

The Living Church



A KENYON SUNSET

The Church of the Holy Spirit, Gambier, Ohio, is shown here in this reproduction of an etching made especially for "The Living Church" by Wil King

(See article on page 297)

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE..... *Editor*
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Church Calendar



SEPTEMBER

- 29. St. Michael and All Angels. Fifteenth Sunday after Trinity.
- 30. (Monday.)

OCTOBER

- 1. (Tuesday.)
- 6. Sixteenth Sunday after Trinity.
- 13. Seventeenth Sunday after Trinity.
- 18. St. Luke. (Friday.)
- 20. Eighteenth Sunday after Trinity.
- 27. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude. (Monday.)
- 31. (Thursday.)

CALENDAR OF COMING EVENTS

OCTOBER

- 9-11 Conference of Colored Church Workers, province of Washington.
- 10. Special convention, diocese of Oregon, to elect successor to Bishop Sumner.
- 15. Synod of the province of Washington.
- 16. Synod of the province of Sewanee.
- 16-17. Synod of the province of the Mid-West.
- 22-23. Synod of the province of New England.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

- 7. Trinity Church, Bridgeport, Conn.
- 8. St. Mark's, Des Moines, Iowa.
- 9. St. Matthew's, Hallowell, Me.
- 10. Annunciation, Philadelphia, Pa.
- 11. St. Augustine's, New York City.
- 12. St. Clement's, Philadelphia, Pa.

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Clerical Changes

APPOINTMENTS ACCEPTED

BLOY, Rev. FRANCIS ERIC I., formerly associate rector of St. James' Church, La Jolla, Calif. (L.A.); has been elected rector of that Church.

BLOY, Rev. FRANCIS J. F., formerly rector of St. James' Church, La Jolla, Calif. (L.A.); to be rector of St. Paul's Church, Yuma, Ariz. Effective October 1st.

GARLICK, Rev. BERNARD MCKEAN, formerly assistant at Grace and St. Peter's Church, Baltimore; is in charge of the Church of the Holy Cross, Baltimore, Maryland.

GOODEN, Rev. REGINALD HEBER, formerly canon missionary of Holy Trinity Cathedral, Havana, Cuba; is priest in charge of St. Paul's Church, Camagiey.

HILL, Rev. LESLIE C. B., formerly vicar at Christ Church, Redondo Beach, Calif. (L.A.); to be vicar at St. Andrew's Church, Fullerton, Calif. (L.A.). Address, 310 W. Malvern St.

KRUSEN, Rev. HENRY PENN, formerly assistant at the Chapel of the Mediator, Philadelphia, Pa.; to be in charge of Holy Trinity Church, Manistee, Mich. (W.M.). Address after October 1st, 406 Second St.

MALTAS, Rev. CHARLES E., formerly vicar at St. Andrew's Church, Fullerton, Calif. (L.A.); to be vicar at Christ Church, Redondo Beach, Calif. (L.A.). Effective October 1st.

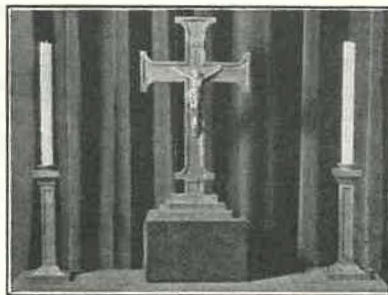
WARD, Rev. R. MALCOLM, formerly rector of the Cathedral Parish of St. Mary and St. John, Manila, P. I.; to be rector of St. Paul's Church, Maumee, Ohio. Effective January 1st.

YERKES, Rev. FRED GERKER, deacon, is in charge of Christ Church, Cedar Keys, and St. Mark's Church, Starke, Fla. Address, Cedar Keys.

DEGREES CONFERRED

NASHOTAH HOUSE—The honorary degree of Doctor of Divinity was conferred September 22d at the Bishop Kemper Centennial celebration here upon the Most Rev. Dr. JAMES DEWOLF PERRY, Presiding Bishop, and upon the Rt. Rev. Dr. JOHN Z. JASINSKI, Bishop of the Polish National Catholic diocese of Buffalo-Pittsburgh.

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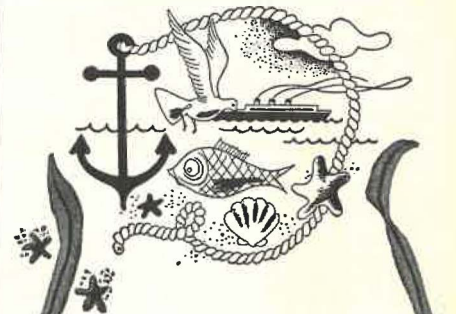
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Dr. Crosby on Alcuin

TO THE EDITOR: In Fr. Crosby's interesting article (L. C., September 14th) he uses the expression, "the great Alcuin, father of education in the English Church." He then goes on to write of Alcuin's education "in the great Cathedral School at York, which, like Jarrow, the home of the Venerable Bede, was founded and taught by those Celtic monks. . . . In addition to the Celtic influence both Alcuin and Bede received through the influence of the purely Roman school of Canterbury, the continental ideals and methods that spread from there to the school of Jarrow, and from there in turn to the even greater school of York."

While it is true that Alcuin, as a young man, taught for 10 years at York, he was called by the Emperor Charlemagne to become the master of the Palace School, and the organizer of a system of education throughout the empire. After this great work Alcuin continued his labors on the continent by establishing the great seminary of St. Martin of Tours and extending his efforts to the attainment of a learned clergy over a wide area, finally dying at a ripe age at his beloved Seminary at Tours.

It is difficult to see in all this how "Alcuin was the father of education in the English Church." He certainly did not found the great schools of Jarrow and York, nor the purely Roman school of Canterbury by which both Jarrow and York were greatly benefited.

Perhaps Fr. Crosby will be good enough to throw additional light on Alcuin's educational work in England.

(Rev.) EDMUND S. MIDDLETON.

Baltimore, Md.

TO THE EDITOR: I do not know that I have anything much to add to my article. I take it Dr. Middleton's objections to my thesis are: 1. That Alcuin was not the "Father" of English ecclesiastical education. 2. That he ceased to be a member of the *Ecclesia Anglicana* on account of his leaving England and his great work being performed under Charlemagne, and at St. Martin of Tours. To take these points in order:

1. Alcuin certainly did not found the schools of Jarrow and York, nor, of course the purely Roman school of Canterbury. What he did do was to foresee that internecine quarrels and wars, and piratical invasion would shortly put an end for a long period to the great English centers of education. He therefore accepted the position of Master of the Palatial Schools under Charlemagne, and later established the seminary of St. Martin of Tours, especially and definitely, that there might be a center of learning for the clergy and of training for the students of the English Church in the security of a settled government, and under the patronage of the greatest ruler of the age. A similar policy was adopted by our Roman friends in penal days at Douai, Lisbon, Rome, and other centers.

He collected, preserved, and combined the system, tradition, and practice of the great English schools, and established the system of education in the Gallican and English Churches for ecclesiastical students that was reintroduced by Alfred the Great, and later by the French ecclesiastics after the Norman conquest. I think that I dealt with this sys-

tem, and its origin, some years ago in an article in THE LIVING CHURCH on Prereformation Clerical Education. May I refer Dr. Middleton to the following: *Alcuin and the Rise of the Christian Schools*. New York, 1892. *Alcuin et l'ecole de Saint Martin de Tours*. Tours, 1876. *Christian Schools and Scholars*. London, 1881.

2. Our claim for him to be considered, in spite of his exile, a member of the English Church may be gathered from his own letters, and from the fact that for two separate periods of two years he returned to the school at York. The last time immediately before the founding of the seminary of St. Martin. For the particulars of this visit, his loyalty and attachment to his national Church, may I refer Dr. Middleton to his letters collected by Canisius, and to be found in Migne, *Patrologia Latina*, Vols. 100-101, and the further collection in Mabillon's *Analecta*, especially those to the monks of Lindisfarne, Jarrow, Warmouth, and York; Ethelhard, Archbishop of Canterbury; the Kings of Northumbria and Mercia, Offa and Kenulph; Earwulf, and Ethelred, and a number of English bishops too long to be detailed here. We know that at one time he had over 800 clerical students from England, and that he refused an English bishopric from King Offa.

In his biography—also in Migne—from the material supplied by his disciple and

companion, Sigulph (Surius, *Vita Sanctorum*, May 19th, Paris, 1777), he is styled the "Father of British learning." A fourteenth century tract by David, a monk of Salisbury, refers to him as "that glorious abbot, preserver and protector of English schools, fosterer of English scholars, and under God, father of all the learned ecclesiastics, writers, and commentators, who are the glory of this realm."

The *Vita SS. Ord. Benedicti*, Salzburg, 1548, refers to him as the "Glorious founder of English monastic and sacred learning."

In addition to this we have, what the scholastics term, the "testimony of common consent." . . . (Rev.) JOHN R. CROSBY.

Seaford, Del.

Religious Education by Radio

TO THE EDITOR: During my vacation this summer I called on a family which was once active in a Congregational parish of which I was pastor many years ago, before I came into the Episcopal Church. In the course of the conversation I learned that these good people, whom I had looked upon as liberals, in the theological sense, had become adherents of the International Bible Students' Association, more commonly known as "Russellites," and that they had been won to this position by the radio programs and addresses of "Judge" Rutherford. They remarked, "He proves everything by the Bible."

This is not, of course, the first case of the sort that has come to my attention, but it is the first time that it has come home to me so forcibly. I would not have been surprised if this family had become Unitarians, or if they had lost their interest in religion



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altogether. But "Judge" Rutherford—well, it set me to thinking.

It is perfectly evident that we clergy take too much for granted as to the intellectual background of our people. We assume too readily that they have a sane and intelligent understanding of the uses of Holy Scripture, that they know the difference between its spiritual authority and its philosophical or scientific background, that they discriminate between the value of its different books. And we have small ground for such an assumption, since we give them so little fundamental teaching in that field, and since we know, if we stop to think, that the average Church school teacher, no matter how fine a curriculum he may be using, is not able to present the matter clearly. (And even this does not take into consideration the fact that most of our adult communicants were in Sunday school before Christian Nurture or any other enlightened curriculum was in use.)

Since returning from my vacation I have been giving more attention to what the radio is giving by way of religious programs. It is simply appalling, as you probably well know. I have been listening to the International Bible Students and to all sorts of things, and I find that the *teaching* of religion on the radio is almost entirely done by either these abysmally Fundamentalist groups or by the Roman Catholics. When our Church or the Federation of Churches go "on the air," they are represented by great men, like Bishop Freeman, or Dr. Fosdick, or the visiting Archbishop. We are delighted and edified by what they say, and it is all very much worth while. Surely this should be continued, but there ought to be very much more.

I listened to a dramatic radio conversation recently, in which an uninterested person, a man who belonged to one of our more "dignified" communions, and a Russellite discussed Immortality, with the result, of course, that both the "unbelievers" were completely won over. It was rather cleverly done, and would certainly hold the interest of many of our average lay people.

Now the same thing could be done, and done much more effectively, by the Episcopal Church—if financial backing could be found. With a little revision, some of the chapters of conversation from Dr. Atwater's little book, *The Episcopal Church*, could be made very effective for radio use. Or, even better, Cyril Alington's book on *Doubts and Difficulties* could be dramatized for this purpose. And we have hundreds of men in the Church who could write other material. But we would have to get down out of the clouds and present the best of scholarship in a frankly low-brow method, in simple language, without much regard to the dignity of our ancient tradition.

The Federation of Churches could never do this, because it hasn't anything to teach that would be interesting, that is, its component parts are bound together on a different basis than that of faith. Our Church, in spite of its wide inclusiveness as to high and low, broad and narrow, conservative and radical, does have a positive teaching that is vigorous and interesting.

Is there any use talking about it, or is it just another bit of wistful dreaming? Isn't there someone, or a group of people,

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who could put up the money for such a project, to be organized under the direction of one of our Church papers—or even under the charge of the National Council—or as extension work from a theological seminary?
Akron, Ohio. (Rev.) B. Z. STAMBAUGH.

What is a Romanist?

TO THE EDITOR: In your issue of September 14th Dr. Henry B. Washburn in a review says that Henry VIII died a Romanist in all except Papal obedience. He means of course that Henry's religion had not changed. But this use of the word Romanist will not do. A Romanist was one who supported the claims of the Pope against those of the King, or one who believed in the supremacy of the Pope over all other bishops. I imagine the word came into use during the Reformation period and was used as I have suggested. It had no other meaning. Henry died in the Church in which he had been baptized and was ministered to by the Archbishop of Canterbury. He died a member of the Church of England. Would we call Anglo-Catholics Romanists "to some extent" because to some extent they agree with the Pope? Or could we say of the Greek Orthodox Church that it is Romanist "in all except the acceptance of Papal Supremacy"? This is no way to use language. The word Romanist cannot exactly be used of people before the Reformation, but when it came into use it had reference to the belief in Papal Supremacy, and can only be used correctly in reference to that belief.

(Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

THE YOUTH MOVEMENT

The nations of the world are fast realizing that one of the most important of the many movements in their boundaries is the Youth Movement.

Nor is this Youth Movement, this demand of the millions of young men and women for means of expressing their aims, their dreams, confined to nations.

YOUTH IN THE CHURCH

In the Church, and especially in England, young Anglican Catholics are demanding and obtaining recognition. This is recognized by the leading Anglo-Catholic quarterly, the *New Green Quarterly*.

The editor, in a recent statement of policy, said the *New Green Quarterly* in the future "will be largely representative of the mind of the younger generation of Anglican Catholics."

THE EASTERN CHURCH

Another feature of the *New Green Quarterly* is that more attention is being given to the Orthodox Churches, so closely related to the Anglican Communion and drawing closer every day.

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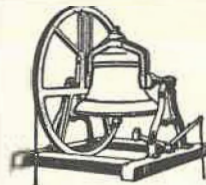
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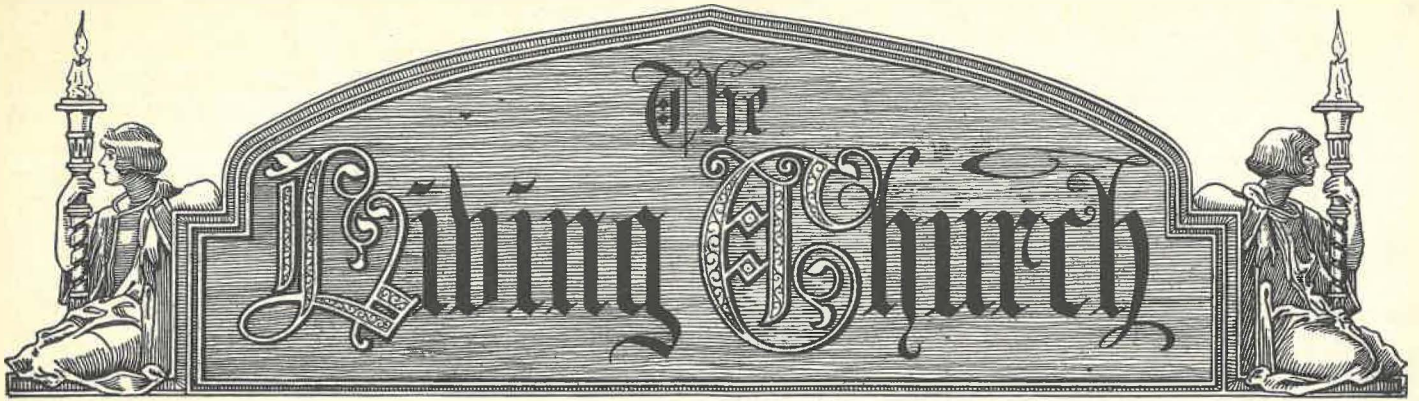
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EDITORIALS & COMMENTS

War and the Church

BY THE DATE of this issue of *THE LIVING CHURCH* the long-heralded African war will probably have begun. As these paragraphs are written the report is circulated that Mussolini has determined upon Friday of this week, September 27th, as the zero hour for the proposed Italian invasion of Ethiopia.

The one factor that may upset the Italian dictator's plan is the determination of Great Britain to prevent the conflict if possible. There is no doubt that the concentration of British ships of war in the Mediterranean has caused Mussolini grave concern. Force is the only language that a dictator understands and Britain has not hesitated in this emergency to speak in this language, which she knows well how to use on occasion. Nevertheless, it is probable that Mussolini has gone so far with his plan for conquest of a nation which is a fellow-member of the League of Nations that he cannot pull back from the venture without such a loss of prestige as would mark the beginning of the end of his power in Italy.

We are glad that Great Britain has taken this strong position in behalf of world peace. The declaration by Sir Samuel Hoare at the recent meeting of the Assembly of the League of Nations in which he pointed out the absolute necessity of "steady collective resistance to all acts of unprovoked aggression" was a timely warning that the peace of Europe and the world, as well as the future of the League of Nations, depends upon the manner in which the European countries meet the threat of Italian aggression.

Nevertheless, in spite of the fact that a time has been reached when apparently the only effective answer to Italy can be made in strong words backed up by the guns of the British fleet, we cannot help a feeling of regret that so distinguished a Church leader as the Archbishop of York has acted as the mouthpiece of Downing Street in the shaping of British public opinion in support of armed opposition to Mussolini. Addressing the nation over the radio, Archbishop Temple not only spoke strongly in favor of the application of economic sanctions, but also assured the British public that use of the army and navy to enforce this policy would no more be war than the policeman's use of his club to curb a riot. This reminds us

strikingly of Signor Mussolini's own euphonious description of the forthcoming conflict not as war but as a "colonial adventure." If a rose by any other name smells as sweet, it is equally true that a war by any other name is equally malodorous.

But beyond that the Archbishop's words make our heart sink as our mind flashes back to those days in 1914 in Europe and a few years later in this country when the clergy rendered such effective service to their several nations and to the god of war by interpreting national ambitions in the terms of Christianity. Are we again to have the spectacle of priests and ministers who are pledged to the service of the Prince of Peace preaching war from their pulpits? Must we once more have the whole Gospel picture twisted and warped so that the figure of Christ emerges only as seen in that exceptional moment when in righteous anger he drove the money changers from the temple of God?

WE DO NOT say that the Archbishop of York was wrong in the distinction he made between the use of force in a definite act of aggression and the use of force in order to restrain aggression. There is indeed a very vital distinction and at least on the surface of things it appears that Italy is acting in the spirit of the former and Great Britain of the latter conception. We know, however, that there are many forces working behind the scene, as there were in the last war and as there have been in every war. We know that rarely if ever does a country enter into warfare with its hands entirely clean. We know that Britain has vital imperial interests that are threatened by Mussolini's act. We know above all that any use of military and naval force as an instrument of national policy is a violation of the Kellogg-Briand Pact to which both Italy and Britain, as well as our own country and most of the nations of the world, are parties, and we know that the violation of that pact, whatever the provocation may be, is a threat to the peace and security of the entire world.

We have the highest respect for the Archbishop of York, both because of the dignity of his position and because of the great ability of action and clarity of thought for which he is noted. In addition we have a personal affection for him because

of his kindness and approachability and the Christian goodwill that he expresses in his own personality. We look forward with the greatest interest to his approaching visit to this country, in which we assure him that he will be most welcome. But despite all of these things we cannot help a feeling of regret that at this crucial period he has felt the necessity of making an address that many, both in England and abroad, will take as a new effort to throw the mantle of religious approval over a national policy that may well lead to a new world war. What the Archbishop has said is doubtless justifiable when subjected to careful analysis. The danger is that he may have unwittingly given the leadership to the preaching of a new crusade, and that others of less keen insight and balanced judgment may take his message as the proclaiming of a new "holy war."

May God grant that even at this late date some means will be found to prevent the conflict that now seems inevitable. But above all, even if the whole world is bathed in the blood of destructive warfare, may the Christian Church never again present the world with the sad spectacle of the last war, in which many of the pulpits and even the altars of Christ the King were desecrated by being converted into recruiting offices for the legions of Christian nations engaged in murderous combat with one another. Whatever happens, may God spare us that diabolical mockery of Christianity!

