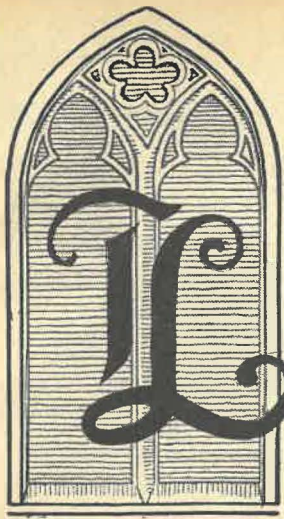
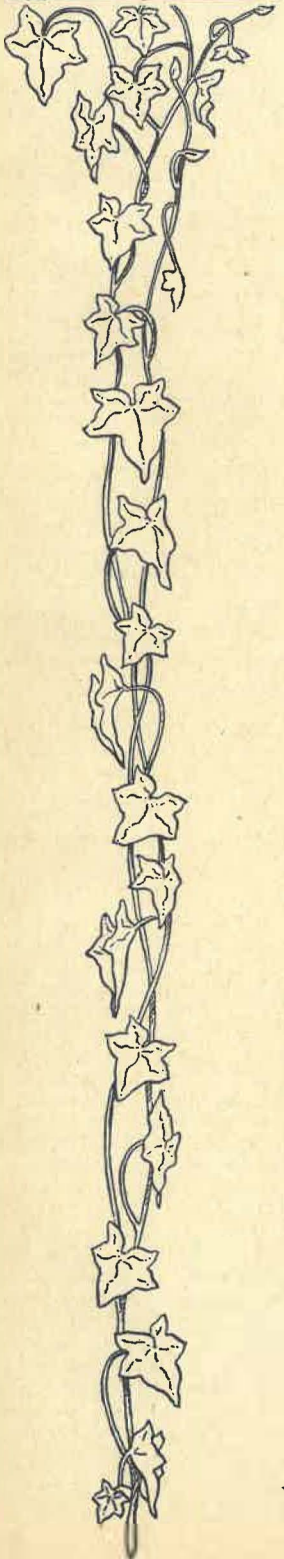


January 5, 1938



The Living Church



BISHOP ROBERTS AND BISHOP GRAVES

The picture shows the new Bishop of Shanghai (left) and his predecessor, just after Bishop Roberts received consecration as the sixth Shanghai diocesan.

(See page 19)

Vol. XCVIII, No. 1

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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.

"Fascism in Brazil"

TO THE EDITOR: In an editorial on the Brazilian revolution, in your issue of November 27th, you ask the question: "Can we afford in a day like ours to permit Christian sanctions to be attached to the destruction of democratic society?" The answer to that would seem to be that a good deal depends on what you mean by "democratic society" and on how it behaves itself.

One suspects that in this editorial you mean by "democratic society" one in which parliamentary government prevails. If that be so, one is entirely justified in opposing it, in the name of God and real democracy whenever and wherever it may too greatly fail to set up and maintain decency, justice, and equitable industrial and economic adjustment; whenever and wherever it may become an instrument used by the few for the exploitation of the many. "In a day like ours," as you must know, such failure is precisely what has brought about such popular risings as have done away with parliamentary government in Russia, Italy, Germany, Turkey, and now Brazil.

If you would devote your editorial influence to appeals to Americans to prevent Fascism in America by way of rescuing our parliamentary government from its real enemies, all domestic: from big finance, from irresponsible class manipulators, from a venal press, from a piffling educational system that turns out easy victims of quackery, and, above all, from the professional politicians that govern us, maybe you could help a little thereby to preserve parliamentary government. This throwing verbal bricks of contempt and hate at those other nations which, alas, were not able to purify a manipulated "democracy" and so had to abolish it or perish, or at such of our Roman Catholic brethren as try to be realistic in their political thinking does no good, some of your readers think, and only clouds the issue. In fact, it actually helps bring Fascism nearer by the minute—that or Communism, which is an even more violent purgative of "democracy" than is Fascism.

(Rev.) BERNARD IDDIGS BELL.

Providence, R. I.

CANON BELL seems to be asking us to do two things at once. The subject which he asks us to stress has probably been mentioned more often than any other in the editorial columns of THE LIVING CHURCH in the past year or so.—THE EDITOR.

The Name of the Church

TO THE EDITOR: If the reasons for dropping the word "Protestant" from the title of the Church in our foreign missionary jurisdictions, and substituting the name of the country in its place, are so sound and reasonable that the General Convention gives its unanimous consent to a petition to do so, why are not these reasons as valid in the United States, to drop it here, and substitute the word "American"?

On the grounds of consistency and pure logic, it seems as if a petition to the General Convention to substitute the word "American" for "Protestant" for the Church in this country ought to result in a unanimous consent

to do so. Such a step would bring us into harmony with other branches of the Anglican communion in general, and with the Church in Scotland in particular.

(Rev.) HARRY H. BOGERT.

Huntington, N. Y.

Religion on the Down Grade

TO THE EDITOR: Looking back over the years past, what a change one sees as to the Church and the ways of its leaders. One frequently saw the public baptism of infants, often more than one, and listened to the charge, "Ye are to take care that this child be brought to the bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church catechism set forth for that purpose."

After closing, the entire Sunday school attended divine service, and at least once a month was called before the chancel rail for catechizing and instruction. No layoff during the summer to give the devil a free hand, but Sunday school and church during the entire year. Once a month one heard the exhortation, frequently the long one affirming the teaching of the Church as to the Real Presence, the benefit obtained by a right Communion, and the danger from an unworthy one. It is difficult to understand, after the vows taken both by priests and bishops, how they can take part in, or invite to take part in a service teaching the Real Presence, those who do not believe it and which Churchmen are told is "dangerous to those who will presume to receive it unworthily," and "the great peril of the unworthy receiving thereof."

Other things that are upsetting the Church are the utter lack of uniformity and discipline among us, and upsetting the faith we are supposed to have are such things as the proposed

amendment to the canon as presented to the last General Convention regarding the re-marrying of divorced people, and the resolution passed by the General Convention at Atlantic City three years ago as follows:

"Resolved, the House of Deputies concurring, that we endorse the efforts now being made to secure for licensed physicians, hospitals, and medical clinics, freedom to convey such information as is in accord with the highest principles of eugenics and a more wholesome family life, wherein parenthood may be undertaken with due respect for the health of mothers and the welfare of their children."

The result of this resolution is that we now have priests who openly sponsor birth control, open their parish houses to such meetings and addresses by leaders of the movement stating the Episcopal Church endorses birth control. Clearing away all sophistries, birth control is just what it says, prevention of birth either by contraceptives or abortion. I have letters from two bishops saying that birth control is what this resolution means, and the bishop who introduced it writes, "I am able to say with some certainty that the resolution you refer to was a birth control resolution, and its wording was neither meant to be, nor understood by those who debated it, as a camouflage. That resolution was drafted by me in its present form because the birth control bill before Congress at that time was a bill to secure for licensed physicians, hospitals, and medical clinics, freedom to carry 'birth control information.'" At their ordination both priests and bishops affirm that they are "persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation," and that they "will be ready, with all faithful diligence, to banish and drive away from the Church all strange and erroneous doctrines contrary to God's Word." Neither of the bishops referred to have answered my request to reconcile "eugenics" with "birth control" as above or justify it by the Scriptures, the teaching of Christ, or the Church.

It is not my intention to wish to create controversy, but to try and show why missions are not being supported, laymen staying away from Church, and the condition of disorder and unrest that exists among us. Might I suggest the wisdom of putting in leaflet form such articles as that by Bishop Fiske, published in THE LIVING CHURCH more than a year ago, regarding the class of men seeking Holy Orders; as well as Laymen and the Church Today, by Austin J. Lindstrom, Chicago banker and Churchman; and Christianity and Industrial Relations, by Seebohm Rowntree, former president of Rowntree's Chocolate Company, both of these in your issue of November 20, 1937.

In general, religion is on the down grade, and our Church is losing its hold on the people, and the only way to stop it is to teach the young through church schools of all kinds what the Church stands for. Stop playing with such popular clamor as divorce, birth control, etc., and model resolutions after the real teaching of the Scriptures and not after resolutions before Congress. The laity must organize and give support to the priests and bishops who are real leaders and not followers of popular fads. It is hoped and prayed that such leaders will soon spring up

The Living Church

Established 1878

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

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and a real movement toward real discipline and Church teaching will start.

We want no High Church or Low Church, but a united branch of Christ's Holy Catholic Church.

ROBERT N. MERRITT.

Westfield, N. J.

"Fr." vs. "Mr."

TO THE EDITOR: Twice was I irked by THE LIVING CHURCH for December 4th. Not a bad record, perhaps, but I have been accustomed to placing the utmost reliance upon the Editor; and he was one of the contributing causes of my pain. To have one I trusted slip up on me thus just before Christmas is too bad!

One cause was a letter from a perfectly well-meaning, but obviously misguided, gentleman who desired to abolish all references to the clergy except by the common title "Mr." The other was in the first part of the Editor's rejoinder. It contained a mistake just as annoying to me as the one it was seeking to correct.

"No priest," the editorial stated, "should be referred to as 'Dr.' unless a doctor's degree has been conferred upon him by a recognized institution of learning."

That is what you think! But I wonder if you would think that if you thought about it a little more. Authority, logic, and the practice of a not inconsiderable part of the laity are against it. The Century dictionary gives as the first, and so presumably the most important definition and meaning of the word doctor, "A teacher; an instructor; a learned man; one skilled in a learned profession."

That, I hold, describes the average qualified priest of the Church precisely. It is exactly what he was ordained to be (of course along with several other things), charged and authorized to be by the Church of God. In Ordination all priests were certified that they have been examined and "found apt and meet for their learning." The Church testifies that they are learned men, inducts them into a "learned profession," commissions them to be instructors, that is *Doctors*, teachers of the Gospel of Christ and of the knowledge of God. Certainly it can not be incorrect to address a man as "Doctor" when in deed and fact that is exactly what he is! All of the faithful clergy of the Church are Doctors of Christian faith, truth, and life,—Doctors in the first dictionary definition of the word, and in its most important sense. It strikes me as a rather questionable and high-handed thing to deny them the proper recognition of their real status; and to seek to arrogate the title merely to a smaller group within their ranks who are also doctors in an additional, and minor sense, and that not by the authority of the Church, but by the recognition of a merely human "recognized institution of learning."

Perhaps it is just a quaint idea, but I think it a great pity that every clergyman does not realize that he is a doctor—a teacher, first and above all things; that he does not understand that a sermon is primarily to teach the doctrines of Christ and the way to God. Even the administration of the sacraments does not stand above and apart from this, for experience proves that there is but little use in giving the sacraments to untaught men who are never instructed either before, or after the gift. Disuse of the title, and disclaiming of the idea results in practical harm, and is a much more serious thing than neglect of the title "Father." It is the cause of the partial failure of more than a few of the clergy. Were it corrected there would be fewer pointless, dull, and useless sermons, and fewer clergy who begin the preparation of their 11 A.M. Sunday sermons at 10:30, or even at 10:45 Sunday morning!

Now the Editor may still prefer not to address a clergyman as "doctor," unless an additional degree has been conferred upon him by a "recognized institution of learning." No reasonable, fair-minded man will berate him for indulgence in his fancy, *provided* he does not lift his eyebrows at those who do, and place them in the same category as the man who addresses his rector, "Hy 'uh, Rev'runt"!

(Rev.) CHARLES C. DURKEE.

Elkridge, Md.

TO THE EDITOR: The discussion with reference to a proper title for a priest is rather interesting. I do not see how anyone could feel the title of "Father" is Roman Catholic. In the parable of Dives and Lazarus our Lord uses the title of "Father" in a spiritual sense. St. Luke 16:24, "Father Abraham have mercy on me," and verse 27, "I pray thee therefore, father." St. Paul uses the title in a spiritual sense, I Corinthians 4:15, "Though ye have ten thousand tutors in Christ, yet have ye not many fathers, for in Jesus Christ I begat ye through the Gospel." In Acts 7:2 St. Stephen addresses the high priest and priests: "Brethren and fathers, harken." In the Confirmation service, Ordering of Deacons, and Ordination of Priests the Bishop is addressed as: "Reverend father in God." St. Matthew 23:9, where our Lord said: "Call no man father," most scholars interpret as referring to Abraham, Moses, Buddha, Mohammed, or some other teacher, taking His place as Messiah.

As for the title of "Doctor," the word comes from the Latin "*doceo*," to teach, and means "Teacher." The priest as teacher is more entitled to the title of "Doctor" than a physician or dentist. In England no dentist is called "Doctor," and until very recently no physician was called "Doctor" unless he had taken a post-graduate course. In the Prayer Book, page 542, "The Ordering of Priests," every priest is called "Doctor": "Apostles, Prophets, Evangelists, Doctors, and Pastors." "Pastor" certainly refers to the priest and "Doctor" does in the sense of teacher. It is a quotation from Ephesians 4:11 where St. Paul says: "He gave some Apostles; and some prophets, and some Evangelists and some pastors and teachers." St. Paul and the Church are certainly not referring to physicians.

In honoring the priesthood you are honoring our Lord and His Church. Every priest is a Doctor of Theology. In honoring a certificate from some college or university (Doctor of Divinity) you are not honoring the Church or the priesthood but the college or university. Every intern is called "Doctor," also a great surgeon. Why should an intern be more entitled to the title of "Doctor" than a man who has graduated from a college or university, passed in Latin, Greek, and Hebrew, passed through a seminary, the examinations of a diocese, and ordained a priest by a bishop of the holy Catholic Church? If a state authorizes an institution to give the degree of Doctor of Divinity, who has given any individual or paper the authority to say he is not entitled to the title of "Doctor"? You will say we would not think of addressing a bishop as "Mr. ———," so why should not every priest be given the title of "Father" or "Doctor"? (Rev.) H. G. ENGLAND.

Edgefield, S. C.

TO THE EDITOR: Anent the seriousness of the issue, the using of "Mr." and "Fr." as titles applicable to Catholic priests, according to J. Q. Beckwith [L. C., December 4th], would it please our Southern friend if, for a clerical title agreeable to everybody, we should adopt that of "Colonel"? Most of us are nuts, anyway.

(Rev.) QUINTER KEPHART.

La Salle, Ill.

"Saintly White"

TO THE EDITOR: In connection with the unveiling of the new statue of Bishop William White at the Valley Forge Memorial Chapel library building, the following tribute to "Saintly White" by Wordsworth deserves to be better known that it apparently is. It appears under the title of *American Episcopacy* among his later poems:

"Patriots informed with Apostolic light
Were they, who, when their country had
been freed,
Bowing with reverence to the ancient
creed,
Fixed on the frame of England's Church
their sight,
And strove in filial love to reunite
What force had severed. Thence they
fetched the seed
Of Christian unity, and won a meed
Of praise from Heaven. To thee, O saintly
White,
Patriarch of a wide-spreading family,
Remotest lands and unborn times shall
turn,
Whether they would restore or build, to
thee,
As one who rightly taught how zeal should
burn,
As one who drew from out Faith's holiest
urn
The purest stream of patient Energy."

R. N. MERRIMAN.

Allentown, Pa.

Parables

TO THE EDITOR: Dr. Burton Scott Easton in his review of a book on the parables in THE LIVING CHURCH of December 11th asks several questions which I should like to be allowed to try to answer. I thought at first of writing to Dr. Easton, but as the subjects are or should be of such general interest, I hope you will print this letter.

The first is the question of the parable of the unjust steward. This seems to be the meaning of that parable: Our Lord always had the kingdom of God in His mind, and had done all He could to convert the opponents to His principles. But their hearts were hardened and He could not find how He might appeal to them. So finally He preached a very sarcastic parable. "What are you going to do when the Kingdom of God comes? You believe yourselves to be spiritual and moral guides to this people, you are the stewards of God's mysteries, but you are dishonest, you are cheating not only God but this people, and now the kingdom of God is coming and what will happen to you? When the kingdom of God, the new social order comes, what can you do? You cannot dig, or do any useful work, you don't want to beg, so be wise in time, make friends of these people by using your money, before it is too late, then it may be that when the great change comes some of these people will make a place for you in the new social order and may receive you into their houses where you will at least have food and shelter."

What happened? The Pharisees, who were lovers of money, scoffed at these things, and then the Lord added another parable in which in the person of one rich man He sent the whole rich class to hell.

Once upon a time Fr. Spofford asked me my opinion of that parable and I told him as above. Shortly after we went to Church together and the parable was read as the Holy Gospel. Fr. Spofford turned to me at the end and whispered, "You've got the right dope on that parable," by which I suppose he meant the correct interpretation.

If the above interpretation is correct then

A New Year's Greeting

From the New Presiding Bishop

THE EDITOR of THE LIVING CHURCH has very graciously given me the privilege at the very beginning of my work as Presiding Bishop of extending through its columns New Year's greetings to the Church. The celebration of the New Year is an ancient and widespread custom, but for Christians the fact that it comes so soon after Christmas gives it a special significance. God's gift to the world of His Son is the assurance that the hopes aroused by the beginning of a new year are not doomed to disappointment. When Christ comes into our life, He frees us from our bondage to what may be called the law of cyclic progress. The new is no longer merely a repetition of the old. The joy of a new beginning is not

alloyed by the reflection that after a brief period progress will be followed by decline, that birth is but the prelude to death. The new man in Christ Jesus is not only born again, but born from above into a higher order of existence. If each Christmas means for us a fuller entry of Christ into our lives, then each New Year will mean the opportunity for making our life and service new in quality as well as in time.

My prayer for the Church is that each member may enter the new year assured that Christ who dwells in our hearts through faith will enable us to realize our hope that this year will mark an advance in the fulfillment of the task committed to us, the establishment of God's kingdom on earth.

(Most Rev.) H. ST. GEORGE TUCKER.

the question of the Lord or master does not matter for it may be just the necessary finish off of the story as a story.

The second matter I should like to refer to is "had not the laborers who had borne the heat of the day some right to complain when the late comers were paid as much as they?" They thought so, and so do many. But the penny represents the day's cost of living, and years ago I remember a cry that the working classes should have work or maintenance. Everyone is entitled to a living whether he can find work or not. The laborers were entitled to a day's income, for their life needed it. And our Lord would knock out all idea of "pay." Income comes first, for by it life is represented. And if we live then we should work. Not because we shall be paid, but for the joy of the work. This is a long way ahead of us. But Christ was a long way ahead. No one should be "paid" for anything. We are entitled to maintenance because here we are, and we should work because it is our duty. Socialists, and I suppose Communists, see no difficulty in this parable because their principles in regard to work and maintenance are those of Christ.

(Rev.) EDWARD G. MAXTED.
Pascagoula, Miss.

"Recruiting for the Ministry"

TO THE EDITOR: In Mr. Glenn's article, Recruiting for the Ministry [L. C., December 11th], I find what I believe to be basic misconceptions.

Two of them are in the title. I'll begin with the second. The "ministry" is not to be confined to the priesthood. A cursory glance at the rubrics of the Prayer Book should make that clear. By constant misuse of the word "minister" we have done our best to give the layman the very false and harmful notion that only ordained men are ministers. Strangely enough it is the Liberal Evangelical who has done most to foster this clericalism, and not the Catholic.

The second misconception is that intimated by "recruiting." Using army terms does not serve even a respectable purpose in a world which may be literally blown to pieces by armies. But far more important is the fact that the Church believes the priesthood to be a vocation and not the result of a drive for officers. Perhaps they can be got by the drive, but it's a question whether what is got is pleasing to God.

Mr. Glenn writes: "But if the Church is to win the world; if the command, Go ye! is an imperative today, then there are not enough men." It is a common enough assumption that the Church simply can't get along without the priests. That of course just

is not true. The most orthodox Catholic doctrine is quite clear in this matter as is the Prayer Book. Sacraments are only "generally necessary to salvation," not absolutely. St. Hugh of Victor, I think, states unequivocally that all that is necessary for the "virtue" of Baptism is faith. He was a thorough-going sacramentalist too.

Perhaps Mr. Glenn is right and we do need more priests. I'm not so sure. I am sure we need more layfolk to be ministers of the Word. In the long history of the Church it has been the laity who have brought souls to Christ. (Rev.) TRUMAN HEMINWAY.
Sherburne, Vt.

The Church Unity Octave

TO THE EDITOR: When, about two years ago, the Church Unity Octave Council declared its conviction that Protestantism is "bankrupt," many bitter rejoinders were made by Protestants, both within and without the Episcopal Church. The shot seemed to find its mark and to be heard round the world. A letter has recently been received at the secretariat from India, in which the moot phrase is quoted (and commended).

Now comes confirmation of our statement from a Protestant of the Protestants; no less distinguished a leader of pan-Protestantism than the editor of the *Christian Century*. In THE LIVING CHURCH of December 11th, Dr. Morrison is quoted as having said that Protestantism is "limp and frustrate." These adjectives seem to equate pretty well with our own "bankrupt" and with the "futile" of the Holy Father. It is most satisfactory to note that the *Christian Century* bows to the opinion of the Pope and endorses that of this council. The Rotary Club might well fault Dr. Morrison for having likened Protestantism to a "glorified" embodiment of that up-and-doing organization.

