Milwaukie, Ore.

Church Marks 120th Anniversary

WILKES-BARRE, PA.—On December 1st St. Stephen's parish celebrated the 120th anniversary of its founding.

Bishop Sterrett of Bethlehem, former rector of the church, was the principal speaker at the anniversary dinner. Other speakers at the celebration were H. D. Crocker, for many years vestryman and church school teacher at St. Stephen's, E. B. Mulligan, treasurer, and the rector, the Rev. Gardiner M. Day.

Letters of felicitation were received from many churches in the valley, including one from St. Nicholas' Roman Catholic Church, and one from Rabbi Samuel Wolk and the congregation of B'nai B'rith.

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Norman Prince Honored at Dedication Ceremony

WASHINGTON—On December 6th at Washington Cathedral the tomb and monument in the Chapel of St. John, erected in memory of Lieut. Norman Prince, founder of the famed LaFayette Escadrille, were dedicated with impressive ceremonies.

Bishop Freeman and others connected with the cathedral took part in the service of dedication. Gen. John J. Pershing placed a wreath at the foot of the sculptured figure of an aviator, which surmounts the Prince tomb, and made a brief address in eulogy of the American who fought in the World War in the ranks of the French forces.

The ceremony indicated a symbol of American-French rapport. Maj. Gen. Adelbert de Chambrun represented the French government at the ceremonies and laid a floral tribute on the tomb. He expressed the gratitude of the French nation for the American's distinguished services.

A color guard of 30 veterans, members of the Norman Prince posts of the American Legion and of Veterans of Foreign Wars, stood at attention during the dedicatory exercises.

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Evensong Service at St. Luke's, Evanston, Conducted by Laymen

EVANSTON, ILL.—Laymen took the service at St. Luke's Pro-Cathedral at Evensong Sunday evening recently. It was the first time such a service has been attempted at St. Luke's, and was planned as part of the Every Member Canvass approach.

Kirk Taylor took the opening prayers; John G. Bayliss, the Psalms; Joseph A. Rushton, senior warden, the first lesson; Dr. Edward H. Hatton, a professor of Northwestern University, the second lesson; Ralph Niehaus, the creed and prayers; Prof. Clark Kuebler of Northwestern University and Wirt Wright, diocesan treasurer, gave addresses. Notices were read by Ashley Kennedy, president of the men's club of the parish.

Building Fund Campaign Launched

DETROIT—Faced with the necessity of providing additional room for its fast-growing church school, All Saints' Church has launched a building fund campaign to obtain \$135,000. Building plans call for the completion of the present Church unit and the addition of a second wing.

100th Anniversary Observed

PITTSBURGH—St. Andrew's Church, the Rev. Howard Pullin, rector, celebrated its 100th anniversary with special services and special preachers during the month of November.

Bishop Mann was the preacher on November 14th, and Bishop Abbott of Lexington was the special preacher on November 28th.

Hazleton, Pa., Church Completely Refurnished by Memorials, Gifts

BETHLEHEM, PA.—St. Peter's Church, Hazleton, the Rev. W. Gordon Craig, rector, has been completely renovated by several memorials and gifts recently dedicated by Bishop Sterrett.

A number of the gifts were presented in memory of the late Frederick W. Stark, for many years senior warden of the parish, by Mrs. Frederick W. Stark, Robert Stark, and Mrs. William Morse. Mrs. George V. Hanson presented memorials in memory of her mother, the late Mary Haydon. Mrs. Sarah A. Young and family gave a lectern Bible in memory of the late Thomas V. Young, for many years a vestryman of the parish. Other gifts were presented by various parishioners in memory of friends and relatives.



C L A S S I F I E D



ANNOUNCEMENTS

Died

HARGREAVES—GEORGE HARGREAVES entered into rest on November 22nd in Orlando, Fla. A devoted Churchman, he was most closely identified with St. Paul's Church, Riverside, Ill., St. John's Church, Detroit, Mich., and St. Luke's Cathedral, Orlando, Fla.

"The souls of the faithful are in the hands of God."

Memorial

LOUIS BYRAM CARTER

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"Eternal rest grant unto him, O Lord."

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

DUIÉ, Rev. PAUL, formerly of Calvary Church, Montgomery, and of the Redeemer, Ansted, W. Va.; is rector of Christ Church, Covington, and in charge of St. Matthew's, Bogalusa, and Christ Church, Slidell, La. Address, 111 Asia St., Covington, La.

GRATIOT, Rev. DONALD H., formerly curate of All Saints' Church, Pontiac, Mich.; to be rector of St. James' Church, Albion, Mich. (W. M.), effective January 20th.