Discipleship, Stewardship, Partnership

ON THE EVE of the annual Every Member Canvass the National Council sets forth a threefold program as a guide to every diocese, parish, and individual member of the Church. This program is summarized in three phrases—Christian discipleship, Christian stewardship, and Christian partnership.

Christian discipleship is the foundation upon which the Forward Movement in the Church has been building. It means neither more nor less than the sincere effort by every member of the Church to make his life a fulfilment of his baptismal and confirmation promises. It embodies the whole of the Christian life, and so of course embraces the other two points in the program set forth by the Council.

Christian stewardship in its larger implications is also a spiritual thing, but in the life of the average member of the Episcopal Church here and now it has its most immediate expression in the response to the Every Member Canvass. One needs only to stop and think to realize the utter absurdity of conceiving of Christian discipleship in any terms other than the orientation of the whole man toward God. That, of course, involves a financial as well as a spiritual responsibility and it is manifestly impossible to try to separate the two.

Christian partnership is also another expression of Christian discipleship, involving as it does the sharing of God's gifts, both spiritual and material. The truly Christ-centered man cannot live to himself and his discipleship must of necessity result in a partnership with all who are working for the advancement of the Kingdom of God.

The outlook for the Church's missionary work is fortunately not as dark today as it was a year ago. There is, however, no basis for a false optimism or for self-congratulation. The emergency budget upon which the National Church is running during the current year has been raised only with the help of special gifts from individuals outside the normal channels of the Church's financial system. Moreover, the cuts necessitated under this emergency schedule have been more than mere economy; they have cut into the very life blood of the Church and have meant lost opportunities, neglected tasks,

the failure of the Church to minister to starving souls in every part of the missionary field in which the Episcopal Church is at work.

For 1936 the National Council has voted to restore the more normal budget of \$2,700,000, which is \$600,000 more than the total of objectives tentatively assumed by the various dioceses. Even this budget provides for no expansion; it is purely a maintenance budget and one that we feel can and should be met by the Church.

The need is urgent. Will the Church respond?

Bishop Fawcett

TO KNOW Bishop Fawcett was to love him. His humility, his kindly humor, and his winsome personality endeared him to all who had the pleasure and privilege of association with him. To the members of his diocese, both priests and lay people, he was truly a Father-in-God, and he administered his diocese not as a prelate or prince of the Church but as the loving father of a scattered family.

This editor will always remember Bishop Fawcett as he saw him last. Weary and weak after many months of illness, he was nevertheless as cheerful and as cordial as if he were greeting his guest in the drawing room instead of from his sick-bed. The subject of the discussion was the Forward Movement in which the Bishop expressed a great interest and in which he promised the whole-hearted cooperation of his diocese. Indeed, as he named over a number of his clergy and indicated the part that he hoped each would play in the Forward Movement, it was obvious that he knew each one—his special abilities, his shortcomings, his method of work and prayer—as intimately as those of a member of his own family.

Bishop Fawcett was an outdoor man. He was most at home piloting his motor boat or driving his famous car, the *Vagabond*. At the last General Convention, whereas most of the bishops stayed at a luxurious boardwalk hotel, Bishop Fawcett and his family kept house simply in their auto trailer at a tourist camp. That, it seems to us, is symbolic of his entire ministry, for his strongest contacts and the greatest influence of his ministry were not in the performance of episcopal functions but in the close and informal relationship of man to man. So St. Andrew won his brother to Christ; so those simple fishermen who comprised the first House of Bishops spread the message of the Gospel from man to man in the world of their day. Truly Bishop Fawcett was a successor of the Apostles.

May he rest in peace and may light perpetual shine upon him.

Correcting False Impressions

THE *Commonweal*, in a recent issue, contains an interesting account of the way in which newspaper misstatements in regard to the Roman Catholic Church were corrected in a Southern state in which such misstatements were common a few years ago. Written by Richard Reid, secretary of the Catholic Laymen's Association of Georgia, the article suggests a method of procedure that might well be adapted to the needs of our own Church.

The story may be briefly summarized as follows: Twenty years ago the press of Georgia consisted of some 200 daily and weekly newspapers, distributed through the 106 counties, in most of which the Roman Catholic Church was very weak. In only 11 counties were there resident priests and in all but six of the other 149 there was no Roman Catholic Church. Ten of the counties had about 15,000 of the 17,000 Roman Catholics in the state, the other 2,000 being distributed thinly

over a territory nearly seven times the size of Massachusetts.

Anti-Catholic feeling ran high in Georgia and was reflected in frequent articles in the press having to do with such well-worn libels as the "Bishop's oath," the "Jesuit's oath," "Knights of Columbus' oath," and sensational stories about priests, nunneries, and confessional. We are all familiar with the Anglican counterparts of these stories—the claim that Henry the Eighth founded the Church of England, the Nag's Head Fable, the charges of vain ritualism and superstition, the denial of our Catholicity, etc. (Unfortunately it is the Roman Catholic periodicals of today—not such splendid publications as the *Commonweal*, but the less scrupulous ones which exist in large numbers—that are largely responsible for perpetuating these falsehoods.)

Some years ago at the request of Roman Catholic laymen in Georgia, the Bishop authorized the formation of the Catholic Laymen's Association with headquarters in the see city to combat this situation. An initial survey showed that Roman Catholics in that state were outnumbered about 175 to 1 and that it was impossible to make local protests against many of the newspaper statements. They therefore adopted the principle of writing a letter to the editor every time there was an unfair reference to the Roman Catholic Church, quoting the reference and citing the facts. There was no denunciation, no calling of harsh names, no discussion of motives. As a corollary when any favorable or correct reference to the Roman Church was made, they wrote a letter of appreciation.

Some editors published these letters, some answered them but did not publish them, some ignored them. In the course of time, however, unsubstantiated libels against the Roman Catholic Church began to subside and today have almost entirely disappeared from the press of Georgia. Indeed, one Georgia daily, with not a single Roman Catholic on its staff recommended the *Bulletin* of the Catholic Laymen's Association for the Pulitzer prize because of its effective work in building up good will in Georgia.

It appears that the Catholic Laymen's Association has done a first class piece of work in its particular sphere. Is there not a lesson in it for our own Church?

A Fine Special Number

WE CONGRATULATE the *Historical Magazine* on its splendid Bishop Kemper Centennial Number. Here is a rich harvest of valuable material. And it is all extremely interesting reading. The review of the special number, in Books of the Day, gives a detailed account of the issue. Both the scholar and the general reader will prize the number.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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Everyday Religion

Mastery Through Spirit

A GREAT English hospital turned over to prisoners of war. No barbed wire surrounding this place. None of these armless, legless, blinded, deafened, shell-shocked men will escape. A priest of the Church comes with his War Office permit to visit the prisoners. The head doctor welcomes him. "We need you, Padre. There is a special case. Here is his card. We can do nothing for him. His face is turned to the wall. We are fighting for his life. But he don't help us. He wants to die."

The Padre sits down beside a cot. He has nothing in his hands but a ticket with the prisoner's record. He reads it aloud, but softly in the German tongue: "Sergeant Lindemann." He omits the note, "taken at Vimy Ridge" and goes on. "Infanterie Regiment No. 119." The strained face turned to the wall twitches and stares on at the white plaster. "Ah, now, would that be Marburg with the river flowing by the old town where the university stands?" The white face stares on. "No? Goettingen neighborhood, perhaps? Maria Spring, the spring of Our Lady. And the pine forest near by. I remember one day as I stood on the ruined tower of Hardenberg, a red deer ran out into the clearing. She pawed the snow and then loped back into the wood."

"No? Niklausberg, then—on top of the cone-shaped hill. There is a very deep well there. You wind the bucket with a crane. The church is so old. Wallenstein's troopers stalled their horses there. Outside in the peace-acre it says on a cross, 'Love never dies.'"

"They love you in a place like that. The mothers and sisters come every day and pray long before the shrine. They are praying now for their boys. They are praying to the good God that their boys who had courage in battle may have courage in the hospital bed. Courage to live."

The lines on the white face slacken, but the eyes stare at the wall.

Padre stops talking, and gazes fiercely, seeking to penetrate the bandaged skull with the passion of will and desire. After a while he begins again softly—a folksong in the Low German dialect—an old hymn, "Jesus, Still Lead On."

"Would it be a place like Niklausberg, perhaps? Or Herbershausen? Where you look down and see two lines of sheep grazing along the chaussee—and there is the shepherd and his busy dog?"

"The Lord is my Shepherd." The Padre says it through slowly as if each word were a pearl moving along a silken string. And then the Lord's Prayer: "*Vater Unser, der Du bist im Himmel*"—"Your Father—my Father. Your Father has sent me to you, Sergeant, my brother, with a message. Our Father wants you to be brave. He wants you to live. To go back. To go back where they are praying for you. To go back and live for them."

The bandaged head turns. The staring eyes glisten. The voice breaks into peasant speech. "You are right, Herr Pfaff. This is a real fight. I will live."

It is mastery through the Spirit.

OUR BUSINESS is not to be better than others, but to be better than ourselves. —Rev. Joseph Fort Newton, D.D.

The Duty of the Christian Ministry*

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

Presiding Bishop and Bishop of Rhode Island

THE missionary ideal and every goal toward which the Church is pressing will be reached not chiefly through methods of organized promotion, but through education. Where there is knowledge of the mind of Christ and of His intention for the Church, knowledge grows to conviction and conviction comes to full fruit in action. The lack of adequate instruction in Christian doctrine and in the practice of the Christian life, may give a thoughtful student of present conditions cause for deep concern. Until recently there could be claimed as allies in the spread of good religion, the school and university, the platform and the press. These now are uncertain factors in the cause of wholesome spiritual guidance, used as they are often as agencies for anti-Christian propaganda.

The responsibility for sound religious education rests with the Church. The obligation has been taken seriously—not always wisely. Systems once devised for our Church schools laid such emphasis on pedagogical theories as often to minimize the fundamental principles of Christian faith and life. I am increasingly convinced that the normal and effective means for the instruction of our people, particularly of our children, is found where the Book of Common Prayer prescribes, in the pastoral office. Proof of this appears in many congregations and whole communities where the parish priest exercises, in the pulpit, the classroom, and the home, a teaching ministry. It were well if throughout the Church many activities now devised to entice the interest of the public and to provide for the social life or material well-being of a community were abandoned, at least temporarily, with the avowed intent to dispel the ignorance and to illumine the minds and hearts of those whom God has committed to our care.

We are living in an era of changed conditions fraught with momentous consequences to our world, and, if we will but see it, in a time of untold opportunity. The foundations of our existing order are being subjected to searching scrutiny: the prospect of the future to re-vision. This experience is coinciding here with an act of commemoration, the tercentenary of this commonwealth. It may be observed by the Church with more than an act of remembrance; it may be a time for the renewal of those things which concern most the life of a people, of faith, and reconsecration. Already the thought in many of our parishes has been led in this direction by hours and days, and, in some places, whole weeks, of special meditation, prayer, and mission preaching. I would ask that within the next twelve months there may be planned a mission of diocesan extent in which these movements of the Spirit, and the religious aspiration of all our parishes may have their consummation. A mission of such scope would be conducted necessarily by chosen men, well trained and proved in this service. It would require on the part of clergy and congregations a period, not less than six months, of intensive preparation. I have known by parochial experience the lasting benefit of such a mission in which a whole section of a diocese has been engaged. Should our people give themselves to such a venture for God, the strengthening power of it could be gained only in so far as the soul of a community and the mind of each parish were whole-heartedly committed,

coming to it with repentance, humble trust, and sincere desire.

Deeper than any other need of the world today is the hunger of the human heart for God, for the knowledge of His power, the assurance of His love, the understanding of His will. Through a period of want, the attention of mankind has been turned necessarily to the alleviation of physical distress. By a world crying out for food and clothing, for shelter and for the right to work, the call of the Spirit is not readily heard. Yet, however silently, perhaps unconsciously, the longing still is felt. From the midst of a starved existence, the human soul cries out, "I will arise and go to my Father." At such a moment the hand of the Church shall not falter: The voice of Christian ministry shall not fail.

On Skinning the Absent Sinners

AS YOU will have noticed from my remarks, our pastor often comes under pretty severe criticism. Some of it is from the outside and some from the inside.

One complaint against him is that he doesn't often denounce groups of people that are supposed to be spreaders of heresy, or sinners beyond the ordinary.

I asked him the other day if he minded this sort of criticism.

"Yes, Justus," he answered, "I do mind it, but I don't heed it much. I got a lesson about it in my earlier ministry, when I had more of the crusading spirit than I had knowledge of how to do my crusading.

"One year I worked up a series of sermons on Mormonism, and another time I preached four sermons on autocracy, as illustrated in Czarist Russia, Turkey under the Sultan, and the then peculiar performances of William II of Germany.

"One day I told a shrewd old lawyer of my congregation that I had it in mind to prepare a group of sermons on 'Great Heresies,' including Unitarianism, Universalism, Apostolic Succession, and Papal Infallibility.

"My lawyer friend commended my evident willingness to do the hard studying which these sermons would call for, but he said he wondered whether I couldn't tackle some more profitable line of study. And I've always remembered the words with which he turned me away forever from such preaching as I was then planning.

"He said, 'If any Unitarians come to hear you, they will not praise your learning, but smile at what they will consider your ignorance. If any Universalists come, they will remark on your narrowness. Scarcely anybody in our town even suspects what Apostolic Succession means; and I'm pretty certain that when you preach on Papal Infallibility the Pope will not be present.'

"Since then, Justus," my pastor ended, "I've always tried to preach to the people who came, and more to conscience than to opinion. For opinions are stubborn, but conscience has a lot of emotion in it; and out of the heart are the issues of life, not out of the encyclopedia."

All this is another reason why I'm sold on my pastor, even though at times he makes me feel mighty uncomfortable. Maybe I should say "because," instead of "even though."

For it is when he shows me some deeper need of mine to seek the grace and mercy of God that he seems to me most like a modern edition of the Good Pastor—the Good Shepherd.—*Justus Timberline, in the "Christian Advocate."*

* This is the conclusion of Bishop Perry's address to the recent Rhode Island diocesan convention.

The Brazen Backslider

His Excuses Scrutinized and Their Falsity Exposed

By the Rev. Walter C. Klein, Th.D.

Curate of Grace Church, Newark, New Jersey

THE PARISH OF ST. DUNSTAN'S—no hypothetical patch of unregenerate church territory—contains much that is easily commendable. It began in earnestness and charity as a greatly needed and long desired second parish in a large city. Its first decade was too eventful for comfort: the commencement of one of our blackest depressions coincided with its birth, and more than once rector and sexton went unpaid until the sums due them were staggering. Yet, at the end of that period, the parish had erected what was, in the judgment of those who knew, one of the handsomest church buildings in the country.

Nor is this pile—notable among churches even today—St. Dunstan's only claim to renown. Her first rector was a man of tremendous parts. None of his successors was, or is, mediocre, and one or two have surpassed him. All have been untiring pastors. Three at least have been uncommonly good preachers, and in the cases of no fewer than two of these the opportunity of the day and the discerning response of the man himself brought many Protestants into the Church. During the last twenty years the ancient parishioners have died by the score. Of the survivors relatively few live within a mile or two of the church. Yet even the most remote cannot reasonably complain of pastoral neglect; rector and curate tour the county in search of their own, and no call goes unanswered. Within the neat iron railing that surrounds the church land the genial competence of the rector has left its mark upon everything: Matins and Mass are read daily, often to surprisingly large little congregations; the secretary smiles at all comers and forgets nobody's petition; guilds of women do much work and undo no reputations. Everybody is very fond of everybody else, and there are no unloving distinctions. Then why this paper with its detestable title?

Because those who love most are a little lazy, and those who love least are extraordinarily and deplorably so, and many who have breathed the blessed air of this church and remember it gratefully are so engrossed in secular matters that they have no leisure to come and breathe it again. Rarely can rector, curate, and sisters (two, and capable) account for more than a third of the communicants on Sunday morning.

IF ST. DUNSTAN'S alone exhibited this baffling condition, there would be scant justification for presenting either the parish or its shortcomings to a far-flung audience—indeed, delicacy would require the concealment of the skeleton in a closet, to which only the family would have keys. But, however uncommon it may be in other respects, it must be granted that St. Dunstan's, in bewailing the lassitude of its people, is merely contributing a single—though loud and steady—voice to a gigantic chorus. Where is the parish that has not a similar indifference to mourn? The author, therefore, cannot but think that an examination of the causes that produce this backsliding and conjectures with respect to the proper remedies will be acceptable to many.

At the outset, it is necessary to distinguish between a cause and an excuse. They are not identical. The cause is the real reason. The excuse is a statement of the reason accepted or alleged

by the excuser. It may or may not express the true cause. Some people are honest enough to offer an apology or an act of contrition instead of an excuse.

In order that our scrutiny may begin in the realm of the concrete, specimen excuses for habitual or sporadic absence will now be recorded, with brief notes, in each case, on the real cause. All these excuses are the work of mothers or wives; the men are rarely at hand to defend themselves.

Excuse I. "We are always too tired to get up early enough Sunday morning to go to church. My husband works hard all week and needs his rest on Sunday."

(Real reason: bridge every Saturday night. The husband, when he does get up, spends the rest of the day trimming hedges or ministering to the plumbing. Even church is more restful than either of these occupations.)

Excuse II. "My husband is cooped up in an office all week and feels he must have fresh air on Sunday. We usually drive to our cottage when the weather is good, and that means an early start."

(Real reason: unadulterated laziness. These people have an abundance of fresh air at home. When this excuse was made there had not been a fair Sunday for months; besides, it was the end of a heavy winter, and the cottage had been snow-bound most of the time. This is a sample of the disingenuous extension to a multitude of Sundays of an excuse that really applies only to a few.)

Excuse III. "My husband is a Methodist. He likes the rector and does not object to our Church; but he does not feel at home in St. Dunstan's, and I think I ought to keep peace in the family by not insisting on his going with me and by staying at home with him rather than seeking my own selfish pleasure in the church I love so well."

(Real reason: want of moral backbone and of a nice understanding of duties and obligations. She drags her husband out to dozens of parties and dinners every year.)

Excuse IV. "We have three small children, and every time we have tried to take the whole family to church, we have found that we could not get the children washed and dressed early enough."

(Real reason: undisciplined home life. This woman's children are never properly washed and dressed. We know the father of a family of ten, who ran a mission single-handed and presented his children spruce and slick at every service.)

BUT why go on with the weary tale? Let us penetrate this crust of rationalization and find out what underlies it.

The cause will be discovered (a) in the person, or (b) in the situation, or (c) in both. There are, it is obvious, two great categories of pure causes. The causes that inhere in the situation are of diverse character, but all are seen to be essentially the same, if one regards tradition, family pressure, difference of religion and like factors as deriving their strength, not from their native potency, but from the response made to them; only physical causes, such as distance, illness, and bad weather belong here. On the other hand, the causes whose roots are in the person fall into two classes: (1) moral and (2) psychologi-

cal. Only to the former does turpitude properly attach. It is plain that different modes of treatment are necessary for these two subdivisions. This classification of causes results: (1) physical; (2) psychological; (3) moral.

(1) Some excuses for absence from God's worship are unexceptionable. The invalid, the person acutely ill, the Sunday worker (if he has no real choice in the matter), the homesteader isolated in the wilderness, may all be forgiven for not appearing. Often they chafe at the circumstances that keep them away. One of the pastor's most difficult tasks is that of keeping such people happily and fruitfully conscious of their association with the Church. But even here we find the purely objective difficulty closely interwoven with the person's attitudes and desires. What to the lukewarm is an insuperable obstacle is to the devout a problem quite capable of solution. St. Dunstan's has many invalids and normally a dozen persons at a time ill in bed. There are hardly half a dozen persons in the parish whose Sunday work really conflicts with the services. Only two live far out in the country, more than five miles from the nearest church.