And may I make use of your correspondence column to remind all men of good will that the Church Unity Octave will be observed this year, as usual, from the Feast of St. Peter's Chair at Rome, on January 18th, to the Feast of the Conversion of St. Paul, on January 25th?

THEODORE C. VERMILYE,
Executive Secretary.
New York.

Clerical Unemployment

TO THE EDITOR: What is all this talk and writing concerning suffering and poverty of clergy about? Are they not being cared for? At least in the province of the Northwest, about five years ago, all employed clergy were asked to contribute each month from their own salary, to the relief

of such as were unemployed. And we know that the clergy did pledge a dollar a month or more toward that for clergy in this province. Has this ceased? Or is the province of the Northwest the only province that has such an arrangement? And why cannot other provinces do the same? And extend the good work to laymen, so they could pledge also where necessary. But we can't just believe that there are clergy actually without either pension or help of some kind if they are unemployed. And does such condition actually exist, as the Rev. Emmanuel A. LeMoine writes, [L.C., November 13th], that some clergy are paid such a meager salary that they can barely survive? If these conditions of unemployment and starvation salaries actually exist, then the Pastoral Letter of the House of Bishops where we read "our hearts must be stirred in such a way that it will be our desire and passion to find jobs for the jobless, to carry hope to the hopeless, to assure relief to the oppressed," etc., is but as "sounding brass, or a tinkling cymbal." Let the bishops' hearts be stirred first of all to action if any of God's priests are suffering! DAN S. JONES.
Minneapolis, Minn.

Deaconess Spencer's Article

TO THE EDITOR: May I have a little space in which to tell you how much I enjoyed the article by Deaconess Ethel E. Spencer in THE LIVING CHURCH of November 13th?

Seldom, if ever, have I read such a beautiful and well-constructed article as this one. How very lovely are the thoughts she expresses! One can tell that she is indeed a true Catholic in every sense of the word.

One can also easily see that she loves our Lord dearly, especially in the Blessed Sacrament.

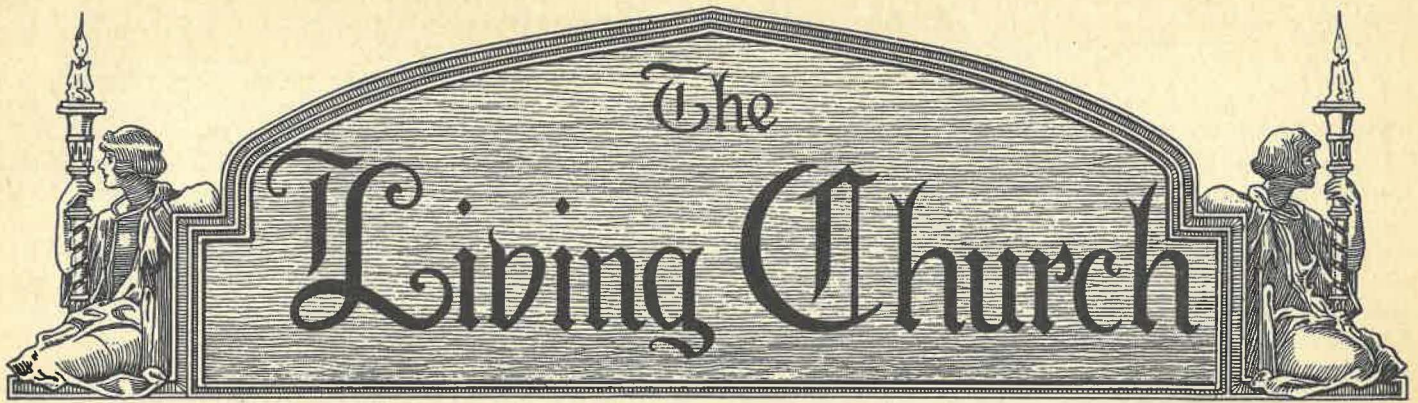
I feel that all who read her article have much to be thankful for indeed. I am glad that I am a subscriber to this paper and its fine articles.

I also feel very thankful that my own parish priest is another true, loyal soul, holding aloft all we Catholics are striving for, the high ideals of true Christianity.

BERTHA C. PEARCE.
Brooklyn, N. Y.

TO THE EDITOR: May I thank Deaconess Ethel E. Spencer, through your correspondence columns, for her article, A Mystical Experience [L. C., November 13th]? What a note of joy it strikes and how inspiring to perseverance!

KATHERINE R. DAVIS.
Springhouse, Pa.



VOL. XCVIII

NEW YORK AND MILWAUKEE, JANUARY 5, 1938

No. 1

EDITORIALS AND COMMENTS

Roll of Honor

FOR THE THIRD successive year THE LIVING CHURCH devotes its first editorial of the New Year to an honor roll of distinguished Churchmen and Churchwomen. As in previous years, we do not pretend to select those who have given the most distinguished service to the Church during the past year, nor are any invidious comparisons intended. We do not claim that our list is either authoritative or exhaustive. It is simply a record of certain men and women whose names occur to us, as we think back over the events of 1937, as notable for distinguished service to our Lord and His Church.

In our selection we have given the chief consideration to members of the American Episcopal Church. We have, however, included in our scope members of other Churches in communion or close fellowship with our own, particularly as they have affected the life or thought of this Church. Members of the LIVING CHURCH staff and readers generally have made suggestions but the final selection in each case is that of the Editor alone. In some cases a name that might otherwise have been cited has been omitted because it was included in one of our previous lists, either in 1936 or in 1937.

For distinguished service to our Lord whether in the Church or in society during the past year we nominate the following:

The Most Rev. WILLIAM TEMPLE, D.D., Archbishop of York. With rare ability, sound judgment, and kindly tact, the Archbishop of York presided over the sessions last summer of the second World Conference on Faith and Order in Edinburgh, Scotland. To his leadership was due in no small part not only the smoothness with which the conference conducted its work but the constructive and forward-looking nature of its findings. Among the successors of St. Paulinus there have been many distinguished prelates, but Dr. Temple has won a place of special distinction even in that eminent company. A truly Catholic Archbishop, he is the recognized leader of the ecumenical movement today.

The Rt. Rev. FREDERICK ROGERS GRAVES, D.D., who retired during 1937 as Bishop of Shanghai. First in order of precedence in the House of Bishops, Bishop Graves is also first in the respect and love of thousands of Churchmen to

whom his splendid missionary record is a beacon of inspiration. For 44 years he has exercised his episcopate in China, leading his diocese as it grew in numbers and strength, as it was divided into three dioceses, and as these grew into constituent parts of the autonomous Chinese Holy Catholic Church. Ever loyal to the Catholic faith, "as this Church hath received the same," he has been and continues to be a pillar of strength to the Church in distressed and war-torn China.

The Rt. Rev. THOMAS CASADY, S.T.D., Bishop of Oklahoma. In the 10 years of his episcopate, Bishop Casady has built up in the missionary district of Oklahoma an increasing sense of responsibility and a growing measure of self-support. As a result, the district was able to petition the 1937 General Convention to be admitted to diocesan status. In including Bishop Casady in our roll of honor, we wish to recognize not only his own leadership but the splendid coöperation of the clergy and laity of Oklahoma which has made possible its transition from a missionary district to a self-supporting diocese.

The Rt. Rev. EDWARD LAMBE PARSONS, D.D., Bishop of California, and the Rev. BAYARD HALE JONES of the Department of Liturgics, Church Divinity School of the Pacific, Berkeley, Calif. In their book, *The American Prayer Book, Its Origins and Principles*, published last year, Bishop Parsons and Fr. Jones have presented a scholarly work on the evolution of the American Book of Common Prayer, embodying the accepted results of modern liturgical research. Its authors have made a notable and distinguished contribution to the Church by this invaluable study.

The Very Rev. HUGHELL E. W. FOSBROKE, D.D., LL.D., S.T.D., Dean of General Theological Seminary, New York. In 1937 Dean Fosbroke celebrated the 20th anniversary of his deanship. A scholar of distinction, a notable teacher, and a wise administrator, he has raised the Church's official seminary to a very high standard and has left his impress for good on hundreds of clergymen throughout the Church.

The Rev. GEORGES FLOROVSKY, of the Russian Theological Seminary, Paris. One of the ablest living theologians of the Eastern Orthodox Church, Fr. Florovsky exercised a profound influence upon the World Conference on Faith and Order, presenting the eternal truths of the Catholic Faith so effectively,

so winsomely, and so clearly that they commended themselves to men of the most diverse nationalities and religious backgrounds.

The Rev. MALCOLM E. PEABODY, rector of St. Paul's Church, Chestnut Hill, Philadelphia. With his burning zeal for the missionary cause of the Church, Fr. Peabody was largely responsible for the series of conferences on the missionary motive held under the auspices of the Forward Movement Commission. Out of these conferences grew the plan for a Joint Commission on Strategy and Policy. This plan was endorsed by the National Council and adopted by the 1937 General Convention which authorized the appointment of such a Commission.

The Rev. DAVID E. GIBSON, canon of Chicago and superintendent of the Cathedral Shelter in that city. Canon Gibson has devoted a long and fruitful ministry to the literal following of our Lord's injunction to feed the hungry, comfort the sorrowing, and give rest and refreshment to the weary and downtrodden.

The Rev. ALFRED NEWBERY, late rector of the Church of the Advent, Boston. After many years of faithful and fruitful work as a parish priest at the Church of the Atonement, Chicago, Fr. Newbery went to Boston where he had just begun a similar pastoral ministry when death came to him. He was a loving and faithful shepherd of the sheep, a sound Catholic Churchman, and a consecrated priest of God whose works truly will live after him.

The Rev. HENRY A. McNULTY, priest in charge of Grace Church, Soochow, China. Heedless of personal peril, Fr. McNulty has not only continued his ministry in the war area of China but has organized refugee camps and taken the lead in many other measures of relief to the stricken population of Soochow and the surrounding area.

PAUL RUSCH, professor at St. Paul's University, Tokyo, and vice-president of the Brotherhood of St. Andrew in Japan. Through his personal evangelism Professor Rusch has inaugurated an evangelistic movement in Japan that has already brought more than 1,300 young men to baptism and that has as its objective the winning of 100,000 souls to Christ in 10 years. In addition he has been instrumental in establishing leadership training camps that will stimulate the development of a native lay leadership in Japan and has sponsored the translation into Japanese and the distribution of Forward Movement literature on a large scale.

HERBERT S. SANDS of Denver, Colo. As chairman of the Colorado Laymen's Commission, Mr. Sands, together with Messrs. J. HARRY CUSTANCE and ARTHUR PONSFORD, was responsible for one of the most complete and illuminating studies of the whole problem of trends in Church membership that have ever been undertaken in this Church. The report of the Denver Laymen's Commission is a model for similar studies in all parts of the Church and is likely to have a far-reaching influence not only in the diocese of Colorado but throughout the Church.

PERCY JEWETT BURRELL of Philadelphia. As author and director of the great Drama of Missions presented first in Philadelphia and later at the General Convention in Cincinnati, Mr. Burrell made a valuable and vivid contribution to the cause of missionary education.

Dr. FRANCIS C. M. WEI of Hankow, China. In his stirring address at the Forward Movement mass meeting in Cincinnati Dr. Wei made a profound impression upon the Church and an effective appeal for brotherhood and mutual understanding. His life is in itself a living witness to the value of

Christian missions and the tremendous significance of the need for the Christianizing of the Orient.

FIGRELLO H. LA GUARDIA, layman and mayor of New York, whose reflection is generally conceded to mean the deathblow to one of the longest lived and most corrupt political machines in the nation's history. Not merely for establishing an honest city government and securing it by means of a revised city charter, but also for taking a leading position in fields of social betterment such as slum clearance, abolition of child labor, and public ownership of utilities, Mayor La Guardia is a son of the Episcopal Church of whom Churchmen have reason to be proud.

THE Rev. MOTHER BEATRICE of the Community of the Transfiguration, Glendale, Ohio. As the efficient head of a growing Religious Order with outposts as far flung as Hawaii and China, Mother Beatrice has quietly and unostentatiously but none the less effectively managed the extensive work of the Order. These include the Convent of the Transfiguration, Bethany Home for Girls, and the mission of St. Simon of Cyrene for Colored people at Glendale, St. Ann's Home, Cincinnati, St. John's Orphanage, Paynesville, Ohio, the Church Home for Aged and Infirm Women in Cleveland, St. Andrew's Piory School for Girls, Honolulu, St. Lioba's Convent and Parish Church, True Light Dispensary and Industrial Work Day School, and other works at Wuhu, China. The beauty of her character combined with her rare administrative ability is characteristic of the Religious life at its best throughout the ages.

Miss EVELYN UNDERHILL, fellow of King's College, London. In her book, *Worship*, published in 1937, Miss Underhill has given the Church a masterpiece of the spiritual life which ranks with her great work on *Mysticism* and sets a new high standard for the whole body of Christendom.

MRS. EDWARD A. STEBBINS of Rochester, N. Y. As the only woman representing this Church at the World Conference on Faith and Order and again as the presiding officer at the triennial session of the Woman's Auxiliary in Cincinnati, Mrs. Stebbins distinguished herself and made a notable contribution to the life and work of the whole Church.

MRS. HARPER SIBLEY of Rochester, N. Y. Ever active in a multitude of good works both within and without the Church, Mrs. Sibley was the only woman representative of this Church at the World Conference on Life and Work in Oxford where she made a significant contribution to the cause of coöperation among the several communions of Christendom there represented.

MRS. JOHN M. GLENN, who retired in 1937 as president of the Church Mission of Help. Not only in this organization but in the Family Welfare Society of America and many another good work, Mrs. Glenn has made many worthwhile contributions to the cause of Christian social service.

An anonymous citation must be given to the self-effacing men and women—among them bishops, priests, monks, nuns, deaconesses, artists, educators, and other talented people in many walks of life—who have contributed to the planning, writing, illustrating, and publishing of the noteworthy devotional literature of the Forward Movement.

In citing these loyal sons and daughters of the Church, we have endeavored not only to recognize the work of distinguished individuals but to give a cross section of the Church at work today. There are many others equally entitled to listing on such a Roll of Honor as this—employers who have run their business on Christian principles, workers whose labor has been guided by Christian motives, teachers, doctors, law-

yers, mothers, men and women in every walk of life who actually live their religion. The strength of the Church lies not in a few brilliant individuals but in the vast multitude of faithful members working together for the glory of God and the spread of Christ's Kingdom among men. Rare indeed is the rector who could not add at least a few really noteworthy names from his own parish, yet the full Roll of Honor is known to God alone. We affirm our confidence in these faithful souls, living and departed, and our sense of fellowship with them in every Eucharist and daily office when we say: "I believe . . . in the Holy Catholic Church, the Communion of Saints."

Epiphany and the New Year*

ONCE AGAIN the Christian Church celebrates the Feast of the Epiphany—that Twelfth Night that was so dear to our Elizabethan ancestors. Once more childish voices will rise from the stages of many a parish house to delight beaming parents with the strains of Bishop Hopkins' great Epiphany-tide carol, "We Three Kings of Orient Are," and the camel-back riders who appeared prematurely on so many Christmas cards will come into their own.

The three Wise Men have captured the imagination of Christians in all ages. Yet it is surprising how little we really know of these familiar scriptural characters. They came from dark obscurity, traveled briefly across the page of Christian history, were fixed once for all in symbolic adoration, and then passed out forever into the black mystery from which they came. Perhaps it is this very mystery that has so endeared them to succeeding generations.

That Wise Men or astrologers should have come from the East to seek a new-born King is not improbable. Such men were accustomed to deal in signs and wonders and there was a general expectancy in the learned world of the day that some such event should come to pass, though of course the implications of the event were hidden from even the wisest of men. What distinguishes the Magi of the Bible and sets them apart as truly Wise Men is the fact that they believed in their science, primitive though it might be, and seized their opportunity. Thereby they became unconscious representatives of the whole of the Gentile world and typified in their persons the manifestation of Christ to all of humanity. Whether there were three Wise Men as tradition has it, or more, or less; whether they were kings or magicians or astrologers; whence they came and whither they went—these are matters for speculation but do not affect their significance in history. It is what they did that matters. They were in effect the reception committee of mankind to receive the Son of God and welcome Him as He took upon Himself our common humanity. They were the inspired leaders of an endless procession of the faithful, to whom was given the supreme joy of first paying allegiance to God made man. Historically, their function can never be repeated. But in the realm of the spirit, what they did it is our privilege to do again. As each new year is a new creation of the universe, as each new life is a fresh beginning, so to each soul there is offered the infinite opportunity to bring to God, ever newly manifested among men, the new gifts of a complete homage and utter allegiance. The Epiphany has happened once for all, but by the mercy of God it is a perpetual fact. Christ is become Incarnate, and awaits our new-born loyalty.

The three gifts of the Wise Men of the East are symbolic

of the gifts God gives us in His Son. They also stand forth as perennial symbols of the opportunities of the new year. The privilege of royalty connotes unbounded opportunity. The King's position of power and eminence means the vast possibilities of carrying out his own will. So the new year is to us as gold. It represents that precious commodity of potential power. It may, like gold, be invested to bring interest, dedicated to give beauty and joy, or hoarded to produce miserly misery. Gold, to be of value, must be capable of being transformed. It is only of value as representing what it may buy or what it may do. So is this new year and this new Epiphany of the generous God, manifesting forth His regal munificence, offering us the boundless opportunities of effort and activities for the future.

So frankincense stands for us as the symbol of the priest, offered symbolically by the Wise Men to the High Priest of mankind. The new year may be a mediation through which we may offer to God that which is more precious than rubies—the devotion of a dedicated life. Elect as the new priesthood of God, we come to offer ourselves to the new-born King, "a reasonable, holy, and living sacrifice." The year to come is an extension of the priesthood of all Christians in Christ in the ministry of service and the use of time for God, the consecration of ourselves to Him, and the enabling of our whole spiritual beings by the gift of His grace. These are part of the priesthood of all Christian folk.

Lastly, the Wise Men offered myrrh, as to the great Victim who was to die for the sins of the world. More precious to the Christian than the gift of boundless opportunity or the call to service is the vocation to the Cross of Christ. In the vast swing of God's eternity, it may be that from the Manger to Calvary was but a step; He began life as He ended it, in self-denial and sacrifice. It was Thomas à Kempis who wrote constantly of "the royal way of the holy Cross." More priceless to the true follower of the God Incarnate is the opportunity of the new year to share the life of self-oblation with the Christ who gave Himself for the sins of the world.

God gives us the new year as gold, as incense, and as myrrh. He presents us with this fresh gift of time and opportunity, of priestly service and ministry, and of sacrifice and self-oblation.

So then this Epiphany and this new year should begin where the new year began for Gentile Christendom—at the feet of the Holy Child. Like the Wise Men of old would we come to offer the gold of opportunity given us by God, the incense of His priesthood shared with us by the great High Priest, and the myrrh of self-sacrifice, held out to us by the hand of Him who was to die for us. Our new year begins at Bethlehem, and we must recall it time and again to its origin. It is only as we find at the start of it the self-manifestation of God in man, that through it we can realize the self-identification of man with God.

An Auspicious Beginning

THE RADIO ADDRESS of the new Presiding Bishop is a ringing call to the Church to put first things first. It is not surprising that Bishop Tucker, himself a great missionary, should call the Church to a new concept of its missionary task. But the new Primate goes deeper than that and reminds the Church that effective missionary action must be based upon lives rooted in Christ.

Bishop Tucker asks if the most practical problem confronting our world is not this one: "How can God's power be made effective in human life?" He answers: "The Church's

*A considerable part of this editorial was published in *THE LIVING CHURCH* of January 3, 1925, from which it is adapted by request.

function is to take Christ to the world in the confident belief that He will bring to all of its concrete problems the one factor which makes their solution possible. . . . We can, however, bring Christ to the world only in so far as we are willing to make Him supreme in every sphere of our own lives. We must be witnesses unto Him in our secular as well as in our religious activities."

If this is to be the keynote of Bishop Tucker's administration as Presiding Bishop, it is a hopeful and encouraging sign for the Church. It means that he does not conceive his task simply as being the head of an organization concerned primarily with the financing and detailed administration of what is technically known as domestic and foreign missions. It means that he conceives his task in terms of leadership of the entire Church in every sphere of her life.

We rejoice at this evidence that the Presiding Bishop so conceives his task. He will find ready to hand various agencies that will help him. The National Council, of which he is the president by virtue of his office, has already taken steps to put into operation a more effective method of planning the missionary work of the Church. The Forward Movement Commission, which last month chose Bishop Tucker as its chairman, is already engaged in an effort to deepen and strengthen the spiritual life of the Church. The Commission on Strategy and Policy, of which Bishop Tucker is an *ex-officio* member, is a new agency for effective planning, as is the newly appointed Commission on Negro Work in its special sphere.

In short, the stage is set for Bishop Tucker to exercise more effective leadership than any previous Presiding Bishop has been able to do. His inaugural address indicates that he is prepared to use these resources and to coördinate them effectively for the spread of Christ's kingdom wherever the American Episcopal Church is at work. This is a most hopeful sign. We call upon all Churchmen to rally loyally to the support of the new Presiding Bishop, "and we wish him every success in his task.