HOLMES, Rev. FREDERICK V., formerly vicar of Trinity Church, Jersey Shore, and rector of Trinity Church, Renova, Pa. (Har.); is rector of St. James' Church, Muncy, Pa. (Har.). Address 210 S. Washington St.

HUND, Rev. FREDERICK C. P., formerly in charge of the Church of the Advent, Jeannette, Pa. (P.); to be in charge of Trinity Church, Lander, Wyo., effective January 1st.

KING, Rev. FREDERICK D., formerly rector of Grace Church, Traverse City, Mich. (W. M.); is rector of St. Paul's Church, Chillicothe, Ohio (S. O.). Address, 57 W. 5th St.

NELSON, Rev. CHARLES W., vicar of Epiphany Church, Honolulu; is also a chaplain in the U. S. Naval Reserve with rank of lieutenant. Appointed November 2d.

REMMEL, Rev. NORMAN A., formerly rector of St. James' Church, Rochester, N. Y. (Roch.); is rector of Grace Church, Scottsville, N. Y. (Roch.). Address, 26 Browns Ave.

SMITH, Rev. HENRY B., formerly rector of Emmanuel Church, Shawnee, Okla.; is vicar of St. Stephen's Church, Mount Carmel, and of The Monroe H. Kulp Memorial Church of the Ascension, Kulpmont, Pa. (Har.). Address, 104 S. Maple St., Mount Carmel, Pa.

TAFT, Rev. EDWARD R., formerly resident priest at St. Mark's Mission, Honolulu, Hawaii; is curate at Christ Church, Greenwich, Conn. Address, 250 E. Putman Ave.

ZISCH, Rev. WILLIAM A., formerly junior curate at St. Augustine's Chapel, Trinity Parish, New York City; is curate at the Church of the Advocate, Bronx, New York City. Address, 2117 Washington Ave.

NEW ADDRESSES

MORELAND, Rt. Rev. WILLIAM H., D.D., formerly 286 Union St., Hackensack, N. J.; 311 Western Ave., Albany, N. Y.

BELL, Rev. ARTHUR W., formerly Myrtle Point, Oreg.; c/o Charlotte Donovan, Toledo, Oreg.

JEFFERY, Rev. L. STANLEY, formerly 703 Booker St.; 203 West Depot St., Brownwood, Texas.

KELLOGG, Rev. NELSON, retired, formerly Bristol, R. I.; 980 Memorial Drive, Cambridge, Mass.

PALMER, Rev. LEON C., formerly 202 S. 19th St., Philadelphia, Pa.; 216 S. 59th Place, Birmingham, Ala.

RESIGNATION

BLOY, Rev. FRANCIS J. F., because of ill health, resigned from St. Paul's Church, Yuma, Ariz. Address, 732 S. Burlington St., Los Angeles, Calif.

CHURCH KALENDAR

DECEMBER

19. Fourth Sunday in Advent.
21. St. Thomas (Tuesday.)
25. Christmas Day. (Saturday.)
26. St. Stephen. (First Sunday after Christmas.)
27. St. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

GFS Elects Officers

CHICAGO—Mrs. Lester H. DeMuth of St. Mark's Church, Evanston, was elected president of the diocesan Girls' Friendly Society at the annual business meeting at the Church of the Epiphany. Other officers named were: Vice-president, Mrs. John R. King, Emmanuel Church, La-Grange; second vice-president, Mrs. Cleon E. Bigler, All Saints', Western Springs; secretary, Mrs. George H. Cook, Epiph-

any Church; treasurer, Miss Jane Barron, Epiphany Church.

AMERICAN CHURCH UNION CYCLE OF PRAYER

DECEMBER

27. St. Alban's, Olney, Pa.
28. Grace Church, Hartford, Conn.
29. All Saints', Scotch Plains, N. J.
30. St. James', Pullman, Wash.
31. St. Clement's, Philadelphia.

CHURCH SERVICES

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 days, 7:30 and 10). 9:30, Morning Prayer. 5,
 Evening Prayer.

Saturdays: Organ Recital at 4:30.

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Sundays

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

Week-Days

8 A.M., Holy Communion

5:30 P.M., Vespers

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St. James' Church, New York

Madison Avenue at 71st Street

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

Sunday Services

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

St. Thomas' Church, New York

Fifth Avenue and 53d Street

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

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

NEW YORK—Continued

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St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

8:00 A.M., Holy Communion.
 11:00 A.M., Morning Service and Sermon.
 9:30 and 11:00 A.M., Junior Congregation.
 4:00 P.M., Evensong.
 Holy Communion, Thursdays and Saints' Days,
 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
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 and Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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

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