(2) There are, however, scores of parishioners who *think* they are too sick, or too weak, or too busy, or too remote to attend church frequently. A bald statement of this fact is enough; every pastor has long since recognized this malingering type, and elaboration would be gratuitous. There is the hypochondriac who displays marvelous ingenuity in detecting symptoms that will prevent him from doing what he does not want to do. There is the superficial youth, who has never given the matter enough thought to realize the invalidity of his excuses. One and all, these people are laboring, not under physical difficulties, but under *psychological*. It is only when their neuroses are attacked by the pastor's more or less tactful and intelligent admonitions that the moral issue emerges. A few withstand all attempts on the part of authority or on the part of friendship to cure their maladies. In some this resistance is voluntary and purposive, in others not. But whether they deliberately or unwittingly cling to their symptoms and excuses, they agree in refusing to understand the real nature of the difficulty. Others can be brought to a clear understanding, but postpone the action that appears to them logical and obligatory. These are border-line cases.

(3) A few will recognize the truth and stubbornly decline to behave differently. They plainly belong to the class of the guilty. They know they are doing wrong and choose to go on doing wrong. "This kind goeth not out but by prayer and fasting."

TO SEARCH for the causes of the causes, the hidden forces of education, habit and emotion that lie at the sources of action, is to light upon suggestions for the correction of this baneful neglect. Unquestionably the primary cause is the emasculation of the Christian religion in modern times, the disappearance of fear as a motive force in religion. A teacher who recommends the cultivation of devout fear cannot escape being stigmatized as a reactionary. Yet what but fear has produced the revivals of Christian devotion that have occurred from time to time during the chequered centuries of Christian history? No religion can do without it, unless it is content to leave the "forgotten man" outside its confines. Two revivers of religion, the one a Muhammadan, the other a Christian, will furnish apposite illustrations of what the author means. Both had superb minds, but in neither was his mind the source of his potent influence. Al Ghazali was a brilliant theologian in whom the fountains of piety had long been dry when at last a

deep disquietude launched him on the career of prayer and asceticism that made him, in Islamic history, a figure second only to Muhammad himself. Like Muhammad he moved people to fear in face of eternal and fundamental issues. Jonathan Edwards, without the almost paralyzing fear of hell he felt and preached, would have been an eminent person, but his sermons would have "awakened" few. At least in Judaism, Christianity, and Islam fear is at the bottom of everything, and fear is the greater half of love.

Fear, however, is capable of much refinement. In the Catholic it becomes a reverence for the authority of the Body of Christ. He accepts certain duties as obligatory, and his fidelity in the discharge of those duties is a gauge of the sincerity of his fear. Obviously the supernatural point of view, which is fear mellowed and educated, cannot in the case of the ordinary person be arrived at from within. Only training early begun and sedulously continued can inculcate it. The Christian teacher must not hesitate to make a decided and decisive use of the influence his position gives him. The fear he instils need not be abject, but it must be real.

The pulpit is a poor instrument for chastising grown up backsliders. Inveterate absentees are always outside its range, and the occasional churchgoer needs to be encouraged rather than upbraided. Besides, the preacher requires no great amount of moral vigor to speak his mind in general terms to a group of people. He will do better to try accomplishing his purpose by means of "private exhortations." It is often the pastor's duty to rebuke a man to his face for slackness, and the performance of that duty is no easy thing when the man allows a generous weekly donation to serve as a surrogate for his physical presence in church. A forthright method of dealing with the careless will gain the pastor respect, if nothing more.

To recapitulate: (1) The primary task is to search out the negligent; (2) then, one must listen courteously and understandingly to their excuses, (3) sifting out the true from the false, (4) granting the validity of such as are honest and real, (5) exposing the true character of those that are unreal but are nevertheless offered with a measure of good faith, and (6) uncompromisingly condemning those that are consciously and designedly hypocritical. (7) The ultimate cure is not a cure at all, but a preventive, namely, persistent and concrete teaching. A person who learns at the start to think of religion in terms of obligation can only with difficulty learn to think of it in any other way.

The English Cathedrals

DO THE English Cathedrals now, in this year of grace 1935, mean anything in the general life of England?

Many people would, I fancy, answer in the negative. Who visits them? A small group of residents, inquiring tourists, a few lovers of beauty. Is the life inside the English Cathedrals today vital and inspiring? In some cases people will tell you "yes," and some "no." Only the other day I heard someone call them "dead palaces of a forgotten King."

And yet I fancy that now, exactly twenty-one years after the outbreak of the Great War, thousands of human beings who in the stress and trouble of those twenty-one years had, they thought, little time for anything beyond mere physical existence, are discovering the Cathedrals anew.

The wonderful fact concerning them—concerning Canterbury and Wells, Winchester and York, Durham and Ely—is that they have the power of infinite patience. They have been dedicated to something greater and more permanent than temporary fashions in creed or anti-creed. They are aware that both truth and beauty are their foundations—and so they can wait forever.

—Hugh Walpole.

The National Council and the Church

Excerpts from an Address at the Recent National Council Meeting

By the Rt. Rev. Philip Cook, D.D.

President of the National Council and Bishop of Delaware

AT THE Detroit meeting of General Convention the Bishop of Chicago, later Presiding Bishop, defined a parish in the following words: "A parish is a constituent part of the whole Church, working in harmony with and under the direction of the whole Church, in discharging the responsibilities which Christ has placed on the whole Church." The force of this definition lies in the emphasis given as to the relation of each parish to the whole Church and of the whole Church to every parish. However sound it may be as a definition, it falls short as an accurate description of many parishes in the Church.

This definition would apply quite as well to a diocese—for a diocese is also "a constituent part of the whole Church, acting under the direction of and in harmony with the whole Church in discharging the responsibility Christ has laid upon the whole Church."

Whether the organization of the Church into dioceses under the direction of bishops is of divine origin may be a matter of debate, but there is good and sound reason to hold that this form of Church life is the most effective ever devised, has back of it the tradition of Apostolic authority, and in history an unbroken continuity.

A parish—at least a parish of this historic body—could not long exist without the diocese. Its life and its well-being depends upon its union with the diocese in loyal devotion to the work and interests of the diocese.

In precisely the same way the very life and the well-being of every diocese depends upon its loyal devotion to the work and interests of the whole Church.

National Council was created and constituted to "have charge of the unification, development, and prosecution of the Missionary Educational and Social work of the Church" as the Canon states in defining its work.

In the efforts of General Convention to equalize responsibility for the whole task through a system of quotas, the ground has been prepared for an entirely wrong impression as to the position of National Council and the relation of National Council to the Church.

For the dioceses are justified in their conviction that within their jurisdictions they have a direct and immediate responsibility for the same kind of work in carrying out the Great Commission locally that the National Council has for work in its more extended fields. There is no essential difference between preaching the Gospel and building the Kingdom of God in America than in Africa or China.

The National Council is not, nor claims to be, the ruling body of the Church. It is the agent and servant of the Church.

But because the National Council is directly responsible for what the whole Church seeks to do as a unit—because its *work*, in a very real sense, is the cutting edge of effort to penetrate into the places of darkest ignorance and into areas most remote from all Christian influences, its task and its purposes are bound to be recognized as essential to the spiritual life and vigorous well-being of every part of the Church, of dioceses, of parishes, and of individuals. The work for which National Council is responsible offers to every organization of the Church and to

every individual in the Church the opportunity to share in the Church's conquest of the world for Christ.

Last General Convention, meeting in Atlantic City, took action which indicated quite a distinct change of policy. We have the action in written resolution of that body but it becomes necessary for National Council to interpret its meaning and base its policies upon their interpretation.

Ever since its creation the National Council has functioned in at least two fields: It has been an administrative body in the "unification, development, and prosecution of the Missionary, Educational, and Social work of the Church"; and it has also been the chief promotional agency of the Church in seeking support for that work.

In the administration of its work questions of policy are subject to change. Every field of work for which National Council is responsible has its bishop and organization. Askings are received from every bishop and district and the budget for each is based on these askings and limited by the amount assured to National Council in the expectations received from the diocese. These budgets are itemized and only limited changes allowed as from one item to another. Would it be wiser to allow budgets in a lump sum, leaving the details of expenditure to the judgment of each bishop and council of advice? Would it be wise to abolish the pay table for each district and put all these matters into the hands of those in authority? As President I do not advocate this, but raise the question for discussion and decision. The bishops are also required to secure the consent of National Council when workers are added to the staff. Would it be wise to allow a greater latitude of action in this matter, provided always that expenses are kept within the allotted budget?

These questions of administration bring up the relation of National Council to the bishops and their fellow workers in the field of its missions—to whom assurance should be given repeatedly and in clear terms *that National Council has no thought to try to manage their work from this office, and always depends on the bishops and other chosen leaders to supervise and promote their work according to their best judgment and ability. As responsible agents they must have freedom of action. The attitude of National Council on this should be made perfectly clear to them and to the Church.*

As to the question of relation of National Council to the Church in this country, last General Convention took action which appears to limit the work of National Council as a promotional agency. By its action was rescinded the system by which National Council had been authorized previously to assign definite quotas on a mathematical basis, and it seems to have imposed upon each diocese the responsibility for fixing the amount of its support on the basis of "proved ability to give and demonstrated willingness to accept."

Is that action final or temporary? Was it enacted to meet a passing situation or does it indicate a change of policy?

Under present general understanding a diocese feels it has fulfilled its entire obligation when it has sent in and paid a self-determined expectation, and yet the efforts to secure the

(Continued on next page)

A Message to the Church

From the National Council

THE CHURCH'S LIFE since General Convention, has been marked by an increase in interest and support. It is plain that the faith and spirit of the Church are responding to the program of inspiration and education inaugurated by the Commission on the Forward Movement.

The reports submitted to the Council indicate that as yet the improvement has not proceeded far enough to provide for the degree of restoration in parochial, diocesan, and general Church work which the General Convention set as a goal for this Triennium.

It was clearly the intention of General Convention that the Church should regard the \$2,700,000 annual budget as the base for a program of restoration; similarly that it should regard the emergency schedule of \$2,313,118 as a "stand still" program, and anything less as a budget of disaster.

Even the minimum program called for an increase of twenty-five per cent over the actual contributions from the dioceses for the Church's general work in 1934. Some dioceses reached or exceeded this mark yet the sum of the expectations eventually reported an advance of only nine per cent. Happily the amount needed to insure the advance of twenty-five per cent was secured from individual gifts. Thus the "stand still" program was anchored, and the payments on expectations to September 1st would indicate that there will be no deficit in the administration of the general Church Program in 1935.

The Council has given preliminary consideration to the operating budget for 1936. The officers of the Council have complied with the instructions of General Convention to secure from each diocese the acceptance of an objective for 1936 based upon shown capacity to pay and a willingness to accept a generous share of \$2,700,000.

The results of this inquiry are frankly disappointing, if not discouraging. In spite of the improvement in the spirit and faith of the Church and in spite of the fact that the present year has brought a marked recovery in general conditions throughout the United States which is signalized by increased spending in all directions, the sum of the objectives which the dioceses have been willing to accept is still below the amount needed to provide for the "stand still" program.

We are confident that the results of the annual canvass will exceed the amounts represented by the objectives tentatively assumed and that the Church can and will by its gifts for missions in 1936, advance toward the goal of restoration. However the Council feels that the Church should know that the estimated sum to be realized from these objectives is at present \$200,000 less than the amount needed to continue the present operating budget and \$600,000 less than the amount needed to provide for the \$2,700,000 budget of restoration.

The Council proposes to each diocese and parish as the guide for its corporate effort and to every Church member as the rule of his personal endeavor this threefold program:

First, in terms of *Christian Discipleship*. The adoption and the realization of the aims of the Forward Movement; recognizing that at the bottom of all the weakness in our organized Christianity is the feebleness of our apprehension of Christ the Saviour and the limitations of our acceptance of the demands He makes upon us.

Second, in terms of *Christian Stewardship*. The application and the prosecution of the annual Every-Member Canvass, not as a mere financial campaign but as an annual event in a sustained program of education in Christian living and Christian missions.

Third, in terms of *Christian Partnership*. A resolution to share whatever increase of life and wealth the new day brings. The sincere practice of this simple rule by individuals, parishes, and dioceses would work a miracle for us and do as much as anything to banish all necessity for quotas and apportionments and lead us into the joy and satisfaction of a great partnership of recovery.

The National Council and the Church

(Continued from page 291)

budget fall far short, mark a failure, deprive our missionaries of support and further break down the whole work for which National Council is responsible.

Last year even the Emergency Schedule was secured largely by direct gifts from individuals, which supplemented the expectations received from dioceses.

This experience indicates that individual givers often respond generously to direct appeal from National Council—many of whom seem to take little interest in meeting quotas either of parish or diocese.

Officers of National Council ask your judgment as to what shall be done this coming season if a similar situation develops. This is another important question which calls for decision.

It is evident that National Council can never give over its educational, publicity, field, and other promotional work completely. Whatever the dioceses do or are expected to do it must always remain the duty of National Council to furnish diocesan organizations with inspiration, information, and guidance. The point to be determined is chiefly the character or nature of the promotional work for which National Council is to be held responsible.

A VILLANELLE TO A VERY TALL ROSE WINDOW

THE CHILD will turn and go away,
Unless the red and blue and gold,
Ages old, glow bright today.

The trceries of stone are gray;
The trceries of stone are cold;
The Child will turn and go away,

Unless the mellow panes are gay.
Angels, saints, all ages old,
Ages old, glow bright today.

If there be no soft array,
Martyrs meek, archangels bold,
The Child will turn and go away.

Let us bend the knee and pray;
Glazen stones gayly told,
Ages old, glow bright today.

The Child will turn and go away?
Not if red and blue and gold,
Ages old, glow bright today—
Glow today, as we behold.

FRANCISCUS HOLANUS.

FAITH

FAITH is no creed, no shibboleth
To whet the zeal of fools.

Faith is not what the Scripture saith,
Embalmed by narrow schools.

Faith is the soul's elated breath,
Which serves by breaking rules.

ELWOOD LINDSAY HAINES.

Church Improvements by Barter

By Pierson D. Jessup, D.D.S.

OUR CHURCH, St. Andrew's, Richmond, Staten Island, like hundreds of old churches throughout the country, had old, out-of-date, inefficient lighting fixtures which consumed a lot of current, gave very little light, and glared in people's eyes. They consisted of five flat disks of corrugated mirror suspended by ornate tarnished brass pipes from the beams of the open peaked roof. There were six bulbs arranged under each of these, reflecting downward, so that the back of the church was too dark and the handsome beams of the roof did not show. Our church, while not exceptional as to architecture, has charm and good lines. Whenever the sermon has been uninteresting, my eyes have wandered to these lights, and my thoughts worked on how they might be improved. I spoke to the minister, who said he had been given an estimate of over \$2,000 to modernize the wiring of the church, which put it absolutely out of the question, since, like most churches today, we have no money for improvements.

During the service last Thanksgiving, I thought of a solution for my problem with the result that at midnight service Christmas Eve the church dedicated a new set of electric lighting, which improved the looks of the church beyond imagination and gave a soft even light from appropriate fixtures. All this was done without the spending of a cent.

I am a young dentist and have had my own practice for less than a year, so I have plenty of time on my hands. I studied the lighting of other churches and came to the conclusion that some form of lantern is the best type of chandelier for this kind of building. I also noticed that if the lights are placed in two parallel rows down each side of the nave and are hung from the roof, there is obtained a greater sense of height, length, and spaciousness; all of which a church should have. After studying pictures of lanterns on Christmas cards and the pictures of old buildings and halls, I drew a design to scale of a simple six-sided lantern, three feet high and eighteen inches in diameter.

I told members of the congregation that if they knew a tinsmith who would be willing to trade dental work for tinsmithing to send him to me. A local building contractor sent me a man who needed a full set of false teeth but could not afford them. We soon struck a bargain. He would make me eight lanterns in exchange for the dentures. He furnished the materials and was able to pay me enough besides to cover the cost of my dental materials.

Now to get the electrical work done. Our wiring is old and the outlets were not in the right places. I had an electrician on my books who owed me for dental work. I spoke to him, and he was glad to do the electrical work to pay his bill, which

would not have been paid otherwise. The cost for materials was very small, and he felt he could pay that.

Then I ran up against an unexpected snag in the form of the vestry. Our church has regretted several gifts in the past that were accepted and then found undesirable and very difficult to get rid of. The vestry still thinks of me as a boy, and naturally they doubted my ability to design suitable lanterns, much less get them made. I only convinced them by having one made as a sample and showing it to each member of the vestry in turn to get his approval.



CHURCH WITH NEW LIGHTS IN PLACE

The result is a simple dignified lantern. It has a pointed top and six panes of white frosted glass, two feet by nine inches. The bottom is flat and has a round opening as large as could be made. This opening is provided to allow for the replacement of the 200 Watt lamp. The socket is carried down from the peak of the lantern on a piece of pipe so as to bring the bulb within the upper third of the panes of glass. The lantern is made of a thin, tinned iron, such as is used in hot air furnace flues. The outside is painted a dull Venetian black, and the tin made an excellent reflector on the inside. If they are inspected closely, they may not look as fine as some of the wrought bronze fixtures made by lighting experts, but hanging twelve feet overhead, they leave nothing to be desired. The congregation is enthusiastic over

the result, and we are having an occasional evening service in the Church for the first time. The church is not as bleak under artificial light as it used to be. Light has a great deal to do in improving a church and giving that "religious atmosphere" which is so desirable. It can also minimize architectural faults, cracked walls, and the need of paint.

What we have done can be done by many other groups. You may be more fortunate than we were and have a tinsmith or an electrician in your congregation who would do the work as a gift to the church, or you might have a dealer in the supplies these workers use, who could give the materials for nothing or at cost. I have found most people eager and glad to work for barter, and they have sent me other patients who have paid for their dentistry in cash.

The Need of God

WE MAY SING "I need Thee every hour" with great gusto and lusty heartiness, but let's be honest with ourselves. Do we really feel such a need of God? Aren't we pretty self-sufficient and self-complacent? And yet, isn't it true that the fellow who has a very good idea of himself is the last one to know it—the woman who is a gossip, the last one to admit it? The fact is, the less we feel the need of God, the more we really need Him.

—Rev. W. Appleton Lawrence, D.D.

Liquidation of Religion in Russia

By the Rev. Walter Van Kirk, D.D.

Secretary of the Department of International Justice and Goodwill of the Federal Council
of the Churches of Christ in America

I HAVE JUST RETURNED from Russia and I have the distinct impression that before very long that country will be, in the main, a Godless and a Churchless land. Organized religion in the land of the Soviets is on the way out. There can be little, if any, doubt of this. On every side, in Russia, one sees unmistakable evidences of the liquidation of religion.

The Soviet government is the sworn enemy of religion. While in Moscow I stood before the old Duma building on one side of which there is inscribed the legend, "Religion is the Opiate of the People." Every day this inscription is read and believed by thousands. Within a stone's throw of Moscow's famous Red Square I saw the site formerly occupied by the Church of the Saviour. This church had been leveled to the ground to make way for the proposed Palace of the Soviets. I spent a Sunday traveling from the Polish border to the capital city of the Communists. The calendar told me it was Sunday but the peasants and workers seemed to be wholly unaware that this particular day was the Lord's day. They were in the fields pitching hay or threshing wheat. From my train window I saw hundreds of men and women at work in lumber camps and in railroad yards. As I traveled through the villages I saw innumerable neglected churches where once the peasants, on Sunday, worshipped the God of their fathers.

There are, to be sure, a number of churches in Russia still open. I visited some of these churches. What I saw, however, only confirmed my impression that the U. S. S. R. is going Godless. The worshippers were mainly old people. I saw very few young people in the churches. This, to my mind, is the most convincing evidence of the decadence of religion in Russia. The present youth generation in Russia is the youth generation of the Communist revolution. These youngsters have been brought up on a diet of atheism. They are strongly anti-religious. They do not believe in God. They have no use for the churches. I talked with many of these young people. They laughed at me when I sought to interpret religion as something more than creeds and dogmas. They replied that they were through with God, with religion, and with the institutions of religion. One day I visited a kindergarten where I found nearly a hundred little children. I asked these children what they thought about God and I was politely informed by these little ones that there was no God. I was astounded. In the schools, on the playground, in the factories, in the parks of recreation, on the streets, I inquired of the young people regarding their attitude toward religion. The answer invariably was the same: "Religion is dead." There can hardly be, under these circumstances, any future for organized religion in the Union of Soviet Socialist Republics.