The American Merchant Marine

WE HOPE that the time may soon come when Americans may not have to be ashamed of our merchant marine. We have, it is true, some fine ocean liners like the *Washington* and the *Manhattan*, with able and well-disciplined crews, but they unfortunately appear to be the exception rather than the rule. The report of the Maritime Commission to the Senate joint maritime committee declares unequivocally: "Labor conditions in the American merchant marine are deplorable. . . . The employer, for his part, has fostered long hours, low wages, and cramped quarters. The employe, meanwhile, has abused his employment in a manner that would not be tolerated in any other industry."

Two flagrant examples of the deplorable conditions in our merchant marine have come to public attention in the past two or three weeks. The *President Hoover* ran ashore on a reef near the coast of Formosa and the 500 passengers aboard were subjected to six days of unnecessary peril because of the inexperience and lack of discipline of the sailors. According to the testimony of passengers an unruly group of the crew broke into the bar and began a party which ended with the terrorizing of the passengers and natives and required a visit from two American destroyers to bring their rioting to an end. The other instance of unsavory conditions on American ships at sea which has recently come to public attention was the report of a New York engineer, Daniel B. Irwin, to Senator Copeland's committee describing a recent crossing of the Atlantic on the *Black Falcon*. Says *Time*: "Enroute from

the U. S. to Rotterdam, Passenger Irwin charged that the U. S. crew of the freighter got drunk, cowed the captain, zig-zagged the vessel across the Atlantic, abused and insulted the passengers throughout the trip because the crew thought the staterooms assigned to the passengers should have gone to them."

Coming hard on the heels of the mutiny on the *Algie*, which resulted in jail sentences and fines for 14 members of the crew of the ship, and added to the "more than 200 similar cases" that Senator Copeland claims to have in his possession, these instances certainly indicate that the whole question of the ownership, subsidy, regulation, and inspection of the American merchant marine needs a thorough over-hauling. We believe that Senator Copeland will have the support of the American public in undertaking a drastic and far-reaching investigation. Meanwhile, most Americans who have occasion to travel abroad will, however much they may like to patronize American commerce, prefer to travel on vessels of foreign nations that have a better record than our own.

The Church Periodical Club

NEXT WEEK the Church Periodical Club will be 50 years old. It was on January 10, 1888, that Mrs. Mortimer Fargo and eight other teachers in the Saturday morning sewing class of the Church of the Holy Communion, New York, began the work of the club. Having seen something of the lack of reading opportunities among the clergy in missions and small parishes in Wisconsin and elsewhere in the Middle West, Mrs. Fargo proposed that each member of the club should forward her own magazines to one of these clergymen after reading them.

The Church Periodical Club was incorporated in 1892 with branches in 42 dioceses. At that time almost 5,000 magazines were forwarded regularly. Today the club is established in almost every diocese and in some missionary districts. It distributes not only periodicals but books in large quantities and makes a special feature of supplying Church libraries in remote communities. It operates as an official coöperating agency of the Church and serves a constantly enlarging constituency throughout the entire world. Emphasis is laid on the personal touch through individual contacts between Churchmen at home and missionaries at a distance. Thus the Church Periodical Club is influential not only in the mechanical act of supplying reading matter to individuals but in the building of Christian fellowship and a sense of world brotherhood.

THE LIVING CHURCH, recognizing the Church Periodical Club as a fellow-agency in the evangelism of the printed word, salutes the CPC on its golden anniversary and wishes it many more years of successful operation.

Through the Editor's Window

THE *Keypoint Weekly* of Keypoint, N. J., contained this startling information in a recent issue: "Mr. and Mrs. William Heil attended the canonization of Bishop Gardner in Trenton, Thursday." Who says we have no Anglican saints?

LIVY the Office Cat wishes to thank all who have sent him Christmas cards and to wish all of you a happy New Year. Moreover, he wishes to extend publicly his congratulations to Peggy, the office cat in the Morehouse Church Book Store in New York, on the birth of a litter of kittens, one of whom he is proud to hear has been named after him.

The Christian's Responsibility

The Presiding Bishop's Inaugural Address

By the Most Rev. Henry St. George Tucker, D.D.

Presiding Bishop and Bishop of Virginia

I AM GRATEFUL for the privilege accorded me of beginning my work as Presiding Bishop of the Protestant Episcopal Church by conveying to its members New Year's greetings over the radio. Grace be unto you and peace from God our Father, and from the Lord Jesus Christ. As we begin the New Year with a prayer for God's grace, we must prepare ourselves to make such a response that it will not be received in vain. Christ indicates the nature of that response in His charge to the disciples, "Freely ye have received, freely give." It is only in the giving to others what we have ourselves received that we can experience in ourselves the transforming benefits of God's grace. Religion is of value to oneself only as one strives to share it with others. "There is," says the Book of Wisdom, "that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

The effort to give to others what we have received through Christ is what we commonly call missionary work. Viewed in this light missionary activity is seen to be not only a means of benefiting others but also an essential requirement for promoting the well-being of the Church. Like the quality of mercy, it blesses him that gives and him that takes. It has a still further significance for all those in whose hearts the love of the Heavenly Father has awakened an answering love. Love's greatest desire is to serve the loved one. Missionary work is a Christ-given opportunity to do something for God, to cooperate with Him in the carrying out of His purpose. A religion whose aim is only to receive from God and which does not yearn to make some return is selfish, and like everything selfish tends to debase rather than to elevate the character. Our Lord Himself gives as the first and great commandment, "Thou shalt love the Lord thy God with all thy heart and mind and strength." The second, He says, is like unto it, "Thou shalt love thy neighbor as thyself." Missionary work is this love expressing itself in action.

How far does this ideal significance of missions apply to the concrete situation in which we find ourselves in the world of today? If they represent the Church's attempt to make a contribution to world welfare, we must ask first, does the world need help? Is it not able to solve its own problems out of its own resources? Second, is the contribution which Christianity proposes to make likely to prove an effective remedy for the world's ills? Third, is the Church as it exists today competent to act as the agency through which such a contribution to world welfare can be made?

Up to the time of the World War there was widespread confidence in the competency of the world to settle its own problems. Even that titanic conflict itself was referred to as "a war to end war" and it was thought that through it the world might be made safe for democracy. It has since however become evident that instead of being a means for removing obstacles that were thwarting the progress of human liberty and well-being the war was the symptom of a fatal disease which unless checked would threaten the very life of our civilization. Despite the many remedies that have been tried, the prospect at the present time is even more alarming than it was at the close of the war. The League of Nations and other international agreements have failed to ensure peace. Various

schemes of political, social, and economic readjustment have been advocated, but none of them have proved workable except where, as in the case of Communism and Fascism, individual liberty and initiative have been forcibly suppressed. The failure of the attempt to control intemperance through legislation illustrates the principle that no reform measures which do not provide for the reformation of human nature itself are likely to succeed. "Repent ye," says Christ, "for the Kingdom of Heaven is at hand." He draws for us the picture of the ideal society, but He says unqualifiedly that only those who are born again can see it realized or enter it. New wine will doubtless call for new bottles, but unless the wine itself is regenerated the provision of bottles is labor wasted. Equally vain is the attempt to transform this world into the Kingdom of Heaven by imposing a system however faithful to the heavenly ideals upon unregenerate men and women.

The world itself is perhaps able through its own wisdom to devise systems that would be appropriate for the organization of regenerate human individuals, but if experience teaches any one lesson, it is that such systems are absolutely unworkable as long as the individual members of society are selfish, sensual, and unjust. Our Lord's way of bringing in the kingdom of heaven was to redeem men and women from sin. The Church's mission is to bring His saving power to bear on human life, that it may be qualified for citizenship in the kingdom of righteousness and love. This is what St. Paul means when he speaks of what the law could not do in that it was weak through the flesh, but he declares that God sent His Son to condemn sin in the flesh and thus prepare the world for the coming of a better and happier social order.

THE inspiration to engage in missionary work springs then from the conviction based on experience that there is none other name under heaven whereby men must be saved. The elder Pitt is reported to have exclaimed, "I know that I can save England and that no one else can." With still greater assurance the Church must address itself to the task of giving Jesus Christ to the world as its only adequate Saviour.

The effectiveness and the continuing value of missions depend upon making the giving of Christ to the world their primary aim. Insistence upon this will not indeed win approval in many quarters. Men in general still require a sign or seek after wisdom, that is they measure the worth of religion by its contribution to physical well-being or to the search after knowledge. It is quite true that the Church ought, following the example of her Lord, to be sympathetic with the physical and intellectual needs of mankind. Teaching and healing are a very definite and important part of the mission entrusted to His disciples by Christ. They are, however, inseparably bound up with ministry to man's spiritual needs. The value of the breaking of the bread becomes immeasurably heightened when it serves as the means by which the presence of Christ is made manifest. In and through the service that we render to men's bodies and minds Christ is mediated to a world that is in sore need of spiritual food and illumination. "Christ for the world we sing, the world to Christ we bring." To those who are wounded in the battle of life, the Church gladly ministers first

aid, but her responsibility does not end until she has brought those whom she thus helps to the great Physician Himself. He alone can effect the permanent and complete cure for the world's ills.

THE CHURCH then is not simply a bank in which we cash checks drawn on the treasury of heaven. Nor is it only a hospital to which we as patients go for treatment. It is an army of men, women, and children who having discovered in Christ the answer to the question, What shall I do to be saved? feel like St. Paul that necessity is laid upon them to carry the good news to others. The same love of Christ which touched them with healing power has awakened in their hearts a kindred love, which hails with enthusiasm and joy the command, Go ye into all the world and preach the Gospel to every creature. This is the ideal Church, the Church which our Lord had in mind when He said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." It has the mark which He gave of genuineness: "By this shall all men know that ye are My disciples, if ye have love one to another." Can we doubt that the missionary work of such a Church would be for the healing of the nations?

It may, however, be thought a waste of time at the beginning of a new year to sketch ideals that are so hopelessly unrelated to the realities with which we are faced. Granted that the missionary work of an ideal Church would have world conquering power, what value can we attach to the efforts of which a Church like ours is capable? Certainly it would be foolish not to recognize the fact that a great many people today are skeptical as to the Church's ability to make any contribution to the betterment of world conditions. Some are asking wistfully of Christ Himself, "Art Thou He that should come, or do we look for another?" Some go so far as to declare that Christianity is an opiate of the people, a hindrance rather than a help to human welfare. Others while admitting that the spirit, or perhaps they would say the ideals, of Christ is what the world needs, declare that in the Church His spirit has become so adulterated with worldliness and subordinated to unworthy human motives that it is hopeless to expect it to be transmitted to the world through organized Christianity. The fact that such criticism is prevalent need not in itself disturb us. At the very moment when the infinite love of God was finding its complete expression in the sacrifice of Christ, there were those who mocked Him with the cry, "He saved others, Himself He cannot save." We cannot, unfortunately, comfort ourselves with the thought that the Church's present condition is the result of sacrifice for love's sake. On the contrary we are forced to admit that it is our unwillingness to submit ourselves to sacrifice that prevents the love of God from manifesting its full saving power in the world of today. We ought to feel genuine concern when we see causes which may seem to us erroneous or even pernicious command so much more enthusiastic and sacrificial support from their adherents than the Church can secure from its members.

If at the beginning of this new year we make an honest inventory and find much to be ashamed of and but little ground for boasting, that is no reason why we should give way to despair as regards the future. It was when Peter was filled with shame at the remembrance of his denial that Christ commissioned him to feed His sheep. It was Saul, the persecutor of the Church, that He chose to be His witness among the Gentiles. He who came not to break the bruised reed nor to quench the smoking flax will not cast us aside because of past failure or present weakness unless we persist in pleading them as an excuse for our unwillingness to let Him use us as the

instruments through which to fulfil His saving purpose. In the days of His flesh there were places where He could do no mighty works because of their unbelief. Even the disciples offered the fewness of the loaves as a sufficient reason for sending the multitude away unfed. The question of the hour is not the quantity of our human resources but the completeness with which we are willing to dedicate them to His service. The new year challenges the Church with a new opportunity. There is no need to shrink back from it because of past experience of inadequacy. He who makes all things new can still perform a miracle of grace upon those who surrender themselves wholly to His will.

My meat is to do the will of Him that sent me, and to finish His work. If any man will do His will he shall know of the doctrine. Do not these words of Christ point out clearly the way by which the Church can be strengthened and illumined? In one of the Epiphany collects we pray that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to perform the same. A famous philosopher once declared that ought implies can, that the recognition of some course of action as a duty implies the capacity to perform it. Christianity however teaches that both the knowledge of what we ought to do, and the power to perform it faithfully came from God. Apart from Him we fail to realize the full scope of the Church's mission. That mission will be still further limited if we use our uninspired human capacities as the measuring rod of our moral obligations.

When we pray for grace and power to perform the Church's mission, we are praying that by them our capacities may be raised to a higher level of effectiveness. The miracle of grace for which we pray is not that God may do apart from us that which we are unwilling or unable to do ourselves. When William Cary urged a meeting of ministers to undertake missionary work in India, the chairman rebuked him, saying, "Sit down, young man. When it pleases the Lord to convert the heathen He will do it in His own way without your aid." This sounds preposterous, and yet too often in our prayers for world welfare or for the extension of God's kingdom we fail to offer ourselves as the agents and our resources as the means through which God's power is to act. Christ said to His disciples, "If ye had faith as a grain of mustard seed ye could remove mountains," but He did not suggest that by the repetition of a prayer the mountains could be removed without any further trouble on the part of the disciples. God's activity extends far beyond that sphere in which He gives us the privilege of working with Him. His blessings are not limited to those which depend upon our cooperation. We are constantly reaping where we have not sown. It is right that we should recognize with gratitude and humility our dependence upon Him. God does not however relieve us of responsibility for that which we ought to do. In that sphere His power acts through us, qualifying us to fulfil the responsibility. It is not a substitute for our effort. It can only be effective in proportion as we dedicate ourselves and our resources to the working out of His will. The miracle of grace is worked in and through us. When our capacities and resources are completely surrendered to Christ, they acquire a new and surprising efficacy. Prayer is not merely petition, it is also an act of sacrifice, of dedication. In the very moment when we seek to be strengthened by the heavenly food, we offer ourselves, our souls and bodies, as a living sacrifice unto God. God's power to help us and through us the world will depend upon the genuineness and the completeness of this offer.

It may seem a waste of the valuable opportunity offered by

(Continued on page 14)

The Welsh Episcopalians of Colonial Pennsylvania

By Nelson R. Burr

MOST AMERICAN Churchmen probably would be surprised to realize that in certain sections of the Colonies the Church "of England" really was not at all English. In Pennsylvania it was largely composed of Welsh, or "British" as they proudly called themselves. The present vigorous Welsh strain in Pennsylvania is partly derived from the earliest days of the province. In fact, for about 15 or 20 years the Welsh were the largest of the national groups that streamed across the sea to the cosmopolitan promised land of Penn. The attractions of Pennsylvania had been painted for them in vivid colors by the potent preaching and publicity of Penn and his Welsh agents.

By a special agreement with the proprietor, there lay open to the Welsh colonists a tract of 40,000 acres, consisting of rolling woodland west of the Schuylkill river, which reminded them of their hilly motherland. It was surveyed for them in 1682 and in 1690 was divided into three large townships bearing Welsh names: Radnor, Merion, and Haverford. The Welsh considered it as a practically self-governing barony, and hoped that it would remain a permanent enclosure of their culture. They were therefore intensely annoyed when the progress of settlement caused its division between counties and its opening to alien newcomers. Their resistance to absorption by English-speaking culture gradually lost its force as they scattered from their ancient seats over the province, so that their beloved language declined and their numbers became relatively smaller in the heavy tide of later English, Scottish, and German immigration. They left, however, not only their influential descendants and their numerous place-names, but also a permanent cultural impression, and in hardly any other respect was this more evident than in their contribution to the founding of the Anglican Church in this country.

Most of the early Welsh colonists were members of the Society of Friends, but there were considerable numbers of Baptists and Anglicans. The last-named were so long neglected that by 1698, when missionary work really began, many of them had fallen away to the politically predominant and socially attractive Friends' meetings. A reversal of this trend began in 1700, when the Bishop of London sent the Rev. Evan Evans, D.D., a Welshman, to take charge of Christ Church, Philadelphia, founded in 1695. Within about four years he was joined by an assistant, John Thomas, who also could preach and converse in Welsh. Another Welsh colleague was John Clubb, who became a pillar of the Welsh missions. These men served the scattered Welsh communities as frequently as their parochial cares permitted, at other times leaving the services to lay-readers who gathered the people in their homes. Their earnest efforts hastened the marked drift toward Anglicanism promoted in 1702-4 by George Keith, the first general missionary of the Society for the Propagation of the Gospel. He had been an influential preacher and schoolmaster among the Friends, and his disagreement with them and later conversion to Anglicanism began an extensive schism in their ranks in

Pennsylvania and New Jersey, which eventually brought many into the Church.

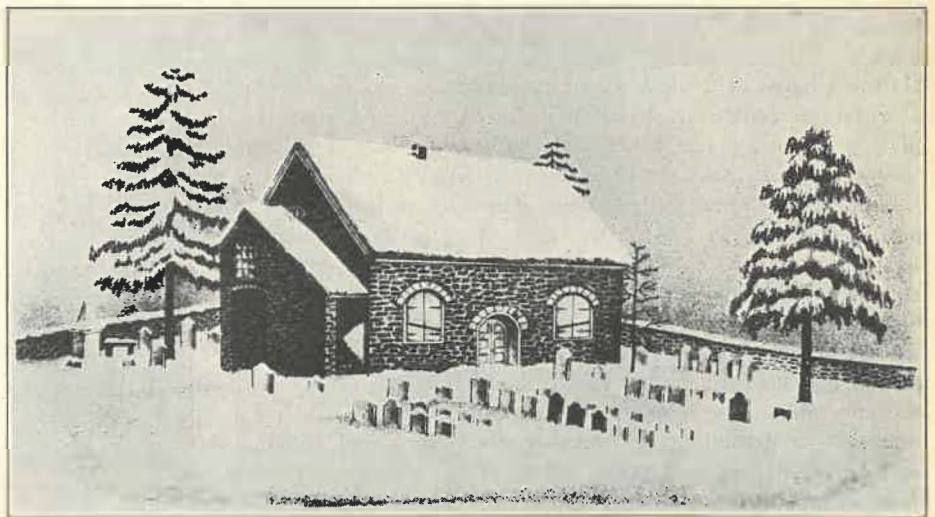
These events made such a deep impression upon the Welsh Friends and inactive Churchmen that within a few years several groups requested the Society to send them missionaries able to preach in the "British tongue." The Society, although only a few years old, met these calls according to its limited means and established several flourishing missions. The most important congregations, before about 1730, were at Montgomery, north of Philadelphia, and at Radnor, somewhat to the northwest.

AFTER the usual delays, Radnor was organized as a regular mission including several neighboring townships, such as Newtown, East-Town, and Merion. It was served sometimes with the congregation at Oxford and sometimes with Perkiomen (or Perquihoma, as it was then called). The first really settled missionary was the Rev. John Clubb, who served for a short time before his death in 1715. Encouraged by the Society's steady patronage, in 1715 the parishioners by their contributions erected a small stone church, which they named St. David's for the patron saint of their nation. The most notable of Mr. Clubb's successors were Mr. Robert Weyman; Mr. John Hughes,* a tireless missionary who wore down his health and was obliged to recover in the West Indies; and Mr. William Currie, who in spite of illness served for more than a generation, being still active at the time of the Revolution.

As settlement increased, the Welsh spread over the townships west of Radnor: Tredyffrin, Uwchland, Nantmeal East and West, and Caln East and West. They finally became so numerous that it was necessary to organize another church, at Tredyffrin in "Great Valley," west of the Schuylkill ridge. In a letter cited in the Society report of 1745, Mr. Currie related that the people there had erected a church, which was called St. Peter's and was served by him once a month in addition to his regular cures at Radnor and Perkiomen.

In the '20's and '30's the stream of Welsh colonists,

*The name given in Perry's Pennsylvania Papers. In the SPG annual report, 1734, he is called *Griffith Hughes*.



ST. DAVID'S CHURCH, RADNOR, PA.

This colonial Welsh church, built in 1717, is shown above in a drawing made by C. L. Smith in 1862.



ST. DAVID'S, RADNOR, AS IT LOOKS TODAY

swelled by many newcomers, flowed into a region known as Conestoga, in Lancaster county, near the Susquehanna river. With great hardship the settlers there were visited by Mr. Weyman and later by Mr. Hughes, who preached in the shade of a huge tree until they could build a church. Their devotion showed itself in repeated requests for regular services and Welsh books and in a fear that the lack of both would imperil their souls. Recognizing the promise of that region, by the '40's the Society regularly patronized it as a frontier mission, which from that time until the Revolution was served by several itinerant priests, particularly Mr. Richard Locke, Mr. George Craig, and Mr. Thomas Barton, who at first served in York and Cumberland counties. They were real heroes, as the mission embraced practically the whole lower valley of the Susquehanna in Pennsylvania. Mr. Craig was so broken in health that he finally was removed to the old; settled mission of Chester, and Mr. Barton took his place at Lancaster. Mr. Barton's entertaining letters to the Society mention the fatigue of long horseback rides to his dispersed flock and the grisly horrors of Indian raids in the French and Indian and Pontiac Wars.