Despite the constitutional guarantees of religious freedom the Church in Russia is persecuted in many ways. It is a matter of common knowledge that hundreds of priests have been slain while hundreds of others have been sent into exile. Still others have just disappeared and God alone knows where they are or what they are doing. A worker who frequents church is discriminated against in various ways. He cannot be a member of the Communist party until he formally disavows belief in religion and in the Church. The priests are reduced to a state

of beggary. All professional ecclesiastics have been disfranchised and they are not, for this reason, permitted to engage in labor of any kind. Nor are the pastors of the Evangelical Churches permitted to propagandize their respective faiths. Of 300 Lutheran pastors in pre-revolution days only 30 remain. A little way out of Moscow I passed a forced labor camp where I was told a number of Lutheran pastors were working at the point of a bayonet.

Anti-religious museums abound on every hand. I visited one of these museums in Moscow. Religion is caricatured in ways that cannot but provoke strong atheistic tendencies. Ikons and other church treasures have been confiscated and are on sale in the hotel bargain counters. I walked through a number of rural villages some five hundred miles southeast of Moscow. I saw a church that had been converted into a store-house for the local commune. I visited in the homes of the peasants and when I asked about religion I was told that only the old and feeble-minded had any interest in the things of God. I happened on a Sunday to be in one of the rural villages in the wheat belt of southeastern Russia. I wanted to go to church.

I had to travel for miles in a truck since the churches in the immediate neighborhood were closed. The service was attended by a mere handful of people. I talked with the local priest and the first question which I put to him was this: What is the future for religion in Russia? And without a moment's hesitation the priest replied, "There is no future for religion in Russia." I asked this aged man of God whether or not any priests were being trained in Russia for the ministry. His answer was a solemn negative.

TRAINING for the priesthood is strictly forbidden by the Soviet authorities. It is obvious that if no men are being trained for the ministry the ministry will languish and the few remaining churches will die. The offering at this particular church service consisted of five pieces of black bread, four green apples, and an egg. I asked the priest what he would do when he had eaten his bread, apples, and egg and he unblushingly told me that he would visit among the homes of the faithful and beg for food. While I was talking with the priest the head of the local Soviet walked into the altar room, unannounced and uninvited. The priest gave me a warning look and I knew that the time for further questions had passed.

There is little, if anything, to be gained by arguing that the Churches in Russia are being persecuted for the reason that they deserve to be persecuted. The Churches, not only in Russia but elsewhere, have too often been on the side of the "haves" and against the "have-nots." But the anti-religious movement in Russia has gone far beyond an attempted correction of the abuses formerly practised by the Church. Russia is in the business of getting rid of religion as well as of ecclesiasticism. It is precisely at this point where one is made to wonder what the final outcome of this anti-religious campaign will be. For myself, I do not believe that God can permanently be shoved off the stage of human affairs. But in what form religion will survive in Russia, if it survives, is a secret which only the future can make clear.

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A Long Range View of Young People's Work

By Dorothy May Fischer

Secretary for Young People's Work, Department of Religious Education, National Council

WHAT IS GOING ON in young people's work today?" is a question often asked. And the reply is that a great deal is going on, many things which are encouraging and commendable, and some things, of course, which would not cause one to throw out his chest and brag.

Perhaps the most important of the encouraging things is a certain "divine" discontent with things as they are on the part of many young people themselves: with the lack of vitality in their own program of activities, with the leadership among both young people and adults, with the lack of interest on the part of the clergy.

All this was quite evident in the meeting of the National Commission of Young People held in Chicago in May. The Episcopal Youth Forward Together Movement which evolved from that meeting is evidence that the young people mean business, and are endeavoring to interpret the Forward Movement in young people's terms through the "Youth Forward Together Movement."

It is significant to note that two young people have been invited to serve on the Forward Movement Commission. They are Miss Pauline Lyon of Boston, and Goodwin Roberts of Chicago. Perhaps never before have two young people in our Church been so signally honored.

This Youth Forward Together Movement is not only for those mixed groups of young people who are members of the Young People's Fellowship—Service League, Gamma Kappa Delta, but for all youth in the Episcopal Church who are interested in working together.

To this end a Call to the youth of the Church was sent to summer conference groups and young people's groups throughout the country. This Call, which is but a rallying cry to the youth of the Church, will be followed up in the early fall by material offering specific and concrete suggestions as to how groups and individuals may participate.

A questionnaire listing the interests of young people also made its way into summer conference groups with the request that young people indicate by a check and double check which things they are most interested in and want to know more about.

Surprising as it may be, Help in Developing My Personal Devotional Life was second on the list of those receiving the greatest number of checks. It was interesting to note that this was in line with a report of the young people of the National Commission, who, after discussing at length the need of a program, and various types of activity, stated that they could talk all they wanted to about program, but it seemed to them that the great need among young people today was a need of *power* in the individual—that power that comes from a deepening of the devotional life—that would enable him to live a more Christian life.

Other interests that received a high rating were: Knowledge of the Christian Religion, A Christian Philosophy of Life, Relationship Between Parents and Young People, Finding Congenial Group Activity, Understanding More About Communism, Fascism, Socialism, and the Christian Answer to Them.

This information will serve as a guide in determining the

literature to be published for young people during the coming year. Already plans are on foot to have one discussion course ready by early fall.

Another thing which might be listed under the encouraging column, is the distinct move toward greater coöperation: (1) among young people's groups in the Episcopal Church, evidenced by the experiments going on in several dioceses toward coördinating the young people's work; (2) recommendation made by the National Commission to the Department of Religious Education that steps be taken looking toward a United Youth Council; (3) coöperation by many groups in the United Youth Movement, *Christian Youth Building a New World*; (4) and a closer coöperation between the youth organization of our Church and community enterprises.

In several summer conferences courses were given on The Psychology of Leadership by Girls' Friendly Society leaders which were attended by adult leaders of all youth groups. Emphasis was laid on the problem of leadership with reference to youth as such, and not with reference to any one organizational program.

By the same token, courses were given to young people's groups by leaders of other organizations, attended by members of all youth organizations. Here, as in the Leadership course, emphasis was put on a program for Christian Youth without reference to any one organization.

REPORTS WHICH COME into this office of special activities carried on by vital young people's groups are another encouraging sign. In order to help solve the leadership problem, the young people of the province of New England sponsored a Leadership Training School for young people. This school was conceived by the young people and has been planned for and executed by them. It was held for four days over the Labor Day week-end, and was limited to provincial, diocesan, parochial, and potential leaders. Thirty young people attended in 1934. The conference capacity of 40 had already been reached by the end of July for the 1935 conference so that registration had to be closed. One or two outstanding national leaders were invited and the conference took the form of a seminar.

The young people of Charlotte became quite exercised over a school tax election. The failure of this bill to pass meant eight months, eleven years school, instead of nine months, twelve years. The young people felt much was involved here: the question of hundreds being out of school a year earlier every year and the number of unemployed young people already at high tide; the increased problem of leisure time and how to use it constructively; the further fact that under these circumstances, college entrance examinations would be necessary. These, together with many other factors, were responsible for their working for the school tax.

All the Episcopal Church young people's groups in Charlotte, together with one Baptist one, joined forces to see what could be done in getting the bill passed. Factual information from boards of education and other sources was gathered, mimeographed, and distributed throughout the city; talks were made by young people to parent-teacher meetings,

women's clubs, men's clubs, and other civic organizations; posters such as "S. O. S.—Save Our Schools"—were made by young people and put in drug store windows, school buildings, parish houses, etc.; people were interviewed and citizens were phoned and asked to vote for the bill; a parade was held—"the best and most orderly ever held in Charlotte" according to the newspapers there. This was no play and the young people were found hard at work in the parish house almost every afternoon during the six weeks they were working for the bill.

The young people were well rewarded for their effort for they won the election two to one.

This activity took place during Lent, and the young people decided to have a corporate Communion every Sunday morning. In spite of the fact that the day of the election (Saturday) they had worked until nearly midnight, a larger number attended corporate Communion the following Sunday morning than ever before.

Quiet days and retreats for young people seem to be on the increase. These are often held on week-ends when it is possible to get away to some lovely spot. Oftentimes plans for the year's programs are made at this time.

These are only a few of the interesting activities carried on by young people, and answers in part the question, "What is going on in young people's work today?"

The Every Member Canvass

By the Rev. E. J. Randall, S.T.D.

Executive Secretary of the Diocese of Chicago

IF EVERY CHRISTIAN and Churchman had a burning love for Christ and His Church, and an impelling zeal to extend the blessings which he enjoys to "all people who on earth do dwell," probably there would be no need for organizing and carrying on such a thing as an Every Member Canvass. But we fall far below such an ideal.

Some know little or nothing about the work of the Church at home or far afield. Some are indifferent and care not at all. Some are absorbed, even yet, with the cares and riches—or poverty—of this present world. Some are enthusiastic for a short while, and then sink into lethargy and inactivity. It is the old story of the Sower who went out to sow his seed, and the seed fell on various kinds of ground. But the seed, nevertheless, has enduring life if properly nourished.

Our Lord Himself, in His human body, could not go everywhere. Hence He organized the Church, and made it His Body, to be His hands and feet and eyes and tongue and brain and heart, that He might reach with His Good News and life-giving grace every child of man. Hence the Church today. But the bishop of a diocese cannot do the whole work. And the priest of a parish cannot fulfill the whole task.

The Good News cannot be made known, nor can men be united to our Lord in the Sacraments of the Church, nor can God's love be practically demonstrated in schools and hospitals and leper colonies, in mountain missions, or in lonely prairies, in the slums of great cities, or in beautiful but avowedly irreligious universities, in public hospital and jail and almshouse, until each and every member is enlisted wholeheartedly in the work.

The parish clergyman must choose the best man he can get to take the organization work in hand. He in turn must choose his captains over 100, his captains over 50 and 25 and 10. And then, after an intelligent program of information,

and a devout seeking of God's grace, a concerted and united effort must be made to enlist the interest and coöperation of every member of the parish.

It is not begging, to be a so-called Canvasser. It is to be the Messenger of the Lord of Hosts; to plead His cause, when necessary; to rouse the careless to a sense of Christian stewardship; to gain recruits for Christ's army of devoted soldiers who will march breast forward. Upon the work of these messengers of the Kingdom and upon the response of "Every Member" depends the welfare, at least in a material sense, of the parish, the work of the diocese, and the work of the Church throughout the world. And much, very much, depends upon the well-planned and well-carried-out "mechanics" of the Every Member Canvass.

Bishop Booth

By the Rev. Spence Burton, S.S.J.E.

Superior, Society of St. John the Evangelist

SAM BOOTH came in 1908 to see me at Cowley. May God bless our friend who brought him into my life. We had overlapped one year at Harvard, but had not known each other. When we met he was a student of the Virginia Theological Seminary; I was a novice at Cowley. We met in the church. We prayed together. Thus our friendship was begun and consecrated.

From that day to this I have been with him whenever possible in God's House for prayer. He smiled as he prayed, and he continued to worship as he laughed with his friends. His prayer life, however, was not always on the Mount of Transfiguration. The human suffering at the foot of the mountain and the little faith of the disciples caused the anguish of soul in him that made the long gray lines in his face and exhausted his body.

When, three days before his death, I reached the Bennington Hospital I found the smile still in his eyes, but the furrows of sorrow of soul had deepened in his face. He was literally "tired to death." He gripped my hand with a friendship that had grown steadily for 27 years, but he did not speak of the past. There was no "Don't you remember." He spoke of God, his own need of prayer to sustain him and make him well again to minister to the spiritual needs of his people. Here lay a bishop, a pastor, a man of God. "The good shepherd layeth down his life for the sheep."

Before dawn the next morning I was called to carry to him the Blessed Sacrament. Of course he had made his Communion only the day before; he had also made his confession and had been anointed, but he asked for the Blessed Sacrament again. By the time I reached his bedside he was unconscious, and it seemed impossible for him even to swallow the Host. However, I said the Communion devotions distinctly into his ear. Still no sign of consciousness. I realized I must rouse him or quietly take the Sacrament back to the tabernacle.

"Here is the Blessed Sacrament, Bishop," I said. His eyes opened, the old smile came, he crossed himself with a hand so wasted that it seemed as if his heavy episcopal ring would slip off, and his lips formed the words distinctly, "That is good." He received a tiny particle of the Host. His wife received the remainder. "Mrs. Booth has made her Communion with you," I told him. "That is very good," he whispered, and closed his eyes.

Was it not our Lord saying of his life, "That is good. That is very good"?

Sketchbook Pilgrimages

*Kenyon College**

By Wil King

(See Cover Illustration)

KENYON COLLEGE, GAMBIER, set on a beautiful plateau in the midst of trees, was founded in 1824 by Bishop Philander Chase.

This was the first missionary enterprise of the Episcopal Church in the West, and the task that confronted Bishop Chase in the early pioneer days when Ohio was a wilderness and the people poor was stupendous. The school and the students who have graduated from it are living testimonials to the success of his endeavors.

To raise money in this frontier country for the building of a school to train men for holy orders was an impossibility and this caused Bishop Chase to go to England in search of friends and assistance in order that he might carry out his plans.

From Henry Clay he received a letter of introduction to Lord Gambier after whom the village was named and it was through the influence of the English peer that Bishop Chase secured a hearing in England. Another donor was Lord Kenyon, for whom the college was named.

During my visit to Kenyon I met several of the students and asked one, "Why do you like Kenyon above all other colleges?"

He said, "Kenyon is different because we live as one big family and know each other intimately, which fosters a real school spirit. The classes are small, and instead of the usual lecture we have open discussions."

Kenyon College has several distinctions of which few other schools are able to boast. There are the 12 polo horses which a generous member of the alumni presented, together with their upkeep, to the school. Then there is the flying field with its planes and pilot. This enables Kenyon students to take a course in aviation by paying a small laboratory fee and maintaining their scholastic standing.

On the day that I intended to make my sketch it had been raining. The sky was overcast with heavy black clouds and the hope to secure a good view had vanished. On the way to my quarters from the local restaurant (the boys call it the "Sling") the clouds broke and the sun set in a burst of color behind the college chapel, the Church of the Holy Spirit, with Peirce Hall and the Chase Memorial Tower in the distance. The result is the etching, *A Kenyon Sunset*, which appears on the cover of *THE LIVING CHURCH*. It has been truly said that Gambier is a place one regrets leaving.

* Signed and numbered copies of the etching on the cover, entitled *A Kenyon Sunset*, printed in a beautiful deep brown, may be obtained from the Morehouse Publishing Company at \$7.50 each.

The Clergyman and the Social Worker

NOT ONLY does the clergyman benefit personally by his contact with the social worker, but he gains a growing fund of practical knowledge that is invaluable to him in the task of training his own parish leadership. He is the one whose first responsibility is to see that those taking positions of leadership in the many phases of parish work are picked from the best material and are properly trained. No one can help him more than the social worker, for volunteer service and the place of the volunteer is a part of every social service agency.

We shall see as the years go on an ever-increasing coöperation between the clergyman and the social worker along the lines of personal need.

—Rev. Walter K. Morley, Jr.

Churchwomen Today

Ada Loaring-Clark

Editor

Gift of Life

THE FORWARD MOVEMENT is greatly concerned with the Gift of Life" writes Miss Margaret G. Weed. "What is it but a call to us to rededicate our lives and go into greater fields of endeavor? To give more of our time, our thought, our money, and our prayers that the Church may go forward in its great mission of making Christ known to the world. Does this not demand the gift of a part, at least, of our lives, and helping others to see a vision which will cause them to give more of their lives to help our Church in her divine task?"

Some of us are only too often prone to think a gift of life means a gift of life professionally. We cannot all be trained evangelists, nurses, teachers, or missionaries but the humblest of us has a life part of which we should give in His service. No life is fully rounded until its program includes time given definitely for Christ and His Kingdom in that form best suited to the individual. The question each one of us must ask herself is: What part of my life am I prepared to give to Christ and His Church? It is a question of vital importance as we commence the season of activity after our vacation. On our answer will depend the richness of our service in going forward with Him.

Training for Service

THE TRAINING SCHOOL of the Church Army for Evangelists and Mission Sisters, of which the Rev. Dr. John W. Chapman is the warden, has been strengthened by the addition of six young men and six young women this month. We are particularly interested in the Churchwomen who are commencing the final phase of their training before giving themselves for service to extend the Kingdom. Miss Elsie Isaacs is from Connecticut and has been active on her parish Altar Guild and in the Church school. Miss Catherine Palmer is from the diocese of Southern Florida. Both she and Miss Isaacs have had the privilege of practical work at the Indian Mission in the Everglades where Deaconess Bedell is doing such notable work.

Miss Grace Walsh is a registered nurse and has had considerable experience among the isolated in the mountains and rural fields of Virginia. This experience will be valuable to her in her missionary work. Miss Violet Christensen of Western New York has already shown her ability under Captain and Mrs. Hodgkinson, and Miss Frances Jolly has been a rural school teacher. Her parish is Trinity Church, Anoka, Minn. Mrs. E. Hodgkinson, the wife of Captain Hodgkinson, one of the senior workers in the Church Army, will also take the regular training course in order that she may be better fitted for missionary service and coöperation in the work of her husband. We congratulate the Church Army on the fine corps of Churchwomen giving themselves for service.

BRYN MAWR is fortunate in securing Miss Daphne Hughes, formerly our Church's student worker at Northwestern University, Chicago, as director of student work. Mrs. John Luther, of the University of California, succeeds Miss Hughes. Church girls will doubtless make many valued friendships at these centers.

Books of the Day

Edited by Elizabeth McCracken

In Honor of Bishop Kemper

THE SEPTEMBER ISSUE of the *Historical Magazine of the Protestant Episcopal Church* (to give its full title) [\$4.00 per year], the quarterly which is doing so much to stimulate and to foster the study of American Church history, is devoted entirely to Bishop Kemper. Indeed, it is a book, the several chapters of which have been written by different experts, with the addition of contemporary material and illustrations. And very probably many persons will have the number bound separately in order to preserve it in convenient form apart from the bound volume of the four issues of the year 1935. It is not often that such a varied array of articles is gathered for what editors term a "special number."

First, there is the Foreword by Bishop Ivins of Milwaukee. Here is a portrait of Bishop Kemper as vivid as the linear portrait of him which constitutes the frontispiece of this special number. Then follows an article on Jackson Kemper, Presbyter, by Dr. Howard Morris Stuckert. This is a study, based on the Bishop's Journal and letters, and on other data which has been taken from many sources, of the young missionary. Also, it is a valuable contribution to the interpretation of the life of the Middle West a hundred years ago. The Rev. Walter Herbert Stowe, associate editor of the *Historical Magazine*, is the author of the next article, A Turning Point: The General Convention of 1835. Here is a fine piece of constructive scholarship. It will be recalled that Bishop Kemper was elected at this General Convention, "the first Missionary Bishop of the Protestant Episcopal Church in the United States of America, to exercise Episcopal functions in Missouri and Indiana." The sermon preached by Bishop Doane of New Jersey, at Bishop Kemper's consecration, on Friday, September 25, 1835, is the next chapter in this commemorative number. Then comes an article by the Rev. Dr. Edward Rochie Hardy, on Kemper's Missionary Episcopate: 1835-1859. This is an illuminating study, fully documented. Bishop Wilson of Eau Claire contributes the next article, Kemper's Diocesan Episcopate: 1854-1870. Bishop Kemper's attitude toward controversy, his great interest in schools, his project for a group of "teaching deacons" (not yet realized), his method of work and his way of life are all described with a sure touch. The special number concludes with a selection from Bishop Kemper's Journal and letters, selected and edited by one of the associate editors of the *Historical Magazine*, who does not sign his name.

The illustrations, in addition to the portrait of Bishop Kemper, include a facsimile of a page of his Journal and a picture of his private Communion set, presented to him on the occasion of his consecration. There is an excellent bibliography.

Green Light

GREEN LIGHT. By Lloyd C. Douglas. Houghton Mifflin. \$2.50.

THE AUTHOR in his youth must have loved fairy tales. Their plots show, even through his columnist's knowledge of mental movements of today.

Columnist—yes, that is the way he impresses me. I very much like his philosophy; but I think he chose an unfamiliar character as its mouthpiece. His story, in spite of its several romances, is of a priest of our day—a dean of an Anglican Cathedral in the Middle West. Slips betray the writer's ignorance of Church customs. I gather that he is an admirer of the Episcopal Church, but not in it. He makes one of his dean's youthful devotees say: "He isn't at all religious." In fact the author does not attempt to tie up his heroic character with the Christian religion by any stronger bond than to direct his glance, on some important occasions in the story, toward a copy of Holman Hunt's "Light of the World" which hung in the deanery study. I cannot, therefore, recommend the book as a study of priestly life, which it was evidently intended to be. I wish Mr. Douglas had made his admirable director of traffic an old columnist in the disguise, say, of the blind and crippled street seller of pencils that many

of us knew in New York a few years ago. The characterization would have been better.

But admirers of the book—and there must be many of them—will dislike this clerical review, and cry: "Out upon thee," accusing me of ill-concealed envy of the good dean's influence. They will wish there were more priests like him. I cannot agree with them. I can only say I wish there were more such philosophers.

The book has a lofty theme, and I should be and am glad that such a popular novel has been written. I like fairy stories myself; but I like better stories of real priests. I suppose, however, that the lazy lovers of magazine stories would have none of them. So let them revel in this stimulating wise man of fiction. Someone of the book's genuine admirers ought to get the author's permission to collect from the story Dean Harcourt's counsels and publish them as a gift book. I should be glad to buy a number of copies. Mr. Douglas must know that the dean's advice constitutes the excellence of his book. If the dean's comments on life are really the author's—and I should hate to think he lifted them from some clerical barrel—or if they represent his attitude toward life, then I can say to him gratefully and reverently: "Lead, kindly light!" HERBERT S. HASTINGS.

Concerning Boss Rule

BOSS RULE. By James T. Salter. Whittlesey House. \$2.50.

PROF. JAMES T. SALTER of the University of Wisconsin has made a real contribution to the study of political influence in his volume, *Boss Rule*. He goes back of the conspicuous figures in political organizations to the men and women who make up the rank and file. His portraits are based upon a long and careful first-hand study covering a period of three or four years. Our author has taken Philadelphia as the scene for his studies, but the individuals can be duplicated in practically every important center where there is a political organization. His book is not only for the gentle reader wherever he may be found, but for the serious student of politics. He has had the happy knack of seeing both the tragedy and the comedy in the lives of those with whom he deals. So often books of this kind are given over either to theory or to criticism and flaming indignation without any real effort to get at the facts of the situation.

Jane Addams many years ago pointed out the source of influence of John Power, the boss or leader or dictator of the 19th ward of Chicago. She showed how it was the humble kindness and friendliness that he manifested toward all types of people irrespective of their station in life that won for him friends who were willing to repay him by voting for his candidates and his continuance of power. The same thing can be said of the people of whom Dr. Salter treats. They build up an influence and power in their neighborhood because of their neighborliness. They are willing to go to any length to serve or make a friend. That is really the fundamental explanation of their ability to produce results irrespective of the attitude of prominent citizens and the newspapers. Another source of their strength is their willingness to utilize means that produce results irrespective of their ethical or religious values. All of this is brought out with force and effect and we have a volume that is of substantial importance in the field not only of political science, but in the realm of actual political activity. CLINTON ROGERS WOODRUFF.

The Small Loan Business

THE RUSSELL SAGE FOUNDATION has published the concluding volume of its Small Loan Series. It is entitled *Regulation of the Small Loan Business*, of which the authors are Louis N. Robinson, formerly professor of Economics at Swarthmore, and Rolf Nugent. This volume is really in the nature of a summary of previous publications of the series and draws heavily upon the materials presented in those volumes. It is a detailed account of the careful regulation of a business which is of "peculiar importance in our social structure" (price, \$3.00). C. R. W.

NEWS OF THE CHURCH

Bishop Fawcett of Quincy Succumbs

Dies at Home After Many Months of Serious Illness; Received Into Church From Methodist Ministry

QUINCY, ILL.—After many months of serious and painful illness, Bishop Fawcett of Quincy died at his home at Quincy September 17th.

He was born in New Hartford, Iowa, on November 1, 1865. His parents were William and Sarah Houghton Fawcett. The Bishop attended the Upper Iowa University, receiving his Bachelor of Arts degree in 1886, his Master of Arts degree in 1889, and his Doctor of Philosophy degree in 1893. His father was a minister of the Methodist Church.

The Bishop's theological training was received at the Garrett Biblical Institute
(Continued on page 300)



BISHOP FAWCETT

Episcopal "Church of the Air" Begins Its Fifth Session

NEW YORK—The Episcopal "Church of the Air" began its fifth season on September 1st with an address by Spencer Miller, Jr., recently back from studying the International Labor Office in Geneva. The next broadcast in the series will be on October 20th with a speaker to be announced, and on December 8th the Archbishop of York will be heard. The Forward Movement Commission is to supply speakers for some of these broadcasts.

Canada is Interested in Forward Movement

CINCINNATI—Repercussions of the Forward Movement are being felt in our neighbor to the North. From Victoria, British Columbia, the following has been received at Forward Movement headquarters:

"Please advise whether it is possible for us to procure a set of the booklets and leaflets issued to date since the inception of the Forward Movement. We are initiating similar action in this, the diocese of Columbia, and therefore I am anxious to see how our sister communion is going about it, especially as you are getting results!"

Presiding Bishop Asks Intercessions for Peace

NEW YORK—Responding to the gravity of news from the Mediterranean area, the Presiding Bishop September 20th addressed to the bishops a brief letter asking that opportunity be given for constant intercession that the nations seek with one accord the reign of peace on earth.

Commenting on the situation, the Presiding Bishop said:

"The spirit of war will be overcome by no power other than the Spirit of Christ in the hearts of the people. The citizenship of a nation whose minds are bent on peace cannot be embroiled against their wills. We shall pray that a fellowship found in Christ may supercede all bounds of nationality and race and destroy the frictions which cause conflict. Certainly Christian people remembering the horrors of the World War will unite in a universal cry to God out of sincere hearts that upon this earth His Will be done and that His Kingdom of love and righteousness and peace be established among us."

Bishop Perry asks that every Cathedral, parish church, and mission be the scene of constant intercession in Eucharist, in litanies, and in periods of silent prayer. In past years special prayers for peace have been offered on Armistice Day but the present emergency prompted this additional and immediate call.

Dr. M. W. Lockhart Rector of Jacksonville Church

JACKSONVILLE, FLA.—After a vacancy of almost a year, the Church of the Good Shepherd, Jacksonville, is to have the Rev. Dr. Malcolm W. Lockhart, of Baton Rouge, La., as its rector after October 1st.

Dr. Lockhart served overseas during the World War as chaplain and returned at the close of the war to Camp Dix, N. J. At Camp Dix, Dr. Lockhart received his discharge, and then accepted the rectorship of St. John's Church, Fort Smith, Arkansas, where he remained until accepting the call to St. James' Church, Baton Rouge in 1924.

Other Churches Use Forward Manual

WASHINGTON, D. C.—The literature of the Forward Movement is reaching out to others beside the members of the Episcopal Church. Recently the Rev. Oliver J. Hart, rector of St. John's Church, received a letter from the pastor of "The First Church," Belfast, Me., asking for copies of the Forward Movement manual *Follow On*. The minister wrote, "A parishioner of yours has given me a booklet and though I am not of your household of faith I like it so well that I wish to receive 50 copies for distribution to my own people."

Council's Part in Church Work Viewed

Bishop Cook Opens Discussion at Meeting Sept. 17th; Promotional Plan to be Presented in December

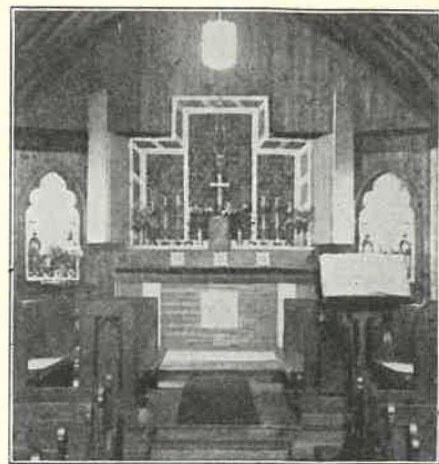
NEW YORK—The National Council, meeting September 17th to 19th, cleared its routine business on the first day, in order to leave the remainder of the time free for the discussion of the relation of the Council to the dioceses and the general work of the Church. Twenty-eight of the 31 members of the Council were in attendance; 27 of these were present on the first and second days, and 23 on the third day. At the moment of adjournment, the Presiding Bishop expressed his appreciation of the manner in which the attendance had been maintained throughout the sessions.

The discussion of the Council's part in the work of the Church was opened by the President of the Council, Bishop Cook of Delaware. [Editor's note: see page 291.]

IMPORTANT POINTS RAISED

Bishop Cook was followed by the Rev. Dr. Paul Roberts, rector of Grace Church, Colorado Springs, Colo., one of the new members of the Council, elected by the General Convention of 1934 to serve until 1940. Dr. Roberts made seven important points:

(Continued on page 303)



NOTED ALTAR IN NEW SETTING

The picture above of the interior of St. Monica's Mission, for which a new building has just been completed, should be of general interest as it shows the disposition of an altar which grew familiar to many at last year's General Convention in Atlantic City.

This was the altar installed in the Hotel Haddon Hall for the use of the House of Bishops. The windows at either side of the altar originally occupied the same position in the first All Saints' Church of Trenton, N. J., in the building which last year was transformed into the new Synod Hall of the diocese of New Jersey. The choir stalls were given by Trinity Church, Princeton, where they had been used. The present St. Monica's is the result of years of labor by the Rev. August E. Jensen, one of the senior priests of the diocese, having been received in 1904 and working in Trenton for many years.

Bishop Fawcett of Quincy Succumbs

(Continued from page 299)

at Evanston, Ill., and he served for a brief time in the ministry of the Methodist Church. In 1897 he was ordained deacon and priest by Bishop McLaren of Chicago.

His first charge was the Church of the Redeemer at Elgin, Ill. In 1901 he became rector of St. Bartholomew's Church, Chicago, and was elected Bishop of Quincy in 1903. In his parish church he was consecrated Bishop January 20, 1904, by Bishops Tuttle, Nicholson, Anderson, Seymour, Grafton, Edsall, Morrison (Iowa), Williams (Nebraska), and Weller.

During the World War he was chaplain, with the rank of captain, in the 33d Division and was especially popular with the service men. Bishop Fawcett was president of the Chamber of Commerce at Quincy and was first vice-president of the Illinois State Chamber of Commerce when it was organized. For many years he took an active part as director in the work of the Illinois Children's Home and Aid Society. In 1934 he served as president of the National Research Forum.

FASCINATED BY OUTDOOR LIFE

Outdoor life always fascinated the Bishop and in the early years of his episcopate he owned a motor boat which he piloted up and down the Mississippi and Illinois Rivers on diocesan visitations. He described his diocese as "the land between the rivers where the Anglican communion has spread the Gospel net called Quincy whose influence extends beyond the rivers." This explains the design of the diocesan seal, on which the two rivers are symbolically represented with the cross uniting them. For several years he and his family spent their summer vacations in the commodious motor car called the *Vagabond*.

He is survived by his widow Esther Faul Fawcett, and his daughter Suzanne.

PRAISED BY EDITOR

A prominent newspaper editor of the Bishop's see city writes, "No more wholesome, no more hearty human soul ever lived than that of Edward Fawcett. His friends were legion. The Bishop's residence was a center of hospitality, entertaining all who came, high or low, rich or poor, with warmth and sincerity. Churchman and Catholic first, man in body and soul was Edward Fawcett."

His clergy will remember him for his never-failing loyalty to them in all their trials and difficulties.

Bishop Fawcett was noted, among those who knew him, as a master of English style and diction. To one of his clergy near the end of the summer he wrote, "How I long to see you! Not to talk shop, but to speak of crags and mountain flowers, of Spanish Needles and aspens, high up, of peaks that tower snow-crowned, and of sleep, blessed, deep, and long, where streams brawl down from unascended steeps."

To one of his clergy who was being considered for the episcopate in another diocese he wrote:

"Letters keep coming in from ———. One of them asks if you are a 'middle-of-the-

road' man. I have replied that you are not an amiable jelly-fish, that you believe in the Christian religion, and in the Church, and have definite convictions, and teach convincingly, but that you know nothing of wings or parties and lead onward and upward without exciting animosity."

CONVICTIONS ON CHURCHMANSHIP

The Bishop's convictions concerning Churchmanship are expressed in the following letter to one of his diocesan clergy:

"——— in my insignificant judgment has had quite enough ostentation in ritual. What is needed is what you will give—a more correct, which is a less ostentatious ceremonial. Really, I'm a Quaker at heart! But I march with the ceremonialists because they usually believe in the Incarnation! Furthermore, I defend the right of the clergy to choose their own methods of work. It is intolerable to have laymen trying to dictate in matters beyond their province! (Just the same I often sympathize with the laymen.) What I cannot endure is the pro-Roman, or pro-Sectarian. The historic Church is neither! That's that!"

The Bishop enjoyed simplicity and good humor. Here is a letter sent to one of his clergy after the Bishop's annual visitation:

"Dear Reverend ———:

"I was down to St. Paul's yesterday, and I had a nice time looking at you and all those folks who got confirmed. If that Bishop fellow had a been up to snuff and had done something besides tryin' to look pretty I'd a liked it all the better. There was a young feller in the parade that carried a flag and looked like a million dollars. I seen him outside afterwards and he had on long pants, and he was feelin' of his muscle, and it was as big as a banana, an' not a rotten one either. That young female what is called Miss Efficiency by some folks, ought to get her name changed, fer as far as I can see she's a Sufficiency. Anyhow there's a lot more of her than there used to be. Well, Reverend, when I want your kind of service I know where to go, and that is to your church, and also up to your house. (It seems you have to go down to your church and up to your house, but that don't mean that your low church is not high enough.) They tell me as how you've got a new preacher a helpin' you in ———, and that he's some relative of an English butcher, and that he's a goin' to pull off a doin's down at Mr. Andrew's place on Memorial Day. I'm a goin' to try to get there and have a look at the thing. So I hope to see you all then. I'm a feelin' a good deal married this mornin', and hopin' you are the same, I subscribes myself

Yours tenderly,
O Vagabond!"

The following poem appeared in a recent issue of *Light*, the monthly diocesan paper.

TO BISHOP FAWCETT

O Shepherd, crowned with cloven flames,
Not by still waters, nor in pastures green,
Your path has lain;
But in crowded ways of life,
Where common men and women, bent with
toil,
And little children crying by the way,
Have thronged you in the press,
To pluck with yearning fingers at the Staff
He lent you for their shielding and their stay.

And thus far you have walked therein a *man*,
With all that manhood means of dignity and
grace,

Blent with those homelier virtues that endear,
The jocund story, quip and heartening smile,
A word of graver counsel, in the hour
When quick anger stirred,
Or some unholy passion fired the blood,
Stamped with its seal, the vested power you
wear,
With cope and crozier, maniple and alb.

Now, with more leisured step you move
among your sheep,
By service worn, yet kindly still.
We proudly wear upon our brows the Mark,
Your seal and sign from *Him*,
Who charged you with our care;
And offer you this tribute of a thought,
In limping meter and in halting phrase—
That *He*, the Master Shepherd, drawing near,
May lend you health, and peace, and quiet,
happy days.

CORA BALL MOTEN.

The ancient prayer of the Church is on the lips of the Bishop's flock and his devoted friends, "Grant him eternal rest and may light perpetual shine upon him."

FUNERAL SERVICE IN CATHEDRAL

The funeral service was held in the Cathedral of St. John, Quincy, September 20th. A private Requiem was held at an early hour for the family and the clergy who were present, the celebrant being the Rev. John K. Putt, vicar at Griggsville, and rural dean of Quincy. He was assisted at the altar by the Rev. William D. Foley, rector of St. Paul's Church, Marshalltown, Iowa.

The celebrant at the Choral Requiem Eucharist at 10:30 A.M. was Bishop Stewart of Chicago, Bishop White of Springfield reading the epistle and Bishop Ivins of Milwaukee reading the gospel. In the Burial Office which preceded the Mass, the opening sentences were read by Bishop Longley of Iowa, the lesson by the Rev. Julius A. Schaad, dean of the Quincy Cathedral, and the prayers by the Rev. John K. Putt.

Six clergymen of the diocese were active pallbearers: the Rev. Messrs. K. A. Morford of Peoria; John S. Neal of Rock Island; C. A. Heiligstedt of Kewanee; C. D. Maddox of Tiskilwa; C. F. Savage of Moline; and E. W. Johnson of Monmouth.

Burial was at Graceland Cemetery, Chicago, and the prayers at the grave were said by the Rev. Dr. Harold L. Bowen, rector of St. Mark's Church, Evanston, formerly a priest in the diocese of Quincy.

"Codex Sinaiticus" Fund Grows

LONDON—The trustees of the British Museum continue to receive contributions toward the cost of the *Codex Sinaiticus*, which was purchased from the Soviet government in 1933 with £93,000 lent by the government and £7,000 provided by the British Museum. In April, 1934, the museum trustees announced that the appeal to the public for £50,000 had been successful, and by now £53,189 has been repaid to the treasury by the museum. The government has reconsidered its original promise to contribute £1 for every £1 subscribed by the public, and is now prepared to contribute its share of the purchase price only if it is necessary.

Two Missionary Appointments Made

National Council Names Brinkley Snowden to South India and Dr. Janet Anderson to Philippines

NEW YORK—Two appointments which show encouraging enthusiasm for missionary endeavor were made by the National Council at its recent meeting. The first of these was the appointment of Brinkley Snowden as a dollar-a-year missionary in the diocese of Dornakal in South India, at the request of Bishop Azariah. Mr. Snowden has been interested in missionary work in India for some years. In the summer of 1932 he visited India and held a conference with Bishop Azariah. It had been Mr. Snowden's belief that medical missionaries were especially needed in India, and he had already taken two years of pre-medical work at New York University. Bishop Azariah convinced him that agricultural missionaries were the great need at the present time. Mr. Snowden returned home and entered the University of Tennessee to specialize in the study of agriculture. He was graduated with the degree of Bachelor of Science in 1934. The following year he took post-graduate work in agriculture. His credits he is taking to India with him, to count toward the degree of Master of Science following further work and study there. He is 31 years old.

The National Council had told Mr. Snowden several years ago that it had no funds with which to send him to India, though it would be delighted to approve his appointment. Recently he came into an inheritance, which he decided to devote to this great purpose of his life. He is a young man of high enthusiasm and notable ability. When presented to the National Council after his appointment was voted, he said that he wished to declare his appreciation of the appointment under the National Council and his happiness because means had come which enabled him to go and pay all his own expenses. Mr. Snowden sailed for India on the SS. *President Polk* September 19th.

Mr. Snowden was born in Memphis, Tenn., on October 6, 1904. He prepared for college at the Hill School, Pottstown, Pa. After two years at the University of the South, he was out of college for four years, getting agricultural experience in Arkansas and West Tennessee. From 1930 to 1932 he was at New York University, taking a pre-medical course. Then he went to the University of Tennessee.