THE LANCASTER mission flourished in spite of incessant and swarming troubles. It included all the churches in Lancaster county, and in addition the church of Saint John at Pequea in Chester county, and even Berks county before a mission was established at Reading. Its most prosperous and populous Welsh communities lay around Caernarvon, Brecknock, and Cumry by the "Welsh Mountains" on the border of Berks county, about 20 miles northeast of Mr. Barton's home at Lancaster. About 1762 the parishioners at Caernarvon finished a handsome church of hewn stone replacing a wooden one which they had fondly named Bangor in memory of their native diocese in Wales. Some of the poorest people contributed their generous mites, and one parishioner, old Mr. Nathan Evans, donated large sums of money and a glebe of 40 acres. The regular congregation was entirely Welsh, but in the summer dissenters of many names flocked to hear Mr. Barton, so that the church frequently was packed by nearly five hundred people. This was a tribute not only to his sermons but also to his patriotism, for he won the affection of the people in the western counties by helping to repel the desolating invasions of the French and Indians, and by serving as a chaplain to the Anglican troops at the time of General Forbes' expedition for the capture of Fort Duquesne. In 1765 he opened another church in Berks county, five miles from Caernarvon and 26 from Lancaster. It was

built according to the will of a devout Welsh Churchman, Mr. Thomas Morgan, who bequeathed a generous endowment to pay for the building and to provide for the support of a priest.

When relations between the Colonies and Great Britain became strained, Mr. Barton's high spirit moved him to remain loyal to his king. For two years he was confined to his home, not being allowed to leave Lancaster county nor to meet the men of his flock, through fear that he might plot with other Loyalists. He did not lose the affections of his Welsh people, and he continued secretly to meet and instruct the women and children on the confines of the counties. When he was finally compelled to leave them, his parishioners at Pequea and Caernarvon provided a home and support for his eight children until he could meet them again.

The Revolutionary confusion gravely injured all the country missions in Pennsylvania, and in 1780 the Society reported that services had been suspended. The Welsh congregations shared in the depression of the Anglican Church, and of Christianity generally, that accompanied and succeeded the war. Nevertheless, they had helped to plant the Faith in Pennsylvania so deeply that when strife was scarcely over the Church there began to spring up with the movement to found an American branch of our communion.

THE PERMANENCE of the Welsh influence appears in the large number of substantial parishes flourishing today in the old centers of Welsh settlement and in many others further west. The steady faith of the Welsh Anglicans stands out in the Babel of early Pennsylvania sectarianism, and in the return of many who had lapsed into Quakerism and other forms of dissent. The reports of the missionaries tell us that many were regular communicants, and their demands for literature show that they belonged to a group that is always too small—reading Christians. They welcomed the missionaries who maintained the praiseworthy old custom of religious instruction in the home. A few were misled by the meteoric and perilous brilliance of the Calvinist, George Whitefield, but were regained by well-timed use of good Anglican books and crisp warnings against the excessive "enthusiasm" (which then meant fanaticism) of revivalists. The Welsh Anglicans evidently were tenacious and proud of their inheritance from ancient British Catholicism, and so set a grand example for our American communion. They were a slightly known and appreciated element in its origins, of whom we should have every reason to be proud.



ANOTHER EARLY WELSH CHURCH

Pictured above is St. Peter's-in-the-Valley, Tredyffrin, which was founded in Colonial days by missionaries of the Society for the Propagation of the Gospel.

This World and the Other

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

ONE OF OUR most disastrous spiritual fallacies is the assumption that the world invisible is far removed from the everyday world which stares us in the face. It may be an intellectual error, but it is also an error of spiritual judgment. Obviously there can be no vacuum, no sort of no-man's-land between the seen and the unseen. When we reflect upon the misery, the brutality, and the injustice in the world; when we ourselves are under the weather with sickness or misfortune, the Eternally Perfect may seem remote. And when we are engaged upon the day's business or pleasure, the "other world" may seem a faint and distant thing, with little direct and practical bearing upon our affairs. We accept the visible as self-affirming and we find ourselves contained within its order; and if we think of heaven, it is of a "land that is very far off." The roaring secularism of our modern world has the effect of making us deists at the best and atheists at the worst.

There is a constant pressure upon us to preserve our faith by transferring its object to a situation far removed from the immediate hurly-burly. At best we are children of this world, hoping to find our way home at last, after a long pilgrimage. "There never was a time," said Charles Péguy, "when the temporal was so protected against the spiritual; and never has the spiritual been so unprotected against the temporal." The central characteristic of the whole modern Western world has been its attempted independence of the supernatural. It has sought to find man's destiny within these earthly horizons, and to discover his whole resources amid things seen. If we would observe the broad result, we have only to look around us at the world of our time; but I am here more particularly concerned with the effect upon the minds of Christians. The tragic fact is that millions of Christian men and women have no conception of this world as a potential sacrament of the Eternal. They perceive it as self-contained, having its own laws of business and politics. They are more or less aware that there is a strange contradiction between those laws and all they have ever heard about the kingdom of God—but what can they do about it? They must shuffle and stumble along, making of life a perpetual compromise, when in the world of our time the Christian life ought to be a perpetual rebellion.

Could they but see in some moment of true vision that this world is *continuous* with the other world—that God and all His angels are immediately present behind the appearance which confronts them—they might behold Wall street or the London stock exchange with less awe. They might see the fundamental nature of their environment. They would then be assured of the essential falsity of the attempt to construct what T. S. Eliot has called "a civilized but non-Christian mentality," and all the Rousseauesque dreams of a happy humanist world would be convicted of unreality.

Some such thoughts as these came to me the other day in the lovely city of Ely. I had been taken upon a dizzy adventure—scaling the perilous peaks and pinnacles of medieval stone I had climbed the roof of the famous Octagon. And as I looked down upon the little streets far below, and out to the wide plain of the Fens, I was humbled by the consideration of the immense certainty of the faith that in ages past had reared so mighty an edifice, towering over town and countryside. Men piled those stones toward the skies, not because they supposed that God was far away, but because they felt themselves to be living in the light of His glory.

But that same evening, in that same city, I picked up a volume of old English carols, and I paused upon the lovely lines of the Carol of the Seven Virgins:

"All under the leaves and the leaves of life
I met with virgins seven,
And one of them was Mary mild,
Our Lord's Mother of Heaven.

'O what are you seeking, you seven fair maids,
All under the leaves of life?
Come tell, come tell, what seek you
All under the leaves of life?'

'We're seeking for no leaves, Thomas,
But for a friend of thine;
We're seeking for sweet Jesus Christ,
To be our guide and thine.'

'Go down, go down to yonder town
And sit in the gallery,
And there you'll see sweet Jesus Christ
Nail'd to a big yew-tree.'

Presumably the man who wrote those verses was not ignorant of the fact that the events of our Lord's earthly life had occurred long before and in a distant place. But he writes as if it had all happened yesterday and in his own town, because he believes that there is a direct relation between what took place at Bethlehem and Calvary and the life being lived around him in his own day.

THE INCARNATION of the Eternal Son of God means that the life of man upon the earth is organic with a greater spiritual whole: that we are dealing with the Eternal at every moment, and that nothing is irrelevant. That is precisely the reason why our humanity is tragic. The vast failures of mankind, and the terrible disillusionment which visits the recurring generations are not the work of some evil fate. They come because man will not respond to the governing fact of his situation—that he is ordered for the Eternal and invisible. The frightful discords of the world arise from man's denial of his intrinsic destiny. Modern man has made a politic and economic fit for a denizen of a suburban planet, and through them he seeks to live. But upon this field of time he is called to live the life eternal; and by his modern methods the life eternal is thwarted and stultified.

I live in London, nowadays, and I sometimes pass the end of the road where Gilbert Chesterton was born. And I remember that these were the streets he walked, and where he learned to see this earth in its supernatural setting.

"The lit, straight streets shot out and met
The starry streets that point to God."

Chesterton, exactly as the writer of the old carol, or as the builders of Ely Cathedral, saw men and things in their divine relation. He pictured Mary meeting King Alfred in Athelney, and he might well have seen Christ tried at the central criminal court. And that is the essential Christian world-view.

The compromise which is killing us cannot go on much longer. You and I had better understand once for all that we have been born and reared in an age in which religion has been permitted only so long as it did not really interfere with the world. But the issue is sharpening—you can see it everywhere. Either the world, its whole life, must be brought back to the

totalitarian claims of the Catholic faith, or there will be no religion at all. Either we shall live our whole life for a supernatural end, or we shall sink into a worldliness which is death. Either our whole life is concerned with Christ—or it is a gibbering futility.

The Christian's Responsibility

(Continued from page 10)

a radio address to dwell on general principles that should be familiar to all Christian people. Should not our attention be rather given to practical matters, the concrete problems that call for help and the actual methods by which the Church can meet them? Is not however the most practical problem confronting our world just this, how can God's power be made effective in human life? The only justification for the existence of the Church is its ability to give an answer to that question. There would be but little use in giving the world a new definition of goodness and then saying to it, "Be good and you will be happy." The two questions, why be good and how to be good, depend absolutely upon belief in a God who is not only good Himself but who can also give to us men the desire and the power to be good. Christ is the coming of God into our life. The Church's function is to take Christ to the world in the confident belief that He will bring to all of its concrete problems the one factor which makes their solution possible. Without the quickening power of Christ the working out of methods and the devising of schemes for the reformation of mankind are as unprofitable and as impracticable as would be the attempt to cultivate a garden before the coming of spring. "Christ for the world we sing, the world to Christ we bring." It is a spiritual task which is at the same time intensely practical.

WE CAN, however, bring Christ to the world only in so far as we are willing to make Him supreme in every sphere of our own lives. We must be witnesses unto Him in our secular as well as in our religious activities. The greatest obstacle to the success of our missionary work is the fact that so much of the practical activity of the Christian world does not show in any appreciable degree the influence of Christ. We give to that world to which we are offering Christianity as the cure for its ills ample excuse for flinging back at us the taunt, "Physician heal thyself." The power and the resources of the world are largely under the control of those who are at least nominally Christian. Can we say that in our use of them our first consideration is to be loyal to the commands of Him whom we call our Lord? We offer Him to the world as its Saviour, and yet frequently we refuse to entrust ourselves to His guidance in our own secular activities. Obviously, therefore, an important part of our missionary responsibility is a more thorough-going Christianization of social, economic, and political relationships. Höffding in his *Philosophy of Religion* says: "Christianity was once a pillar of fire leading mankind in its onward march through history, but it is fast becoming an ambulance lumbering along in the rear, picking up the wounded." The world will never be won for Christ by a Church which contents itself with this latter rôle. Someone has said that if the Good Samaritan should find a wounded man every time he passed the place at which he rescued the first one, he would be very foolish or very remiss if he contented himself with simply conveying them to the inn and providing for their treatment. The roads of life are so thickly strewn with the wounded and the wretched that no one can suppose this condition to be accidental. So far as it is due to what one may call technical causes, the finding of a remedy must be sought

from experts in the various spheres of activity. No one however can doubt that these evil conditions are largely brought about by our failure to apply Christian moral principles in the conduct of our secular affairs. Where this is true the responsibility rests upon the Church and upon each individual Christian to see to it that every practical activity and relationship be conformed both in letter and in spirit to the will of God as revealed to us by Christ.

The new year challenges us to renewed and more determined efforts to carry forward the establishment of God's kingdom here on earth. We see not yet all things subject unto Him, but we see Christ who revealed God's character in action crowned with glory and honor. The Church as the body of Christ is the organ through which God's saving activity is perpetuated and extended. The triumph of Christ is an earnest of victory for the Church so long as it is loyal to Him. Shall we not believe then that in the effort to fulfil her mission to the utmost, the problems that seem so difficult will be solved? The times in which we live present two great opportunities for the furtherance of this mission. One is the realization of the true ideal of His kingdom in society, the other the extension of His kingdom to the nations. On the one side are the masses waiting for the Church to assert in their behalf the fundamental democracy of our Lord's words, "and all ye are brethren." On the other side are the unevangelized millions waiting for her to obey His command, "Go preach the Gospel to every creature." The Church has not indeed been altogether unmindful of her mission, but to prosecute it successfully in the face of the complex problems and the tremendous difficulties of the present age, she must call upon her members for more enthusiastic support, more unity of action, more readiness for sacrifice, more faith that they can do all things through Christ which strengtheneth them.

I AM GUILTY

LET US forget the Bread that comes
To feed the hunger we assert,
Before we dare forget the slums
And all that spawn and die in dirt.

Are black men crudely crucified
Sharers of Christ? Does the far cry
Of dark need crushed by bitter pride
Die at our feet, as we pass by?

We pray for private sins we own
But shudder from the lynching mob
And all their poisoned thoughts disown
And say their lust is not our job.

Not ours? But those whose hatreds force
Thorns on a helpless brother's brow
Are blessed by systems we endorse
And sanctions that our creeds allow.

For we are one—who cannot part
Blood from our bone—unrest from peace—
Nor rend the garment. Each proud heart
Is heir to all the centuries.

Children laboring in a mill
Are ours. The master shares the tools;
Shaped by their flaws; we feed, we kill,
With the same hands—wise men or fools.

Who adores Christ in bread and wine,
Who kneels before the high and pure,
Meets Him again in street and mine—
And in the faces of the poor.

LOUISA BOYD GILE.

Missions in the War Area

A Survey of the Situation as of November 25th

By Maurice Votaw

Staff Member, St. John's University, Shanghai

THE DAMAGE to property and loss of belongings of the American Church Mission in the missionary district of Shanghai grow larger each day, as the Japanese artillery destroys the Chinese countryside, and the Japanese air force devastates the cities, towns, and villages in Kiangsu province. There is no possible way to estimate the loss to the Mission, to missionaries, and to the Christian cause. Some are inclined to echo the famous words of Bishop McKim, after the earthquake in Japan in 1923, "All gone but faith in God." Others pray that their churches, hospitals, and school buildings may still stand, and that the heavier pieces of furniture in their homes may still be there when, and if, the invaders allow Americans or Chinese to return to their work and homes.

Mission property has been damaged by warring forces in Shanghai, Kiangwan, Woosung, Taitsung, Sungkiang, Wusih. There is no assurance that the property is still whole in Soochow, Changshu, Kunshan, Tsingpoo, Foh-san, as well as in many of the smaller country stations. Mission members have lost clothing, furniture, books, and even every personal memento of their homes and loved ones in America. Chinese clergy, catechists, Bible women, and teachers have fled in all directions, leaving all their worldly possessions in the path of the battle to be swallowed up by bombs, shells, fire, and looting.

Even though hostilities in Shanghai began on August 13th, it was still impossible on November 25th to ascertain if St. Paul's Church, Kiangwan, still stands.* It was destroyed by a Japanese bomb in 1932, and rebuilt. Probably St. James' Church, Woosung, is demolished, as well as the Chapel of the Resurrection at Ying-siang-kong and St. Paul's Church, Chapei. No Chinese have been allowed in these districts since the Japanese armed force moved in, nor have any foreigners been able to secure permission to visit the site of mission property.

When Sungkiang was destroyed from the Air, the Church of the Cardinal Virtues and other mission premises were ruined. St. Matthew's, the chapel at Taitsung, is probably nothing but dust, since the battle raged back and forth for weeks in that area. No word can be obtained of the present state of at least four other churches: Church of Our Saviour, Hongkew, Shanghai; Church of the Good Shepherd, Kiading; Christ Church, Kunshan, and St. James' Chapel, Foh-san. Foh-san is a small Yangtze port 10 miles from Changshu. For many days it was mercilessly bombarded by the Japanese navy.

In Shanghai, St. Luke's Hospital buildings lie tenantless and empty. The operating theater is open to the elements, since a shell tore out the wall early in the hostilities. St. Luke's is moving into its third temporary quarters occupied within three months, attempting to carry on in the face of unsurmountable obstacles. There is no chance to return to its buildings on Seward and Boone roads in the Hongkew district, especially since Chinese are not allowed to enter that part of the International Settlement.

St. Mary's Hall, west of the Shanghai-Hangchow Railway line, which is the perimeter of the British Shanghai defense force, has incurred little damage outside of broken windows, battered-down doors, and the like. At the time the buildings came under Japanese control the personal belongings, includ-

ing all warm clothes and bedding, rugs, and curtains of all the mission members and Chinese members of the faculty, had been stolen. All books, pianos, and school equipment remained. Since the Japanese took control of the area, they have refused to permit any member of the mission to inspect the property, despite repeated requests from American consular authorities.

ST. JOHN'S University, being a part of the western perimeter of the British defense force, has suffered no loss from looting. However, on the campus more than 500 panes of window glass will have to be replaced, having been shattered by explosions, shells, shrapnel, and concussion. A battery of Japanese howitzers was placed a short distance north of the St. John's athletic field, across the Soochow creek from the main campus. This battery caused all residents on the campus to evacuate, since the shells were fired directly overhead across the campus. The first day of this shelling, four British soldiers were killed by shells falling within the British lines a few hundred yards south of the campus. After two days no more Japanese shells fell near the campus but they continued to whistle overhead. Buildings shook and windows and plaster fell during the two weeks the guns bombarded western Shanghai.

The Cooper Memorial Gymnasium was struck by two trench mortar shells, one penetrating the roof and exploding inside, several pieces of shrapnel going through to the ground floor, in which were billeted British soldiers, who were uninjured. One shell went through the roof of Shu Jen Tang (new middle school dormitory erected two years ago), three hit Seaman Hall, two Mann Hall, and one hit the west side of Yen Hall a few feet above the ground. Many buildings, walls, and roofs were peppered with shrapnel, and a number of shells fell on the campus, leaving small craters on the lawn. No shell hit any of the residences, but concussions and shrapnel broke from 10 to 40 panes of glass in every house. St. John's Pro-Cathedral suffered a sad loss in having several pieces blown from its beautiful stained-glass window.

No one has been allowed to cross Soochow creek to inspect the science laboratory building, where all the university's valuable scientific apparatus is housed, or to see the two residences across the creek. Efforts are still being made to secure permission from the Japanese to inspect the buildings. The bridge across the creek was dismantled in early October at the request of the Chinese military authorities, at the time they were destroying all bridges across Soochow creek.

No word has come of any damage in Soochow, the last letter from the Rev. H. A. McNulty having been written before the city was showered with more than 700 bombs from Japanese planes in one day. Such systematic bombing of this beautiful city leaves grave fears that Soochow Academy buildings, Grace Church, Epiphany School, and the Mission residences must have been damaged.

The American Embassy in Nanking was informed that Fr. McNulty, with the Rev. C. G. McDaniel and the Rev. H. H. McMillan of the Southern Baptist mission, Dr. M. P. Young, and Miss Lucy Grier of the Southern Presbyterian Mission Hospital had taken 1,000 refugees and more than 100

*Later word states definitely this church is destroyed.

mental patients of the hospital to Kwang-foh, a mountainous arm extending into Tai-Hu (Great lake) some miles to the south of Soochow.

When the Japanese forces occupied Soochow, its normal population of 500,000 civilians had dwindled to 500, all the others having fled to interior places, frantic with fear, because of the intensive, indiscriminate bombing. Property flying flags of all nations received hits, including an international Red Cross hospital flying the Red Cross flag.

ALTHOUGH there had been a certain amount of bombing within the city walls of Wusih, it was not until November 12th that Japanese planes raided the city and damaged Episcopal mission property. At 8:15 A.M., after having flown over the city for observation, a group of planes returned from the south—the mission is in the southern part of the city—and dropped at least six bombs between the South Gate and the mission compounds, two of which hit on the compounds, one landing immediately outside the wall of one compound.

Work in St. Andrew's Hospital was being carried on with every bed occupied, and classes were continuing in St. Mark's School. The members of the mission in Wusih felt they were safe from aerial attack, since the American flag was so prominently displayed. Their faith was slightly shaken on November 10th when they heard that foreign buildings, hospitals, and schools in Soochow had been bombed.

St. Andrew's buildings were all marked with American flags; in some cases large flags had been painted on the roofs, and in every case flags were flying from poles, high in the air. All could be easily seen from any distance up to a mile. On the compound where the Church of the Holy Cross, St. Mark's School, and several residences are located, a piece of matting 26 feet long had been placed on the ground, and on it the American flag painted. Every building also flew the American flag. Likewise, on Dr. Claude M. Lee's residence, the American flag was clearly and unmistakably displayed.

The first bombs shook the buildings, then one fell on the tennis court less than 100 feet from the residence of Dr. Lee, tearing a great hole in the ground and damaging the residence and adjacent walls. Several bombs were dropped between the hospital and the church (about 500 yards apart) and then a final one to the right of St. Mark's School, partly wrecking the corner of the school building and shattering the windows of residences on the compound, including the home of the Rev. E. R. Dyer, 200 feet away. Some of the windows in the church were shattered.