The second appointment of a missionary showing great zeal was that of Dr. Janet Anderson of Grace Church, Mt. Airy, Pa. Dr. Anderson will go to Sagada for a year, while Dr. Hawkins K. Jenkins is on an urgently needed furlough. The National Council was unable to finance a substitute to take charge while Dr. Jenkins would be away, and it was feared that the Sagada Hospital must close for a year. Dr. Anderson who volunteered for the work is chief surgeon in the Phila-



BRINKLEY SNOWDEN, MISSIONARY TO SOUTH INDIA

delphia Woman's Hospital. Her offer means a real sacrifice. A gift to cover salary, outfit, and travel has been made by a generous friend. Sagada Hospital is a small but an extremely important institution, doing a fine work.

DR. FRANKLIN'S TRIP

The difficulties of St. Luke's and St. Elizabeth's Hospitals, Shanghai, caused by the closing of four American-owned banks, known as the Raven group, are already known to the Church. The amount involved for the hospitals is about \$400,000, United States currency. A number of other institutions in China also are affected. The hospital building program, announced in the spring, has entirely ceased. Bishop Graves and the mission treasurer, M. P. Walker, cabled urgent requests that Dr. Lewis B. Franklin be sent out to advise and help. The Council voted that Dr. Franklin leave immediately for Shanghai, to meet this situation and that he also take advantage of the occasion of being in the Orient to confer with the other bishops in the Orient on financial and other missionary problems. William R. Castle of Delaware moved that the Council express its appreciation of Dr. Franklin's valuable services and wish him success in this present enterprise.

Presbyterian Church Membership

Decrease Reported for 1935

NEW YORK—The communicant membership of the Presbyterian Church in the U. S. A. is now 1,959,923, according to the annual statistics recently published for the year ending March 31, 1935.

The total is somewhat less than that of two years ago and is a decrease of 27,368 from 1934. The decrease is ascribable to the dismissal of 9,504 communicants to the newly organized national Christian Church in Siam; to the placing of 70,693 members on the inactive and suspended list, and to the lateness of Easter this year which prevented additions being included in the statistics for the Church year.

Archbishop Approves Using Force for Peace

Collective Use of Arms for Police Purposes Condoned by Archbishop of York

LONDON—The Archbishop of York, in a recent radio broadcast, condoned the "collective use of armed forces for police purposes" by the League of Nations in referring to the restraint of Italy in the Italo-Ethiopian situation.

The Archbishop put forth three contentions. The first is that, in view of the Italian preparations for war, Great Britain must at Geneva make it clear that she will operate the machinery of the League if the other nations will join her, even if this means "the collective use of armed forces for police purposes."

The Archbishop's second contention is that, if the other nations will not join her, it would be arrogant and "positively wrong" for Britain to take any hostile action against Italy. The Archbishop's third contention is that "we must make it plain, as part of our declaration of loyalty to the League, that we are ready now to start the work of arranging for the nations which lack outlet or the means of satisfying their need."

"Our first concern in the world as it is today," said the Archbishop, "is to do our utmost to establish Justice, both by restraining an aggressor who seeks to satisfy his needs by violence, but also by finding lawful ways of satisfying those needs. In restraint of the aggressor it is lawful, if need be, to use force, and if that be necessary the force used must be sufficient. But all must be undertaken for the common good—even when that involves real sacrifice. For our inspiration throughout is not fear of calamity, but loyalty to Christ who bade us seek first God's Kingdom and His Justice."

The address has aroused wide comment throughout England. Dr. Sidney Berry, speaking for the Free Churches, supports the Archbishop, and is willing to face the risks. W. Kean, president of the Trades Union Congress, and with its full support, goes much further. He declared in an address that "Italy can be coerced if she cannot be persuaded," and he advocated the closing of the Suez Canal to Italian ships.

The Bishop of Durham urges that Great Britain, "as a great Mediterranean power, should interfere effectively in the cause of justice and of international goodwill."

Retreat at Margaret Hall

VERSAILLES, KY.—The autumn retreat for women, sponsored by the Order of St. Anne and the Retreat Association, was held at Margaret Hall, Versailles, September 1st through the 3d. The Rev. George Ralph Madson conducted the meditations.

New Instructor at St. Alban's

CHICAGO—Harold G. Holt, until recently lay reader in charge of Trinity Church, Niles Center, and for the past six years instructor in Proviso High School, Maywood, Ill., has been appointed to the staff of St. Alban's School, Sycamore.

Church Renovation Through \$7,500 Gift

St. Michael and All Angels' Parish,
Baltimore, Prepares for 58th
Anniversary

BALTIMORE—Using the proceeds of a legacy left to the Church of St. Michael and All Angels in Baltimore by Miss Florence Hutson, the rector and vestry have completely redecorated and renovated the parish buildings.

The roof of the church has been put in good repair, the stone-work repointed and cleaned, and the windows renovated and made tight. The walls of the church building have been refinished in buff and cream caenstone, relieved with a border of blue and buff crosses, the rosettes at the base of the window arches being touched with gold, as are the carved stone crosses at the base of the ceiling arches. The great arch over the rood screen is decorated with rosettes of dull gold, the background a deep blue. The chancel arches are beautified with lines of mosaic in dull red and cream, relieved by touches of gold, while the arch immediately over the altar is finished with squares in which are gold crosses, backed by light blue.

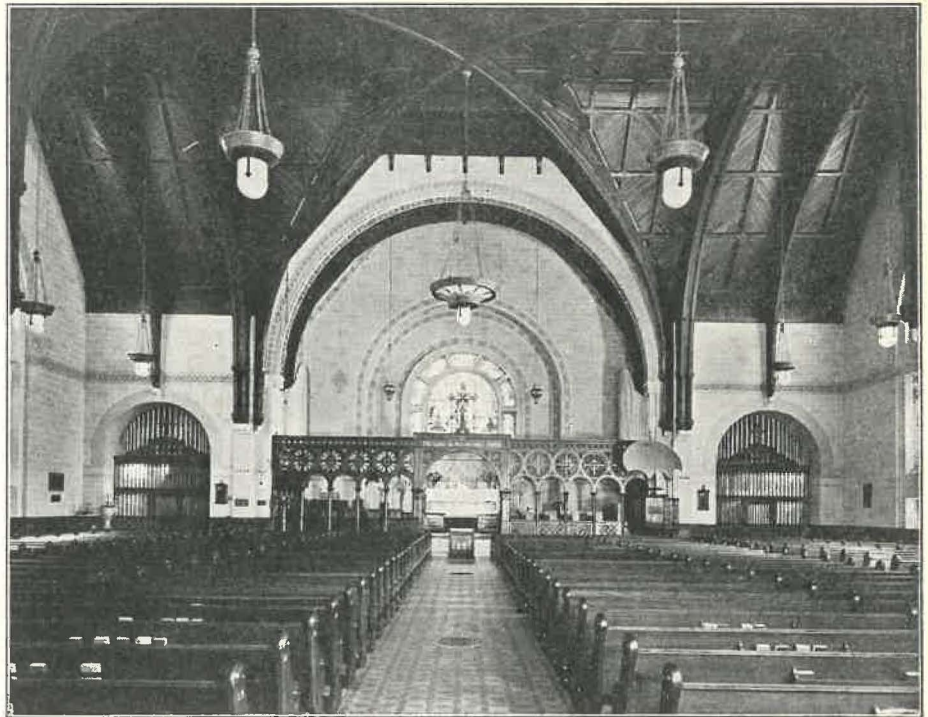
The lighting arrangements in the nave of the church have been completely redone, consisting of eight small wrought-iron fixtures, touched with gold, which contain large cream-tinted glass capsules, hung on wrought-iron chains. The great central fixture contains two smaller lights, with the addition of eight reflectors, directing the light through the larger circle. The pews, the rood screen, and the lower wall paneling have been finished in walnut, the panelled wooden ceiling and arches conforming.

In addition to this work, certain alterations have been made in the mechanical operation of the organ, which greatly improve its tone, and many minor repairs have been completed.

The work was done at an approximate cost of \$7,500. The parish will celebrate the completion of the work on its 58th anniversary, St. Michael and All Angels' Day. Bishop Brown of Harrisburg, one of the former rectors of the parish, will preach at the main service on that day, and a parish dinner will be held September 30th, at which Bishop and Mrs. Edward T. Helfenstein will be the honor guests.

A year ago, a completely new heating plant was put in the parish property, at a cost of \$14,000.

The Rev. Harvey Peter Knudsen, a recent graduate of Nashotah House, has lately been appointed senior curate of the parish, and the Rev. Robert Cuthbert Kell, who graduated from the Virginia Theological Seminary in June has been appointed junior curate. The Church of St. Michael and All Angels, save for one year, has an unbroken record also, of having met its missionary apportionment in full each year. The Rev. Dr. Don Frank Fenn is rector.



RENOVATED INTERIOR, CHURCH OF ST. MICHAEL AND ALL ANGELS, BALTIMORE

Rev. L. Bradford Young to Remain in Brooklyn

Resigns as Rector of San Francisco
Church at Request of Vestry

BROOKLYN—The Rev. L. Bradford Young of Brooklyn, recently called to Trinity Church, San Francisco, is not to go, though he accepted the call. He was offered the rectorship and accepted. Then some of the vestry became concerned over his liberal social views. There was an exchange of correspondence, after which the Rev. Mr. Young went to San Francisco to confer with the vestry. It is now announced from San Francisco that the vestry has accepted his resignation.

At the 11 o'clock service, September 22d, at the Church of the Holy Trinity, Brooklyn, the following statement was read by the rector, the Rev. John Howard Melish:

"On the request of the vestry of Trinity Church, San Francisco, the Rev. Lorin Bradford Young has resigned as rector of that church. He will resume his post as associate rector of the Church of the Holy Trinity, Brooklyn.

"Mr. Young was elected rector of Trinity Church, San Francisco, on July 17, 1935, and accepted the call on August 7, 1935. On August 26th, by vote of the vestry he was questioned by letter about his activities in certain industrial disputes in 1931, theretofore unknown to the vestry though widely known in the East. After receiving his answer, the vestry by a vote of four to three (one vestryman being absent) in effect requested his resignation. At the invitation of Bishop Parsons and the minority of the vestry, he made a visit to San Francisco and saw personally each member of the vestry. On September 17th, the vestry voted five to three to request his resignation, whereupon Mr. Young resigned.

"The majority of the vestry, comprising Messrs. Grau, MacVean, Fennimore, Shutts,

and MacGavin, stated its position as follows: The vestry has at no time attempted to say to Mr. Young what he should or should not say in the pulpit. It has acted solely on the conviction that Mr. Young's past record of participation in industrial situations in Brooklyn and his general social point of view might react unfavorably on the minds of this community, because of past or possible future difficulties here which have made it particularly sensitive on this subject. Therefore the vestry felt that his ministry might be seriously disadvantaged in San Francisco.

"Three vestrymen, Mr. H. Robert Braden, senior warden, Mr. F. S. Moody, junior warden, and Mr. C. D. Leake, do not agree with the majority opinion regarding the effects of Mr. Young's social principles. They regret that the issue was ever raised. Christian leadership in the modern world implies, they believe, sincere and direct application of the principles of Jesus to current social and economic problems.

"The Bishop strongly advised the vestry to go forward with Mr. Young as rector.

"All the members of the vestry and Mr. Young and Bishop Parsons unite in the earnest hope that the differences which have arisen and which have been frankly faced with mutual respect and goodwill may now be put aside, and that everyone will stand loyally by the parish in order that its underlying unity and strength may be firmly established and the right man called to its leadership.

"Signed by H. Robert Braden and O. K. Grau for the Vestry and by Lorin Bradford Young."

New Ohio Executive Secretary

of Religious Education Work

CLEVELAND—The Rev. Paul R. Savanack is the newly appointed executive secretary of the department of religious education in the diocese of Ohio, replacing Mrs. Harriet Pearce, who has taken up a new field of work in the east.

The Rev. Mr. Savanack is the rector of St. Luke's and St. Mark's Churches, Cleveland.

Federal Grants May Aid Chicago Churches

One of Largest Welfare, Educational, and Recreational Projects in City's History Being Planned

CHICAGO—What is declared to be one of the largest welfare, educational, and recreational projects in the history of Chicago, involving an annual expenditure of \$5,000,000 from federal grants, will be launched shortly.

Coöperating agencies include the Chicago recreation committee, central sponsor of the plan; the Catholic Youth Organization; the Chicago Church Federation, and the Chicago Rabbinical Association.

If the plan is put into force, it is said 4,400 athletic directors, teachers, and recreation leaders will be employed. Social center activities will be established in some 400 non-Roman Catholic churches of the city, in 254 of the larger Roman Catholic churches, and in 151 synagogues. It is estimated the plan will reach some 2,000,000 youths and adults.

The program has resulted, according to E. L. Burchard, secretary of the Chicago recreation committee, from a realization on the part of public officials that much of the equipment provided by churches for recreational and community work is unused today because of lack of funds. It is estimated that there is at least \$40,000,000 invested in such unused equipment in the city. The plan is made possible through a broadening of the WPA projects to include Church programs.

Kanuga Lake Clergy Retreat Conducted by Bishop Gribbin

KANUGA LAKE, N. C.—The first retreat for priests on a Kanuga Summer Conference program was held at Kanuga Lake September 2d to 5th with Bishop Gribbin of Western North Carolina as conductor. Twenty clergymen attended, representing five dioceses. Plans were made for another retreat here next year.

Dean of Canterbury Visits Canada

TORONTO—The Very Rev. Hewlett Johnson, dean of Canterbury Cathedral, is making a seven-weeks tour of Canada in a campaign for social credit theories.

"As a Christian I couldn't keep quiet," he said, in explanation of his enlistment in the social credit ranks. He will avoid "current politics" in his tour, he said, because his interest is only in spreading the theory. "Whichever party or person is the implement doesn't matter to me," he added.

New Washington Cathedral Organist

WASHINGTON, D. C.—Returning to the Cathedral where he was once a chorister and where he was graduated with honors at the School for Boys, Robert G. Barrow, a pupil of the late Edgar Priest, organist and choirmaster, has recently begun his duties as successor to Mr. Priest at Washington Cathedral.

Woman's Auxiliary Elects New National Officers

NEW YORK—The national executive board of the Woman's Auxiliary, in session over the week-end of September 21st, elected new officers for the coming year: Mrs. Henry Hill Pierce of New York City, chairman; Mrs. Julius E. Kinney of Denver, vice-chairman; Miss Mary L. Pardee of New Haven, Conn., secretary.

Council's Part in Church Work Viewed

(Continued from page 299)

"(1) There is need of the consideration and formulation of a general program and policy of missionary work as a whole, to meet changing conditions, to develop effective evangelistic methods, to gain the interest of intelligent Church people in missionary work, and to prepare an effectual program. (2) There is need of methods by which the National Council shall be presented more intelligently and sympathetically to the entire membership of the Church. Provincial representatives, reporting at synods and diocesan conventions would show that the council is a representative group of the Church, not a group of secretaries coming from distant offices. (3) There is need of an understanding by which the dioceses shall be related to the Council in methods of raising money, as well as the amounts of money to be raised. At present there is little connection between the House of Bishops and the National Council. Under the present arrangement, the bishops—the agents of the National Council to raise the money for missions—have no voice in the Council. The House of Bishops should be asked to meet once a year with the Council, not as a House but as individual bishops, to discuss methods and policies. (4) The National Council should give more freedom to missionary bishops, particularly those in the foreign field, in deciding details within the limits of the budget. Bishops in the field often lose opportunities by waiting for an answer from the National Council, and the constant necessity for asking for authority adds to detail and consumes valuable time. (5) There is a need just now for contact between the National Council and the Forward Movement. They are being kept strictly apart, when there is need of coordination. When the time is ripe, the Forward Movement should be asked to meet with the Council. (6) There is need for a study of the whole organization of the relationship of the National Council to the Church. For instance, and it is an important point (7) There is need for the Presiding Bishop to present to the House of Bishops the reasons why the National Council is asking for the postponement of the election of a Bishop of Idaho until the next meeting of General Convention."

Dr. Robert's interesting and provocative speech was followed by an animated discussion which lasted the rest of the day. Bishop Stewart of Chicago began it by declaring that the National Council has become like a nervous invalid.

"We take our temperature and our blood pressure whenever anyone in the Church says there is something the matter with the National Council," he said. "We should not be so easily alarmed. We are doing our duty as we see it. There is a kind of Manichaeism in our relation to the Forward Movement in the minds of some people. The Forward

Movement is spiritual; the National Council is material. *They* inspire; *we* get the money. This distinction is a mistake. We are *one* Church. There is no dualism into dioceses and National Council. It is foolish to say *we* must promote the mission of the Church, or that *they* must. We must all go *together*: bishops, presbyters, and laity. Our duty is to acquaint the whole Church with their share in the work which they have appointed the National Council to *lead*. Timidity because of criticism has made us penny wise, pound foolish. Worse still, it has made us nervous."

AWARE OF DANGER OF DUALISM

The Rev. Dr. Karl M. Block, rector of St. Michael's and St. George's Church, St. Louis, Missouri, replied to Bishop Stewart's remarks by saying that the Forward Movement was aware of the danger of dualism. Dr. Block continued:

"But the first responsibility of the Forward Movement is clear, namely to get the people back into their churches and aware of their discipleship. It is futile to urge people to support a budget for something they do not yet see as a part of the mission of the Church. Stewardship is an essential part of discipleship, but it must grow naturally out of it. The great strength of the Forward Movement is that it is unofficial, and thus free. To have made it a camouflaged drive for money would have been fatal."

Walter Kidde of Montclair, in the diocese of Newark, said that we should ask the laymen for *more* than money.

"Promotional work should emphasize time and time again that the Church's mission cannot stand still. In time of stringency its business must be taken resolutely in hand as the business of the world is taken."

Bishop Sherrill of Massachusetts arose here and declared that it was all very well to discuss policies and to plan messages.

"But what are we going to do about raising the money for the budget? From 1919 to this moment the waste-baskets of rectories, parish houses, and churches have been filled with promotional literature sent out from 281 Fourth avenue. Why? Because it has not been considered worth anything, representing only a waste of money. *We do* need a new policy. Let the Field Department bring in a new program of promotion to the December meeting of the National Council."

The Rev. Dr. B. H. Reinheimer, executive secretary of the Field Department, speaking after Bishop Sherrill, said:

"It has become increasingly difficult to speak to the National Council about the work of the Field Department. The critical attitude, the loss of belief in the things the men of the Field Department represent, though not in the men, makes it hard for the secretary to speak. Our problems are as old as the establishment of the missionary enterprise of the Church—older, in fact. The Field Department has the greatest mobilization of lay power in the Church. The reason our people do not give is because they are unconverted themselves. This leads right back to religious education and to evangelism. One fallacy looms large: that we must face a shift of responsibility from the National Council to the dioceses. The diocese is *always* responsible; the Field Department goes merrily to help the diocese put over its diocesan program. The Field Department is inter-diocesan, joint-diocesan."

Dr. Lewis B. Franklin said at this point that the amount received by the National Council does not reflect the ability to give.

"Lack of deep religious conviction, lack of

proper machinery are the two causes for the fact that we receive a few cents out of each dollar given. We get what is left after diocesan needs are met. What are we going to do about this? Reduce our budget and be content?"

Judge Philip S. Parker of Massachusetts spoke next. He said:

"The problem is how to get people to give what they are able. This is acute in every parish."

"ONLY RECTORS CAN INFLUENCE"

Bishop Page of Michigan then said that the rector was in the strategic position in a diocese.

"If I can't reach the rectors of my diocese, I am beaten. Only the rectors can influence the people. And if the National Council can't reach the bishops, it is beaten; the Bishop is the person the clergy of a diocese look to for leadership. We suffer from too inflexible a system."

Bishop Stewart of Chicago moved that the Field Department be asked to present to the December meeting of the National Council a carefully considered plan for the promotion of the Church's mission. He added:

"What Dr. Reinheimer has just said here is so fine, so true that it would make a splendid piece of publicity itself for promotion."

Bishop Stewart's resolution was adopted. It was followed by a second resolution offered after Bishop Cook had spoken to the point. This resolution was to the effect that the House of Bishops be asked to send the National Council its judgment and counsel on this whole question of the relation of the National Council to the dioceses.

SEEKS DEFINITE PLAN

Bishop Cook said that there should be some sort of a definite plan.

"What should we do? Work in dioceses, sending men in on call? Try to promote work in weak dioceses? If so, we need more men. Or should we let it be clearly understood that the dioceses should do more than they are doing, the Field Department becoming mostly advisory?"

At the conclusion of this long, detailed, and interesting discussion it was voted that a Message be prepared for presentation to all the people of the Church. A committee, consisting of Dr. Roberts, Bishop Rogers of Ohio, and Miss Elizabeth Matthews of Southern Ohio, was appointed to confer with the head of the Field Department and the head of the Department of Publicity and to draw up the Message. It was presented and adopted. It was further voted that the Message be sent to the clergy with a letter from the President of the National Council, Bishop Cook, requesting them to bring it to the attention of their people.

The Budget for 1936, for the total approved by the General Convention of 1934, \$2,700,000 was adopted, subject to revision in February when reports from diocesan treasurers are in hand. The Council voted further that revisions should be made on the basis set forth in the Report of the Committee on Budget and Program. Legacies received since the April meeting of the Council include \$1,000 for domestic missions, \$3,000 for foreign missions, about \$6,000 undesignated and more than \$41,000 for investment.

The General Convention directed in

"Forward" Literature Has Growing Demand

CINCINNATI, OHIO—Fifty thousand additional copies of *Forward—Day by Day*, the autumn manual of Bible readings and meditations, have been ordered from the printers by the Forward Movement Commission, as the initial run of 200,000 copies will soon be exhausted by orders pouring in from all parts of the country. To date there have been 1,120 orders, totalling 169,363 copies. The commission has promised to fill all orders received and the printing is expected to go over a quarter of a million.

Appeals sent to Cincinnati headquarters show a great demand for special literature for young people's activities and women's work. The commission is working now on a young people's program, and efforts will be made to fill the demand for special literature as soon as possible.

1934 that one-half the amount of undesignated legacies received by the Council should be appropriated to the Forward Movement. Half the amount so far received, \$7,000, has been paid to the Forward Movement, and the Council has voted to advance an additional sum, which is not to exceed \$20,000 in 1935. The Forward Movement has voted to reimburse the Council for any amount used over and above its share of one-half.

RELIGIOUS EDUCATION REPORT

Following its recently inaugurated plan, of giving one department a full hour for a detailed report at each meeting of the Council, the members of the Council heard this time a comprehensive report on the Department of Religious Education, presented by the Rev. Dr. Daniel A. McGregor, the executive secretary. So valuable did the Council consider the material in the report that it voted to have copies of it sent to all the bishops of the Church. A further vote provided that the report of similar fullness made by the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, at the April meeting also should be sent. Dr. McGregor outlined the aims of the department and set forth its convictions as to what religious education should be and how it should be carried on. The various fields—Church schools, college work, young people's work, missionary education, and work among the isolated—were considered.

SCHOLARSHIP FOR DR. TEUSLER'S SON

Rudolf B. Teusler, son of Dr. Teusler, late director of St. Luke's Medical Center, Tokyo, is preparing himself to follow his father's profession. Mr. Teusler has been studying during the past year at the Medical School of the University of Virginia, under a scholarship grant from the Department of Foreign Missions. He looks forward to eventual service in Japan as a medical missionary. A continuance of scholarship help was voted for Mr. Teusler.

Since Dr. Teusler's death Bishop Binsted of Tohoku has been acting director.

Bishop Binsted addressed the Council, giving an impressive account of the work of the Medical Center, the great work of Dr. Teusler's life. All Japan respects the fine standards and work of the Center.

The Rev. Dr. Robert W. Patton, reporting for the American Church Institute for Negroes, aroused applause when he announced that the school year had closed without a deficit, on a budget of \$350,000. Also, he stated, 4,000 students were enrolled last year, the largest enrolment on record. The schools received gifts amounting to \$192,000 during the year, above the National Council appropriation and school fees. Four new buildings were erected, from earlier gifts.

WORK AMONG THE DEAF

The Reinforcement Fund, for the benefit of the Conference of Church Workers among the Deaf, has now reached an amount which justifies use of the income. The National Council, trustee of this fund, voted a scholarship, on request of the Conference of Church Workers among the Deaf, for a seminary student who would be a candidate to increase the small staff of clerical workers among the deaf. At present, there are eleven deaf clergy who are trying to cover the large field.

GIFTS OF MONEY

Announcement was made of a trust fund established by a generous Churchman which will yield \$2,000 annually, to be used as the National Council may direct. Another gift was announced of \$10,000 to buy new land for the use of Hua Chung College, China. Two American Churchwomen made this gift.

BISHOP MATTHEWS SPEAKS

Bishop Matthews of New Jersey, home from a trip to the missions in the Orient in the course of a tour around the world, addressed the Council. He was enthusiastic in his praise of the fine spirit and the splendid work being done by our missionaries in all the fields he visited. The appreciation shown by the Armenian Church of the work of Canon Bridgeman in Jerusalem he declared was very keen. Bishop Matthews earnestly urged special action toward giving missionaries more help with the education of their children.

IMPORTANT FINAL ACTION

An important piece of action was taken toward the end of the final session. Miss Eva Corey of Massachusetts moved that it be made a part of the business of the December meeting of the Council to consider the relation of the National Council to the young people of the Church, especially in regard to the Church's mission. The motion was seconded and carried. The Presiding Bishop appointed a committee consisting of Miss Corey, Bishop Juhon of Florida, Charles Wood of Philadelphia, who is chairman of the commission on the National Federation of Episcopal Young People; the Rev. Ernest E. Piper of New York, chairman of the executive committee of this commission; and the Rev. Brooks Stabler of Philadelphia, chaplain of the University of Pennsylvania and president of the Church Society for College Work. The committee will make a study and bring in a report to be discussed.

Pennsylvania Plans Anniversary Program

Diocesan-wide Observance October 6th and 7th of 150th Anniversary of 1785 Convention

PHILADELPHIA—Plans have been completed for the commemoration in this city of the 150th anniversary of the Convention of 1785 October 7th, to be preceded by commemorations in virtually all parishes and missions of the diocese of Pennsylvania October 6th.

Invitations to participate in the commemoration have been extended to many bishops, particularly those bishops whose jurisdictions are included in the seven states represented in the 1785 assembly that met in Philadelphia September 27th of that year and which remained in session until October 7th. Each of the bishops to whom invitations were sent was asked to bring with him a representative priest and layman.

MANY BISHOPS TO ATTEND

More than a dozen bishops already have accepted the invitations which were extended by Bishop Taitt and the special committee appointed at the last diocesan convention at his recommendation to prepare for the commemoration.

Bishop Cook of Delaware, president of the National Council, has announced his acceptance and will speak for the National Council, as well as the Church in Delaware which sent representatives to the 1785 Convention.

Other bishops who have accepted to date include the following: Bishops Sterrett of Bethlehem, Brown of Harrisburg, Ward of Erie, Davenport of Easton, Matthews of New Jersey, Knight, Coadjutor of New Jersey, Washburn, Coadjutor of Newark, Creighton, Suffragan of Long Island, Moreland, retired Bishop of Sacramento, and Strider, Coadjutor of West Virginia.

Bishop Freeman of Washington has written he will make every effort to come and that he will be accompanied by the Rev. Dr. Z. B. T. Phillips who, as president of the House of Deputies of the General Convention, will represent that body.

As this is being written announcements of acceptance are being looked for from a number of other bishops who have not yet returned from their vacations.

FOLLOWS DIOCESAN COMMEMORATION

The commemoration of the meeting of the 1785 Convention in Philadelphia as arranged by the committee is in sequence to the diocesan commemoration a year ago, which marked the 150th anniversary of the series of memorable meetings held in Philadelphia in the year 1784 under the inspiration and leadership of Bishop White, then in priest's orders and rector of Old Christ Church, and which meetings led to the later meetings in New Brunswick, N. J., and in New York City from which issued the call for the 1785 Convention in Philadelphia to bring the scattered remnants of the colonial churches into national unity.

Newark Convention to Elect Suffragan October 22d

NEWARK, N. J.—A notice is being forwarded to all clerical and parish delegates in the diocese of Newark for a special convention to elect a Suffragan Bishop. The meeting will be held at Trinity Cathedral, Newark, October 22d.

The convention will open at 9:30 A.M., with a celebration of the Holy Communion and then proceed to the election of a Suffragan Bishop. The call for the special convention is being sent out by the secretary of the convention, the Rev. J. Fred Hamblin.

ADDRESS BY DR. CHORLEY

The program for October 7th includes a commemoration in Old Christ Church, the meeting place of the 1785 Convention, opening with a celebration of the Holy Communion at 10 A.M. and an address by the Rev. Dr. E. Clowes Chorley, historiographer of the General Convention. Dr. Chorley's subject will be The Convention of 1785. At 11:30 A.M. there will be a meeting of the Clerical Brotherhood in the Neighborhood House of Old Christ Church at which there will be an address by the Rev. Dr. Howard W. Stuckert, rector of the House of Prayer. Dr. Stuckert's subject will be An Apostle of the Northwest. There will be also an exhibit by the Church Historical Society.

At 1:00 P.M. the Visiting Bishops, Presbyters, and laymen will be the guests of the Church Club at a luncheon in the Penn Athletic Club at which the clergy and laity of the diocese will be given the opportunity to attend. Mr. Coates will act as toastmaster. Bishop Cook and others will make addresses at the luncheon.

Convention Approves Request for Coadjutor

TOPEKA, KANS.—Approval of Bishop Wise's request for a coadjutor was unanimously given at the special convention of the diocese of Kansas at Grace Cathedral September 16th.

The special convention opened with a celebration of Holy Communion in Grace Cathedral with Bishop Wise as celebrant, assisted by the Very Rev. John Warren Day, dean of the Cathedral, the Rev. Charles Rehkopf, deacon in charge of Trinity Church, El Dorado, and the Rev. James Hofmann of the Cambridge Theological School.

At the business session which convened in Guild Hall, the convention unanimously adopted a resolution to give the bishop of the diocese a coadjutor. A resolution was also unanimously passed appointing a committee to submit nominations at the next diocesan convention which will meet in the Cathedral in January.

A third resolution appointed the executive committee of the Bishop Vail Foundation as a ways and means committee to raise funds for the additional expense of a bishop coadjutor.

R. I. Clergy, Laity Hear Bishop, Editor

Forward Movement and Its Purposes Explained at Two Diocesan Conferences

NEWPORT, R. I.—Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, and Clifford P. Morehouse, editor of THE LIVING CHURCH, a member of the Commission, in two diocesan conferences, one for clergy and the other for laymen, held at St. George's School, answered the Church-wide question: "Just what is The Forward Movement?" And they sent 40 priests and 70 laymen home with the conviction that the Episcopal Church will move forward as soon as they and their fellow communicants begin to live a Christ-centered life. Such a heart-stirring conference has not been held in this diocese in many a day.

In his very first session with the clergy, the Bishop in outlining the reason for the Forward Movement—its scope, general principles, and plan—placed the responsibility for its success upon the individual. He said it was no campaign or drive. The commission wasn't looking around for the largest auditoriums in the great cities to present eloquent preachers. But it was asking everyone in the Church to inquire of himself, "What is my part in God's great Forward Movement in this confused age?"

BISHOP HOBSON'S CHALLENGE

In brief Bishop Hobson's challenge is this:

"Christ requires of us that we follow Him and learn of Him, and make sacrifices to serve Him. It is our duty to discover the truth and proclaim it. The duty is summed up in education and enlistment—learning and dedication.

"There are these seven steps in enlistment or dedication: Turn, Follow, Learn, Pray, Service, Worship, Share. They represent the things the Lord and the Church have held essential from the beginning. The most important spiritual leaders have been those who have woven them into a rule of life and lived according to it. Discipleship makes this demand upon us, a demand all the more impressive if we remember that we are always in the presence of Christ who knows what we are and how faithful we are to our obligations.

"Christianity is not a subscription to any faith—not a view—but a life. Your part is first of all to live it. It will help us if we set aside a definite time every day for a check-up. The time must be adequate to allow us to turn our minds away from the things that confuse. Reading some of the Psalms will help. I myself set down on a sheet of paper a list of the more important things I set out to do the day before and then check myself up. So far as possible I rate myself in terms of the seven steps and see what progress, if any, I have made in them. There is always something to be changed, to be improved. It is best, I think, to take one fault or problem at a time and attack it day after day until it is conquered. Some days I find my grade as low as 61 and once it rose as high as 93, but that was a rare experience.

"In taking the first and great positive step

of following the Master we clergy are apt to forget the joy in His life. We are too dismal. 'Joy is the flag we fly from the staff of our lives when the King is in residence.'

"We fall far short in our third step—learn. We fail to stretch our minds to take in new truths. In our daily check-up we should put down what intellectual tasks we have had before us, what books, for example, we intend to read.

"Pray. No progress can be made in Christian life without prayer. It has meant so little to us because we give so little time to it. We don't go through the agony our Lord went through when He prayed. There will be dry times, of course, but our trouble is that the dryness threatens to be perpetual.

"Serve. A ministry of go-giving is better than one of go-getting. We clergy are given to thinking that we are leading pretty decent lives because, as we say, we are giving our lives for others. Real service must actually cost us something.

NEED OF DAILY WORSHIP

"Worship. We should convince ourselves and our people of the need of daily worship. Corporate worship is essential to the life of the Church.

"Share. The supreme example of sharing is the Master on the Cross. Perhaps the loyal Christian who is sharing all he has with others wonders at times if they are worth it. In that way comes the temptation to turn our backs on people. There is a tradition that the Devil climbed up on the Cross and whispered to the Saviour, 'They ain't worth it. They ain't worth it.' We must keep our faith in the divine nature of man. I try to find some way by which I can share with someone between whom and me there is a barrier.

"A life of discipleship brings joy because of the sense of companionship with One who understands and guides me. There will be no Forward Movement until a new life comes to you and me. We sometimes think the Church can easily go forward without any effort on our part. But that is impossible. Kagawa, when asked what Japan needed most, replied: 'A million men with a flame in their hearts.' Our Church will go forward when we have one hundred thousand men with flames in their hearts."

The Bishop the following morning discussed The Forward Movement in the Parish and Community; in the afternoon, The Forward Movement and the Diocese; in the evening, The Forward Movement and the Whole Church.

The vast amount of Bible reading and praying that the Church is now doing, judged by the hundreds of thousands of Discipleship leaflets that are being ordered from the commission, was referred to again and again in the conference. In the discussions the clergy took up almost every phase of their work for examination and suggestion. The result was they all went back to their parishes with enough ideas and enthusiasm to put their forces well up in the front of the Forward Movement.

EDITOR STATES CONVICTIONS

Mr. Morehouse disclaimed any purpose of preaching to the clergy, but in a friendly and good-natured way he did state his convictions on preaching, discipleship, pastoral relationships, and the Forward Movement in general.

"What we need," he said, "both clergy and laity, is a new and a deepened sense of loyalty—loyalty to faith, Bible, Church, Christ,

Lexington Makes Plans For Series of Missions

VERSAILLES, KY.—Bishop Abbott of Lexington conducted discussions on diocesan and parochial matters at the annual clergy conference at Margaret Hall, Versailles, September 4th and 5th. Reports of the Forward Movement in many parishes were encouraging. Plans for a diocesan-wide series of parochial missions from now until Lent were made.

and the nation. And that loyalty should be expressed not through a code of morals but through united service of the Master.

"We should be sincere not only in our religious life but in all our spheres of activity. We should let people know exactly what we do believe." Mr. Morehouse quoted the recent condemnation of a certain type of "liberal" clergyman by the author of *The Magic Island* who said that he had more respect for the black priest in Haiti practising the rites of Voodoo in which he believes than the frock-coated minister in a Fifth avenue pulpit watering down his religion so as not to offend his people with such doctrines as the Virgin Birth.

"Another of our sins is that of unreality," Mr. Morehouse declared. "We do not relate our religion to every day life. But Christianity by nature must be free to be at work in the world, otherwise it isn't Christianity. It should mean so much to us we should be ready to fight for it."

SUGGESTS PERSONAL INVENTORY

Mr. Morehouse suggested that Churchmen take a personal inventory. In his opinion there could be no going forward until the individual was converted. After genuine consecration and devotion he advocated prayer, and after prayer, service of the whole man beginning with the head. He would have a reform in religious education in order that both children and adults should be taught to follow Christ. The service of the heart he placed next, saying that a beautiful life is more important than lovely words. Personal evangelism the speaker advocated next. "You can't have religion unless you bring some one to Christ," he contended. "The note of personal evangelism can be restored by a revival of the Brotherhood of St. Andrew and the Daughters of the King."

Under the service of the hands, which he urged at this point, he put "building God's family." He advised using the Holy Family as a model and cited Lutheran homes as good examples because of the use they make of Bible texts relating to the Holy Family. In Christian homes, Mr. Morehouse continued, divorce is almost impossible. As for the social order, the speaker contended that whatever it was it was essential that it should be Christian.

Mr. Morehouse advocated a service of the feet which should carry the message of Christ to all the world. If we cannot carry it ourselves we should help others carry it with our money.

Through service of the knees prayer and worship are advanced. He would have spread throughout the Church a movement of prayer. He advocated parochial missions, spiritual retreats as well for the laity as for the clergy, and all summed up

in the service of Holy Communion. "We should," he pleaded, "make more of this great central act of worship, teaching the people more of its meaning that it may be more widely used as an instrument of personal prayer and social redemption."

LAYMEN'S CONFERENCE

Seventy-six laymen representing 36 parishes of the diocese of Rhode Island gathered together September 14th and 15th, in conference at St. George's School, to hear Bishop Hobson and Mr. Morehouse present the Forward Movement.

The Most Rev. Dr. James DeWolf Perry was celebrant at the early Communion service September 15th, and the conference was opened and closed by the Rt. Rev. Granville Gaylord Bennett, Auxiliary Bishop of Rhode Island.

"The Forward Movement started when God sent His Son into the world," said Bishop Hobson as he opened the sessions, and he continued with the thought that as the original disciples were just common men, so the call is to just ordinary men and women of today. Stressing the point that this was not a financial campaign, the Bishop went on to say that the part the Commission on the Forward Movement has to play is not that of a dictator, presenting a plan and ordering it carried through, but rather to stir Church people to see the spiritual needs of the Church in these difficult days, and to incite them to do their part as individuals in carrying forward His Eternal Advance.

Mr. Morehouse led the other three sessions of the conference, and in a clear, simple, and convincing manner outlined the appeal of the Forward Movement to the individual in relation to himself as a member of his parish, as a member of his community and of his country, and as a citizen of the world at large. Building on the key words from the new booklet of the Commission, *Forward—Day by Day*, the speaker's exhortation was to *turn*—to be converted, not from something, but toward Christ; to *follow* in the way of Christian discipleship as outlined in the New Testament; to *learn* about our Lord and discipleship in the world of today; to *pray*, for prayer is the keystone of the Christian life; to *serve* in every capacity possible in Church, social, business, and civic contacts; to *worship* as an expression of love for God; and to *share*, which is more important than giving because it continues our interest in those with whom we share. His talk was full of apt illustrations, and his use of appropriate Bible passages at telling points was most effective.

South Florida Church Army Captain Reports Property Loss on Island of Marco

ORLANDO, FLA.—The Church Army worker, Capt. A. Charnock, stationed on the Island of Marco, South Florida, reports that many of the people of the island lost homes and property during the recent disastrous hurricane.

The Community House which serves as chapel was untouched. Capt. Charnock was "washed out, saving only medical supplies and a few clothes."

Lambeth Conference Principles Repudiated

South India Scheme Presents Vital
Issue for Entire Anglican
Communion

CALCUTTA—This is written on the eve of the day, August 25th, which Christian people throughout India, Burma, and Ceylon are asked to observe as a Day of Prayer in connection with the Scheme of Reunion in South India. The *Bombay Diocesan Magazine* pertinently remarks that the "official Call to Prayer is unfortunately worded; we are asked to pray for 'God's blessing upon our Scheme for Church Union,' which is precisely what we should not do. If the Scheme is God's plan, then, and only then, should we pray for its fulfilment. But we must indeed pray; and our prayer may be summed up in such words as these: 'May it please Thee, O Lord, to show us Thy Will in this.'"