Of the 50 boys studying in St. Mark's, only 20 remained, with six teachers. When the planes were heard approaching, the teachers and students lay flat on the floor of the classrooms. Many received superficial wounds from flying glass, and one teacher remained unharmed, even though for a few seconds his room was an inferno of bits of shrapnel. Miss Gertrude Selzer was crouched down in a protected place in her home on the same compound. The Rev. Mr. Dyer was about five miles out in the country, having gone there the night before in order to conduct a service that morning.

Because of the threatened bombing and expected danger around Wusih, the greater part of the city's 300,000 population had fled to the country and toward Nanking. After receiving treatment at St. Andrew's, the students and teachers at St. Mark's left for a place at some distance from Wusih, where the headmaster, T. J. Tsang, hoped to continue school work. He could not send the remaining boys away, since their homes were between Wusih and Shanghai, and the whereabouts of their families unknown.

Dr. Lee, who is superintendent of St. Andrew's, and Dr. J. E. Roberts had gone to the hospital at 8 o'clock, in response to a message from Miss Laura E. Lenhart, superintendent of the nurses' training school, asking for permission to dress the wounds of 63 wounded soldiers who had been forced to leave a Red Cross hospital in Soochow after it was bombed. When the doctors returned after the bombing, they found a crater three feet deep and six feet in diameter on the tennis court, with both walls along the sides of the court knocked flat, exposing the interior of the neighboring Chinese homes, where no one seemed to have been injured. Several trees had been cut off a few feet from the ground and the entire compound was littered with branches and leaves, and plaster from the walls. The side of Dr. Lee's home facing the court was pitted with shrapnel marks, and every pane in the three stories was shattered. Floors, chairs, and tables in the dining and sitting rooms were covered with thousands of fragments of glass and plaster. Upstairs the beds and floors were likewise covered with bits of glass, and objects from bureaus and tables were strewn over the floor. Windows on the opposite side of the house were broken, and the front door, on a third side, was blown in. The servants, who were in the kitchen at the time of the explosion, were uninjured, even though broken glass flew around them.

THE HOSPITAL staff had been getting uneasy, with so many of the city's inhabitants fleeing each night. During the day, Wusih was a dead city—no movement, no sound of people, rickshas, or launches—but all night there were sounds of feverish activity. When the patients from the bombed Soochow hospital appeared, asking for treatment and food, the Chinese staff became all the more alarmed.

The two American doctors had hardly begun helping with the dressing of wounds before the sound of the planes assaulted them. The staff and the wounded, stunned by the roar that almost split their ears, ducked below the windows and ran into the hall for slightly more protection. As they sought safety they could see bombs leave the planes, now almost on them. The series of deafening explosions battered against the senses of the people in the clinic—63 hungry, exhausted wounded soldiers, doctors, and nurses—so that for seconds all motion and thought hung suspended. By the time they realized that their building still stood, the planes were back again and dropped more deadly missiles, slightly farther away, yet near enough to shake the building.

Sick with their impotency in the face of such warfare on non-combatants, the staff began to dress the badly infected wounds of the soldiers, who had been without food and fresh dressings for four days.

Meanwhile; bomb casualties began to come in, the first three dying almost immediately. A man brought his two children, the daughter with both legs fractured, the son with an eye shot out. The rest of the morning was spent in seeking some kind of shelter when planes approached, and attempting to continue the usual hospital routine. The entire staff of Chinese doctors and nurses were so alarmed by now that they wanted to leave. Dr. Lee appealed to them to think of the plight of their sick and wounded countrymen in the hospital, at the same time announcing that he would not ask anyone to stay against his or her will, and that those who wished to go could draw a month's salary. After lunch he again talked to them, asking them to help in getting rid of the patients, but they were too panic-stricken even to offer excuses. Soon they were rushing away, anxious to leave the city. The hospital cook was persuaded to stay for another 24 hours, until the 120

patients and 63 soldiers could be moved out. By nightfall all 12 Chinese doctors, some of the soldiers, and a third of the patients had gone.

Meanwhile Dr. Lee was able to telephone to the American Embassy in Nanking to report the bombing, telling the embassy officials the buildings were clearly marked with American flags. The roof of the hospital also had large characters saying it was a Chung Hua Sheng Kung Hui hospital.

The next day brought no air raids close to the mission compounds, despite several alarms. Many hours were spent trying to find some officials to take away the remaining soldiers and the sick civilians. This was of utmost necessity, since of the ordinary staff of more than 100 there remained a few nurses, the gateman, several coolies, and the cook. It was manifestly impossible for the two American doctors and one nurse to continue running the hospital without staff. Four patients remained at 10 P.M., but they were moved elsewhere early the next morning.

Dr. Lee, Dr. Roberts, the Rev. Mr. Dyer, Miss Lenhart, and Miss Selzer at 4 A.M., Monday, November 15th, crowded into a small Ford car, and started for Nanking. They had no room to carry any luggage, so when they reached Shanghai on November 21st their only possessions were the clothes they were wearing. Dr. Lee and Miss Lenhart are filled with anxiety over the possible loss of the valuable hospital equipment, as well as their own personal losses. Dr. Roberts is forgetting his new home, new furniture, and wedding presents left behind, for when he reached Shanghai he found a son, John E. Roberts, Jr., had been born two days before to Mrs. Roberts, who is the second daughter of Dr. and Mrs. Lee.

If the fighting in Wusih is not too severe, and looting is not too widespread, the members of the Wusih mission may, at some future time, be able to return to find they have some possessions remaining. The same thing applies to the mission members, Chinese clergy, and staff from Soochow, Changshu, and other places, many of whom have only the thin summer clothes they carried with them when they left their homes last summer.

SAINTE CHAPELLE

NOON BELLS of Paris ring from every tower,
 And Sainte Chapelle is empty but for me.
 Alone I taste the age-old sanctity,
 The beauty born of faith's creative power.
 How brilliant are the windows at this hour!
 Beneath their burning splendor, mystery
 Envelopes every earthly thing I see
 And gives the holy shrine a heavenly dower.
 The magic flames of light reveal a band
 Of stone apostles 'round the ancient wall;
 They touch the monstrance carven in each hand.
 Stone quivers into life. The radiant hall
 Becomes the very throne of Christ adored,
 As saints unveil the sacramental Lord.

EMILY TAYLOR PERKINS.

ACKNOWLEDGMENTS

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

CHINA EMERGENCY FUND

Miss Helen I. Gilman, New York City	\$25.00
Mrs. Olive G. Buisch, Hornell, N. Y.	22.50
Miss Ethel M. Lackey, Hornell, N. Y.	5.00
Miss Mabel Wombough, Hornell, N. Y.	2.00
Mrs. H. C. Schramm, Burlington, Ia.	1.00

\$55.50

FEDERAL COUNCIL UNITED CHRISTMAS APPEAL

Two Friends	\$20.00
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CHURCH MUSIC
 Rev. John W. Norris, Editor

THE YEAR that has just closed has, we believe, been an important one for the music of the Church. Its importance lies in the awakened realization on the part of clergy and laity alike that there is a need and an opportunity for making music truly the "handmaid of religion." It is a year which also witnessed the first step toward an improved hymnody by the action of Convention in authorizing the revision of the Hymnal.

Interest in Church music is world wide. The movement for improvement in this department of the services of the Church had its origin in England but has now spread to all parts of the world. In practically all of the English-speaking nations we find choirs affiliated with the School of English Church Music. In many parts of our own country individual leaders are working to spread information and knowledge about the subject. The effort is not limited to these lands, however, for we find that in China and Japan the same movement is being carried forward. In these countries the effort is being made to develop a native music, and the same program is being carried on by Bishop Azariah in India.

In the United States the movement has been furthered by isolated groups or individuals who have had the improvement of standards of Church music at heart. There is a rising interest, it is true, yet many so far have failed to grasp its significance. This is apparent by the types of program one sees and also by the quantity of inferior music being put forth by the publishers. The publishers, however, are awakening to the needs of the Episcopal Church and are beginning to provide music that will fit our needs. With each new group of publications, one finds one or two numbers that may be used although the majority must be rejected because the composers are writing music rather than writing for the Church.

The year that lies before us has many things in store for the Church. One of the most important events will be the visit of Dr. Sydney H. Nicholson to this country in June. He is being brought to this country by one of the summer conferences for choirmasters and will lecture only at that conference. He will visit a few of the choirs which are affiliated with the School of English Church Music but will not lecture except at the conference.

It hardly seems necessary to say much about Dr. Nicholson. He is probably the most noted figure in Church music in the world today. He was the choirmaster and organist of Westminster Abbey at the time of the organization of the School of English Church Music, later resigning that valued post to become the warden of St. Nicholas' School at Chislehurst, Kent. The importance of this school is demonstrated by the fact that when a vacancy occurs in any of the important churches in England it is filled by a graduate of this school.

The current year also may see the creation of a national organization to sponsor a wider interest in and practice of Church music. There is a movement on foot to create such a body and it is expected that definite action may be taken before the end of the year. This would be of inestimable value to the Church at large for it would be a means whereby added impetus could be given to the work now being carried on by small, isolated groups or by individuals. A national organization of this type also would carry greater influence with the publishers in obtaining music for the Episcopal Church.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Two New Books on the Atonement

THE DOCTRINE OF THE WORK OF CHRIST. By Sydney Cave. Cokesbury Press. \$2.50.

THE REDEEMER. By W. J. Sparrow Simpson. Longmans. 6s.

IT IS possible to be too simple." This phase may be regarded as the motto of this very wise book by Principal Cave; and nowhere is this motto more indispensable than in a work whose theme is the Atonement. There are three major theories held today: the "penal" theory of St. Anselm—generally regarded as the most "orthodox"—the "moral" theory of Abailard—certainly the most widely supported at present—and the "patristic" theory of an "active" Atonement, long forgotten but now revived by the vigorous arguments of Dr. Aulén. Principal Cave passes them all under review as they appear in history, from the New Testament writers on, and finds that none of them is satisfactory in isolation, that each of them contains something vital, and that—as so often is the case in theology—the truth must be reached not by rigorous definition but by contrasted antitheses held in combination. The "moral" theory is the simplest and apparently the most satisfactory of all. But it appeals wholly to the (over-simplified!) conception of God merely as "Father"; a belief that cannot stand against the realities of the world when faced remorselessly: "as Heim points out, had Jesus given His disciples a superficial faith in a Father-God, that faith would presumably have perished . . . when the first Christians were burnt as faggots in Nero's garden" (p. 302).

This incisive criticism is typical of the whole book. Principal Cave knows the history of theology and moves as easily in the scholastic period as he does in that of the 20th century. His analysis of the teaching of St. Thomas, for instance, is extremely acute and demonstrates that the great Doctor himself could be satisfied only by a synthesis of apparent antinomies. It was this that made him the great Doctor; contrast his attitude with St. Bernard's passionate declaration, "all our doctors since the Apostles agree in this, that the devil had power and dominion over man, and that he rightly possessed it." Here is simplicity!

And simplicity also is the characteristic of Canon Simpson's book, which is a sturdy defense of the Anselmic theory—to the point of ignoring all Christian thought from the New Testament to St. Anselm's day and by presenting even St. Bernard as an Anselmist (no mention is made of the concept in the citation given above). The book has its strong side—nothing by Canon Simpson could lack its strong side—but its strong side does not include the use made of Biblical material nor entire fairness to opponents.

B. S. E.

In One New England Rectory

THE RECTORY FAMILY. By John Franklin Carter. Coward. McCann. \$2.50.

HERE is a delightful book, and one which will be more than a little disconcerting to Episcopalian complacency. John Carter, its author, is one of seven children who grew up in St. John's rectory, Williamstown, Mass., in the years immediately preceding, during, and immediately following the World War. This series of charming reminiscences of what went on in that lively household is a joy to read. Here are real children. Here is the rector with his muscular Christianity, acquired at St. George's in Dr. Rainsford's days, shot through and through with an inconsistent but most welcome Puckish shyness. Here is dear, gay Mrs. Carter, whom all the children loved but whom they most certainly—John, at least—never understood: nor did Williamstown, either, for that matter. And here is Williamstown itself, the New England small town in concentrated essence. All these we have here, as seen through the eyes of a clever, decent, mischievous, and, it must be admitted, selfish boy. And we have the things he saw not too much rationalized by the somewhat disillusioned man of 40, into which the boy has at last matured.

The whole thing is charming; and the author says that it reveals a New England which now has forever disappeared. That is

indeed true. Williamstown of 1915 is more "dated," by far, than Paris under St. Louis or Greece in the time of Pericles; but what fun it was to live in those dear, dead days beyond recall! Or was it?

Episcopalians may profitably ponder the religion of well-brought-up Church children of that time and place, as revealed in this book. The regular Bible reading; the sentimental hymn-singing; the family prayers, all in a circle, backs to the center, kneeling against the chairs; the self-conscious respectability of Morning Prayer in church on Sunday; the dreariness of Sunday school, to be endured because of "the library," from which one was privileged to borrow; the Confirmation, unreasonably postponed until 12 years old or older, when there had begun the storm and stress of adolescence and, as Mr. Carter remarks, the Church "took an unfair advantage of the young in directing their thoughts toward God instead of the opposite sex"; sacramental worship entirely ruled out for children and reduced to a monthly exception for especially pious adults; delayed sex instruction and then of a sentimental, romantic sort; the discipline of the confessional unknown; and worship where "Father conducted services in a cheerful spirit and the mood of the congregation was far removed from religious ecstasy, for church with them was a part of the social routine"—what a dismal, or at best boring, régime!

The author is not bitter about all this. He simply records that with only one of the seven children, a girl, "did religion take." No wonder it did not take. The sort of spiritual nurture here described accounts for a good deal of the irreligion of what is sometimes called the "lost, war-time generation." It was only the Protestants who then got very greatly lost. Their God was a *genius loci*, part and parcel of that most provincial thing, a nice New England culture. The culture perished, and so did its God.

Well, it is all over now; but what of the Episcopal Church? Has it escaped into the freedom of Catholicism? One doubts it. One has an uneasy suspicion that there are still too many rectory families like the Carters and too many Episcopal parishes like St. John's—living, working, worshipping, trying to train children in a world that no longer exists (thank heaven!), with a nice domesticated God to patronize, but rarely to adore—a God more like Santa Claus than like the mystic Lord of Heaven and Earth.

BERNARD IDDINGS BELL.

A Helpful Study of Prayer

CHRIST AND PRAYER. By C. F. Andrews. Harpers. \$1.60.

A DEVOTIONAL study, centered chiefly around the Lord's Prayer, and following explicitly the treatment of Bishop Gore—a most admirable model. There is an exegetical slip, however. To the objection, "There is no thanksgiving in the Lord's Prayer," Mr. Andrews appeals, justly enough, to the words "Our Father." He overlooks, though, the fact—so habitually overlooked—that by all Jewish models the next phrase, "Hallowed be Thy Name," should be understood not as a petition but as an ascription of thanksgiving. But this is the only serious criticism to be made; ideally put, for instance, is "to pray 'in the name of Jesus Christ' means to pray as one whose mind is Christ's mind." At the end there are some admirable practical notes on the practice of prayer. But might not more have been said on ejaculatory prayer?

B. S. E.

A Helpful Story

THE GREAT ADVENTURE. By Dorothy Reynolds. Morehouse. Pp. 85. 80 cts.

IN THIS little book, which tells the story of Mary, Granny Crossley, and Father John, a parish priest, the trial and triumph of faith in a small English cottage is told. Obviously of an inspirational type (as the advertisements for books often use the term), the story is readable and will doubtless bring help and comfort to many.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

Consecrate Bishop Roberts in Shanghai

Planes of War Overhead as 1,000 Attend Impressive Ceremony in Holy Trinity Cathedral

By M. H. THROOP

SHANGHAI—Until the night of Saturday, November 27th, there was great uncertainty as to whether William Payne Roberts could be consecrated Bishop of Shanghai on St. Andrew's Day, November 30th. Shanghai had been virtually isolated by the hostilities and almost all means of communication had been cut off, and even as the ceremony took place the drone of war planes was heard overhead.

Bishop Norris, chairman of the House of Bishops of the Chung Hua Sheng Hui, had managed to reach the city on board a British coasting vessel. Bishop Graves, who recently retired after 44 years in the episcopate, was living in Shanghai. The third Bishop required by the canons of the universal Church and of the American Church in particular was the difficulty. Bishop Curtis at Hangchow, Bishop Hind at Foochow, and Bishop Hall of Hong Kong all telegraphed that they found it impossible to come; the local situation was so critical that they dared not leave their people, or the schedule of sailings was such that they could not arrive in Shanghai by the day appointed.

Bishop Sing, the retired Suffragan of Chekiang, finally came to the rescue. Though very old and feeble he braved the journey from an interior village where he had taken refuge to Ningpo, the seaport, and thence on a foreign vessel to Shanghai. Supported by two men-servants, he arrived just in time so that notice could be given in all the parish Churches on Sunday morning.

SERVICE IN CHINESE

The consecration service was held in Holy Trinity Cathedral, which was crowded.
(Continued on page 22)

Cable Message Assures Safety of Fr. McNulty

NEW YORK—Direct word cabled by Bishop Roberts from Shanghai December 23d to the Foreign Missions Department says that the Rev. Henry A. McNulty is safe and is expected shortly to visit Shanghai. This is the most definite report since a rumor of Fr. McNulty's disappearance aroused some anxiety six weeks ago.

Bishop Roberts is planning, if necessary, to go to Manila for the consecration of the Rev. Robert F. Wilner as Suffragan Bishop of the Philippines on January 25th.



AT BISHOP ROBERTS' CONSECRATION Bishop John, Russian Orthodox Bishop of Shanghai (center), and several of his clergy, lent their presence to the colorful occasion.

President Roosevelt Calls for Nation-Wide Effort to Create Religious Harmony

NEW YORK (RNS)—President Roosevelt on December 18th called upon citizens to advance democratic principles in the United States and not allow "divided opinions regarding situations in other lands" to "create cleavage between religious groups in our own nation."

The President's statement was released by Dr. Everett R. Clinchy, director of the National Conference of Jews and Christians. It was given in connection with the 10th anniversary celebration of the Conference of which the President is honorary chairman as the keynote of a movement which is being launched under the auspices of the Conference, to create "round tables" of Protestants, Catholics, and Jews in cities and towns throughout the country.

In opening this nation-wide effort the President asserted that "philosophies dominant in totalitarian States must not be allowed to disrupt the cordial relationships which now exist among Protestants, Catholics, and Jews in America."

Western Massachusetts Clergy Hear Address by Canon Hudson

SPRINGFIELD, MASS.—Canon Cyril Hudson of England addressed the clergy of the diocese of Western Massachusetts at Christ Church Cathedral on December 13th. The Rev. Raymond H. Kendrick, vicar of St. James' Church, East Springfield, was instituted resident Canon of the Cathedral, a luncheon at the Bishop's house following the service.

The Rev. John Bartlett Whiteman of St. James' Church, Greenfield, was recently installed as honorary Canon of Christ Church Cathedral.

Dr. Guerry Accepts Election by Sewanee

Chattanooga University President is to Take Office as Vice-Chancellor in July, 1938

SEWANEE, TENN. — Dr. Alexander Guerry, president of the University of Chattanooga, has accepted the vice-chancellorship of the University of the South to which he was unanimously elected at a special meeting of the board of trustees held here. He will take office on July 1st, 1938.

Dr. Guerry is one of the distinguished alumni of the University of the South and has made an outstanding record as president of the University of Chattanooga. He spent his boyhood and young manhood at Sewanee where his father, the late Bishop Guerry of South Carolina, was for many years chaplain of the University. He received his preparatory and college education at Sewanee, and several years ago was awarded the honorary degree of Doctor of Civil Law by his *alma mater*. Dr. Guerry's younger brother, the Rev. Moultrie Guerry, has been chaplain of the University for the past nine years, and recently resigned to accept the rectorship of St. Paul's Church, Norfolk, Va.

Bishop Bratton, chancellor of Sewanee, in commenting on Dr. Guerry's election and acceptance, said:

"As chancellor of the university I take great satisfaction in the choice of Dr. Guerry as administrative head of the university. I further feel personally gratified, having known Alexander from childhood and throughout his academic and professional career. I am confident that Sewanee has selected its logical son as vice-chancellor. A deeply Christian character, a tried administrator and a respected educator, under Dr. Guerry Sewanee should enjoy a high place in American academic and Church life."

PRaised BY PRESENT INCUMBENT

Dr. B. F. Finney, for 15 years vice-
(Continued on page 27)

Bishop Parsons to Retire Next May on Reaching 70

SAN FRANCISCO—Bishop Parsons of California is planning to retire next May when he reaches the age of 70. At the diocesan convention February 1st he will ask for appointment of a Coadjutor, to have the right of succession to the bishopric on Bishop Parsons' resignation.

No name has as yet been suggested for the Bishop's successor. Dr. Parsons has been Bishop of California since 1924, and was Coadjutor for five years before that. He has been connected with many civic enterprises and has been active in defense of civil liberties and in fields of Church unity and cooperation.

Urge Withdrawal of Citizens From China

Brooklyn Clergymen Ask President to Apply Neutrality Act to Avoid Repetition of "Incidents"

BROOKLYN, N. Y.—A statement calling upon President Roosevelt to apply the Neutrality Act to the Japanese-Chinese war and withdraw Americans and American warships from the war zone has been put forth by a group of Brooklyn clergymen of various communions, including the Rev. L. Bradford Young, associate rector of the Church of the Holy Trinity.

The statement points to the *Panay* incident, which involved three Standard Oil tankers, as an example of the necessity for invoking the law.

The signers included the Rev. Messrs. J. Henry Carpenter, executive secretary of the Brooklyn church and mission federation; Phillips Packer Elliott, pastor of the First Presbyterian Church; John Paul Jones, pastor of the Union Church of Bay-bridge, John Howland Lathrop, pastor of the Church of the Saviour; Henry Neumann, leader of the Ethical Culture society; and Jessie W. Stitt, pastor of Mercy Avenue Baptist Church. The statement reads:

"We have read with concern that the President is determined to follow a 'strong policy' in the *Panay* crisis in the Far East and that possibly more warships are to be sent to the area of conflict and that no withdrawal of military forces is contemplated. We are also disturbed that the public is not more generally aware of the fact that the *Panay* at the time it was sunk was engaged not only in carrying refugees but also in escorting up the river three Standard Oil Company tankers that were sunk at the same time. (New York Times dispatch, December 17th, by its correspondent, Norman Soong, who was one of the newspaper men aboard the *Panay*.) We would like to ask the State Department to confirm or deny this fact and also to state whether these tankers were engaged in carrying oil for China, an essential war material, as well as refugees.

RESPONSIBILITY IS PRESIDENT'S

"Even if they were carrying oil, we do not think that justifies the Japanese attack on the *Panay*. But we believe it illustrates a principle we thought generally accepted, namely, that you cannot insist upon selling war supplies to one nation at war without conflict with the other belligerent. Neither can you keep neutral warships and men in a war area without grave risk of becoming involved. Therefore some of the ultimate responsibility for the present crisis must in our judgment rest upon the President for his persistent refusal to recognize a state of war between China and Japan and to withdraw Americans and American ships from the danger zone, a policy earnestly advised by many leaders in Congress.

"We realize how great is the temptation now to make a determined effort to compel Japan to guarantee the safety of our trade and citizens in the war zone and to abandon any plans she may have to extend her conquests that might further close China to English and American commercial interests. We do not believe, however, that a nation at war is likely to yield to such an effort by the United States, unless it is accompanied



NEW CHURCH OF THE CRUCIFIXION

Bishop Manning Formally Opens New Church in Harlem District

NEW YORK—The new Church of the Crucifixion in the Harlem district of the city was formally opened by Bishop Manning on December 19th, and a white marble Altar dedicated. The Altar was given by the members of the congregation as an expression of their affection for Bishop Manning. Altar ornaments, including a cross and candlesticks, also were blessed, together with a new pulpit and lectern.

The church was first occupied by the congregation of the Church of the Crucifixion in June, 1937. At that time it was bought, with its parish house and rectory, from the Hamilton Grace Reformed Church, which merged with another Reformed congregation.

In his sermon, Bishop Manning praised the work done by the congregation of the Crucifixion in its old church, and declared that, with the loyal coöperation of the people with their rector, the Rev. Dr. Eger-ton E. Hall, this parish would go far in the work for Christ in the city and diocese of New York.

by a threat of the use of superior armed force, and even that might not suffice.

"Everyone concedes that this country is strongly opposed to embarking in another foreign war. It would be the part of wisdom therefore, for us to avoid diplomatic bluffs which cannot of themselves change Japanese policy, but which may break down the will to peace among our people, and lead us step by step to the brink of another disastrous war.

"We heartily favor international coöperation of all kinds short of war, particularly that kind of conference of pacific powers which would deal realistically with the economic causes of Japanese aggression. We think that is ultimately the only way of preventing war. But we believe that when war once breaks out, experience shows that efforts to put pressure on one side or the other are either ineffective or lead to more war. We therefore call upon the President to apply the law now on our statute books and withdraw Americans and American warships from the war zone.

"We are well aware that such withdrawal will not keep us out of a war if it is big enough and long enough. But it will help us to stay out of some wars altogether and to stay out of others a long time. Any such gain is a great gain, for modern war results in inconceivable evils far in excess of any conceivable good."

Chicagoans Support Far Eastern Policy

Bishop Stewart Among Signers of Message Upholding President's Stand on Japan and China

CHICAGO—A Christmas message signed by Bishop Stewart of Chicago and three other Church leaders of the city strongly supports President Roosevelt's "leadership for peace" and his "persistent efforts to bring to an end the tragic conflict between Japan and China."

The other signers of the message are the Rev. Messrs. Albert W. Palmer, president of the Chicago church federation; Theodore C. Hume, chairman of the federation's world friendship commission; and Rolland W. Schloerb, secretary of the commission.

The President is urged to maintain peaceful means of carrying out his efforts.

The text of the statement is as follows:

"At a time when mankind is oppressed with perplexity and fear, our Christmas message is one of renewed faith in God, and of hope in the restoration of 'peace on earth' through the concerted action of Christian men and women. The Christmas message is for the whole world, because the world under God is one. War in any part of the world is the concern of Christian people everywhere. The pathway of selfish isolation, for a man or a nation, is utterly inconsistent with Christian faith.

"We welcome the positive leadership for peace assumed by the President of our country. We support him in his persistent efforts to bring to an end the tragic conflict between Japan and China, and in his resolute insistence upon established principles of international law and order. We urge him to maintain this policy by constructive and peaceful means, rather than by the outworn methods of military violence.

"We rejoice in the devoted heroism of American Christians who have refused to desert their posts of duty, in the work of evangelism, education, and medicine, in the hour of trial and danger, and we ask for them the prayers of the churches of Chicago. We extend to our brethren of the churches of Japan and China our affectionate sympathy in this time of stress, and our prayers that they may become instruments of reconciliation between the nations.

"We call upon the Christian people of Chicago to remember, in their Christmas giving, the innocent civilian victims of this cruel war, and to make special contributions, through their recognized Church agencies for emergency relief.

"Peace on earth' will be restored, not by pious words or wishes, but by a clear and patient understanding of underlying issues, and by a firm resolution to make sacrifices for the building of a united world at peace."

A. D. Stanton Elected Comptroller

NEW YORK—Alden D. Stanton was elected comptroller of Trinity parish at a meeting of the vestry held on December 14th. Mr. Stanton succeeds W. Sanders Davies, who has been acting comptroller since September, when he took the place of Lawson Purdy, who resigned. Mr. Stanton will continue as manager of the estate of the parish.

Many at New York's Christmas Services

Carol Services and Masses Draw Large Congregations in Spite of Foggy Weather

NEW YORK—Although Christmas Eve was rainy and foggy and the streets of New York looked like the streets of London, the crowds were cheerful and even the outdoor Christmas celebrations were well attended.

One of the outdoor festivities was the time-honored carol service of the Chapel of the Intercession, Trinity parish. Over 150 children and men and women marched in the annual procession to the graves of Clement C. Moore and Alfred Tennyson Dickens in Trinity cemetery, after the service. As usual, they carried lanterns and sang carols as they marched. Undismayed by the weather, they joined in a brief service at the graves, led by the vicar of the Intercession, the Rev. Dr. S. Tagart Steele. Mrs. E. Dickens-Hawksley, a daughter of Sir Henry Fielding Dickens, and a granddaughter of Charles Dickens, who is making a short visit in New York, placed a candle on the grave of her uncle, Alfred Tennyson Dickens. The children placed wreaths on both graves.

Another outdoor celebration commemorating the author of *A Visit from St. Nicholas* was held in the garden of London terrace, the apartment house built on the site of the orchard of the Clement C. Moore homestead on West 23d street. Carols were sung by the choir of St. Peter's Church, of which Dr. Moore was a member and benefactor; and a party for 500 children was held—this last indoors. The party was given by the residents of London terrace.

Still another outdoor festival was that on the ground at York avenue and 74th street, where the new Church of the Epiphany will be built. All the congregations of the vicinity, about 46, were invited to join in the carol service on Thursday evening, December 23d. There was a large lighted Christmas tree. The carol singing was led by the choir of St. Thomas' Chapel. Fortunately, the weather was clear and mild.

At most of the churches there were carol services. Trinity Church was thronged for the noonday carol service, and again at 3 o'clock for the choral First Vespers of Christmas and the procession to the Crèche. In some instances, the carol service was held on the Sunday before Christmas, the music being repeated on the Sunday after Christmas.

PROVIDE CHRISTMAS CHEER

The city mission, the Seamen's Church Institute, and many parishes provided Christmas cheer for underprivileged families and individuals. The sick were remembered with gifts and, where possible, with visits. The advice of the Family Welfare Society, issued in a pamphlet entitled *Nine Golden Rules for Christmas Giving*, was followed in the main; and, whenever practicable, money for the family celebration

Diocese of Louisiana is No Longer "In the Red"

NEW ORLEANS, LA.—When Bishop Morris became Diocesan in 1930, Louisiana was \$52,000 in the red. He at once instituted a campaign for lifting this burden from the diocese, and through his inspiration and leadership the debt was gradually reduced until on January 1, 1937, it stood at \$30,000. On December 18, 1937, final payment was made and the indebtedness of the diocese was fully liquidated.

This was made possible through the splendid work of the centennial committee, headed by the Rev. Joseph S. Ditchburn and C. V. Porter of Baton Rouge, in soliciting and gathering the generous contributions of the Church people of Louisiana. The balance of subscriptions, in pledges over a period of three years, will be invested as an endowment fund, the income from which to be used as the annual diocesan council directs.

was given to the parents and they bought their children's presents and the Christmas dinner themselves.

The services on Christmas Day were well attended. The churches in residential neighborhoods, where worshippers lived nearby, had the midnight Mass. The churches in business sections of the city, far from the homes of their members, for the most part held carol services in the afternoon or early evening of Christmas Eve, and celebrated Mass at 6, 7, and 8 o'clock on Christmas morning.

Lippmann Article Used as Sermon Departure Point

NEW YORK—The Rev. Dr. Frederic S. Fleming, preaching on December 26th, in Trinity Church, surprised his listeners by taking for his point of departure Walter Lippmann's Today and Tomorrow article, entitled Reflections on Sidonius, from the New York *Herald-Tribune* for Christmas.

Dr. Fleming read the entire article, the theme of which is that civilization advances, even though often through terrifying experiences. The only hope of mankind is to go forward with courage. The conclusion of the article was as follows:

"Perhaps it is this that we must learn, that the destiny which men dreamed of in the pre-war world works in a way we had not imagined, that before the masses of men can achieve their destiny, they must pass through, perhaps for many long generations, the terrifying experience of opening their eyes as they emerge from the dark security of the womb of ancient custom."

Appointed to Head Boys' School

CHICAGO—Announcement was made on December 23d of the appointment of Walter B. McNeil of Chicago as principal of Sherwood Hall for boys, a Church institution at Laramie, Wyo. The announcement was made by Bishop Ziegler of Wyoming after Bishop Stewart had consented to transfer Mr. McNeil to Wyoming.

Pension Fund Lists Large Investments

Over 33 Million Dollars Reported as Invested Assets by President at Annual Meeting

NEW YORK—William Fellowes Morgan, president of the Church Pension Fund, at the annual meeting of the trustees on December 21st, stated that the Fund's invested assets at market values as of September 30th amounted to \$33,472,000. Officers of the Fund other than the president are Bishop Davis of Buffalo, and the Hon. Frank L. Polk, vice-presidents; Bradford B. Locke, executive vice president, and J. P. Morgan, treasurer, all of whom were reelected.

The president of the Fund, who is completing his sixth year in that office, and his 23d year as a member of the board of trustees, announced that pensions are being paid to retired Episcopal clergymen and their widows and minor orphans, at the rate of \$1,304,000 annually as against \$1,247,000 at the end of 1936 and \$669,000 ten years ago. The Fund has approximately 2,300 beneficiaries. The average annual age allowance has increased from \$725 in 1927 to slightly less than \$1,000 a year at the present time. Twenty years ago it was only \$262.

It was also announced that the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund, has written 16% more insurance in the first 11 months of this year than in the corresponding period of 1936. This corporation, which issues low cost life insurance and annuities to the clergy and lay workers of the Episcopal Church, now has in force \$22,250,000 of insurance. In addition, outstanding annuity contracts call for the payment to annuitants of more than one quarter million dollars a year. A plan for providing retirement allowances for lay employees of the Church is being developed and will be available early in 1938. The assets of the corporation amount to approximately four and one-half million dollars, which is more than one million dollars in excess of all liabilities.

The Church Properties Fire Insurance Corporation, another affiliate of the Church Pension Fund, which insures properties of the Episcopal Church, now has more than \$80,000,000 of insurance in force covering nearly 3,000 churches and other ecclesiastical institutions. J. P. Morgan is chairman of its board of directors.

Two Newark Clergymen Die

NEWARK, N. J.—Two clergymen of the diocese of Newark died a few days before Christmas. The Rev. Robert Wright Trenbath was the victim of a heart attack on December 20th, and the Rev. Albert Clark Wilkins died in Christ Hospital on the 19th.

Rector of St. James' Church, Upper Montclair, the Rev. Mr. Trenbath is survived by his widow, three sons, and a daughter. The Rev. Mr. Wilkins, who was rector of St. Mary's, Jersey City, is survived by his wife and one child.

Consecrate Bishop Roberts in Shanghai

Continued from page 19

ed for the impressive occasion. The congregation was composed of members of the English congregation of the cathedral, of the American Church Mission and their friends, and many of the Chinese congregations both of Shanghai and of surrounding districts now refugees in Shanghai. The service was in the Chinese language. Leaflets containing the complete service, hymns, Collect, Epistle, Gospel, Litany, Eucharist, and all, were distributed to the great convenience of everyone.

The ministers of consecration were Bishop Norris, consecrator; Bishop Graves, and Bishop Sing, coconsecrators and presenting Bishops; the Rev. E. R. Dyer and the Rev. N. C. Ni, attending presbyters; the Rev. E. S. Yu, preacher; the Rev. H. P. Wei, litanist; Messrs. M. H. Li and Archie T. L. Tsen, registrars for the Chinese Church; the Rev. H. S. Smith, deputy registrar for the Church of America, and this correspondent, master of ceremonies.

ORTHODOX CLERGY ATTEND

A choir drawn from the parish choirs of Our Saviour, St. Peter's, and All Saints' Churches led the singing. Twenty-five clergymen of the diocese and six Russian Orthodox clergymen marched in the procession. Bishop John, the Orthodox Bishop in Shanghai, stood in the sanctuary. The Rev. Dr. G. G. Tsu acted as chaplain to Bishop Norris, who brought up the rear of the procession in cope and miter of cloth of gold.

Only 14 of the Chinese clergy of the diocese were able to be present and four American priests, but there were two of the staff of the English cathedral present, one being the dean, the Very Rev. A. C. S. Trivett, through whose courtesy the service was held in the cathedral.

The sermon was preached by the Rev. E. S. Yu from the text, "the spirit of Elijah doth rest on Elisha," II Kings 2: 15. In applying this old story to the present, Mr.



BISHOP NORRIS

The Bishop of North China and Presiding Bishop of the Chinese Church was the chief consecrator of Bishop Roberts.



PROCESSION LEAVING THE CATHEDRAL AFTER THE CONSECRATION

Yu likened Bishop Graves to Elijah in his long years of faithful service to God, for 56 years a missionary in China, and 44 as Bishop of this diocese. Mr. Roberts, he said, came as a younger man though not without knowledge and experience, for he had been in China for 23 years, serving on the faculty of St. John's University for several years and afterward in charge of parish work in Soochow and Nanking. Mr. Yu said that this diocese of Kiangsu, with its churches, hospitals, and schools, was largely of Bishop Graves' creation, and that after such long years of heroic labor he deserved to rest.

"STUPENDOUS TASK"

But there was an element of sadness for Bishop Graves at this time, for when Mr. Roberts was nominated as his successor by the Synod of the Chinese Church meeting last April in Foochow, Bishop Graves was looking forward to turning over a fine and flourishing diocese, but that now two-thirds of it was lying in ruins and the other third threatened. Hence for the stupendous task confronting the new Bishop a double portion of the Spirit of God would indeed be needed.

While Mr. Yu was speaking the drone of the military airplanelines overhead was a grim reminder of the gravity of the present situation. Moreover, the fact that Mr. Yu is himself of St. Peter's Church, which has been doing such noble service in sheltering and caring for homeless Christians from the ruined districts around Shanghai, gave emphasis to his account of the destruction of a large part of the diocese.

HONOR BISHOP GRAVES

After the service a breakfast was served at a nearby Chinese restaurant. Bishop Graves was presented with a silver-mounted cane after the delivery of a sincere appreciation of his long episcopate by the Rev. S. T. H. Tai of St. James' Church, Woosung (now in ruins), Mr. Tai being the oldest Chinese priest of the diocese (ordained in 1882) and perhaps the only one present contemporary with Bishop Graves during the early years of his epis-

copate. This opportunity was taken to present Bishop Roberts with an episcopal seal ring of solid gold. In the afternoon a reception for Bishop and Mrs. Roberts was held at St. John's University.

Bishop Roberts is the seventh Bishop to be consecrated for work in Shanghai for the American Church, the previous Bishops being William Jones Boone, Channing Moore Williams, Samuel I. J. Scherschewsky, William Jones Boone, Frederick Rogers Graves, and John W. Nichols (Suffragan).

TAKES CHARGE AT CRITICAL TIME

Bishop Roberts undertakes the charge of the missionary district at Shanghai at a very difficult and critical time. Large parts of the metropolis have been destroyed by fire and shell, and in other parts the populations are not allowed to return to their homes and resume their business because of military occupation. In the country districts the churches have generally been destroyed and the congregations scattered to the far winds. By the mercy of God, however, the Christians have generally escaped personal injury; so far we have not learned of the death or disablement of a single Church-member. This is indeed a miracle.



BISHOP SING

The former Assistant Bishop of Chekiang was called forth from his retirement at Ningpo to furnish the third consecrator for Bishop Roberts required by the canons of the universal Church.

Hankow Missionary Staff Reported Well

Send Holiday Greetings; Several Women Leave for Hongkong, Other Members Remain at Posts

NEW YORK—While the newspapers are having frequent reports of evacuations from Hankow to Hongkong, a cable to the Foreign Missions Department from Bishop Roots in Hankow brings word of the mission staff there. On Christmas Eve he reported they were all well and sent Christmas greetings to their friends. Several had left for Hongkong, among them Dr. Logan Roots' wife and children, Sister Isabel and Sister Augusta of the Order of St. Anne, Miss N. G. Johnson, and Mrs. R. A. Kemp. The rest of the staff remain at their posts.

At Kuling American School, the teachers and students were to leave during the week of December 26th, except the headmaster, Roy Allgood, who plans to remain.

In Wuchang, St. Hilda's School closed December 18th, and Hua Chung College and Boone Middle School planned to close on December 31st. Many students had already gone.

From the district of Anking, Laura Clark, the Bishop's secretary, reports the schools closed in Anking and Wuhu. St. James' Hospital, Anking, had few patients, but the foreign staff (Dr. H. B. Taylor and the Misses Emeline Bowne, Isabella Colson, and Blanche Myers) were remaining for emergencies. The Chinese clergy remain at their posts. Miss Alice Gregg of Anking has gone to Hankow.

As previously reported (December 18th), True Light dispensary under Sister Constance Anna of the Community of the Transfiguration is doing its utmost to care for refugees, both the wounded and others.

The pitiful condition of the evacuated Chinese families everywhere in this region, homeless, destitute, even hungry, is reflected throughout Bishop Roots' cable. A recent letter from one of the Chinese clergy showed that 80% of the three or four hundred people in his care and actually known to him were Churchpeople from two or three other evacuated mission centers. "Local resources insufficient," Bishop Roots says. In the Wuhan center the government is ordering Chinese women and children out of the cities into the country.

Bishop Gilman of Hankow and Bishop Huntington of Anking, now in the United States, intend returning to their dioceses in a few weeks.

WUHU STAFF SAFE

A telegram from the Secretary of State in Washington informs the Department of Missions that Americans arriving in Shanghai from Wuhu gave the following information, as of December 18th: Sister Constance Anna, B. W. Lanphear, the Rev. Lloyd R. Craighill, and Dr. Janet Anderson are in Wuhu, safe and well. Dr. Anderson of the Sagada Hospital, Philippine Islands, has been doing emergency work in China for several months.

NCJC News to be Named Religious News Service

NEW YORK (RNS)—The NCJC news service, to which THE LIVING CHURCH is a subscriber, will henceforth be known as Religious News Service, it was announced by Dr. Robert A. Ashworth, editor. The service will continue to be operated by the National Conference of Jews and Christians, with headquarters at 300 Fourth avenue, New York City.

In announcing the change of name, Dr. Ashworth said:

"The News Service of the National Conference of Jews and Christians has performed so useful a service, in the opinion of large numbers of editors and Church leaders of all faiths, that we feel the time has come to put it upon a truly national basis and give it a name more descriptive of the function it is actually performing in the field of religious journalism. We have selected the name Religious News Service because this name 'tells the story.' The name Religious News Service attached to newspaper stories and features will be a guarantee of authenticity, reliability, accuracy, and freedom from propaganda."