This way of calling us to prayer is significant. It indicates the change which has taken place in the whole attitude and temper of the majority of the Episcopal Synod and the General Council of the province. At the Council Meeting held in 1930, when the Scheme, in the form it then took, with important amendments proposed by the Council, was forwarded to the Lambeth Conference for its opinion, there was a happy and cordial spirit of genuine discussion and deliberation. The Anglo-Catholics were listened to and their suggestions frequently adopted, with the result that the Scheme, with the general approval of the Council, was remitted to the Lambeth Conference without a single dissentient vote of bishop, priest, or lay representative. That Scheme, provided that the proposed amendments were accepted, was in accordance with the mind of the Church in this province.

The *Church Times*, reviewing the Scheme, as it then was, commented on it with approval in a leading article, and remarked that the head and heart of the Indian province were sound, or words to that effect. The English Church Union discussed the Scheme and did not disapprove. It was an experiment which might well be tried in a non-Anglican province. Every omen was favorable. The Scheme, as it was then, blessed by the Lambeth Conference, went back to the Joint Committee.

"THE GENTLEMEN'S AGREEMENT"

Then catastrophe ensued. The other two negotiating bodies pressed hard for changes, and the Anglican delegation yielded. One of the bodies actually threatened to break off altogether unless it got what it wanted. At the next meeting of the General Council of the Province the whole temper and atmosphere were changed. Argument was smothered by the claim, again and again put forward, that the majority were under the guidance of the Holy Spirit, as were the Joint Committee, and the inference was manifestly drawn that the minority were resisting the Holy Spirit. In successive

Western Michigan Parish is Studying Its Own Plans for Forward Movement Institute

GRAND RAPIDS, MICH.—The Forward Movement in the parish program is being intensively studied here by all the organizations of Grace Church. The rector has asked each organization to work out a plan for going forward. These plans will be coordinated in a general parish meeting, which will follow a week's educational institute with classes meeting every afternoon and evening. The Rev. Dr. Arthur M. Sherman, of the staff of the Forward Movement Commission, has been secured to head the faculty of the Institute. Dr. Sherman will give two courses, one on the Forward Movement and the other on the Church and Latin America.

meetings of the Joint Committee the Scheme was vitally altered. In what was known as "The Gentlemen's Agreement," Anglicans had been assured that the meaning, as far as they were concerned, was that all those in the new Church who had been Anglican communicants would have the ministrations of episcopally-ordained priests in the Holy Communion during the 30 years in which the ministry was being unified. It was on that understanding, and solely on that understanding, that general approval was voted. One speaker urged that a "gentlemen's agreement," in which neither party knew accurately to what the other was assenting, was likely to dissolve in a cloud of words, among which might be overheard, "You're no gentleman." Now we are informed that the true interpretation of the Agreement does not necessarily imply that our former communicants will have the ministrations of an episcopally-ordained minister. Generally, no doubt, it will be so, but there are certain to be small out-stations of former Anglicans who will probably have the Holy Communion ministered to them by men who have not even been confirmed, and certainly not episcopally ordained.

Indeed, when it was known that Anglican bishops were receiving the Holy Communion at the hands of those who had not been episcopally ordained, it was no wonder that the two bodies saw their advantage and pressed for a fresh interpretation of "The Gentlemen's Agreement," and got it. But it is not the interpretation which was before the Lambeth Conference. After all, it is a very easy matter to test. Did the bishops, say, of the Provinces of Canterbury and York, who were present at the conference understand that they were giving approval to a Scheme under which those who were not episcopally ordained would be permitted to celebrate the Holy Communion for those who had been Anglican communicants?

The Scheme is changed in principle from that to which the Lambeth Conference gave approval.

But there is more. Words have been introduced into the "Basis of Union" which the bishops of the Lambeth Conference of 1930 had no opportunity of considering. All who accept the Scheme must assent to the statement not merely that the commission from Christ of all bishops, priests, and

deacons, is "imperfect," but they must also affirm "that Christ has bestowed His grace with undistinguishing regard on all their ministries." It is not quite clear whether "all their ministries" refers only to those of the three negotiating bodies ("all" would hardly refer to only three), or to those of all the sects of Christendom. Presumably it means the latter, for we can hardly suppose that the Joint Committee confined its outlook to only three of the many kinds and varieties of ministry. Are the Lambeth Fathers prepared to ask the Anglican Provinces throughout the world to assent to the proposition that on the ministry of every sort of sect in Christendom "Christ has bestowed His grace with undistinguishing regard"?

DISTASTE FOR EPISCOPATE

In India people are asking: If this be so, why should the "historic episcopate" be forced upon the United Church? It is notorious that the younger ministers and the students for the ministry of one of the bodies in South India would much rather not have bishops. Nor is this distaste for the "historic episcopate" confined to this body. The head of one of the largest and most important missions in South Central India received a letter from one of the Anglican bishops in the south asking for counsel as to how best to forward the scheme of reunion. His reply was brief: "Get rid of bishops." Dr. Stanley Jones has put forward a scheme of union, which has been widely circulated in India. He begins by asking: Why waste all this time in futile negotiations? Why this splitting of hairs in "Gentlemen's Agreements"? Let every denomination in India at once federate. It is acknowledged that Christ is bestowing His grace upon all their ministries without any distinction whatever; why, then, force one particular type of ministry upon them all? From time to time, he suggests, a general assembly of delegates from them all could be held. Agree to this scheme and the thing is done. Unity is already accomplished. Apart from the Roman Catholics, the Church in India, Burma, and Ceylon is thus gloriously reunited.

Here is sound common sense from Dr. Stanley Jones' point of view; and it is the point of view of the majority of those with whom the Anglican Church in India is negotiating. If the matter could be put to the vote, they would vote for Dr. Stanley Jones' scheme and not for that of the Joint Committee. They are accepting the episcopate in name, because, as they think, for some strange, inexplicable reason quite unintelligible to them, the Anglican bishops will not negotiate on any other terms; though why they should maintain "that the threefold ministry of bishops, priests, and deacons is our Lord's Will for the service and government of His Church," when most of them also maintain that Christ has given equal blessing to every other kind of ministry, is not apparent to the plain man. At the same time, those who thus in heart reluctantly accept the "historic episcopate" are doing all they can to demonstrate that, "historic" or no, it is "a new kind of episcopate" that they are accepting (this phrase is quoted from one of their magazines), and for this reason, no doubt, have insisted

on associating those who are not bishops in the act of consecration.

FUNDAMENTAL ALTERATION

There is a further important matter which shows that the scheme is fundamentally altered and is no longer that to which the Lambeth Conference gave general approval. One of the Councils of the South India United Church raised the question as to whether "a minister who is already non-episcopally ordained" would be "prohibited from accepting a permanent ministry in the United Church." The reference is, of course, not to those already at work in South India, but to those coming in future from America or Europe. The Council said quite frankly that it would not agree to this prohibition, nor would it agree that this question, "which is for us of fundamental importance," be left in the balance, and they could not "decide the question of joining this Church without being definite on this point." How one admires their plain frankness, and wishes it could be imitated in other quarters!

The Joint Committee met the request by again altering the Scheme so as to read thus:

"After this period of thirty years, the Church of South India will determine whether there shall continue to be any exceptions to the rule that its ministry is an episcopally-ordained ministry, and generally under what conditions it will receive ministers from other Churches into its ministry.

"In so doing, it will give equal weight to the principle that there shall be a fully unified ministry within the Church, and to the no less fundamental principle that the Church of South India shall maintain and extend full communion and fellowship with those Churches with which the Churches from which it has been formed have severally had such fellowship."

A FURTHER APPEAL

The upshot of it all is that this scheme has not been before the Lambeth Conference. It is to be hoped that a majority of the diocesan councils of this Province will demand that it be laid before that Conference at the meeting in 1940. Catholics in India may rightly ask the other Provinces to help by requesting their metropolitans insistently to request that, before the Indian Province is dismembered of its most populous dioceses and of a multitude of Anglican communicants in South India (our communicants outnumber those of the other two bodies put together), the combined Anglican episcopate may examine the changed Scheme.

Dr. Young Conducts Iowa Retreat

DAVENPORT, IOWA—The annual retreat for the clergy of the diocese of Iowa was held September 11th to 13th for the third time at St. Katharine's School in Davenport. The Rev. Dr. Charles H. Young of Waterloo, Iowa, was the conductor.

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Forward Movement Imparts New Vitality, Parish Clears Debt

POTTSVILLE, PA.—As one result of the new spirit engendered in Trinity parish by the Forward Movement, a successful campaign to clear off the parish debt of \$10,000 has been completed. The parish is preparing to extend its activity in the Forward Movement with a confident and revitalized membership. There was an attendance of about 600 at the Whitsunday Communion. One layman, eager to see a full participation, sent telegrams to every man in the parish reminding them on Whitsun morning of the Church's corporate action. Laymen are taking renewed interest.

Layman Gives His Point of View

HOUSTON, TEX.—A new field for the activity of laymen in stimulating parish life has been opened by the weekly bulletin of St. Stephen's Church here. In a recent issue the rector turned over a column, usually reserved for a devotional message of his own, to a layman who declared himself so "stirred up" by the implications of the Forward Movement that he wished to tell about it from a layman's point of view.

Margaret Hall Registration Gains

VERSAILLES, KY.—Margaret Hall, Versailles, the school for girls owned and operated by the Order of St. Anne, opened with an increased registration September 11th. Bishop Abbott of Lexington celebrated the Holy Communion September 12th, and during the morning conducted the opening exercises.

Bishop of Ohio Returns from England

CLEVELAND—Bishop Rogers of Ohio has returned from a stay of several weeks in England. He was accompanied home by the Very Rev. Dr. Chester Burge Emerson, dean of Trinity Cathedral, Cleveland, and the Rev. Harold C. Zeis of Steubenville, Ohio.

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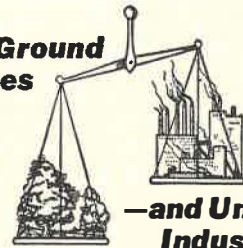
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"May they rest in peace, and may light perpetual shine upon them."

W. R. CROSS, PRIEST

ELIZABETH, N. J.—The Rev. Dr. William Reid Cross, rector of Trinity Church here for the past 12 years, died September 16th at Twilight Park, N. Y., where he had been recuperating after an operation.

He was born in Southampton, Ontario, April 10, 1868, the son of William and Margaret Cross. He received the Bachelor of Divinity degree from Nashotah House in 1890, and the Doctor of Divinity degree from the same institution in 1933. He was ordained deacon in 1890 and priest in 1892. He married Mary S. Weeks of Oconomowoc, Wis., October 6, 1892.

Dr. Cross was in charge of Trinity Church, Houghton, Mich. 1890-92, and rector of this church from 1892 to 1895; rector of Grace Church, Hinsdale, Ill., 1895-1901; Trinity Church, Atchison, Kans., 1901-04; St. Paul's Church, Evansville, Ind., 1904-11; Trinity Church, Houghton, 1911-23, and rector of the Elizabeth church since 1923.

Dr. Cross was a deputy to General Convention from 1907 to 1922.

F. P. JOHNSON, PRIEST

WASHINGTON, D. C.—The Rev. Frank Poole Johnson of Georgia died here August 5th.

The funeral service was in Woburn, Mass., August 9th with the Rev. L. L. Weller, rector of Christ Church, Somerville, officiating. Burial was in the family lot in Woodbrook Cemetery, Woburn.

The Rev. Mr. Johnson was on a visit to Washington when he became ill and was carried to the New Casualty Hospital where he died the next day. He was born in Woburn, November 30, 1870, the son of the late Caroline Poole and Charles H. Johnson. He was a graduate of Amherst, Union Theological College, and was at one time professor of elocution in New York College. Later he was ordained to the priesthood and served in New Orleans, New England, and as rector of All Saints' Church, New York City.

He went to Georgia in 1930 and was priest in charge of Grace Church, Waycross, and priest in charge of St. Paul's, Savannah, for a year.

H. H. WILLIAMS, DEACON

CHARLOTTESVILLE, VA. — The Rev. Henry Horton Williams, retired minister of the diocese of Virginia, died September 10th. The funeral service, at Christ Church, Charlottesville, September 12th, was conducted by the Rev. Dr. Robert F. Goodwin, rector, assisted by a number of other clergymen of the diocese.

The Rev. Mr. Williams was born in Birkenhead, England, November 17, 1852. After coming to America he engaged in business for a number of years and became a lay worker in the mountain missionary

work of the diocese of Virginia under Archdeacon F. W. Neve. His interest in the work induced him to seek orders and he was ordained to the diaconate in 1922. The Rev. Mr. Williams' whole ministry was given to the mountain missionary work of the archdeaconry of the Blue Ridge of the diocese of Virginia.

He married in 1909 Miss Frances C. Berkeley of Albemarle County, who died several years ago.

Retreat for Maine Clergy

PORTLAND, ME.—The Rev. Malcolm S. Taylor, Washington, D. C., director of the National Commission on Evangelism, conducted a retreat for the clergy of the diocese of Maine September 3d to 6th at Camp O-At-Ka of the Order of Sir Galahad, at Sebago Lake.

Assistant Bishop for Egypt and Sudan

LONDON—The Archbishop of Canterbury has appointed the Rev. Herbert Guy Bullen, secretary of the C.M.S. Mission in Northern Nigeria, to be Assistant Bishop to the Rt. Rev. L. H. Gwynne, Bishop in Egypt and the Sudan.

Atlanta Young People Form New Fraternity

ATLANTA, GA.—Fourteen young people were initiated September 8th in the Order of St. Stephen of the Omicron Delta Epsilon fraternity, Georgia Alpha chapter, located at St. Luke's Church here. This group constitutes the charter members of the chapter which was duly instituted by the rite of The Pledge of the Cup September 15th.

Omicron Delta Epsilon selects its members from among boys and girls between the ages of 16 and 24 who have demonstrated their worthiness by their Christian living and service, particularly in their activity in the young people's organizations, and seeks to impress upon them by its rites the importance of definite study of the teachings of Christ and their application through loyalty to and participation in the work of the Church.

The founding and development of the "Odes," as the members sometimes refer to Omicron Delta Epsilon, is under the direction of T. V. Morrison who is in charge of the work of the St. Luke's Young People's Service League.

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11:00 A.M., Morning Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

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Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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Park Avenue and 51st Street
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West. Massachusetts Plans Parish Missions

Clergy Conference Adopts Plan for Presenting Forward Movement in Diocese

LENOX, MASS.—The largest gathering of clergy in the history of Western Massachusetts' diocesan fall conferences was held at Lenox School September 12th, 13th, and 14th. The conference, under the leadership of the Rev. Canon Gilbert P. Symons of Cincinnati, was concerned with The Forward Movement.

Through the spiritual leadership of Canon Symons, the report of Bishop Davies and the diocesan Forward Movement committee, the following resolutions and recommendations were presented and adopted by the conference:

1. That on three Wednesday evenings this coming Advent, the congregation be invited to assemble in the Church for training in worship;

2. That during pre-Lent there be held in each congregation on three successive weekday evenings a mission for men, to be followed by a corporate Communion on the next Sunday. *Object*—to initiate a crusading campaign to bring the indifferent, the backsliders, and the unchurched to a mission of conversion to be held during Lent;

3. That each congregation hold a mission of conversion to be held during Lent, on at least three successive days. This mission should culminate in the adoption of a simple rule of life;

4. That each clergyman, to the best of his ability, distribute the Forward Movement literature. The Forward Movement booklets of daily reading, prayer, and meditation should be primarily distributed at a Sunday morning service, on the last Sunday in September if possible, to be followed by a distribution to the absent and to shut-ins in some personal way;

5. That a Forward Movement committee be appointed in each congregation;

6. That there be held a rally of the laity in each convocation this autumn;

7. That before the annual parish meeting there be preached a sermon on The Duties and Responsibilities of Vestrymen;

8. That ministers and vestries set apart some time at each vestry meeting to instruction in and consideration of things pertaining to the law, administration, purpose, and meaning of the Church of Christ;

9. That every parochial organization be given opportunity and guidance in the adoption of a definite spiritual objective.

Seminar at Savannah Church for Young People's Counselors

SAVANNAH, GA.—A seminar was held at Christ Church parish house the evenings of September 15th to 17th, primarily for the counselors of the young people's division of the local parishes, although leaders and counselors from the other churches of the city attended.

Mrs. J. W. Griffith, executive secretary of the department of religious education and diocesan counselor of the young people's division, and the Rev. Joseph Burton were the conductors.

Colored Church Workers to Meet in Atlantic City

ATLANTIC CITY—The eleventh provincial conference of Church Workers Among Colored People in the provinces of New England and New York and New Jersey will be at St. Augustine's Church here October 1st to 4th. The topic of the conference will be The Church at Work.

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Washington Churches Plan Mass Meeting

Bishop Freeman to Preside at Session of Catholics, Protestants, Jews in Constitution Hall

WASHINGTON, D. C.—Much interest centers in a mass meeting to be held in Constitution Hall October 2d, under the direction of the Committee on Religious Life in the Nation's Capital. Bishop Freeman of Washington, who is chairman of this committee, will preside. Bishop Ryan, rector of Catholic University, will speak for the Roman Catholic group; Rabbi Simon for the Jewish group and Dr. McCartney, Presbyterian, for the Protestants.

The committee represents 22 religious bodies in Washington and is stressing the importance of religion in a democracy, with special emphasis on Church loyalty.

Middle West Student Leaders Meet Oct. 4th

CHICAGO—Leaders in student university work of the Middle West will assemble at Brent House, Chicago, October

4th to 6th, to consider common problems. Bishop Stewart of Chicago will be the leader of the conference.

Others scheduled to be present and participate include: the Rev. Messrs. Henry K. Lewis, University of Michigan; Alden Kelley, University of Wisconsin; John Heuss, Northwestern University, Evanston, and Edward S. White, rector, Church of the Redeemer, Chicago, and director of the Church's work at the University of Chicago.

The two general themes for the session will be: The Churchman in the World Today, and The Churchman on the Campus Today.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

THE ABINGDON PRESS, New York City:

Glad Days in Galilee. By Marian Keith. \$1.00.

Luke the Evangelist. By Wilfrid L. Hannam. \$1.50.

Preaching the Apocalypse. By Daniel Russell. \$2.00.

THE BEACON PRESS, Boston, Mass.:

A Dramatic Service of Worship. By Catharine M. Conradi. 60 cts.

The Life and Religion of the Early Hebrews. By Emily F. Ellis. 60 cts.

Making a Better Neighborhood. By Thelma J. Burdick and Josephine Gifford. 60 cts.

THE BOBBS-MERRILL COMPANY, Indianapolis, Ind.:

The Sky Is Red. By Jean S. Milner. \$2.50.

THOMAS Y. CROWELL COMPANY, New York City:

Normative Psychology of Religion. By Henry Nelson Wieman and Regina Westcott Wieman. \$3.50.

JOHN DAY-REYNAL & HITCHCOCK, INC., New York City:

My Country and My People. By Lin Yutang. \$3.00.

THE DIAL PRESS, INC., New York City:

A Philosophy of Friendship. By Herbert Martin. \$2.50.

THE DOLPHIN PRESS, Philadelphia, Pa.:

Canon Law. By Amleto Giovanni Cicognani. \$5.00.

Christ in Us. By John J. Burke. \$1.25.

E. P. DUTTON & COMPANY, INC., New York City:

The Creed of Kinship. By Henry Salt. \$1.50.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:

The Divine Commission: A Sketch of Church History. By Frank E. Wilson. \$1.25, cloth. 85 cts., paper.

Privileges of the Christian Sacraments. By Robert S. Chalmers. \$1.35, cloth. \$1.10, paper.

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