Effects of War Are Seen in Damaged and Destroyed Shanghai Church Property

SHANGHAI—The war has seriously interfered with the work of the Church in and around Shanghai and has destroyed or seriously damaged much Church property.

A recent trip to Kiangwan, permitted by the Japanese military authorities, revealed that St. Paul's Church had been completely gutted by fire. The bare walls were standing and it may be possible to replace floor and roof without complete rebuilding. Strangely enough, on the ground outside the door lay the wooden eagle from the lectern, one of the few surviving articles of furniture from the previous church destroyed by the Japanese in 1932.

The widows' home also at Kiangwan had been badly battered by artillery, and burned out. Only a range of low out-buildings was left. On the return trip it was observed that the Church of Our Saviour, Shanghai, had a large shell hole in the roof about six feet in diameter and that the tower at the west end had had a corner knocked off. St. Luke's Hospital is standing but the buildings are not accessible; the Japanese authorities permit foreigners to go there only now and then to take out part of the equipment, but do not allow any Chinese to approach it. The Catholic boys' school building has been rented from the British so that the work of St. Luke's may go on. And another branch of St. Luke's, intended principally for sick refugees, has been opened at the former *Academia Sinica* building near St. Mary's Hall, but inside the defense lines.

St. Mary's Hall outside the lines is standing but has been looted. The chapel is stripped and left very dirty, and the furniture of the school is either destroyed or carried off. It is a sad sight, but a moderate expenditure of money would restore it largely to its former beauty.

Brotherhood Issues Third Farmers' Book

3,000 Advance Orders Received for Japanese Version of Daily Meditation Series

TOKYO—The third of a series of simplified *Forward—day by day* booklets for people in rural Japan known as "*Nomin no Zenshin*," and based on a day by day study of *Sanjo no Suikun* or the Sermon on the Mount, has been issued by the Japanese Brotherhood of St. Andrew. Advance orders for the whole issue of 3,000 copies were received prior to the printing.

This booklet is the continuation of a now regularly issued simplified *Forward Movement* daily Bible reading, meditation, and prayer series for farmers and village folk in addition to the regular *Forward* booklets. Approximately 65,000 copies of the Japanese version of the *Forward—day by day* booklets have been put into use in Japan since Lent, 1936.

The Rev. Dr. P. O. Yamagata of Central Theological College is chairman and editor of the Brotherhood's committee on *Forward Movement*. The Rev. Takuji Yabumoto, chairman of the Brotherhood's rural work committee, is editor of the simplified booklet for farmers and villagers.

TO CONTINUE PUBLICATIONS

At the annual meeting of the Brotherhood's Council, November 30th, it was voted to continue the publication of these booklets throughout the year 1938. Provision was made for seven booklets in the regular seasonal booklets; four simplified booklets for farmers, two study books for Church-wide study, one based on the course of Personal Religious Living given at the 1937 leadership training camp by the Rev. Seiichi Miura of Kyushu, and one on Meditations based on the Seven Steps of the Disciples' Way, also given at the camp by the Rev. Masami Imai of the South Tokyo diocese.

IMPORTANCE OF RURAL AREAS

In a brief foreword to the present farmers' booklet the editor, Fr. Yabumoto, states:

"The rural districts are the life lines of Japan, they being the chief sources of both material and human supplies of the land. But for a long time they have been most neglected and are suffering the hardest conditions facing Japanese life. The Brotherhood of St. Andrew in Japan is keenly interested in the problems of these neglected people of the farms and villages and as a means of bringing the message of God's love is publishing this series of booklets hoping to aid the farmers of Japan to find new spiritual paths. The first of this course was *Resurrection and spring* (*Fukkatsu no Haru*), and this second booklet has been prepared to meet the increasing demand for such a book of spiritual guidance.

"The editors wish this might serve like a piece of bread or a fish, which the Lord can use to feed the multitudes with, to further the spiritual growth and progress of our friends in the farming districts of this land."

N. H. Churches Join in Mission Program

State-Wide Seven-Day Preaching
Missions Held in 19 Localities;
26,000 Attend

NASHUA, N. H.—Under the leadership of Bishop Dallas, a preaching mission planned for the diocese of New Hampshire was, by the urgent request of leaders in other Churches, expanded to become a state-wide preaching mission in which all the non-Roman bodies would cooperate. During the summer Bishop Dallas and his fellow-workers from the cooperating Churches were hard at work planning seven-day preaching missions throughout the state.

As a result missions were held at the same time in 19 communities, 190 churches cooperating, with 26,000 people in attendance.

The purpose of the mission was twofold: to emphasize God in the life of today and to quicken the loyalty of the individual to his own Church.

Reports have come in from the places where missions were held as to benefits received as follows: a quickening of the spiritual life, an encouraging spirit of unity, a deepening interest on the part of everyone in the affairs of the Church, strengthening of religious faith, encouragement of Church members, a sense of oneness in the community, and plans for a retreat.

Bishop Dallas feels that the mission was most worth while and that similar efforts should be made in the future.

New Chapel Consecrated

ROANOKE, VA.—On December 20th Bishop Jett of Southwestern Virginia consecrated a new chapel at St. John's-in-the-Mountains, a mission at Endicott, in Franklin county.

The instrument of donation was read by Harold W. Ramsey of Rocky Mount, superintendent of schools of the county, acting for the trustees of Franklin parish. The Rev. Charles C. Fishburne, Jr., rector of Christ Church at Martinsville, preached the sermon, and brief addresses were made by the Bishop and the Rev. Allen Person, rector of Franklin parish. Also in the chancel was the Rev. William C. Marshall, rector of St. John's Church, Bedford.

Diocese to Go Supperless to Benefit Chinese Fund

DULUTH, MINN.—The entire diocese of Duluth is going without its supper the night of Friday, January 28th, in accordance with a suggestion from diocesan officials announced by Bishop Kemerer.

The purpose of the fast is to provide a definite time and means for Churchmen to unite in an offering to the Church's Chinese Emergency Fund, to help feed hungry fellow-Christians in China.



THE CHOIR OF ST. JAMES'

A still from the Paramount newsreel which was distributed to theaters all over the country during the Christmas season.

New York Church and Choir Filmed by Paramount for Christmas Movie Feature

NEW YORK—The choir of St. James' Church, one of the best in the East, had the distinction of being seen and heard in all the theaters of the country showing Paramount news during the Christmas season. It is estimated that about 30,000,000 persons were thus able to see and to hear an important part of the Christmas celebration of St. James'.

The pictures were taken in the church, from all angles, and included close-ups of the boys as well as general shots. Two weeks of preparation were necessary after Paramount decided to take St. James' Church and choir for its 1937 subject—the third year of such a feature in news reels. Cables were laid and batteries of lights arranged for the best effect. The church was decorated as for Christmas, and the members of the choir held lighted candles.

On the day when the picture was actually made, much time was spent in rehearsal, arrangement of cameras, measuring, arrangement of lights, and actual shooting. As a result, it took practically the entire day to secure the 1,000 feet of film taken. This was later pared down and organized in a good sequence.

The rector of St. James', the Rev. Dr. Horace W. B. Donegan, who is shown in the film, was particularly enthusiastic about the project. He feels that showing a church in the movies is likely to be of invaluable benefit to the moral standards of the nation, since so many attend movies who never go to church.

Pipe Organ Dedicated

ROCHESTER, N. Y.—Bishop Ferris of Rochester and Bishop Reinheimer, Co-adjutor, recently took part in dedicating a new pipe organ for St. Simon's Church, the Rochester mission for Negroes, of which the Rev. F. L. Brown is vicar. A number of the clergy of the city also took part.

Brooklyn Priest Dies of Heart Attack

Rev. Cranston Brenton, Secretary to
Bishop, Recently Named President
of Church Welfare Group

BROOKLYN, N. Y.—The Rev. Cranston Brenton, 63, chaplain and secretary to Bishop Stires of the diocese of Long Island, died on December 21st in Long Island College hospital after a heart attack.

In November Mr. Brenton had been appointed to the board of directors of the federation of Protestant welfare agencies, and had recently been selected by the nominating committee to become president of the Brooklyn Church and Mission Federation.

Mr. Brenton was born in Jamaica, N. Y., on November 20, 1874, the son of Benjamin J. and Orvetta Hall Brenton. He attended Trinity College, where he received the degrees of Bachelor of Science in 1899 and Master of Science in 1902. He was graduated from Berkeley Divinity School in 1901. After supervising a manufacturing business in New York from 1891 to 1896, he was ordained to the diaconate in 1901, and advanced to the priesthood in 1902 by Bishop Brewster.

From 1901 to 1904 he served as rector of All Saints' Church, New Milford, Conn., and from 1926 to 1931 was sacrist and controller of the Cathedral of St. John the Divine, New York City. In 1914 he served as executive secretary of the social service commission of the diocese of New York. He became executive secretary of the social service department of the diocese of Long Island in 1932 and was made chaplain and secretary to Bishop Stires in 1934.

In 1915 Mr. Brenton served as New York war relief director of the American Red Cross and was chairman of the national board of review of motion pictures from 1915 to 1918. He was also associated with the Young Men's Christian Association.

Funeral services were held in Grace Church, Jamaica, Queens, on December 23d, with Bishop Stires officiating. Burial took place in Grace Church cemetery.

Labor Council Member to Join Social Service Group

ROCHESTER, N. Y.—An innovation is to be made in the department of social service of the diocese of Rochester, the Rev. F. M. Winnie, chairman, by the inclusion of a member of the Rochester labor council, representing all trade unions of Rochester, appointed by the president of the federated labor unions.

He will of course be a Churchman, but his position will be one of helping to produce accord and understanding between labor organizations of the city and the Church. This step forward in social relations has the hearty commendation of the whole diocese.

Memorial Cites Need of Unmarried Clergy

Statement by Six Leading English Laymen Asks Five-Year Period of Celibacy After Ordination

LONDON—Great interest has been aroused by the publication of a memorial on the subject of the marriage of the clergy, addressed to the Archbishops of Canterbury, York, and Wales by six leading laymen. Their names are Athelstan Riley, Lord Hugh Cecil, Lord Wolmer, Dr. Edwyn Bevan, Lord Sankey, and Lord Halifax.

The memorial, which the Archbishops have referred to a commission, suggests that it would be wise and right for the attention of ordinands to be called to the great need for unmarried clergy, especially in the foreign mission field.

"They should be invited to consider," it goes on, "whether they may not have a true vocation to remain unmarried. If any man should respond to this invitation he should be asked to undertake that he will not marry for five years after ordination, except with the consent of the Bishop in whose diocese he is at work. At the end of the five years, he would resume his freedom to embrace either the vocation of marriage or that of celibacy. It is by this means, without any violent change, that the gradual evolution of a body of unmarried clergy is contemplated."

The signatories say that it is clear from the reports of principals of theological colleges that men now entering the ministry are of a different social class from that of former years. While this was in many ways a great gain, it was encouraging early marriages for the reasons that this class was accustomed to such marriages, and that the young women were particularly attracted to the social position hitherto attained by clergymen's wives. "And it is a matter of common knowledge that after ordination many clergymen marry to escape from the social problems that often worry marriageable men." Turning to the "revolution" which has taken place in country districts during the past 30 years, the memorial remarks that it is becoming increasingly difficult to fill country livings in these days of clergy with only modest means, and says that it is surely wrong to apply the very unpopular remedy of amalgamation of benefices, thus providing sufficient income for married incumbents to "live in the old style as a sort of second squire in one of the big glebe-houses." The right remedy is for the priest to live in a cottage with his humble parishioners.

DR. UNDERHILL ENTHRONED

Dr. Francis Underhill, formerly Dean of Rochester, who was consecrated Bishop of Bath and Wells in St. Paul's Cathedral on St. Andrew's Day, was enthroned in his own Cathedral of St. Andrew, at Wells, on December 15th. The impressive ceremony, which followed the lines of traditional usage at Wells, was performed by the Archdeacon of Canterbury, the Ven. E. H. Hardcastle.

There was a procession of 400 robed

priests from the Palace, and a second procession of civic dignitaries from all over Somerset, wearing their robes of office. Arrived at the closed west door, the Bishop knocked thrice with his staff. He was admitted, and knelt in prayer. He took the customary oaths, and Archdeacon Hardcastle conducted him to his throne. After the ceremony the Bishop addressed a congregation of about 2,000.

DIVORCE AND REMARRIAGE

In the recent Church Assembly discussion on the remarriage of divorced persons with former partners still living, the Archbishop of Canterbury referred to the "unenviable isolation" of a few eccentric clergymen who, contrary to the law of the Church, lately reaffirmed by the Convocations, persist in using the Church's Marriage Service, or parts of it, for such "remarriages." But in this respect, unfortunately, a few incumbents are not the only eccentrics; to their number must be added Dr. Barnes, the Modernist Bishop of Birmingham, who recently declared:

"I believe there are times when the Church may rightly bless a second marriage contracted after divorce." "In this connection," Dr. Barnes added, "I was shocked by the lack of social understanding shown in the debate in the Church Assembly." While exploring the necessity for divorce, the Bishop said that, in his opinion, "the genuinely innocent partner to a divorce, who is free from mental taint, might rightly have a second marriage blessed by the Church."

HONOR BISHOP MAY

The estrangement that unhappily exists between Christians of the Roman and of the Anglican obedience does not always hinder appreciation of each other's work. A delightful instance of this has come from the mission field in Central Africa. Recently Bishop May of Northern Rhodesia (one of the dioceses of the Universities' Mission to Central Africa) was presented with a testimonial by many of his friends on his completion of 20 years in the episcopate. The White Fathers of the Roman Catholic Church took part in this testimonial, and presented Bishop May with an illuminated coat of arms for his episcopal chair in his cathedral.

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Criticizes Australian Election of Bishops

Dr. LeFanu, in Address to General Synod, Says Church Should Have Advisory Voice in Selection

BY ROBERT HARLEY-JONES

SYDNEY, AUSTRALIA—In his presidential address at the General Synod held here recently, the Primate, Dr. H. F. LeFanu, Archbishop of Perth, Western Australia, expressed dissatisfaction with the Australian method of electing bishops.

Dr. LeFanu declared that his experience during four years of office had shown long delays in making appointments, and often they were made without thought of the needs and advantage of the Church at large. He voiced the opinion that there should be some way to give the Church at least an advisory voice in the consideration of those who were to become members of the House of Bishops.

Archbishops and bishops from the 25 dioceses in the commonwealth of Australia assembled for the General Synod. The Australian synodal method of meeting ordinarily is to meet in diocesan synods annually and at longer intervals in provincial synods, and in the general synod of the whole Church every five years.

Dr. LeFanu appealed to Churchpeople to realize that there was a vocation for Anglicans in Australia, as the Anglican Church represented the way of regional liberty and as against the method of centralization. He dealt at length on the foolishness of exaggerating our differences, and declared the Anglican Communion was not a sect but part of the Catholic Church, and that inside its framework there should be room for anyone who called himself Christian.

CONSTITUTION STILL UNSETTLED

The matter of the Australian Church Constitution, which created a remarkable interest this Synod, is as far from being settled as ever. In fact, the issue was in the balance during the discussions as to whether it should be part of the serious business of General Synod any longer. Sydney has drawn out of the agreement previously reached after years of work and discussion. It was decided to continue preparations and call together a Convention at some future date.

TO START COMMONWEALTH FUND

An interesting debate was held on the advisability of inaugurating a commonwealth fund to finance the work of the Church in the bush areas of this vast continent. It was stated that seven out of the 25 bishops on the bench were at one time bush brothers. The bush brotherhoods cover an area of one million square miles. Opposition to the scheme was put forth by Sydney members in view of their own Bush Church aid society being nation-wide. The Bishop of North Queensland, who moved the resolution, was given a majority in the voting.

Another interesting subject was that of

To Erect Memorial Church on Historic Oregon Trail

EDEN, WYO.—As a memorial to the old Oregon Trail, over which the early settlers passed in their zeal and haste to settle the Oregon country, and to rescue it from British rule, a little log church is being erected.

The memorial will be marked: "The Garden Church, Eden, Wyoming, 'Oregon Trail Memorial,' a House of Prayer for this Community and for all people."

On a recent visit to Eden, Bishop Ziegler found that it contained two schoolhouses, a community hall, two hotels, two stores, and no church. He initiated a campaign to fill this need, and as a result the governor of Wyoming, Leslie A. Miller, purchased and donated the necessary land. Contributions in the form of money, labor, and logs have made possible the building of the memorial. Bishop Ziegler plans to allow carefully selected clergymen of other communions to conduct services at the Garden Church.

a plan for a national university to be established at Canberra, the federal capital. The desire was for a cultural center which would be definitely Australian in character and different from other Australian universities in that emphasis should not be laid on the teaching aspect but more on research and Australian culture. A resolution was carried and an official request from the Church will be sent to the Prime Minister asking for the matter to be discussed in Parliament.

UNEMPLOYMENT AND SOCIAL PROBLEMS

The problem of unemployment, especially among youths, and other social difficulties occupy very much the minds of some of our bishops and they are giving a splendid lead in the right direction. Bishop Burgmann of Goulburn and Bishop Moyes of Armidale used the General Synod to ventilate their suggestions for better social service. Through their energy and emphasis the voice of the Church spoke again officially. They declared that too many Australian youths are wasting precious years in idleness, and in many quarters social conditions are such as make it difficult to provide necessities for family life. While these conditions prevail the Church must not be indifferent to nor silent on the matter.

North Carolina Diocese Holds Laymen's League Convention

CHAPEL HILL, N. C.—The third annual convention of the laymen's league of the diocese of North Carolina was held at the Church of the Holy Comforter, Burlington, on December 19th.

The only address was made by Bishop Penick, who pointed out it was not enough today to maintain a church building and conduct services; the Church must go where people are, and must adapt herself to changing conditions. There was considerable discussion as to methods and plans of lay evangelism.

Hobart Steele was elected president of the league.

Dr. Bullen is Killed in Airplane Crash

**Bishop, 41, Only Passenger Aboard
Plane; Sir Francis Acland Joins
Society of Friends**

LONDON—The Rt. Rev. H. G. Bullen, M.C., Assistant Bishop in Egypt and the Sudan, was killed on December 7th when the Royal Air Force airplane, in which he was the only passenger, crashed in the Sudan.

The Bishop, who was only 41 years of age, served with distinction in the great war, and was awarded the military cross. He was ordained in 1924, and after serving a curacy in London, went to North Nigeria where he became a pillar of the Church Missionary Society. With the approval of the Archbishop of Canterbury, Dr. Gwynne, Bishop in Egypt and the Sudan, invited him to become his assistant Bishop, and he was consecrated in St. Paul's Cathedral in 1935.

RENOUNCES CHURCH OF ENGLAND

Sir Francis Dyke Acland, Liberal member of Parliament for North Cornwall, has written to the Archbishop of Canterbury, informing his Grace that he is relinquishing his membership of the Church of England and is joining the Society of Friends as a protest against the attitude of an influential section of the Church in regard to divorce and the remarriage of innocent persons. Sir Francis does not hold with the recent decision of the Convocations to reaffirm the law of the Church that in no case, whether innocent or guilty, can a divorced person be remarried in Church with the Church's marriage service during the lifetime of a previous partner.

MUSIC SCHOOL'S ANNIVERSARY

The magnificent work that the school of English Church music has accomplished in raising the whole tone of music in parish churches is familiar to many American Churchmen, through the visit to the United States of its founder and director, Dr. Sydney Nicholson, who resigned the enviable post of organist of Westminster Abbey to undertake this work.

The school, which now has its headquarters at the college of St. Nicholas, in Kent, kept its 10th anniversary on St. Nicholas' day, December 6th. At noon the Archbishop of Canterbury conferred his new diploma in Church music on four successful candidates in his chapel at Lambeth Palace, and in the afternoon, Dr. Sydney Nicholson rendered an account of his stewardship in the historic and beautiful Jerusalem Chamber of Westminster Abbey.

"They must approach their work in the spirit, not only of musicians, but of Churchmen," is the primary requisite demanded of the organists and choristers, budding or fully fledged, who seek instruction and encouragement at the College of St. Nicolas, and Dr. Nicholson made it clear that the value of the work which he has set on foot is to be gauged, not by

the spectacular performances of massed choirs, but by the general standard reached in town and village churches. In the course of his speech in the Jerusalem Chamber, Dr. Nicholson said that he is contemplating a further visit to the United States next summer.

Dr. Guerry Accepts Election by Sewanee

Continued from page 19

chancellor, who retires on June 30, 1938, said:

"If it had been left to me to select my successor, I would have chosen none other than Dr. Guerry. I have long hoped that he might succeed me. I am happy to be able to relinquish my post to such an able and devoted son of Sewanee."

TEXT OF CALL

The text of the call extended to Dr. Guerry reads as follows:

"The board of trustees at its meeting this date has commissioned me to extend to you the call of our University of the South to the office of vice-chancellor—and with the unanimity with which you were elected a year ago.

"Realizing well the singularly close personal relationship which you have made with the citizens of Chattanooga, the high post of leadership in civic life with which that city has honored you, and above all the fact that, as president of the University of Chattanooga, you hold the most important and the most influential office within the gift of the people, we have been most gravely alive to the responsibility we assume in calling you a second time from such congenial surroundings and engrossing ministries; we have not failed in the most earnest contemplation of every factor involved and every available means to fulfil the duty imposed upon us.

"We have considered others of our alumni as well as distinguished educators, always in conjunction with the life and problems of Sewanee and of the Church of which Sewanee is the educational ideal.

FOUND NO BETTER CANDIDATE

"We have found no one either among alumni or educators so admirably equipped to administer the university, and to build its future upon the foundation of the past, as yourself, Sewanee's own distinguished son, and therefore a second time we call you to the helm of your Alma Mater. You, beyond all others, know the purpose for which the university was founded, realize the ideal which the Church expects to be fulfilled in her, and have grown into wise and assured leadership of the generations who will realize the best that is before us. As a leader of the Church's laymen your opportunity is a singular one in that it involves the training of the men whom you will continue to lead in the laymen's ministry to the nation.

"In asking you to accept the administration of Sewanee we are far from expecting or wanting you to relinquish one single loyalty to Chattanooga. Rather we rejoice that through them Sewanee and Chattanooga and its university will be drawn closer in that fellowship which the common cause of education should make most desirable and natural.

"We call you again, dear Dr. Guerry, because both the Church and her Sewanee need the greater service you can render in this most important office which the Church in the Southern dioceses has to offer—that is your leadership in her educational program for the training of succeeding generations."

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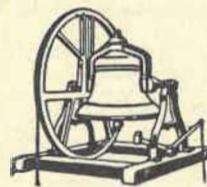
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to Dean Grosvenor**

**Crowds Hear Bishop Manning Laud
Former Dean, Stress Need of
Funds to Remodel Chancel**

BY ELIZABETH MCCrackEN

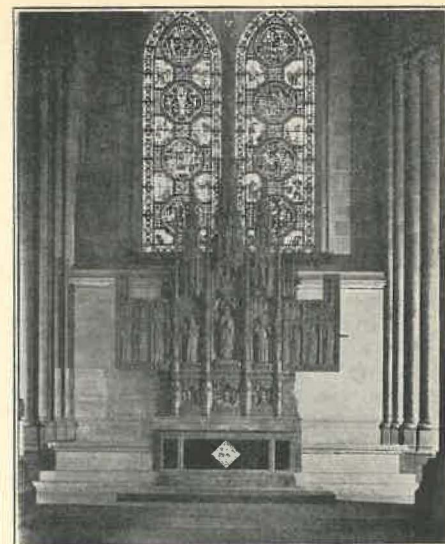
NEW YORK—A large congregation gathered in the Cathedral of St. John the Divine on December 19th for the annual service of the Friends of the Cathedral and the dedication of the beautiful Altar in the Chapel of St. Ives as a memorial to the Very Rev. Dr. William Mercer Grosvenor, first Dean of the cathedral. Bishop Manning, in his address as officiant, spoke of the function of the Friends of the Cathedral and paid high tribute to the memory of Dean Grosvenor. He said in part:

"This cathedral when completed will be the greatest among all the Gothic cathedrals of the world, and it will be one of the greatest creations of architecture in this land. Our whole city and country feel an interest in it and it has now reached an important point in its progress. Its majestic nave, which in the opinion of impartial experts is one of the noblest and most impressive in any cathedral, stands in all its beauty complete and ready to be opened for worship. Any day now, that partition which separates the nave from the crossing and choir might be torn down, opening a vista from the great western doors to the High Altar, more than a tenth of a mile in length. But during these recent difficult years our income from endowment funds has decreased, and we cannot open the nave until our income for maintenance is brought up to the necessary amount. Your annual gifts, large and small, as Friends of the Cathedral, are giving invaluable and indispensable help in adding to our funds for maintenance.

MUST REMODEL SANCTUARY

"But there is another reason why that partition wall which separates the nave from the crossing and choir should not be torn down just yet. As all of you know, the choir and sanctuary as they stand are totally inadequate. They were built according to the old design which was put aside more than 30 years ago. The sanctuary and choir are incomplete and have got to be changed and greatly increased in height to bring them into harmony with the present majestic nave. What a great opportunity this offers for some generous and public-spirited citizen to give the sum needed for this completion of the great sanctuary and choir which are the supremely important part of the cathedral. If we could go forward with this great work at the present time it would be an immense encouragement to the cause of religion; it would arouse the interest of our whole community, and it would give help to a large number of those who are in need of employment. I am hoping that some generous person, or group of persons, may be moved to make this gift so that the work may be completed in time for our World's Fair, when vast numbers of people from all over our land will be here and will visit the cathedral.

"We are now to take part in an event which is of special interest and significance in the history of the cathedral. We are to dedicate the beautiful Altar and reredos erected in memory of the first Dean of the cathedral, the Very Rev. William Mercer Grosvenor. Dean Grosvenor's place in the



GROSVENOR MEMORIAL CHAPEL

life of this diocese and the Church is known to all of you. Many of you who are here knew him as rector of the Church of the Incarnation and later as Dean of the cathedral. He is remembered with honor and affection by all who knew him and it is fitting that this beautiful memorial of him and his work should be erected here. You all know how greatly our present Dean is interested in all that relates to the architecture and art of the cathedral, and I must speak of his important part in collaboration with the architects in all these matters and in working out the design and symbolism for this Altar and reredos; and I may say that the kneeling figure of Dean Grosvenor which you will see at the base of the reredos on the left hand side was included at my own suggestion."

The Altar and reredos are in the Chapel of St. Ives in one of the north bays of the nave. The Altar and foot-pace are of French antique rouge and rose Numidian marble. The reredos is of carved walnut and is in the form of a triptych. The reverse side of the doors are ornamented with elaborate wrought iron work.

**Dedicate New Parish House at
Japanese Missionary Station**

TOHOKU—A new \$5,000 parish house with rectory adjoining was dedicated November 13th in Aomori, most northern mission station under the American Church in Japan.

With the priest in charge, the Rev. Saburo Takiguchi, in China with the army; the acting priest in charge, the Rev. Timothy Nakamura, and the foreign missionary, Miss Gladys Spencer, in America; and the death only a few days earlier of their beloved kindergarten teacher, Miss Tsutako Mikuni, the dedication of the new building was not as happy an occasion as it would have been under ordinary circumstances. The senior warden, E. Kawaguchi, presided, and the Rev. Dr. L. S. Maekawa, chairman of the standing committee, represented the Bishop. The mayor of Aomori read a letter of thanks to the Bishop for having built the parish house for the use of the people of Aomori.

St. Andrew's is the second largest parish in the district of Tohoku and has the largest number of baptized children of perhaps any Anglican church in Japan.

NECROLOGY

✠ *May they rest
in peace.* ✠

PRYOR McNEILL GRANT, PRIEST

NEW YORK—The Rev. Pryor McNeill Grant, priest in charge of Christ Church, Riverdale, died at the Medical Center on December 16th after a short illness. He was in his 44th year. Funeral services were held in Christ Church on December 18th, Bishop Manning officiating. Interment was at Elmwood cemetery, Birmingham, Ala.

Fr. Grant was born in Birmingham, Ala., on June 20, 1894, the son of Malcolm McNeill and Vena T. Wheadon Grant. He received his early education in the Paul Hayne grammar school and high school, Birmingham. In 1915 he received the degree of Bachelor of Arts from Columbia University, and in 1934 his Master's degree. He was a student at King's college of the University of London in 1924, and received the degree of Bachelor of Divinity at the General Theological Seminary in 1919 and the degree of Master of Sacred Theology, in course, in 1928. He was ordained deacon in 1918 by Bishop Reese and advanced to the priesthood in 1919 by Bishop Burch.

Fr. Grant was a fellow of the General Theological Seminary during 1918 and 1919 and from 1921 to 1924. He did missionary work in the diocese of Albany from 1919 to 1921, and served as chaplain at the Lake Delaware boys' camp, New York, from 1919 to 1925 and in 1930. He also was a student in the New York school of social work from 1922 to 1924, a teaching fellow in the General Theological Seminary from 1924 to 1926, and associate padre of Toc H, New York City, from 1925 to 1931.

FRANK HASKINS

BUTTE, MONT.—Frank Haskins, senior warden of St. John's Church, and for many years a member of the standing committee and executive council of the diocese of Montana, died recently.

Mr. Haskins was interested in religious education and taught a Sunday school class for several years. He had also been a deputy to General Convention for a number of years.

He is survived by his widow and one daughter.

MRS. ABBY R. SMITH

SCRANTON, PA.—Mrs. Abby Richmond Smith, pioneer resident of this city, died on December 12th at the Richmond home-stead, Woodstock, Vt., in her 95th year.

Mrs. Smith was active in religious, educational, scientific, and cultural work, and her best known gift to the city is the William Tallman Smith manual training school at Technical high school, which she gave in 1905 in memory of her husband, William T. Smith. She was the founder and financial patron of the boys' industrial association,

now the boys' club—the Big Brother association, and one of the founders of the Hahnemann hospital.

Mrs. Smith was one of the early members of St. Luke's Church and was keenly interested in its welfare.

Surviving are an adopted niece, Elizabeth R. Fisk; a sister, Mrs. John T. Bryson; and two nieces, Mrs. Elizabeth S. Euston and Mrs. Katherine Pomeroy. Funeral services were held on December 14th in Woodstock, with the Rev. Robert P. Kreidler, rector of St. Luke's Church, officiating. Assisting clergymen were the Rev. Messrs. Mark Carpenter of Derby, Conn., and Parker Webb of Woodstock. Interment took place at Woodstock.

Syrian Dean, Basil M. Kerbawy, Dies at Hospital in Brooklyn

BROOKLYN, N. Y.—The Very Rev. Basil M. Kerbawy, Dean of St. Nicholas' Syrian Cathedral here, died in St. John's hospital on November 28th. Funeral services were held on December 4th in the cathedral.

Two of the hospital sisters and the Rev. Charles H. Webb, representing the diocese of Long Island, attended the service. St. Nicholas' Cathedral was formerly St. Peter's Episcopal Church.

Increase Seen in Woman's Auxiliary Activities in Diocese of Fond du Lac

FOND DU LAC, WIS.—A notable increase has been noticed in the Woman's Auxiliary of Fond du Lac in the past few months.

Each of the three recent convocations, Green Bay, Winnebago, and Wisconsin valley, held their meetings at their respective cities. At each gathering a number of the communicants of the diocese gave messages of the vitality and needs of the Church's work. Practically all congregations of the diocese had delegations ranging in number from 20 to one or two for the smaller and distant parishes. One of the best features of these convocations was the spirit of fellowship and an approach toward a realization of the family ideal of the diocese as a whole.

The largest of these meetings was held at St. Mark's Church, Oconto, in the convocation of Green Bay. The women met under the direction of Mrs. H. M. Sanderson, and the Rev. Mager McMurray preached. Later Bishop Sturtevant spoke on Missionary Progress, and the Very Rev. E. P. Sabin showed some movies of the Wisconsin missionary work entitled Some Missionary Journeys.

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CALENDAR OF COMING EVENTS

JANUARY

11. Convention of Southern Virginia to elect a Bishop.
- 14-16. Convocation of Mexico.
- 16-17. Convocation of North Texas.
- 18-19. Conventions of Upper South Carolina, Western Michigan.
- 18-20. Convention of Mississippi.
19. Convocation of Oklahoma, Convention of Tennessee.
- 19-20. Convention of Nebraska.
23. Social Service Sunday.
- 23-25. Convocation of Texas.
24. Convocation of Haiti.
25. Conventions of Milwaukee, Pittsburgh, Convocation of San Joaquin, Consecration of Rev. R. F. Wilner to be Suffragan of the Philippines.
- 25-26. Convocation of Southern Ohio.
26. Conventions of Atlanta, Louisiana, Maryland.
- 26-27. Conventions of Dallas, Los Angeles.
- 27-28. Convention of Florida.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BOYS, REV. GEORGE, formerly district chaplain CCC, Plattsburg, N. Y.; is rector of Christ Church, Coudersport, and vicar of the Church of the Good Shepherd, Galeton, and of All Saints', Brookland, Pa. (Har.). Address, Christ Church Rectory, Coudersport, Pa.

BRANN, REV. HARRISON A., formerly in charge of St. James' Church, Laconia, N. H.; is vicar of the Church of the Ascension, Boston, Mass. Address, 24 Montrose St., Roxbury, Boston, Mass.

BRIDGES, REV. RALPH A., formerly in charge of Calvary Mission, Burlington Mills, N. C.; is rector of St. Stephen's Church, Erwin, N. C.

CLATTENBURG, REV. DR. ALBERT E., formerly rector of St. John's Church, Lower Merion, Pa.; to be in charge of Holy Comforter Church, Aronimink, Drexel Hill, Pa., effective February 1st.

COOPER, REV. J. W. DENNESS, formerly rector of St. Michael's Church, Geneseo, N. Y. (Roch.);

is in charge of St. George's Church, Rochester, N. Y. (Roch.)

DAVIDSON, REV. ORVILLE N., formerly in charge of St. John's Church, Sewaren, N. J.; is rector of Grace Church, Linden, and in charge of St. Mark's, Carteret, N. J. Address, 622 Roosevelt Ave., Carteret, N. J.

DICKERSON, REV. ROBERT T., formerly in charge of St. Simon's, Woodlawn, Cincinnati, Ohio (S. O.); is rector of Holy Trinity Church, Oxford, Ohio (S. O.), and student pastor at Miami University and Western College for Women. Address, 111 S. Beech St., Oxford, Ohio.

EHART, REV. EDWARD H., formerly in charge of St. John's Church, Milton, and of St. George's, Indian River, Del.; to be curate in the Cecil County Cooperative Parish, diocese of Easton, of which the Rev. J. W. Albinston is rector. Address after February 1st, The Rectory, Port Deposit, Maryland.

ENGLAND, REV. CHARLES C. S., is vicar of the Chapel of St. Michael and All Angels, 43d and Wallace Sts., Philadelphia, Pa. Address, 600 N. 48th St., Philadelphia, Pa.

HALSEY, REV. FREDERICK B., formerly canon at Trinity Cathedral, Trenton, N. J.; is rector of All Hallows' Church, Wyncote, Pa.

HUGGETT, REV. MILTON A., formerly in charge of St. James' Church, Hammondsport, N. Y.

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THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

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(Roch.); to be rector of St. Michael's Church, Geneseo, N. Y. (Roch.), effective February 1st.

JENKINS, Rev. JOHN LEWIS, formerly rector of All Saints' Church, Birmingham, Ala.; is rector of St. Paul's Church, Selma, Ala.

MOORE, Rev. FRANCIS J., formerly associate rector of Christ Church, Cincinnati, Ohio (S. O.); is rector of the Church of the Advent, Walnut Hills, Cincinnati, Ohio.

O'LEARY, Rev. W. P. D., formerly vicar of St. Mark's Church, Beaver Dam, Wis. (Mil.); is assistant at St. Paul's Cathedral, Fond du Lac, Wis. (F. L.). Address, 51 W. Division St.

QUINTON, Rev. JOHN WILLIAM, restored to the priesthood on December 8th, by Bishop Rogers of Ohio, becomes senior assistant at Trinity Church, Toledo, Ohio. Address, 428 Fifth St.

NEW ADDRESSES

ANNABLE, Rev. NEIL E., should be addressed at 214 Washington Ave., Bellevue, Ky.

BENNETT, Rev. WALTER McDADE, may be addressed at Bexley Hall, Gambier, Ohio, where he is spending a year in theological training. Mr. Bennett is supplying charges in the diocese of Erie during week-ends.

CONNOP, Rev. HERBERT, Box 114, Penney Farms, Fla.

ORDINATIONS

PARENTS

ARIZONA—The Rev. GEORGE H. PRENDERGAST, in charge of the Church of the Epiphany, Flagstaff, Ariz., was advanced to the priesthood by Bishop Mitchell of Arizona in St. John's Church, Globe, December 19th. The ordinand was presented by the Rev. H. O. Nash who also preached the sermon.

HARRISBURG—The Rev. WILLIS RICHMOND DOYLE and the Rev. RUDOLPH WILLIAM TREDER were advanced to the priesthood by Bishop BROWN of Harrisburg in St. John's Church, Carlisle, Pa., December 17th. The Rev. Mr. Doyle was presented by the Rev. Harry D. Viets, and is vicar of Christ Church, Berwick, and of St. Gabriel's Church, Coles Creek, Pa. The Rev. Mr. Tredler was presented by his father, the Rev. Dr. Oscar F. R. Tredler, and is on the staff of the Associate Mission, Hays, Kans. The sermon was preached by Father Joseph, O.S.F.

LOUISIANA—The Rev. STILES BAILEY LINES was advanced to the priesthood by Bishop Morris of Louisiana in St. Mark's Church, Shreveport, La., December 19th. The ordinand was presented by the Rev. Dr. James M. Owens, and is assistant at St. Mark's Church, with address at 853 Cotton St., Shreveport, La. The Rev. W. G. Christian preached the sermon.

MICHIGAN—The Rev. FRANCIS LEBARON DRAKE, in charge of St. James' Church, Cheboygan, was ordained to the priesthood in St. James' Church, December 15th, by Bishop Page of Michigan. The Rev. Bates G. Burt preached the sermon.

OHIO—The Rev. EDWIN FAY SHUMAKER and the Rev. WILLIAM JAMISON KUHN were advanced to the priesthood by Bishop Rogers of Ohio in Trinity Cathedral, Cleveland, December 21st. The Rev. Mr. Shumaker was presented by the Rev. Dr. W. C. Seitz, and is in charge of St. James' Church, Bucyrus, and of Grace Church, Galion, with address at Galion, Ohio. The Rev. Mr. Kuhn was presented by the Rev. James R. Colby and is in charge of St. Matthew's Mission, Toledo, Ohio, with address at 303 Rockingham St. The sermon was delivered by the Rev. Dr. B. Z. Stambaugh.

PENNSYLVANIA—The Rev. AARON MANDERBACH was advanced to the priesthood by Bishop Taitt of Pennsylvania in St. Andrew's Chapel of Philadelphia Divinity School, December 15th. The ordinand was presented by the Rev. Ferdyce H. Argo, and is assistant at the Chapel of the Mediator, Philadelphia, Pa. Bishop Taitt preached the sermon.

DEACONS

PENNSYLVANIA—ARTHUR FINLEY MITCHELL was ordained deacon by Bishop Taitt of Pennsylvania in St. Andrew's Chapel of Philadelphia Divinity School, December 15th. The candidate was presented by the Rev. Vincent F. Pottle and is in charge of Calvary Church, Sioux City; Trinity Church, Mapleton; and St. George's Church, Le Mars, Iowa. The Bishop preached the sermon.

WESTERN MICHIGAN—JOHN PENDLETON PHILLIPS was ordained deacon by Bishop Whittemore of Western Michigan in St. Mark's Church, Grand

Rapids, Mich., December 21st. The candidate was presented by the Rev. H. Ralph Higgins who also preached the sermon. The Rev. Mr. Phillips expects to continue serving as director of religious education in St. Mark's Church, Grand Rapids, Mich.

**CHURCH CALENDAR
JANUARY**

- 6. Epiphany. (Thursday.)
- 9. First Sunday after the Epiphany.
- 16. Second Sunday after the Epiphany.
- 23. Third Sunday after the Epiphany.
- 25. Conversion of St. Paul. (Tuesday.)

- 30. Fourth Sunday after the Epiphany.
- 31. (Monday.)

**AMERICAN CHURCH UNION
CYCLE OF PRAYER**

JANUARY

- 10. Grace and St. Peter's, Baltimore.
- 11. St. Margaret's, Brighton, Boston.
- 12. Atonement, Chicago.
- 13. Our Lady of Grace, Cedar Rapids, Ia.
- 14. St. John's-in-the-Valley, Worthington Valley, Md.
- 15. St. Matthew's, Hallowell, Me.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

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

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street
New York City
Sundays: 8, Holy Communion. 10, Morning
Prayer. 11, Holy Communion and Sermon. 4,
Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints'
days, 7:30 and 10). 9:30, Morning Prayer. 5,
Evening Prayer.
Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street
New York City
Rev. DONALD B. ALDRICH, D.D., Rector
Sundays
8 A.M., Holy Communion
11 A.M., Morning Prayer and Sermon
8 P.M., Evensong and Sermon
Week-Days
8 A.M., Holy Communion
5:30 P.M., Vespers
THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Choral Evensong and Sermon
Holy Communion, 8 A.M., Monday, Wednesday,
and Friday; 12 Noon, Thursdays and Holy
Days.

St. Thomas' Church, New York

Fifth Avenue and 53d Street
Rev. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
In the City of New York
Rev. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
Rev. G. R. T. SARGENT, D.D., Rector
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
9:30 and 11:00 A.M., Junior Congregation.
4:00 P.M., Evensong.
Holy Communion, Thursdays and Saints' Days,
10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
Rev. JOHN GASS, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days: Holy Communion
at 10 A.M.
Fridays: Holy Communion at 12:15 P.M.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays,
7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
Rev. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M. High Mass and
Sermon, 11 A.M. Evensong and Devotions,
4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday
and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
Very Rev. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

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